



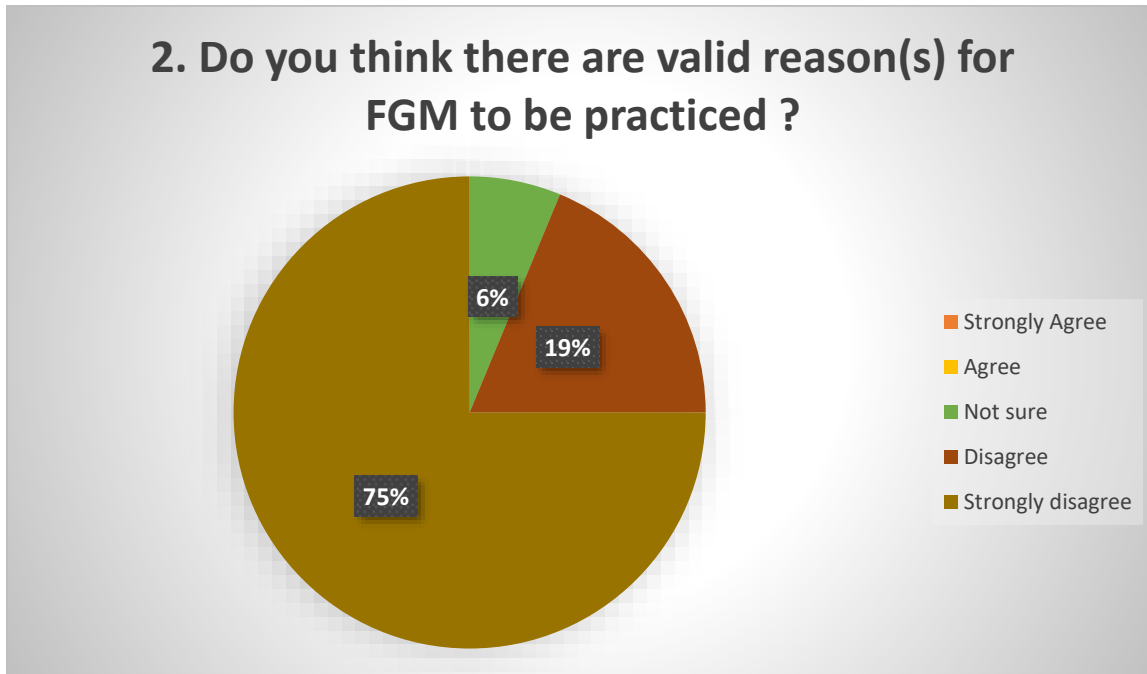
TRANSFORMING SOCIAL NORMS PROJECT (TSON II) SOCIAL NORM CHANGE ASSESSMENT ANALYSIS FOR ENUGU STATE

Social norms are regarded as collective representations of acceptable group conduct as well as individual perceptions of particular group conduct. One of such social norms practiced in Nigeria and other parts of the world is of female genital mutilation. This practice which has generated discussions over its continued existence has informed research on its acceptance among practicing communities. This survey was conducted among members of Akwuke community in Enugu state, South eastern Nigeria as part of the TSON II Project. The exercise was carried out to measure how much the perception of the populace has shifted with regards to FGM/C using a randomized sample selection approach. Although, an initial pre-assessment was not carried out before the change assessment, the choice of conducting the survey in Akwuke community was informed by the prevalence of the practice in Enugu State (24%, National Bureau of Statistics, Nigeria) with Akwuke community in Enugu South Council standing out to be one of the leading communities with the practice in the state and to measure the impact of the project in the community.

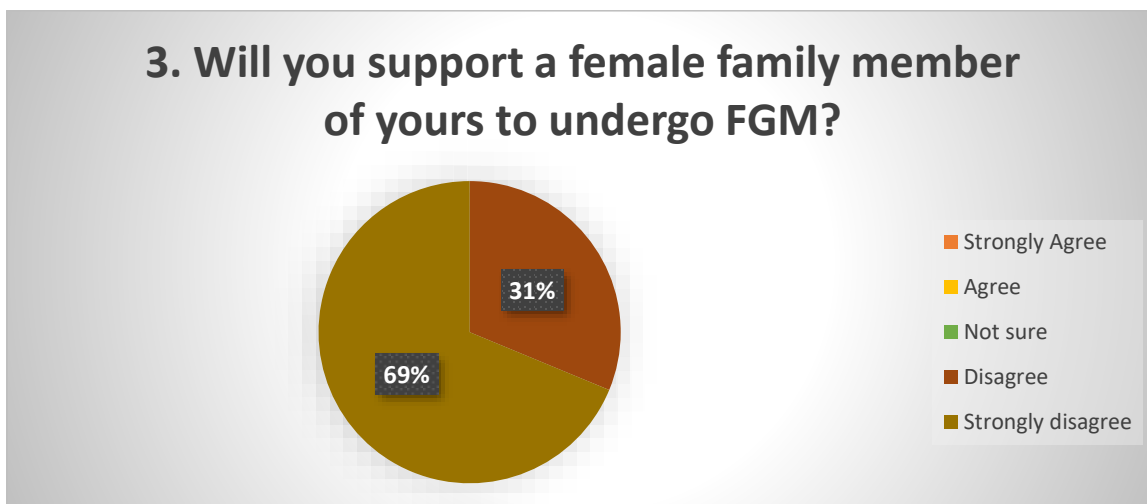
Below are the assessment questions used for the change in social norm assessment and the responses from the participants:



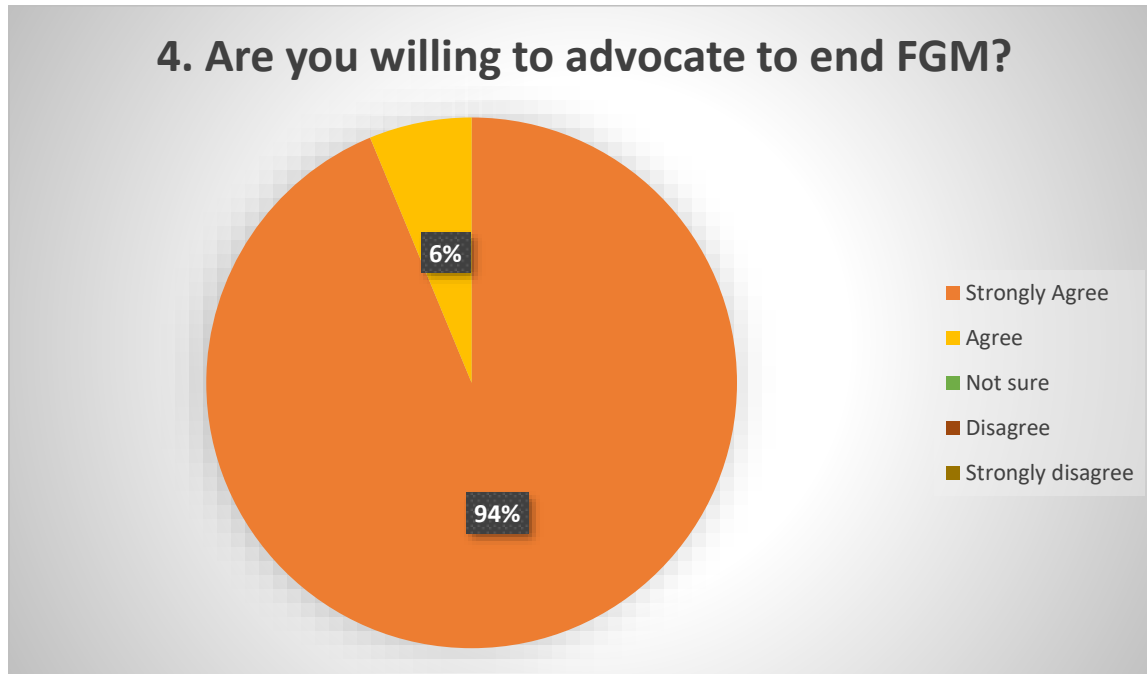
1. From responses gotten as indicated in the chart above, members of the Akwuke community indicated knowledge of the disadvantages of FGM/C and an understanding of the practice having no medical or physical advantages. All the participants agreed that FGM/C is a harmful practice.



2. A significant number of participants strongly disagreed that there could be valid reasons to practice FGM/C. However, a small fraction revealed that although they are not in support of the practice, they believed that there are valid reasons why some members of the community engage in it. The major reason given was that of a rite of passage into womanhood for most girls.

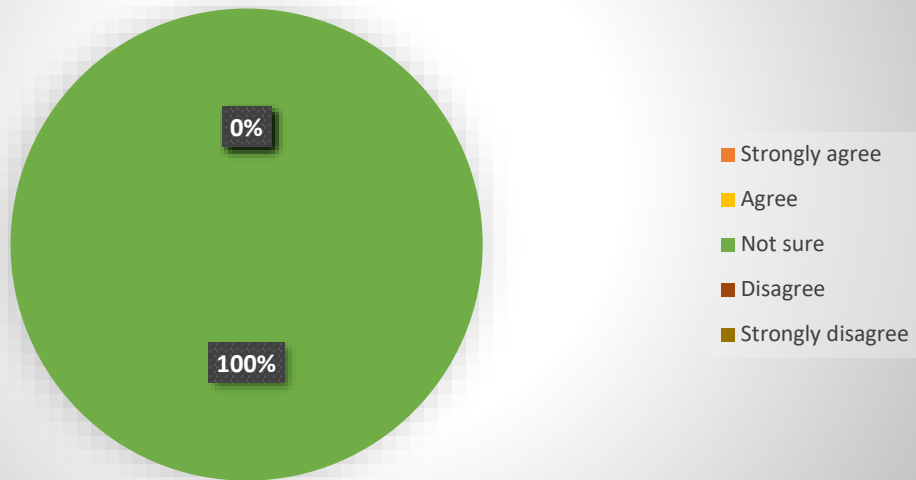


3. None of the participants would support a family member to undergo FGM/C. A fraction DISAGREED rather than STRONGLY DISAGREE stating the reason that they may not have an option especially when refuse to undergo the practice has certain severe sanctions from the community. It was however mentioned by participants that there was an existing law made by the community leader against the practice of FGM/C.



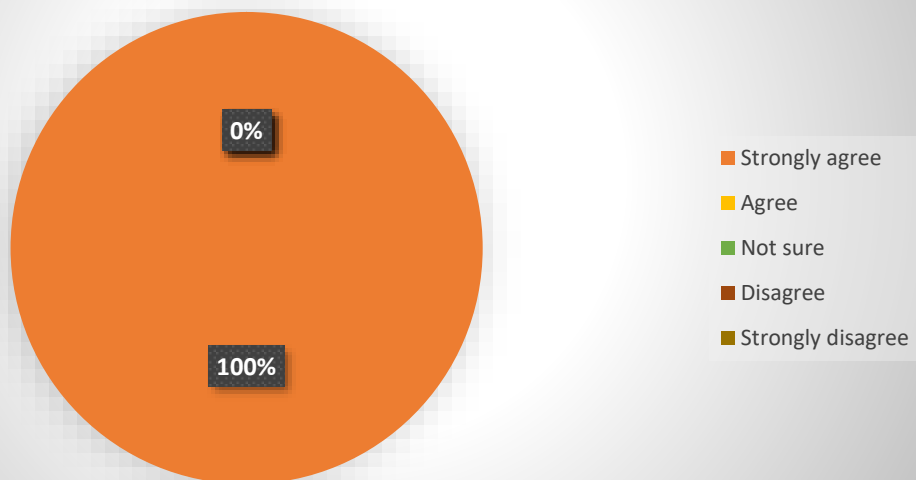
4. All the participants agreed that they were willing to advocate for putting an end to FGM/C practice.

5. Does any woman/ girl you know face condemnations for not undergoing FGM?



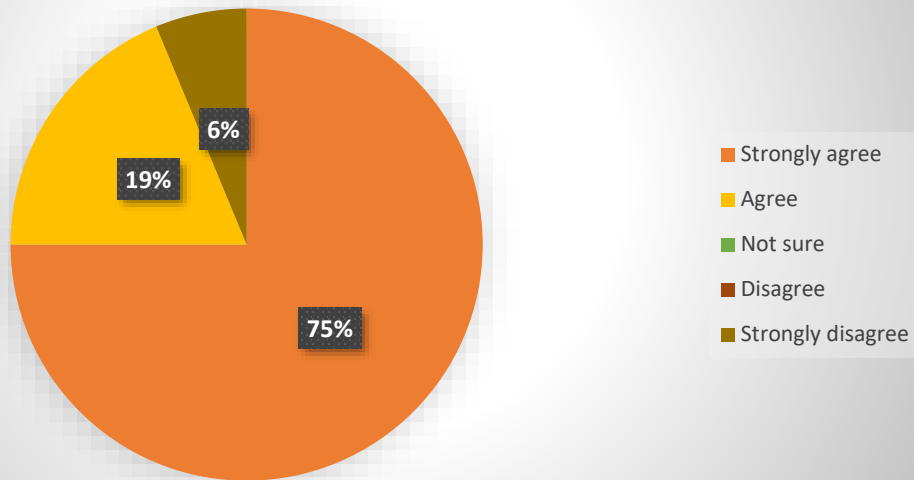
5. According to participants, Akwuke community does not hold anything against any girl/woman who has not undergone FGM/C. This is not unconnected with the traditional law against the practice by the ruler of the community.

6. Do you think FGM practice should be made punishable by law?



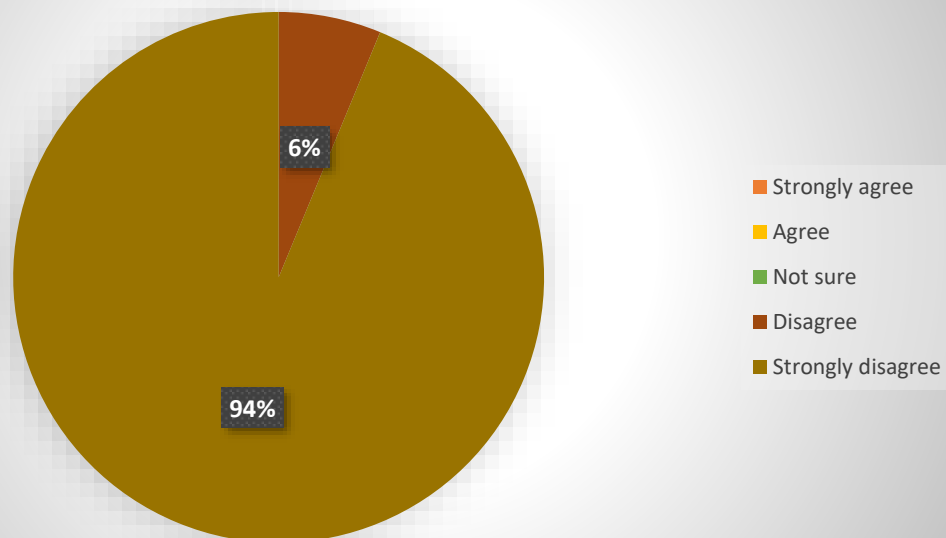
6. All the participants strongly agreed that FGM/C should be made illegal and punishable by law. They saw more disadvantages of the practice and no advantages.

7. Do people still carry out FGM in your community?



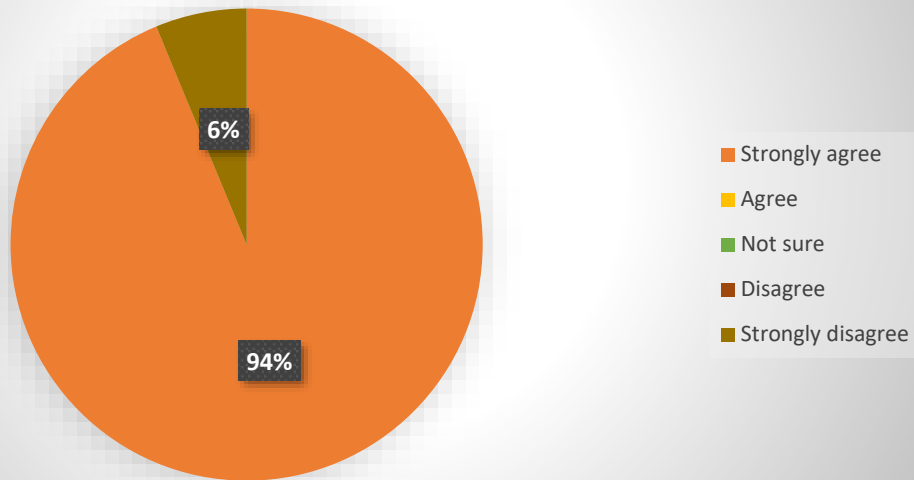
7. More of the participants revealed that although FGM/C is no longer allowed in the community, a few people, especially the older population, still recommend the practice to the younger generation in their families. This however, is done in other communities where there are no existing traditional laws against the practice.

8. Do you think FGM is religious?



8. The participants shared that their religion only encourages male circumcision and speaks nothing of female genital mutilation.

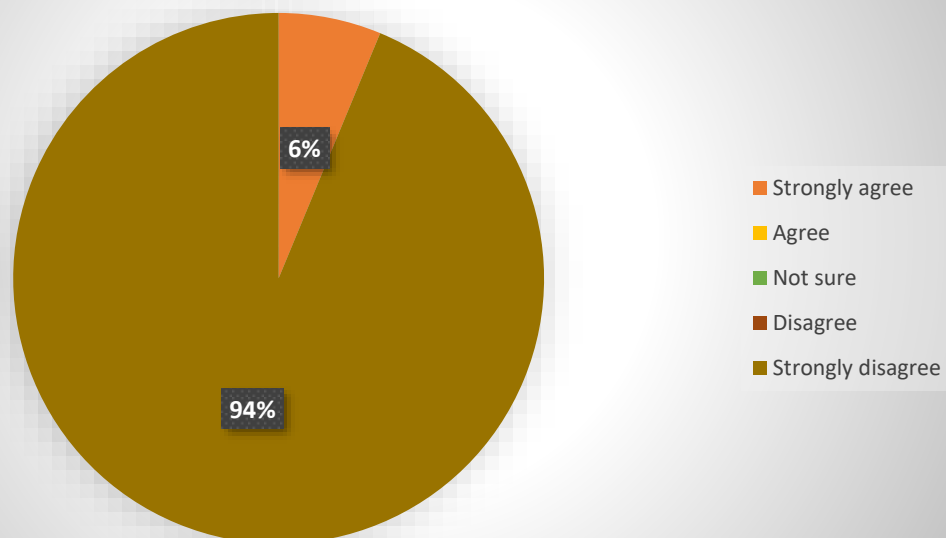
9. Do you think community learders can stop FGM practice?



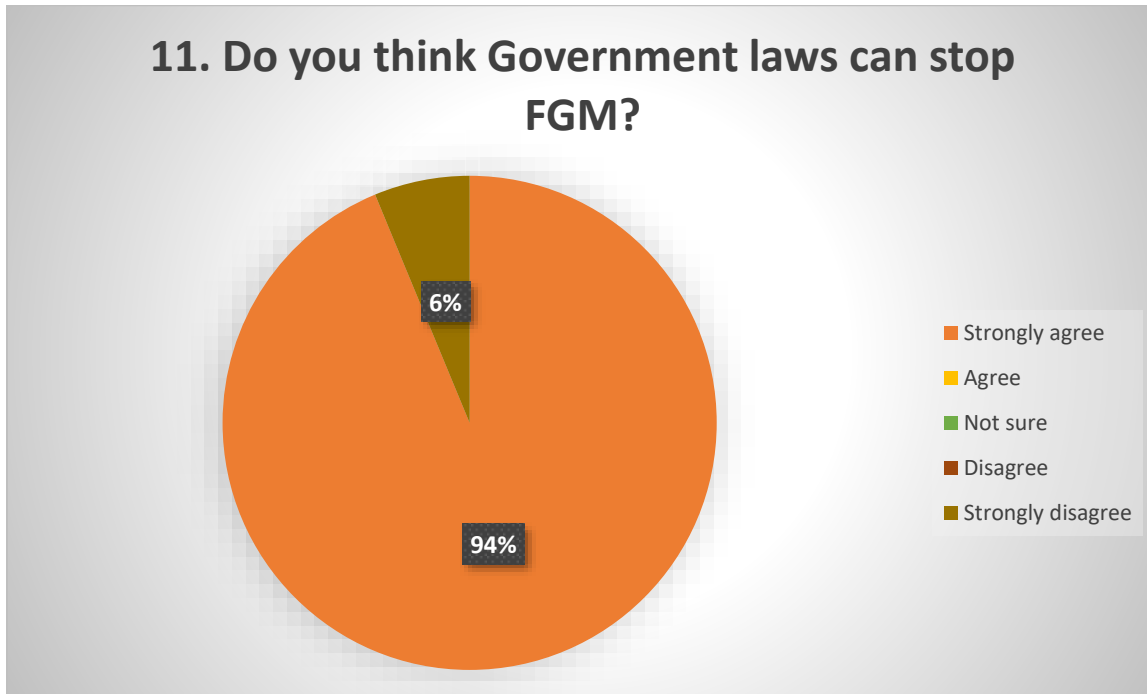
9. The participants agreed that community leaders play a vital role in ending FGM/C in communities that they lead. When laws, sanctions, fines and punishments are set for FGM/C practice, the citizens will not continue the practice.

The little fraction of the participants who disagreed had a concern; they were not sure how citizens who take their girls to other communities for FGM/C can be stopped by community rulers.

10. Do you want FGM to continue?



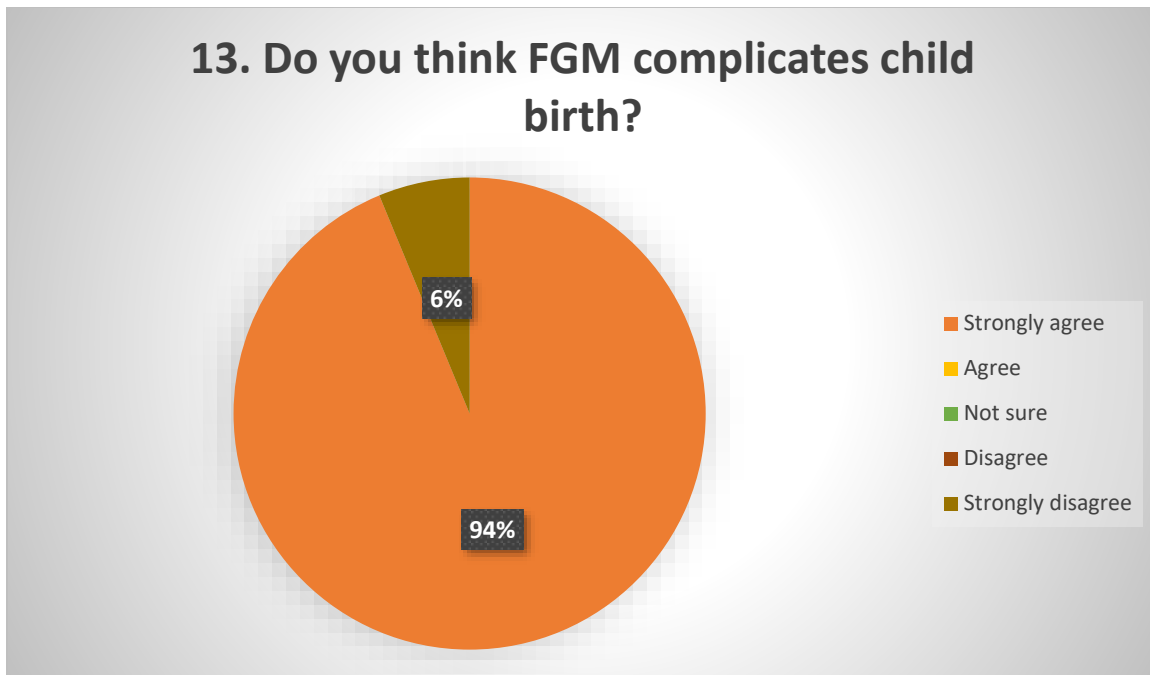
10. Again, most of the participants want a stop for FGM/C practice as soon as possible. However, a fraction of the participants was concerned about the means of livelihood of the cutters if the practice is completely abolished.



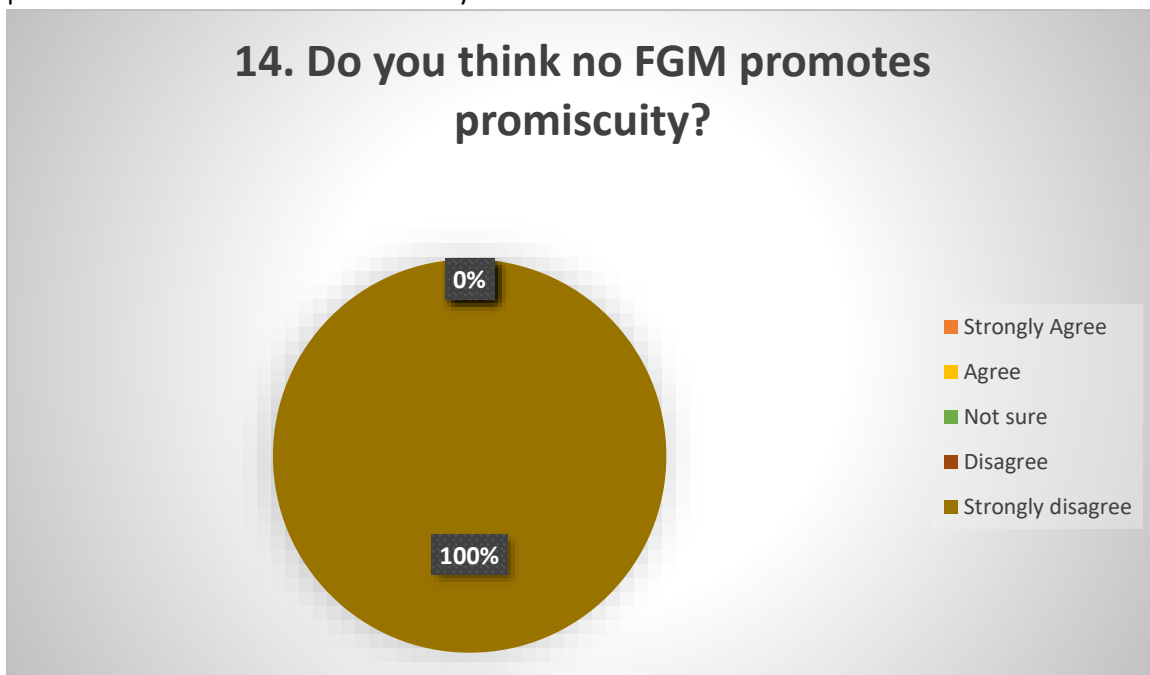
11. Most of the participants agreed that government laws can be put in place on national and state levels to end FGM/C. The other fraction opined that government laws cannot penetrate superstitious and traditional belief most times.



12. All of the participants disagreed that FGM should be a prerequisite for marriage.

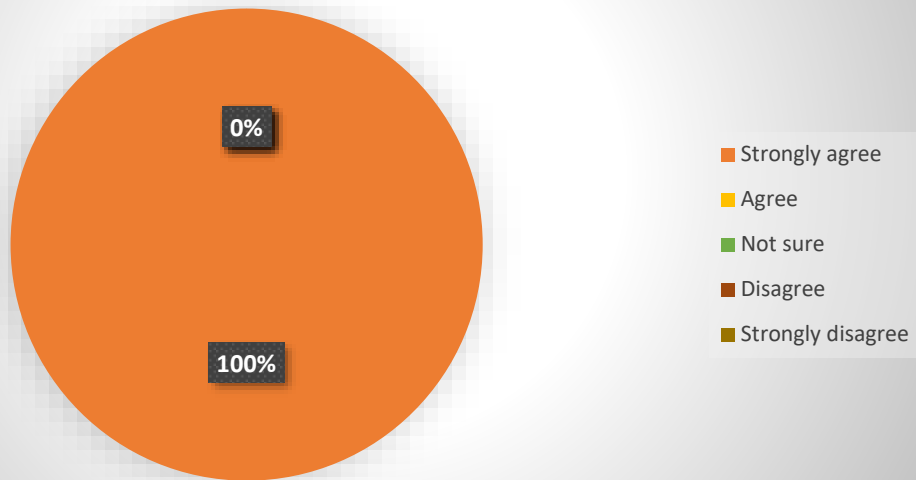


13. Most of the participants agree that FGM/C does more harm than good for childbirth. The other fraction said that they have no proof but the cutters have suggested as one of their reasons for the practice is that it makes childbirth easy.



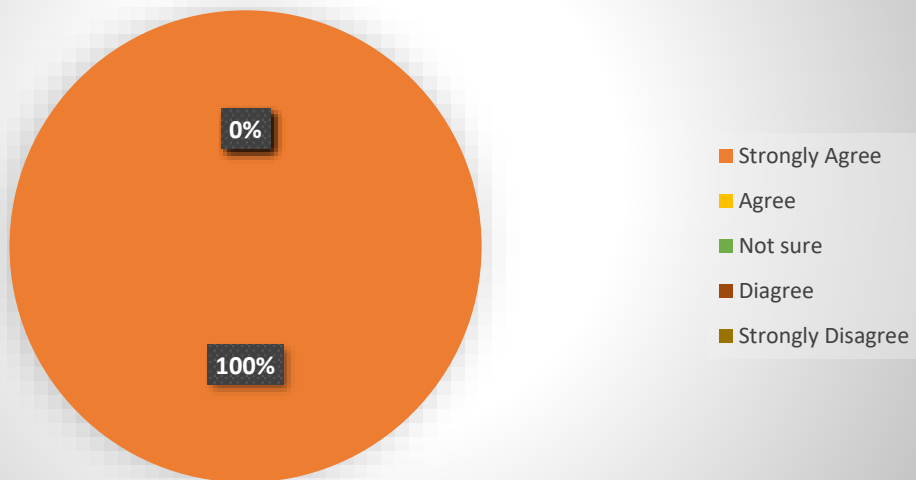
14. The participants all disagreed that FGM/C helps to address promiscuity among women and girls.

15. Do you think communities should abandon FGM practice?



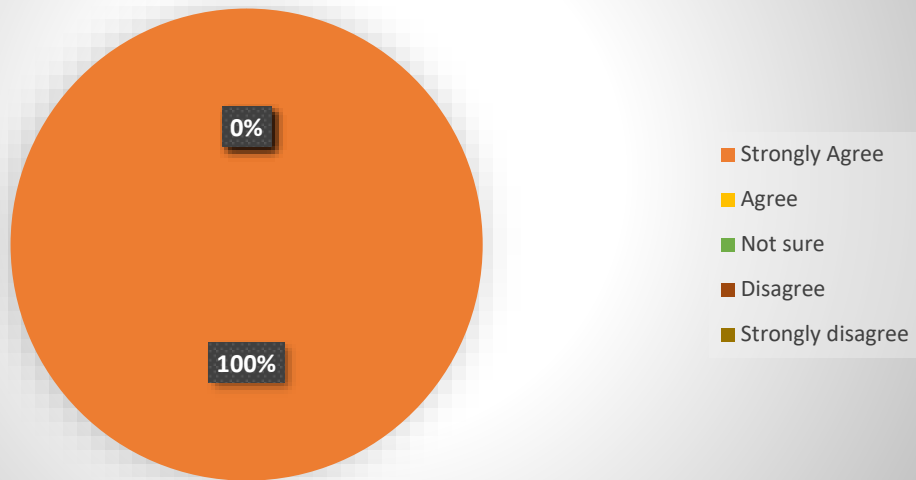
15. All the participants agreed that communities should put a stop to FGM/C practice to protect their women and girls.

16. Do you think religious learders can help stop FGM practice?



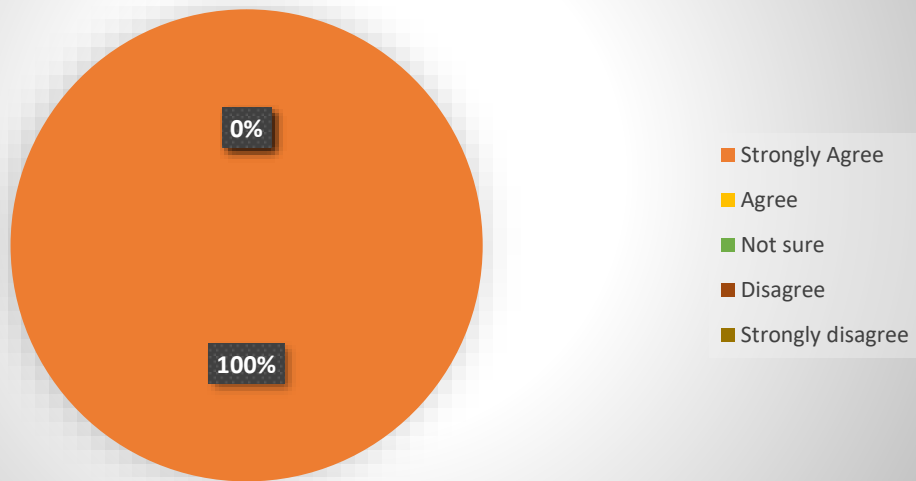
16. All the participant shared that religious leaders will make for good advocates to stop FGM/C as they get to interface with a large number of people at the same time regularly.

17. Do you think media campaign is making change for the EndFGM agenda?



17. All the participants agreed that media campaigns are helping to promote the EndFGM/C agenda and should be intensified.

18. Do you think other social norms can be stopped?



18. All the participants agreed to this. They shared that dialogues and good advocacy messaging can help to influence policies that inform change in social norms in any community.