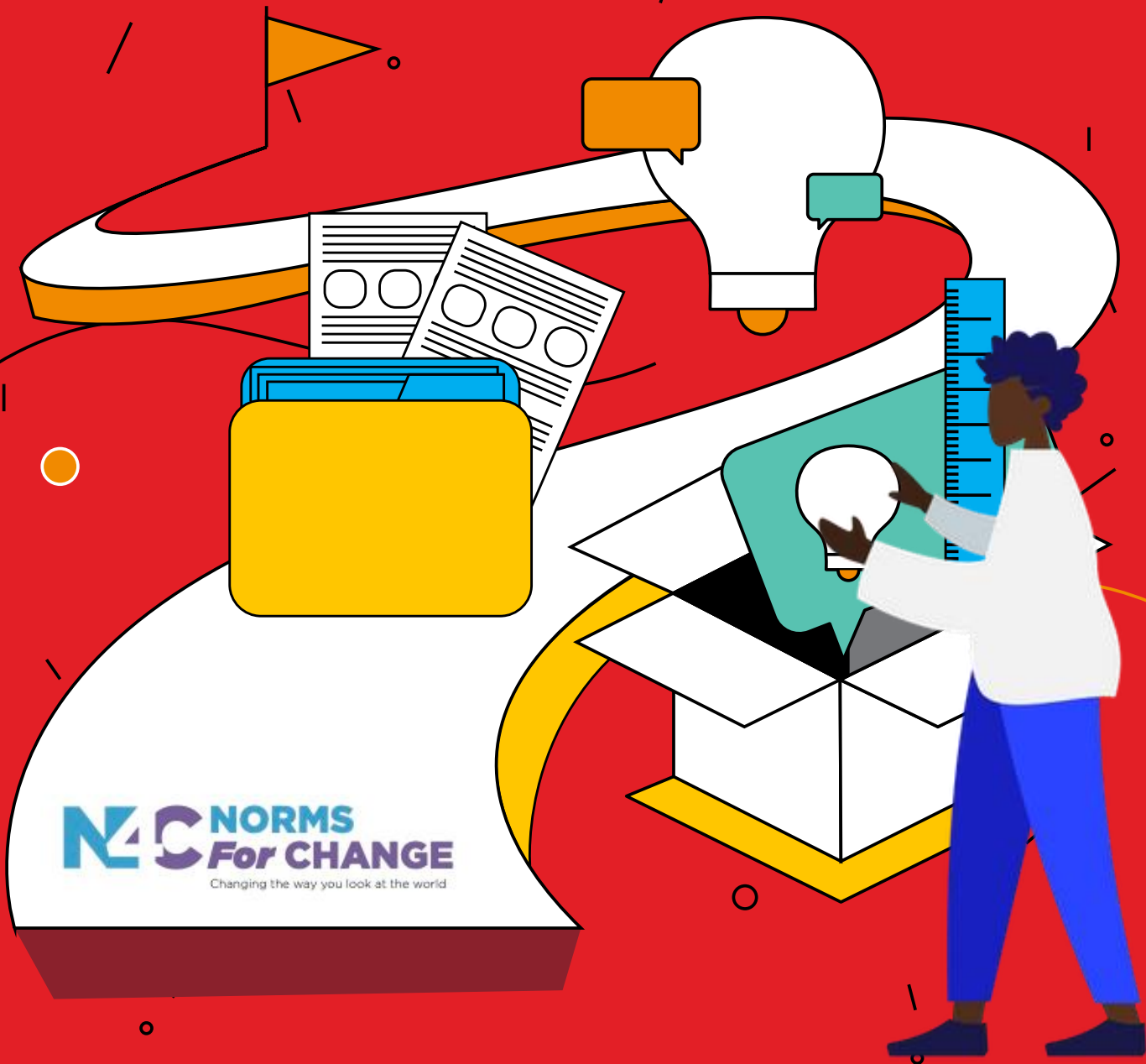


Norms for Change

Changing the way you see the world

Participant
Handouts



NFC **NORMS**
For CHANGE
Changing the way you look at the world

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. Unpacking the Behavioural Drivers Model	5-7
2. Understanding social norms	8-11
3. Understanding Behavioural Drivers in practice	12-15
4. Designing a social norm change programme	16-23
5. Implementing social norms change programmes	24-31
6. Measurement of behaviour change	32-34
7. The ACT Framework Package	35-39
8. Tracking social norms change in practice	39-41
References	42
Activities and Examples	43-55
Context and acknowledgements	56

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 1
BUILDING THE FOUNDATIONS

MODULE 3
ROLLING UP OUR SLEEVES

MODULE 2
MAKING IT PRACTICAL

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

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:



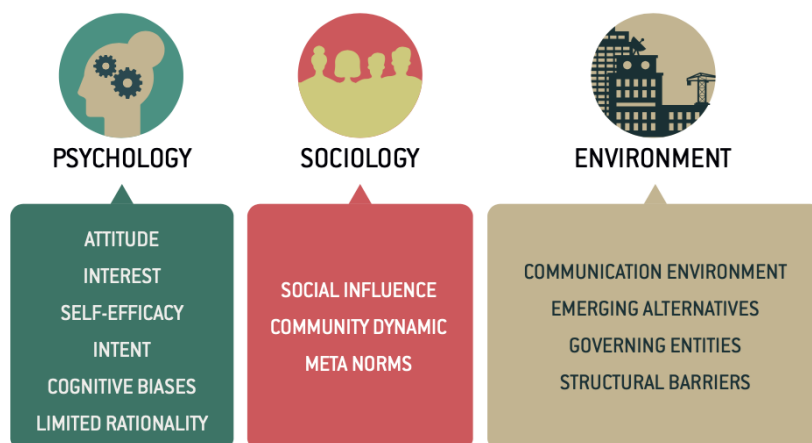
What influences decision making?

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](#).

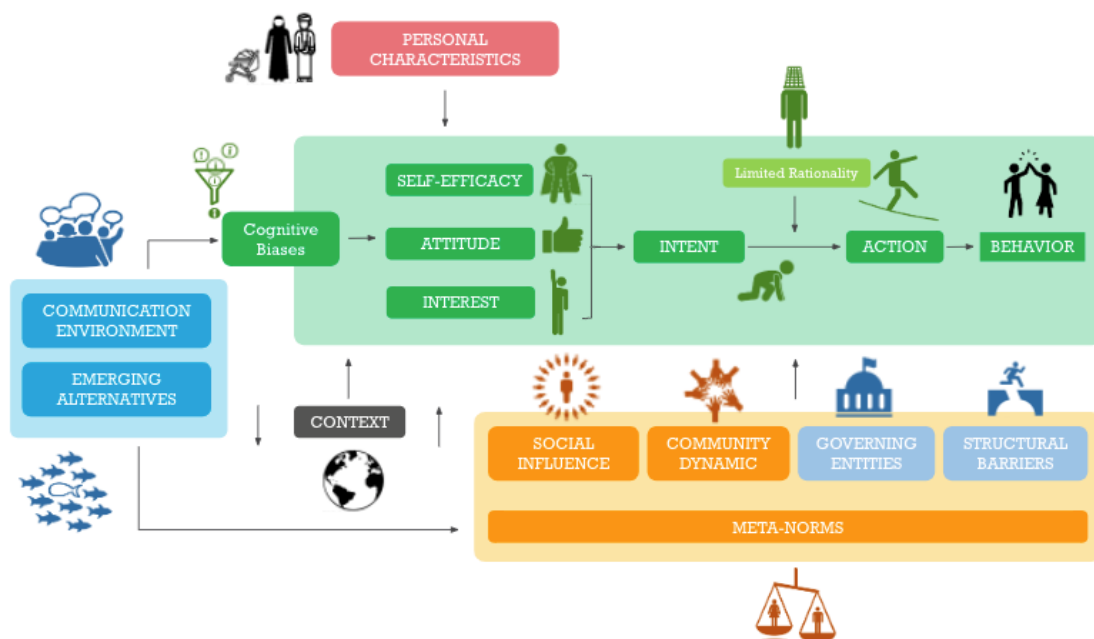
More information about the BDM can be found in "The Behavioral Drivers Model – a conceptual framework for Social and Behaviour Change Programming" (UNICEF 2019). Find it [here](#).

Unpacking the Behavioural Drivers Model

How can we use the BDM to understand decision making?

The Behavioural Drivers Model (BDM)

Further, these factors can be organised along a decision-making pathway, creating the basic model, simplistic by nature. By exploring the question of why people do what they do, the BDM model unpacks behaviour and maps its main drivers. This theoretical map can then be used when trying to understand behaviour, influence it, and track change. Its genesis and detailed explanation are available in [The Behavioural Drivers Model](#) – a conceptual framework for Social and Behaviour Change Programming (UNICEF 2019).



How do people make decisions?

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 the broad categories of drivers.

Further, norms are not static and are constantly being reviewed and revised through interactions. These interactions have the potential to shift beliefs and eventually help individuals alter their perception of what is appropriate and doable.



Want to know more?

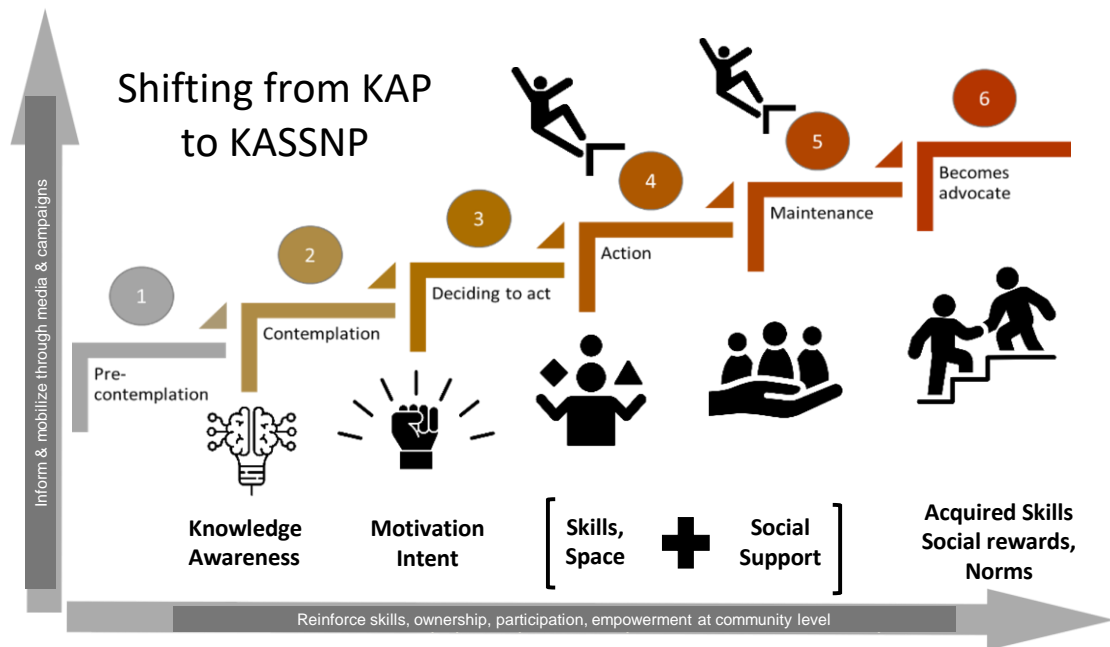
More information how people make decisions ([link](#))

Unpacking the Behavioural Drivers Model

How can we use the BDM to understand decision making?

Stages of Change Model

The Stages of Change model describes in more detail the process of decision making.



Knowledge, Attitudes, and Practices (KAPs) do not look at all the drivers of behaviour, such as agency, self-efficacy and norms (empirical and normative expectations). Usually, KAPs are too simplistic as they are based on the assumption that if we have knowledge and positive attitudes, the chances of uptake a behaviour are high.

KASSNP means Knowledge, Attitudes, Skills, Support, Norms, and Practices. It denotes that the situation is more complex and that there are more things to consider beyond knowledge and attitude.

Using the BDM the level of complexity is enriched in this very simple model.

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."

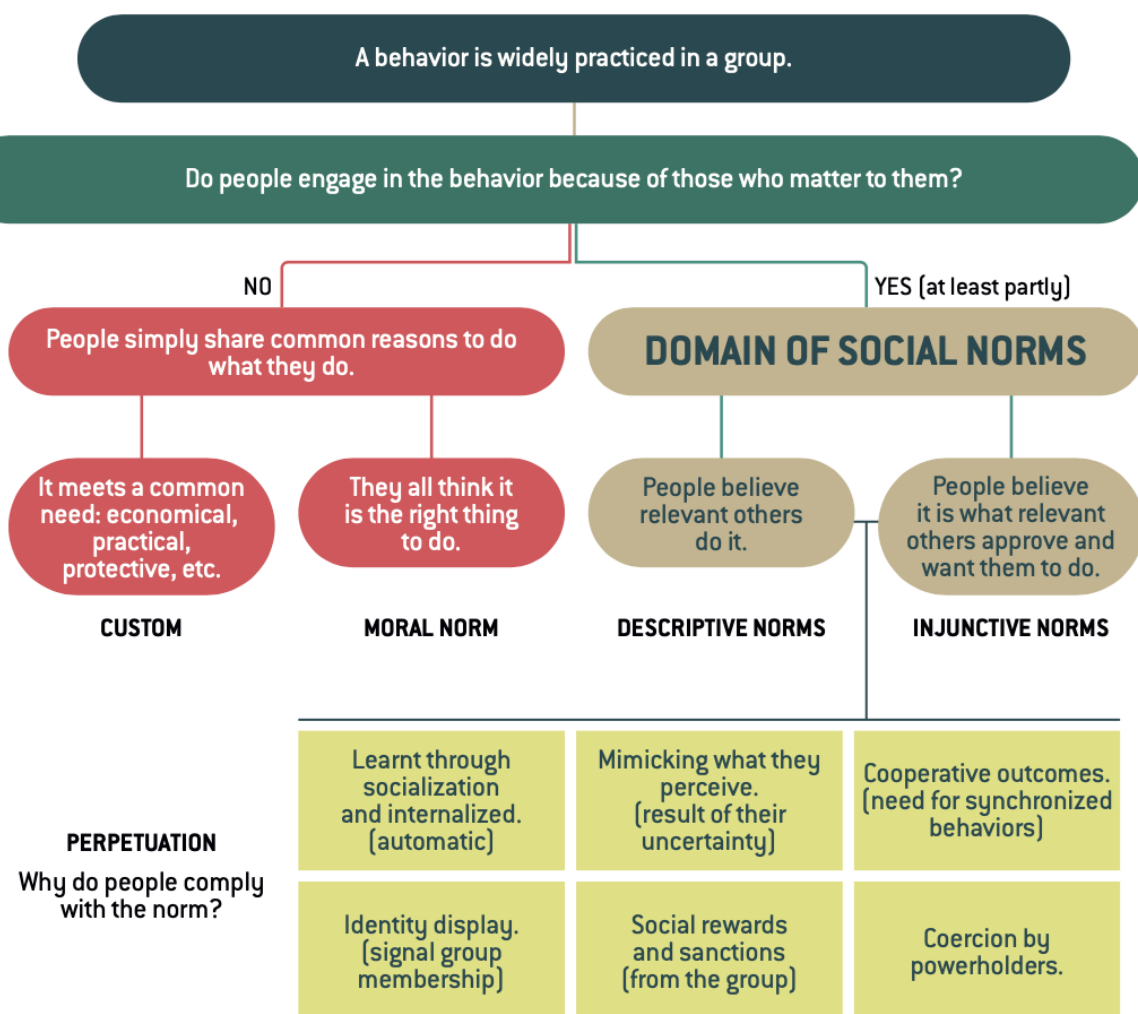
Please note: throughout this document, we will use the term FGM to reference female genital mutilation. While this term is endorsed by the international community working to eliminate the practice, it is important to note that when we are working with communities it is essential to adopt the terms used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

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](#).

Understanding social norms

What are attitudes and meta norms, and why are they important?

What is an attitude, what is a norm?

Social norms are often conflated with attitudes, but while attitudes can influence social norms, they are not social norms. Attitudes refer to what an individual thinks and feels about a behaviour or practice, and whether he or she judges it favourably or unfavourably. Whilst social norms are socially motivated, attitudes are individually motivated, and focus on individual beliefs.

Attitudes can be aligned to prevailing norms, but they can also be in opposition to them. The strength of the norm will determine to what extent a person will engage in a practice that is not aligned to their attitude. Attitudes can influence whether a person conforms to a norm or not, however they are not in and of themselves norms.

For example:

When the attitude is aligned with the norm:

Attitude: I think that girls should be married as soon as they reach puberty.

Norm: I think parents in my village marry their daughters as soon as they reach puberty.

Or

When the attitude is not aligned with the norm:

Attitude: I think corporal punishment is harmful and parents should talk to their children instead.

Norm: People around me use corporal punishment to discipline their children and expect me to do the same.

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](#).

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.

Understanding Behavioural Drivers in practice

Understanding the factors that influence behaviour

The Behavioural Drivers Model (BDM), and the importance of undertaking formative research

Through the Behavioural Drivers Model (BDM) we saw that there are multiple elements influencing behaviours, including social norms. This illustrates how humans think (mixing cognitive and emotional aspects) and how context shapes this thinking and related actions.

But, not all factors will be important every single time. Frequently, a few of them will create critical bottlenecks or motivation.

When promoting positive child discipline for example, the main barrier to change could be the lack of self-efficacy of caregivers (not knowing how to use alternative forms of punishment; or being too stressed to be gentle and controlled). But in other cases, social norms could perpetuate the collective behaviour (for example if severity and physical punishment are perceived as essential features of a good father).

Because human decision making is so complex, behaviour change programming will require:

- Formative research: rigorous research / evidence-based analysis that not only elicit the drivers of behaviours, but addresses their causality and relative weight or importance.
- Strategy and planning: Multi-faceted strategies at various levels, addressing a combination of factors.
- Monitoring surveys: Piloting and early testing of interventions to continuously improve their design.

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. On top of informing programming with a more granular understanding of the behaviours, this will help measure the achievement of milestones, showing that the programme is making progress and switching the needle on lower level results, before having an impact on norms and behaviours in the longer term.

More importantly, 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.

This formative research must be conducted before any programming takes place. The best place to start is usually to conduct a desk review of available evidence. In most situations, you will already be able to access qualitative and quantitative studies which will constitute a first pool of data to learn from.

This can help you identify the gaps and inform the development of methods to understand them, such as questionnaires for key informant interviews or focus group discussions. Depending on how rich the available evidence is, you might be able to conduct a light complementary research and directly start establishing a baseline.

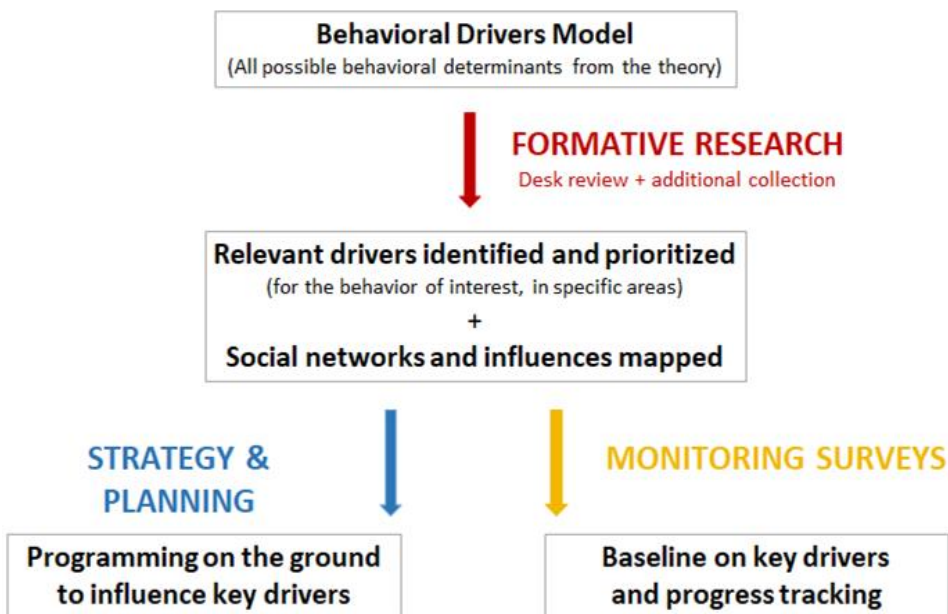
But in many cases, what drives harmful behaviours might not have been thoroughly studied through a systematic approach, and plenty of questions could still be up in the air. It is then critical to further build your evidence base and enter the formative research exercise starting from a place where you can draw on secondary data, while remaining free of preconceived ideas and assumptions.

Understanding Behavioural Drivers in practice

Understanding the factors that influence behaviour

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](#).

Understanding Behavioural Drivers in practice

Mapping the Reference Group



Want to know more?

Watch the video: Six Degrees of Separation: It's a Small World ([link](#)).

Network Mapping

UNICEF defines the reference groups as: "the people whose opinions matter to me".

To identify and understand reference groups, it is possible to think about the relationships an individual has in a number of ways.

Reference groups may change for a person depending on the behaviour. This means that a person may have different reference groups for different behaviours. For example, a mother may care about what her mother-in-law thinks about how she feeds her children, but she is more concerned about the opinion of the traditional leaders when it comes to marrying her daughter.

How to map reference networks

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. This means that when working to understand reference groups (and change social norms) we need to talk with communities, and to be guided by them as we are unable to understand the relationships between families and communities without engaging meaningfully with key community members and intended participants.

To explore the relationships around an individual that relate to a behaviour of interest we can ask a series of questions. The answers to these questions may vary depending on the behaviour being explored:

- Which group do people feel they belong to?
- Who trusts whom?
- Whose advice is being sought on different issues?
- Who interacts the most with others within the group?
- Who dislikes whom? Which people are stigmatised?
- Who do people see frequently?
- Who do people look up to? Who are the role models?
- Who spreads information, gossip, or rumours?
- Who is friends with whom? Who do people share interests with?
- Who is married to whom? Who is a neighbour to whom?

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.

Understanding Behavioural Drivers in practice

Mapping the Reference Group

Norms and interdependence

To further complicate this, reference groups are interdependent and the dynamics between reference groups can further complicate the way that interventions work. This means that a change in one element of a reference group can impact other elements of a reference group, and indeed other reference groups.

The different types of interdependencies that can exist between reference groups include:

- Social roles. For example, being a friend, a teacher, or a leader
- Affect. Which relates to strong emotions such as liking, loving, idolising, or hating
- Transfers. For example, paying, buying from, lending money to, or marrying
- Acts. Which relates spending time around a specific activity like eating, working, playing, or studying
- Co-occurrence. Which relates to a commonality in doing or using something

Understanding the relationships that exist between reference groups also helps us discern whether two distinct groups are comparable and if there are enough similarities to allow for an intervention to be replicated or scaled up in other communities, regions, or countries.

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. 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.

Selecting specific members of a reference group

Once we have determined who is in the reference group, we need to understand how to select specific members of the community to engage in a programme. To do this, there are several criteria that we can consider:

1. Experience working with the community:

- What is their role in the community?
- How do they interact with the community on a daily basis?
- Have they ever spoken out publicly against sensitive/hidden topics?

2. Gender/Open-mindedness:

- Do they think there is any difference working together with a man or with a woman? What is the difference for them? How do they handle those differences?
- Do they think some social norms are harmful and cause/contribute problem in the community?

3. Commitment:

- Do they see/believe themselves as a champion for change?
- Are they ready to explore the possibilities of changing harmful norms and breaking the silence about sensitive/hidden norms in the community?
- Are they interested in supporting change in the behaviour in question? Are they motivated to see change?



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](#).

Designing a social norm change programme

Designing intervention objectives and approaches

Defining Programme Objectives

One of the first steps in designing your programme will be to set your objectives. The factors identified as most important during the research can constitute the outcomes of your Social and Behaviour Change programme, when the dimensions will be shorter-term results or milestones, at the output level.

The 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.

As you can see, 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. So, use time, effort and money wisely: question your assumptions and what you are doing by default; invest in what research highlights as the critical levels.

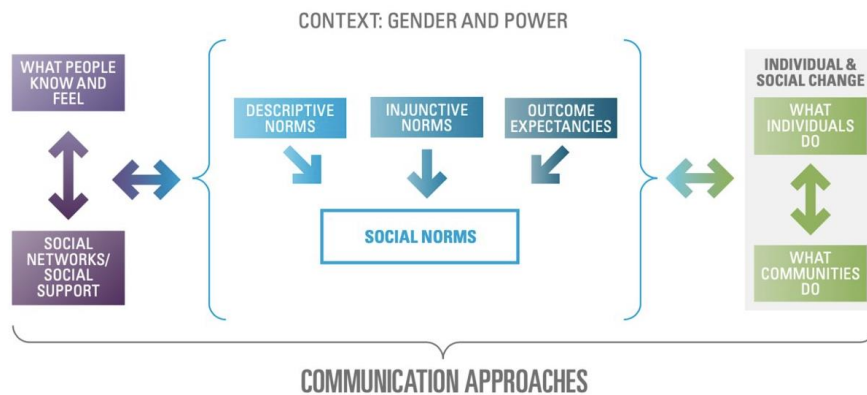
When trying to create new, positive shared beliefs when harmful norms are too strong and widely supported it is important to think about the strategies you are going to employ. Innovative ideas need to be presented or encouraged from a trusted, credible source in the reference networks. These ideas can leverage existing protective norms (e.g. parents should do what's necessary to give their 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.

Designing a social norm change programme

Measuring change of interventions

Conceptual Model for Measuring Social Norms Change

One way we can think about programme objectives is using a conceptual model that shows social norms as the intermediary between what people know and feel, and what individuals and communities do. This example has been developed in the context of changing the norms that drive FGM, which it frames within the context of gender and power.



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.

This model has been drawn from the ACT Framework, which we will explore in greater detail later in the course. For now, we just need to think about how we can think about changes in social norms using this model.

Designing a social norm change programme

A successful approach to changing social norms

A four-stage approach to changing social norms

We have a four-stage approach to changing social norms. Each stage builds on the last one – whilst we might be tempted to skip steps, ultimately we will be unsuccessful in shifting norms if we do not take the time to fully complete each stage.

The four stages in the approach are:

1. Change social expectations. This involves creating a community dialogue that identifies and recognises the negative elements around a harmful practice and dispels misconceptions or inaccurate beliefs related to it. This, along with calling attention to positive values and protective norms, acts to weaken the existing norm at an individual level, making it easier to promote a constructive alternative to the existing behaviour.

Taking a community-based approach involves identifying influencers and agents of change within communities and enabling reflection and the exploration of positive shared beliefs and practices so that the group can decide on a better alternative to the practice. Following this, the community should be supported to collectively commit to act for change and drive mobilisation to bring more people into the core group. The shift in those willing to change should be visible and coordinated in some way.

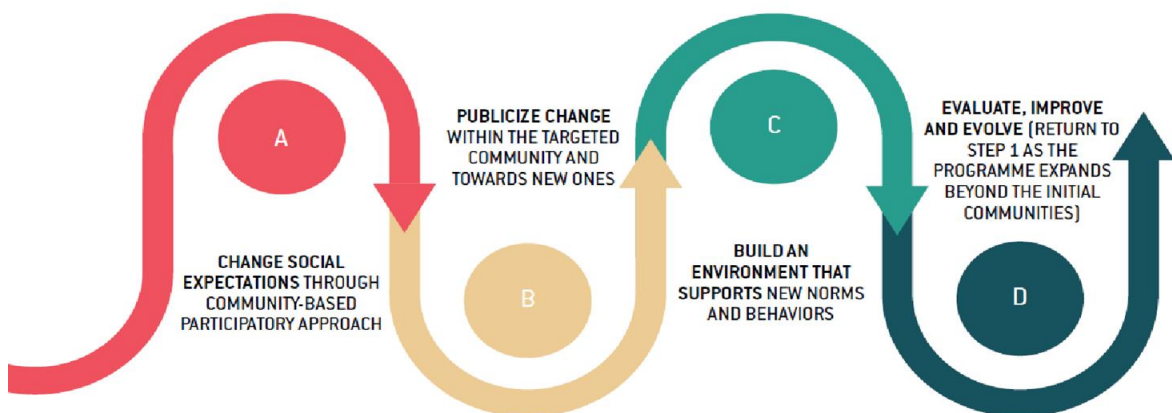
2. Publicising change. This is about communicating the new social expectations within the community through public displays of commitment or success. Part of this should involve drawing attention to role models who are currently practicing the new behaviour, as well as the benefits that it has provided them.

Diffusion of knowledge and change should be coordinated, so that change can be transferred to similar and neighbouring communities.

3. Build a supportive environment. A supportive environment is essential to disseminate and sustain the changed behaviour. This involves providing opportunities for the new behaviour to be carried out by a broader group of people, and helping to create new rewards and sanctions within communities. Groups of influential community actors should be formed to monitor, advocate, and continue the new action.

4. Evaluate, improve and evolve. Programmes should be monitored and evaluated to determine how they can be replicated beyond the initial geographic focus. This can involve identifying elements of the programme to modify based on lessons learnt and other socio-cultural differences in new areas.

This is about scaling up (making the programme more effective), and out (expanding geographic focus).



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](#).

Designing a social norm change programme

A successful approach to changing social norms

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.

Address power imbalances and marginalisation: Tackles underlying social phenomena cutting across issues (meta norms such as gender ideologies), not just issue-specific norms which can be their symptoms. This is fundamental to creating long-term social change, particularly for women and girls, and discriminated groups, and to promoting alternative roles and relations that enable all women, men, girls and boys to have equal opportunities and exercise their rights.

Creates safe spaces for critical reflection: Community/group members have space to think critically about their own ideas and behaviours, and to reflect upon both old and new norms. This is a sustained reflection that goes beyond trainings, one-off campaigns or ad-hoc outreach.

Creates new norms and leverages positive ones: Creates new, positive shared beliefs when harmful norms are too strong and widely supported. 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 their 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.

Roots the issue within the value systems of a community: Identifies how each norm serves or contradicts a community's own values, rather than labelling a practice within a given group as bad, which can shut minds and hearts. It is important to create desire and inspiration for change, to galvanise participants. Facilitators should support the collective identification of alternatives on how people might better live their values if things changed, including positive religious, cultural and family values.

Works with 'positive deviants': Leverages role models, identifies and works with early adopters of the positive practices.

Uses 'organised diffusion': Sparks critical reflection to change norms first within a core group, who then engages others for community-level impact, and later spread the change outside of the initial community.

Addresses ethical considerations and safety concerns: Programme managers clarify their own values, and how their agenda may not support the community's desire for self-determination and respect of sociocultural identities, despite the program's good intentions. Power differentials between programme staff and the community as well as power struggles between sub-groups within the community guide the creation of dos and don'ts.

Designing a social norm change programme

A successful approach to changing social norms

Thinking about norm shifting

When seeking to change a norm, when it is only framed as “elimination of harmful practices”, the programmes tend to reflect this negativity into the content of engagement on the ground. But this is sensitive: telling people what they do is wrong is not the best starting point, as some of these practices are inextricably tied to their social identity and ability to fit into their reference group.

If we want people to abandon the practice we need people to reach the conclusion on their own. We can engineer the conditions for people to reach these conclusions but should avoid fighting or contradicting current norms or traditional practices. It is also important to understand and recognise that people who are engaging in harmful practices are not deliberately choosing to harm their children or those around them, rather, they believe that these practices are good for their children.

For example, feminist strategies are not focusing on men being evil, but on women deserving and requesting equal rights. Successful programmes to shift FGM have focused on creating intergenerational dialogues, where FGM is not the purpose or the starting point of the conversation, but rather the values, expectations and wishes of communities, or how people relate to a practice within their communities. This highlights the importance of framing – practitioners have found that ‘stop FGM’ is not the best entry point for conversation. It is about finding a balance where existing values can be leveraged, protective practices can be highlighted, and individuals can move away from a harmful practice.

Designing a social norm change programme

Saleema: a practical example

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.

How did they do it?

Instead of using top down messaging, the programme adopted co-design and participatory design to create messages and meaning that was contextually relevant. This process also worked to stimulate discussions within communities, which as we said before, is a key to creating an environment for social norms change.

Part of these discussions included religious debates amongst leaders to find answers to accept Saleema in religion. By working with religious leaders and institutions, the programme was also able to gain wider and easier acceptance within communities.

Rather than focusing on the problems associated with FGM, messaging also focused on the health advantages of a full female genitalia. Education and debate focused on the advantages of not engaging in FGM, rather than the problems associated with FGM.

In Saleema, change is always situated in raising a range of voices belonging to women, men, and children at different stages of the change process.

Moments of shifting to the new norm

When a social norm is in place, an initial divergence between attitudinal and behavioural change is to be expected. But when the “tipping point” is reached, behaviour change can be quite sudden.

The norm created is that wearing Saleema colours indicates joining the movement irrespective of being cut or not. Creating an external, visible sign of support for the movement also activated wider groups and communities.

Community leaderships on top of public collective declarations, that commit to abandonment, including from religious scholars.

Saleema nominated a diverse group of celebrities and public figures to be ambassadors for the cause (“Sufara’a Saleema”).



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 norm change programme

A successful approach to changing social norms

Rationale for a phased approach

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 will provide 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.

Taking a phased approach has positive impacts on a number of project elements, including:

- **Cost:** there are usually limited funds available for behaviour change programming, which can be a resource-intensive activity. It is important to balance scale and cost – it is better to reduce scale so that quality is not jeopardized.
- **Exploration:** change is locally specific. In the absence of pre-determined solutions, incremental approaches are the best way to proceed.
- **Intensity:** more substantial investments can be made locally using converging engagement tactics. This holistic approach will maximise the chance of participants and target audiences to reflect and change.
- **Precision:** small-scale interventions offer an opportunity for greater control, flexibility and adaptability. A nuanced approach can be difficult when implementing to scale.
- **Horizontal transfer:** among intervention models, the more classic pathway to changing Social Norms starts with a full-fledged community approach in core groups, followed by a spill over to expose peers and similar groups to the change achieved and build public knowledge of it. Success in a specific geography makes it easier and quicker to spread the change rather than to start again from scratch somewhere else.
- **Skills:** phasing can provide the opportunity to build a nucleus of capacity in implementing norms-shifting interventions prior to scaling-up. This is imperative when engaging in community-driven approaches.
- **Measurement:** small scale interventions offer an opportunity to more easily conduct statistically representative assessments, whereas the sampling constraints of large scale studies make it harder to detect changes and claim their significance.
- **Advocacy:** phasing will help demonstrate the efficiency of the approach (including the norms-shifting interventions) in a tangible and experiential manner, which can help convert sceptics and build coalitions by convincing donors and partners of the value to further develop the programme. This “trying before buying” is also a way of managing risks.
- **Pace:** sustainable behaviour change can take many years to achieve, often because of the larger social or structural shifts it might require. Though a programme may be successful in changing a social norm within a singular group or community in a relatively short time (approximately three years according to UK Aid research), changing the same norm at scale can take many more years and will require an adaptive programme approach which allows for continuous testing, iteration and optimization.

Designing a social norm change programme

A successful approach to changing social norms

The below lessons can be added to and adapted to the facilitator's own experiences. They are simply example points that can be drawn on.

Lessons learnt during a pilot phase that contributed to a successful scale-up

- Mixed groups generated more heated debates and richer contributions from members compared to homogenous groups (men only, service providers, TBAs only, police).
- Having a clear vision and common understanding on the programme (from junior to senior staff) is more sustainable; all staff should be trained to avoid interruption of activities in the case of staff turnover.
- It is not enough to involve the government officials; they need to be trained on the theory of social norms change for buy-in, support during implementation, and sustainability after programme completion.
- The assumption that existing leaders are most influential when it comes to decision-making by the community is not always the case; the social networking theory is more effective in identification of the most influential reference groups in the community.
- Engaging community discussion leaders who are already agents of change in their community and are committed to the initiative is more effective in building strong community groups with a higher retention and success rate (sustainable).
- Having a standardised budget for the programme is more effective to avoid under planning or overestimation of activities.

Implementing social norms change programmes

Norms-focused approaches in practice

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.

Group content vs. group processes

When thinking about facilitating a group conversation, there are two elements that need to be considered. These are:

1. Group content, which describes what the group is talking about. This includes the topics that the facilitator raises, the topics that the group organically raise, as well as the ideas that they are sharing, and individual and collective goals they are working towards.
2. Group processes, which describe how the group is working together. This relates to how the group is communicating, how people are relating to each other, and dynamics between individuals in the room.

Implementing social norms change programmes

Case Example 1 : Communities Care Programme

COMMUNITIES CARE (CC) Transforming Lives and Preventing Violence — Somalia —



Introduction to Communities Care

The Communities Care (CC) programme of work was launched to prevent gender-based violence in conflict-affected areas in both Somalia and South Sudan by UNICEF. Specifically in Somalia, the programme has been implemented in partnership with the INGO CISP. The programme focused on preventing sexual violence against women and girls by working with communities to address the social norms that promote violence, and amplify dignity, equity, and non-violence.

The Communities Care programme focuses on altering individual behaviours, collective practices and widely held beliefs that contribute to sexual violence against women and girls. The programme's approach is to strengthen community-based care, engage communities to reflect on harmful norms that foster sexual violence; explore and choose alternative positive practices; come up with an action to promote positive values; communicate the change; and build enabling environments to sustain the change. In addition to community-led initiatives, this process of change entails the involvement and buy-in of key decision makers, stakeholders, and agents of change of both genders.

Preparation stage

The preparation stage aimed to set the project up for success. The key activities at the preparation stage included:

- Conduct a social norms assessment to identify prevailing social norms to be addressed.
- Develop a comprehensive community discussions training guide – adapted the UNICEF Community Cares (CC) guide to the local context; including translations in simple Somali.
- Develop the tools used to plan and monitor activity implementation (live documents).
- Map gender based violence/child protection service providers in the areas of implementation (to also identify capacity needs and gaps in service delivery).
- Establish referral pathways and disseminating information to key stakeholders and programme staff.

Implementing social norms change programmes

Case Example 1 : Communities Care Programme

Initial stage

The initial stage focuses on setting up partners so they have the capacity and capability required to implement, and recruiting those who will be participating. The specific activities included:

- Strengthen capacity of service providers (including community health workers, education providers, and psychosocial support officers), and law enforcement (police). This capability building focused on survivor-centred approaches and supporting health service providers to identify new cases in women and girls visiting health centres.
- Recruit community discussion leaders.
- Conduct an assessment to frame the exact topics of discussion.
- Train Research Assistants on research protocol & data collection procedures (ToT by Johns Hopkins University).
- Conduct baseline research for impact measurement.
- Train community discussion leaders (on social norms, self-awareness, sexual violence and facilitation skills).
- Select community discussion participants by community discussion leaders.
- Conduct personal beliefs assessment (process monitoring at the start, middle and end).
- Facilitate community-led dialogues among key groups in the community on harmful beliefs and norms for 13 weeks.

Tips and tricks for engagement

Attitudes represent what someone thinks or feels about something. It is one of the key drivers of an individual's choice of action and one of the most crucial in shaping behaviour change. Alternatively, norms capture the perceptions about what communities expect an individual to do or not do.

When engaging with local communities keep in mind that:

- People might not be actively aware of the beliefs and expectations they hold until those are explicitly discussed.
- People tend to reject information that challenges their beliefs and favour information that confirms them.
- "Frames" set and limit the way people think: how the issue is portrayed initially will define the perspective used by participants and the possibility to later unlock solutions.
- Cultural awareness is critical – people from different cultures will not only look at norms differently, but also respond differently to interventions and the ways in which we engage with them.

It is so important to use community-specific language and examples. Some general principles to consider when tackling attitudes towards the harmful behaviour:

- **Address inaccurate beliefs.** If they exist, address inaccurate beliefs that the practice is supported and carried out by the majority of the community. Highlight the true extent of support and what is actually happening within the reference network: e.g. the fact that in a given community, most men don't actually beat their wives despite the perception that this is a common occurrence. Insights for this will be gathered from formative research and initial results from baseline surveys.
- **Provide examples** of the harm or negative effect that the current practice causes participants - formative research will help you identify what is most important to those involved.
- **Reframe the discussion.** Find ways to describe deviant behaviours positively: e.g. present alternatives which already exist within the reference network as honourable, as signs of purity, etc.
- **Highlight how local value systems seem to point to alternative behaviours.** For example, how current practices may contradict other religious or moral norms.
- **Recognise that individuals have the right for autonomy and self-determination** if the engagement remains "unsuccessful" from your perspective.

Implementing social norms change programmes

Case Example 1: Communities Care Programme

In any case, always apply a human rights-based approach and respect the community's own beliefs and traditions. It is important not to alienate communities or groups, and ensure that all engagement is respectful.

Communicating change to others

As we learnt earlier, public signals of change are an important element of any programme seeking to shift social norms. For this programme of work, individuals publicly declared their commitment to positive community behaviour and to behaviours that prevent sexual violence.

Public declarations were a key part of this programme. As you can see (refer to images in slide deck), these declarations were both impactful and highly visible.

Stories of change and impact can also be highly impactful. As we can see in these examples (refer to stories of impact in slide deck), stories of impact can be emotive and highly impactful communication tools.

Action plan implementation

For the Communities Cares programme of work, implementation consisted of:

Community action plan implementation, which was done over a six week period within the community. The foundation of this was the group-dialogue, but activities also included (but were not limited to) community-led interventions such as:

- Door to door engagement
- Theatre
- Songs
- Sports for youth
- Media

End-line survey, which was done to measure the impact of the activities.

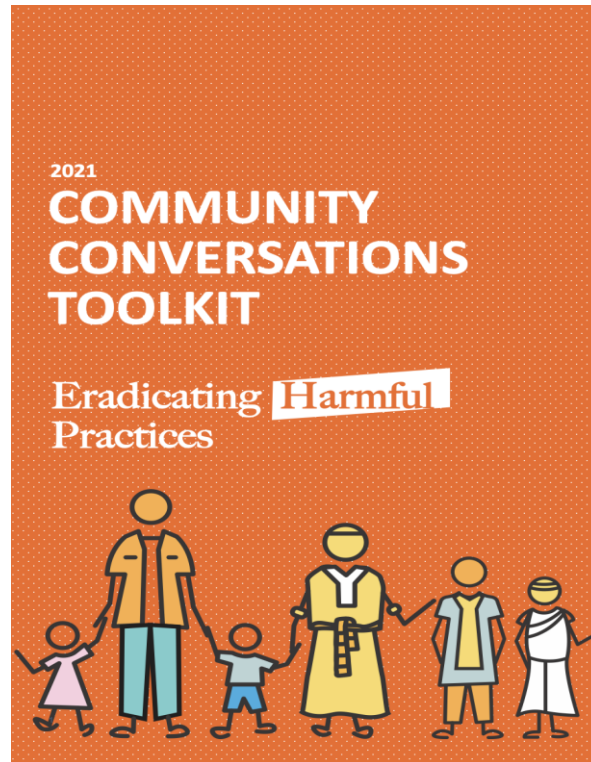


Want to know more?

More information on the Programme can be found here ([link](#)).

Implementing social norms change programmes

Case Example 2: Community conversations – the Role Model Academy



What are community conversations?

Community conversations are a methodology in which a set of diverse representatives of the community come together, have discussions about their concerns and by leveraging their own experiences and capability, converge on a set of actions that can bring about meaningful and needed change, and implement them accordingly. Community conversations are one of several activities that can be used to shift social norms. In order to create and sustain real change in social norms it is important to use a diverse, complementary and reinforcing set of approaches.

While community conversations can happen anywhere, one of the most important elements of the methodology is the incorporation of local context. Community conversations create space for communities to identify and share their concerns and challenges, deliberate solutions, and map courses of action.

Community conversations are determined and conducted by the community. They create community-owned solutions across age, gender, and their values.

Aims of community conversations

The Role Model Academy Community Conversations toolkit was developed to support this process, with the aim to:

- Encourage members to speak more openly about practices in their communities and be empowered to have an influence on their future.
- Support facilitators to work with communities to build something bigger than the dissemination of information through the creation of energising, enjoyable, and empowering environments.
- Help programmers reach goals around ending harmful practices and also cite measurable change in people's attitudes and behaviours.

Implementing social norms change programmes

Case Example 2: Community conversations – the Role Model Academy

How do community conversations contribute to real change?

Through conversation and reflection, the community will develop a deeper understanding of the prevalence of FGM and child marriage in their own community (and their connections to VAC/VAW and gender inequality), the harm that they both (respectively) bring about; and by helping to deeply understand and embrace the social and behavioural changes to prevent them.

Key outcomes of community conversations include:

- The conversations will encourage the community to be empowered to meet their challenges around these issues by applying their values and the practices recommended in their action plan.
- The community will have an increased sense of ownership over local FGM and child marriage prevention and elimination.
- The community's capacity to plan, implement and follow-up child marriage/FGM interventions will be strengthened.
- The community will have a better understanding of the means available to them to prevent and report FGM and child marriage, as well as knowledge of children's rights and gender equality.

Community conversations are designed to empower communities to act. At the start, conversations form a major part of the process to shift social norms. However, as conversations progress and communities start to move towards social norms change, the conversations become less important and the community can continue to act without them.

Community conversations is an effective approach that can be further reinforced through other channels. For example, community conversations could be reinforced by media to support new norms, drama to showcase new norms, entertainment education to promote further reflection, as well as a variety of other methods.

Case Example: community conversations for social norms change in Ethiopia

The Role Model Academy is a behaviour change model which preserves the core methodology of Community Conversations (CC) – that is, conversation as a mechanism for critical reflection and dialogue about harmful norms and practices – but also introduces a completely new framing that is contextually relevant to Ethiopia in both stressed or unstable and stable (non-humanitarian) context.

Conversations for adolescent girls and boys are structured around the concept of a “Preparatory School,” with the intention of:

- Introducing an alternative rite of passage for adolescent girls and boys that de-emphasises marriage and emphasises personal growth, leadership development and more equitable family life/relationships that contribute to the well-being of the community as a whole.
- Providing a safe and protected space for sensitive conversations (for instance on relationships and sex).
- Delaying marriage by introducing the concept of new aspirational ‘milestones’ which signify emotional maturity, adulthood, and which pre-empt a healthy and more equitable marriage.
- Promoting a shared experience and “in-group” identity by leading same-age cohorts through a series of growth and development-oriented opportunities.

Implementing social norms change programmes

Case Example 2: Community conversations – the Role Model Academy

The way this worked in the Role Model Academy was:

- Conversations for adult women and men are framed around the concept of promoting ‘excellence’ in terms of family life and contributing to a constructive, healthy community. In the final session of the 6-month programme, the Role Model Academy and the Family Life Academy (a complementary programme, that we have not discussed today) come together to make a pledge as family units and together as a community.
- Conversations leverage large, mixed groups but also make space for more intimate, smaller conversations that offer ‘safe spaces’ to discuss hopes, fears, aspirations and pressures that boys, girls men and women face especially in regards to FGM and child marriage.
- Attendees graduate from one level as adolescents to another as adults, with all sessions building on the last and offering challenges to be completed outside of sessions. Social network analysis is used when the conversation groups are established, to support the deliberate diffusion of the key messages to the broader community from the outset.
- Sessions are built around specific themes and key messages, but also include proven behavioural tactics which can catalyse the action we expect as part of the Change Pathway.

How do community conversations work?

Community conversations help to support interventions that specifically drive critical thinking and change in the issues surrounding social norms. The methodology has recently been redesigned to:

- Include considerations of social psychology, local sociocultural and gender norms, the behavioural sciences and more so as to drive social norms change.
- More adequately address the varying needs (including drivers, motivators) of the target groups among whom it seeks to shift behaviour and practices.
- Take a strategic approach to social norms change and include an approach to tracking diffusion of the community conversation methodology within broader community.
- Ensure greater quality assurance and process measures.

This toolkit has been specifically redesigned to address harmful practices, with a particular focus on child marriage and FGM. Both practices are considered a priority for Ethiopia in order to ensure the protection of children’s rights, including prevention of gender-based violence and violence against children, increasing girls’ access to education and improved women’s health indicators.

Community conversations and social norms change

The following “core pathway” is the theoretical basis for the design of the Role Model Academy sessions. Each session is designed to advance participants through a comprehensive, sustainable behaviour change journey. Over the course of the 12 sessions, as participants unite their attitudes around a desired behaviour, social expectations begin to shift around that behaviour and thus norm change is catalysed. Moreover, participants are expected to participate in community conversations year on year, which further reinforces new norms and allows the community’s conversation to grow ever more nuanced and refined toward the desired “role model community” and “community of role models.”

Motivation – targeting evaluations (of risk, of cost and benefit), wants and needs

This initial phase aims to intrinsically motivate people to participate in this process, and to diagnose (ascertain from the participants themselves) the drivers of the existing norms. This step will ensure there is a comprehension of the desired norm among the target population.

Implementing social norms change programmes

Case Example 2: Community conversations – the Role Model Academy

Self-awareness – building awareness

Once the participants fully comprehend the value of the desired norm, they will be aware of the need to change their behaviour. For this to happen, they must feel empowered to shift their own behaviour toward the desired norm (through nudges and other psychological or cognitive behavioural tactics), and this can come through reducing the social risk and pressure associated with adopting the desired behaviour.

Self-efficacy – personal belief in the behaviour and in practicing the behaviour

This is facilitated through a community environment which reinforces/rewards that behaviour. This step builds upon the awareness and ensures that the individual has the right capability (relevance of time/place/stage of life, digital connectivity/access if relevant, etc.) and self-belief to continue to pursue (maintain) the desired behaviour. The community must also promote, reinforce and reward that behaviour in order for it to be accepted and sustained.

Advocacy – promoting the desired norm

In this final phase, building on the self-efficacy which unlocks the sustained behaviour change, participants become proactive advocates of the norm within their social group, as their behaviour remains consistent with their attitude.

Example activities: adolescents and adults

There are many ways that activities can be designed and facilitated through community conversations. It is important to note that activities should always respond to local contexts and the norm being targeted.

Some examples that were used in the Role Model Academy include:

- Act like a boy/girl, which involved asking adolescents to behave like an adolescent of their opposite gender. This activity is designed to create empathy and sensitise individuals to the experiences of others. For example, experiencing the way a female adolescent experiences discrimination in a school-setting could help to create empathy amongst boys.
- Guest speakers, who can be respected members of the local community help to present facts about a harmful practice.
- Storytelling can be an effective way to both identify the norms that are causing harm, and to help individuals chart alternative ways of acting.
- Graduation is an important part of the process. Celebration and recognition of those who have participated in community conversations helps to spread further awareness within the community, encourage participation, and supports the individual to continue engaging in desired behaviours.



Want to know more?

Further, there are many examples of successful community dialogues and conversations that are well documented. These include:

- Community mapping in Eritrea ([link](#))
- The Grandmother Project ([link](#))
- SASA! (which can be found in Everybody Wants to Belong) ([link](#))

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 (evaluating) 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?

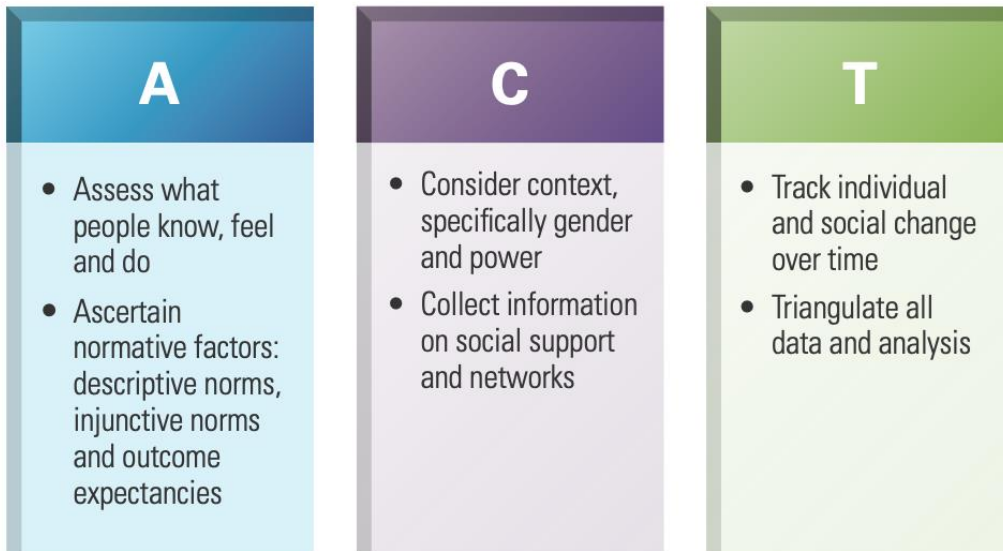
All three components of the ACT Framework Package can be found [here](#).

The ACT Framework Package

How do we measure changes in behaviour?

The ACT Framework Package: Core Constructs

Now we are going to explore the elements that gave the ACT its name. We will break down each of these components separately, before working with the ACT Framework to understand how it works.



Assess and Ascertain

- This element of the ACT Framework relates to the change continuum, in which people move from knowledge to action. This element has been described in more detail on the slide deck, and includes what people know (their cognition), what people feel (their emotion), and what people do (their action).
- The 'A' component of the ACT Framework also stands for "ascertain normative factors". This step includes analysing descriptive norms, injunctive norms and outcome expectancies. The Framework accounts for norms at both the individual and collective levels, examining the impact of communication and community engagement in promoting social and behaviour change.

Considering the Context

- 'C' is for considering the context and providing special attention to exploring the dimensions of gender and power. While indicators to measure dimensions of empowerment can be found throughout the ACT framework, this section focuses primarily on agency, decision-making, gender roles and egalitarian beliefs about gender norms.
- 'C' is also for collecting information on social networks and social support. The framework provides indicators for the measurement of reference groups, the flow of information across social networks and the level of social support relative to FGM abandonment, all of which play a key role in social norms change.

Track and Triangulate

- 'T' is for tracking individual and social change over time. The framework provides tools for measuring outputs, short-term outcomes (also known as intermediate-outcome level results) and exposure to communication activities. Sample indicators in the framework can be adapted to the specifics of a programme for measuring the effectiveness of social and behaviour change approaches.
- 'T' also stands for triangulate all data and analysis. Triangulation is the use of multiple data sources to measure individual indicators. This is built into the fabric of the ACT Framework with quantitative, qualitative and participatory tools to help validate findings, enrich data, foster holistic interpretations and establish a feedback loop to improve programming.

The ACT Framework Package

How do we measure changes in behaviour?

A: Assess what people know, feel and do

The core stages of the 'assess' element are understanding what people:

- **Know**, which relates to their understanding of the risks of FGM and the degree to which legal, religious and moral norms are harmonised.
- **Feel**, which relates to the way that individuals perceive FGM, and their positive and negative beliefs and emotive responses to the practice. It also incorporates their self-efficacy to abandon FGM.
- **Do**, which describes the actions an individual takes and their readiness to change.

Measuring change

We can see on the slide an example of how the ACT is structured. We have the components of the ACT on the left, and as we move across to the right we have more detail about the indicators or aggregated measures we might use.

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

Indicators within the ACT

The ACT provides a menu of indicators that can be selected and tailored. You can choose as many or as few indicators from the menu as needed to design research that is as complex or as simple as the scale and resources of your programme call for.

These indicators are then connected to specific measures (for example: questions within a survey, which are included in the ACT Framework Package instruments) which can be used to measure and track the indicator.

UNICEF has also developed similar menus of SBC indicators on Child Marriage, Child Discipline, and Sexual Violence.

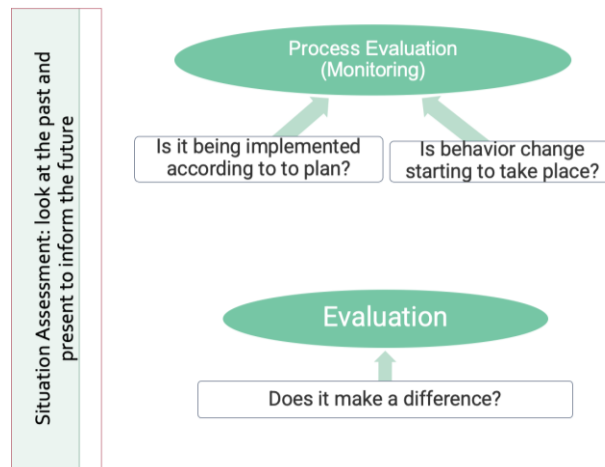
The ACT Framework Package

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](#).

Tracking social norms change in practice

Case Example 1 : Communities Cares Programme

How do we measure if the Communities Care programme is working?

The goal of Communities Care is to change social norms related to GBV. This means that we need to have a good understanding of social norms related to gender based violence and sexual violence in Somalia and South Sudan.

The first step of this process is to understand what the social norms are that exist in the community. The best way to do this is to talk with people in the community.

As we know, social norms are context-specific. To respond to this, the Communities Care approach involved qualitative focus groups with diverse input to create the measures. As we can see, these focus groups involved a range of participants, of both genders and a range of ages.

Crafting measures

In the specific Communities Care programme implemented in Somalia, to create the measures, the focus group outputs were analysed to uncover common themes and surface social norms relating to GBV. For each theme, a list of items that would reflect the theme were drawn up.

Finally, the themes and items were then validated and revised in collaboration with in-country teams. This step was essential to ensure that measures remained culturally appropriate and relevant.

Impact evaluation main outcomes

The main outcome that was identified for the Communities Care programme in Somalia was a change in social norms and personal beliefs towards sexual violence and other forms of GBV.

To understand this, a Social Norms and Beliefs about Gender Based Violence scale was used for measurement. This involved measures around:

- Protecting Family Honour and Preventing Stigma (5 items)
- Husbands' Right to Use Violence with his Wife (4 items)
- Response to Sexual Violence (6 items)

As mentioned before, the reliability and validity was tested to determine if it is a good measure before it was implemented. The results of this testing were successful, and have resulted in a reliable and valid measure to use, and to evaluate scale-up of the Communities Care programme.

Tracking social norms change in practice

Case Example 1 : Communities Cares Programme

Evaluation of Communities Care Scale Up in Somalia

Going back to the example we spoke about previously, we are going to explore how the Communities Care programme was evaluated. Firstly, the key goals of the evaluation were to determine if:

- Perceptions about sexual violence have changed over time.
- People are hearing more messages about gender based violence (GBV) over time.
- Discussion in the community about GBV has increased over time.
- Community's attitudes and reactions to GBV have improved over time.
- Personal beliefs about GBV have improved over time.
- Social norms about GBV have improved over time.
- Confidence in service providers to care for survivors of GBV has improved over time.

Evaluation design

To conduct the evaluation, a wide range of methods were used, including:

- Surveys with discussion participants.
- Surveys with people who were randomly sampled from the general community.

Both a baseline and end-line studies were completed, and the results were compared. This comparison of outcome measures helped to paint a picture of the change that the programme created. We are now going to explore some of those results that were documented in Somalia.

Baseline and end-line survey results

As we discussed earlier, it is important to understand the change in social norms over time. This means that is important to conduct measurement activities before and after the set of interventions.

The table shows the prevalence of specific attitudes, social norms, and the confidence different cohorts have in their service providers across cities in Somalia.

✓ Means there was an improvement at endline compared to baseline data

	Barawe	Marka	Kismayo	Belethawo	Beledweyne	Baldoa	Galkayo	Guriceel	Mogadishu
Thinks sexual violence in a problem		✓	✓	✓	✓	✓	✓	✓	
People speak out against sexual violence				✓	✓	✓			
Heard messages about GBV			✓	✓		✓	✓	✓	✓
More discussion about GBV			✓	✓		✓			
Attitudes about GBV Improved			✓	✓	✓		✓		
Personal Beliefs									
Response to sexual violence		✓	✓	✓		✓	✓	✓	✓
Husband's Right to Use Violence	✓	✓	✓	✓		✓	✓	✓	✓
Protecting Family Honor	✓	✓	✓	✓	✓	✓	✓	✓	✓
Gender Equality		✓	✓	✓		✓			
FGM		✓	✓	✓	✓	✓	✓		✓
	Barawe	Marka	Kismayo	Belethawo	Beledweyne	Baldoa	Galkayo	Guriceel	Mogadishu
Social Norms									
		✓	✓	✓		✓			✓
Husband's Right to Use Violence		✓	✓	✓		✓			✓
	✓	✓	✓	✓		✓		✓	✓
Gender Equality		✓	✓	✓		✓			
		✓	✓	✓	✓	✓	✓	✓	✓
Confidence in Service Providers									
		✓	✓	✓	✓	✓		✓	✓
Justice system			✓	✓	✓	✓		✓	✓
			✓	✓	✓		✓		
Healthcare providers	✓	✓	✓	✓	✓	✓		✓	✓
		✓	✓	✓	✓	✓		✓	✓
Psychosocial providers		✓	✓	✓	✓		✓	✓	✓

Tracking social norms change in practice

Case Example 1 : Communities Cares Programme

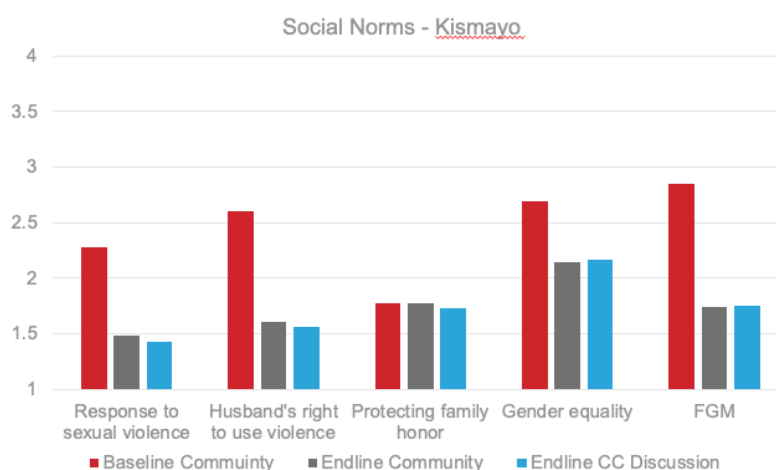
In this table, higher scores mean more negative social norms around FGM. As we can see, there was significant improvement from the baseline survey to the end-line survey in general community members. We can see that attitudes, personal beliefs, and social norms have all shown significant improvement following the programme. While it is clear that there is some level of disparity between regions, there has been general improvement.

These results show us that there has been a general shift away from negative norms for both the general community and those who participated in the Communities Care discussions, but the change is greater for those who participated.

	Baseline Community	Endline Community	Endline CC Discussion
Social Norms (1-none of them to 4-all of them)			
Response to sexual violence	2.28 (0.62)	1.48 (0.37)*	1.43 (0.43)*
Husband's Right to Use Violence	2.60 (0.78)	1.61 (0.45)*	1.56 (0.45)*
Protecting Family Honor	1.77 (0.53)	1.77 (0.53)*	1.73 (0.48)*
Gender Equality	2.69 (0.81)	2.14 (0.51)*	2.17 (0.58)*
FGM	2.85 (0.83)	1.74 (0.62)*	1.75 (0.62)*

- Gender Based Violence scale vary from 1 to 4
- Higher scores (max 4) mean more negative social norms
- Errors are indicated in ()

This information can be even more clearly seen in the table:



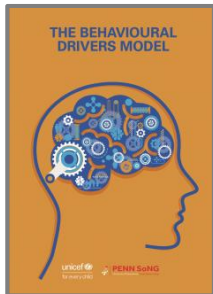
Takeaways

- It is important to consider what and how you are going to measure your indicators. This is important for both behavioural monitoring and evaluation.
- Having indicators with good measurement properties (reliability, validity, and sensitivity to change) will lead to a more successful evaluation.
- Creating new indicators may require early work with focus groups to understand the concept you are measuring within the context.
- The evaluation plan should be able to illustrate change that occurred because of the programme. To do this, it is important to design your evaluation to include communities that were not in your programme design. These communities act as a control group.

References

Collateral reading material

For additional reading material refer to:



Behavioural drivers model
([link](#))



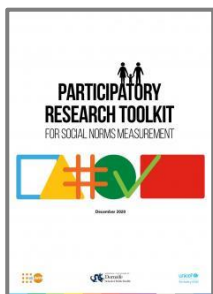
Social Norms Definitions
([link](#))



Everybody Wants To Belong
([link](#))



ACT Framework ([link](#))



The participatory research toolkit ([link](#))



ACT Instruments ([link](#))

Along with other training packages on Agora that cover related social norms content.



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

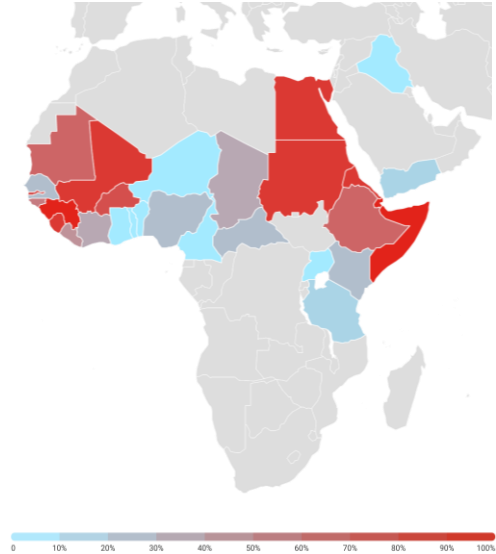
How to identify pluralistic ignorance and its impacts

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

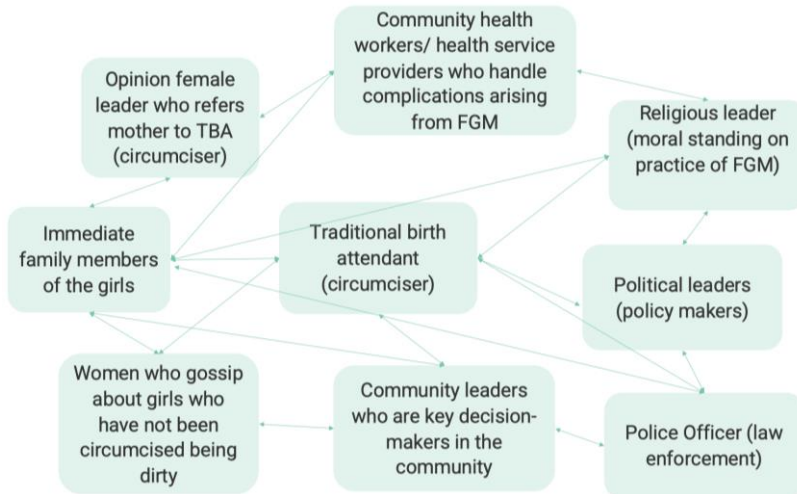
After working through the case study content, reflect on the following questions

- 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?

Mapping reference groups

Working to map reference groups

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



Mapping reference groups

Working to map reference groups

Case study content

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 neighbours 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. Sarah, the mother, is also against corporal punishment, however she dares not say anything to her husband. She is a member of a women group; when she consulted the group members, most of them agreed that she should not interfere with her husband decisions.

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?

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?

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.

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



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