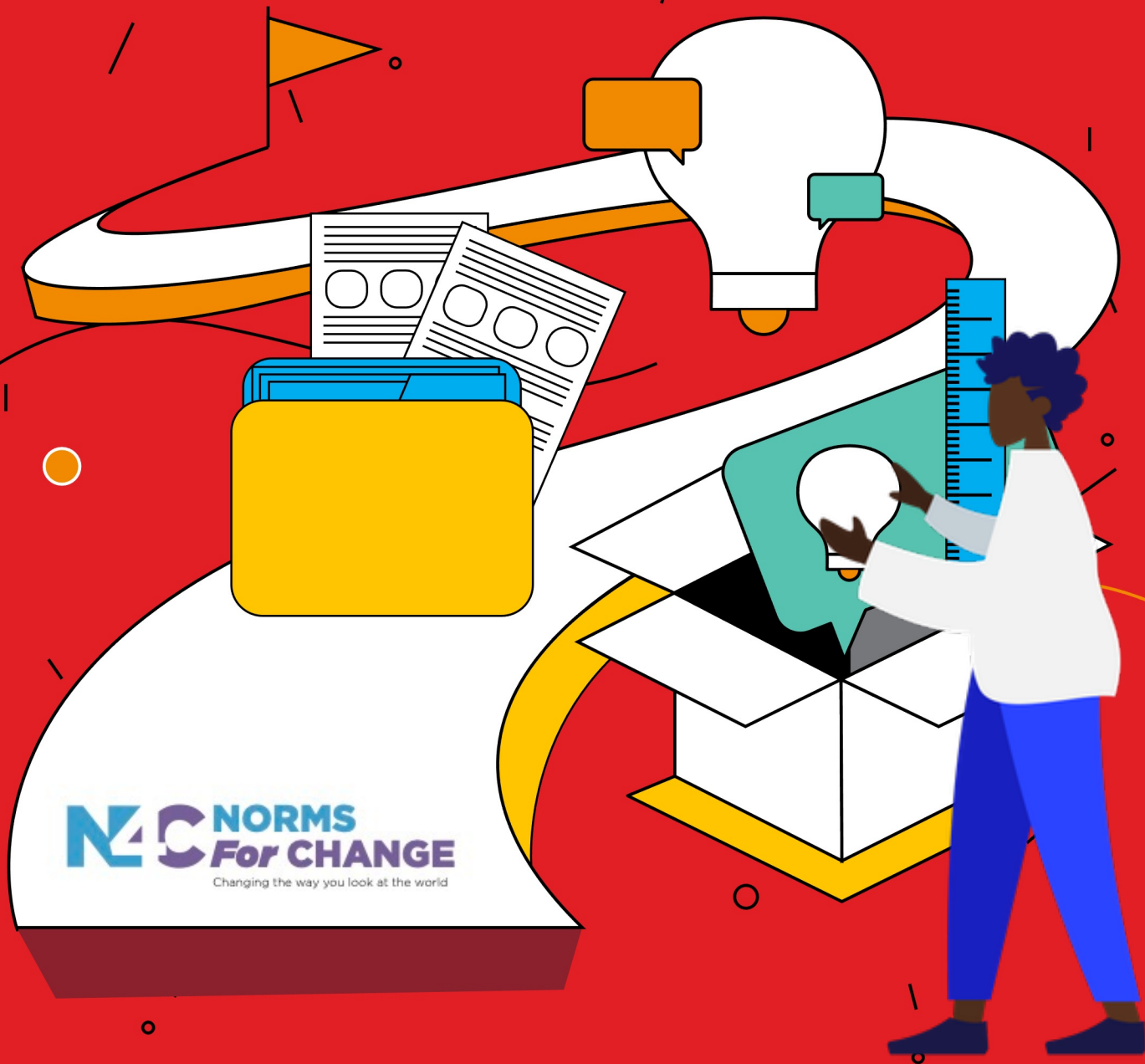


Norms for Change

Changing the way you see the world

Participant
Handouts



Purpose and contents

What is in this document?

Purpose of this document

This document is designed for individuals who participated in the UNICEF Social Norms Training Package. This document is designed to remind participants of what they have learned during the course, and link them to additional resources.

Contents

About the Norms for Change course	3
Theory and Models	4
1. Understanding social norms	5-8
2. Mapping reference groups	9
3. Unpacking the Behavioural Drivers Model	10-12
4. Creating space to shift social norms	13
5. Designing a social norms change programme	14-15
6. Measurement of behaviour change	16-18
7. The ACT Framework Package	19-21
Activities and Examples	22-34
Context and acknowledgements	35

About the Norms for Change training package

What is the Norms for Change training package?

This document is designed for individuals who participated in the UNICEF Social Norms Training Package. This document is designed to support learners during and after the training experience. These handouts provide extra information to remind participants of what they learned during the course, and link to additional content for those who wish to learn more.

While the content in the handouts does not mirror the course modules directly, each of the sections relates to a specific presentation in the course. This has been described below:

Module 1 covered key definitions, meta norms, and why behaviour change programming is important. For more information on these topics see handout section:

1. Understanding social norms (pages 4-7)

Module 2 unpacked reference groups, introduced the BDM, and described some of the key elements to consider in order to successfully shift social norms. For more information on these topics see handout sections:

2. Mapping reference groups (page 8)

3. Unpacking the BDM (pages 9-11)

4. Creating space to shift social norms (page 12)

5. Designing a social norms change programme (pages 13-14)



Module 3 covered the implementation of social norms change programmes, and how to measure shifts in behaviour. It also introduced the ACT Framework package. For more information on these topics see handout sections:

5. Designing a social norms change programme (pages 13-14)

6. Measurement of behaviour change (pages 15-17)

7. The ACT Framework Package (pages 18-20)



Theory and Models

1. Understanding social norms

What are social norms?

Definition of social norms

Social norms are the perceived informal, mostly unwritten, rules that define acceptable and appropriate actions within a given group or community, thus guiding human behaviour. They consist of what we do, what we believe others do, and what we believe others approve of and expect us to do. Social norms are therefore situated at the interplay between behaviour, beliefs and expectations.

- Social norms are learnt and accepted from an early age, often in infancy, and they are held in place by social sanctions (punishments) for non-adherence to the norm, and social benefits (rewards) for adherence. If people conform to the norm, they expect to be socially accepted or rewarded; if they do not conform, they expect to be socially punished or excluded.
- A social norm exists when individuals practice a behaviour because they believe that others like them or in their community practice the behaviour, or because they believe that those who matter to them approve of them practicing the behaviour.

It is important to note that something that is practiced by many is not always driven by a norm. It is driven by a norm if the reason why people practice the behaviour is because others practice it, or because they feel others expect them to practice it.

Types of social norms

There are a variety of different social norms that influence our behaviours in different ways. These types of norms include:

- **Descriptive norms** refer to beliefs about what others do, regardless of approval. Descriptive norms will drive a behaviour or practice if a person engages in a particular behaviour because he or she thinks that others like them in their community and social circle do the same. For example: "I will get married by age 16 because all girls in my village marry shortly after reaching puberty."
- **Injunctive norms** refer to people's beliefs about what others approve of or expect them to do. Injunctive norms will influence behaviour when people engage in a behaviour because they believe that those who matter to them expect them to do so, rewarding them if they do, and sanctioning them if they do not. For example: "I will perform FGM* on my daughter because the elders in my community say that FGM is part of our tradition and that good parents ensure their daughters are cut before they reach puberty so that they can be married according to our custom."
- **Outcome expectancies** are a person's beliefs about the perceived response of others if he or she engages or not in a certain behaviour. Outcome expectancies can be positive (rewards) or negative (sanctions). They are most commonly associated with injunctive norms. "Once my daughter has undergone FGM, I will be a respected mother and member of the community" AND "If my daughter has not undergone FGM before she reaches puberty, I will be considered an irresponsible mother by the whole community."
- **Moral norms** influence behaviour when an individual chooses to engage in a practice based on what he or she believes is morally correct. Unlike injunctive norms, people choose to follow or not a moral norm regardless of social expectations, but because they believe it is the right thing to do. Moral norms therefore tend to be followed out of a personal sense of moral duty. For example: "Children should be children for as long as they can. Marrying them before 18 is wrong and I will not marry my daughter until she becomes an adult."
- **Gender norms** norms relate specifically to gender differences. They are informal, deeply entrenched and widely held beliefs about gender roles, power relations, standards or expectations that govern human behaviours and practices in a particular social context and at a particular time. They are ideas or 'rules' about how girls and boys and women and men are expected to be and to act. These rules also govern the relationships between boys and girls, and women and men. For example: "we will prioritise educating our son because it is important for boys to learn, while our daughter should marry early and because that is her role."

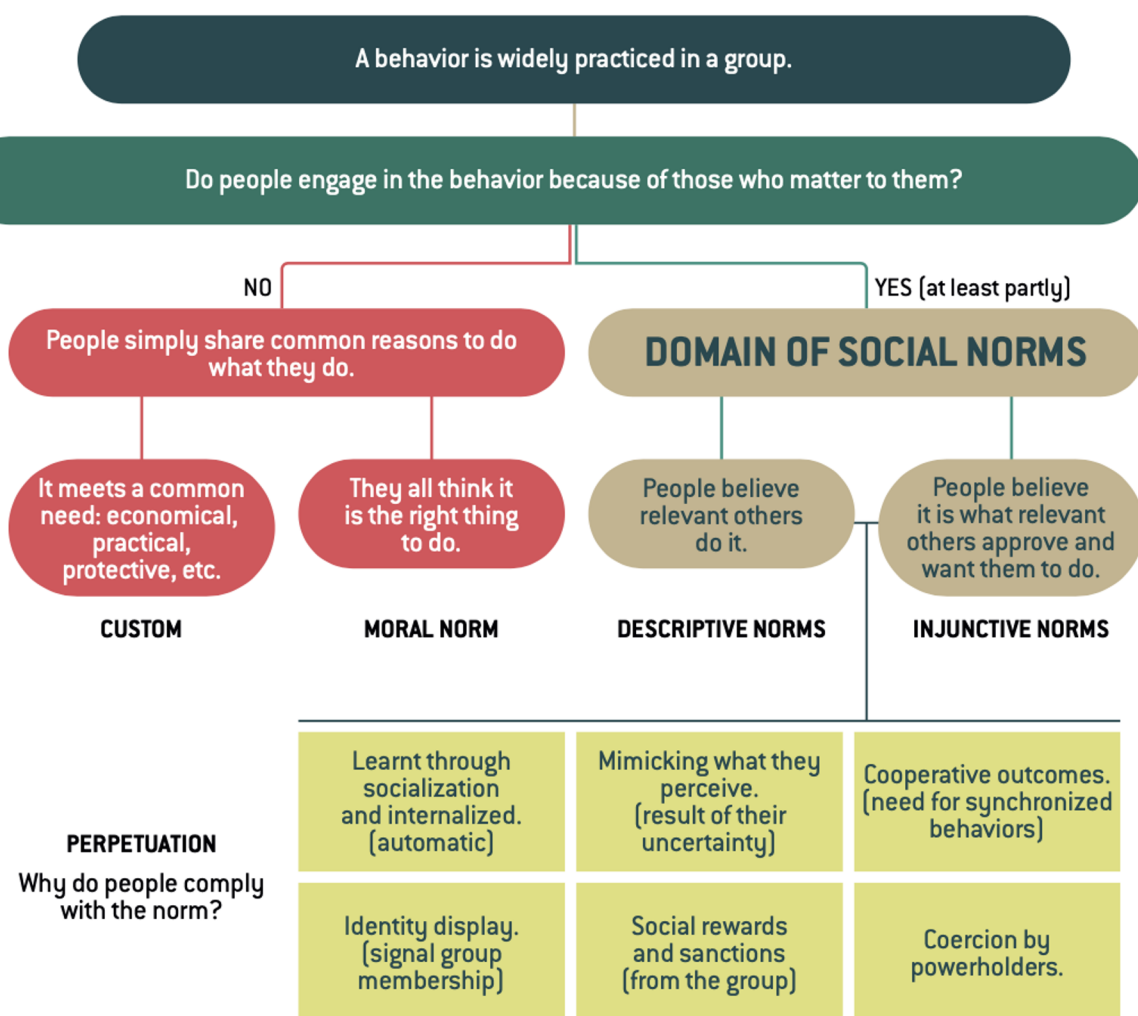
Please note: throughout this document, we will use the term FGM to reference female genital mutilation. While this term is endorsed by the international community working to eliminate the practice, it is important to note that when we are working with communities it is essential to adopt the terms used by the communities themselves.

1. Understanding social norms

What are social norms?

What is a behaviour and what is a norm?

Scholars and practitioners sometimes conclude too quickly that if a practice is widespread, then it must be a social norm. However, not all collective practices are normative ones. By merely analysing a practice like child marriage for example, one quickly realizes the variety of reasons that can explain parents' decisions: some indeed follow strong social influences perpetuating the practice, but others are simply seeking physical and economical safety for the children and the family.



Want to know more?

Find more information on this in the UNICEF Social Norms Programming Guide "Everybody wants to Belong", at pages 18-20. Link [here](#).

1. Understanding social norms

What are meta norms, and why are they important?

Meta norms

Most harmful practices are symptoms of deeper problems, with underlying ideologies and power imbalances expressing themselves through Gender-Based Violence, discrimination against people with disabilities, Child Marriage, Violent Discipline, etc. These are referred to as meta norms.

The most influential meta norms are the overall socialization process; gender ideologies leading to discriminatory practices; power dynamics and relationships; family roles, communication and decision-making patterns; perception of who a child is, what are child-specific needs and rights; legal compliance (rule of law as a norm); and the way conflicts are resolved. All of them are interdependent.

Programming cannot get harder than trying to influence these social phenomena: they are fundamental to how societies are organized and reproduce themselves (to the benefit of certain members). This is a dangerous territory, mined with resistance, backlash, and threats to social cohesion.

Shifting meta norms is also the way to contribute to multiple outcomes, as they undermine the realization of various rights across sectors. And in some cases, trying to address the direct norm without tackling its more deeply entrenched elements might lead to disappointment: poor results (steady prevalence despite years of programming); the achievement of a temporary convenience change (e.g. child marriage resurfaces after being contained solely by public measures without addressing underlying determinants - the stems grow back because the roots still exist); driving the behaviour underground (e.g. FGM practices continuing to occur in secret); or driving the behaviour in a new direction (e.g. medicalization of FGM).



Want to know more?

Find more information on this in the UNICEF Social Norms Programming Guide "Everybody wants to Belong", at pages 10-15. Link [here](#).

1. Understanding social norms

Why do we need to consider social norms when programming?

Reference groups

Reference groups are defined as: “the people whose opinions matter to me”.

- The group made up of people whose opinions and behaviours matter the most to us, and influence how we make decisions, is known as our reference group. Individual behaviours and decision making are often driven by social factors. People are almost never fully autonomous thinkers, but rather influenced by, and concerned about others’ opinions and actions.
- To exist, social norms inherently require a reference group, indicating the “others” whose behaviours and expectations we consider when choosing whether or not to engage in a normative behaviour. Reference groups are the people we compare ourselves and our behaviour to. They are the people we look to when deciding what to think or do, and they are the people whose thoughts and opinions we care about.
- Although the specific people included in our reference groups may vary, we all have reference groups. Further, reference groups may change for a person depending on the behaviour in question – a person may have different reference groups for different behaviours.
- Reference groups are central to social norms programming. Harmful norms persist because they are followed by groups of people who influence each other. To promote new norms, we must transform beliefs and expectations of enough people within the relevant community, and work with their key influencers and power-holders.
- These reference groups may not be obvious, especially to an outsider. The best way to establish who is part of a given reference group and what role they may play is to consider the diverse types of relationships that exist within the families and community. Mapping out the reference networks of individuals engaging in and directly impacted by harmful practices will ensure the programme is targeting the right participants.

Pluralistic ignorance

People conform to social norms and normative behaviours because of their perception of what is approved of and expected (injunctive norms), or because of their perception of what others do (descriptive norms). These perceptions however may be incorrect. Pluralistic ignorance happens when there is a dissonance between the perceived norm and actual reality. It describes a situation where most members of a group or community conform to a norm because they incorrectly assume that the majority also conform or expect them to so, but in reality, most people privately disapprove of the norm.

Some individuals may incorrectly believe that others in their social group support a given social norm because they see the others conform to it. A lack of communication/information between community members allows a norm to survive, even though individual support for it has eroded.

Determining the strength of a norm

When we consider norms, we also need to consider the ‘strength’ of a norm, or the impact that a norm could have on the actions of an individual in different circumstances. If a norm aligns with individual attitudes, it is more likely that the individual will follow the norm - If this is the case for most people within a given community, then the norm is likely to be strong. However, if the majority of individuals have attitudes that do not support the norm then pluralistic ignorance may exist and the norm may be weaker and easier to dismantle.

Other factors that influence the strength of a norm are:

- The proportion of the population who adhere to the norm. When a small proportion of a group adhere to the norm, it is weaker than when the majority or all of a population adhere to it. Shifting a norm that an entire group or population adhere to is incredibly complex and challenging.
- The strength of consequences for non compliance, and the likelihood of these consequences occurring. When sanctions imposed for non-compliance are weak or unlikely to be imposed it is easier to encourage individuals to begin to trial new behaviours.

When we look at the strength of a norm further, we can also look at the influences it has in communities. As we can see along the continuum, actions that are ‘possible’, even when they are common, are weaker than those that are obligatory.

Mapping reference groups

How to understand reference groups

Network mapping

To identify and understand reference groups, we can think about the relationships an individual has in a number of ways. Refer to presentation deck to the series of questions that can be asked to identify and understand reference groups. Reference groups may change for a person depending on the behaviour. This means that a person may have different reference groups for different behaviours.

Reference groups may not be obvious, especially to an outsider. The best way to establish who is part of a given reference group and what role they may play is to consider the diverse types of relationships that exist within the families and community in relation to the behaviour in question. When working to understand reference groups (and change social norms) we need to talk with communities, and to be guided by them.

Norms are not static and are constantly being reviewed and revised through interactions. Interactions within reference groups have the potential to shift beliefs and eventually help individuals alter their perception of what is appropriate and doable. Understanding the individuals and groups that form the reference group and how they communicate, exchange information and influence each other is key to support the change.

Social networks vs. reference groups

Reference groups should not be confused with social networks. A social network refers to the connections, interactions and relationships between individuals. Social networks exist both in person and virtually and are often formed along similar interest or identities, and for a range of reasons, such as social, economic or political purposes.

Reference groups are part of the social networks with whom individuals interact – they are the people whose opinions matter to individuals regarding specific behaviours and who exert an influence on them. Individuals will interact to different extents with different people within their network, and on different matters. Social networks serve to help communicate, shape, enforce or shift norms through the social interactions they create.



Want to know more?

Find more information on this in the UNICEF Social Norms Programming Guide "Everybody wants to Belong", at pages 22-26. Link [here](#).

Unpacking the Behavioural Drivers Model

How can we use the BDM to understand decision making?

How people make decisions

Designing an effective programme to address normative behaviours is not possible without understanding how social norms fit within the larger set of factors that influence a person's action.

Behaviour change interventions consider overly simplistic decision-making models. These are based on the assumption that if people know what is good for them and are aware of the negative effects of what they do, they will adapt accordingly; or that if the availability of a service is communicated, it will generate demand for it. Such interventions usually revolve around messaging campaigns, and can be mapped like this:



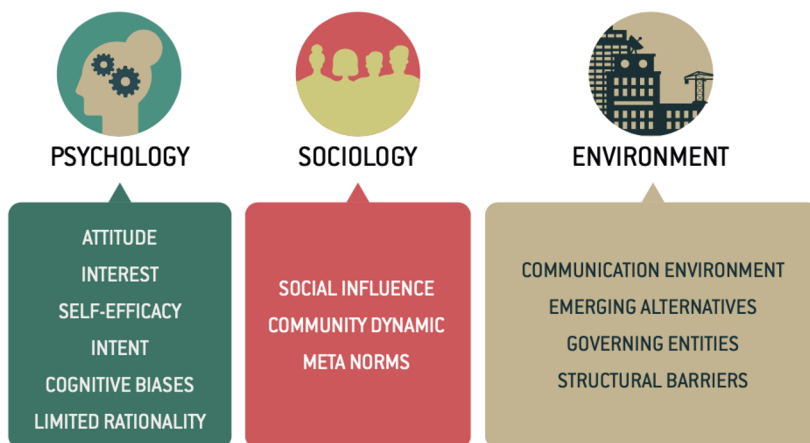
What influences decision making?

Human decision making is much more complex than this model shows. People generally don't consider costs and benefits from a self-interested perspective, to then make a thoughtful and rational decision on the best path of action: providing them with the right information will rarely automatically translate into the "logical choice".

People are also emotional, influenced by their context, and especially by those they live and interact with. What is happening around them matters as much as what they think themselves. A more realistic and comprehensive framework for behaviour change should start by considering three broad categories of drivers:

1. Psychology, which describes our internal thoughts and processes that influence decision making. This includes our personal attitudes, interests, and biases
2. Sociology, which describes the environments and communities that individuals operate in. This includes social influences and meta norms, that we will discuss in more detail
3. Environment, which describes the large-scale institutions and frameworks that our communities operate in

Under the three categories of psychology, sociology and environment, the main driving factors to consider are the following ones:



Want to know more?

Find more information on this in the UNICEF Social Norms Programming Guide "Everybody wants to Belong", at pages 12-15. Link [here](#).

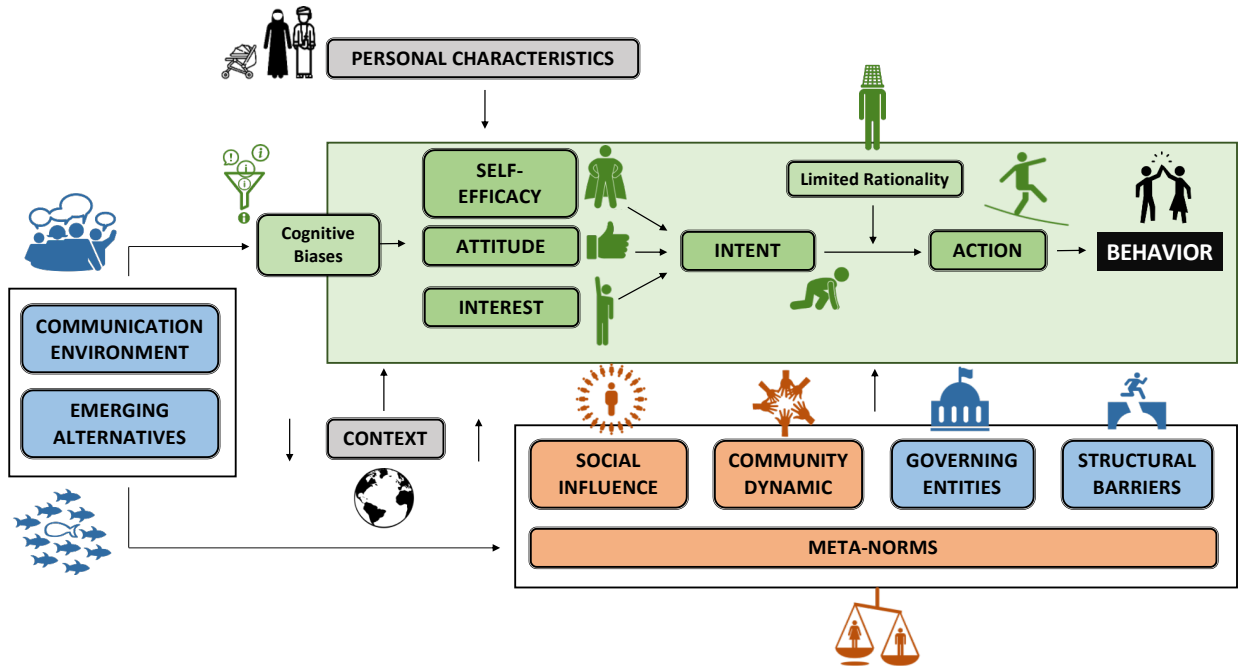
More information about the BDM can be found in "The Behavioral Drivers Model – a conceptual framework for Social and Behaviour Change Programming" (UNICEF 2019). Find it [here](#).

Unpacking the Behavioural Drivers Model

How can we use the BDM to understand decision making?

The Behavioural Drivers Model (BDM)

By exploring the question of why people do what they do, the BDM model unpacks the construct of behaviour to map its main drivers. This theoretical map can then be used when trying to understand behaviour, influence it, and track change.



Want to know more?

More information about the BDM can be found in “The Behavioral Drivers Model – a conceptual framework for Social and Behaviour Change Programming” (UNICEF 2019). Find it [here](#).

The importance of formative research

When conducting formative research to understand why people do what they do, we need to go beyond individual factors that influence behaviour, and look more closely at the dimensions that compose each factor. During formative research, it is crucial to understand what the main driving factors of the behaviour are, as social norms are likely not be the only ones. Formative research must be conducted before any programming takes place.



Want to know more?

Find more information on this in the UNICEF Social Norms Programming Guide “Everybody wants to Belong”, at pages 35-37. Link [here](#).

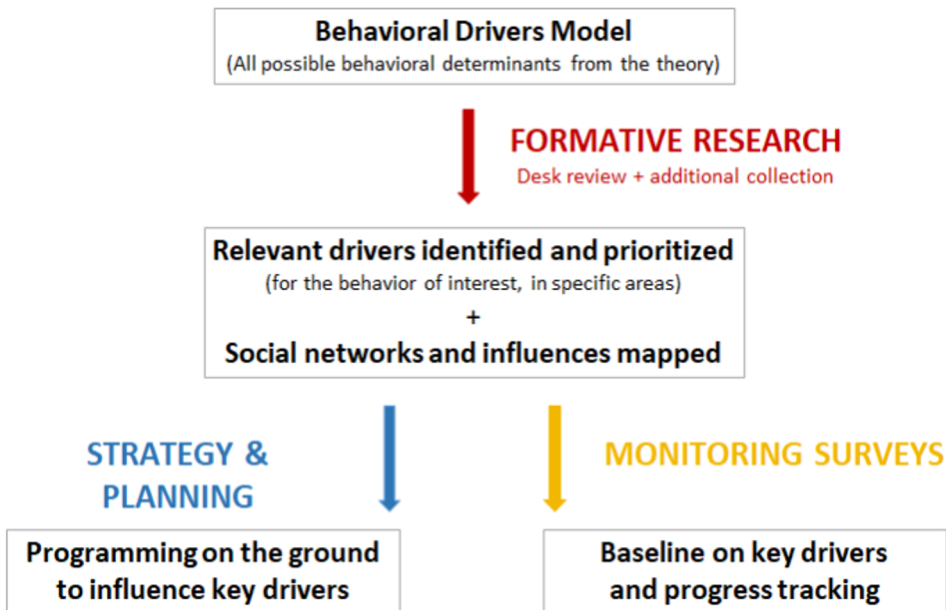
For additional information on how to conduct formative research and diagnose norms, please look at the “Social Norms Exploration Tool (SNET)”. Link [here](#).

Unpacking the Behavioural Drivers Model

How can we use the BDM to understand decision making?

Prioritising drivers

When trying to shift behaviour, we cannot focus on every behavioural determinant. In order to prioritise behavioural determinants to work on, the BDM suggests that we draw on our qualitative formative research in the focus areas and move from a generic list (all possible drivers of a behaviour according to theory) to a narrower list in order to establish and prioritise the relevant drivers in the particular context for this specific behaviour. The value of starting from a long theoretical list is to reinforce the exploration of the many possible reasons behind people's actions; doing so reduces our analytical biases, in particular the various assumptions we have about why people make certain decisions.



Want to know more?

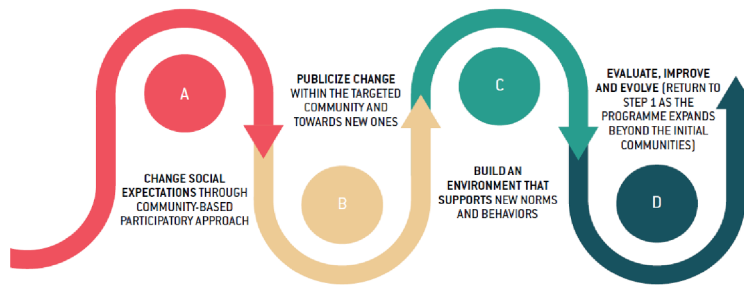
More information about the BDM can be found in: 'The Behavioral Drivers Model – a conceptual framework for Social and Behaviour Change Programming' (UNICEF 2019). Find it [here](#).

Creating space to shift social norms

What do we need to do in order to shift social norms?

A four-stage approach to shifting social norms

Everybody Wants to Belong outlines a four-stage approach to changing social norms. Each stage builds on the last one – whilst it is tempting to skip steps, ultimately a programme will not be successful in shifting norms if it does not take the time to fully complete each stage.



Want to know more?

Find more information on this in the UNICEF Social Norms Programming Guide "Everybody wants to Belong", at pages 54-56. Link [here](#).

When working to shift norms in communities, it is important to remember:

- We need to create safe spaces for deliberations and debates and empower community-led processes. Change needs to be public for it to be effective.
- It is important to leverage protective norms and positive values. Don't fight or contradict local traditions, instead reframe the issue and inspire people by discussing what is great in their society and culture.
- Build on the reasons of those who don't engage in a harmful practice. Amplify their messages and voices.

Dimensions for a successful social norm change intervention

A norm-shifting intervention is a deliberate approach that seeks to transform the social beliefs which drive and sustain harmful behaviours. To fall into the social norms "category" and have a chance to influence norms, interventions must display a combination of specific characteristics. They are:

Accurately assesses the norms: Identifies which norms shape a given behaviour, which groups uphold the norm, and how. This is the starting point to determine the most effective way to create change.

Seeks community-level change: Shifts social expectations, not just individual attitudes and behaviours, and clearly articulates social change outcomes at the community-level.

Enables community leadership: Makes community members active participants to norms-shifting activities, not static recipient of project-led activities.

Engages people at multiple levels: Uses multiple strategies to engage people at distinct levels of the ecological framework: individual, family, community, policy and societal levels.

Corrects misperceptions and presents the actual norm: Sometimes individuals engage in a harmful behaviour because they mistakenly think most people support it, when in reality they don't. If this "pluralistic ignorance" exists, the possibility to reveal the mistake and demonstrate that approval is less common than people think, is a golden opportunity to accelerate change.



Want to know more?

More information about the characteristics of successful norms shifting interventions can be found in: 'Community-Based, Norms-Shifting Interventions: definitions and attributes'. Find it [here](#).

The Saleema initiative, which was designed by UNICEF Sudan, is an example of this type of work in practice. Read about it [here](#).

Designing a social norms change programme

What approach should be taken when designing a programme?

Taking a phased approach to programme design

Addressing the complex nature of social norms calls for a phased approach that focuses first on understanding, diagnosing and implementing change strategies in a limited number of geographies before launching to a larger scale if successful.

This approach provides the programme team and their on-ground partners with the opportunity to “try out” interventions, and later with a case for going to scale. Testing technical feasibility and efficiency before deciding whether and how to roll out is the main safeguard to avoid pitfalls affecting many people and areas. It is important that interventions are designed for scale from the beginning even if initially tested in a couple of pilot areas. If the pilot is successful, you can convince the government to embed the social norms programming elements into the national systems and really programme at scale.

The decision on if and how to adapt the programme needs to be supported by insights gained from initial roll-out. Analysis will help fine-tune the design and clarify conditions for success of the wider effort.



Want to know more?

Find more information on this in the UNICEF Social Norms Programming Guide "Everybody wants to Belong", at pages 28-30. Link [here](#).

Norms-focused community-based approaches

Who and how many people must be engaged to shift a normative behaviour depends on which stakeholders and relationships guide the compliance with the norm. To understand this, it is important to review the formative research – the higher the risk of sanctions, the higher the need to coordinate the change within the right group of participants. Norms are also specific to people and places: some may practice the same behaviour for distinct reasons. Look at how drivers differ by sub-groups.

Norms shift at group level. A participatory and whole-of-community approach is fundamental in precipitating social change. When developing community engagement intervention, it is important to consider the following:

- Bring in the targeted community: it is important for communities to own the process of change as this will strongly determine the success of the intervention.
- Choose the right facilitator: ideally, the facilitator should be selected from the targeted community.
- Create balanced dialogues: balance the transmission of learnings from outside, with dialogue and deliberations stemming from the community itself.
- Bring in the voices that are often unheard: this will particularly include women, adolescent girls, children, people with disabilities and marginalised groups.
- Bring in the ‘game changers’: these are the people who are ‘more receptive to new information or ready to take the risk of deviating from the norm. These are “positive deviants” who may become trendsetters or role models.

Following this criteria creates trust, credibility and debate which can lead to the emergence of new ways of thinking. It is essential to note that understanding norms and how to change them requires engagement with target communities from the very start. This means understanding and working with local cultures, values and customs.



Want to know more?

More information about the characteristics of successful norms shifting interventions can be found in: ‘Community-Based, Norms-Shifting Interventions: definitions and attributes’. Find it [here](#).

The Communities Care programme highlights the benefits of community-based approaches. Read about it [here](#).

Designing a social norm change programme

What approach should be taken when designing a programme?

Defining programme objectives

One of the first steps in designing a programme is to set objectives. Formative research will guide which elements are most important to consider – the BDM also provides a guide for how to go from a broad, theoretical list of behavioural drivers, to a specific list of the behavioural drivers that are relevant for your specific challenge.

For example, some of the outcome and output level results from the Global Programme to End Child Marriage result framework include:

- Outcome: "Adolescent boys, families, traditional and religious leaders, community groups, and other influencers demonstrate more gender equitable attitudes and support for girls' rights".
- Output: "Families, communities, traditional and religious leaders, and other influencers are engaged in dialogue and consensus-building on alternatives to child marriage (including education), the rights of adolescent girls, and gender equality".



Want to know more?

More information and more examples can be found Global Programme to End Child Marriage Results Framework (phase II). Find it [here](#).

Defining the Main Approaches

Once you have defined what you want to achieve, you need to decide on the necessary broad types of interventions to make it happen. The findings of the formative research should be your primary source of inspiration. The combination of the right types of interventions will be guided by the drivers to influence.

Changing behaviours is not a communication exercise: it is a problem-solving exercise, and social norms can be one piece of the puzzle. Very different types of interventions will be used depending on the drivers to be influenced. Communication campaigns are classic go-to activities, but in many situation cash transfers or social safety nets could be more efficient behaviour change interventions.

When trying to create new, positive shared beliefs when harmful norms are too strong and widely supported it is important to think about the strategies you are going to employ. Innovative ideas need to be presented or encouraged from a trusted, credible source in the reference networks. These ideas can leverage existing protective norms (e.g. parents should do what's necessary to give children the best start in life) to centre the conversation on expectations that can be strengthened and used to the programme's advantage. This will increase the local relevance and change the nature of the interventions.

Measurement of behaviour change

How do we measure the impact of social norm change programmes?

Traditional approaches to measurement

While we are often aware of overarching objectives of work and programmes, what is often missing from thinking is:

- How we move in the right direction, which relates to programming and behaviour change
- How we measure change at intermediate-outcome level (for example: change in beliefs, attitudes and norms)

Without this measurement element, we can't know that the work we are doing is having the intended impact.

Using an example of FGM, traditional approaches to measurement often use indicators including:

- Demographic and Health Surveys (DHS) and Multiple Indicator Cluster Surveys (MICS), which look at prevalence of female genital mutilation (FGM) across communities. The way in which this is determined varies between locations and surveys.
- Support for the continuation of FGM, which looks at the percentage of individuals who support the continuation of FGM, the percentage of individuals who believe others will continue the practice, and the percentage of individuals who believe they will face sanctions if they are not cut.

The result of these indicators is a measure of individuals, families, and communities in a specific area that accept the norm of eliminating FGM.

Challenges of traditional approaches

While these traditional approaches are widespread, they come with some challenges. Some of the major challenges associated with this kind of measurement are:

- DHS and MICS surveys are typically only conducted every 5-10 years, and their data collection processes take a significant amount of time. Geographical coverage is also often aggregated, which makes it hard to drill into specific areas and understand nuance.
- Public declarations are not the ultimate reflection of a changed social norm. As we have learnt, self-expression of a social norm is complicated. Aside from reporting bias, we know that social expectations may begin to shift before collective declarations or prevalence shifts. When relying only on these measures, we may miss the beginning of a norm shift.
- These approaches tend to be resource-intensive. They require a lot of manpower, significant technical capability, and a huge financial investment. This means that we cannot get ongoing data on how a norm is shifting, or take major risks with what is being measured.
- There are different approaches taken to measuring shifts in norms, which makes it hard to compare results. We need to find a commonly agreed upon, and rigorously tested, methodology that can be scaled-up for these macro measures.

While traditional approaches have a time and a place, they are not always appropriate for work around shifting social norms.

Measurement of behaviour change

How do we measure the impact of social norm change programmes?

The difference between measurement and monitoring

Monitoring is a systematic and purposeful process of data collection to check if programme activities are being implemented as planned. When monitoring a programme that aims to change behaviour, we are looking at elements such as:

- Are the programme activities being implemented as planned?
- Is the quality of implementation acceptable?
- Are the materials, channels, and processes being used culturally acceptable and effective?
- Have the activities started to produce initial shifts in some of the drivers influencing the behaviour (for example: knowledge, attitudes, intent, etc.)?

Monitoring is a continuous process of checking and analysing that is done throughout the implementation process. It is designed to inform stakeholders about the progress and quality of implementation.

When measuring a programme, we are looking to understand how well the programme activities have met expected objectives, and/or the extent to which changes in behaviour can be attributed to programme activities. When measuring a programme that aims to change behaviour, we are looking at elements such as:

- Have the interventions achieved their objectives of changing behaviour and/or other outcome indicators?
- Has the programme addressed or reduced the barriers to behaviour change?
- What is the extent to which change can be sustained, is economically viable, and can be scaled up?

Measuring attempts to determine the relevance, effectiveness, and impact of activities. Measurement can be conducted during implementation and at the end of implementation to measure shifts in social norms.

Measurement of behaviour change

How do we measure the impact of social norm change programmes?

Two approaches to shifting and measuring trends in behaviour

When we are looking to measure shifts in behaviour, there are two things we can look at:

1. The abandonment of the practice, which means that people move away from the behaviour. For this, measurement consists of tracking the absence of the behaviour over time and preventing the re-emergence of the practice.
2. Replacement, which means the introduction of an innovation associated with a separate set of practices that individuals participate in than the harmful practice. For this, measurement focuses on the uptake of the new set of practices.

To truly shift and measure a change in behaviour, we need to look at both of these elements and keep them in balance.

Why prevalence is not enough

If you only monitor the prevalence of a behaviour, you might not notice any change despite making good progress on shifting the motivations and bottlenecks behind them. But a steady prevalence doesn't mean nothing is happening.

Especially when behaviours are normative: people's beliefs, aspirations, expectations, self-efficacy, might all be moving in the right direction but won't translate into behaviour change until specific conditions are met. Norms shift is rarely linear, it can be slow, but also very sudden after years of apparent inertia. During that time, if you only look at the prevalence, you are completely in the dark. It is critical to open the black box which lies between the interventions and the change of behaviour which can be much further down the line.

For this reason, we need to measure and monitor the change process, which is the precursor to behaviour change.



Want to know more?

Find more information on this in the UNICEF Social Norms Programming Guide "Everybody wants to Belong", at pages 39-42. Link [here](#).

The ACT Framework Package

How do we measure changes in behaviour?

The ACT Framework Package: Measuring Social Norms Around Female Genital Mutilation

The ACT Framework Package has been designed to measure shifts in social norms around FGM. The ACT Framework is not a tool to determine if social norms are present, but rather a tool to track social norms change after social norms have already been diagnosed through formative research.

The ACT has been designed to be adaptable. The structure of the ACT means that it can be used in different contexts, and across different issues such as child marriage and violence against children.

Why is it called the ACT Framework?

The ACT Framework is made up of three primary components – which are the source of the acronym “ACT”.

1. Assess and Ascertain
2. Consider and Collect
3. Track and Triangulate

The Framework includes a set of mixed-methods tools and indicators for measuring social norms change on the ground. The ACT Framework allows localised measurement processes to be created for individual interventions that respond to the realities of their context.



Want to know more?

The ACT Framework can be found online [here](#).

What are the components of the ACT Framework Package?

The ACT Framework can be broken down into three core components. As a whole, they are complex, but as parts they are quite easy to understand. The elements of the ACT are:

1. **The framework**, which describes the overarching structure, indicators, and guidelines for implementation. At this level, you can select from a menu of indicators to design research instruments tailored to your program’s theory of change and implementation status.
2. **The instruments**, which are the qualitative and quantitative instruments that we use to measure, information on preparing the instruments, and tips about setting up the elements needed to implement the instruments.
3. **Implementation templates**, which are a set of adaptable templates which assist with implementing the framework. These detailed guides, tip sheets and templates are designed to help programme staff engage and manage stakeholders who will be involved in the study, including research agencies, government counterparts, partner agencies and communities.



Want to know more?

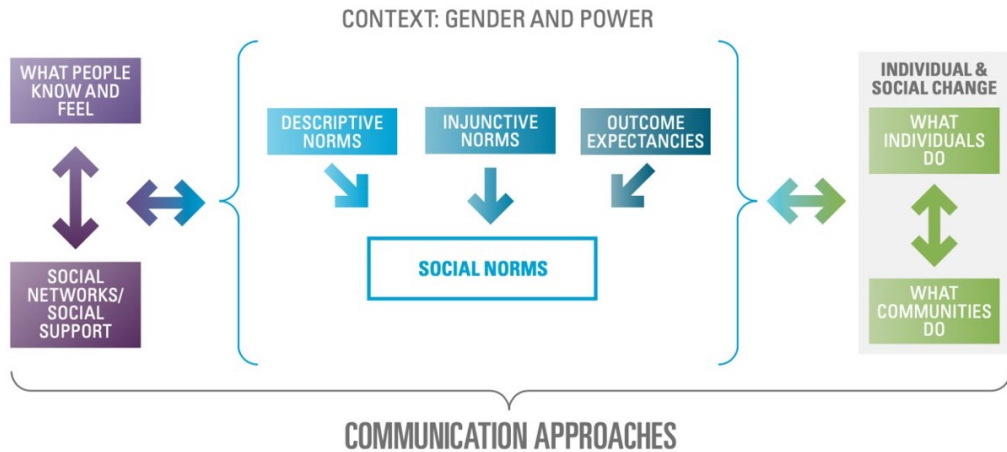
All three components of the ACT Framework Package can be found [here](#).

The ACT Framework Package

How do we measure changes in behaviour?

Conceptual model for measuring social norm change

The conceptual model that frames the ACT Framework Package displays social norms as the intermediary between what people know and feel, and what individuals and communities do.



Some key things to note about this model include:

- The two-way arrows indicate the dynamic relationship between social norms, and what people know/feel and individual and social change.
- The model incorporates a social-ecological perspective that situates individuals within their broader environment. It acknowledges that what people know and feel shapes, and is shaped by, who they talk to (i.e. their social networks) and the social support they receive.
- Social norms cannot change if contextual factors such as gender and power (shown encompassing the social norms and their interactions) are not adequately addressed.

Approaches to communication and public engagement designed to change social norms need to consider the whole model. Understanding the linkages between communication approaches and individual and social change will also allow key insights to be revealed about which interventions are contributing to social norms change, and how.



Want to know more?

The ACT Framework can be found online [here](#).

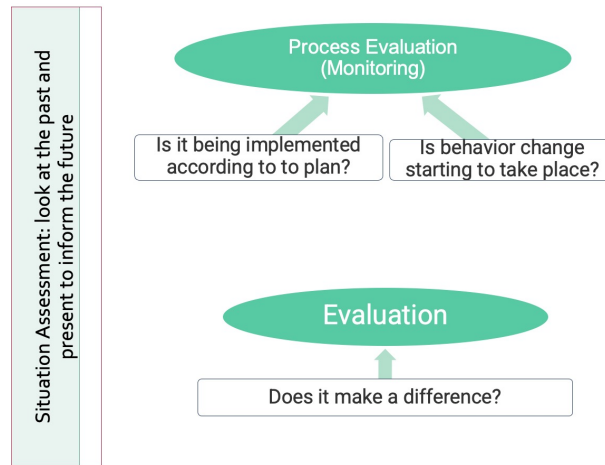
The ACT Framework Package

How do we measure changes in behaviour?

Participatory behavioural monitoring

The ACT also includes information on participatory behavioural monitoring, which can be broken down into:

- Process evaluation (monitoring) – this looks at if an intervention is being implemented according to plan, and if behaviour change has started taking place
- Evaluation – this looks at if the intervention and behaviour change efforts are making the desired impact on the harmful practice we are targeting



Behavioural monitoring helps to track whether behaviour change is taking place. Behavioural monitoring can be used at any point in programme implementation, meaning you don't have to wait to the end-line assessment to see if change is starting to occur. Short, low investment measures can also help to identify the need for programme adjustment or iteration.

Ultimately, behavioural monitoring helps us to:

- Determine if social and behaviour change efforts are working or not, and make changes if needed
- Empower community members with skills and knowledge through the use of participatory methods

Participatory activities support with monitoring, but also have the dual effect of engaging participants in reflection and discussion around norms and the issue being addressed. This is a key secondary benefit of this kind of approach.

Some examples of participatory activities that can be used in measurement include the ones listed in the slide deck. These activities engage communities in measurement activities.

For more information on Participatory research and measurement activity, please visit the [link](#).



Want to know more?

More information on participatory behavioural monitoring can be found in the UNFPA-UNICEF Participatory Research Toolkit for Social Norms Measurement. Find it [here](#).



Activities and Examples

Identifying social norms

Identifying different types of norms

Case study content

Case Study 1

Sarina is about to get married and she is very happy. In her community brides normally wear white, but she wants to get married wearing red, which is her favourite colour. Sarina, loves red and she thinks that she should get married wearing the colour that she chooses. The choice is difficult for her because she believes that her family and friends, whose opinion matters to her, expect her to marry in a white dress and might criticise her for not doing so.

Case Study 2

Joseph thinks that children should be children and enjoy their childhood. He thinks that child marriage is wrong, even if it is still commonly practiced in his community. He knows that his father expects him to marry his daughter once she reaches puberty, which is when most girls in the community get married.

Case Study 3

Marina goes to secondary school in another village. Most girls from her village do not go to secondary school and stay home to help with the household chores and prepare for marriage. The village associates going to secondary school with promiscuity as that's where girls start mixing with boys and some even become pregnant. Pregnancy out of wedlock is considered wrong and shameful in the community. For this reason, most people in the community believe that Marina's parents are irresponsible, especially considering that girls do not get paid jobs to contribute to the family income.

Instructions

Reflect on each case study and:

- Identify the different types of norms that are at play in each scenario.
- Compare the different impacts that norms have in each scenario.

How norms impact us

Understanding the ways in which norms influence behaviour

Instructions

Identify one behavioural or social challenge that you believe has an aspect of social norms. The challenge could relate to a programme (for example: how social norms should be considered in order to make community interventions more effective), or related to an organisational challenge (for example: a challenge your team is working through with the return to working in-person or continued online engagement).

For the identified issue, discuss with a partner and try to understand:

- How did it start?
- What maintains it?
- How is it changing?
- What decisions does it influence that should be changed?

Quick revision

Practicing identifying social norms and their impacts

Case study content

Case Study 1

Joseph thinks that children should be children and enjoy their childhood. He thinks that child marriage is wrong, even if it is still commonly practiced in his community. He knows that his father expects him to marry his daughter once she reaches puberty, which is when most girls in the community get married. Although it's a difficult choice for him, he will not marry his daughter till she has become a fully grown adult.

Case Study 2

In Iloko's community some people still defecate in public. There have been many campaigns to try to stop this practice, but while some people now use latrines, many find it easier to defecate in public. Although Iloko mostly uses latrines, she also sometimes defecates in the open which is more practical for her. Nobody seems to mind either way.

Case Study 3

In Jimmy's community there are many fruits that grow on trees. His friends love eating the fruits, and they always stop by the fruit trees on their way back from school to pick the fruits and eat them. Jimmy doesn't like fruit very much, but he always joins in the activity and eats the fruits with his friends even he would rather eat something else.

Case Study 4

Fatima is determined to perform FGM on her daughter. She knows that FGM is no longer a requirement for marriage in her community, and she knows that there are increasingly more girls who have not undergone the practice. However, Fatima believes that the Holy Book requires her to ensure that her daughter will be cut at the appropriate age. She feels that this is her duty as a mother according to the Holy Book and is already arranging the procedure with the local circumciser.

Case Study 5

Oskar enjoys time with his 3-year-old daughter, even when she is hard work. Recently he attended some parenting classes in his village where he learnt about positive discipline. Sometimes his daughter misbehaves and he wants to practice some of the techniques from parenting classes. However, he knows that the neighbors are watching and they would not approve of him talking to his daughter instead of giving her a good scolding. So, even without wanting to, he finds himself reverting to more violent approaches to discipline his daughter.

Instructions

For each of the case studies:

- What types of social norms are at play? How have you identified them?
- How do these social norms impact behaviour?
- What is the result of the social norm on the situation as a whole?

Understanding pluralistic ignorance

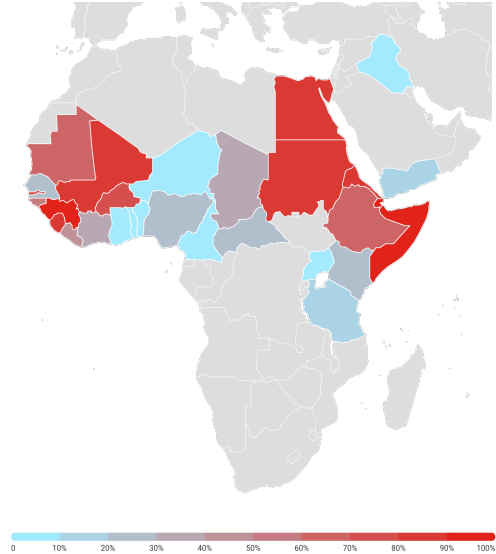
How to identify pluralistic ignorance and its impacts

Case study content

Female Genital Mutilation (FGM) in Africa and the Middle East

At least 200 million girls and women alive today living in 30 countries have undergone Female Genital Mutilation (FGM). However, there are some surprising facts around FGM:

- Boys and men state strong support for stopping the practice. It's often presumed that men condone FGM and that it is one of the ways that they keep women subservient. This appears not to be the case. For example, in Guinea and Sierra Leone, boys and men are more likely to oppose the practice than girls and women.
- Girls and women consistently underestimate the proportion of boys and men who want FGM to end. In many countries, a large percentages of both women and men are unaware of what the opposite sex thinks about FGM.
- Girls' and women's attitudes about FGM vary widely across countries. The highest levels of support can be found in Mali, Sierra Leone, Guinea, the Gambia, Somalia and Egypt where more than half of the female population thinks the practice should continue. However, in most countries in Africa and the Middle East with representative data on attitudes (23 out of 30), the majority of girls and women think it should end.
- The need to gain social acceptance is the most frequently stated reason for supporting the continuation of FGM. Social acceptance trumps other reasons like better marriage prospects, preserving virginity, more sexual pleasure for the man, religious necessity and cleanliness/hygiene.
- Many girls who are cut have mothers who are against the practice. Though a daughter's likelihood of being cut is much higher when her mother thinks the practice should continue, many cut girls have mothers who actually oppose FGM. Some mothers may thus have their daughters cut despite their personal feelings about the practice.



Instructions

After reading the case information, reflect on the following questions:

- Is the norm in this scenario strong or weak? What determines this?
- How is FGM impacted by meta-norms?
- How is pluralistic ignorance at play in this scenario?
- Can you think of an experience you have had in your programming which had elements of pluralistic ignorance?

The BDM model in practice

Understanding the BDM and how to use it

Model & case study content

BDM content

Information can be found in the BDM on page 33 ([link](#)).

Community-based sessions in Lebanon

Community-based sessions have been organised in Lebanon. Conducted in small group settings through open discussions, the sessions revolved around the following steps:

1. Identifying the main drivers of a behaviour, as described by participants of the discussion. This involved undertaking a process (described further in Everybody Wants to Belong ([link](#))) to identify the drivers of a behaviour, and the causal relationships between these drivers.
2. Exploring if certain factors were missed in the reporting by participants. This could be either a deliberate omission, potentially caused by a taboo topic, or could be caused by the need for additional questioning. This was done by asking light probing questions for each of the elements not mentioned.
3. Prioritisation was done through a simple voting activity, and the 'weight' of each of the elements was determined based on the total number of votes for each factor.
4. Based on the ranking, the top two or three factors were explored in greater depth during 'deep dive' sessions. The BDM elements were used as a guide to structure these sessions.
5. Throughout the engagements, social information was collected to help to further contextualise and understand reference networks, other influences, and community dynamics.

Extracts from a vignette used in Lebanon, focused on peer influence on child marriage

I will tell you the story of a girl I will call Sarah. This is not a real story and we are not using real names. Sarah is a 15 year-old adolescent girl who lives with her parents. She attends school and helps her mother with household chores. One day Dina, Sarah's cousin and friend who is 16, comes over to visit the family. Dina announces that she is getting engaged and will be married in a month's time. Dina says she is happy to get married to someone her father knows and trusts. She is excited to have her own place, her own phone, and be able to visit shops, markets and go out with her new husband. She encourages Sarah to find a husband too and not become a spinster like her aunt. She says Sarah should focus on marriage more than school as a woman's true role is to take care of her house, husband and children.

Instructions

After working through the case study content, reflect on the following questions

- In your opinion what drivers does this vignette allow us to explore?
- In your opinion, would Sarah's preference regarding marriage be influenced by what Dina is doing?
- What would most other girls expect Sarah to do in this situation?
- What would most girls do in this situation?
- If Sarah decided to get married but her mother refuses, what can she do to convince her?
- Who in the community would refuse Sarah's marriage? Why?

Norms, influencers and approaches

Understanding how programming can influence behaviour

Case study content

Pre-Wedding Misery

Early in April 2017, I was really happy, as I was getting married. However, something very strange happened. One morning, I was called by my mother and other women who told me I needed to get prepared before my marriage. I got excited, as I thought it would be a happy day, but it turned out to be very horrible.

I was young, less than 10 years old, when I had undergone FGM—and had been mutilated in a terrible way. When I was cut, they sewed up my entire private part, leaving a small hole that barely allowed urine to pass through.

When my mother and the other women had told me that I needed to get prepared for my wedding, they meant opening up the sewed parts of my vagina, which they did. I could not understand the problems that such a procedure would bring me. When they opened the sewed part, I got infected, and the healing process took a long time—in fact, it took such a long time that I missed the designated day of my wedding. I eventually got married, but the experience made me very depressed, and I do not want my daughter to have the same horrible experience. But in this patriarchal culture, I am really powerless, and I fear that my daughter will eventually get mutilated.

Unfortunately, people think that if a girl is not mutilated, she will grow up and develop some uncontrollable sexual desires. But that is a myth that has no truthful basis, because there are many girls who have never undergone FGM and they are fine. As a society, we need to increase our awareness campaigns to debunk all the misconceptions and myths about FGM.

Blinded by Harmful Traditions

I am Asli Salad, from Garowe. My mother died when I was two years old and I was raised by my grandmother, who also died when I was 11. My aunt took on the responsibility of raising me and due to the change of my guardians, I was lucky enough not to undergo FGM. This was unusual, because most of the girls in our neighborhood were required to undergo this harmful traditional practice.

In August 2016, I got engaged, and was about to get married, but the mother of my fiancée demanded that before the wedding took place, I needed to be inspected to see if I was circumcised or not. I felt this was very odd behaviour, and actually I felt I was being disrespected. I had never heard of girls or women being inspected to verify if they had undergone the cut. This was an unexpected move for me. At first, I was unwilling to undergo the so-called inspection, but due to pressure, I was convinced to agree to this nonsensical behaviour.

During the 'inspection', the boy's mother discovered that I was not circumcised—she was shocked. She instantly started a campaign to disparage me and my character and informed her son that she will not allow him to marry me because I had not been circumcised. She forced him to cancel the wedding plans with immediate effect.

Desperate to save the wedding plans, I had to agree to be cut before the marriage, but my idea fell on deaf ears, as the boy's mother had already formed a preconceived opinion that since I was not cut, I used to have uncontrolled sexual desires that may have included having sex before marriage. This was completely incorrect—a narrative made up by the mother who eventually convinced her son not to marry me. When I look back, I realise that, in essence, this was a blessing in disguise for me, because I did not have to undergo the inhumane treatment of FGM.

Instructions

For each of the case studies:

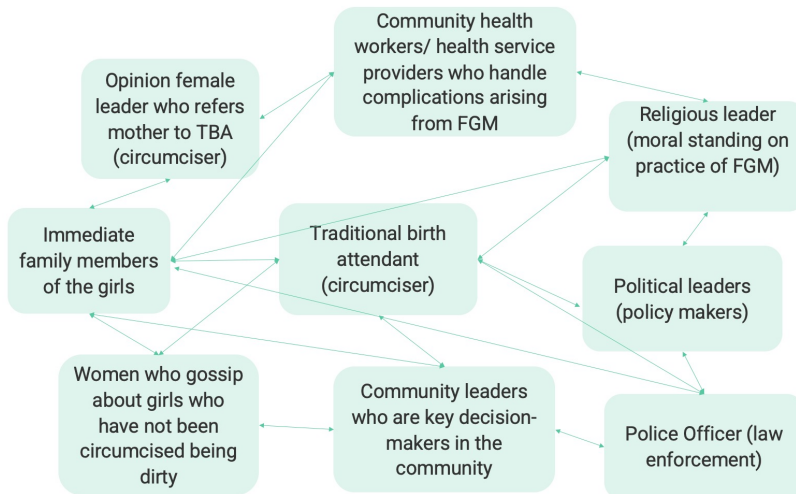
- Who is the main influencer promoting the practice?
- What norms can you identify? How might you go about prioritizing them?
- What type of approaches you would prioritise?

Mapping reference groups

Working to map reference groups

Case study content

Reference Group Map Example: reference group for a traditional birth attendant, relating to FGM



Blinded by Harmful Traditions

I am Asli Salad, from Garowe. My mother died when I was two years old and I was raised by my grandmother, who also died when I was 11. My aunt took on the responsibility of raising me and due to the change of my guardians, I was lucky enough not to undergo FGM. This was unusual, because most of the girls in our neighborhood were required to undergo this harmful traditional practice.

In August 2016, I got engaged, and was about to get married, but the mother of my fiancée demanded that before the wedding took place, I needed to be inspected to see if I was circumcised or not. I felt this was very odd behaviour, and actually I felt I was being disrespected. I had never heard of girls or women being inspected to verify if they had undergone the cut. This was an unexpected move for me. At first, I was unwilling to undergo the so-called inspection, but due to pressure, I was convinced to agree to this nonsensical behaviour.

During the 'inspection', the boy's mother discovered that I was not circumcised—she was shocked. She instantly started a campaign to disparage me and my character and informed her son that she will not allow him to marry me because I had not been circumcised. She forced him to cancel the wedding plans with immediate effect.

Desperate to save the wedding plans, I had to agree to be cut before the marriage, but my idea fell on deaf ears, as the boy's mother had already formed a preconceived opinion that since I was not cut, I used to have uncontrolled sexual desires that may have included having sex before marriage. This was completely incorrect—a narrative made up by the mother who eventually convinced her son not to marry me. When I look back, I realise that, in essence, this was a blessing in disguise for me, because I did not have to undergo the inhumane treatment of FGM.

Mapping reference groups

Working to map reference groups

Case study content

Mozambique case study information

The issue

Mozambique has one of the highest child marriage rates in the world: 48 per cent of women between 20 and 24 years old were married by the age of 18, and 14 per cent of women in the same age group were married before the age of 15. Besides poverty, child marriage is also caused by deep-rooted gender norms that tend to perpetrate gender discrimination and male supremacy, as well as promoting patriarchal structures. Existing social norms about the appropriate time (not necessarily age) to marry also force girls to go through initiation rites at a very young age, in order to prepare them for marriage or a domestic union. These persistent norms and traditions mean girls have little to no agency to make decisions about their own lives, thereby leaving them stuck in a cycle of intergenerational poverty and discrimination, with many different forms of violence endured daily.

The action

The national Communication for Development (C4D) strategy on child marriage was developed in 2017 to prevent and respond to child marriage and violence against children. Although an integrated package of C4D approaches and interventions was designed, community dialogues were selected as one of the core C4D interventions to be implemented at community level as part of UNICEF's strategy starting in 2018. To operationalise the community-based interventions to prevent child marriage, UNICEF established a partnership with N'weti, a national non-governmental organisation with both solid experience and a successful track record in implementing community dialogues to address gender and health issues. N'weti had previously collaborated with UNICEF to conduct the formative research on child marriage and subsequently develop the national C4D strategy. Hence, there was an added value in continuing to provide support for the implementation of the community-based component, through the roll-out of the community dialogues in localities with high rates of child marriage in Nampula. For the community dialogues, various groups of community members gather for a series of six to eight sessions (each approximately two hours long) led by a trained pair of facilitators (male and female) from their own community. The dialogues are conducted separately for adults and adolescents; when considered appropriate to guarantee a safe space, they are also split by gender. Depending on the project and subject, specific target groups will be invited to participate. For example, couples can be invited to discuss reproductive health and family planning issues, parents of adolescents to discuss issues of violence, mothers with infants to discuss nutrition, and so forth. The community dialogue methodology also foresees a high level of exposure for a period of weeks, so that participants have enough time to debate the issues at stake and develop action plans that will be monitored by the group itself. Different community groups meet in separate sessions simultaneously. They can continue the conversation outside of the sessions and extend it to community members who are not necessarily part of the structured dialogues. Tests are conducted at the beginning and end of the community dialogue cycles to assess changes in knowledge, attitudes, intent and commitment to change.

Mapping reference groups continued

Working to map reference groups

Instructions

Use the case study content provided, and work through the questions:

1. Draw a circle in the middle of a sheet of paper (or on the Mural board) and put the name of a person who displays a harmful behaviour you seek to change.
2. Think of family members, friends, leaders and other important sources of influence in this person's life. Select 5 of the most important ones, write their names around the central person and then draw lines connecting them to her / him.
3. Are any of these people connected to each other without a connection through the central individual? If yes, draw a line connecting them.
4. Think of 5 other people who are not as important, but still influential (perhaps some of those who didn't make the first list). Write their names on the paper further outside the circle and add lines connecting them to the circle, to each other if relevant, or to people in the first group.
5. Back to the first group, the close ones. Are there any people important to them who the central person does not know (co-workers, extended family, people within the community such as a barber or baker)? If so, put them on paper and draw lines between them.
6. Highlight visually (colour code, extra circle, etc.) those within this network who the community considers most influential (cross-reference this same exercise between multiple people and/or ask a group), as well as those who constitute 'nodes and hubs' (with many connecting lines).

Following the mapping, reflect on:

- Which stakeholders mapped do you think would be the most influential on decision making? Why?
- What connections would need to be considered? Are there linkages between networks that should be considered?
- How do the people around you contribute to the social norms you abide by? Which norms do you think would be easy to change? Which ones would be harder?

Local contextualisation

Discussing how norms influence behaviour

Instructions

Think of a location or community that could be targeted with a community conversation intervention. For this location, we are going to reflect on:

1. What are the key criteria to consider in finding a local facilitator?
2. What games or activities have been successful for you in the past for CC style gatherings?
3. What issues would your CC focus on most (VAW/VAC, FGM etc)?
4. Are there any local groups you need to leverage in order to support rolling out community conversations?

Case competition

Putting what we have learned into practice

Instructions

1. Learners to split into small groups. (Facilitator to define group composition)
2. Review the provided scenario describing a harmful practice
3. Create intervention(s) and a work plan to eliminate the harmful practice
4. Use space (either in the room or virtual) to work through the scenario
5. Describe the interventions that could be used to change some of the social norms
6. Explain and justify why they have selected these interventions
7. Present back to the group.

When presenting back to the group, the facilitator should guide groups by asking:

- What behaviour is your intervention addressing?
- What norms influence this behaviour?
- Who would be the primary and secondary participants for your intervention?
- What activities/approaches would you use to reach them and change social norms?

Scenario: Fadi's Story

15-year-old Fadi comes from Dosso, in Niger. She likes school and is doing well in class - she even has the best average in her class. Things might not have turned out like this for Fadi.

When she was in sixth grade, Fadi was attending school in the capital of the municipality, Golle, where she lived with her grandmother. Her biggest wish was to succeed in school and have a career like the girls and women she saw in the city. Fadi would watch the older girls in Golle who had jobs and could buy clothes and talk with her school friends about how sophisticated they were.

During the summer holidays, Fadi would return to her village to see her parents, who used to warn Fadi about talking too much about her future career prospects. They were worried that other families would judge them for having a daughter who did not want to return home and remain in their community. Fadi's parents would talk about the other girls in Dosso, who were getting married and becoming mothers. They began to become worried that no one would want to marry Fadi if they waited for too long and questioned the value of keeping her in school given that none of the other girls in the community had remained in school. They also worried about what neighbors would think of their family if they had a daughter who was unmarried.

In 2014, during the school holidays, Fadi noticed a man who visited her parents quite often. She thought that he was simply visiting her father who had just returned from a trip. Until one day, she overheard her parents talking about a marriage. Intrigued, she wanted to understand what it was about. To her surprise, Fadi realised that her parents were talking about marrying her to the stranger who often visited them. This man, who Fadi did not know and had never talked to. Nobody tried to inform her about the situation. Later, Fadi found out the whole village knew about her wedding and had been commenting that at last she would be married. The only person who did not know, was her.

Selecting indicators from the ACT

Using the ACT

Case study content

ACT Framework ([link](#))

AGGREGATED ACT MEASURES/INDICATORS		
COMPONENT OF THE ACT FRAMEWORK	SOCIAL NORMS CONSTRUCT/CONCEPT	AGGREGATED MEASURE/INDICATOR
Assess what people know, feel and do	Know	Change over time in knowledge of FGM
	Feel	Change over time in beliefs about FGM
		Change over time in intentions not to practise FGM
	Do	Proportion of girls and women who have undergone FGM
		Proportion of households moving along the continuum of change
Ascertain normative factors	Descriptive norms	Change over time in perceived prevalence of FGM
	Injunctive norms	Change over time in the approval of FGM by self and others
	Outcome expectancies	Change over time in individuals' identification of benefits and sanctions related to FGM
		Change over time in intention to give rewards and impose sanctions related to FGM
Consider context	Empowerment	Change over time in agency
		Change over time in decision-making power
	Gender	Change over time in gender role beliefs
		Change over time in egalitarian beliefs about men and women
Collect information on social support and networks	Social Networks	Change over time in interpersonal communication about FGM
		Change over time in spousal communication about FGM
	Social support	Change over time in informational social support for FGM abandonment Change over time in instrumental social support for FGM abandonment
Track individual and social change over time	Individual and social change	Proportion of the intended audience participating in individual and social change communication programming on FGM abandonment
		Proportion of the intended audience exhibiting encoded exposure to individual and social change communication programming on FGM abandonment

Case Study: Normative shift using Saleema

Saleema is a programme that was launched in 2008 by the Sudanese National Council for Child Welfare (NCCW) in collaboration with UNICEF Sudan. Saleema effectively shifted the narrative around FGM by promoting the use of positive terminology to describe the natural bodies of girls and women, recognising the significance of the local culture through its language.

At the heart of the Saleema initiative is an understanding of the power of words in shaping perceptions. The initiative grew out of the recognition of a critical language gap in Sudanese colloquial Arabic. Despite 30 years of activism to increase awareness of the harm caused by FGM, there was still no positive term in common usage to refer to an uncircumcised girl.

The initiative started with a campaign to move from describing girls as "ghalfa", which is a negative and shameful terminology, to "Saleema". Saleema means healthy, pristine, complete and wholly as God created her. It is also a girl's name.

The initiative aimed to change the descriptive and injunctive norms about FGM by promoting wide usage of new positive terminology to describe the natural bodies and social status of girls and women.

Instructions

Review the case information and the ACT Framework and then reflect on:

- What are the drivers influencing FGM in Sudan?
- Drawing from your learnings on measurement indicators, what would you say are the most important SBC indicators to measure in this case?
- What type of metrics do you feel would be important to measure? Use the 'know, feel and do' constructs to categorise your answers.

Understanding investment in measurement and monitoring

Selecting where to invest with measurement

Case study content

Mozambique case study information

The issue

Mozambique has one of the highest child marriage rates in the world: 48 per cent of women between 20 and 24 years old were married by the age of 18, and 14 per cent of women in the same age group were married before the age of 15. Besides poverty, child marriage is also caused by deep-rooted gender norms that tend to perpetrate gender discrimination and male supremacy, as well as promoting patriarchal structures. Existing social norms about the appropriate time (not necessarily age) to marry also force girls to go through initiation rites at a very young age, in order to prepare them for marriage or a domestic union. These persistent norms and traditions mean girls have little to no agency to make decisions about their own lives, thereby leaving them stuck in a cycle of intergenerational poverty and discrimination, with many different forms of violence endured daily.

The action

The national Communication for Development (C4D) strategy on child marriage was developed in 2017 to prevent and respond to child marriage and violence against children. Although an integrated package of C4D approaches and interventions was designed, community dialogues were selected as one of the core C4D interventions to be implemented at community level as part of UNICEF's strategy starting in 2018. To operationalise the community-based interventions to prevent child marriage, UNICEF established a partnership with N'weti, a national non-governmental organisation with both solid experience and a successful track record in implementing community dialogues to address gender and health issues. N'weti had previously collaborated with UNICEF to conduct the formative research on child marriage and subsequently develop the national C4D strategy. Hence, there was an added value in continuing to provide support for the implementation of the community-based component, through the roll-out of the community dialogues in localities with high rates of child marriage in Nampula. For the community dialogues, various groups of community members gather for a series of six to eight sessions (each approximately two hours long) led by a trained pair of facilitators (male and female) from their own community. The dialogues are conducted separately for adults and adolescents; when considered appropriate to guarantee a safe space, they are also split by gender. Depending on the project and subject, specific target groups will be invited to participate. For example, couples can be invited to discuss reproductive health and family planning issues, parents of adolescents to discuss issues of violence, mothers with infants to discuss nutrition, and so forth. The community dialogue methodology also foresees a high level of exposure for a period of weeks, so that participants have enough time to debate the issues at stake and develop action plans that will be monitored by the group itself. Different community groups meet in separate sessions simultaneously. They can continue the conversation outside of the sessions and extend it to community members who are not necessarily part of the structured dialogues. Tests are conducted at the beginning and end of the community dialogue cycles to assess changes in knowledge, attitudes, intent and commitment to change.

Instructions

Work through the case study and, using the conceptual Framework of the ACT, answer the following questions:

- In this example, what could be the outcome level results that UNICEF Mozambique is trying to achieve through the community dialogues?
- Looking at both the case study and the ACT conceptual framework, which domains are being assessed through the behavioural monitoring steps described?
- Which elements would require additional measurement efforts to be captured?

Context and acknowledgement

How has this document been created?

This document has been developed by ThinkPlace for the UNICEF Eastern and Southern Africa Regional Office, in collaboration with the and Western and Central Africa Regional Office and Headquarters, as part of a project aimed to design a new Social Norms Training Package to be used in the context of the three global programmes focusing on Harmful-Practices (Child Marriage, FGM and the Spotlight Initiative).

This document is a complementary product to the Norms for Change Content and Facilitator Guide. The Guide builds directly on the Needs Assessment, conducted by ThinkPlace in collaboration with UNICEF, UNFPA and participants from both Western and Central, and Eastern and Southern Africa regions. The Needs Assessment was designed to understand their needs, desires and motivations for training. Further, this Guide has been developed following two weeks of online testing with representatives from UNICEF, UNFPA, and Government partners in Kenya, in November 2021.

The content the course is based on the 'Everybody Wants to Belong' (EWTB) publication*, that was created by the UNICEF Regional Offices for Middle East and North, West and Central, Eastern and Southern Africa. We have also drawn on other social norms content from a range of academic sources, and case studies to demonstrate how the theory looks in practice. Beyond content, this facilitator guide and the learning techniques it employs also draws significantly on principles of behaviour change, social norm change, and adult learning principles.

Acknowledgements

The development of this training package would not have been possible without ongoing support and commitment from a range of people. We would like to specifically acknowledge Massimiliano Sani, SBC Specialist UNICEF ESARO; Mona Aika, Child Protection Specialist, UNICEF ESARO; Juan Andres Gil, SBC Specialist, UNICEF WCARO; Etienne Kilian Reussner, SBC Officer, UNICEF WCARO; Cairn Verhulst, Child Protection Specialist, UNICEF WCARO; Catherine Muller, Gender Specialist, UNICEF WCARO; Alessia Radice, SBC Specialist, UNICEF HQ; Valeria Costa, technical adviser, CISP; Rachel Litoroh, M&E Specialist; Noleen Sang and Nerida Nthamburi, Girls not Brides; and Michael Ngigi, Grace Archer and Akinyi Odera, ThinkPlace.

Special appreciation is also extended to all colleagues who participated in the testing of the training package in Kenya, in November 2021.

* The Everybody Wants to Belong publication can be found online [here](#).



Prepared by



**SOCIAL +
BEHAVIOUR
CHANGE**

**end
child
marriage**
A voice. A chance. A future.



unicef 
for every child



with support from the UNFPA-UNICEF Joint Programme on the Elimination of Female Genital Mutilation