Social Norms Diagnostic Tool

Introduction

Social norms overlap with development outcomes throughout a woman's life-cycle: they will determine whether she has any opportunity to forge her own pathway to empowerment and to contribute to the empowerment of her community or not. Research on discriminatory social norms have shown the many ways in which discriminatory laws and practices may curtail her ability to break the cycle of poverty and access the resources she needs for her empowerment.

The social norms guidance document is a set of exercises that helps programme teams to identify and discuss the social norms, perceptions and expectations that shape, constrain or promote young women's economic empowerment in economic development initiatives within their context; and to develop initial ideas for change strategies.

These exercises are complementary to our strategies and interventions on employment, economic justice, food security, care work, enterprise and markets development.

Schedule

1-3-day workshop depending on thematic focus. As the tool diagnoses social norms impacting young women's economic empowerment with a participatory action planning element, Activities 1, 2 and 5 are essential for each tool implementation.

Option 1: Gendered work roles
1 day. Activities 1, 2 and 5

Option 2: Gendered work roles & GBV
2 days. Activities 1, 2, 3 and 5

Option 3: Gendered work roles & SRHR & Early Marriage/Pregnancy
2 days. Activities 1, 2, 4 and 5

Option 4: Gendered work roles & GBV & SRHR & Early Marriage/Pregnancy
3 days. Activities 1, 2, 3, 4 and 5

Programme staff wanting to cover all thematic areas over 2 days may consider implementing Option 2 and Option 3 with different groups.

Structure

Activity 1: Getting Started
2h45m: Introduction to social norms and the changing social norms in a specific context

Activity 2: Gendered Work Roles
2h45m: Identifying social norms relating to norms on a) perceptions of work as skilled/valued and b) gender roles; brainstorming strategies for change

Activity 3: Gender-Based Violence
3h15m: Identifying social norms relating to gender-based violence; brainstorming strategies for change

Activity 4: Sexual & Reproductive Health and Early Marriage/Pregnancy
3h: Identifying social norms relating to sexual & reproductive health and early marriage/pregnancy; brainstorming strategies for change

Activity 5: Strategies for Change
1h: Prioritising strategies according to feasibility and impact

Who needs to be involved?

- **Local youth-led partners** lead where possible
- **Oxfam project staff and partners** support and coordinate alongside
- **Community-level facilitators**: two overall facilitators are needed – one woman and one man, preferably youth-led partners. Partners should support community youth representatives to facilitate discussions and exercises where possible
- **Rapporteurs**: two rapporteurs are needed to document conversations – one woman and one man. Record conversations so that a transcript can be provided if needed. Ensure that Oxfam's informed consent procedures are followed.
- **Community members**: young women and men; business leaders; community elders; religious leaders; parents; teachers. Consider doing separate sessions with community youth representatives to forefront youth voice and experience, and ensure that they can participate confidently.

For research undertaken with young people, Oxfam's youth safeguarding policy and guidelines for research with young people should be fully adhered to.

Activity 1: Getting started

(2 hours 45 minutes)

Step 1: Introduction

(30 minutes)

Objective:
- To outline the objectives of the two days.
- To define what is meant by "social norms" compared to personal attitude or behaviours themselves.

1. Talking about social norms can be uncomfortable for some participants. Your first job is to make them feel as comfortable as possible doing so. Reassure them that there is no right or wrong answer to give during the workshop, and that all opinions and ideas are equally valid.
2. Explain and agree objectives of the session/day with participants.
3. Working together, define the terms that you will be using (norms, attitudes, behaviours), and ask for examples to check understanding. Write this up so it is visible throughout the workshop.

   Here are some definitions that may be helpful for your own understanding:

- **Behaviour:** What people actually do. This is shaped by both personal attitudes and social norms.
- **Personal attitudes:** People's individual preferences – what they would choose to do if there were no social context. These do not take into account what others do or what is seen as appropriate.
- **Social norms**. Shared beliefs about others. This includes:
  a) beliefs about what others in a group *actually do* (i.e. what is typical behaviour) – descriptive norms
  b) what others in a group think others *ought to do* (i.e. what is appropriate behaviour) – injunctive norms
  These beliefs shape the 'social expectations' within a group of people, and are often enforced by social sanctions
- **Social sanctions:** Positive or negative responses or reactions by others to the behaviour of an individual. Positive sanctions are e.g. smiling, patting on the shoulder or being granted higher status in the community. Negative sanctions are e.g. scolding, gossiping, threats or physical aggression. People's anticipation of positive and negative sanctions is believed to affect their behaviour.
- **Reference groups:** The "others" whose behaviour and opinions matter in maintaining social norms.

4. Present evidence relating to the social norms which will be discussed, that is relevant to the context. This is important for framing the discussions. For example, present numbers of women in different paid occupations in project area/agricultural markets; survey results on prevalence of gender-based violence or early marriage/pregnancy; results on women's and men's time use from the Rapid Care-Analysis or Household Care Survey if these have been carried out in your context.

Step 2: Identifying social norms relating to gender

(45 minutes)

Objective:
- To identify current social norms relating to gender as understood by group members

Method:
1. Split the group into girls/women and boys/men.
2. Give each group two flipchart papers to write and draw on – one group has a piece of paper with a woman drawn on it and a piece of paper with a girl drawn on it; the other group has a piece of paper with a man drawn on it and a piece of paper with a girl drawn on it.
3. Ask participants to think about someone who the community would say is a 'good' woman or a 'good' girl, and someone who the community would say is a 'good' man or a 'good' boy.
4. The men/boys should start by considering a good woman and a good girl, while the women/girls start by considering a good man and a good boy. Then swap so both groups consider both women/girls and men/boys.
5. Ask each group to list the tasks that 'good' women/girls and 'good' men/boys are expected to perform (this will be used in Activity 2, Step 2).
6. Fill in the tables, using the following discussion questions as a guide:
   - Which tasks and responsibilities are 'good' women/girls and men/boys expected to do? Which tasks should they not do?
   - *Why* should they do these tasks, or not do them?
   - Looking at the difference between the tasks that a 'good' woman/girl is expected to do, and the tasks that a 'good' man/boy is expected to do, why does this change (e.g. age, marital status, life stage)? If age, how old?
   - Looking across the drawings of a woman/girl and man/boy, which expected responsibilities are related to being a 'good' daughter/mother/wife or son/father/husband? Use three different colour pens to circle these (one responsibility can relate to more than one role).
   - Are there any other activities that a 'good' daughter/mother/wife or son/father/husband is expected to do that has not already been listed? Add them to the drawings now.
   - Are there any sayings about 'good' women/men, wives/husbands, mothers/fathers, daughters/sons who do/don't do certain tasks? What about 'bad' women/men?
   - How do you know that women/girls and men/boys should do these tasks? Has anyone told you this? Who would agree and who would disagree?
   - Are there any other influences on what tasks good women/men are expected to do, e.g. laws, media, advert, celebrities, schools, information, employment?
   - Ask each participant to choose one task which they think is a critical expectation for a 'good' woman/girl, man/boy. What are the benefits of doing this task (e.g. praise, respect in the community, sense of pride/self-worth)? What about if they are not followed? What would people say and what might they do to women/girls and men/boys who did not do these tasks?
   - Do any factors change expectation – e.g. social status, wealth, location, ethnicity?

- Are there any exceptional cases where women/girls and men/boys in the community are *not* fulfilling the expected roles? Why is this? (Tell participants not to identify people with names)
- Looking at the tasks, which do *you* think that 'good' women/girls, men/boys should do and should not do (irrespective of what others think)? Which are less important? Why?
- Are there any tasks that you would *like* your daughter/son, sister/brother, wife/husband to do that they are expected to not do?

Table 1 Social norms – who should do what and why?

Women & Girls						
Tasks	Girls/ Women	Daughter/ mother/ wife	Change with age/ marriage/ motherhood?	Why?	Who says?	Benefits/ consequences
Meal preparation	G, W	M, W	No change	- It's a woman's job - Women do it better - Women are better at listening - Women can't go away from the house too much	- Cultural tradition, songs, roles during funerals or weddings - Religious leaders and texts - Community leaders - Textbooks in schools - Parents, aunts, grandparents	- B: praise from husband - B: will feel proud she is a good mother - C: wives may be beaten if don't do tasks well - C: the community call her lazy if not doing care tasks
Firewood collection	G, W	D, W	Girls start doing at age 13			
Water collection	G	D	Women stop doing when married			
Caring for the sick	G, W	D, M, W	More when become mother			
Moral support	W	M, W	Increased role upon marriage			

Men & boys						
Tasks	Boys/ men	Son/ father/ husband	Change with age/ marriage/ fatherhood?	Why?	Who says?	Benefits/ consequences
Looking after livestock	M	F, H	Stronger expectation when married	- Men are physically stronger - It's a man's job	- Cultural tradition - Songs - Religious leaders and texts - Community leaders	- B: praise from wife - B: children say he's a good father
Paid work	M, B	S, F, H	Boys start doing at age 15			

				- The task requires a lot of skill - Need to be away from home for long hours - Men have to provide for the family	- Billboards	- C: mocked by neighbours for doing care work - C: community calls him lazy if doesn't work
Building houses	M	F, H	Upon marriage and especially having children			
Collecting children from school	M	F, H	Fatherhood			
Paying bills	M	F, H	Upon marriage			

Table 2 Exceptions – women and men not fulfilling expected roles

Women		Men	
Exceptions – still respected	**Why?**	**Exceptions – still respected**	**Why?**
Pregnant women	Most tasks are too strenuous for them	Professional men	- Away from home most of the day - Engaged in productive work
Women with disabilities	Not physically able	Men with disabilities	Not physically able
Elected women representatives	Considered exceptional, other women doing care	High-ranking community leaders	Have other community role
Women business leaders	Considered exceptional, other women doing care	Elderly men	Not physically able
		Men with sick wives and very young children	No other option
Exceptions – not respected	**Why?**	**Exceptions – not respected**	**Why?**
Educated young women	- Lazy - Not properly cultured	Educated young men	- Lazy - Not properly cultured

Women in paid jobs	Failing to balance responsibilities	Men in urban areas cleaning/washing	'Culture is different in cities'
Young/teenage mothers	- Lazy - Not properly cultured		

Table 3 Sayings/quotes about women's and men's work roles

	Women	Men
Care work	- 'Women have natural abilities' - 'It's easy for women'	- 'Men aren't good at taking care of infants' - 'Care work is "petty work" and "beneath men" – they shouldn't do care work'
Paid/productive work	- 'Women do paid work if they're on their own' - 'Young women these days think they should earn their own money, but you can't be a good mother and have a job'	- 'This work is difficult, heavy, and requires men's strength' - 'Men's roles are to provide for their families'

Table 4 Personal attitudes

Tasks would *like* women/men to do/not do (where different to norm)			
Task – do/not do	**Women/Girls Men/Boys**	**Why?**	**Whose attitude?**
Collecting firewood – do	Boys	So girls can help with other tasks	1 25-year-old woman; 1 40-year-old woman
Collecting water – do	Men	Takes a lot of time – husband can do on way back from work	1 18-year-old woman
Collection firewood – not do	Girls	It is too much work for girls after going to school	2 35-year-old men
Making bags at home – do	Women	It will contribute to family welfare	1 30 year-old woman; 2 18-year-old men

Step 3: How have norms changed?

(45 minutes)

Objectives:
- To strengthen the understanding that norms have changed and will continue to change, and to what extent changing norms are significant.
- To help participants think more creatively about norms, with more nuance, and respect each other's opinions.

Method:
1. Building on the first exercise, ask participants to reflect on a time period that has contributed to changing norms (e.g. 1-2 generations, a conflict).
2. Select 2-4 norms relating to gendered work roles from Step 2 which participants think have changed over this period, e.g. women are now expected to do some income-generating activities such as sewing at home; it is now acceptable for men to pick up children from school. Choose norms relating to both women/girls and men/boys.
3. Divide participants into small groups to work on one norm each.
4. For each norm, explore the following questions:
   - What would have been the expectation of women/girls and boys/men in the previous time period?
   - Have expectations and social acceptability changed? How?
   - What would your mother/father, grandmother/grandfather have said about this?
   - Was it different for different social classes, wealth, ethnicities, locations? Were there any exceptions?
   - What happened when people did and didn't adhere to norms – what were the benefits or sanctions?
5. Document when participants use sayings or expressions.
6. Ask participants to leave discussing *why* this change happened until the next step.

Table 5 Changing norms

Role	How changed?	Past exceptions?	Past benefits/sanctions?
Picking up children from school	Now acceptable/expected for men to do	Men from some lower income families did on way home from fields to help wives	Men who did pick up children sometimes talked about by other men as being bewitched
Sweeping house	Now expected for boys to do as well as girls	Boys with no sisters expected to do this	Boys who swept mocked by school peers

Step 4: Who and what influences social norms?

(45 minutes)

Objectives:

- To strengthen participants' understanding of the complexity of the process of changing social norms, perceptions, and expectations.
- To identify a range of "reference groups" and drivers of change.

Method:
1. Keep participants in the same groups. Write or draw the 2-4 norms selected in Step 3 in the middle of a large piece of paper.
2. Ask participants to draw a 'rich picture' of people, institutions or drivers that influence, change, promote or reinforce or that norm.
3. Start with family members in the first circle – children, siblings, spouses, parents, grandparents, in-laws etc.
4. For the second circle, go wider to other community members – e.g. friends, peers, teachers, religious/cultural/political leaders.
5. In the third circle, explore other influences – laws and policies; media, adverts or images; celebrities; evidence or information; school/training curricula and practices.
6. In the fourth circle, look at social changes – migration or new populations; new technology; new types of employment etc.
7. Finish by asking whether there are any other reasons why the norm has changed.
8. Ask participants to discuss and note by the picture whether this source/driver changed or reinforced the existing norm.
9. Who was a blocker, and who was an ally in bringing about change?
10. Ask how influential each source/driver was, rated 1-3.
11. Then ask participants what the family/community responses have been to this change in norms – has there been praise and approval of those exhibiting the new norm? Ignoring the change? Criticism? Backlash or violence? Acceptance and flexibility? What is the perception of the benefits or problems associated with the new norms?

Table 6 Rich picture

Changed norm	Influence	Changed/ reinforced? How?	Blocker/ally?	How influential?	Current benefits/ consequences/ issues
Fathers picking up children from school	1. Wives; Children	Wives reinforced – worried what friends would say; Children reinforced – didn't want to be mocked at school	Blocker Blocker	** *	Family members view the change positively Men are happy with the change and praised by wives
	2. Husband's friends	Changed – also had new jobs and	Ally	**	

		understood the need for change			
	3. None	-	-	-	
	4. New jobs	Changed – as men got jobs further away, more practical to pick up children	-	***	
Boys sweeping house	1. Mothers	Mothers reinforced – worried about neighbours mocking son	Blocker		Change viewed positively by mothers and sisters.

Boys still sometimes mocked by cousins from other areas. |
	2. Mother's mother; Boys' peers	Mother's mother reinforced – worried grandsons would not get a good marriage	Blocker	***	
		Boys' peers reinforced – mocked those doing 'girls' tasks'	Blocker	**	
	3. School curriculum	Changed – Boys taught how to sweep and given duties at school	-	***	
	4. None	-	-	-	

Activity 2: Unpaid care and paid/productive work

(2 hours 45 minutes)

Step 1: Norms about the skills and value of work

(1 hour)

Objectives:
- To identify perceptions and norms about how different types of work are seen as skilled/valued.
- To introduce the idea that household and care tasks are also 'work'.

Method:
1. Write up/display a list of tasks and occupations, modified for the context. [Note that these may include some of the tasks from the Activity 1 Step 2, but should also include occupations.] If possible, create pictograms to represent each task.
2. Facilitators should include on the list occupations that many households would have at least one family member performing, so that people are comparing skills/value of the work they are *familiar* with. The list should include 6-8 care work tasks and occupations, mixed in with productive tasks and occupations, written in a way that does not identify them as paid or unpaid (see example list below).
3. Ask participants to review the list and add any that are missing/important (this may draw on the tasks identified in Activity 1 Step 2).
4. Ask participants to take 5 minutes to individually rank how they perceive these tasks, from most skilled to least skilled, making a clear list from 1-15. Be clear with participants that there is no right answer.
5. Now ask participants to take another 5 minutes to rank how they perceive these tasks from most valuable/important to least valuable/important, making a clear list from 1-15.
6. Split the group into girls/women and boys/men. Give each group a set of cards with all 15 tasks, and ask them to agree on a collective ranking according to which tasks the community considers the most *skilled* (emphasise that you are asking for what the *community* would think, not personal attitudes).
7. Why are these activities considered more/less skilled? Was there any difference between your individual rankings, and how the community would rank the work tasks?
8. Now ask each group to re-rank the tasks collectively according to which the community considers the most *valuable/important.*
9. Why are these activities considered more/less valuable/important? Was there any difference between your individual rankings, and how the community would rank the work tasks?
10. Ask participants to put a star on the five tasks that the community thinks 'contribute most to family welfare'. Why is this? Do you agree? How does this relate to how this task is considered as skilled and valuable/important?
11. Which of these tasks would the community consider are 'not work' (if any)? Why is that? Do you agree?
12. Ask participants to select which tasks are usually women's and which usually men's with 'W' and 'M'. How does this compare with which tasks are considered most skilled, valuable/important, contributing to family wellbeing, work/not work?

13. What would you want to change in community perceptions of these tasks, particularly the lower-ranked ones? Why? What would be the advantages and disadvantages of reconsidering the skills/value of these activities?

Example list:
- Planting/harvesting crop
- Drying, processing an agricultural product
- Carpentry/making furniture
- Child care (bathing, looking after)
- Laundering clothes
- Bicycle repair
- Caring for ill people/nursing
- Preparing meals/cooking
- Trading/retail shop
- Driving a vehicle/transport
- Feeding/breastfeeding children
- Repairing a house/roof
- Cleaning house/sweeping/beds
- Collecting fuel or water
- Taking care of farm animals
- Teaching/tutoring/training

Table 7 Social norms – perceptions of different types of work

Task	Skilled?	Why/ why not?	Different to individual perceptions?	Valuable/ Important?	Why/ why not?	Different to individual perceptions?
Preparing meals/ cooking	4			4		Yes – women's group ranked higher
Planting/ harvesting crop	1			1		
Child care	3		Yes – women's group ranked higher	2		
Cleaning house/ sweeping	5			5		
Preparing a roof/ house	2			3		

Task	Family welfare?	Why?	Work?	Why/ why not?	Relation to skill/ value?	Women/ Men?	Relation to skill/ value/ welfare/ work?
Preparing meals/cooking			Yes			W	
Planting/harvesting crop	*		Yes			M	
Child care	*		No			W	
Cleaning house/sweeping			No			W	
Preparing a roof/house			Yes			M	

Step 2: Gendered norms about care work and paid/productive work

(1 hour)

Objectives:
- To identify potential changes in social norms about gendered work roles that are most relevant, and would be most beneficial to (young) women's economic empowerment in this programme, prioritised by the feasibility of change.
- To explore "reference groups", drivers of change, and social sanctions.

Method:
1. Reintroduce the list developed in Activity 1, Step 2 on tasks which a 'good woman/man' are expected to do. Add any additional tasks that have emerged from Activity 2, Step 1.
2. Ask participants to identify unpaid care work and paid/productive work from the list. Use these definitions to help participants:
   Unpaid care work: domestic work and care of people which is unremunerated.
   Paid/productive work: Work which is remunerated and/or work which
3. For both lists, ask them to further divide into work which women are expected to do and that which men are expected to do (participants can add tasks to the list if necessary).
4. Divide participants into two mixed groups: Group A will focus on unpaid care work, Group B on paid/productive work.
5. Choose 2 tasks that the group identified in Activity 1, Step 3 as '*not changing*'. Ask participants to draw these on a piece of paper and ask them:

   Group A:
   - *Why do you think that men/boys do not do "women's care tasks" normally?*
   - *Why do you think that women/girls do not do "men's care tasks" normally?*
   - *How could work be distributed differently? Which of the tasks that men/boys normally do are women/girls capable of doing? Which would be most practical for them to do? Which would be most acceptable for them to do? Why?*

- *Which of the tasks that women/girls normally are men/boys capable of doing? Which would be most practical for them to do? Which would be most acceptable for them to do? Why?*

Group B:
- *Why do you think that women/girls do not do "men's farm/productive tasks" or "men's paid work" normally?*
- *Why do men/boys not do "women's farm/productive tasks" or "women's paid work" normally?*
- *How could work be distributed differently? Which of the tasks that men/boys normally do are women/girls capable of doing? Which would be most practical for them to do? Which would be more acceptable for them to do? Why?*
- *Which of the tasks that women/girls normally are men/boys capable of doing? Which would be most practical for them to do? Which would be more acceptable for them to do? Why?*

6. Group A: Ask participants to put a star by those care work tasks currently done by women that are *more* feasible for men/boys to do in terms of a) capability, e.g. physical ability; b) practicality, e.g. proximity to other work tasks; c) social acceptability, e.g. what are community members more likely to accept.

   Explore:
   - *What do women and men like and dislike about the current roles? What do you like and dislike about them?*
   - *Thinking about gender roles and tasks, what would you like to change? What might be possible to change?*
   - *What might the benefits be of this change, e.g. praise, pride, feeling of contributing to family life, women having more time to spend on paid work, family harmony?*
   - *What might be the negative consequences be of this change? E.g. loss of praise, loss of pride, loss of "feeling like a woman" or "feeling like a man", censure, gossiping, mocking, threats, physical aggression?*
   - *What might be the obstacles to this change? What are the obstacles to women/girls doing certain types of paid/productive work or "men's jobs"? What are the obstacles to men requesting/giving more of their paid/productive tasks to women/girls?*
   - *Drawing on the "rich picture" in Activity 1, Step 4, who can influence each of these changes at the family and community level (first and second circle)?*
   - *Are there any other influencers or drivers of norms from the third and fourth circles – e.g. laws, media, adverts, celebrities, schools, information, technology, changes in employment and migration?*

   Group B: Ask participants to put stars to rank those paid/productive work tasks currently done by men that are *more* feasible for women/girls to do in terms of a) capability, e.g. physical ability; b) practicality, e.g. proximity to other work tasks; c) social acceptability, e.g. what are community members more likely to accept.

   Explore:
   - *What do women and men like and dislike about the current roles? What do you like and dislike about them?*
   - *Thinking about gender roles and tasks, what would you like to change? What might be possible to change?*

- *What might the benefits be of this change, e.g. praise, pride, feeling of contributing to family life, women having more time to spend on paid work, family harmony?*
- *What might be the negative consequences of this change? E.g. loss of praise, loss of pride, "feeling like a woman" or "feeling like a man", censure, gossiping, mocking, threats, physical aggression?*
- *What might be the obstacles of this change? What are the obstacles to men/boys doing certain types of care work or "women's jobs"? What are the obstacles to women/girls from requesting/giving more unpaid care tasks to men/boys?*
- *Drawing on the "rich picture" in Activity 1, Step 4, who can influence each of these changes at the family and community level (first and second circle)?*
- *Are there any other influencers or drivers of norms from the third and fourth circles – e.g. laws, media, adverts, celebrities, schools, information, technology, changes in employment and migration?*

When discussing obstacles, guide participants to discuss norms relating to both gender roles and the way in which different types of work are seen as skilled/valued. Also encourage participants to go beyond social norms to think about paid employment practices, institutions, education, policies, laws etc.

Table 8 Potential for norm change

Task	Capability	Practicality	Acceptability	Why?	Benefits	Consequences/obstacles	Influencers/drivers
Women taking cows home at night	***	*	**	Not practical, dangerous for women after dark	Men able to finish farm tasks quicker	Women may get bad reputation in community Women may not have time for domestic tasks Women don't have the skills to do this	- Husbands - Mother-in-laws - Neighbours - Community leaders - Education curriculum
Men looking after children in evening	***	***	**	Practical, men can do after agricultural work	Fathers spend more time with children Evening meal prepared quicker	Men have less time with friends in evenings Men may be mocked by friends	- Friends - Neighbours - Mother-in-laws

Step 3: Strategies for norm change on gendered work roles

(45 minutes)

Objectives:
- To brainstorm potential strategies for change, building on outcomes in Activity 1, Steps 2 and 4; and Activity 2, Steps 1 and 2.

Method:
1. Split the group in two – one group should focus on norms relating to women and one group should focus on norms relating to men.
2. Ask participants to reflect on how norms could be changed on the acceptability of a) women taking on certain types of paid/productive work or "men's jobs"; b) men taking on certain types of unpaid care work or "women's jobs".
3. Looking at Activity 2, Step 2, ask each group to choose 2-3 norms which were identified as most 'feasible' to change.
4. For each norm, ask participants to brainstorm potential activities and strategies to change the norm. Drawing on the benefits, consequences, obstacles and influencers identified in Activity 2, Step 2, ask them to consider:
   ➤ How might this change happen in your context? What activities and strategies could be used to bring about change?
   ➤ What could happen at different levels – individual, household, community, regional, national?
   ➤ What strategies would mean that benefits are reinforced, consequences are negated, and obstacles are overcome?
   ➤ How might the important influencers and drivers be included? Who are the allies, and who are the blockers?
   ➤ Who can be involved in bringing about the change – girls/women, boys/men, school pupils, teachers, religious/community leaders?
   ➤ How could activities build on or cooperate with existing activities in this programme?
   ➤ What new norms could be developed? E.g. good fathers take care of their children.
5. It is critical that discussions conclude with creative and inspiring ways for communities to address norms restricting gender roles, rather than ending with a 'problem statement'.

Table 9 Strategies for change on gendered work roles

Young women taking on jobs as mechanics			
Individual	**Household**	**Community**	**Regional/ National**
Girls do training in mechanic skills	Sessions with parents and mothers-in-law on the family benefits of daughters taking on new roles	Religious leaders discuss girls taking on new roles in weekly sermons	School curriculum includes lessons on mechanics for both girls and boys
	Training with parents on brothers supporting sisters with care and domestic tasks so girls can do evening training	Mechanics who have taken on young women do a talk with local employers	
New norms	- Good husbands help their wives - Real men are not afraid of household chores - Good fathers look after their children - Good wives contribute towards the family finances		

Activity 3: Gender-based violence

(3 hours 15 minutes)

Step 1: Identifying norms on gender-based violence

(1 hour 15 minutes)

Objectives:
- To identify social norms relating to gender-based violence.
- To explore how these relate to economic empowerment, building on Activities 1 and 2.

Method:
1. Split the group into two mixed groups. Give each group a scenario:

   [Note – facilitators should adapt the stories to the local context as appropriate in order for the stories to be as recognisable as possible]

   Group A
   Aisha is 16 years old, and has a job in a restaurant [choose a job relevant to the context involving work outside the home with a boss and involving travel]. *One day, she walks with her female colleague to get the bus to work. On the way, a group of men shout out to them, telling them that they look beautiful. When they ignore this, one of the men shouts out an insult, saying that they are bad women and they should not be out on their own. Other people on the street don't say anything, and Aisha and her colleague walk away as quickly as possible. When they get on the bus, an older man sits down next to Aisha and her friend and starts staring at them. This makes them feel very uncomfortable. All the other passengers are looking away from him, so Aisha does the same. They both get off the bus, and go into the restaurant. Their boss tells them to start cleaning to get ready for the day's customers. After a few minutes, her colleague goes to the toilet, and her boss comes over to watch her sweeping. He tells her that he has noticed that she is doing very good work and Aisha thanks him. He asks whether she has a boyfriend. Aisha is embarrassed to be asked, and says no. He asks her whether she would like to go out with him some time. Aisha doesn't want to go out with him, but she also doesn't want to make her boss angry or lose her job, so she doesn't say anything. Her colleague comes back and her boss moves away again.*

   Roles: Aisha, colleague, group of boys, bystanders on the street, man on the bus, bus passengers, boss.

   Group B
   Farida is 19, and happily married to her husband Waseem. They have a good relationship, and he does not beat her. Farida has recently started an apprenticeship as part of an initiative run by a local organisation supporting young people to find work. As an apprentice, she is working in a shop fixing bicycles (choose a job relevant to the context involving work which is usually considered a 'man's job' or 'men's work'). *She comes home from work one day, to find Waseem's mother and father visiting them. Her father-in-law tells them*

that their neighbours have been talking about Farida, saying that she should not be doing 'men's work', and that she is not a good wife or daughter. People in the community have been saying that she is 'manly' and that she has Waseem under a spell. Her mother-in-law adds that there have been rumours that Waseem has been cooking and cleaning to help Farida – people are calling him a weak man with no power at home who is controlled by his wife. Waseem's mother talks angrily to Waseem, saying that he needs to start being a real man and bring her under control. Waseem starts shouting at Farida, saying that she has brought shame on him and his family. He says that she has not been doing her housework well since she started the apprenticeship, that her job is making her unfeminine. Then Waseem hits her, and tells her that she has to give up her apprenticeship immediately.

Roles: Farida, Waseem, mother-in-law, father-in-law.

2. Read out the scenario to the group and ask them to develop a short play based on this. Give each group 30 minutes to prepare. They can change some details in the play to make it more relevant to their context, or to stories they know or have heard of. Each person should choose a role that they are comfortable with. Some people may play more than one role. Support the group to act out each different part of the story and rehearse ready to perform in front of the other group.

3. Bring both groups back together, telling them that they will now be the audience for each other's plays:
You are about to watch two plays. You will witness the main characters, two young woman Aisha and Farida, experiencing a series of events. When you watch the plays, think about the moments where you feel any of the characters in the play could have acted differently. We will have a discussion, then watch the plays again. The second time you watch the play, you will all have an opportunity to replace any of the characters in the play to try to influence the events to happen differently.

4. Ask the first group to perform their play. Act as the narrator for the group, giving a brief description of the scenario to set the scene.

5. Following the play, facilitate a discussion using the following questions as guidelines:

Group A discussion questions:

➢ Would most men on the street act like the men in this play – shouting out complements to Aisha and her colleague or insulting them for being out on their own? Would most people expect men in public places to say this kind of thing?

➢ Would most men on the bus act like the man in this play – sitting close to Aisha, staring at her and making her uncomfortable? Would most people expect men on public transport to behave in this way?

➢ Would most men act like the restaurant boss in this play – coming over to Aisha when she is on her own, asking if she has a boyfriend, and asking if she wants to go out with him? Would most people expect bosses to behave in this way?

➢ How would people around Aisha react towards the men and the boss (peers, fathers, mothers, uncles, extended family, neighbours, elders, community leaders, religious leaders)? What would they say about the men and the boss? What would they say about Aisha? What kind of behaviour might the men, the boss or Aisha experience as a result?

➢ What are the benefits of men acting in this way?

- Would there be any negative consequences to men not acting in this way?
- Would most people intervene when the men shouted at Aisha, or when the man sat close to her on the bus? Would most colleagues intervene if they saw the boss acting in this way? Would most people expect them to intervene?
- This play looks at one example of harassment experienced by a young woman undertaking paid work. Are there any other situations relating to women's work where she may experience harassment or violence? Please draw on your own knowledge or experiences. Some examples:
  - If she was walking alone and not with a colleague?
  - If she starts walking longer distances to work?
  - If she does a certain type of work, e.g. waitressing, selling in markets?
- Are the expectations that men will shout at women on the street, sit close to them or ask them out at work related to how women and men should be a 'good' woman/man, wife/husband, daughter/son?
- Are there any instances where people would not expect men to shout at Aisha on the street, sit close to her or ask her out at work – e.g. according to Aisha's age, marital status, social status, wealth, location, ethnicity?
- Are expectations that men will treat women in public places or in the workplace different to one generation ago? [Choose the timeframe identified in Activity 1, Step 4]? What has changed? What hasn't changed? Has the level of harassment that women experience in these places changed compared to one generation ago?

6. Ask both groups to write down the key people whose opinions matter concerning whether men shouting out at Aisha on the street and sitting close to her on the bus is acceptable, and whether her boss asking her out is acceptable. Think about who would be key allies, and who would be blockers. Look back at the "rich picture" in Activity 1, Step 4 to identify the most important people.
7. Ask the second group to perform their play, and again act as narrator.
8. Following the play, facilitate a discussion:

Group B discussion questions:
- Would most people react like the neighbours in this play – saying that Farida is not a good wife/daughter, that she is manly and that she should not be doing "men's work"? Would most people expect the neighbours to say this kind of thing?
- Would most people mock Farida's husband for helping his wife with the cooking and cleaning, saying that he is a weak man with no power at home who is controlled by his wife? Would most people expect his neighbours to mock him like this?
- Are there any instances where people would not expect others to censure or mock Farida and her husband, according to their e.g. age, marital status, social status, wealth, location, ethnicity?
- Would most husbands react like Farida's husband – saying that that she has brought shame on him by doing this kind of work, and by not doing her domestic chores properly. Would most people expect him to say these things?
- Would most husbands get violent with Farida for not doing her domestic chores well? Would most people expect him to hit her?
- How would people around Farida and her husband react towards his behaviour (peers, fathers, mothers, uncles, extended family, neighbours, elders, community leaders, religious leaders)? What would they say about him if they found out that he had shouted at or hit her? What would they say about Farida? What kind of behaviour might he and Farida experience as a result?

➢ What are the benefits of Farida's family acting in this way?
➢ Would there be any negative consequences to Farida's family not acting in this way? What might people say?
➢ Would most parents or neighbours intervene when Farida's husband started hitting her? Would most people expect them to intervene?
➢ This play looks at one example of community censure and domestic violence experienced by a young woman and mocking experienced by her husband. Are there any other situations relating to women's work/activities where she may experience violence, or men's work/activities where he may experience mocking? Please draw on your own knowledge or experiences. Some examples:
  - If the dinner is late or there is no dinner because she has been working?
  - If he finds out that men have been complementing her or shouting at her on her way to work?
  - If she starts travelling long distances for work or has to travel alone?
  - If she starts earning a lot more money than previously or more money than him?
  - If she starts spending money that she has earned without asking him?
  - If he does specific types of household work or care work, e.g. washing, cooking, looking after elderly people?
  Would most people expect him to react in this way?
➢ Are the expectations on Farida's husband to discipline his wife related to how they should be a 'good' woman/man, wife/husband? Are they related to issues discussed in Activity 2 about the types of work that women and men are expected to do?
➢ Are there any instances where people would not expect Farida's husband to shout at or hit her, according to their e.g. age, marital status, social status, wealth, location, ethnicity?
➢ Are expectations on men to beat their wives different to one generation ago? [Choose the timeframe identified in Activity 1, Step 4] What has changed? What hasn't changed? Have negative reactions (e.g. censure, mocking, shouting, beating) to women's and men's new work roles changed compared to one generation ago?
9. Ask both groups to write down the key people whose opinions matter concerning whether gossiping and mocking of Farida and her husband for their non-traditional work roles is acceptable, and whether her husband shouting at or beating her is acceptable. Think about who would be key allies, and who would be blockers. Look back at the "rich picture" in Activity 1, Step 4 for ideas.

Step 2: Achieving alternative outcomes

(1 hour 15 minutes)

Objectives:
• To identify how changes in social norms about gender-based violence can be achieved – particularly relating to economic participation.
• To explore "reference groups", drivers of change, and social sanctions.

Method:
1. Ask each group to perform the plays again, explaining that this time, members of the audience should replace characters in the play at different stages to try to bring about a different ending to the play. They can either replace one of the

actors, or choose to play a new character based on one of the influential people identified in Step 1.

2. As the play is shown again, support audience members to identify moments in the play where things could have been different, prompting "does anyone want to come in here?", "could anything happen differently here?" Once one scenario has been acted out, move to a different moment in the play and encourage new people to come forward and influence the play.

3. If the play gets "stuck" after a new actor has come in, with no resolution to the issue, encourage another audience member to replace one of the characters or join as a new character.

4. After each play, facilitate a discussion on some of the new issues which have emerged, based on the previous discussion questions.

5. Ask the group to reflect on the changes in the plays. Why did the outcome change, or not change? What were the obstacles to change? Was there any other way that the outcome could have changed?

6. Ask audience members to reflect on what else may have made a difference to the outcome apart from influential people at the local level. E.g. laws, media, adverts, celebrities, schools, information, technology, employment? What has brought about changes to norms on gender-based violence in the past (as identified in Step 1)? Encourage people to think in the long as well as short term.

Table 10 Social norms on harassment

	Men on street	Man on bus	Boss
Most people act like this?	Not most but many	No this is not that common	Not most but it is common
Expected/ acceptable to act like this?	Not expected but acceptable	Not expected or acceptable for men to behave like this	Not acceptable but considered normal
How would people react – if did/didn't do?	Most would not intervene. People may tell Aisha that she should not be on her own	Most would not intervene. They might say the man is not good for marriage	People would think that Aisha should not work in this kind of job –may gossip or tell family People would not intervene as bosses are powerful
Benefits/ negative consequences?	If men behave like this, women won't leave their husbands for too long	-	Wives won't interact with strange men if they expect this
Related to being a 'good' woman/ man and work roles?	Yes – good wives and daughters should not be on the street without a man	Yes – women and girls should not be on public transport on their own	Yes – wives should not be alone with men and girls will not have good marriage prospects

Exceptions	More acceptable for girls at university to go out Older women experience less harassment	More acceptable for girls in the city to travel on public transport	More acceptable for married women to work with men
Changes over time? Why?	Since more girls go to university, this is more acceptable	Since daughters migrated to cities this is becoming more acceptable	As women are working more attitudes are changing
Influencers	- Religious leaders - Men's mothers - Teachers - Older women in the community	- Other passengers - Religious leaders	- Men's wives and mothers - Religious and community leaders
Other drivers	- More police on the streets - Education at school	- Conductors on buses - Adverts on buses	- Changes in law so that there are consequences for employers
Why did the outcome change/ not change in the play? What were the obstacles?	Change – bystanders told the men to stop	Change – bus driver saw and told the man to get off	No change – Farida and colleagues afraid of losing jobs, Farida needs her job
Other ways to bring about change?	Training with men in the community	Other passengers could stop the man	Husband/parents could go and see the boss
Other scenarios where women experience harassment?	- Women who work in markets can expect more comments from men and won't be considered good wives - Harassment in certain areas of the town is more common		

Table 11 Social norms on domestic violence

	Say Farida is manly	Say Waseem is weak	Shout at Farida	Hit Farida
Most people act like this?	Some people would say this	Most people would say this	Most husbands would shout at her	Some husbands would hit her
Expected/ acceptable to act like this?	Expected and acceptable	Expected and acceptable	Expected and acceptable	Not expected but acceptable
How would people react – if did/didn't do?	People would not intervene, they may say Farida should stop doing this	Most people would tell Waseem's family, would not intervene	People would not intervene, shouting is expected and private between spouses	Most people would not intervene, this is a private issue

	work and tell family			Farida's family may talk to Waseem privately
Benefits/ negative consequences?	Ensures that mothers look after their husbands and children	Men won't be mocked themselves if they mock	Husbands are considered weak if they don't shout	Husbands are considered weak if they don't hit
Related to being a 'good' woman/ man and work roles?	Yes – good wives and mothers should not do men's jobs and should look after the family	Yes – good husbands should be the head of the household and tell off their wives	Yes – good husbands need to tell their wives when they are shaming the family	In some ways. Men should control their wives but not always good to hit them
Exceptions	In the city, these jobs are more normal for women	No	Some educated families do not accept shouting between husbands and wives	Some men went to training on violence in the family and do not hit their wives
Changes over time? Why?	Some girls who have migrated to cities now do these jobs, norms are different there	Not much change	Some change in some families due to education	Hitting is becoming less acceptable due to men's training
Influencers	- Mothers-in-law - Neighbours - Teachers - Religious leaders	- Religious leaders - Mothers-in-law - Men's friends	- Religious leaders - Men's friends - Men's parents	- Religious leaders - Men's friends - Men's parents
Other drivers	- Teaching in school on jobs for women/men	- Teaching in school on men doing care work	- Religious teachings	- Laws on violence - Education in school - Religious teachings
Why did the outcome change/ not change in the play? What were the obstacles?	Change – teacher came and explained to the family	No change – family didn't listen to neighbour who was also helping wife with domestic tasks	Change – religious leader gave a sermon to the community	Change – religious leader gave a sermon to the community

Other ways to bring about change?	Teaching school children	Involve religious leaders and teachers	Training with men and mothers-in-law	Training with men and mothers-in-law
Other scenarios where women/ men experience censure/ mocking/ shouting/ violence?	- If a woman starts making a lot of money and/or spending the money, it would be acceptable for some husbands to get violent - A man would be mocked if he was carrying the baby or looking after a grandmother – this is definitely a woman's job			

Step 3: Strategies for norm change on gender-based violence

(45 minutes)

Objectives:
- To brainstorm potential strategies for change, building on outcomes in Activity 3, Steps 1 and 2.

Method:
1. Split the group in two – one group should focus on Aisha's story and one group should focus on Farida's story.
2. Ask participants to reflect on how norms could be changed on the acceptability of a) harassment in public places and the workplace and b) censure, mocking, shouting and violence relating to non-traditional gendered work roles.
3. Support each group to choose 2-3 of the norms identified in Activity 3, Steps 1 and 2.
   - For Aisha's group, norms include acceptability of: men harassing women on the street and public transport; men harassing women at work.
   - For Farida's group, norms include acceptability of: community censure for women doing 'men's jobs'; mocking of men for doing care tasks; men shouting at or beating women for not doing care tasks to a certain standard/ for doing 'men's work'/ for earning more money/ for spending money earned.
4. For each norm, ask participants to brainstorm potential activities and strategies to change the norm. Drawing on the benefits, consequences, obstacles and influencers identified in Activity 3, Steps 1 and 2, ask them to consider:
   - How might this change happen in your context? What activities and strategies could be used to bring about change?
   - What could happen at different levels – individual, household, community, regional, national?
   - What strategies would mean that benefits are reinforced, consequences are negated, and obstacles are overcome?
   - How might the important influencers and drivers be included? Who are the allies, and who are the blockers?
   - Who can be involved in bringing about the change – girls/women, boys/men, school pupils, teachers, religious/community leaders?
   - How could activities build on or cooperate with existing activities in this programme?
   - What new norms could be developed? E.g. good fathers take care of their children.

5. It is critical that discussion concludes with creative and inspiring ways for communities to address harassment in public places and the workplace and censure, mocking, shouting and violence relating to non-traditional gendered work roles, rather than ending with a 'problem statement'.

Table 12 Strategies for change on gender-based violence

Husbands not hitting wives when they do paid/productive work or don't do care tasks			
Individual	**Household**	**Community**	**Regional/ National**
Training with men on domestic violence	Sessions with parents and mothers-in-law on benefits of violence-free homes	Religious leaders denounce domestic violence in weekly sermons	School curriculum outlining negative consequences of domestic violence
		Training with community members on acceptability of violence	New laws on domestic violence – and training for enforcement
New norms	- Good husbands support their wives to do paid work - Real men don't hit their wives		

Activity 4: Sexual & reproductive health and early marriage/pregnancy

(3 hours)

Step 1: Identifying norms on early marriage/pregnancy

(1 hour 30 minutes)

Objectives:

- To identify social norms relating to early marriage and pregnancy.
- To explore how these relate to economic empowerment, building on Activities 1, 2 and 3.

1. Split the group into girls/women and boys/men. You may want to further split the group according to age.
2. Tell the two groups that you will describe a story to them:

[Note – facilitators should adapt the stories to the local context as appropriate in order for the stories to be as recognisable as possible]

Part A
I will tell you a story of a mother called Fatima, a father called Omar and their daughter Noor, who is 14 years old. Fatima, Omar and Noor live in a community like you. They … [name some things that are typical for families in the community, e.g. housing situation, daily labour, family setting etc.]

One day, Amina, Fatima's cousin comes over to visit the family. Amina announces that her daughter, Zainab, who is also 14, is engaged and getting married in a month's time. Amina says that she believes that Fatima's daughter, Noor, should also get married as she is becoming a woman and should have children soon.

Amina reveals that she also knows a family from her village who is interested in marrying their son to Noor.

3. Facilitate a discussion using the following questions as guidelines:
➢ What would most parents like Fatima and Omar do in this situation? What would Noor do?
➢ What factors are important for families like Noor's when considering at what age girls should marry or have children? Why do young women and men marry or have children before the age of 18?
➢ Are there also practical reasons, e.g. economic factors? What economic opportunities are open to girls and young women who marry earlier or later?
➢ What would people in the community expect Fatima and Omar to do in this situation? What would they expect Noor to do?
➢ Why would they expect this? Are any of these reasons related to how girls and women are expected to be a 'good' woman/wife/mother/daughter? Are any of these reasons related to issues discussed in Activity 2 about the types of work that women and men are expected to do?

➢ How is this different for girls and boys who are expected to get married?
➢ Are there any circumstances where it would be considered more or less acceptable for Noor not to get married at her age, e.g. age, social status, wealth, location, ethnicity?
➢ How are expectations on girls to marry and have children before the age of 18 different to one generation ago? [Choose the timeframe identified in Activity 1, Step 4] What has changed? What hasn't changed? Why did the change come about?

4. Continue the story:

   Part B
   But Fatima and Omar don't want to Noor to marry and have children at this age. Noor has told them that she wants to finish secondary school, and find paid work before getting married. Fatima and Omar announce to the visitors that they do not want Noor to marry at this age.

5. Facilitate a discussion using the following questions as guidelines:
➢ What would people in the community think of parents who reacted like this? What would they think of Noor for not wanting to marry? What would they think of her for wanting to do paid work before getting married?
➢ How would people around Fatima, Omar and Noor react towards the decision (peers, fathers, mothers, uncles, extended family, family of the groom, neighbours, elders, community leaders, religious leaders)? What would they say about the family?
➢ What other kind of behaviour or negative consequences might Fatima, Omar and Noor experience as a result? Would there be any benefits?
➢ Would this be different for boys – why?
➢ Do other factors make a difference, e.g. age, social status, wealth, location, ethnicity?
➢ Who are the most influential people and what are the most influential factors in Noor's decision on whether to get married and have children before the age of 18? Looking back at the 'rich picture' in Activity 1, Step 4, consider family members; community members, other factors (e.g. laws, media, adverts, celebrities, school/training); and social changes (e.g. migration, employment).

6. Continue the story:

   Part C
   Noor finishes secondary school and gets a traineeship as a tailor making clothes in a workshop (choose a job relevant to the context involving work outside the home). S*he discusses with her parents that she would now like to think about getting married, and Fatima hears about a family who are interested in finding a wife for their son. When Fatima and Omar talk to the family, they find out that the family expects Noor to give up her job when she becomes a wife and especially when she becomes a mother.*

7. Facilitate a discussion using the following questions as guidelines:
➢ What would most parents like Fatima and Omar do in this situation? What would Noor do?
➢ What factors would influence their decision?

- What would people in the community expect Fatima and Omar to do in this situation? What would they expect Noor to do? Would most parents-in-law and community members expect Noor to give up work upon marrying or having children?
- Why would they expect this? Are any of these reasons related to how girls and women are expected to be a 'good' woman/wife/mother/daughter? Are any of these factors related to issues discussed in Activity 2 about the types of work that women and men are expected to do?
- Would this be different for boys – why?
- Does the type of work make a difference? Do other factors matter, e.g. age, social status, wealth, location, ethnicity?
- How are expectations about whether wives and mothers should do paid work different to one generation ago? What has changed? What hasn't changed? Why did this change come about?

8. Continue the story:

   Part D
   But Noor enjoys her job and wants to stay working even when she gets married and has children. She asks her parents to negotiate with the family, or to consider a husband who will be happy for her to stay in her job. Fatima and Omar agree.

9. Facilitate a discussion using the following questions as guidelines:

- What would people in the community think of parents who make these requests of other families? What would they think of Noor for making this request? What would they think of Noor as a wife and mother who carried on working?
- How would people around Fatima, Omar and Noor react (peers, fathers, mothers, uncles, extended family, family of the groom, neighbours, elders, community leaders, religious leaders)? What would they say about the family?
- What other kind of behaviour or negative consequences might Fatima, Omar and Noor experience as a result? Would there be any benefits?
- Would this be different for husbands and fathers – why?
- Would this depend on the type of work? Do other factors matter, e.g. age, social status, wealth, location, ethnicity?
- Who are the most influential people and what are the most influential factors in Noor's decision on whether to carry on doing paid work once she is married and has children? Looking back at the 'rich picture' in Activity 1, Step 4, consider family members; community members, other factors (e.g. laws, media, adverts, celebrities, school/training); and social changes (e.g. migration, employment).

Table 13 Social norms on early marriage/pregnancy

	Part A	Part B	Part C	Part D
What would most parents/daughters do?	- Parents would agree to Noor getting married - Noor would agree to getting married	N/A	- Parents would tell Noor to give up her job - Noor would agree and give it up	N/A

Factors in decision?	- Becoming a woman - Respect in community - If waits won't find a husband - Religious teachings - Families can't financially manage	N/A	- Not acceptable to disagree with husband - Working wives and mothers are not respectable - The community will talk about Noor if she disagrees - Noor may lose the marriage opportunity	N/A
Community expectations?	Parents and Noor would be expected to go through with marriage	N/A	Community and parents-in-law would expect Noor to give up her job, especially when having children	N/A
Why expected?	- Should become a woman and assume responsibilities - Support family by removing financial burden	N/A	- Noor will not have enough time for her husband and children if she has a job - Wives should not work outside the home	N/A
Related to being a 'good' woman/ man and work roles?	Yes – expected to assume role as a wife and mother	N/A	Yes – a good wife and mother does not work, especially outside the home	N/A
Different for boys/ men? Why?	Yes – boys expected to marry later once they have a job	Yes – boys should work to be good husbands and find work before looking for a wife	Yes – husbands should continue working even when they have children	Yes – men have more choice in which wives they can say yes or no to

			to provide for the family	
Different for different work types?	N/A	N/A	Yes – some types of work acceptable for wives/mothers – e.g. making clothes at home	Yes – if Noor agreed to stay working at home, this could be acceptable. But her family tasks must come first.
Exceptions?	Some more educated and higher status families marry later	Higher status and wealthier families would find it easier to turn down the proposal and wait	In cities some women keep jobs after marriage/ motherhood	Yes – wealthier families would have more power in the negotiations
Community reactions?	N/A	- Noor's family is not respectable - Noor has become too independent and will not find a husband - Her parents are indulging her - Working women are not desirable as marriage partners	N/A	- Noor's family would be considered rude - Noor would be considered a bad wife/mother for future marriage prospects
Benefits/ negative consequences?	N/A	B – Noor may get more money for the family C – Noor may not be able to find a husband later	N/A	B – Noor will bring money to her family C – Noor may not be able to find another husband who accepts her work C – The family may be ostracised
Change over time? Why?	- More acceptable now to wait until girls are 18	N/A	- Some women now work when wives or mothers – but	N/A

			mostly inside the home - Due to economic necessity	
Influencers	N/A	- Husband's mother - Teachers - Religious leaders	N/A	- Religious leaders - Men's friends - Husband's parents
Other drivers	N/A	- Laws on child marriage - Education programmes - Religious teachings	N/A	- School curriculum - Economic need for women to do paid work

Step 2: Identifying norms on sexual & reproductive health

(45 minutes)

Objectives:

- To identify social norms relating to information on and access to sexual & reproductive health services.
- To identify "reference groups", drivers of change and social sanctions.

1. Explain to participants that you are now going to return to the story of Zainab, whose mother decided that she should marry at the age of 14.

   Part E
   Zainab knows that as she is going to get married soon she may be expected to have children. But she has been getting pains in her stomach when she menstruates and she wants to check that she does not have any health problems. She asks Noor where she can get information on this.

2. Facilitate a discussion using the following questions as guidelines:
   ➢ What would most girls like Zainab do in this situation? Would they ask for information?
   ➢ What factors would influence her decision? Why might she decide to ask for information or not?
   ➢ What would people in the community expect her to do in this situation?
   ➢ Why would they expect this? Are these expectations related to how she is expected to be a 'good' woman/wife/mother/daughter?
   ➢ What would people in the community think of Zainab for asking others in the community for this information?
   ➢ How would people around Zainab react if they found out (peers, fathers, mothers, uncles, extended family, family of the groom, neighbours, elders, community leaders, friends, religious leaders)? What would they say about Zainab?

➢ What other kind of behaviour or negative consequences might Zainab experience as a result? Would there be any benefits?

➢ Would this be different for men – why?

➢ Would this be different if she were already married? Do other factors matter, e.g. age, social status, wealth, location, ethnicity?

➢ How are expectations about whether girls can access this kind of information different to one generation ago? What has changed? What hasn't changed? Why has this change come about?

3. Continue the story:

Part F
Zainab hears from a friend that it may be dangerous to have children at her age, and that it possible to delay having children until she is older. She decides to go to see a health worker to see if she can find a way to have children later.

4. Facilitate a discussion using the following questions as guidelines:

➢ Would most girls like Zainab decide to see a health worker in this situation?

➢ What factors would influence her decision? Why might she decide to go or not to go?

➢ What would people in the community expect Zainab to do in this situation?

➢ Why would they expect her to do this? Are any of these factors related to how she is expected to be a 'good' woman/wife/mother/daughter?

➢ What would people in the community think of Zainab for going to see a health worker about these issues? What would her husband think?

➢ How would people around Zainab react if they found out (peers, fathers, mothers, uncles, extended family, family of the groom, neighbours, elders, community leaders, religious leaders)? What would they say about Zainab?

➢ What other kind of behaviour or negative consequences might Zainab experience as a result? Would there be any benefits?

➢ Would this be different for men – why?

➢ Would this be different if she were already married? Do other factors matter, e.g. age, social status, wealth, location, ethnicity?

➢ How are expectations about whether girls can access this kind of information different to one generation ago? What has changed? What hasn't changed? Why has this change come about?

➢ Who are the most influential people and what are the most influential factors in Zainab's decision on whether to access information and on whether to visit a health worker? Looking back at the 'rich picture' in Activity 1, Step 4, consider family members; community members, other factors (e.g. laws, media, adverts, celebrities, school/training); and social changes (e.g. migration, employment).

Table 14 Social norms on sexual & reproductive health

	Part E	Part F
What would most girls do?	Most girls would not ask friends for information	Most girls would wait to ask their husband
Factors in decision?	- Too embarrassed - Worried about reputation in the community - Worried future husband and family would find out	- Worried in case husband finds out - Husband may not want to marry her

		- Women should be happy to have children early
Expected to do?	- To ask mother or sister for information but not anyone else	- Husband and community would expect Zainab to wait until she is married and ask her husband - She should ask family members before going to a health worker
Why?	- This is a private matter - Other families shouldn't find out, Zainab will bring shame on her husband and family	- This is a private issue between her and her husband - If others find out it will shame her husband
Related to being a 'good' woman/ man and work roles?	- Yes – good wives should keep these matters private	- Yes – good wives should ask husbands and want to have children soon after getting married
Community reactions?	- Gossip that Zainab will not be a good wife	- Gossip that Zainab is not a good wife - Husband may be angry
Benefits/ negative consequences?	B – Zainab will get good information on what she wants to know C – Zainab may lose her respectability and her marriage prospects	B – Zainab will find out how to delay having children C – her husband may not want to marry her
Different for boys/ men? Why?	- Yes – boys can ask their friends on these kind of matters - Boys don't have to uphold family honour in the same way	- Yes – men are allowed to make these decisions on behalf of the family
Exceptions?	It is more acceptable for girls in cities and educated women to discuss these matters	Older women and women from educated or wealthy families may have more decision-making power
Change over time? Why?	Not much change	Yes – now more acceptable to wait to have children for 1-2 years
Influencers	- Mother - Girls' peers - Teachers	- Husband's mother - Religious leaders - Teachers
Other drivers	- Teaching at school	- Adverts on health services - Teaching at school

Step 3: Strategies for norm change on sexual & reproductive health and early marriage/pregnancy

(45 minutes)

Objectives:
- To brainstorm potential strategies for change, building on outcomes in Activity 4, Steps 1 and 2.

Method:
1. Split the group in two – one group should focus on Noor's story and one group should focus on Zainab's story.
2. Ask participants to reflect on how norms could be changed on the acceptability of a) early marriage/pregnancy and b) access to information and services relating to sexual & reproductive health.
3. Support each group to choose 2-3 of the norms identified in Activity 4, Steps 1 and 2.
   - For Noor's group, norms include acceptability of: girls marrying and having children before the age of 18; women doing paid work after marrying and having children.
   - For Zainab's group, norms include acceptability of: asking for information relating to sexual & reproductive health; accessing sexual & reproductive health services.
4. For each norm, ask participants to brainstorm potential strategies to change the norm. Drawing on Activity 4, Steps 1 and 2, ask them to consider:
   - How might this change happen in your context? What activities and strategies could be used to bring about change?
   - What could happen at different levels – individual, household, community, regional, national?
   - What strategies would mean that benefits are reinforced, consequences are negated, and obstacles are overcome?
   - How might the important influencers and drivers be included? Who are the allies, and who are the blockers?
   - Who can be involved in bringing about the change – girls/women, boys/men, school pupils, teachers, religious/community leaders?
   - How could activities build on or cooperate with existing activities in this programme?
   - What new norms could be developed? E.g. good fathers take care of their children.
5. It is critical that discussion concludes with creative and inspiring ways for communities to address the acceptability of early marriage/pregnancy and access to information and services relating to sexual & reproductive health, rather than ending with a 'problem statement'.

Table 15 Strategies for change on sexual & reproductive health and early marriage/pregnancy

Women doing paid work outside the household after marrying/ having children

Individual	Household	Community	Regional/ National
Training for husbands/wives on how to mutually support one another	Sessions with husbands and mothers-in-law on benefits of wives/mothers doing paid work	Teachers do sessions on girls and boys both doing paid and unpaid work	School curriculum includes examples of wives and mothers supporting families through paid work
		Community leaders run discussion classes on wives and mothers doing paid work	
New norms	- In happy families, women and men share all types of work - Good couples support each other to do paid and unpaid work		

Activity 5: Strategies for Change

(1 hour)

Step 1: Prioritising strategies for norm change

(1 hour)

Objectives:

- To revisit the strategies for social norm change proposed in: Activity 2, Step 3 on gendered work roles; Activity 3, Step 3 on gender-based violence and Activity 4, Step 4 on sexual & reproductive health and early marriage/pregnancy.
- To prioritise these strategies proposed according to feasibility and impact.

1. Split the group into three, with each group focusing on a different set of norms: Group A: Gendered work roles; Group B: Gender-based violence; Group C: Sexual & reproductive health and early marriage/pregnancy.
2. Ask participants to look back at the activity output where they brainstormed strategies for social norm change on their area.
3. Explain to the group that they will now rank the proposed change strategies according to how feasible they are, and the impact that they will have.
4. Start by discussing criteria for ranking the potential strategies identified. Explore what constitutes a 'good strategy' for achieving changes in social norms.
5. Use the following criteria for ideas to start off the discussion:
➢ Is it possible to carry out this activity?
➢ Is there enough money to do it?
➢ Will people in the community like it?
➢ Will it have a big impact and result in change?
➢ Are there any negative consequences that might result from the activity? Support participants to come up with additional criteria.
6. Once criteria have been established, ask the group to choose up to four of their favourite change strategies. Enter the chosen change strategies into the matrix. Look at each strategy and see how far it matches the chosen criteria to assess feasibility and impact.
7. Use dots to rank each proposed change strategy on a scale of 0-3.
8. Fill in the matrix collectively – always ask why when people rank the options. Additional categories may be added if necessary, depending on their relevance to the feasibility assessment.

Table 16 Prioritising strategies for change

	1 Cooking classes for boys and men	2 Training with mothers-in-law on women's paid work roles	3 Religious leaders giving out sermons on early marriage	4 Campaign for law change on domestic violence
Achievable?	***	**	*	*
Financially feasible?	**	**	***	*

Likely to gain community support?	***	*	*	**
Strong effect on identified norm?	**	***	***	**
Unintended negative consequences?	*	**	**	**