

EVERYBODY WANTS TO BELONG

A PRACTICAL GUIDE TO TACKLING AND LEVERAGING SOCIAL NORMS
IN BEHAVIOR CHANGE PROGRAMMING



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 **PENN SoNG**
University of Pennsylvania Social Norms Group

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A PRACTICAL GUIDE TO TACKLING AND LEVERAGING SOCIAL NORMS IN BEHAVIOR CHANGE PROGRAMMING

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The update of this guide from its original 2018 version was a cooperative effort conducted between UNICEF Regional Offices for the Middle East and North Africa, West and Central Africa, and Eastern and Southern Africa, jointly between the Communication for Development and Child Protection teams. The process was overseen by a steering committee comprised of Natalie Fol, Violeta Cojocar, Line Baago Rasmussen, Massimiliano Sani, Juan Andres Gil and Vincent Petit.

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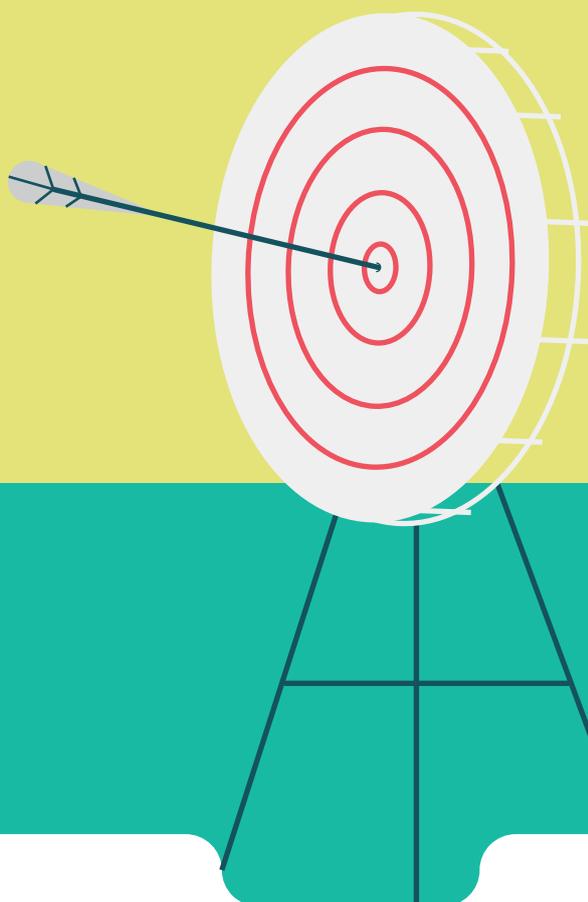
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WHY, WHAT, HOW, WHO FOR?

We are very pleased to present the *Practical guide to tackling and leveraging social norms in behavior change programming*. It provides UNICEF, its governmental and non-governmental partners with accessible and engaging information on social norms, the role they play in perpetuating or changing harmful behaviors, and best practices for programming.



WHY THIS PUBLICATION?

Any collective behavior can be motivated by a complex set of drivers, which may not be readily obvious. Typical behavior change programming tends to focus on individual factors and neglect social influences. But when collective practices are partly driven by social norms, they warrant very specific interventions.

This guide explores this specificity.

To realize a 2030 Agenda that aspires to be people-centered, the development community at large recognizes that Social and Behavior Change requires greater support and attention. However, several challenges have impeded progress to date, especially on programming to influence social norms. These include: hesitancy to engage in a field perceived as theoretically complex and hard to master; sensitivities related to the ethics of shifting norms which are inextricably tied to cultural and social identity; difficulty in planning and resourcing for such activities - social change can take time, beyond our working and funding cycles; lack of data that properly inform and measure the main drivers of behavior, including social norms; lack of support to integrate social norms theories into practical application on the ground; and a general lack of knowledge around the importance of social norms and how they facilitate or hamper our mission.

This publication is meant to help overcome these challenges.

WHAT DOES IT INCLUDE?

The guide gathers 24 tools and provides concrete examples, step by step instructions, tips and techniques that have been successfully employed in real world settings. It is adaptable across a wide range of contexts and topics. The tools are organized in four complementary sections: Think, Plan, Act and Dig.

THINK (Tool 1 → Tool 5)

explores the theory behind behavior change and social norms programming, explains how norms impact what people do, helps identify and profile those norms among other motivational factors, map social networks, and conceive a phased approach towards change.

PLAN (T6 → T14)

gives the key steps to build and budget an evidence-based programme to address normative behaviors, following a holistic pathway and moving away from “intuition-driven” interventions.

ACT (T15 → T19)

covers the implementation and continuous adjustment of the programme, focusing on participatory community deliberations, and embracing best practices for scaling-up. It also provides principles and insights to avoid biases and blind spots.

DIG (T20 → T24)

offers resources to deepen curiosity, inspire and learn further.

The guide also puts forth basic principles to ensure data is generated throughout the life of the programme, using compelling evidence for its design, relevant monitoring to assess short and mid-term results, and ensure improvements.

HOW IS THIS DOCUMENT MEANT TO BE USED?

This document is not meant to be read cover-to-cover every time someone wishes to use it. Once a reader is familiar with the content and the logic that underlie the guide, she may use the document as a reference and jump to whichever section is most relevant to her current work.

Practitioners should make sure to tailor any advice provided to their local context, with the ethical commitment to protect participants and local communities through honesty, deliberation and participation towards voluntary change.

WHO IS THE INTENDED AUDIENCE?

We tried as much as possible to stay away from jargon and instead use everyday language for non-specialized audiences, so this guide could be read by anyone. But it will be most useful to mid-level professionals involved in Social and Behavior Change programme design and management.

The document may also be used to help coordinate the joint efforts from multiple partners which are needed to achieve lasting change, and build coalitions. The elements provided can serve as methodological support during workshops and trainings organized with partners to collectively explore and learn how to characterize, leverage and change norms.

Finally, the process of promoting protective behaviors, changing a norm, introducing a new norm, or counteracting longstanding behavioral drivers will take some time. This document can help guide interactions with donors who may want quick results: tools around a phased approach (T5), monitoring of milestone results (T9, T10), and scale up (T17) will be useful to build a case and shape realistic objectives and expectations.

We hope these tools will prove useful and make your work easier!

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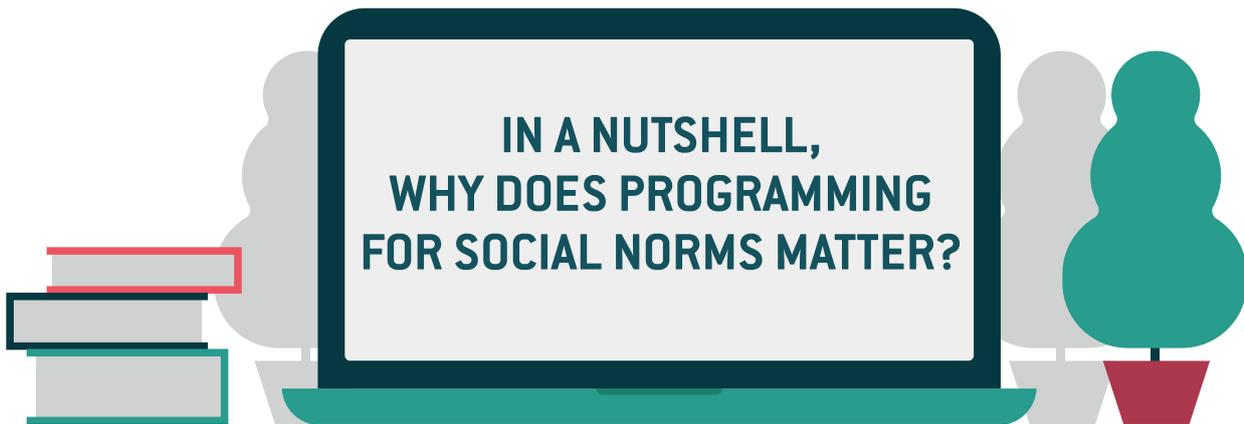
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INTRODUCTION

Social expectations play a significant role in perpetuating harmful behaviors that stand in the way of realizing women and children's rights, especially in key areas such as child protection, early childhood development, adolescent development and overall gender equity. But despite the power that social norms may hold, they are often overlooked and rarely well factored into Social and Behavior Change efforts. Instead, programming tends to focus on changing individuals, with the assumption that the cumulative change of enough people's attitudes and beliefs will result in a change of norms. But this is unfortunately not how norms work. Power differentials, reproduction of social structures, identity markers, misperceptions and other factors can enforce conformity even when a majority of individuals is ready to welcome change.

Research conducted in 2015 by UNICEF on violence against children (*C4D approaches to address violence against children: a systematic review*) highlighted and confirmed these critical gaps, with most programmes not paying enough attention to social determinants. The persisting high prevalence of violent parenting behaviors despite decades of campaigning also seems to point to the partial inadequacy of our standard approach to these issues.



What drives a person's decisions can be complex and depend on several individual, structural and social factors.

When social norms are at play, strategies relying solely on changing knowledge and attitudes without tackling social influences and expectations are likely to fall short of results and waste resources. Programmes will need to include specific norms-shifting interventions to be successful.

Attitudes are not purely rational but also emotional, intuitive, and impacted by cognitive biases. Perception can be as important as reality when tackling normative behaviors: norms are based on beliefs, and these beliefs are sometimes misguided. Dispelling misconceptions can be an important first step to behavior change.

The fact that norms operate on community and population levels offers the possibility for change to have impact at scale.

Leveraging the positive norms and values which exist in a group is a powerful tool for change.

Certain norms connect with deeply rooted determinants, operate at a more profound level of society and influence multiple behaviors. Programming on these "meta-norms" (gender, power dynamics, perception of the child, etc.) is critical to improve the lives of women and children at large beyond the practice you are trying to address.

Approaching behavior programming from an intersectoral perspective is an important condition to achieve tangible results: it requires multi-faceted strategies holistically addressing a range of constraints including social ones, but also looking at services, structural barriers, laws and regulations, etc. [see T19].

Practitioners should not develop "social norms strategies", but behavior change strategies that properly consider, address and leverage social norms.

WHY PEOPLE DO WHAT THEY DO?



Designing an effective programme to address normative behaviors is not possible without understanding how social norms fit within the larger set of factors that influence a person's action. This section provides a framework to help unpack behavior change and map out its main driving factors.

Often times, behavior 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:



But human decision making is much more complex. 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 behavior change should start by considering three broad categories of drivers:



WHAT DRIVES A DECISION?

PSYCHOLOGY



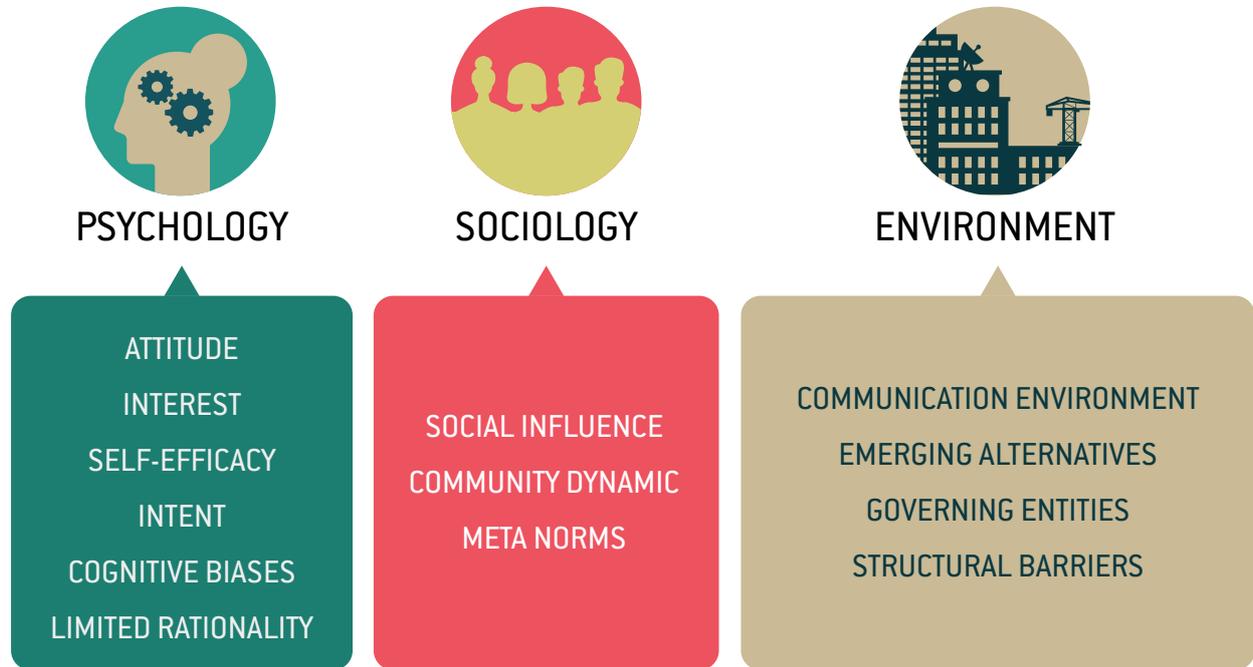
SOCIOLOGY



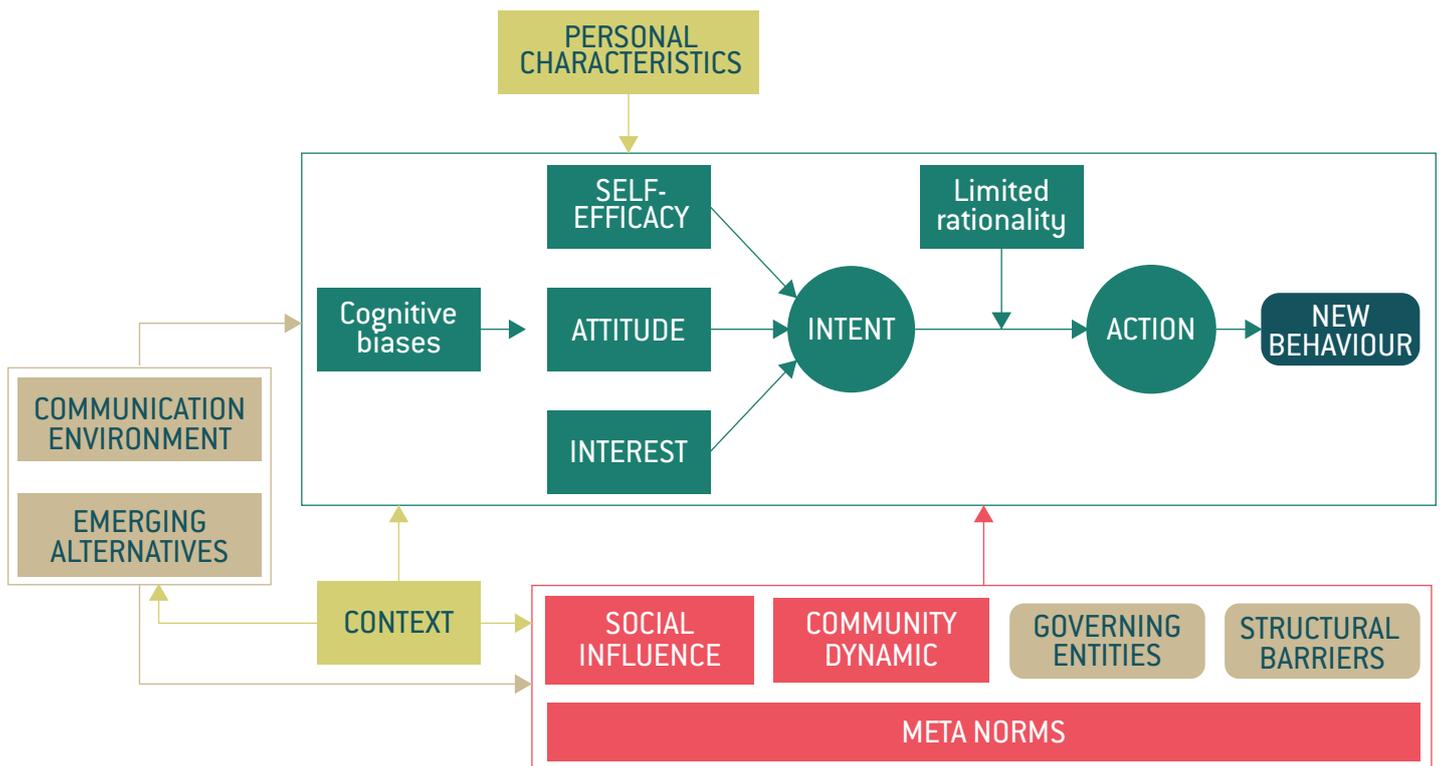
ENVIRONMENT



Under the three categories of **psychology**, **sociology** and **environment**, the main driving factors to consider are the following ones (a definition of each concept is available in T23):



These factors can be organized along a decision-making pathway, creating the basic model, simplistic by nature, which we will consider throughout this guidance. Its genesis and detailed explanation are available in *The Behavioral Drivers Model – a conceptual framework for Social and Behavior Change Programming* (UNICEF 2019).



SOME KEY TAKEAWAYS OF USING SUCH A FRAMEWORK ARE:

There are multiple elements influencing behaviors, including social ones. This illustrates how humans think (mixing cognitive and emotional aspects) and how context shapes this thinking and related actions. None of these factors operate in a bubble.

Nonetheless, 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 behavior (for example if severity and physical punishment are perceived as essential features of a good father).

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

- Rigorous research / evidence-based analysis that not only elicit the drivers of behaviors, but addresses their causality and relative weight or importance.
- Keeping an open mind to discoveries outside of decision models such as this one, including because people tend to make most judgements and choices automatically, not always deliberately.
- Multi-faceted strategies at various levels, addressing a combination of factors.
- Piloting and early testing of interventions to continuously improve their design.

When conducting formative research to understand why people do what they do, one will need to go deeper than the **FACTORS** presented above and analyze the various **DIMENSIONS** which compose each of these factors. On top of informing programming with a more granular understanding of the behaviors, 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 behaviors in the longer term.

Dimensions which should be paid attention to are listed in the table below. Their definition is provided in T23.

FACTORS	DIMENSIONS
CONTEXT	Social, cultural and religious backgrounds. Emergency or development context. Migration and displacements conditions. Natural events and weather.
PERSONAL CHARACTERISTICS	Age. Gender. Ethnicity. Life cycle stage. Education level. Social status. Poverty level. Religious affiliation. Household composition. Lifestyle. Disorders. Alcohol/drug use.
INTEREST	Attention. Feasibility. Potential gains. Perceived risks. Efforts needed. Affordability. Appeal. Desire. Enjoyment.
ATTITUDE	Awareness and knowledge. Beliefs. Aspirations. Values. Intuitions. Emotions. Mindset. Past experience.
SELF-EFFICACY	Agency. Decision autonomy. Emotional wellbeing. Social mobility. Skills. Confidence. Self-image. Fatigue. Support. Emotional intelligence. Physical capacity.
COGNITIVE BIASES	Information avoidance. Availability heuristic. Anchoring. Messenger effect. Confirmation & belief bias. Simplicity biases. Recency bias. Optimism bias. Representativeness heuristic. Cognitive dissonance. Memory biases.
INTENT AND ACTION	Contemplation. Experience. Relapse. Celebration, praising, ritualization, public commitment. Advocating.
LIMITED RATIONALITY	Willpower / self-control. Present bias. Procrastination. Hassle factors. Habit & status quo. Heuristics. Inconsistent commitment. Decision context / frame.
SOCIAL INFLUENCE	Reference network's attitudes and practices. Injunctive norms. Descriptive norms. Social pressure. Social identity. Powerholders. Stigma and discrimination / societal views on minorities. Strength of the norms. Sensitivity to social influence.
COMMUNITY DYNAMIC	Collective self-efficacy. Sense of ownership. Social Cohesion. Equity of participation. Quality of leadership. Trigger / stimulus.
META NORMS	Socialization process. Power dynamics. Gender ideologies. Conflict resolution. Decision making patterns. Family roles and relationships. Perception of the Child. Moral Norms. Legal compliance.
COMMUNICATION ENVIRONMENT	Factual & scientific information. Media agenda and narrative. Social media. Marketing, brands messaging. Public discourse and figures. Entertainment industry. Word of Mouth. Exposure.
EMERGING ALTERNATIVES	Opinion trends. Social movements. Innovations and opportunities. Publicized change and stories. Positive deviants.
GOVERNING ENTITIES	Recognition of the issue. Policies and regulations. Enforcement & security apparatus. Fiscal measures. Grievances against authorities. Religious institutions. Educational system. Voice and participation.
STRUCTURAL BARRIERS	Living conditions. Availability, access to and quality of services & technology. Trust in service providers. Traditional services. Infrastructure. Cues to action. Other external factors.

TO BE OR NOT TO BE?



SOCIAL NORMS are informal rules of behavior in a group. They are driven by **BELIEFS** we have about how people valuable to us think, behave, and what they expect of us, which in turn guide how we behave in specific situations. They define what is acceptable or appropriate, what is “normal”.

Harmful behaviors related to child care or violence against women are often solidified because of shared beliefs that these behaviors are generally accepted and regarded as normal. This is why working on social norms to transform harmful behaviors is increasingly gaining the attention of practitioners and organizations.



Social norms have a powerful influence on what individuals do because humans desire to belong to their group, and care about the way they are perceived and treated. The group made up of people whose opinions and behaviors matter the most to us, and influence how we make decisions, is known as our **REFERENCE NETWORK**.

Reference networks are central to social norms programming. Harmful norms persist because they are followed by groups of people who influence each other. To promote positive norms, we must transform beliefs and expectations of enough people within the relevant community, and work with their key influencers and powerholders.

We, as individuals, hold beliefs of what others in the group do. If these beliefs influence our choices and push us to do the same, they are called **DESCRIPTIVE NORMS**.



We also hold beliefs about what our reference network considers right and approves of. If our desire to be accepted leads us to behave according to their expectations, then these beliefs are called **INJUNCTIVE NORMS**.

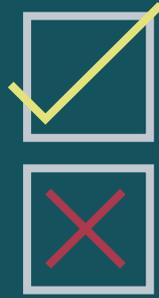
Unpacking and discussing these beliefs at community level will be one of the first steps towards social norms change.

But, we may be mistaken about what people really do and what they really expect from us, picturing behaviors as more typical than they actually are. This can lead to behaviors being widespread in a group even if most members silently disapprove of them and would prefer to do otherwise. These misconceptions are called **PLURALISTIC IGNORANCE**.

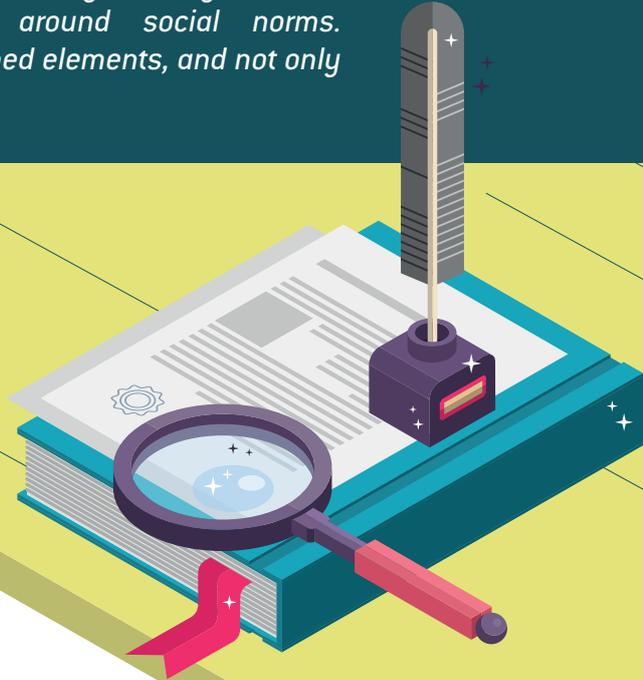
Through research, community debate and deliberation, we can help communities overcome conformity and ensure harmful behaviors are not enacted simply because people wrongly believe their peers approve of them.



Social norms are maintained through a variety of mechanisms called **REASONS FOR COMPLIANCE**. The most common is the approval or disapproval of the reference network. This social pressure to comply can take many forms: when we follow the rules, we are socially rewarded (e.g. accepted, praised, honored); if we break them, we are sanctioned (e.g. mocked, stigmatized, excluded, subjected to violence). But norms can also be learned through socialization, for example as a child grows up, and become more automatic. A behavior can also be complied with because it signals membership to a group, or be the result of direct or indirect coercion by power holders. It can also simply be imitated, for lack of a better option.



Programming around social norms requires broaching sensitive topics that are often inextricably tied to social identity, which can be perceived as an attack on cultural and religious practices. Understanding these dynamics is imperative when developing programmes around social norms. Nevertheless, addressing these deeply entrenched elements, and not only their symptoms, remains key.



IDENTIFYING SOCIAL NORMS

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 analyzing 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.

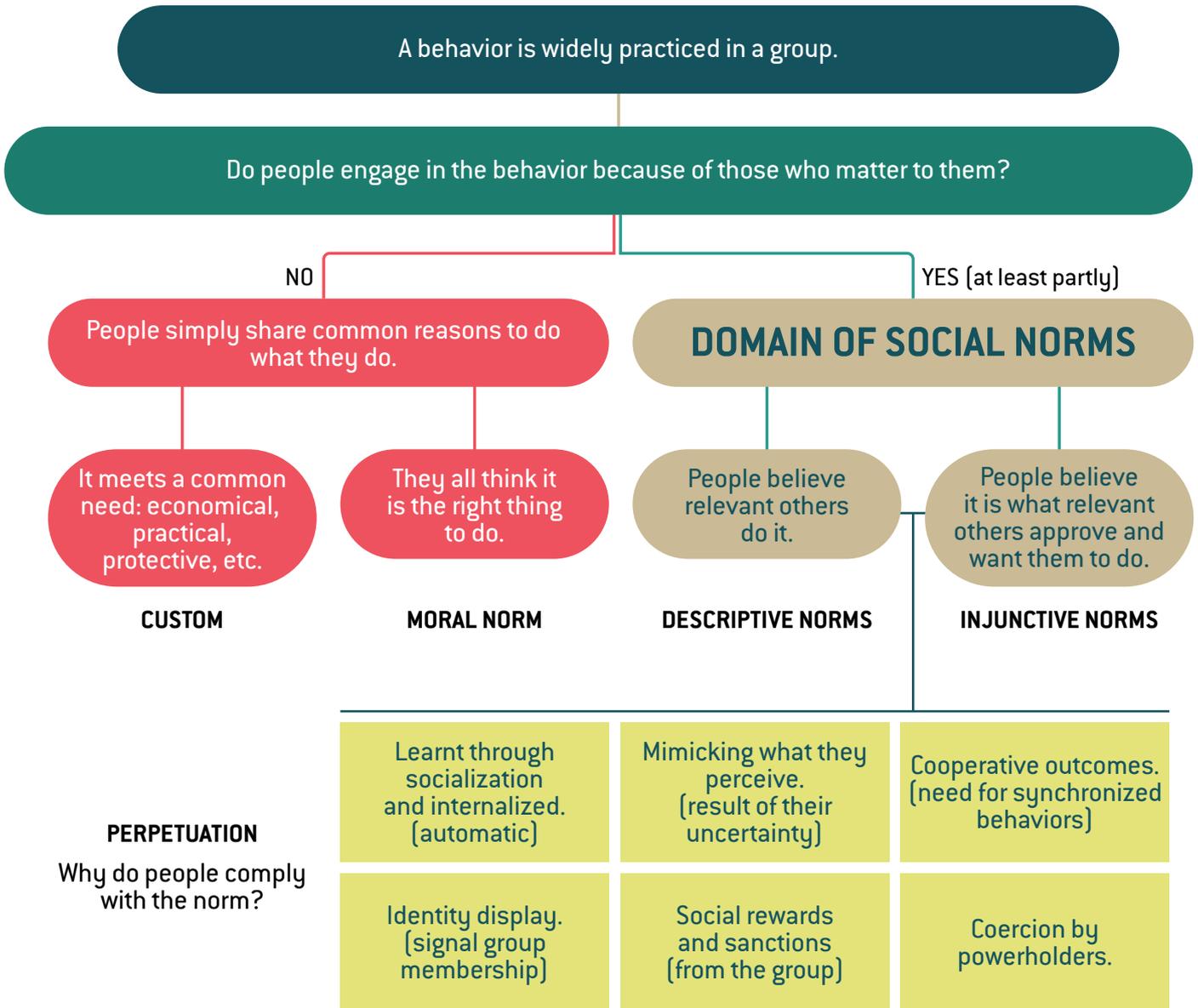
Collective patterns of behavior include everything from using an umbrella when it rains to practicing female genital mutilation. The reasons someone engages in a widespread practice tend to boil down to four motivations. I do something:

- Because it meets a need (custom).
- Because I think it is the right thing to do (moral norm).
- Because other people do it (descriptive norm).
- Because other people think I should do it (injunctive norm).

Asking the question about people's essential reason to act is the way to identify if norms are at play or not.

Then, if the behavior is somehow driven by social norms, **understanding why people decide to comply and follow the norm is the key to later be effective in changing the practice.**

The following diagram shows how you can follow a set of questions that help profile collective behaviors and mechanisms perpetuating them.



Let us consider how this could work. Imagine a context where the practice of petty bribery – paying officials to issue a required permit more quickly – is widespread. Now, assume that formative research determines that individuals pay bribes because it meets their need (acquiring the document) and that beliefs about how friends act or what is right and wrong have nothing to do with it. In that case, the bribery sounds like a custom, and effective programming will have to address the practical motivation. Campaigning on morality or with social messages is unlikely to reduce corruption. Efforts should rather focus on establishing new ways of meeting the need and demonstrating that bribery is not necessary to get permits quickly anymore.

But the formative research can unveil other motivations: for example, those who demand a bribe might not just do it to get more money, but because they fear retributions from other officials if they do not, pointing to the existence of social norms. In which case, programming will likely need to address both paying and demanding, through different approaches.

THE STRENGTH OF A NORM

Descriptive and injunctive norms can be combined or not. When both exist and have a coordinated influence ("I think people do it AND I also think they want me to do the same"), the resulting social norm is usually more powerful.

But regardless of its exact nature, the strength of a norm can be established by looking at 2 key motivational aspects: the **severity** and **likelihood** of consequences for not following it. These provide good predictors of **how unanimously a norm is held** (how widespread and respected it is). If the repercussions of not conforming are mild and/or only a few group members are going to enforce them, then the norm is weaker.

The strength of the norm will also largely depend on its **alignment with individual attitudes**: if people hold personal convictions that are in line with the norm, they will likely be happy to conform, and the norm will be strong. But in the opposite situation (pluralistic ignorance, most people privately disagree), the norm will be weak and could be broken simply by revealing publicly what the majority thinks secretly.

People will also be more likely to resist social pressure and deviate from the norm if their self-efficacy and personal agency are strong. Empowering individuals and groups is often a critical condition for change in programmes addressing social norms.

WEAK NORMS



WHAT MAKES A NORM POWERFUL?

STRONG NORMS



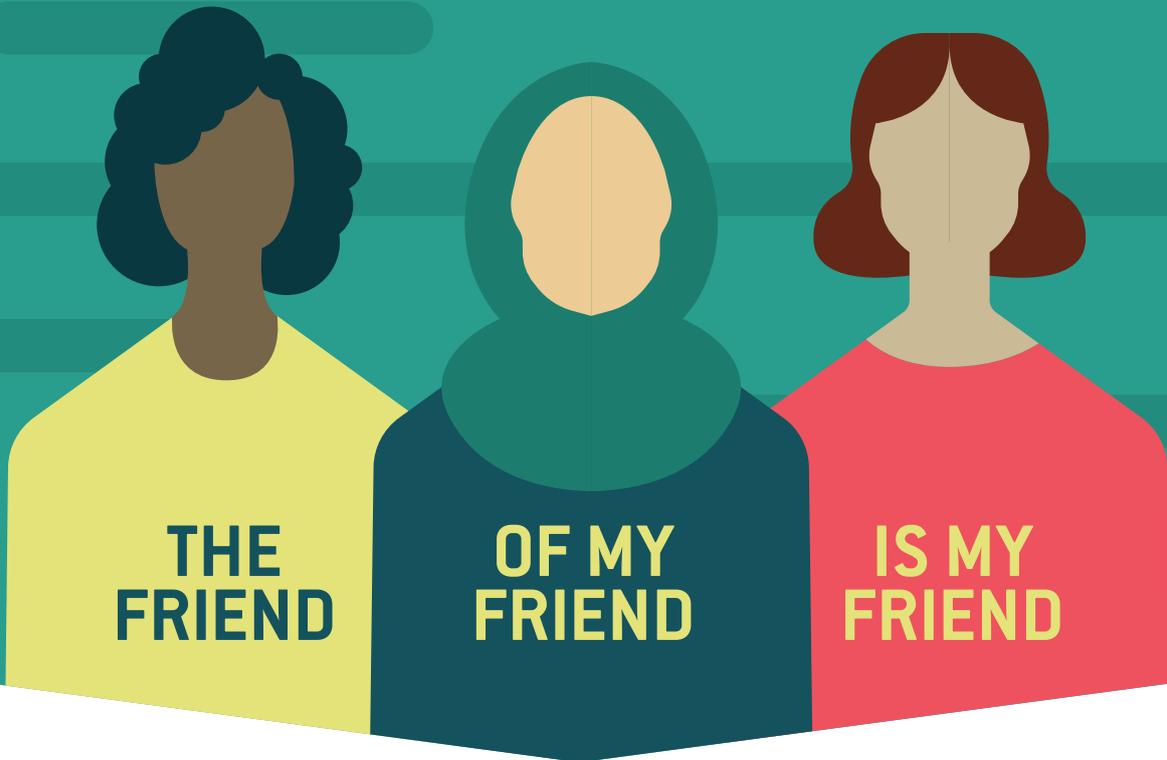
LIKELIHOOD OF CONSEQUENCES FOR NOT FOLLOWING THE NORM

Low chance, because...		High chance, because...
The behavior is private and unobservable	(detectability)	The behavior is public or observable
Deviance is easily justifiable	(availability of exceptions)	Deviance is difficult to justify
The network is culturally and socially loose	(reference network structure)	The network is tight and connected

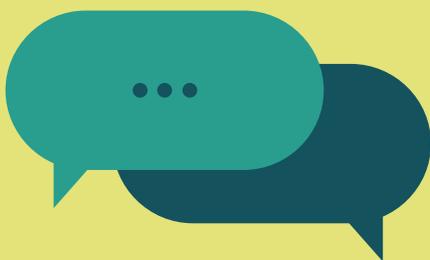
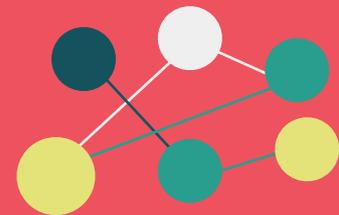
STRENGTH OF REPERCUSSIONS WHEN NOT FOLLOWING THE NORM

Weak sanctions, because...		Severe sanctions or identity loss, because...
Social expectations are low	(normative pressure)	Social expectations are strong
The norm links to a single practice	(social role of the norm)	The norm maintains power structures
There is no ancillary or deeper norm at play	(number of norms)	Influence of multiple supportive norms

Short/fragile adherence	UNANIMITY OF THE NORM	Widespread norm, no deviants
Pluralistic ignorance, people disapprove	THE NORM COMPARED TO ATTITUDES	Full alignment, people support
Individuals have high self-efficacy	ABILITY TO CHALLENGE THE NORM	Individuals have low self-efficacy
Some collective values contradict the norm	LEVERAGING POSITIVE ALTERNATIVES	The value system aligns with the practice



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.



Understanding the individuals and groups that form the reference network and **how they communicate, exchange information and influence each other is key to support the change.**

These reference networks may not be obvious, especially to an outsider. The best way to establish who is part of a given reference network and what role they may play is to **consider the diverse types of relationships that exist within the families and community.**



EXPLORE THESE IMPORTANT RELATIONSHIPS BY ASKING THE FOLLOWING QUESTIONS:

Which group do people feel they belong to (community, village, ethnic group, tribe, etc.)? Look for a sense of common identity.

Who trusts whom?

Whose advice is being sought on different issues? Whose advice is taken seriously?

Who interacts the most with others within the group?

Who dislikes whom? Which people are stigmatized?

Who do people see frequently or interact with on a daily or weekly basis?

Who do people look up to? Who is perceived as a role model?

Who spreads information, 'gossip' or rumors?

Who is friends with whom? Who do people share interests with?

Who is married to whom? Who are neighbors with whom?

TO FURTHER IDENTIFY IMPORTANT RELATIONSHIPS, KEEP IN MIND THAT INTERDEPENDENCE TAKES SHAPE IN MANY FORMS:

SOCIAL ROLES



e.g. friend of, teacher of, leader of.

AFFECT



e.g. likes, loves, idolizes, hates.

TRANSFERS



e.g. pays, buys from, lends money to, marries.

ACTS



e.g. eats with, works with, plays with, studies with.

CO-OCCURRENCE



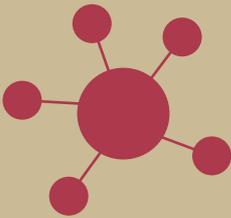
uses same ... water as, taxi as, barber as.

Understanding these relationships 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.

Mapping out the reference networks of individuals engaging in and directly impacted by harmful practices will ensure the programme is targeting the right participants. If possible, work together with these individuals to carry out the following exercise:



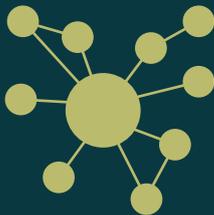
Draw a circle in the middle of a sheet of paper and put the name of an individual who displays a harmful behavior you seek to change.



Think of family members, friends, leaders and other important sources of influence in this person's life. Select about 5 of the most important ones and write their names around the central person, and draw lines connecting them to her/him. This primary group should consist of close-knit, enduring relationships, and strong influence.



Are any of these people connected to each other without a connection through the central individual? If yes, draw a line connecting them.



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.



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.



Highlight visually (color 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). An example of what the result might look like is provided at the end of this tool.

This will help you decide WHO from the reference network should become a stakeholder and/or participant of the programme.

To deepen the analysis and help further select appropriate individuals and groups, you can use the network map as a visual support to discuss with the participants of the drawing exercise:

Who do you turn to for advice?
For help?

Who has more capacity to
support you? Why?

What specifically do you talk
about with each person?

How often do you share ideas? When
was the last time this happened?

Who among these people has
more influence/power? Why?

How similar are those
individuals to you?

Do you trust the information that
you receive from these individuals?

Do you think this person supports
or disapproves of behavior X?

Once the key stakeholders are established, consider WHY they would support or oppose the change initiative (focusing on economic and social interests as well as power dynamics), and HOW they should be approached. Ask yourself:

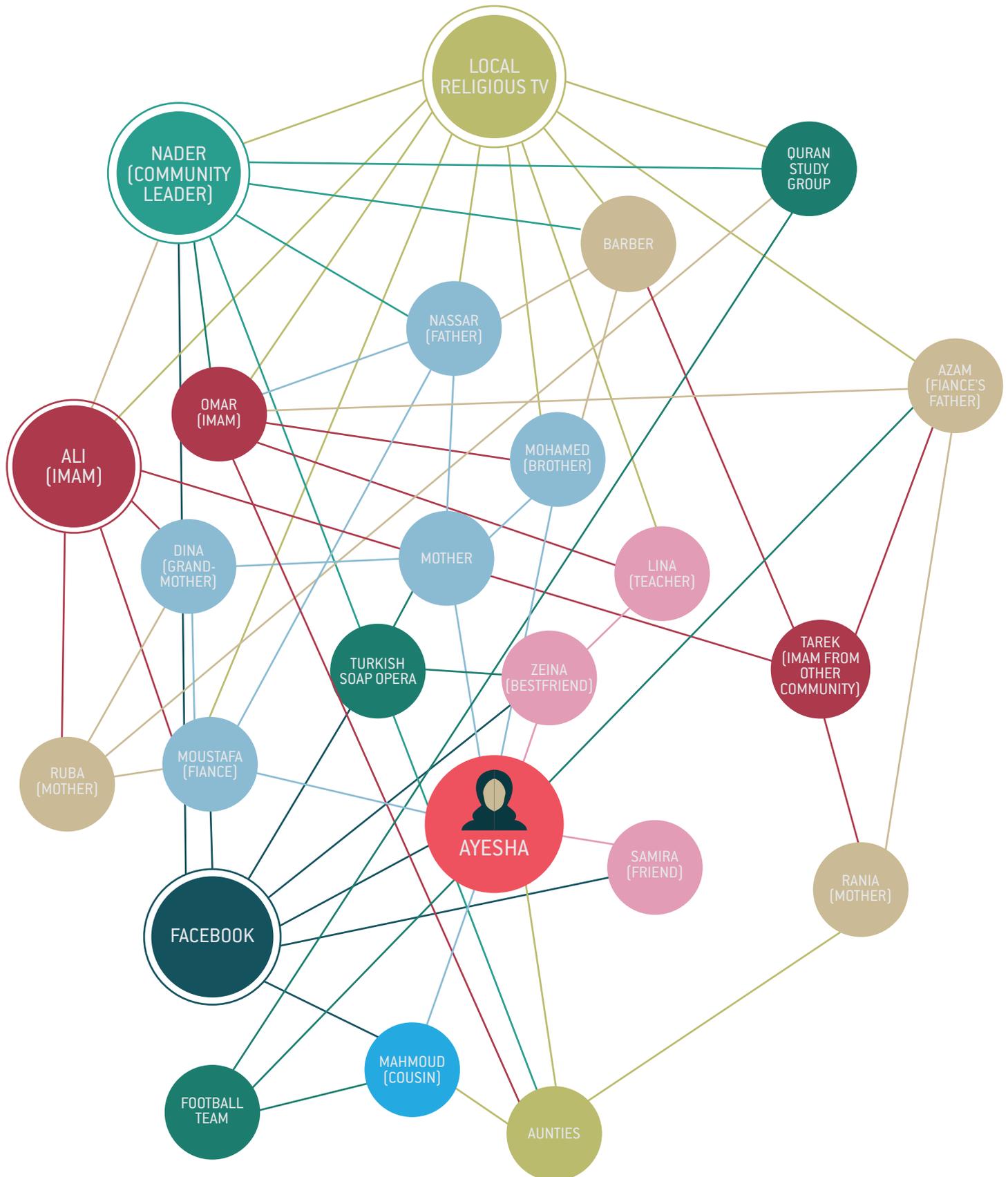
- Who may be interested in the change of norms and willing to support it?
- Who may be negatively affected by the change and may oppose it?
- Whose power is directly threatened by the change?
- How would the change of norms influence relationships within the group (for good and for bad)?
- Based on the above and what is culturally possible amongst this group, what actions should be developed to engage each key stakeholder?

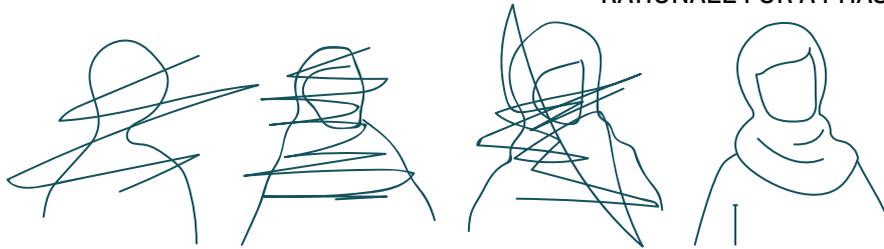
For example, there are many societies in which new mothers do not offer colostrum, or “first milk,” to their newborn infants despite the health benefits of doing so. Even when provided reasons to give first milk, a new mother may still opt to give water or other alternatives to breastmilk because of what she thinks relevant members of the community expect her to do. Without an intimate understanding of the local culture, it may be difficult to identify which groups of people are relevant to a new mother’s decision. In several South Asian countries, mothers-in-law play a critical role in this decision process, and a new mother may be expected to be deferential to what her mother-in-law believes. However, in Cameroon, the beliefs of village elders are relevant to the young mother’s decision as well. Understanding which social expectations are relevant to the young mother’s behavior is key to deploy efficient interventions.

The network mapping and analysis exercise should be conducted in the context of the formative research process (see T8). It is simply presented here early in the toolkit because of the theoretical importance of the reference network to understand what social norms are.

Developing the skills of partners or other teams in your organization to map out these networks will help build the collective capacity to understand and influence norms.

VISUAL EXAMPLE OF A NETWORK MAP





PRACTICE MAKES PERFECT

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 (Phase I) before launching to a larger scale if successful (Phase II). 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.

Nevertheless, **it is important that interventions are designed for scale from the beginning** (see guidance in T17), 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 Phase I results: their analysis will help fine-tune the design and clarify conditions for success of the wider effort.

The rationale for a phased approach starting in limited geographic areas is guided by the following principles.

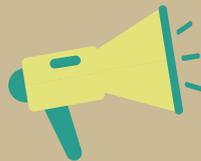
<p>COST</p>		<p>There are usually limited funds available for state-of-the-art Social and Behavior Change programming, which can be resource-intensive. Large scale without corresponding budget can jeopardize quality.</p>
<p>EXPLORATION</p>		<p>Change is locally specific. In absence of pre-determined and universal solutions, incremental approaches are the best way to proceed.</p>
<p>INTENSITY</p>		<p>More substantial investments can be made locally, using converging engagement tactics. This holistic approach will maximize chances of participants and target audiences to reflect and change.</p>
<p>PRECISION</p>		<p>Small scale interventions offer an opportunity for greater control, flexibility and adaptability. A nuanced approach can be difficult when implementing to scale.</p>
<p>HORIZONTAL TRANSFER</p>		<p>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.</p>

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 behavior 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 DFID 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.

SELECTING THE GEOGRAPHIC FOCUS FOR THE PILOT PROGRAMME

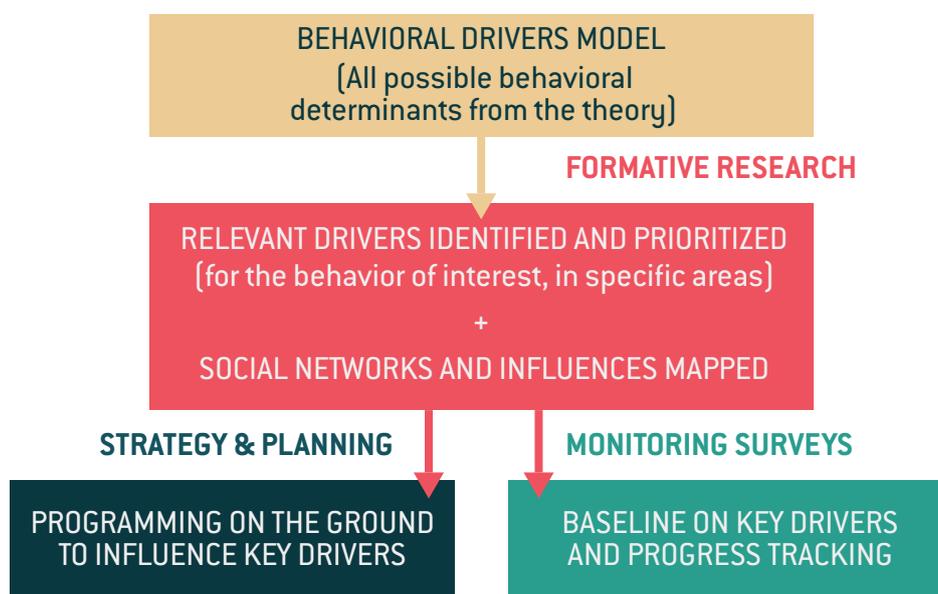
Since the pathway for changing social norms often requires a critical mass of people to agree before the adoption of a new norm can take place, consider engaging communities which are more open or likely to revising their collective behaviors, rather than those where the norm is deeply ingrained into their social structure. This can be counter-intuitive for institutions working with an equity focus, but the specificity of social norms change and the need to spread this change through organized diffusion justifies starting with lower hanging fruits.

These may be communities that are already recognizing, discussing or trying to tackle the issue on their own, or perhaps that have recently seen shifts in external factors which can trigger the dynamic.

When selecting locations for Phase I, consider also covering a diversity of contexts so that the learnings from this phase can inform Phase II and beyond.

The Behavioral Drivers Model (T2) can be used to develop and anchor tools and activities for the work on the ground, such as qualitative formative research to help design your programme (see community diagnosis sessions suggested in T8), or as a guidance to structure quantitative surveys (see T9, as well as UNICEF’s Measuring Social and Behavioral Drivers of Child Protection Issues - Guidance Tool), and finally to decide on which set of interventions is necessary to shift behaviors (including, if relevant, the norms-shifting activities described in this guide – see T10 ,11 ,12 ,13).

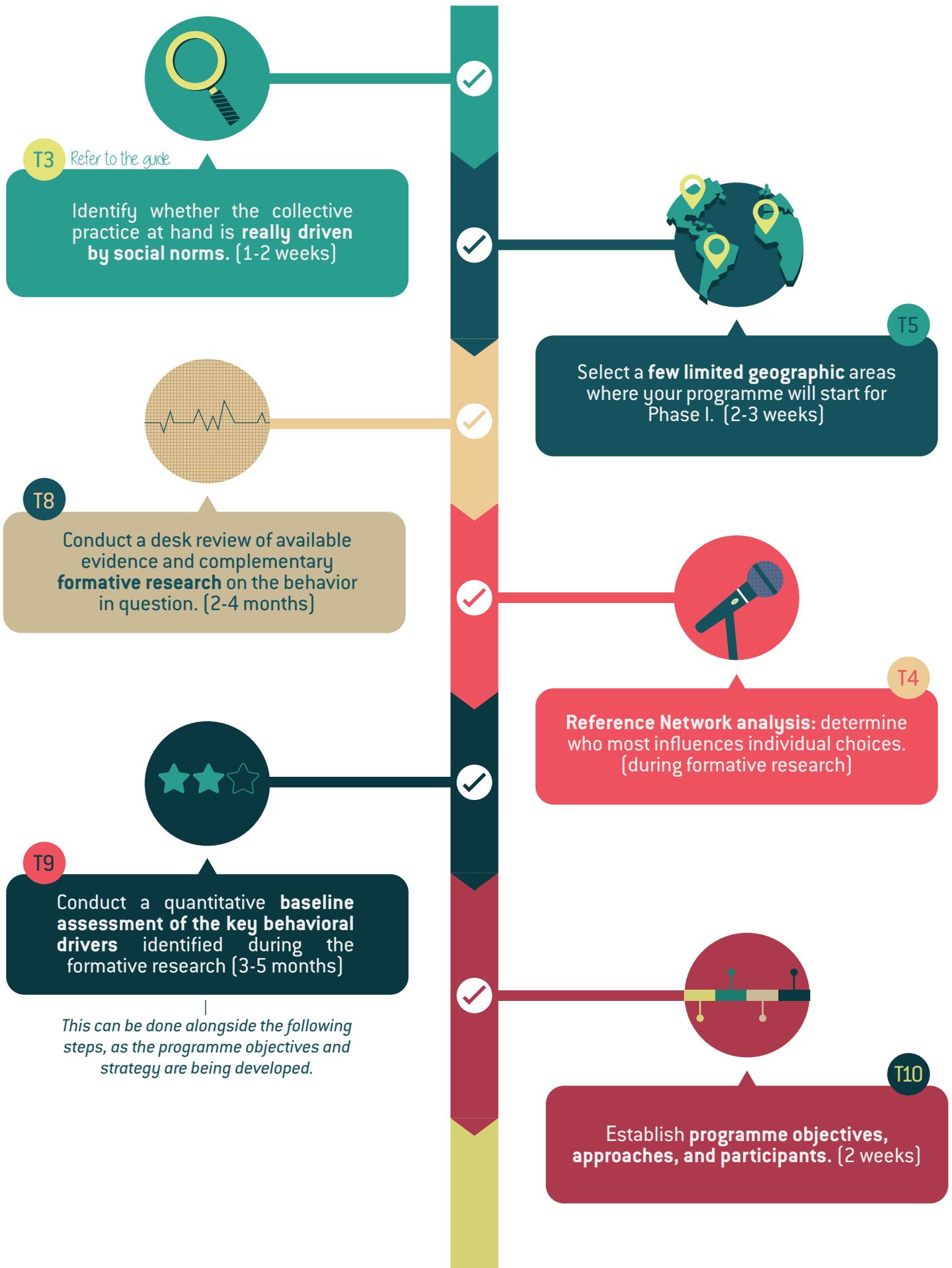
You could very well use another theoretical framework than the Behavioral Drivers Model, as long as the theory or combination of theories you use help question the programme design and make it more systematic, rigorous and less assumptions-based. The overall thinking is to **go from theory to evidence to action**, articulating 3 key exercises: formative research, strategy development and monitoring, through the following suggested flow:



In the following tools (T8 & T9), we consider formative research as a qualitative exercise, the quantitative approach being specific to the monitoring surveys. But in some cases, the formative research can also include quantitative elements, such as secondary analysis of large scale household surveys datasets (e.g. DHS, MICS) to triangulate and dig deeper into their findings.

Monitoring and Evaluation is a key component of all programmes. But the research and data gaps that exist around behavior change in general and its normative aspects in particular create even further incentive to establish rigorous monitoring frameworks, to not only ensure programme milestones and objectives are met, but also provide evidence and lessons learnt on what methods are effective in contributing to lasting social change.

STEP BY STEP





T10

Put it all together in a **theory of change**, linking the behavioral drivers (including social norms) to the approaches which will be used to influence them, and a monitoring framework. [1 week]



T14

Create a **budget** that accurately reflects the programme's scope, objectives, activities, timeline and geographic constraints. [1 week]



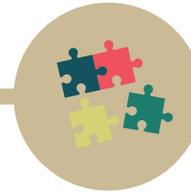
T13&T16

Steps B + C, also above, will be carried out through the design of **communication interventions** to spread local change and develop a conducive environment at larger scale (9-12 months). **Addressing deeper and related meta-norms** is also a must (long-term).



T17

Upon completion of Phase I, assess **the results** against the baseline to decide on next steps regarding programme **improvements and evolution**. [2-3 months]



T11,12&13

Develop a **detailed programme strategy document** building on the attributes of norms-shifting interventions (T11) or following the benchmark approach to shift strong norms (T12), and addressing root causes (T13):

- A) **Change social expectations**
- B) **Publicize the change**
- C) **Build a supportive environment for the positive behavior**
- D) **Evaluate, improve and evolve**
[1-2 months]



T15

Following steps A + C above, ensure **community deliberation and mobilization** takes place from day one of implementation. [9-12 months]



T9

Monitor the results throughout to make certain the programme activities are having the intended effects. [duration of the programme]

If a decision is taken to expand the programme, **return to step one of the process for phase II**



Once you have established that a harmful practice is - at least partly - conditioned by social norms (see T3), understood who are the key players influencing its perpetuation (T4), and selected the specific geographical areas you will focus on for the first phase of the programme (T5), it is crucial to **understand what the main driving factors of the behavior are**, as social norms are likely not be the only ones (see T2).

Equally important is to **unpack the normative aspects** to uncover the beliefs about others (regardless of whether those beliefs are correct), perceived consequences of non-compliance with the norm, situations when exceptions are accepted, and other elements which will allow you to clearly articulate the reasons for compliance and get a sense of how strong the norms are (see T3).

Finally, attention needs to be paid to **meta-norms and how they influence all other drivers** (see T13). From a gender perspective, it will be critical to look at how gender roles, decision making systems and power relations between females and males affect the practice of the behavior; and beyond social elements, investigate how gender weights on factors such as self-efficacy and structural barriers.

Similarly, when it comes to children, the overall understanding and value of who a child is and what she or he requires as a child is likely to shine an informative light on drivers of practices such as child labor, child marriage, VAC, low participation of children, children enrollment in armed forces, etc.

The recognition of the role of these meta-norms will point to the necessity of deliberate, deeper and more structural actions (e.g. gender transformative programming, stigma and discrimination reduction, rights promotion) on top of addressing the specific social norm directly related to the harmful behavior.

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 fill 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 (see T9).

But in many cases, what drives harmful behaviors 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 mental clean slate, free of preconceived ideas and assumptions.

To explore which are the main drivers of behaviors and fill the evidence gaps, several data collection methods can be designed and used (vox pops, community roundtables, interviews, participatory appraisal exercises, etc.).

Community-based sessions have been organized in Lebanon, for example, to explore the drivers of Child Marriage. Conducted in small group settings through open discussions, the sessions revolved around the following steps:

- 1 Identify the main drivers of the behavior according to the participants ("factors" in the Behavioral Drivers Model – T2): conduct a Problem Tree exercise, using a 5 WHYS approach when drawing the roots. This elicits key drivers but also their causal relationships.
- 2 Explore if important factors might have been omitted, consciously (taboo) or not: ask light probing questions (to avoid desirability biases) for each factor which has not been mentioned.
- 3 Among all factors identified at this stage, define which are the most important ones according to the group: conduct a prioritization exercise (each participant can vote for her/his top 3) and cumulate the scores to elicit the "weight" of each factor.
- 4 Unpack the top 2-3 factors (exploring their "dimensions" according to the Behavioral Drivers Model): conduct deep dive discussions.
- 5 Regardless of the drivers identified, gather key social information: define reference networks, ask questions on gender-related influences, decision making processes in families, community dynamic and power relationships.

This succession of exercises was used in about 100 focus groups in Lebanon in 2018 and lasted for an average of 2.5 hours per session. It was designed as a compromise between the ideal and most thorough research that could be, and pragmatic considerations of time and limit after which going more in-depth returns marginal additions to the findings.

The setting and facilitator play a significant role in ensuring participants answer the questions truthfully, specifically on social and normative aspects. Remember, social norms are based on what people believe about others, and often touch on topics that are extremely sensitive within the community, thus many participants may not provide honest answers fearing the reaction of the group. Creative methods for facilitating the discussions will allow to elicit more truthful responses: a vignette, for example, is a short skit or scenario that portrays a common situation with relatable characters to an audience, and invites them to comment on people's options and decisions (see guidance on vignettes in T22, and advice on biases in T18).



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.

1 In your opinion, would Sarah's preference regarding marriage be influenced by what Dina is doing?

2 What would most other girls expect Sarah to do in this situation?

3 What would most girls do in this situation?

4 If Sarah decided to get married but her mother refuses, what can she do to convince her?

5 Do you think Sarah would face challenges in convincing her parents? Why?

6 If Sarah refuses to marry early, could the opinions and reactions of her friends make her change her mind? Why?

7 Who in the community would support Sarah's marriage? Why?

8 Who in the community would refuse Sarah's marriage? Why?

9 Are there circumstances under which Sarah's marriage would be completely unacceptable?

If you are looking for further inspiration, various guidance documents on formative research on social norms have been published. See references to the Social Norms Exploration Tool and Care's Journey Piloting Social Norms Measures in the list of best sellers (T24). Keep in mind these are not necessarily covering all other possible behavioral drivers.

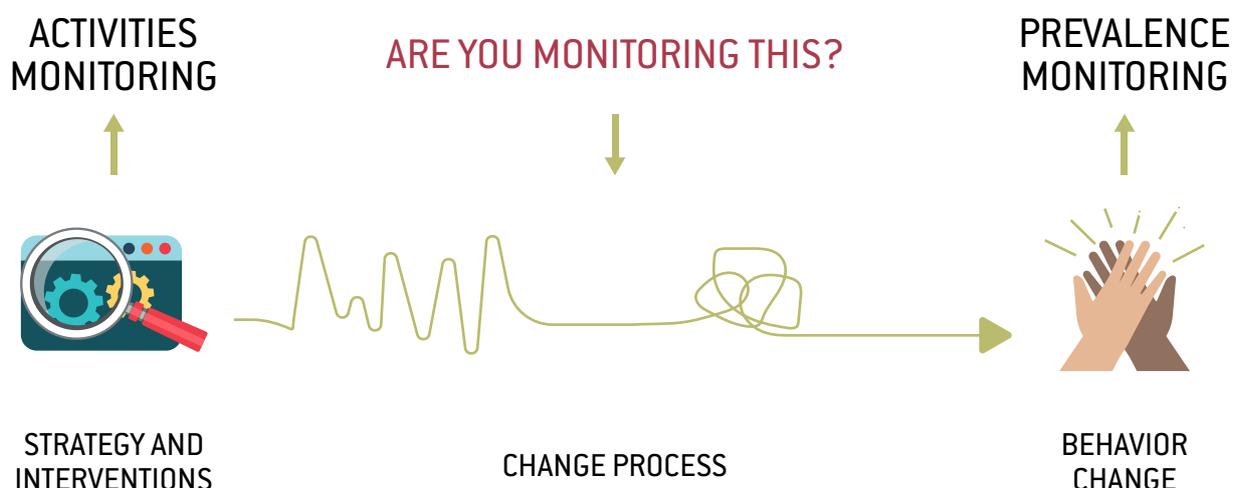
When conducting group sessions, consider the attendees and whether they will feel safe speaking openly about the subject at hand. It is usually necessary to break up the groups by age and gender.



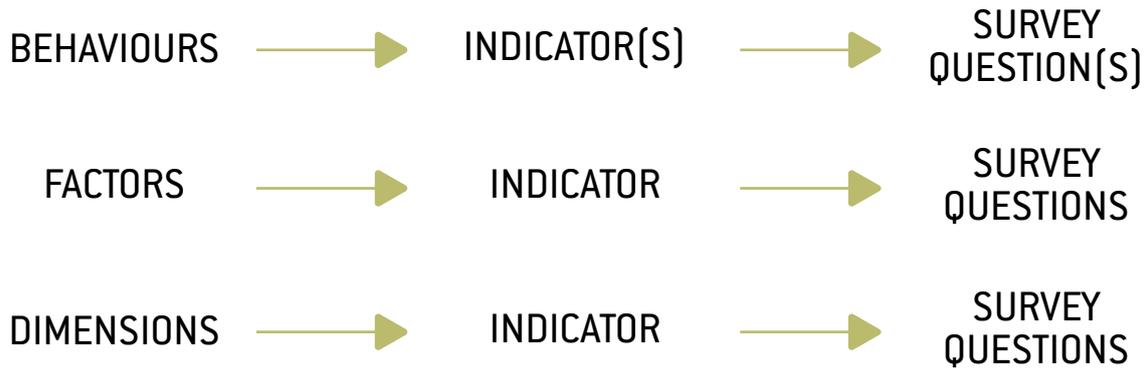
The qualitative formative research in selected areas (T8) helped you establish and prioritize the relevant behavioral drivers and understand the normative ones among them. You now have a fair idea of which drivers and barriers matter most and, together, could explain why people do what they do. **It is now time to quantify these elements** and put figures in front of each of them. You will **conduct a survey to set a baseline**, by developing questionnaires and sampling populations in your areas of focus.

Usually, figures on the prevalence of harmful practices are easily available and come from national studies and data sets. The purpose of this survey is different: you will set **statistically representative measures of the factors that drive behaviors - including social norms - and the various dimensions which compose these factors.**

If you only monitor the prevalence of a behavior, 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 behaviors are normative: people's beliefs, aspirations, expectations, self-efficacy, might all be moving in the right direction but won't translate into behavior 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 behavior which can be much further down the line.



Each behavioral driver that matter according to the formative research should be translated into at least one indicator with associated survey question(s) to measure them.



EXAMPLE ON CHILD MARRIAGE

BEHAVIOUR

Parents marrying their children early.

INDICATOR

% of respondents who arranged to marry at least one of their children before they turned 18 years old.

QUESTION

[after having determined how many children a respondent has and how old each of them is] *“Some people marry early in life and some marry later. For each daughter you have over the age of 18, how many did you arrange a marriage for before she turned 18? For each son you have over the age of 18, how many did you arrange a marriage for before he turned 18?”*

FACTOR 1 DRIVING THE BEHAVIOUR

Individual attitude towards Child Marriage.

INDICATOR

% of respondents who think that child marriage should be discontinued in their community.

QUESTION

“Do you agree or disagree with the following statement: We should stop marrying children under 18 in my community. Strongly agree / Somewhat Agree / Neither agree nor disagree / Somewhat Disagree / Strongly disagree / Unsure-Don't know / Refuse to answer”

DIMENSION DRIVING THE ATTITUDE

Beliefs on Child Marriage.

INDICATOR

% of respondents who believe that a girl is ready for marriage based on physical appearance and/or development.

QUESTION

"Do you agree or disagree with the following statement: Physical morphology is a sign that a girl is ready for marriage. Strongly agree / Somewhat Agree / Neither agree nor disagree / Somewhat Disagree / Strongly disagree/ Unsure-Don't know / Refuse to answer"

FACTOR 2 DRIVING THE BEHAVIOR

Injunctive norm for Child Marriage.

INDICATOR

% of respondents who think that most people in their community support child marriage.

QUESTION

*Do you feel that most caregivers in your community think good parents should marry their daughter before the age of 18 as soon as a good opportunity arises?"
Yes / No / Don't know / Refuse to answer.*

DIMENSION DRIVING THE NORM

Social sanction.

INDICATOR

% of respondents who can identify negative consequences associated with child marriage abandonment .

QUESTION

"Do you agree or disagree with the following statement: it will be harder to find a husband for a girl who is in her 20s because of the importance of guaranteeing chastity and purity. Strongly agree / Somewhat Agree / Neither agree nor disagree / Somewhat Disagree / Strongly disagree / Unsure-Don't know / Refuse to answer"

These are simply a few examples of how indicators and questions can look like. Once all behaviors, factors, and dimensions that stood out as important during the formative research have been formulated as indicators, you have created the core of your monitoring Framework. The associated questions will be put together as a questionnaire. The questionnaire will then need to be translated, pre-tested, and administered to people in the sampling areas, with the support of an institution - preferably one that is local with significant understanding of the context.

The baseline assessment exercise, from its design to getting the results analyzed by a statistician and through conduction of field work, will take 3 to 5 months. Ideally activities shouldn't start before conclusions are available, but most of the programme can be designed in parallel, based on the findings of the formative research and network analysis.

At the close of Phase I (see T5), you should run the survey again and compare the results against the baseline, to inform the decisions regarding Phase II.

But even when the programme is operational and at cruising speed, regular surveying – e.g. every year or 2 – is necessary to track progress and improve. We recommend, to lower the cost, improve the statistical representativeness and be able to do routine checks, to only run surveys in a few hot spot areas where the pulse of the programme will be taken regularly.

Monitoring incremental progress on the drivers will also be instrumental in keeping all partners on board, including donors.

Remember this important point: behaviors and social norms are not static, they continually evolve. They change for many reasons, with or without organized interventions. We are only trying to influence some factors to drive change in a certain direction. To go beyond claiming a contribution, the use of control zones will be required to better understand what can be attributed to your programme.

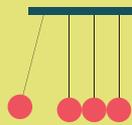
For further help on setting your baseline, please refer to the resource developed by UNICEF: *Measuring Social and Behavioral Drivers of Child Protection Issues - Guidance Tool*.

RESULTS, RESULTS, RESULTS

Now that your baseline assessment has been conducted, you have concrete measures of the importance and magnitude of the drivers identified during formative research. Discarding those that eventually prove to be anecdotal among the surveyed populations, you now know which factors and dimensions you need to influence to bring about change. The data collected during the baseline assessment will serve as your reference point to understand whether the programme manages to shift the needle.

DEFINING THE OBJECTIVES

The first step 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 Behavior Change programme, when the dimensions will be shorter-term results or milestones, at the output level.



PROGRAMME IMPACT
long-term consequences on mortality, deprivations, well-being, etc.



SBC GOAL
Changing behaviors. E.g.: reduction of the practice of FGM.



SBC OUTCOMES
Influencing the **FACTORS** driving the behavior. E.g.: changes you seek to achieve in terms of building supportive social norms, overall community dynamic, but also participants attitudes, interest [appeal of new behavior], self-efficacy and intent [readiness to make the change].

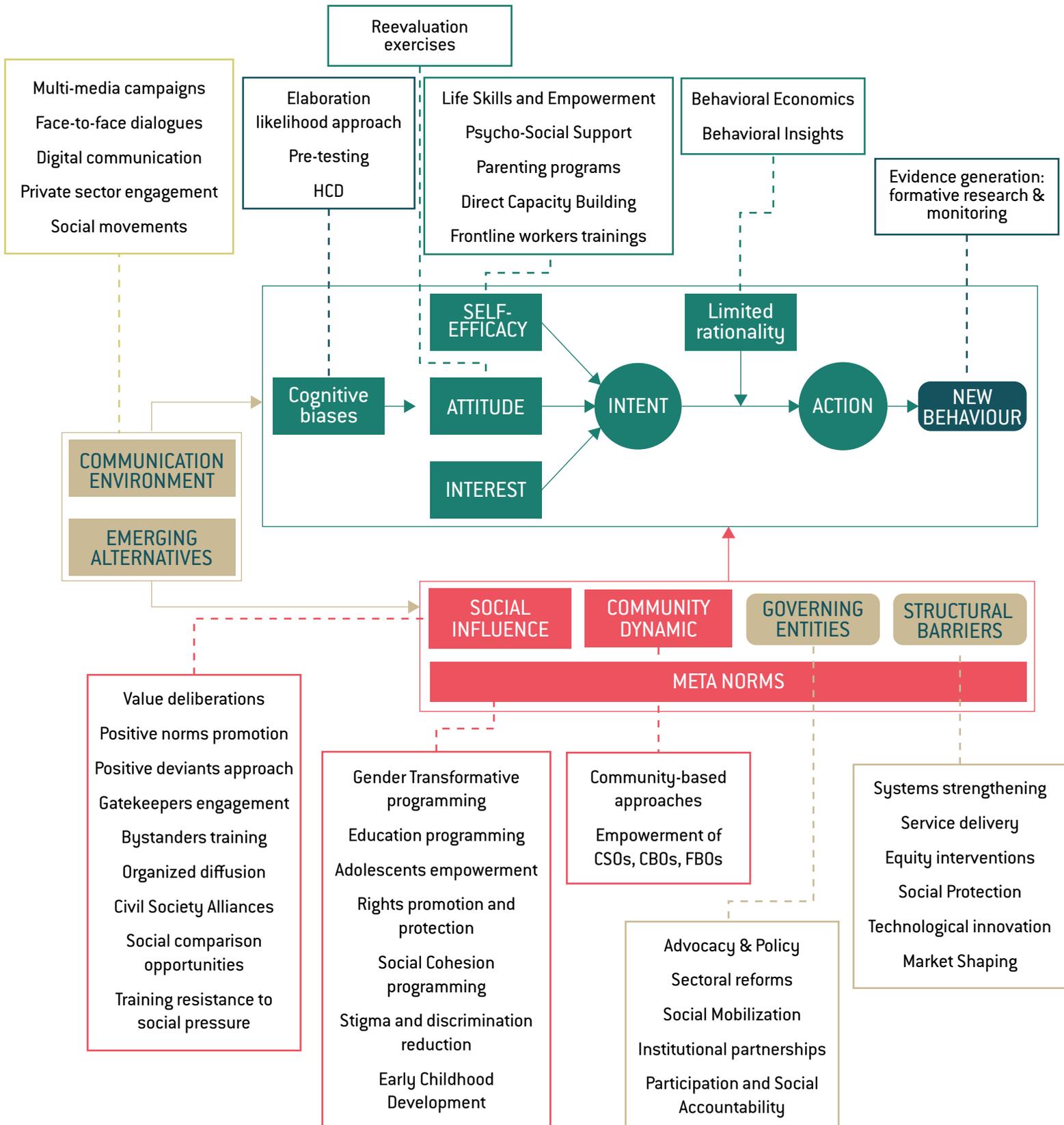


SBC OUTPUTS
[Lower level results, "milestones"]: influencing the **DIMENSIONS** which compose the factors. E.g. to create a supportive community dynamic: improve the collective recognition of the problem, the sense of ownership of the community process, the equity of participation in deliberations, the quality and supportiveness of community leadership, the frequency of public commitment to change, etc.

When developing your objectives at each level, make sure they are **SMART** (Specific, Measurable, Achievable, Realistic and Timely). How realistic they are will also depend on the targeted community, budget and timeline available. Be ambitious but remember to set yourself up for success, not failure.

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 behaviors 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 behavior change interventions. So, use time, efforts and money wisely: question your assumptions and what you are doing by default; invest in what research highlights as the critical levels.

The diagram above is overly simplistic and linear, created to help us think and prioritize. In reality, all factors are somehow interdependent. Social norms for example can change as a result of economic development, urbanization, migration or technological change. Dedicated and purposive interventions to shift norms are needed, but make sure to address all key drivers of behaviors as success in shifting norms might come from somewhere else.

More detailed guidance on this typology of interventions is available in *The Behavioral Drivers Model – a conceptual framework for Social and Behavior Change Programming (UNICEF 2019)*.

Regarding social norms specifically, the chosen interventions must build on the 4 critical findings from the formative research:

- The beliefs about other people's behaviors and expectations (descriptive and injunctive norms)
- The reference network in which these beliefs exist and matter
- The reasons for acting according to the beliefs (compliance mechanisms)
- The strength of the norm

These 4 elements constitute the best starting point as they will tell your which levers need to be activated. To define the related activities in detail, you can refer to the attributes of social norms activities (see T11) and the benchmark pathway to change strong social norms (described in T12).

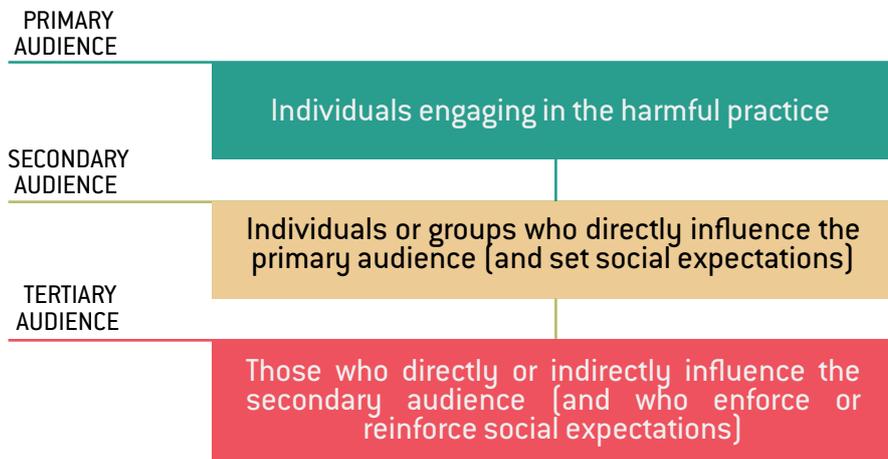
If meta-norms (underlying gender, power, sociocultural elements) are key to the behavior (see T13), they will require proper programming and need to be part of the measured programme objectives.

DEFINING YOUR PARTICIPANTS

Engagement will take place at multiple levels with different individuals and groups.

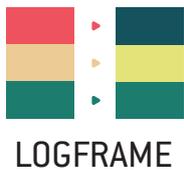
Community Engagement and Mobilisation: to clarify who will engage and participate in the programme, you need to refer to the social network mapping exercise. Consider all possible relevant stakeholders, local leaders and influencers, family members, social service providers, women/children's rights groups, youth groups, etc. Emphasis should be placed on how women and adolescents can be engaged throughout the programme, as well as people living with disabilities and people from other marginalized groups.

Communication Interventions (including media):
what is the target audience you are seeking to influence?

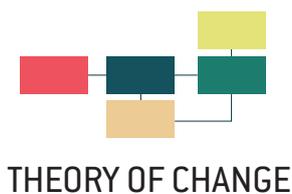


Wider programming: policies, organizations and sectors need to be aligned with the disruptive change generated by the programme. The bottom-up approach at community level should connect with more top-down processes: organizations can catalyze powerful coalitions to gain support and traction for change; new services can be made available; policy reforms can help initiate changes, recognize those already happening and enforce sanctions for certain behaviors (if compliance with the law is already a norm in itself - rule of law -, and people agree or are consulted during the process).

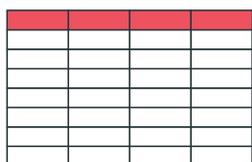
PUTTING IT ALL TOGETHER



The activities you decide upon will represent **Social and Behavior Change Inputs**, which will help you achieve the outputs defined above. By linking these inputs to the outputs, all the way to changing harmful practices, you will develop a **Logical Framework**, which articulates how the programme is planning on achieving its results.



Now, enrich your logical framework diagram with narrative text: list all the assumptions you have made, issues related to the environment or context that you can't control, describe how and why you think change will happen using "if... then..." sentences, and you will have developed your **Theory of Change**, making your pathway of change explicit. The exercise of developing the TOC and sharing it with partners for feedback is critical to make sure your programme design is sound.



Your **Monitoring framework** will be further enriched by adding to the output and outcome indicators a few indicators related to the SBC inputs. These indicators help monitor activities and track if the programme is being implemented effectively, to make adjustments should any issues arise. It is important to keep an eye on what is happening but remember that your results, and what you should report against, is at a higher level. **Success is not about the number of meetings, posters, radio and tv shows, press mentions or trending in social networks, but about the change that these generate.**

Once all the above is established you will have successfully built the foundations for your Social and Behavior Change programme with a focus on social norms.



SHOW ME YOUR MOVES, AND I'LL TELL YOU WHO YOU ARE

A norm-shifting intervention is a deliberate approach that seeks to transform the social beliefs which drive and sustain harmful behaviors. The Learning Collaborative to Advance Research and Practice on Normative Change for Adolescent Sexual and Reproductive Health has contributed to identifying some general attributes in the literature. To fall into the social norms “category” and have a chance to influence norms, interventions must display a combination of specific characteristics:

	ACCURATELY ASSESSES THE NORMS	Identifies which norms shape a given behavior, 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 behaviors, 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 behavior 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.
	ADRESSES POWER IMBALANCES AND MARGINALIZATION	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 (see T13), 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 behaviors, 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 center 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 COMMUNITY'S OWN VALUE SYSTEMS	Identifies how each norm serves or contradicts a community's own values, rather than labeling 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 galvanize 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 "ORGANIZED 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 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.

REMEMBER: SOCIAL NORMS ARE OVERLOOKED BUT SHOULDN'T BECOME A MAGIC BULLET!

These attributes relate to interventions specifically targeting social norms themselves. But keep in mind, behaviors are rarely simply normative! Changing a behavior will often require additional efforts to address other bottlenecks such as people's self-efficacy, material conditions, access to services or the wider legislative/institutional environment, on top of these grassroot approaches. Social norm change is often part of a larger process necessary to tackle complex problems (see T19).

ARE COMMUNICATION CAMPAIGNS SOCIAL NORMS CHANGE INTERVENTIONS?

Many interventions have succeeded in shifting groups away from harmful collective behaviors. Many more have failed. Although the reasons for failure range from scenario to scenario, neglecting to understand what makes people comply and hold a collective behavior in place will very often cause the intervention to fail, especially when norms are strong. This is the case when mass media campaigns provide information and reasons to deviate from a powerful norm but do nothing to address the social pressures that support it (e.g. the breastfeeding influences described in T4) or its underlying drivers (e.g. meta-norms in T13).

Attempting to change norms through communication campaigns is more common in the health sector and has proven effective in some cases on risky behaviors such as alcohol consumption, smoking and unsafe sexual practices. But the successful examples remain often limited to situations of pluralistic ignorance (wrong beliefs about what others do and want) and to norms which were only descriptive. In other words, the audience was made to realize that behaviors were not as popular as they thought, and this change of perception about prevalence was enough for them to change their practice. But in most cases, norms are not based on misperceptions of the typical behavior, and a communication campaign alone will not be sufficient to shift them.

When designed and implemented with high standards, campaigning for social change still has critical contributions to make:

- It contributes to establishing an enabling environment by breaking the silence, communicating the values associated to the desired behavior and floating alternative ideas in society. Exposure to new things can facilitate change.
- It publicizes role models, benefits experienced by positive deviants, and signals nonconformity by showing respected and popular people who don't abide by the harmful practice.
- It helps to change individual attitudes, which is necessary to weaken harmful norms, and could be enough for those who are more resistant to social influence.
- It leverages the power of edutainment and identification to relatable stories.
- It serves as a trigger for local discussions.
- It is instrumental to support scale up and build public knowledge of local change ("organized diffusion").
- It can be used as a platform to advance the creation of coalitions for policy and sectoral reforms.

Communication campaigns will contribute to positive outcomes, and are necessary alongside improved services, legislations and living conditions. But social norms change, especially with strong and "sticky" norms, will also generally require a downstream approach with less passive interventions. Reflections and discussions during community-based programmes focusing on norms are necessary to collectively change expectations in local networks.

Be cautious during communication campaigns: while it is common to focus on the negative behavior, this can unintentionally reinforce it by increasing its visibility and making it seem widespread, hence normal. If prevalence is high, don't put a spotlight on it.

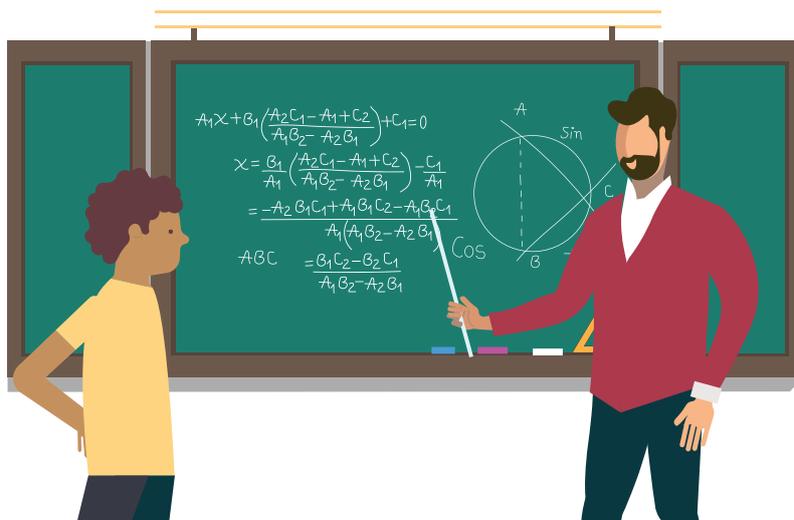
WORKING WITH FUTURE GENERATIONS

Norms-focused programmes can use schools as a platform for engagement, including through a whole-of-school approach with combined training of teachers, improvements of curricula, engagement with students and parents-teachers associations, and changes to the school environment (in the spirit of Child-Friendly Schools). Having an education-based pillar is important for 3 reasons:

- Pervasive norms are not always setting-specific. For example, various forms of violence against children span across home (harsh parenting), schools (teachers' violent discipline and bullying), and more discreet settings such as the street and the online world. Gender-related issues such as sexual harassment follow a similar pattern. It is important to address them in all settings.
- A significant part of the socialization element, which underpins most social norms and future adults' behaviors, happens in school where children hopefully spend a large part of their life.
- School-based interventions involve intergenerational discussion.
- Embedding changes into the school system allows to deploy interventions at scale in a country.

Engaging and empowering adolescents through dedicated activities will also be key to change social norms. Adolescents are transitioning between stages of life and still forming their sense of self. They act as members of groups probably more than any other generational segment. Social identity, influence and pressure coming from peers strongly condition their lives and will contribute to shaping future adults. It is important to consider adolescents as a specific participants group and seek their participation in every phase and aspect of your programme.

Finally, the use of Life Skills education and empowerment approaches has had a positive impact on a range of harmful behaviors in various settings; it also sometimes offered a way of framing community engagement in a positive and acceptable way in countries where harmful practices and gender-related issues are not up for discussion.





THE GOLD STANDARD

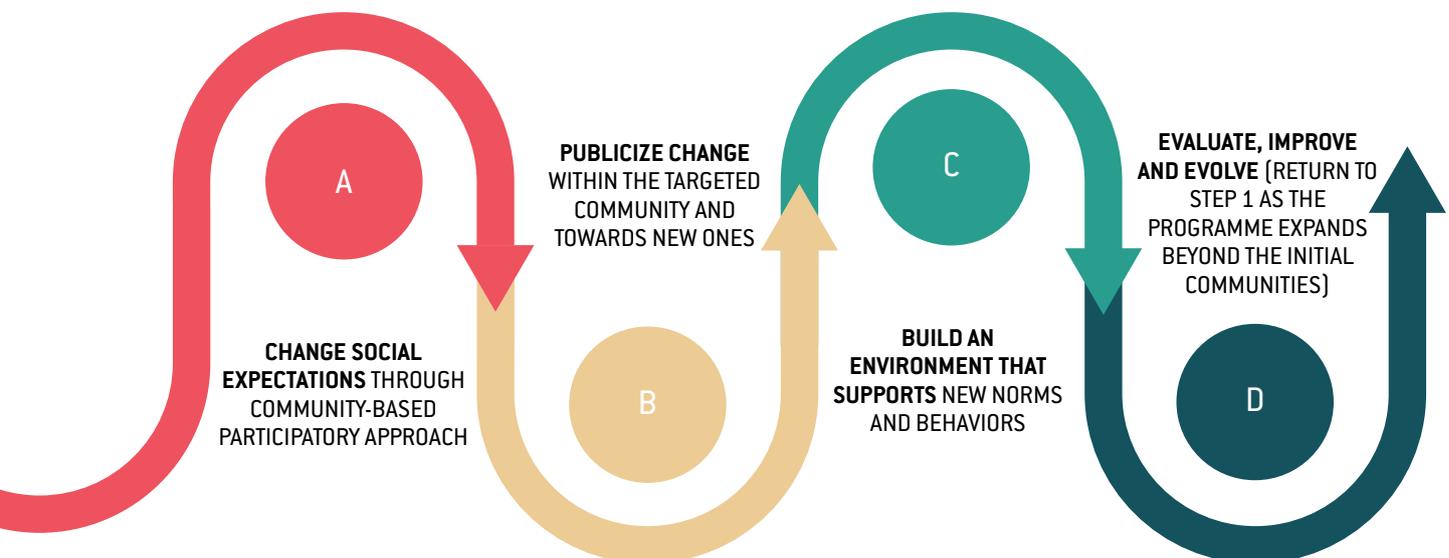
IT TAKES CHANGE TO MAKE CHANGE

As discussed in T10, your social and behavior change interventions will be based on the analysis of the drivers of behaviors, and amongst them, your specific norms-shifting interventions (see T11) will build on the knowledge gained during formative research regarding social beliefs, reference networks, compliance mechanisms and strength of the norms.

Compared to the wealth of research and publications on social norms, the field of social norms *programming* is still relatively under observed. The detailed pathway provided below is drawn from established theoretical frameworks and successful documented cases of shifting harmful norms in the field (see T20 & T24). It is specific to situations where norms are particularly powerful: actively enforced through heavy social pressure, with guaranteed and significant consequences for deviants (e.g. FGM in communities where it is widespread).

Even in absence of norms, science shows that knowing that others are already practicing a behavior is a key condition to accepting it for the vast majority of people – with the exception of a few innovators and early adopters. **This is the cornerstone of the pathway to change: a critical mass of people doing things differently, and public knowledge of their choice.** In situations where behaviors are held by strong norms, a transparent and coordinated shift will be necessary for the group to adopt a new practice.

FOUR-STAGE APPROACH TO CHANGING SOCIAL NORMS



A CHANGE SOCIAL EXPECTATIONS

1- TRIGGERING PHASE

- Initiate community dialogue.
- Recognize the problem.
- Dispel misconceptions or inaccurate beliefs related to the harmful behavior.
- Call attention to positive values and protective norms.
- Weaken the existing norm at individual level (shift personal beliefs and attitudes).
- Promote a constructive alternative to the existing behavior, with clear benefits.
- Throughout, avoid reinforcing and normalizing the negative behavior by insisting on its high prevalence.

2- COMMUNITY-BASED APPROACH

- Identify influencers and agents of change from within the community to lead the programme.
- Enable reflection, deliberation and debate among key individuals and groups.
- Explore positive shared beliefs and practices so that the group can decide on a better alternative to the practice.
- Support collective commitment to act for change.
- Spur community mobilization to bring more people into the core group.
- Coordinate the shift among people ready to change in a visible manner.

B PUBLICIZE THE CHANGE

- Communicate new social expectations within the community through public commitment ceremonies or other public displays of success.
- Publicize role models and the benefits of new behaviors.
- Develop a diffusion strategy to build knowledge of the change in similar and neighboring communities.
- Use trendsetters, first movers, influential small groups or popular media to create the buzz.

C BUILD A SUPPORTIVE ENVIRONMENT

- Provide opportunities for the new behavior to be carried out by people beyond the original reference network.
- Help create new rewards and sanctions and ensure they are monitored and carried out by relevant members of the community.
- Form guardian coalitions with influential actors that will advocate for the new norm in and outside of the community.

D EVALUATE, IMPROVE AND EVOLVE

- Evaluate programme success and how it may be replicated beyond the original geographic focus - this may involve modifying specific components based on lessons learnt as well as socio-cultural differences in new areas.
- Scale up and out.

To develop your local norms-change interventions adapting this evidence-based model to your context, you may consider holding workshops with a pool of practitioners and technical advisors who can support you through the design process. This can also be the starting point to build the coalition and strategic partnerships which will be needed throughout the programme. Advocate with donors to fund longer inception periods for reviewing evidence, theory and experience, designing the interventions, and piloting them with solid monitoring to establish what really works, and if the normative change actually translates into improved protection and well-being outcomes.

For the grassroots-level process, it is important to note that **not all community-based activities constitute norms-shifting interventions**. You might work with many community members and have high degrees of participation, but still be working at the individual level nonetheless (focusing on changing knowledge, attitudes and individual behaviors), without necessarily generating reflection on community values and social expectations, critical mass and collective action to create new norms.

SO FAR, YET SO CLOSE

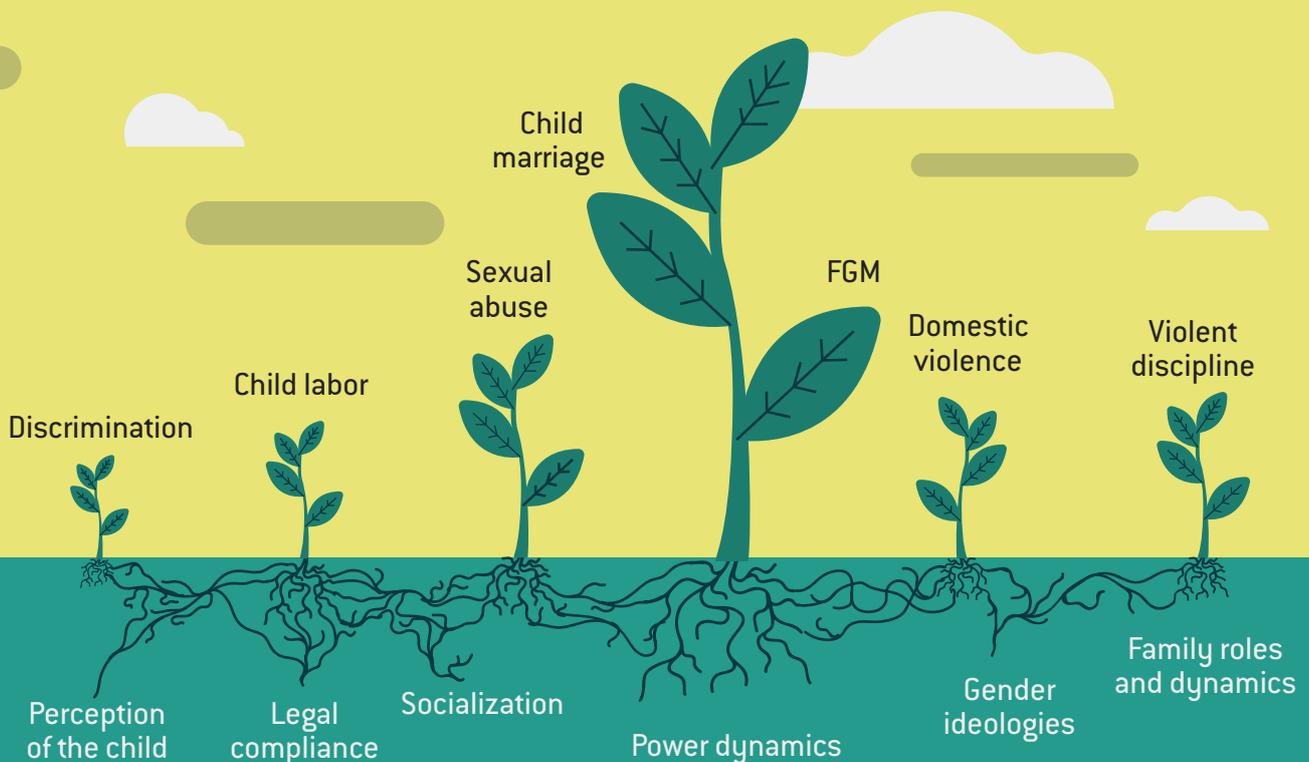
DERIVATIVE PRACTICES: SYMPTOMS VS. ROOT CAUSES

Normative behaviors are systematically influenced by two types of norms: some are closely and directly connected to the behavior (social norms), some are deeper and relate to multiple norms and behaviors (meta-norms).

The practice of FGM for example, is hold in place by a direct social norm (expectations of community members and sanctions for uncut girls and their families) but is also a product of patriarchy and men's desire to control women's lives more generally (meta-norms) - even if some women such as grandmothers have internalized it and often participate to its enforcement. In fact, most harmful practices are somewhat 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.

As such, it is critical to address both the social norms directly related to the behavior, and the underlying social elements off which they feed and grow.

OFFSHOOTS: DIRECT SOCIAL NORMS AND NORMATIVE BEHAVIORS



INTERCONNECTED ROOTS: META NORMS

The most influential meta norms considered in our behavioral model (see T2 and T23) 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. But 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 behavior underground (e.g. laws on marital rape mostly changing the visibility and publicity of its practice); or driving the behavior in a new direction (e.g. medicalization of FGM).

It is not one or the other. A good doctor simultaneously treats symptoms and causes of a disease. A good gardener removes both stems and roots of weeds. Your Social and Behavior Change programme should clearly address direct and deeper norms at the same time, from formative research to measurement through programme design and implementation.

But keep in mind, whether they are direct or not, norms are never the sole factor explaining behaviors, and are not a magic bullet. Non-social factors can also be critical drivers of collective practices: in conflict situations for example, insecurity tends to increase the prevalence of harmful practices and negative coping behaviors.

THE EXAMPLE OF GENDER NORMS

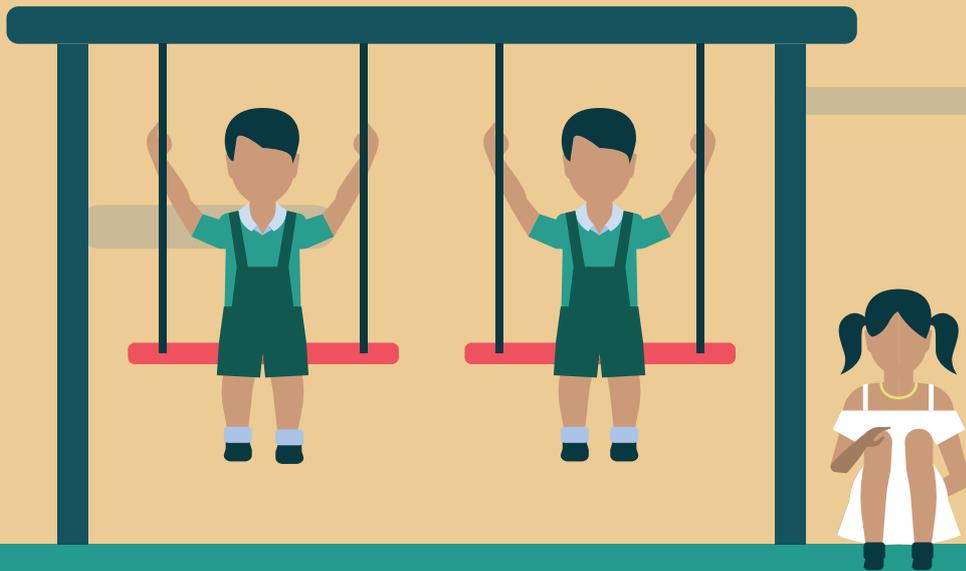
The term “Gender norms” encompasses to two interrelated elements:

- 1 **The social norms that define expected behaviors on the basis of gender:** these are direct norms ruling how men and women should behave in a given social group because they are male and female. For example, the expectations that girls should marry early or that women should take care of domestic work, and the beliefs that this is approved by most people, are strictly speaking social norms as described throughout this toolkit. But they are more particularly gender norms, because they are specific to gender differences.
- 2 **The underlying gender elements that inhibit the equal realization of rights of women, men, girls and boys:** these are meta-norms fueling the above social norms, and more generally upholding gender inequity and discrimination in society. For example, the ideologies of male superiority and men’s right to women’s bodies (meta-norms) make it normal and acceptable for men to leer and whistle at women on the street, make sexually explicit remarks or touch them without their consent (social norms). Similarly, the lower value of the girl child and the importance of women’s chastity in maintaining family’s honor (meta-norms) fuel the acceptability and practice of girls’ marriage (social norm).

As such, gender norms are both below and above ground, they are at the same time roots (gender aspects of the meta-norms: gender socialization, gender power imbalances, gender family roles, etc.) and stems (direct social norms created on the basis of gender).

Boys don't cry. Be a man! **Gender roles are the clearer embodiment of gender norms.** They express at all levels and in all segments of society, and re-produce through daily interactions. Concepts of masculinity and femininity are underlying ideologies translating into behavioral expectations. Traditional ideals of manhood revolve around strength and breadwinning. Men are raised with clearly defined ideas of what it means to be a man: be self-sufficient, be virile, act tough and confident, be stoic emotionally, stick to rigid gender roles, be heterosexual, demonstrate sexual prowess,

protect and provide for the family, and resort to force to resolve conflicts. On the contrary, a "good girl" must be polite, shy, docile and submissive, emotional, maintain chastity and purity for family honor, raise children and take care of the family's home, respond to men's desires and tend to their needs. This set of beliefs is learned through socialization, and communicated by parents, families, the media, and peers, putting pressure on men and women to act in a "normal" way that fits the stereotypes, cornering them to certain occupations, defined physical appearances, etc.



But gender norms are not just a set of perceptions and expectations influencing people's behaviors, fueled by underlying social structures and cultural elements. **They are also embedded in institutions,** including policies (e.g. discriminatory fiscal measures, family laws including marriage and divorce, labor laws), the education and religious systems, sectoral services, traditional institutions (e.g. chiefs' courts), the media, and the labor market.

Contrary to most social norms, gender norms tend to be more purposively shaped and later made official by men (and sometimes women) who have interest in sustaining inequality and reinforcing their power. As a result, changing them is sometimes a political endeavor, and requires more structural actions across institutions. This makes gender norms more pervasive and difficult to shift, but also means that changing structural drivers can impact norms. For instance, economic opportunities for women's employment in select Ugandan and Ethiopian communities has led to young men aspiring to marry educated girls and young women who bring income to the household. Similarly, legal school fee reforms and government campaigns in Vietnam have led to make educating girls more normal.

Gender norms are likely to pop-up during any formative research on harmful practices (see T8), in which case **your Social and Behavior Change programme should specifically seek to address social and gender norms, instead of just social norms**, and look at masculinity as well as femininity (see Promundo's involvement of men in T20). Progress on one will contribute to progress on the

other. For instance, a shift in the norm directly related to child marriage with a critical mass of families is likely to influence longer term aspirations for and value of girls. Similarly, a substantial change of attitude towards gender roles in general is likely to trickle down on multiple practices, including child marriage.

GENDER TRANSFORMATIVE PROGRAMMING

A gender transformative approach is an overarching approach to address discriminatory gender norms both in terms of root causes and resulting gender-specific social norms.

Gender transformative programming starts with a proper focus on gender during the formative research, in particular looking at how gender roles, relationships, decision making systems and power relations between females and males affect the practice of the behavior. And beyond social elements, investigate how gender also weights on individual factors, such as self-efficacy, and

environmental ones, such as structural barriers. Girls and women's self-efficacy is a critical component of gender programming: their skills, decision autonomy, social mobility and agency will determine their capacity to overcome inhibition, resist to social pressure, make life choices, express their voice and be resilient.

A strong gender analysis will reflect with explicit elements in the Theory of Change, and dedicated results in the monitoring framework (see T10). The measurement of gender-related results can benefit from using self-efficacy scales or gender equity scales which can be found in the literature.

To transform gender norms including underlying power relations and structural inequalities, a proper contextualized analysis should be conducted as part of the formative research. Here are some common upstream and downstream interventions of gender transformative approaches, which could be considered depending on local analysis and programme objectives:

- Girl-focused empowerment interventions, including life skills programming, and sexuality education
- Shifting gender roles and social expectations in households and communities, including the primacy of women's role as wives and mothers
- Engaging boys and men in critical reflections to redefine what it means to be a man
- Programming for high-quality education, particularly secondary school with gender responsive pedagogy, and social support for girls' school attendance
- Addressing gender socialization through Early Child Development, parenting and adolescents programmes

- Building gender responsive health and protection services and address discriminatory practices
- Supporting women's access to technology and transportation
- Creating alternative opportunities for women on labor market and options for economic empowerment
- Advocating for gender responsive policies and addressing political foundations of gender inequity, including women's participation in public and political spheres
- Shaping a media and communication environment supporting gender equality and women's rights

Note that at country level, tackling phenomena such as gender norms deeply entrenched in people's culture and identity often requires systematic, longer term, higher level approaches, with a blend of consistent advocacy and community-based interventions, policy work and programme delivery, supported by larger society movements, through partnerships-wide initiatives with strong involvement of the private sector.



Accurate budgeting is a key factor to success for any programme. Developing a comprehensive budget that considers the entire cycle from formative research to evaluation is imperative to ensure results.

The process of budgeting should be driven from the field upwards with a strong understanding of costing for each targeted geography. Reach out to your implementing partners and stakeholders on the ground to set realistic expectations of what is and is not feasible. It is better safe than sorry.

- Know what is and is not possible given your budget! Costs will vary from country to country and context to context.
- Don't forget that changing behaviors (even normative ones) is not just a communication exercise: work with technical specialists to budget interventions related to services provision, or social protection, or whatever your formative research identified as a necessary lever to activate.
- Within what is feasible, define what community engagement will be most effective given how people are influenced and how they communicate in the area.
- Consider using a mix of engagement platforms and communication channels to create resonance.
- Quality matters! Don't underestimate the power of quality scripting and professional visual design. Work with providers who know the local context and follow private sector standards in marketing and entertainment.

Detailed guidance on costing norms-shifting interventions can be found in the Costing Primer developed by the Passages project (see reference in T24). The primer recommends the use of **activity-based costing** as a general approach. This type of operational budget has the benefit to identify costs in sufficient detail for any single activity, so that one can plan for resource mobilization overall or by specific activities, and outsiders can later consider at which cost an intervention can be replicated or adapted to a different context, depending on which activities are transferred.

Cost-effectiveness analysis also becomes possible when such detailed budgets are combined with granular monitoring of results (T10).



BUDGET COMPONENTS

In creating your budget tables, remember to consider:

The various phases of a project: research; design / adaptation of the programme; fundraising; preparation for implementation; implementation including monitoring; evaluation and reporting.

Each phase will include multiple activities. For example, the design phase can include initial partners workshops, a creative concept exercise, the development of training materials, etc.

For each activity, create categories of costs:

- Labor (staff), broken down by types of participants: community members, frontline staff, facilitators, production crew, trainers, technical specialists, individual consultants or institutional contracts
- Supplies, such as reproduction of materials, print communications, food and beverages
- Equipment, such as recording devices, facilitation tools, cameras, computers or cars
- Travel, such as airfare, ground transport, accommodations, per diem, stipends, field escort, etc.
- Venues, e.g. for roundtables, townhalls, workshops, celebrations, community events, games, concerts, etc.
- Others, to include possible misfits such as financial costs or communication costs.

For each cost, avoid lump sums and provide both quantity and unit value

BALLPARK FIGURES FOR COMMUNITY ENGAGEMENT AND COMMUNICATION ELEMENTS

The cost of quality community engagement and communication is usually underestimated. Despite being fundamentally context dependent, here are some approximate figures to help identify what may be within your scope and set realistic expectations.

\$ 1,000

WITH A SMALL BUDGET, YOU COULD GET ...

- Radio roundtables
- Focus groups
- Small scale community events
- Local community exchange visits
- Local challenges with awards

\$ 10,000

WITH A SLIGHTLY LARGER BUDGET, YOU COULD GET ...

- Social and Behavior Change programme design workshop
- Simple print materials (posters, brochures, games)
- Radio mini-series
- Community sports events
- Punctual community theatre
- PSA(s)
- Journalist/activist trainings

\$ 100,000

WITH A MEDIUM-SIZED BUDGET, YOU COULD GET ...

- Community-based approach in 10 communities over a year
- Comic books series
- Radio drama series
- TV mini series
- Large community engagement activities (regional football tournament, boxing match, etc.)
- Social media campaign with online engagement + influencers videos
- Traveling community theatre + debates

\$ 1,000,000

WITH A LARGE BUDGET, YOU COULD GET ...

- Full fledged national multimedia communication campaign with associated on-ground events
- At-scale community trainings for local CBOs + community mobilization campaigns over a couple years
- TV drama series / reality TV show series
- At-scale community-based approach in 100 communities

MOSTLY WORKING TIME AND MEETINGS

Leverage Private Sector Partnerships and marketing activities.

Build a coalition between social development stakeholders.

Get celebrity influencers to champion the cause.

Advocate for Government policy reform, budget allocation and programmes.

Orient partners on Social and Behavior Change programming.

Leverage public events and civil society organizations activities.



BE A VOICE, NOT AN ECHO

Contrary to attitudes, norms shift at group level. A participatory and whole-of-community approach is fundamental in precipitating social change. Consider the following while developing your community engagement interventions:

Individuals and groups within targeted communities must own the process, and ultimately the success! Participants should be the agents of their own change.

Gender inequality and other power dynamics play a significant role in social norms: empower individuals whose voices are often dismissed or unheard - particularly women, children, people with disabilities and marginalized groups. Their contributions are often merely a 'tick box' rather than a central component to the approach.

Balance transmission of learnings from outside with dialogue and deliberations stemming from the community itself.

Identify 'game changers' from within the community to boost or lead the process: individuals who are more receptive to new information, or ready to take the risk of deviating from the norm. These "positive deviants" may become trendsetters and role models.

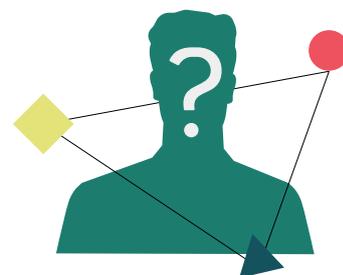
Following the above criteria creates a situation where trust, credibility and debate can lead to the emergence of new ways of thinking and permit previously reluctant participants to reinterpret situations leading to new expectations.

TRIGGERING PHASE

The process needs to start with a small group of people. **In order to mobilize the initial core group into collective action, a triggering effect must take place**, which can occur through a number of avenues, and at times may require more than one in order to spark the dynamic.



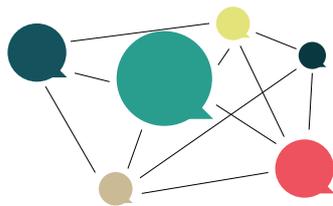
An **internal stimulus** leads some community members to instigate the initial conversation (e.g. the death of a child due to the harmful practice, a member of the community publicly refusing to comply with the norm, etc.).



An **agent of change** may be brought in on the behest of the community; an NGO or external technical support disrupts the status quo and initiate change.



The introduction of an **innovation or technology** related to the behavior may stimulate community discussions (e.g. a new app that allows women to safely and securely report domestic abuse incidents, a new contraceptive, etc.).



Communications (e.g. media campaigns) that include information challenging existing practices in a positive manner or supporting alternative ones.



New policies, including new laws related directly or indirectly to the norm may signal formal support for change from governing entities - prompting community discussion.



Horizontal and peer exchange. When the programme focuses on spreading the change from communities where it has already been successful into new ones, the exchange of experience becomes the catalyst.

The above catalysts may differ, but the result is the same: to trigger reflection and dialogue around the harmful behaviors and increase the size of the group of those willing to discuss change.

Given how norms evolve, the triggering phase may occur more than once in a programme cycle: at the beginning to spur dialogue, once again after a positive alternative is agreed upon to increase support beyond the core group of participants, and lastly when considering evolution or scaling up and out to new communities.

It is also important to check triggers before deploying them to avoid backlash: awareness and sensitivity to contextual aspects is fundamental to avoid unintended effects. Women who speak out against gender-based violence might be put at significant risk, for example.

NORMS-FOCUSED COMMUNITY-BASED APPROACH

Who and how many people must be engaged to shift a normative behavior depends on which stakeholders and relationships guide the compliance with the norm: look at your 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 behavior for distinct reasons. Look at how drivers differ by sub-groups.

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 favor 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

With these cognitive insights, and using community-specific language and examples, consider the following approaches to **tackling attitudes towards the harmful behavior**:

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.

Highlight how local value systems seem to point to alternative behaviors, how current practices may contradict other religious or moral norms.

Provide examples of the harm or negative effect the current practice causes participants - formative research will help you identify what is most important to those involved.

Reframe the discussion by finding ways to describe deviant behaviors positively: e.g. present alternatives which already exist within the reference network as honorable, as signs of purity, etc.

In any case, always apply a human rights-based approach and respect the community's right for autonomy and self-determination if the engagement remains "unsuccessful" from your perspective.

After focusing on individual beliefs, it is time to bring the core group together (including influential members of their reference networks at some stage) for them to collectively **discuss, deliberate and debate around the norm**.

At this stage, interpersonal activities such as community workshops, roundtables, group discussions and even engaging media activities such as call-in shows should be used to:

Explore shared beliefs and practices.

Deliberate around alternative practices that can replace the normative ones, and their feasibility.

Identify a critical mass of first movers and influencers among the reference networks of participants.

Create space for a commitment to collective change in support of the new practice. In some cases, and depending on the facilitation method, a community action plan can be developed.

Spur mobilization to bring more people into the core group.

Coordinate shift amongst people who are ready for change in a visible manner.

If you initiate or drive the change process as an organization external to the community, you need to clearly understand the role you play in the local power dynamics, in particular which subgroup is benefiting from the intervention, and determine how to respond to possible backlash against this group. Similarly, the frontline change agents who facilitate the reflection need to be trained and supported to act respectfully, strategically, and ethically, including when experiencing social pushback.

Most of the time, the overall facilitation process and methods will be discussed and agreed with the implementing partner conducting the community engagement on the field. Below are a few examples of techniques to help you understand how the sessions may look.

Fostering a sense of participation and belonging is an integral component to engaging the community in a meaningful way. Doing so with a diverse group of participants can be difficult and may require some creativity in aiding people to view the issue from alternative perspectives. Below is a technique that can be used to help community participants observe difficult and sensitive issues from a new angle. This is by no means the only way of encouraging such processes, but has been used in diverse contexts with much success.

SIX THINKING HATS

30 MINUTES – 1 HOUR

5 – 20 PEOPLE PER GROUP

Each 'hat' represents a unique way of looking at something. There are several manners to carry out this exercise. The first is for individuals within the group to wear different hats while the group discusses the issue at hand. Another is, that everyone in the group tries on one of the 'thinking hats' for a brief period, then everyone can put on another one and so on until everyone has tried on various 'thinking hats' and alternative perspectives. The facilitator will want to think about the order in which the group wear the different hats.

WHITE HAT

White hatted people concentrate on the facts – what information do you know about the situation? What can you learn from this information? What is missing? Is there a way to provide the missing information, and if not, can you take it into account when discussing the situation?

GREEN HAT

Green hat people think creatively in a no-criticism, freeform thinking kind of way.

RED HAT

Red hats are the emotional input of the discussion. They allow themselves to be intuitive and act as much on hunches as facts. They are sensitive to the emotional responses of others in the group.

BLACK HAT

Black hats see things in a negative light! They often think pessimistically. Look for the flaws in the plan, find the obstacles!

YELLOW HAT

Yellow hats bask in sunlight – they often think positively looking for the value in every possibility. What benefits can be obtained by solving the issue or improving the situation?

BLUE HAT

The blue hat is worn by the facilitator(s). They concentrate on process, calling on the other hats to provide inputs as and when it's appropriate and making sure that the issue or situation is considered from all perspectives. They are neutral, helping the group achieve its task without trying to shape the decision.

This technique actively seeks out alternative perspectives and creative analysis so that every idea is tested and thought through when a decision is made.

Other examples of facilitation exercises can be found at:

www.seedsforchange.org.uk/resources

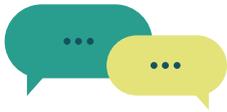
Some additional participatory techniques to encourage discussion, deliberation and debate are provided below. Note, this is just an indicative list, however, creativity has no limits and with a little research, additional activities can be found to suit your specific context.

BRAINSTORMING

is an effective way to obtain first thoughts and reactions to an idea. It is useful at the beginning of a session to gather thoughts that will later be worked out more fully by group participants.



SMALL GROUP DISCUSSIONS



involve examining an issue in an intimate environment within a set amount of time. Due to the limited number of participants, these discussions are useful for deeper analysis and exploration or practical decision-making which can be difficult with a larger group of people.

GO-ROUND

is a technique used where everyone is provided an opportunity to speak on a subject without interruption or comment from others in the group. This method is useful for equalizing participation and providing a space for everyone to express their opinions. To keep the go-round focused, set time limits and clearly state its purpose at the onset.



LARGE GROUP DISCUSSIONS



are useful for general discussion, airing views, giving/providing information, seeking ideas, generating energy and excitement, building trust and exploring expectations and hopes. Large group discussions can hinder participation if the facilitator is not able to manage the dynamics of the group. Make sure everyone has an opportunity to contribute - particularly those who are quieter or shy.

SIMULATIONS

are exercises where people complete a staged task and then discuss how they did it, what went well and what requires improvement. An observer may be used to provide an objective perspective. The purpose of simulation is to create a shared experience which is then analyzed according to needs of the group.



CASE STUDIES

involve the facilitator providing details of a real situation, similar to that of the group, and asking participants to discuss specific aspects. This method is helpful in drawing out participants' true feelings about difficult topics.



15



ROLE REVERSAL

is an exercise where the main actor takes on the role of another person in a scenario. For example, a participant may play the part of her husband and express anger for her returning late from work or from spending time with friends. Role reversal helps the actor experience an event or issue from another perspective and communicate her/his perceptions.

SKILLS PRACTICE

gives individuals the opportunity to practice a new skill and obtain feedback from a small group or from another individual on their performance. For example, the skill practiced might be saying 'no' to a request that makes them unsafe or uncomfortable, or exploring new ways of disciplining misbehaving children.

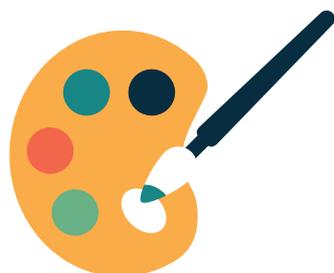


DRAWINGS, PHOTOGRAPHS AND OTHER IMAGES

provide information or record participants activities and achievements. They can be used to tell personal and group histories, express a difficult topic or situation or be part of an evaluation.

THEATRE

playing characters in hypothetical plots or situations help individuals and groups ease and navigate sensitive issues in a fun and engaging manner.



ART

spurs creativity which allows people to express themselves without words. Ask participants to describe their own creations or how they interpret others' to the group. This can help explore emotions and feelings such as hopes, expectations and fears, related to the present situation or dreams for the future.

POEMS, SONGS AND STORIES

are another creative means to touch on sensitive subjects within a group, and a popular medium to express important subjects across societies and illustrate difficult experiences amongst participants.



Once collective commitment has been achieved “privately”, within the core group, it is imperative that the results of the deliberation are shared more widely amongst people who did not participate in the initial debates and mobilization.

In cases when norms are particularly powerful (actively enforced through social pressure, with guaranteed and significant consequences for deviants), new behaviors are likely to be possible only once you reach a critical mass of people ready to change, AND these people know about each other’s intentions. Communicating the shift of attitudes and expectations outside of the core group, and later outside of the community, is instrumental in reaching this tipping point at different scales.

Public commitment affirms and reinforces the new intentions created within the core group and encourages others in the community to adopt a similar position. Through public commitment, the community is made aware that the harmful practice is no longer socially accepted or desired by part of their social network, which provides an opportunity for the wider community to collectively support the shift. It is an integral step in the pathway to change when norms are strong.

The practice of public commitment can also serve as a catalyst for wider communications efforts that disseminate new beliefs and practices outside of the community, especially when it involves respected influencers. Its organized diffusion is a way of bringing local change to scale, conveying communities’ choices.

Communicating change can be accomplished through a variety of platforms depending on the target audience, how they obtain their information, who they trust and what influences them. When considering your strategy for publicizing change locally, look back at your network analysis to ensure key influencers are engaged and supportive of the communications. At a larger scale, rely on media with high penetration and the most influential public figures.

TARGET AUDIENCES TO CONSIDER

KNOWN INFLUENCERS OR AGENTS OF CHANGE



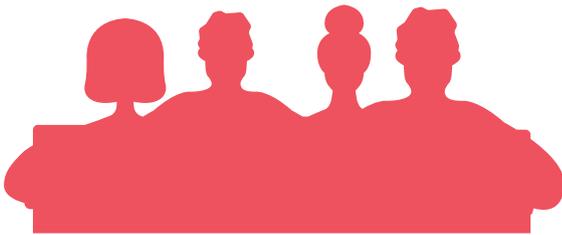
who have yet to commit to the change in behavior - once onboard, these can serve as role models throughout the process.

THOSE MOST AFFECTED



(positively and negatively) by said behavior.

THE WIDER COMMUNITY



new expectations will require to be shared by most people.

THE GENERAL PUBLIC



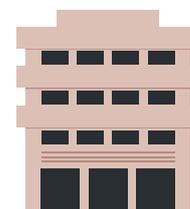
mass media will be a key leverage to bring change to scale.

POLICY AND LAWMAKERS



communicating to them will be instrumental in building a supportive environment in terms of complementary laws and policies.

LOCAL GOVERNMENT AND OTHER RELEVANT AUTHORITIES



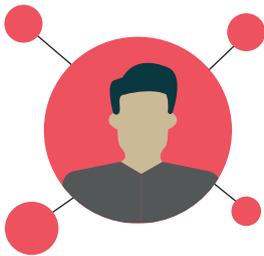
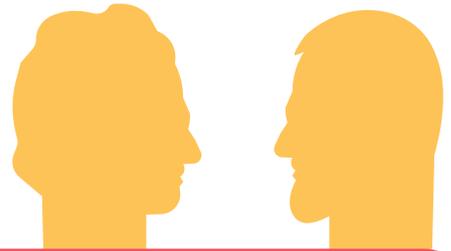
who can enforce laws enacted to protect communities from the harmful practice as well as strengthen related institutions and service provision.

CONSIDER THE THREE MODES OF COMMUNICATION BELOW WHEN DEVELOPING YOUR INTERVENTIONS

FACE-TO-FACE COMMUNICATION

ONE-TO-ONE

Empower participants to communicate change within their social networks. This could be teacher to student, colleague to colleague, parent to child (and vice versa), neighbor to neighbor, Imam to congregation, Priest to flock and so forth. In formal and informal settings alike, this simple method can spread the news in a powerful localized manner.



ROLE MODELING

Create or partner with a network of influencers who can leverage their trust, authority, respect and recognition to communicate the benefits of the new practices in a persuasive fashion: leaders (community, religious and political), activists, celebrities, artists, social workers, health professionals, community mobilizers and so on.

COMMUNITY ENGAGEMENT ACTIVITIES

Sports tournaments, concerts, fairs, puppet shows, community theatre, townhalls, small group trainings, workshops... Engage local NGOs and community-based organizations supportive of the change (in particular youth and women groups) to help spread the message. The activities themselves increase the likelihood of garnering interest and engagement of the population.



POINT OF SERVICE DELIVERY

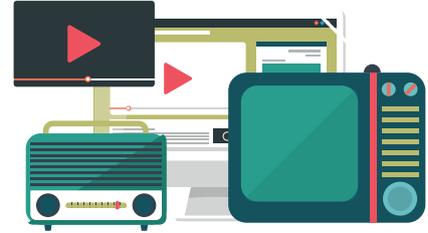


Utilize ongoing programmes with service delivery points within the community to engage their clients or beneficiaries on the change of practice, and foster integration between sectors. This will increase the reach of the programme and help with its institutionalization. Relevant service providers may include doctors, nurses, teachers, social workers, case managers, counsellors, government officials and more.

LOCAL COMMUNICATION CHANNELS

ENGAGE LOCAL MEDIA

Radio stations, television, newspapers, blogs, storytellers, etc. Work with influential local media to tell the story of change and how others can benefit from the new practices should they join the effort.



PRINT DISTRIBUTION AND OTHER CREATIVE VISUAL CONTENT



Posters, brochures, murals, comic books, etc. Depending on the literacy of your audience, consider creating engaging and complimentary print material that can be distributed during face-to-face communication activities and posted in areas where people convene regularly (schools, hospitals, government spaces, markets, community centers, etc.).

MASS MEDIA

NEWS PROGRAMMES

Consider how influencers and participants can engage with news personalities and programmes to further disseminate information about the change, locally, nationally and regionally through radio, television, newspapers (print and online). News Talk Shows can be particularly beneficial as they allow people to reflect and dialogue around the topic in front of a much larger audience than is possible at local level, allowing this audience to watch people as they debate their views and begin to change.



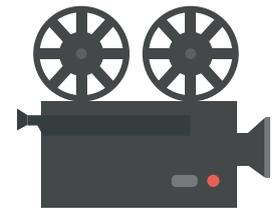
EDUTAINMENT (DRAMA/COMEDY SERIES) RADIO/TV/ONLINE



Edutainment allows for the target audience to view the entire process of change (including exposing them to the future benefits of engaging in new practices) through relatable characters who, in essence, are living through the same experience. It has the power to model and promote new positive norms in a visible, engaging and salient manner to millions of people, while at the same time feeling local and relevant.

DOCUMENTARIES AND PSAs

Creatively developed PSAs and documentaries are powerful tools to reach a mass audience, in formats for which broadcasting might be free and partnership-based.



SOCIAL MEDIA (FACEBOOK, INSTAGRAM, TWITTER, STREAMING WEBSITES, ONLINE TV CHANNELS, ETC.) AND MOBILE PHONES



Social media can integrate many of the approaches above into one compelling and engaging platform. One can create powerful PSAs, web series, interviews, etc. while at the same time engage the target audience in real time by chatting directly with users as they view and absorb content. It also allows to reach people directly into their pocket through cell phones. Social media is best suited to support rather than take the place of other platforms and requires proper resourcing to ensure it remains up to date and relevant.

WHAT WORKS, WHAT DOESN'T?

Develop target audience specific core messages before producing communication materials and content.

Your target audiences should drive which platforms you engage. Not all mediums are appropriate given your public.

Engage local role models and influencers across communications platforms.

Avoid reinforcing bad behaviors through awareness raising activities that play off of stereotypes or further normalize negative norms by mentioning their high prevalence.

Consider how **communications can play a role in building a sustainable environment for change.**

SANITY CHECK FOR DEVELOPING COMMUNICATIONS MATERIALS

CONTENT

- Do not tell people what to think about the harmful behavior
- Avoid reinforcing stereotypes that may be associated with said behavior
- Create characters that are relatable and seen in a positive light
- Encourage the audience to consider other viewpoints
- Avoid showing women as victims or powerless, regardless of the situation. Recognize girls and women's agency
- Reinforce concepts of human and children rights (with a focus on marginalized populations)
- Promote personal reflection and thinking for oneself
- Use locally relevant situations so that audience can easily identify

LANGUAGE

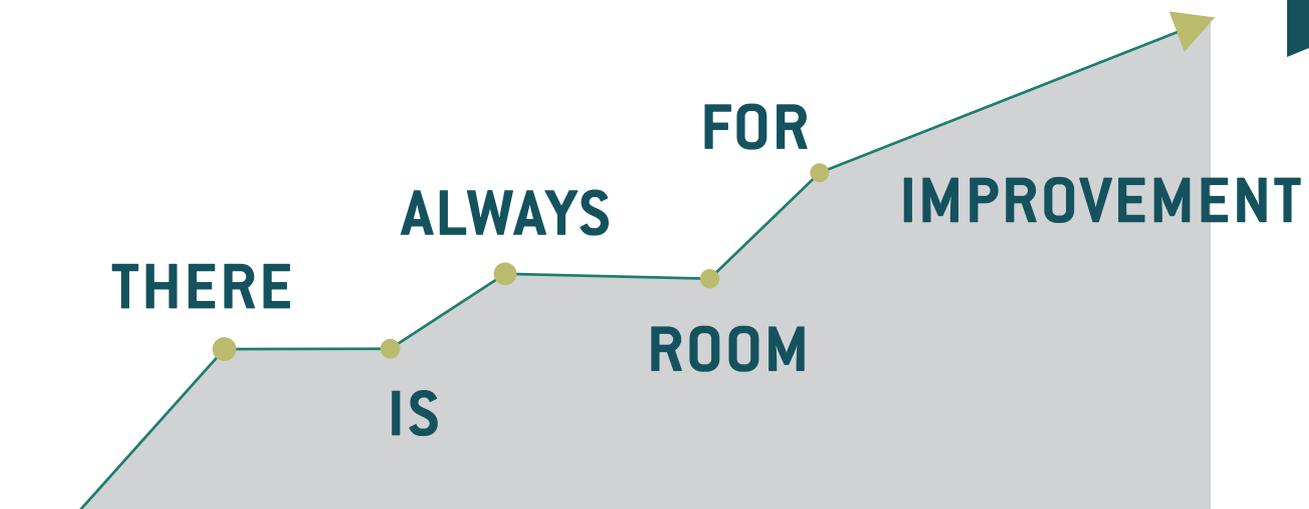
- Avoid blaming or accusing when developing dialogue on critical topics
- Use language that is informal and familiar locally
- Consider whether the design is accessible to the literacy and education level of the audience
- Use language and images that are thought-provoking but non-confrontational
- Do not use technical language if possible
- Capture your audience's attention through interesting captions, slogans, questions and imagery

ILLUSTRATION

- Portray scenes that are familiar to the audience
- Show characters being active and thoughtful
- Try to reinforce positive rather than negative behaviors
- Avoid visuals that normalize negative behavior i.e. images of a man beating a woman
- Use visualizations such as diagrams and pictures in place of text as much as possible
- Consider literacy rates when designing visualizations to ensure they are easily understood

DESIGN

- Avoid overcrowding pages when developing print materials - instead ensure it is organized and coherent
- When developing posters, billboards or wall art, ensure the text is large enough to read from afar
- Create attention grabbing text and visualizations that capture the material's main idea
- Use attractive and easy to read fonts
- Consider color combinations and whether bright and vibrant colors are appropriate for the given material
- Be consistent with style across all materials developed
- Provide relevant contact details related to the programme or campaign - but only if safe for those involved



Promoting protective behaviors is a journey. While some first results might be achieved locally, the process of shifting norms can take years. Follow-up programming must be developed beyond the first phase to ensure sustainable change. Additionally, capitalizing on programme successes and building upon the diffusion strategy will create momentum for future iterations. Depending on resources and ownership from local and national governments, this could take many shapes: from a small shift to surrounding communities to a larger scaling up aimed at influencing regional or national behaviors.

Scale-up almost always involves some combination of the following evolutions:

Horizontal scaling up: spread or replication, such as expanding an intervention to a nearby geographic area. This includes moving into new geographies with downstream activities but also leveraging the reach of the media to widely expose people to existing and ongoing change.

Vertical scaling up: institutionalization through policy, political, legal, budgetary or other systems change. Embedding norms-focused Social and Behavior Change into public national strategies and sectors is the best way to have an impact at scale. Make a convincing case with your pilot and institutionalize the approach!

Coalitions: longer term, higher level approaches require the support of larger movements convening multiple partners, led by civil society and activists, young people, with strong involvement of the private sector. Such coalitions can tackle the deeper root causes (see T13) such as discrimination, gender inequity or the place of children and young people in society.

Diversification: also called functional scaling up and adaptive scaling up, this involves testing and adding a new component to an intervention to make it more relevant to a new context (e.g. adding an adolescent-focused component to an intervention aiming to address barriers to women's access to healthcare services.).

Monitoring and evaluation will play the leading role in determining the future of the programme after Phase I. Before discussing next steps with partners and making any decision, **you should conduct a mid- or end-line assessment.** Using the same method as for the baseline (see T9), survey the population in your pilot areas to measure the progresses made on outputs, outcomes and goals.

Considerations for scaling up norms-shifting interventions can be drawn from the work of the Learning Collaborative (reference in T24).

TIP SHEET: SCALE-UP OF NORMS-SHIFTING INTERVENTIONS

DESIGNING SCALABLE NORMS-SHIFTING INTERVENTIONS: THINK ABOUT SCALE FROM THE BEGINNING!

- Develop your theory of change based on a solid diagnosis of behavioral drivers including social norms, so it can later be reviewed to assess whether the motivations, normative elements and relationships remain valid while the programme is scaled up to new contexts.
- Determine whether you have the organizational commitment for a long-term effort.
- Build on existing sectoral structures, within institutional systems and partnerships.
- Design the intervention package to be simple so it can be easily implemented by new partners in new areas.
- Develop detailed budgets and conduct granular monitoring of results to facilitate considerations of replication.

DECIDE UPON SCALING-UP

- Analyze Phase I materials including activity monitoring, field reports, the end-line quantitative assessment, key informant interviews, FGD notes, final budget, etc., to identify areas of success, challenges and failures. Be precise documenting what kind of change happened concretely.
- Meet with programme participants and partners to present the findings, discuss their perspective and understand how they may be able to play a role in its growth and evolution. At this stage, it is essential to provide feedback to the communities already involved, where programming might continue.
- Map out potential donors and partners for growth. Speak to organizations who didn't originally participate in the programme to gauge interest and support.
- Expect to adapt the interventions but think about fidelity as you do. Even when initial designs are deemed scalable, expect that they will need further adjustment to simplify the package, tweak activities, reduce costs, adapt for a new context, and/or to better fit into new project structures, while maintaining fidelity to core principles/values.
- Decide whether to invest in replication or scale up or not, provided necessary adjustments are made. Consider the ethical implications for expanding to new contexts, review the theory of change and results in previous areas, assess the available evidence, the feasibility, community acceptability and cultural values.

IMPLEMENTING IN NEW CONTEXTS AND ADAPTING WITH FIDELITY

- Identify Phase I participants, leaders, networks that can influence populations beyond their immediate communities.
- Change organizational roles and responsibilities with each scale-up wave: support initial implementers in shifting to a supportive, mentoring team role. Ensure resources for capacity building of new user organizations. Make sure implementation assistance such as how-to guides or supportive supervision systems are available and easy to use.
- Engage central-level stakeholders in intervention decisions and as implementation partners: national-level ownership is important to legitimize scaling up.
- Be flexible and seize opportunities that arise: support innovation to improve how the programme meets the communities' changing needs. Use adaptive management approaches.
- Return to step one by engaging in formative research especially if the programme expands to different areas.
- Monitor closely: evidence and experience are important during scale up to steer adjustments, ensure community relevance and acceptability, and demonstrate results. Consider benchmarks that can be used to determine if scale up is on track.

WATCH OUT !

HUMAN RIGHTS-BASED APPROACH



Reflect the principles of inclusion, self-determination, and the right to participate by ensuring that marginalized and vulnerable groups (including women and children, people with disabilities, displaced populations and minorities) are prioritized, given visibility and a meaningful space to voice their perspective and engage in the process.

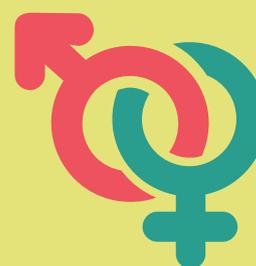
DO

NO

HARM

Challenging social norms that are supported by powerful members of the community can result in backlash, including further discrimination. Analyze these risks from day one and create mechanisms to mitigate them. Identify when individuals experience negative consequences from trying out new behaviors and respond directly to the consequences.

GENDER TRANSFORMATIVE



Create opportunities for women and girls, men and boys to challenge gender stereotypes, inequalities and power dynamics that drive harmful behaviors. Pay attention to the quiet leaders who may not be perceived immediately as such but could cast a powerful influence within their social network.

BE POSITIVE



When framed as “elimination of harmful practices”, the programmes tend to reflect this negativity into the way objectives and communications are shaped. Norms programming is sensitive by nature: 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 network. Promoting positive alternatives rather than cultivating an eradication mindset offers important avenues for effective social change.

BASED ON FORMATIVE RESEARCH



The reasons behind the existence of behaviors and social norms can differ from one community to the next. Research is imperative in understanding the local context and how to programme with the community's needs in mind.

MESSAGES ARE NOT ENOUGH

18



Awareness-raising campaigns alone will not change most social norms. Providing information is often just a starting point and a supportive element. People's choices are neither rational nor individual, a collective process is usually required.

COMMUNITY DRIVEN, EXPERT SUPPORTED



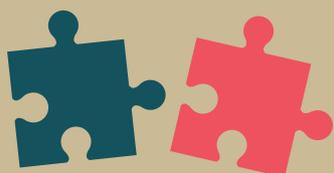
Communities must be empowered to own the analysis and actions of the programme. Normative behaviors are taught and enforced by the community, so the collective change can only come from their dialogue and decisions. The role of the programme is to listen, guide, and facilitate change from the inside out. This is the key to sustainability. People-led social norm change is both the right and the smart thing to do.

LOCAL PARTNERS MATTER



On the ground stakeholders (CSOs, NGOs, CBOs, local governments) are vital to the success of the programme. They must be empowered to support the community along its journey.

HOLISTIC + MULTI-SECTORAL APPROACH



Once drivers and bottlenecks to new behaviors are identified, consider the various sectors that need to be engaged to help change occurs. Harmful practices are sustained by a mix of interacting factors, not just norms. You will need to work and coordinate across several programmatic areas to create the enabling environment needed for change to happen. Break the silos.

PROGRAMME ACCORDING TO BUDGET



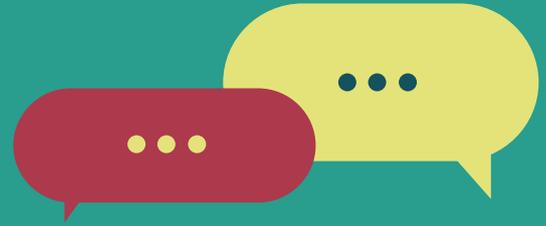
Your programme approach and resulting activities must reflect your available budget. If there are significant budget restrictions, include a small increment with each phase, so that further funding can be acquired progressively. Do not cut some steps of the process or spread yourself thin to save costs. Instead, start by funding a proper localized formative research and go from there!

START SMALL, THEN EXPAND



Shifting social norms often revolves around the premise that a critical mass must be established in order to catalyze change. For this reason, as well as practicalities such as budget and timeline, consider starting with a limited pilot phase, adapting and scaling based on successes and lessons learnt. Replacing harmful norms by positive ones is NOT easy. Consider piloting the programme in communities that show promise for change.

CONSIDER APPROPRIATE MEANS FOR COMMUNICATION



Communicating the changes that occur at each stage of the programme will be imperative to spreading the positive practices as well as creating a larger mass of supporters. Use the most powerful engagement platforms for your specific target audience to do this. Remember, not all mediums may suit your intended audience.

CELEBRATE THE SUCCESSES



Cultivating pride through public pledges and other community-driven public displays of success is important because these help create trust amongst participants, and provide an opportunity to share their achievements. Everyone must see that others want to change and are changing.

REAL CHANGE TAKES TIME



Sustainable Social and Behavior Change can take a decade or more before properly taking shape. Ensure that you can show progress through the shift of some of the bottlenecks identified during formative research, as milestones towards the larger goal. This will help keep partners on board. It is also recommended to develop case studies and/or success stories which provide donors and partners with illustrative programmatic highlights and updates throughout implementation.

MINIMIZE BIASES



When designing diagnosing tools, some questions may be biased or lead to inaccuracies: make sure you engage with polling experts in the process! Participants may also be prone to social desirability bias and skew their answers to make themselves or their community look better, avoid getting in trouble or losing benefits. Voicing an opinion on a behavior that is controversial can feel embarrassing or dangerous, even to an unknown surveyor. Promising anonymity can partly alleviate this. Using vignettes is a best practice [see T22]. It is also possible to incentivize accuracy. Once the baseline prevalence of a behavior is known, respondents may be provided with a culturally appropriate reward if they estimate it accurately. This added motivation could push respondents to think harder and maybe help override potential social desirability biases. In a survey in Pakistan, respondents who accurately guessed the prevalence of open defecation were provided with 50 rupees via a popular cell phone payment system.

JUST A SLICE OF THE PIE

Changing behaviors often requires coordinated action across sectors and levels. This reality is illustrated in all theories which follow a Socio-Ecological approach, such as the Behavioral Drivers Model. While this series of tools is specifically focused on social norms elements to address a programmatic gap, it is important to be aware of the technical, structural, and policy related parallels that a programme must consider for sustainable change to occur. Behavior change programming needs to be fully integrated into existing sectoral and inter-sectoral efforts, piggybacking on and reinforcing protection, health or education programmes to lower costs and increase results.

This need for synergy is expressed in SDG-related interagency programmatic frameworks, such as the Inspire package to reduce Violence Against Children, the Nurturing Care Framework to promote Early Childhood Development, or the Girls Not Brides theory of change to eliminate Child Marriage. In each of them, the normative change is clearly displayed alongside other interdependent pillars, such as sectoral, structural and policy related changes.

INSPIRE: Seven Strategies for Ending Violence against Children

Implementation and enforcement of laws

Norms and values

Safe environments

Parent and caregiver support

Income and economic strengthening

Response and support services

Education and life skills





NURTURING CARE

FOR EARLY CHILDHOOD DEVELOPMENT





GIRLS NOT BRIDES

WE TACKLE CHILD MARRIAGE BY:

Empowering girls

Members provide **safe spaces** for girls to **learn about their rights**, **build their confidence** and **interact with their peers**.



Working with families and communities

Members work with **parents, religious and traditional leaders** and **men and boys** to **change their attitudes toward women and girls**.



Providing services

Members provide services to girls including **education, sexual and reproductive health services** and **legal support**.



Advocating for better laws and policies

Members call for **stronger legal frameworks** that **set 18 as the age of marriage** and **protect girls' rights**.



Always look at the programme in search for synergies! Three key questions can help you think holistically:

Have the political, environmental and economic drivers of the behavior been identified, and is complementary programming taking place within relevant areas?

If not, use this guide to do a group assessment exercise and explore possible knowledge gaps and blind spots, identify synergies, possible complementarities and existing overlaps between programmes, areas, agencies or key actors.

Have you engaged with partners? Are they aware of your programme components and you of theirs?

If not, organize encounters for learning exchange, joint problem solving and shared agenda building.

Is Social and Behavior Change a shared language between allies and across sections and levels involved?

If not, training sessions using hands-on problem-solving workshops using this guide could be facilitated to create shared expertise.

LEARN FROM THE BEST!



T3 & T15

SALEEMA INITIATIVE

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, recognizing the significance of the local culture through its language.

Understanding the norm and reframing the community discussion. 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. One of the words widely used “ghalfa” was a pejorative term with connotations of disgrace, degradation and

prostitution. This language embodies the social stigma and sanctions associated with deviants to the norm: disrespect and marginalization. The initiative started with a campaign to move from describing girls as “ghalfa” to “saleema” (healthy, pristine, complete and wholly as God created her) to reframe how the issue is portrayed and enable community stakeholders to look at it from a new perspective when discussing the decision to practice or undergo FGM.

T10

Programme objectives :

- **Programme Impact:** better health, social and emotional wellbeing for women and girls
- **SBC goal:** abandonment of FGM and increased social acceptance of uncut girls
- **SBC outcomes:** coordinated and visible norm shift in targeted communities, awareness of the ongoing norm change at large scale
- **SBC outputs:** positive Saleema brand equity, moving language from “ghalfa” to “saleema” (from negative to positive connotation), negative individual attitude regarding FGM, increased self-efficacy for abandonment, improved descriptive and injunctive norms, reduced intent to cut

T3 & T15

Beliefs and Community Mobilization. At the heart of the Saleema initiative is an understanding of how social norms are based on what people believe about others. The initiative incorporates visual branding and a set of ‘official’ Saleema colors that are used across engagement platforms. The colors are worn as dresses and scarves by advocates and

allies of the Saleema movement, and displayed as flags at health facilities to make support visible. This public pledging to keep the community’s daughters “saleema” is an instrumental element to develop a critical mass and allow people to assess and reality-check what they believe about others, which in turn may influence their attitude towards FGM.

T16

Communicating Change. The Saleema initiative created a communication toolkit establishing target audiences, allies, and strategies to communicate with and through them (multi-media, community activities, points of service delivery promotion, etc.). A television cartoon series with relatable

characters to the Sudanese family audience is used and referred to across channels. Saleema nominated a diverse group of Khartoum-based celebrities and public figures to be ambassadors for the cause (“Sufara’a Saleema”).

T9 & T17

Measure, evaluate, improve. Throughout the initiative, national household surveys on factors related to FGM have been administered to capture change after exposure and participation to Saleema activities, including self-efficacy, intent, descriptive norms and injunctive norms. Through various data collection tools and community feedback mechanisms (for example Saleema Evaluation and Monitoring System [SEAMS], exogenous measure of community activity), the implementation of activities and their effect is captured and used to

guide onwards programming. Importantly, the monitoring systems are closely linked to governing entity structures i.e. State Councils for Child Welfare (SCCW) ensuring sustainability and ownership. The overall observed trend from the measurement initiatives linked to the Saleema initiative is a gradual reduction in pro-FGM social norms.

Quantitative monitoring of effect on outputs: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6413931/>

GRANDMOTHER PROJECT - INTEGRATING POSITIVE CULTURAL VALUES INTO SCHOOLS (IPCVS)



Launched in 2006 by the Grandmother Project in collaboration with the Velingara District Education Office (DOE) in Senegal, the IPCVS initiative builds on communities' cultural values and resources to promote school enrollment by empowering grandmothers as catalysts for change in localizing the education experience.

T8 & T15

Formative research and triggering community deliberation. Families throughout Senegal are concerned about their children’s loss of cultural identity and values. GMP started listening to communities and initiating dialogue to identify 12 key societal values to be integrated into the formal school curriculum, to make classrooms more culturally relevant to children and families and increase community support for education. The deliberations are extended to the larger community through focus group discussions and events with the objective for each community to reach a consensus on what it would take for them to consider the education system culturally appropriate and pertinent for their children.

T4 & T15

Reference network and positive framing. Elders are key influencers in Senegal's families and society. To support the creation of an enabling environment for the intervention, grandmothers' societal roles as community leaders was

highlighted through the publication of the book "The role of grandmothers in African societies", before introducing community grandmothers into classrooms. Their role was also later acknowledged with Days in Praise of Grandmothers.

T15

Community Mobilization. Though GMP is led by community grandmothers, allies in schools and the community were identified and involved in the process of incorporating the identified key values into the formal curriculum. Intergenerational dialogue workshops with the educational system allow teachers and grandmothers to discuss their complementary roles in children's upbringing. The

publication of 5 booklets on key values identified by the community, and the creation of an interactive game "Who Are We?" increased families and children's knowledge of cultural values. Local cultural figures such as musicians, poets, actors, and religious leaders support the initiative by being advocates on their platforms.

T13

Tackling underlying gender norms. In parallel, GMP runs a program with schools and communities titled Girls' Holistic Development (GHD), promoting all aspects of girls' health, education and development. It builds on intergenerational dialogues to increase girls' success at school while

promoting change in harmful traditions such as child marriage, teen pregnancy, and female genital mutilation, building community-wide consensus for the adoption of more girl-friendly norms and practices. Elders are used as trendsetters for changing gender norms.

T15 & T16

Build a Supportive Environment. Local monitoring committees for GMP projects have been established in each village. Committee members include grandmothers, grandfathers, teachers, mothers and young people. They continuously reflect on how to promote positive values and

traditions and discourage harmful ones at school and in the community. The project also builds on an indigenous communication system that identifies advocates in local cultural figures such as musicians, poets and religious leaders.

T17

Evaluate, Improve, Evolve, Scale up. Ongoing documentation and analysis of activities are major components of the continuous learning process for GMP projects. Throughout the implementation period and using various tools such as process documentation, qualitative studies and annual reviews, community feedback on the activities is collected and adjustments to the programs are

made accordingly. GMP also trains other NGOs to adapt and use its approach to empower communities and promote positive change related to women and children's health, education and protection. In 2016 GMP trained NGOs from 10 different countries in West Africa on the Change through Culture approach.

Results. Evaluations of the GMP Girls Holistic Development programme have shown that the grandmother inclusive strategy has contributed to build community-wide consensus for adoption of more girl-friendly norms and practices. The Culture, Education and Development Strategy has proven

effective in creating more relevant, interesting and motivating activities for pupils, teachers and communities, and teenage pregnancies and child marriage is reported by community members to have lowered, supporting girls to stay in school.



T2, T6 & T8

INSTITUTO PROMUNDO

Founded in 1997, Instituto Promundo engages males to transform damaging gender norms and unequal power dynamics in the promotion of gender equality. Promundo has established safe spaces for discussion and developed men-focused programmes in over 40 countries, including Brazil, India, Tanzania, South Africa, Indonesia, Lebanon and the United States.

Evidence throughout: understanding behaviors and norms, measuring and monitoring drivers.

Prior to designing and implementing programs, Promundo researches the causes of gender violence and diagnoses harmful norms. By surveying attitudes and beliefs about gender roles and responsibilities, Promundo identifies perceived expectations of “manhood”, which ultimately lead to harm, as well as the underlying causes of these perceptions. This creates the basis to develop tailored programmes and provides a baseline to track the evolution of the drivers. The

International Men and Gender Equality Survey (IMAGES) has become a global reference unpacking masculinity and gender inequality. Other diverse qualitative and quantitative tools such as the Gender Equitable Men Scale (GEM Scale), Computer-Assisted Personal-Interviewing (CAPI) and Discussion Groups are used to understand what explains, promotes or sanctions existing behaviors. The same methods are also used to identify pockets of positive alternatives, which can be encouraged and leveraged.

T10, T13 & T19

Holistic and intersectoral social and behavior change programmes.

Promundo’s programmes take various names over the world, such as Programmes H and P in Latin American countries, Manhood 2.0 in the United States, MenCare in Brazil, Indonesia, Rwanda, and South Africa, or Programme Ra in Lebanon. They combine interventions addressing the various drivers of gender-based violence at all levels of the socio-ecological framework including structural and policy barriers:

- *Critical reflection workshops are designed for young men, with activities such as role-playing and debates, to help change attitudes, adjust coping mechanisms, and introduce healthier ways to deal with conflict.*
- *Group education with fathers and couples help challenge the norms, transform the narrative and educate men about equitable, nonviolent fatherhood practices. This includes tangible skills (how to change, wash, dress, and hold their babies) along with intangible ones that give men the confidence to be involved in child-rearing (building self-efficacy).*
- *Promundo and its partners advocate with governments and workplaces for policy measures promoting equal caregiving and healthy parenting practices. Such measures include paid parental leave, flexible workplace policies, legislation that supports men’s presence at prenatal health visits and in the delivery room, social assistance and education policies, and legislative bans on corporal punishment.*
- *Culturally relevant local and national multimedia campaigns are run to share powerful stories about positive deviants.*

- Direct engagement is conducted with health professionals, education staff, members of the police and military, and government officials on positive gender roles.

Results. Several evaluations have confirmed the positive influence of the approaches used by Promundo towards gender equality in various places in the world, such as this randomized control trial performed in Rwanda, which showed substantial improvements in multiple reported outcomes compared to the control group. <https://journals.plos.org/plosone/article?id=10.1371/journal.pone.0192756>

SASA!

Translating to 'now' in Kiswahili, SASA! mobilizes men and women to challenge norms around gendered-based partner violence and HIV stigma. By unpacking manifestations of power and calling for advocacy at local and government levels, SASA! enables communities in Uganda to shift power dynamics and reshape behaviors. It has been adapted in over 20 countries across rural, urban and humanitarian contexts.

T2 & T13

Addressing root causes. SASA! centers around the exploration of power and how understanding its effects (both positive and negative uses) can help prevent violence against women and HIV/AIDS. SASA! activists engage community members on

the “power” between “men” and “women”, purposively using this simple language rather than terminology like gender, rights-based or gender-based violence, so that participants can understand and engage more easily.

T15

Community mobilization and deliberation. SASA! Uses a “local activism strategy” which includes grassroots activities that engage individuals, families, friends and neighbors in talking about issues often surrounded by silence and stigma. Opportunities are created for dialogue through community dramas, quick informal chats, group conversations, and soap opera viewing

discussions. Activists are trained using in-depth modules providing practical skills in facilitating positive change. Training activities are also used for journalists, police and local leaders. A range of creative materials, such as posters, comics and info sheets are designed to guide conversations and get people thinking and talking about power, violence against women, and HIV/AIDS.

T11 & T15

Framing the issue positively. SASA! takes a benefits-based approach to violence prevention. Instead of blaming or using negative messages, it

encourages community members to think about the positive effects of balancing power in relationships between men and women.

T16 & T19

Build an environment that supports new norms.

SASA! distributed pre-recorded Soap Operas on widely accessible radio stations, to create a communication environment that supports positive behaviors. Characters in the radio programs became role-models and acted as trendsetters. The

media campaign also communicates on the benefits of gender equality. The advocacy strategy aims to influence public priorities by making violence against women and its connection to HIV/AIDS a popular topic among policymakers, complementing the bottom-up methodology.

T9 & T10

Monitoring activities and results. SASA! Change process is organized along 4 phases following its acronym: Start, Awareness, Support, and Action. Each phase has its own indicator quantitatively assessed. The Start phase focuses on knowledge, the Awareness phase on attitudes, the Support phase on skills, and the Action phase on behavior. The 3 primary tools used are: 1) rapid assessment

surveys conducted at the beginning of implementation and to assess whether the community is ready to move to the next phase; 2) community activity reports to track the facilitation by Community Activists; and 3) outcome tracking tool to measure the shifts in knowledge, attitudes, skills and behaviors of community members.

T14

Money. A recent study in Kampala showed that the average cost per participant was US\$21 over four years, and found SASA! to be cost-effective, with an

estimated cost for past year intimate partner violence case averted of \$460, which was far less expensive than other comparable interventions.

Results. A pair-matched cluster randomized control trial conducted in 2014 showed that the SASA! intervention was effective in contributing to more gender-equitable attitudes and behaviors among men and women. It showed lower social acceptance of intimate partner violence, significantly greater acceptance that a woman can refuse sex, and lower past year experience of

sexual IPV among women. Additionally, women experiencing violence in intervention communities were found to be more likely to receive supportive community responses. SASA! has now been scaled up to include additional communities and is being replicated for use in other countries.

<https://bmcmedicine.biomedcentral.com/articles/10.1186/s12916-014-0122-5>

SAVE THE CHILDREN CHOICES, VOICES AND PROMISES



T2 & T10

Save the Children seeks gender norms change in adolescents through the interactive curricula of their Choices, Voices and Promises programs. The approach was first piloted in Nepal in 2009, and, since then, Save the Children has spread the model to Bolivia, Egypt, Bangladesh, El Salvador and Zambia, challenging gender norms and calling for female empowerment by engaging not only young girls but also boys, their parents, and the community. The Choices, Voices and Promises approach is a clear example of doing formative research to inform programming, establishing baselines, and piloting and monitoring to inform scale up and improvement.

Addressing the various drivers of behaviours through complementary approaches. In order to improve gender equity among young adolescents (10-14 years old), Save the Children developed a transformative package with three distinct interventions following an ecological model: 1) improve boys' and girls' access to activities that challenge restrictive gender norms before they

become firmly entrenched and promote gender equity – the Choices curriculum; 2) increase dialogue between parents and children that improves equity in the household - the Voices intervention; and 3) shift norms within the community to create an environment where boys and girls are valued equally - the Promises intervention.

T5

A Phased Approach. Save the Children decided to pilot its Choices curriculum at child clubs in Siraha district in the Terai region of Nepal, which has a high prevalence of practices that perpetuate gender inequity such as child marriage, early childbearing and dowry. They partnered with the Institute for Reproductive Health of Georgetown University to run a baseline assessment and analyze statistical differences with an end-line at the close of the pilot. The interviews were designed to elicit information through age-appropriate participatory activities. The results clearly showed that Choices was effective in contributing to more gender-equitable attitudes and behaviors among boys and girls. For example, significantly fewer

Choices participants felt it was acceptable for a man to beat his wife if she disagrees with him, and significantly more felt that daughters should have the same chance to go to school or work outside the home as sons. A small sample of paired siblings also showed a trend among boy participants to adopt more gender-equitable behaviors.

http://irh.org/wp-content/uploads/2013/04/CHOIC_8.5x11_web_0.pdf

This led to developing the complementary Voices and Promises programs, scaling up Choices in Nepal, and later replicating it abroad.

T10

Defining Social and Behavior Change Objectives.

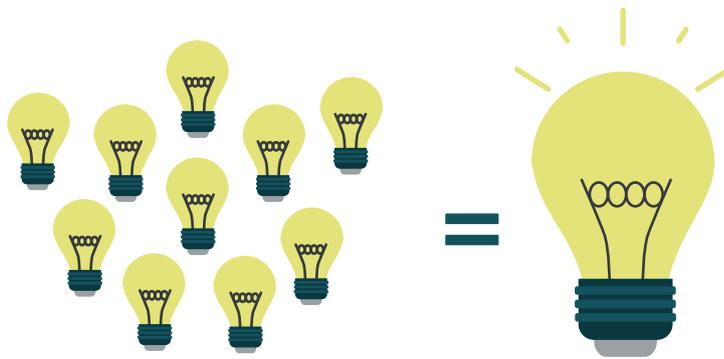
Save the Children identifies and monitors clear behavioral changes they want to achieve with participants, including uptake and division of chores, aid of female family members, in-family

advocacy, value of female education, delay of early marriage, provision of equal quality and quantity of food for boys and girls, and improved interpersonal relationships.

T11

Leveraging positive deviants. To challenge rigid and gendered expectations of their children, the participants of the Voices intervention are invited to community screenings of six short touching videos with testimonials of community members who

have recently adopted the targeted behaviors. Carefully facilitated group dialogues with parents occur after each video to tap into emotional drivers and response.



PUTTING IT ALL TOGETHER

Strip yourself of all your assumptions about the topic. Assume you know nothing! This exercise is not about what you think, it's about what you find, and how you act upon the findings.

Make allies to work with. Government people, partners with boots on the ground, with money, with expertise.

Start by understanding what type of collective practice you are dealing with, normative or not. If social norms are indeed driving the behavior, figure out what makes people follow or violate them, to understand which levers to act on. Get also a sense of how strong norms are, and who are the influential family and community members on the matter.

Research all other possible reasons which explain people's decisions and actions, beyond social norms. Use theories and models as references to guide your exploration. And remember "people" is actually not a thing, just a shortcut; societies and communities are not a monolithic blocks. Embrace complexity and diversity in your research.

Develop a strategy to address the drivers you brought to light. All of them if possible, the most important ones otherwise. Your programme should include whatever it takes to address these drivers, across levels and across sectors, regardless of your own area of expertise. Your objective is not to put communication activities in place, it is to solve a problem. If the main bottlenecks to a positive behavior are living conditions, poor access to services and inappropriate public regulations, so be it!

Make sure you consider and address the underlying social elements on gender, power, roles and relationships.

Check people's opinion about the norm: if most are against it, let everyone know. If not, campaign to start changing individual attitudes, but don't focus on the widespread behavior, rather on promising alternatives.

Fundamentally, norms shift at group level. Organize safe spaces for deliberations and debates. Leverage protective norms and positive values. Reframe the issue to avoid focusing on the problem and its negative aspects. Inspire people by discussing what's great in their society and culture. Norms don't always get in the way of success.

Don't work with everyone and anyone, but the key stakeholders necessary to make a difference: the positive deviants and role models to put forward; the influencers which will help you be heard; the powerholders to reassure and partner with; the existing organized groups to start the local dynamic with; the leaders to steer the process; the young and marginalized community members to empower.

Create the best system you can to prevent, mitigate and respond to backlash.

Whenever new positive expectations arise from the process, organize their diffusion: expose them to peers, similar communities, create media pieces, let people hear the stories.

Measure, monitor, track, adapt. Look at results, not just activities.

To change norms at scale, embed the programme into national systems, supported by social movements and coalitions of partners. But the initial tactic might be to create a proof of concept in pilot areas. Make your interventions scalable from the start, try them out, and if they work, sell them to the right people at the top.

HYPOTHETICAL BEHAVIORS

The following fictional examples are extremely simplistic and ignore multiple critical aspects covered in this guide, but they focus on and illustrate the link between diagnosing a practice and choosing interventions, to show how formative research should inform and guide programming and monitoring.

OPEN DEFECACTION



The first step in diagnosing any behavior is to assess its prevalence. How frequently do people engage in it? Let's assume open defecation - someone defecating in the open at least once in the last week - has been estimated at %90 by surveys in your area of interest. You then need to define what sort of collective practice you are dealing with. When asking people about their behavior, let's assume you were able to determine that the decision to defecate in the open is not conditional on what relevant others (family members and neighbors) do or approve of. As such, open defecation in this community is an independent behavior, either a custom or a moral rule. But your formative research doesn't link the practice to any strong personal conviction, so you have diagnosed open defecation as a custom.

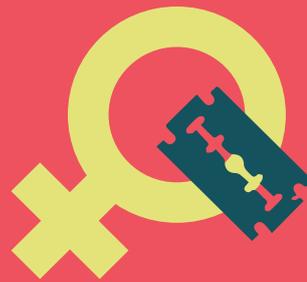
You know the nature of the behavior, now you need to understand what drivers support it. In this case, let's say focus group discussions provided you with 2 key insights: there are meta-norms of purity at play, that demotivate people from putting toilets in their home as they see feces as a polluting agent. There are also various structural barriers preventing families access the materials necessary to construct their own toilet.

Both drivers need to be addressed before people are able to build and consistently use their own latrines. In this case, you might try and change the behavior by facilitating access to building materials, and by introducing a new social norm of toilet use. Community-Led Total Sanitation is a common way of pursuing this second objective (look it up!). It focuses on changing community members' beliefs of what others think of open defecation, and their expectations of how other people will behave in the future (those who don't own toilets will do so soon). It may also prompt the introduction of social sanctions to give more motivational weight. But introducing social pressures to use toilets absolutely needs to happen jointly with addressing existing structural bottlenecks, for example supporting a latrines building project or connecting community members to new or existing sanitation markets.

Targeting directly the meta-norm related to perceptions of purity may be more difficult. You could imagine doing so by encouraging influential value-setters (e.g. religious leaders) to argue that open defecation is actually more polluting than toilet use as it contaminates shared and public spaces, affecting everyone, and reframe latrines as the best guarantee of purity as it properly contains and composts feces.

You should track changes in both the behavior and its drivers. Is a new social norm being formed? Are expectations changing, and is people's behavior become conditional on them? Are people re-envisioning toilet use as aligned with the meta-norm of purity? Are structural barriers going down? Do these changes predict changes in behavior? These intermediates steps on the way to eliminating open defecation should be articulated to interested partners and donors.

FEMALE GENITAL MUTILATION



As with open defecation, the first step when addressing FGM is to assess its prevalence and whether the behavior is conditional on social beliefs and expectations. Let's say that FGM is widespread in your intervention area, and formative research helps you understand that people don't necessarily practice it because other people do it. But if a woman is uncut, there may be negative consequences for her and her family, especially gossips about her sexual life and her family morals, leading to shame. To avoid these sanctions, family members push for their female kin to undergo genital cutting by a certain age. So, people engage in the practice because relevant others think women *should* undergo FGM: the behavior is driven by an *injunctive* norm.

But as always, the behavior is not explained by a single factor. Your formative research reveals that people recognize the existence of multiple physical and mental problems resulting from female genital mutilation, but they do not feel empowered to try and enact change: there is both a lack of *self-efficacy* at individual level and a missing *community dynamic* that can support people moving towards a different situation.

You could decide to try and help this population "switch" from the injunctive norm of practicing FGM to an alternative one that prohibits it. Your entry point could be to highlight the incongruence between FGM and existing norms that prohibit harm, and organize deliberations around the protective religious, moral and family values regarding children. You could also present readily observable deviants as families who are true protectors of their girls and courageous people, helping others to see them through a positive lens, with the endorsement of prominent local figures and respected members of the community.

In parallel, to address the self-efficacy barriers you could decide to engage in empowerment exercises to increase feelings of autonomy and ability to change. You may also point to families who have successfully rejected FGM without suffering negative consequences, to give participants a sense of what rejecting the practice can look like, what could be the path to change, and indirectly promote their perceived self-efficacy.

You might decide to support the necessary collective dynamic by empowering existing local groups (e.g. a women's group or a youth club) to gather, reflect on the norm, debate, engage with others, and be the core team leading the process.

Once again, changes in the behavior and any drivers that are targeted should be tracked. With such data, one will be able to learn from the outcomes of the programme regardless of how successful it was.

CHILD MARRIAGE



Child marriage is a challenging behavior to design interventions for because there is a particularly wide variety of behavioral drivers that could be at play. Let's imagine formative research has demonstrated that in your area of interest, families think a good marriage may be hard to find for their daughter after she reaches a certain age, not because of social stigma, but because young men will already be married. Most people disapprove of child marriage itself, but still engage in the practice to coordinate with other families and avoid these difficulties. People's choice is conditional on what others are doing, but not about what they endorse: the practice is a descriptive norm, hold in place by the need for coordinated behaviors. You also discover that most people are not aware of the generalized negative opinion about marrying girls at a young age; they believe everyone is fine with it (*pluralistic ignorance*).

Let's assume that formative research also points to another important structural driver: the *economic constraints* of families who are not able to afford to take care of young girls for many years. Marrying them early is also a way of saving money.

To help individuals deviate from the established norm, they will need to believe that other people's behavior is changing. One possibility would be to motivate groups to commit to not engaging in child marriage in the future. Some families may form agreements with other families that they will support the marriage of their children to each other, but only after they have reached a certain age. Such tactics may lead to individuals changing their expectations of *future* behavior, opening the door for deviation from the descriptive norm. In this case, addressing the misconception according to which most people are in favor of child marriage will make progress faster. You can publicly flag that most people's attitude don't align with the norm to make its abandonment much easier.

To address the financial barrier of supporting daughters through adulthood, you may point to the higher paying jobs women may obtain if they hold off on marriage until they complete their education, and frame the change around the "return on investment" to motivate families to find ways for their daughters to complete high school or more. The strengthening of social protection measures and financial transfers for the poorest could also be instrumental, as would programmes around job and income opportunities for women. Alternatively, you could solicit government support for rewarding families with a "prize" if their children complete their education before marriage.

As always, you should track changes in both behavior and any behavioral drivers that are targeted.

TELL ME A STORY!



We mentioned the use of vignettes in T8, giving an example used in Lebanon on Child Marriage.

Vignettes are short stories about imaginary characters and scenarios. They are used as an interview tool to ask respondents what they think the fictional characters would do in certain situations. Because the question is not about themselves, people are more willing to answer honestly. And if the characters are sufficiently similar to the respondent, then the answers can be taken as representative of the respondent's real view, allowing interviewers to discuss taboo issues and bypass some of the social pressure coming from real life situations (see biases in T18). Vignettes can be used to facilitate a dedicated discussion in a community, but also be embedded in regular quantitative surveys (see UNICEF's *Measuring Social and Behavioral Drivers of Child Protection Issues - Guidance Tool*).

You can develop pre-stories based on findings from the literature, and then adjust them working with community members and/or frontline social workers. The key is to create vignettes about target behaviors that accurately reflect the community. In good vignettes:

- The characters are similar to the people in the community so that participants can identify to them.
- The topic is presented in a way that is very familiar, including from a story-telling perspective.
- The story is simple yet contains complete information so that people do not make assumptions and fill in missing information.
- The story sets up a situation where at some point, a social norm is challenged or broken.
- The story introduces reference group members in the vignette to see if and how they matter.

Read the vignette aloud to your participants, then prompt a discussion by asking guiding questions that will deepen your understanding of the normative behavior. Encourage all participants to answer. Usual questions include, to elicit descriptive norms: *how common do you think this situation is in your community?* To discuss typical behaviors and injunctive norms: *what would most people do in that case?* To explore compliance mechanisms: *what would happen if the character doesn't?*

To understand exceptions, circumstances under which deviating from the norm is possible, and identify levers for programming, participants are also asked to discuss possible alternative endings to the story; which decisions are needed or what would need to happen for the story to end each way; what would be the impact of the alternative ending on people in the story; if these scenarios would ever happen, and why / why not.

By slightly changing the circumstances from scenario to scenario – in particular, by varying social expectations – an experimenter can assess conditionality and identify whether social expectations matter to the behavior of the respondent.

Differences between poverty levels and other socio-economical determinants can be explored to see how they impact the expectations around the characters.

MASTERING THE LINGO

1 CONTEXT

Contextual factors include social, cultural and religious backgrounds, emergency and development context, migration and displacements conditions, natural events and weather. These overarching situational elements will largely condition all other drivers: for example, being in humanitarian situations strongly impact people's decisions on a wide range of behaviors; similarly, socio-economic backgrounds partly explain the standard behaviors within given groups.

2 PERSONAL CHARACTERISTICS

As a factor driving behaviors, personal characteristics involve the influence of a wide set of physiological and socio-demographical determinants, and also relate to life styles. The main attributes include age, gender, ethnicity, life cycle stage (regardless of age, certain moments in a person's trajectory have strong influence on their behaviors, such as transitions from childhood to adolescence to adulthood), education level, social status (level of respect, competence, authority position, etc.), poverty level, religious affiliation, household composition, life style, possible disorders and alcohol/drug use. These are overarching and background elements with direct influence on all the psychological drivers listed below.

3 INTEREST

Interest characterizes how sympathetic people are to an alternative practice, how much they want to know about it, be involved in activities around it, or try it out. This combines some cost/benefit thinking with a dimension of appeal and desire on a more emotional level.

ATTENTION

One might not notice what is put in front of her/him. We often wrongly assume that people are properly informed about existing options because they have been communicated. But making sure that people are paying attention to what is suggested, or that promoters of behaviors manage to capture the attention of their audience, is a key step for a new behavior to be considered. This is made harder by the fact that people tend to only listen to information that confirm their preconceptions (confirmation bias).

FEASIBILITY

The extent to which the adoption of a new behavior is perceived as feasible or not by the person, in her/his actual situation (this is an individual self-assessment, non-objective).

POTENTIAL GAINS

The benefits that the person think she/he might get from change, especially in the short term (rapid gains tend to matter more in decision making). These gains are not only material, but can be in terms of relationships, image, etc. Gains should also be understood as “avoided losses”, since a given loss is often seen as much worse than its equivalent in gain is perceived positively (human “loss aversion”).

PERCEIVED RISKS

The possibility that something bad might happen as a result of an action or a change, including but not only in terms of safety and satisfaction of basic needs. People desire certainty even when it is counterproductive. Being overly risk-averse is a natural human bias.

EFFORTS NEEDED

How practical and easy the change to a new behavior would be. The difficulty is not proportional to the likelihood of adoption: minor inconveniences (also known as “hassle factors”) might prevent us to act in accordance with our intentions.

AFFORDABILITY

The extent to which a person considers a change of practice to be within her financial means, combining costs and possible monetary incentives.

APPEAL

characterizes how attractive something is on a more emotional level. As understood in psychology, an appeal is a stimulus - visual or auditory - that influences its targets' attitude towards a subject. Many types of psychological appeals have been exploited by the advertising and marketing industry such as fear appeal, sex appeal, genetic fallacy, or guilt by association.

DESIRE

a powerful feeling of craving something, of wishing for something to happen. This sense of longing follows a variety of core human drives, such as the need to bond, to possess what we do not have, to love and reproduce, to dominate, etc. Desire can be both conscious and unconscious.

ENJOYMENT

how much someone likes or might like doing something, a cognitive and affective state that follows an activity where a sense of pleasure was experienced. This covers basic amusement as well as other forms of gratification and thrill, such as the feeling of power. Being passionate about something is a powerful driver for action. In economics, satisfaction and happiness are sometimes refers to as “utility”.

An attitude is what someone thinks or feels about something. Mixing cognitive and emotional elements, attitude defines people's predisposition to respond positively or negatively to an idea, a situation, or a suggested change. It is one of the key drivers of an individual's choice of action, and probably the most crucial factor shaping behavior change among psychological elements.

Socio-economic background, religion and other individual characteristics are important drivers of an attitude; when measuring it during surveys, the "demographics" questions will help cross-reference these respondents' characteristics and understand better their influence.

AWARENESS AND KNOWLEDGE

These concepts are interdependent but not interchangeable. Awareness is the consciousness of a fact (e.g. being conscious that violent discipline has negative consequences; being cognizant that there are alternatives to it), whereas knowledge is associated with a deeper understanding of this information (e.g. appreciate the reasons why violent discipline is hurtful; being able to explain alternatives to it). It is important to keep in mind that people tend to ignore "negative" information related to what they are doing and can sometimes favor prior "evidence" that reaffirms their actions. Perception is very selective.

BELIEFS

Convictions of what is true. There are multiple types of beliefs influencing attitudes, the main ones being:

- Effect beliefs: considering a causality chain to be true (X leads to Y); e.g. physically disciplining a child will make her/him a good adult.
- Holding personal convictions on what "needs" to be done in a given situation; e.g. if a woman is seen walking with another man she needs to be punished.
- Personal normative beliefs: beliefs about what should be, what should happen; e.g. men should be primarily responsible for the honor of the family; women should report intimate partner violence to the police; etc.

Beliefs are individual, but highly influenced by others. The probability of one person adopting a belief increases with the number of people already holding that belief.

ASPIRATIONS

Personal goals and dreams, vision for future-self, hopes and ambition for achieving things; e.g. aspiring to be the best parent possible; to be an independent woman; to be a successful student; etc. It reflects what someone truly desires in life.

VALUES

What we perceive as good, right or acceptable. Inner convictions of right and wrong, of what good conscience requires. These principles are strong drivers of standard behaviors. Individual values are directly influenced by moral norms, and can be liberal or conservative. Some powerful values include individual and collective honor; caring for the family; loyalty; authority and respect; sanctity and purity; liberty.

INTUITIONS

Intuitions are instinctive feelings regarding a situation or an idea, often formed from past experience. Intuitions involve emotionally charged, rapid, unconscious processes that contribute to immediate attitudes or decisions that don't stem from reasoning. In other words, our brain might have already decided what to do in a situation before analyzing options. Intuitions are one of the elements of automatic thinking. Laws and rules target our rational brain whereas a lot of decisions are made intuitively. Hunches drive many of our actions and we often rely more on guesses than facts.

PAST EXPERIENCE

similarly, emotions are generated subconsciously and designed to appraise and summarize an experience and inform action. It is a feeling process in which cognitive, physiological, and behavioral reactions come in response to a stimulus. A number of decisions are informed by our emotional responses which can constitute a barrier to rational thinking. Phobias and aversions, for example, are important mechanisms in everyday life. Another example of the power of emotions is that an exactly similar information will trigger different attitudes if it is presented positively or negatively.

MINDSET

a person's way of thinking, a default attitude applying to various situations which creates a pre-disposition to adopt or reject certain behaviors: an innovative mindset, conservative mindset, a learning and growth mindset, etc.

PAST EXPERIENCE

Researchers have shown that past experience helps form complex decisions. Memories of experiences, such as past failure and frustration with a behavior, or negative experiences such as poor treatment by a service provider, will shape our attitude towards trying new things. At a deeper level, experiences as a child also drive behaviors of adults, including negative, violent or abusive behaviors. This replication concept is paramount in most psychological schools of thought. There is ample evidence of the link between perpetuating multiple forms of violence as an adult and experiencing violence and witnessing domestic violence as a child.

5 SELF-EFFICACY

Self-efficacy combines a person's objective capability to perform a change and her/his belief about this ability. Positive self-efficacy is a necessary precondition to taking steps towards new practices. As with attitude, individual characteristics are usually a key driver of a person's self-efficacy. Poverty, for example, has a significant cognitive burden which makes it difficult for the poorest to think deliberately, see themselves as capable, have faith in the possibility of change and seize opportunities. On top of more classic empowerment efforts, interventions on self-perceptions can be powerful sources of change.

AGENCY

agency is the sense of control a person feels toward an action and its consequences. If the intention to perform an action appears to precede, guide, and exclusively cause the action, an individual will have a sense of agency over what he/she has just done. If not, the resulting mismatch will prevent the individual from feeling a sense of control over what has just happened. *Feeling of agency* is the overall feeling of control without any explicit thinking about a specific action. *Judgement of agency* speaks to the conceptual level of control, when an individual explicitly thinks about initiating an action.

DECISION AUTONOMY

the ability to make one's own decision.

EMOTIONAL WELLBEING

the emotional quality of someone's everyday experience, the frequency and intensity of positive and negative feelings that make one's life pleasant or unpleasant. High levels of stress impair our ability to make choices, perceive ourselves positively and capable, can paralyze change and adoption of positive practices, and in some instances, results in adoption of negative coping mechanisms. Anxiety and mental distress are particularly frequent in emergency contexts. Trauma is also a significant barrier to action.

SOCIAL MOBILITY

a socioeconomic process in which an individual, family, or group move to a new position within a social hierarchy, from job to job, or from one social class or level to another. Social mobility is also understood as the movement of certain categories of people from place to place. In many societies, mobility is an issue for women, in both senses of the term: they are blocked from rising to positions of power, but might also not be free or able to leave the household, interact with certain people, or get access to commodities and services, for cultural or safety reasons.

SKILLS

particular abilities and capacities to do something. Most skills are acquired through experience and/or deliberate learning. Example of skills include parenting techniques, positive discipline, as well as life skills such as critical thinking, negotiation, conflict resolution, or active citizenship.

CONFIDENCE

a person's belief that she/he can succeed creating change; feeling of trust in one's own ability.

SELF-IMAGE

many of our choices are impacted by the perception we have of ourselves and our role in our family, community and society. This perceived identity will often make us behave according to common stereotypes associated with our dominant identity (see meta-norms). This might prevent people from doing things that they are completely capable of, because they underestimate their abilities in accordance to the stereotype of their group.

FATIGUE

being tired (and hungry) depletes cognitive resources and significantly affects our decision making.

SUPPORT

the availability of trusted relatives or friends to encourage, aid, and protect someone when needed.

EMOTIONAL INTELLIGENCE

the ability to recognize and process one's own emotions and use it to assist thinking.

PHYSICAL CAPACITY

strength and ability to perform essential physical actions.

6 COGNITIVE BIASES

Cognitive biases refer to the use of mental models for filtering and interpreting information, often to make sense of the world around us. The human mind is lazy, and cognition requires all sorts of shortcuts to make sense of things. These shortcuts lead to errors: we make mistakes in reasoning, evaluating, remembering, and as a result, choices are almost always based on imperfect information. Shortcuts are part of Automatic Thinking (by opposition to Deliberative Thinking), when someone draws conclusions based on limited information. Most of the time, people consider what automatically comes to mind to fill in missing information, associate the situation with what they already know, make assumptions, jump to conclusions, and eventually decide through a narrow frame depicting a wrong picture of a situation. This brain process is widespread as it implies less efforts.

From a social perspective, these mental models are linked to ways of thinking, often passed down across generations, which include stereotypes and ideologies.

These are some of the main biases described by psychologists which have a direct effect on our efforts to change behaviors. Trying to influence the way people process information (which is the result of evolutionary processes) can take significant efforts; but we can at least make sure these biases are well considered and anticipated when designing communication efforts.

INFORMATION AVOIDANCE

individuals might actively and/or unconsciously avoid information if this information can threaten their beliefs, or force them to act, or upset them, or simply because they are already overloaded with information. One can choose not to recognize and consider certain details about a subject matter, even when there is no cost to obtaining such details and there is a benefit to doing so.

AVAILABILITY HEURISTIC

we tend to overestimate the importance of information available to us; as a result, we refer to immediate examples that come to mind when making judgments, instead of acknowledging the need for more evidence.

ANCHORING

over-reliance on one trait of a subject or piece of information when making decisions. Anchoring often refers to people's initial exposure to a piece of information (commonly a number) that serves as a reference point which influences subsequent opinions and judgements.

MESSENGER EFFECT

the value we give to a piece of information is largely conditioned by its source. The level of trust, familiarity and credibility of a communication channel is a key driver of our receptiveness. Also, an individual can be influenced in her/his judgement of a subject matter by a representative of that subject rather than by the subject itself.

CONFIRMATION & BELIEF BIAS

people easily ignore or criticize information that contradicts their existing beliefs and assumptions, and filter it in a way that supports their preconceptions and fits their thinking. This is an automatic process as we naturally seek affirmation of our views, which can draw us to details irrelevant vis-a-vis the larger picture.

SIMPLICITY BIASES

we discard specifics to form generalities; reduce events and lists to their key elements; favor simple looking options over complex, ambiguous ones; we favor the immediate, reliable and tangible things in front of us; we simplify probabilities and numbers to make them easier to comprehend; we think we know what others are thinking as it tends to make life easier; we also simplify our vision of life by projecting our current mindset and assumptions onto the past and future.

RECENCY BIAS

favoring the latest information; we tend to make wrong conclusions by emphasizing and overestimating the importance of recent events, experiences and observations, over those in the near or distant pasts.

OPTIMISM BIAS

people tend to overestimate the probability of positive events and underestimate the probability of negative ones, including the risks they face relatively to other people. Similarly, we notice flaws in others more easily than we notice flaws in ourselves (also referred to as self-serving bias). We also imagine things and people we are familiar with or fond of as better.

REPRESENTATIVENESS HEURISTIC

we fill in characteristics from stereotypes, generalities and prior histories. As a result, we make judgements about people and events based on how much they resemble others.

COGNITIVE DISSONANCE

people experience psychological tension when they realize that they engage in behaviors inconsistent with the type of person they would like to be. The natural reaction is to reduce this tension, either by changing attitudes and behaviors or accepting a different self-image (which can be much harder).

MEMORY BIASES

what and how one remembers things is never objective. We edit and reinforce some memories after events; we store memories differently based on how they were experienced (e.g. we better remember information we produce ourselves); we are more likely to regard as accurate memories associated with significant events or emotions; we notice things already memorized or repeated often. In summary, cognitive biases affect - in both directions, either negatively or positively - the content and/or recollection of a memory.

7 INTENT

The readiness to change is the factor at the center of the individual change process. When an individual is no longer reluctant to a new practice, and more importantly willing to try it, the likelihood of change increases dramatically. But for this intent to be converted into action, motivation is not enough: external and social factors must align in a supportive way.

8 LIMITED RATIONALITY

People do not always make decisions that are in their best interest. There are instances where we just don't really know why we do or don't do things, it can be because it's always been like this, it might even look irrational. Several psychological traits (e.g. feeling more comfortable in a set routine, finding inaction to be easier, feeling overly positive about a choice previously made, etc.) are part of "human nature" and can explain why people don't behave the way we would predict from a rational perspective. Limited or bounded rationality refers to this characteristic of human cognition that it is restricted in its resources (thinking capacity, available input information, and the amount of time allotted). As a consequence, people have a tendency to find simpler and less effortful ways to make decisions and act, regardless of intelligence. The concept of bounded rationality is very close to that of cognitive miser.

WILLPOWER / SELF-CONTROL

temptations and impulses affect our decisions and actions, including against the path we had decided to follow and the goals we had set. We are all facing these struggles but are not equal when it comes to restraining or regulating the urges. And when our mental resources are depleted (by stress, fatigue, etc.) our willpower goes down. Certain behaviors also have a higher addictiveness than others.

PRESENT BIAS

people generally favor a smaller gain in the short run over a larger gain in the future, even sometimes consciously when considering trade-offs. We overvalue immediate rewards which impairs our ability to make decisions to pursue longer term interests that would benefit us more. This has multiple consequences, including the need to create rapid and small gains for people on the way to what can be a deeper change of behavior with bigger rewards - bringing pieces of the future benefit closer to the day.

PROCRASTINATION

we can be as good at delaying positive actions as we are at indulging sudden negative impulses (“today is not the right day, there is still time”). Putting off decisions can be explained by the desire to use the present time for more satisfying actions, or by the complexity of making a change: in both cases, emotions are taking over and we forget about the longer-term plan, despite the cost of delayed action. Magnifying the consequences of action or inaction for our future-self is a classic answer to it.

HASSLE FACTORS

minor inconveniences which prevent people from acting. Sometimes, a step that requires a little time, or a paperwork to fill, or a small investment to make, are perceived as major complications which can disproportionately prevent us from acting.

HABIT & STATUS QUO

the default option for humans is usually the status quo. We often feel more comfortable in a set routine, find inaction to be easier, feel overly positive about a choice previously made, and are averse to change because it can be risky. Many of these feelings will drive us towards inertia even if it is not in our best interest. Also, a significant share of our lives is habitual, and related actions are often automatic and driven by specific parts of the brain, associated with a context or a moment, following a ritual, and the very purpose of these actions loses importance. Bringing novelty into these mental patterns doesn't come without friction and disruption.

HEURISTICS

heuristics are cognitive shortcuts or rules of thumb that simplify decisions. They are often grounded in similar cognitive biases our brains use to filter information (see cognitive biases), in that case used to make questions easier to answer. Since choosing can be difficult and requires efforts, we use our intuitions, make guesses, stereotype, or use what we describe as common sense to avoid decision fatigue.

INCONSISTENT COMMITMENT

behavioral consistency tends to make us feel compelled to stick to a decision we have made, and keep on engaging in associated actions, to maintain a positive self-image; on the contrary, inconsistency can result in negative feelings towards ourselves. Nevertheless, in many situations our commitment may fade, for several reasons including insufficient willpower, or a low cost of breaking the commitment. The existence of a more public, official commitment often supports continuity.

DECISION CONTEXT / FRAME

the context in which a decision is made (including the physical place) as well as the way a decision is framed (e.g. how options are presented) have a strong influence on choosing a course of action, regardless of the rational analysis of these options. This concept is often referred to as “choice architecture”.

Individual behaviors 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. We act as members of groups. How supportive a social environment is of individual change will sometimes condition its very possibility, in particular (but not only) when social norms are at play. Social norms are informal group rules influenced by the beliefs that members hold about what others in the group do and approve. Even in the absence of sanctions, which can be central to several norms, such beliefs usually exist and influence individual practices, including because people pursue compliance with the group's identity. Norms can be both positive and negative.

REFERENCE NETWORK'S ATTITUDES AND PRACTICES

the social influence is primarily based on the attitudes and behaviors of those whose opinion we value the most, who we consult regarding certain issues, and those whose perception of us matters. Members of this "reference network" include peers as well as influencers and role models who exert some form of influence over us. People tend to imitate the behaviors of their reference network frequently, and sometimes automatically. But who are the members of the group will depend on the situation and the behavior. For example, in a new situation or a foreign country, most would align their behavior to what complete strangers are doing. People end up having several reference networks, such as their close family, groups of friends and colleagues, online communities, etc.

INJUNCTIVE NORM

a rule of behavior that people engage in because they think others in their group expect them to do so. This belief about socially approved behavior is sometimes called "normative expectations".

There might be a silent majority of people disapproving certain practices but still complying with it based on a widespread (and wrong) perception of what others think. This discrepancy between the majority of individual attitudes and the practices is called "pluralistic ignorance".

DESCRIPTIVE NORM

a rule of behavior which people engage in because they think other people in their reference group do the same thing. This belief about what other people do and what are typical behaviors is called "empirical expectations".

This is often ground for misconceptions and similar "pluralistic ignorance".

SOCIAL PRESSURE, REWARDS, SANCTIONS, EXCEPTIONS

several social norms exist because of the consequences of behaving in certain ways (anticipated opinion or reaction of others). What defines these norms is the social "obligation" behind it, the fact that people believe that compliance will condition their acceptance or rejection by the group. On the negative side, sanctions can take many forms, such as stigma, avoidance, gossip, insults, violence, exile, etc. Exceptions are a set of circumstances under which breaking the norm would be acceptable.

SOCIAL IDENTITY COMPLIANCE AND DISPLAY

complying with norms can be driven by an individual's desire to belong to the group and manifest affiliation, even in absence of actual sanctions. Adherence to the rules is then seen as a way to be recognized as a full member of the group. This can affect behaviors and other external signs such as ways to dress, to talk, etc.

INFLUENCE BY POWERHOLDERS / GATEKEEPERS

those who benefit from a norm which helps consolidate their position of power can be directly involved in enforcing the norm to maintain the social status quo. A typical example of that is men's domination over women, and its multiple expression through socially accepted forms of violence enforced by males. The subordinate group might typically not have the resources (authority, credibility, visibility, money, strength, or relational network, for instance) required to challenge the norm and the coercion.

STIGMA AND DISCRIMINATION / SOCIETAL VIEWS ON MINORITIES

the negative and/or incorrect collective views and beliefs regarding certain groups of people strongly condition their practices and the majority's behavior towards them, often for the worst, leading to rejection and deprivation; e.g. rearing practices for children with disabilities.

SENSITIVITY TO SOCIAL INFLUENCE

reflects the level of autonomy of a person. In a similar social environment, individuals are affected differently by the pressure coming from the group or the need to comply with collective identity and claim membership.

STRENGTH OF THE NORM

the strength of normative influence is the result of multiple factors: how widespread a norm is, the importance of its social role, its alignment with personal attitudes, detectability, the consequences of non-compliance, the reference network structure (how loose and connected it is), etc.

10 COMMUNITY DYNAMIC

Community dialogue and collective action are key processes to produce change within a community. Members of a community acting collectively to deal with a shared problem and improve their life will be a critical condition of success when issues at hand are social (in particular driven by social norms). The success of such processes also increases the community's collective capacity to solve future problems. The existence of such a dynamic (shared recognition of a problem with ongoing collective discussion or action), or in its absence the collective capacity to engage in it, are critical conditions for social change. But some groups or society are more individualistic: there could be a social norm of staying out of other people's business, and a low recognition of the existence and value of the "public good".

COLLECTIVE SELF-EFFICACY

the confidence of community members that together they can succeed. This includes the perceived capability of other community members.

SENSE OF OWNERSHIP

the degree to which community members think the problem is important, perceive themselves as contributors and responsible for the success of the collective change, and think they will benefit from the results.

SOCIAL COHESION

the sense of belonging, of feeling part of the group; the extent to which community members want to cooperate to solve collective issues; the level of interconnection between community members (density of the social network); the level of divide into factions; the level of trust of other members.

EQUITY OF PARTICIPATION

the degree to which marginalized members of the community (women, poor, ethnic groups, youth, elderly ...) can access spaces where issues are discussed, speak up and be involved in decision making.

QUALITY OF LEADERSHIP

the existence of effective leadership is necessary to steer the group in the right direction and sustain the process. A “good” leader will be popular and trusted, supportive of dialogue and change, innovative, and foster inclusion.

TRIGGER / STIMULUS

Community dynamics usually stem from a triggering factor, including all the emerging alternatives we describe below, but also more exogenic factors such as the visit or interest of external agents of change, who can be from the civil society, the authorities or the international cooperation.

11**META-NORMS**

Meta-norms are underlying ideologies and unwritten rules, deeply entrenched in people's culture and identity, cutting across sectors and conditioning a large number of behaviors. They are social elements and phenomena of higher category (such as gender ideologies or socialization processes) which play a role in maintaining social organization, stratification, reproduction, and power differentials among groups. These meta-norms have a direct and strong influence on individuals, but also an indirect one as they express through several derivative social norms and practices (e.g. gender inequity and patriarchy expressed through FGM/c, Gender-based Violence, Child Marriage, etc.). Some meta-norms will contribute to enforcing social norms (e.g. the rule of law, the conflict resolution modalities, the decision-making patterns in families) and some will also be major elements generating them (e.g. socialization process, gender ideologies, perception of the child). Meta-norms also influence individual drivers (e.g. a person's self-efficacy) as well as structural ones (e.g. gender ideologies and power differentials institutionalized in laws and systems).

SOCIALIZATION PROCESS

the process of learning to behave in a way that is acceptable to the group based on societal beliefs, values, attitudes, and examples, through which norms are learned and internalized by individuals. A person's acquisition of habits, whether positive or negative, is due to their exposure to models that display certain traits when solving problems and coping with the world. Early gender socialization for example starts at birth and is a process of learning cultural roles according to one's sex. Right from the beginning, boys and girls are treated differently and learn the differences between them, and between women and men. Parents and families are the initial agents who affect the formation of behaviors during childhood (children are told how to dress, which activities are for them or not, what role they should play as a boy or a girl, etc.). Peers are an additional source of influence during adolescence and play a key role in solidifying socially accepted gender norms: boys usually enforce toughness, competition and heterosexual prowess, whereas girls are pressured around appearance, proper behavior, and marriage with an emphasis on their reproductive roles. This happens in home, school and discreet settings alike.

Socialization may also occur more passively through role modelling: as a negative example, boys may adopt abusive behaviors after witnessing domestic violence, or lose respect for their mother (and women at large) after witnessing violence against her. These day-to-day interactions as children and adolescents are one of the key drivers of social norms reproduction. As they are learnt in developmental stages and important milestones in the life cycle, norms become connected to feelings of shame and guilt that become triggers of appropriate behavior. As a result, compliance with norms often becomes automatic, rather than the result of internal rational deliberation.

POWER RELATIONSHIPS

power is the ability to control and access resources, opportunities, privileges and decision-making processes. Power can be based on many distinctions including wealth, ethnicity, religion, class, caste, age or gender. Who controls or retains power over "subordinate" family and community members dictates the practices of many in the household and communities. In most cases, power is held by men. Many protection and developmental issues are associated with male authority over women, and men's desire to control women's sexuality. Violence against women and violence against children often co-occur in families with a patriarchal family structure, featuring rigid hierarchies linked to gender and age. In other cases, positive relationships centered on listening, respect and empathy offer contexts in which dominance is not the governing factor.

GENDER IDEOLOGIES

gender roles express at all levels and in all segments of society, and re-produce through daily interactions. Concepts of masculinity and femininity are underlying ideologies translating into behavioral expectations for men, women, boys and girls. Manhood is sometimes used as justification for different forms of violent behaviors. Girls and women are considered vulnerable and thus need to be protected, which often translates into lower access to education, restrictions in travelling, and higher unemployment. Gender discrimination is deeply rooted and perpetuated by leaders and communities, and can result in behaviors related to domestic violence, sexual harassment and abuse, early marriage, Female Genital Mutilations and trafficking.

CONFLICT RESOLUTION

typical ways of solving family and community disagreements, from listening and trying to reach mutual understanding to practices of coercion.

DECISION MAKING PATTERNS

how and by whom a course of action is selected in a family or a community will have a significant impact on people's options for alternative behaviors. These processes can be complex depending on who voices opinions, is consulted and valued, can oppose a decision, and who makes the final call. On certain issues, elder family members can play a significant role. In various religious and traditional societies, the preservation of the family's reputation is seen as the responsibility of the man; but as women's honor is directly tied to the family's honor, it is considered the men's right to make important decisions about women's lives, including control the access of their female kin to the outside world.

FAMILY ROLES AND RELATIONSHIPS

social norms related to what it means to be a grandparent, an elder sibling, a mother or a father, and to how spouses communicate between themselves and interact with their children, are important drivers of behaviors, in particular parenting practices and the provision of care, household chores and financial responsibilities, among others. These also impact girls and boys differently.

PERCEPTION OF THE CHILD

different societies will have different perceptions of when a human being starts and stops being considered a child, and what this means in terms of her/his rights and needs. The overall understanding and value of who a child is and what she or he requires drives several practices at different stages of the life cycle (child labor, child marriage, participation of children in family and public life, children enrollment in armed forces, etc.).

MORAL NORMS

moral norms are principles of morality that people are supposed to follow. They are learned socially. Human Rights for example, as a global doctrine, represent the moral norms that the UN is trying to enforce universally. The important question here is what individuals perceive as women's and children's rights, as this will condition the classification of certain practices as being inherently immoral or not (e.g., beating a woman).

LEGAL COMPLIANCE

the enforcement of laws and regulations does not only rely on formal organisms: the respect of these rules requires a social norm of legal obedience. If the belief that nobody respects the laws is widespread, legal disobedience might be the norm. The term "meta-norm" was actually created by Robert Axelrod specifically to designate the fact that there is an upper norm ruling the fact that transgressors of lower-level norms are punished. A norm about norms.

12 COMMUNICATION ENVIRONMENT

The information, opinions, arguments, and stories we are exposed to have a significant role in shaping our attitudes and interests, and down the line our behaviors. This communication environment is formed by multiple channels and sources. Theories and analysis have long proven the influence of mass and social media on many aspects of our lives, but our views and beliefs are also conditioned by other sources such as the movies we watch, the songs we listen to, or the word on the street.

FACTUAL / SCIENTIFIC INFORMATION

the availability, accessibility and dissemination of accurate and unbiased knowledge about the issue and practices at hand; understandable evidence conveyed without feelings or opinions about it.

MEDIA AGENDA AND NARRATIVE

the way media outlets set what is newsworthy, and how the facts and stories will be framed to cover a given topic. Narratives are rarely neutral, and considerably influence the audience's attitude.

SOCIAL MEDIA

Social media is an unpredictable and unregulated space where the audience is not in a passive position, but is also a content creator, and users can interact and collaborate with each other. Contrary to the "mainstream media", authoritative voices, previously unknown and sometimes without proven expertise, can emerge organically and generate large opinion trends and groups. Opinions relayed on social media fall within an individual's own social network (group of individuals within the user's "bubble", which can distort the perception of what is the most prevalent opinion).

MARKETING, BRANDS MESSAGING

companies promote messages and ideas in favor of their economic success, and campaign to create more appeal. The most popular and trusted brands, with large audiences and benefiting from a positive image, can drastically influence the way consumers perceive certain products, ideas and situations, changing their decisions and behaviors down the line.

PUBLIC DISCOURSE AND FIGURES

the messages most commonly spread in the communication environment; the ongoing public debates; the position of persons that have a significant effect on influencing the opinion of the general public.

ENTERTAINMENT INDUSTRY

the role played by characters in movies, books, and radio shows as well as the overall narratives of these entertainment pieces affect the mental models of viewers. They carry messages and values (sometimes purposively in the case of entertainment education, or "edutainment") which will influence the decisions made by the audience. This process of transfer is based on how relatable and/or inspiring the characters and situations are, and what are the consequences faced by these fictional models.

EXPOSURE

the availability of information is not synonymous with access to it. Depending on their means of communication, coverage by mass media, penetration of technology and occupation, people will have very different chances and levels of access to information. Campaigns are designed to proactively expose an audience to certain contents and narratives, but their success in reaching their target also varies.

WORD OF MOUTH

in advertising and marketing, word of mouth refers to the phenomenon that occurs following the introduction and ascendancy of a product or subject matter that has attracted the attention of a certain number of individuals. In certain societies where it is the main mean to transfer information (e.g. certain nomadic groups), word of mouth qualifies how significant is the passing of information from person to person by oral communication.

13 EMERGING ALTERNATIVES

People's exposure to and awareness of those who have already chosen a different option, of voices carrying a different message and of influences which can trigger change is important, since dialogue in a community and personal action are rarely initiated spontaneously. The dynamic of change within a group must usually start with a catalyst, a stimulus. Emerging alternatives can induce individual and collective actions.

OPINION TRENDS

how people's views on a topic are changing; new directions taken by general beliefs and judgments. Public opinion is evolving continuously, at different paces.

SOCIAL MOVEMENTS

large scale collective actions and campaigns based on shared identity and grievances, people engaged in a fight to change the social or political order (e.g. the early stages of the Arab spring; black lives matter in the US; the #metoo movement; etc.).

INNOVATIONS AND OPPORTUNITIES

a new vaccine made available; an agent of change visiting the community and offering support; a new method of contraception stimulating community discussion on family planning; the renewal of political leadership; etc.

PUBLICIZED CHANGE AND STORIES

people's achievements made public. Human interest stories of transformation told to inspire and promote similar changes, exposure to successes and failures.

POSITIVE DEVIANTS

the existence of individuals or small groups confronting similar challenges and constraints to their peers that, nevertheless, employ uncommon but successful behaviors or strategies which enable them to find better solutions. They can be important role models.

14 GOVERNING ENTITIES

Institutions, ruling bodies, socio-political or armed groups try to structure and organize society through various form of peaceful or violent interactions with the population in an attempt to control them. As a result, these governing entities play a paramount role in shaping individual behaviors, through several institutional features (laws, systems, enforcers, etc.), and at various levels – from local government to international institutions through national governments.

RECOGNITION OF THE ISSUE

the extent to which the authorities are acknowledging the existence of a problem and willing to act upon it.

POLICIES AND REGULATIONS

set of principles and rules established by the authority to regulate how people behave in society and prompt the community to act and change; e.g. law criminalizing marital rape. The rule of law might or might not exist according to the context.

ENFORCEMENT / SECURITY APPARATUS

system enforcing the observance of law and order (justice, criminal and police systems), and in conflict situations, elements of control and repression (e.g. administration by an occupying power). In some countries, policing of what people do (e.g. policing water usage, religious practices, etc.).

FISCAL MEASURES

the use of taxes, expenditures or direct incentives to influence people's actions and achieve social, economic and political objectives; e.g. conditional cash transfers in development and humanitarian situations.

GRIEVANCES AGAINST AUTHORITIES

citizens who consider themselves in conflict with the government, who criticize the State's capacity or willingness to deliver services, who criticize the authorities' motives or legitimacy, whose demand are unmet and consider that the social contract has collapsed, might all adapt their practices accordingly (e.g. refusal to get their children vaccinated, refusal to vote, civil disobedience, violence, etc.).

RELIGIOUS INSTITUTIONS

religious institutions are the visible and organized manifestations of practices and beliefs in a group or society. They are translated in structures with specific agendas, power and leadership, and areas of influence, and aim to maintain or spread certain patterns of beliefs and associated actions, hence largely influencing behaviors of individuals and groups following them.

EDUCATION SYSTEM

the group of institutions (ministries of education and policies, schools and related associations, teachers, private and sometimes religious groups, etc.) whose purpose is to provide education to children and young people in educational settings which can be public or private. Their structure can vary significantly across contexts. Education systems are part of the group of entities influencing behaviors including in the longer term as agents of socialization.

VOICE AND PARTICIPATION

the ability of all actors – particularly those that are poor, marginalized, underrepresented, or disproportionately affected by policies – to elevate their voice and contribute to dialogue and decision-making processes that affect their lives. This includes direct engagement but also links to political representation.

15 STRUCTURAL BARRIERS

Structural barriers are bottlenecks which are not related to people's willingness to change, or the legal and social environment, but often link to infrastructure and services, and are commonly consequences of poverty and underdevelopment.

LIVING CONDITIONS

the circumstances of a person's life such as geographic isolation, living in an active conflict zone, in areas with high criminality rates or even the fact of being incarcerated are, amongst other factors, often strong barriers to adopting new practices. Lack of access to a job market, to food supplies and other basics needs plays a similar role.

AVAILABILITY, ACCESS TO AND QUALITY OF SERVICES / TECHNOLOGY

the demand for services cannot always be appropriately met for several reasons regarding their provision, or impaired access such as financial difficulties, lack of transport, language barriers, low capacity of service providers, etc.

TRUST IN SERVICE PROVIDERS

a critical condition for people to use services is often trust in the person or entity providing it. Trust can be measured based on how respectful, competent and compassionate the provider is perceived, but also derives from her/his profile (right ethnicity, right gender, etc.). The quality of the relationship as perceived by the "client" is also extremely important in driving the use of a service – measured by the "user experience".

TRADITIONAL SERVICES

existence and accessibility of alternative and traditional services, where behaviors considered harmful could be practiced and even encouraged.

INFRASTRUCTURE

existence and usability of facilities, roads, water and sewage systems, electrical grids, phone, Internet, etc.

CUES TO ACTION

factors or devices which activate readiness to change. When the environment or the structural context in which decisions are made or practices are reproduced is altered, it can often result in a change of behavior.

OTHER EXTERNAL FACTORS

as relevant to the problem at hand and local context (e.g. natural obstacles, age barriers, climate change, currency and market changes, etc.).

16 FROM INTENT AND ACTION TO A NEW BEHAVIOR

BEHAVIOR

a behavior defines the way a person acts. In the development and humanitarian worlds, it is often synonymous with “practice”.

CONTEMPLATION

stage where the person is conscious of both the problem and option for change, and is considering switching to the new practice, but still has not acted.

EXPERIENCE

when an individual is acting and trying a new practice out; a change of behavior in the short term, with a risk to abandon it.

RELAPSE

when a person returns to the previous practice.

REINFORCEMENT: CELEBRATION, PRAISING, RITUALIZATION, PUBLIC COMMITMENT

events and actions to celebrate successes and cultivate pride (e.g. public pledges) help creating trust amongst groups, and provide opportunities for others to adopt the change. New positive behaviors need to be practiced to become usual or normative. These rewards are important to ensure the social context is supportive and reinforces individual choices.

ADVOCATING

when the new practice is fully adopted, and the behavior is usual, some people start to promote it and convince others to adopt it as well.

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