Photo by Jose Bergua (2011)

Applying a Social Norms Perspective in Programmes

STRIVE Meeting
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unicef

A social norm or not?

- Is the programme objective to change a harmful practice or behaviour?

- Is the behaviour or practice a social norm?

- If behaviour or practice is not a social norm, are there other social norms that favor its continuation?

Why do we care if practice or behaviour is a social norm or not?

- Is the programme objective to create a beneficial social norm?

Is a behaviour or practice a social norm?
adapted by F. Moneti from diagram by C. Bicchieri (2012)

In a given context or situation what is the main reason that motivates the behaviour:

1) Do individuals engage in a practice because others who matter to them engage in the practice?

no

yes

Behaviour followed because of external factors common to the group or personal motives that may coincide with those of others

2) Do individuals believe that others who matter to them think they should engage in the practice?

no

yes

Individuals may do what others do but there is no "social obligation" to do so

Behaviour is a **social norm**

Programmatic implications

- To abandon a social norm, it is necessary to change people's social expectations within the relevant reference network

- To create a social norm, it is necessary to induce the right kind of social expectations (empirical and normative) within the relevant reference network

There may be instability behind apparent strength

- Some (or many) individuals may privately reject a group norm but incorrectly believe that most others accept it (because they see others conform to it). The norm is persistent even though privately opposed by some (or many).

- The fact that they do not know that others also share their non-comformist view is referred to as **pluralistic ignorance**.

- If this is broken down and **common knowledge** is achieved (whereby people know what other people know and know that other people know they know…), the norm may erode quickly.

Pluralistic ignorance in child marriage

- In Nepal the age of marriage for girls is around 13, but survey results show that parents think the appropriate age of marriage is around 18.

- *Parents observe other parents marrying their daughters at an early age and assume they do so because they believe it is right or – at least – that they agree with the practice. In fact, many think child marriage is not the best choice. But they do not talk openly about it and are not aware of each other's opinion. So they keep marrying the girls early.*

Process of Community Social Norm Shift
Thanks to Gerry Mackie

Community = Reference Network

- Core groups engage in sustained **values deliberations**

- **Organized diffusion** of deliberations out from expanding core
  - within a community
  - to other relevant communities

- Until enough people are ready to change, then

- **Coordinated shift** among them

- **Visible manifestation** of shift
  - positive and future-oriented celebration

Core Group, 1% of Population
Tostan Community Empowerment Program
*
(Near Labé, Guinea: Visit by Mackie and Tostan HQ Volunteer)

Values deliberation

Reinforced by communication that replaces negative messages directed at individuals…

with positive messages proposed to communities (Sudan, 2005-2010)
images from Samira Ahmed, UNICEF Sudan

Organized Diffusion of Deliberations

Within Direct Communities and between Direct and Indirect Communities

Enough People Ready to Change:

Delegates Arriving to Intervillage Meeting for Organizing a Public Declaration of Abandonment, Ziguinchor, Senegal, 2004

Public Declaration: collective pledge to promote human rights and the health of girls and women

Medina Sambe Kandé, Senegal, 2004

Photo: Tostan

Key Moment for Shift From Old Norm to New Norm

Larger Scale: Virtualization of Community Process In Integrated National Program
Saleema Campaign, Sudan, 2010+

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Changing expectations involves

- **Trust** – by who? Towards whom?

- **Collective deliberation** – with what content? to what end?

- **Attaining common knowledge** – about what?

- **Collective manifestations of commitment** – for what purpose?
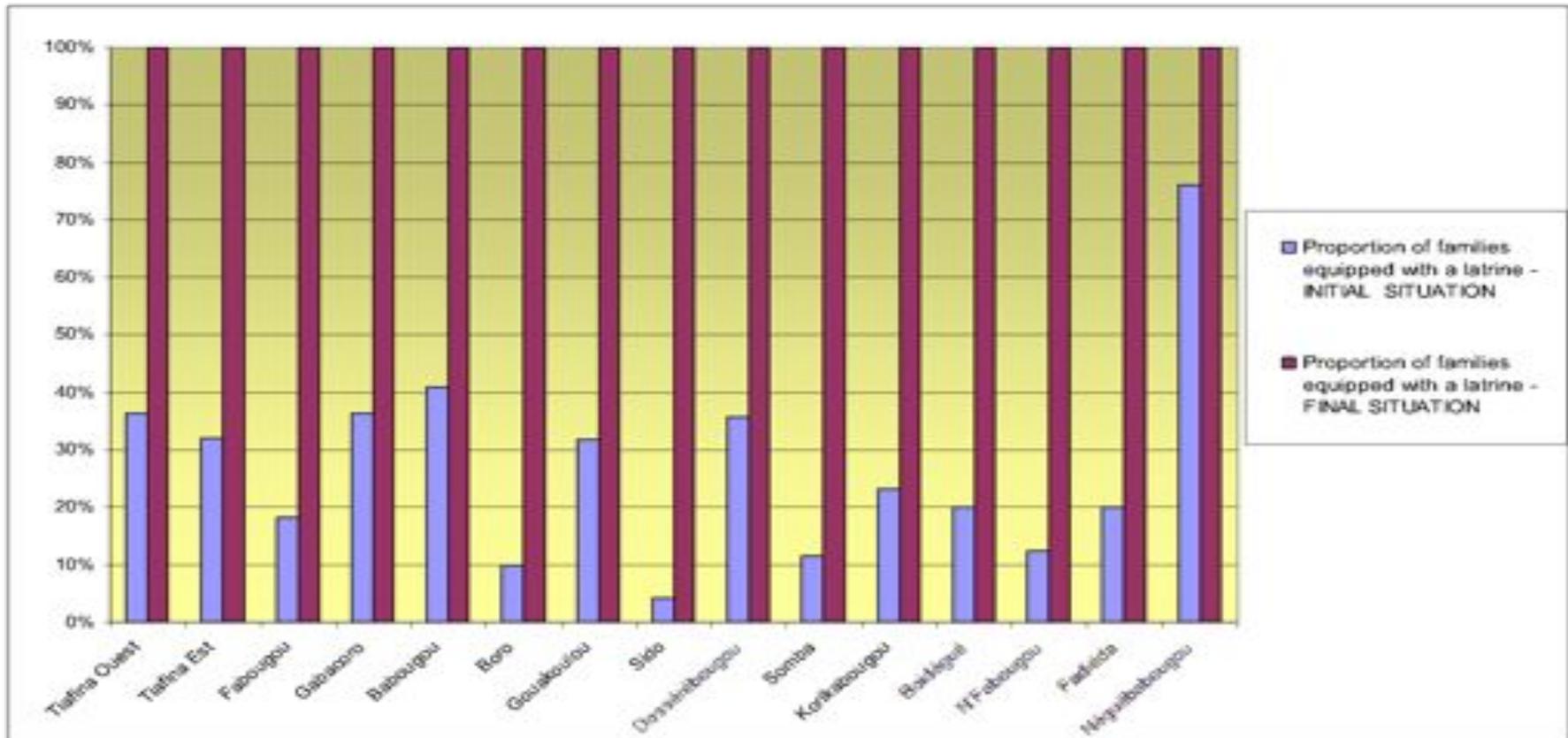
- **Pride** – of what?

The example of community-led total sanitation (CLTS)

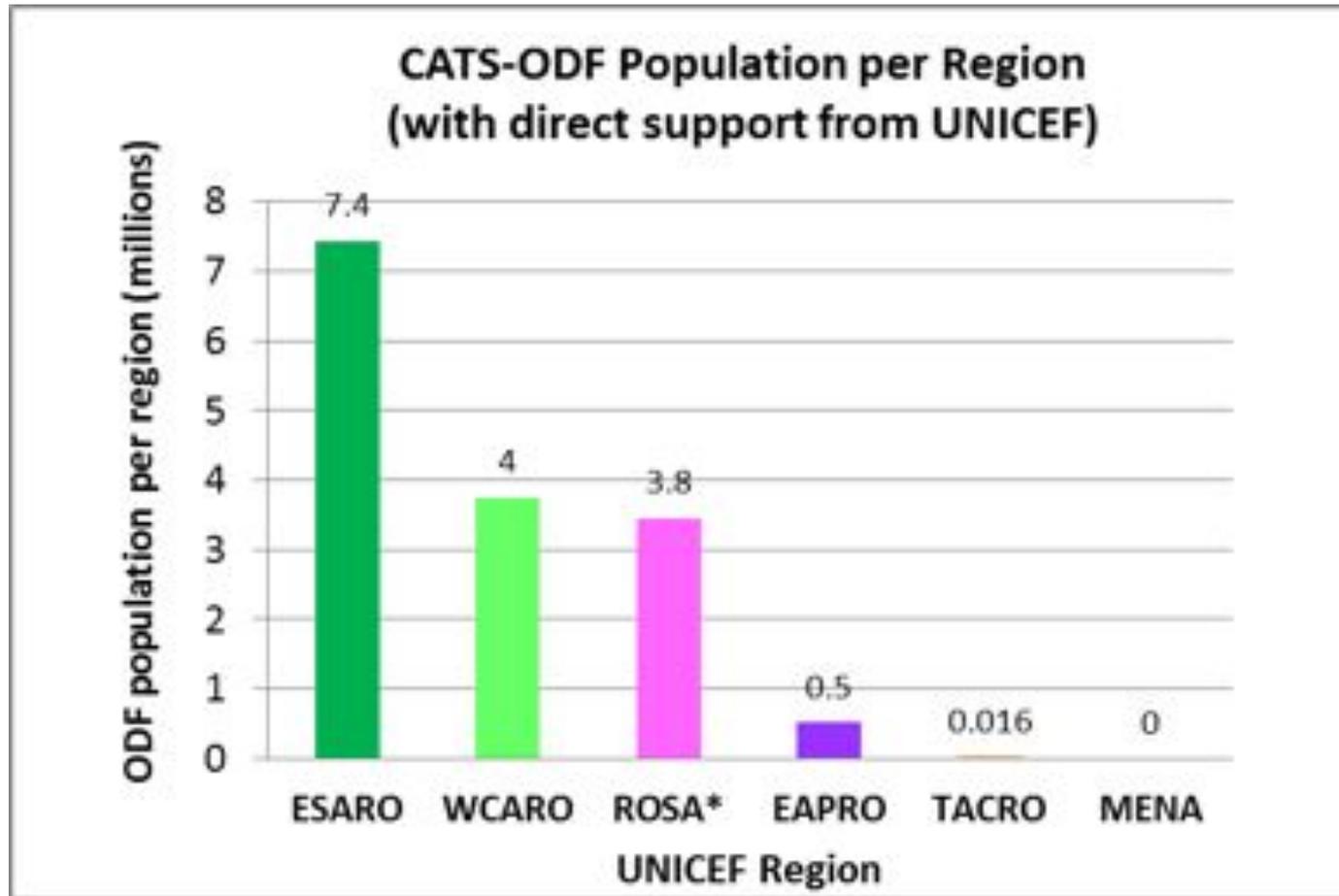Thanks to Therese Dooley – Senior WASH Specialist, UNICEF NYHQ

CLTS in Mali – first results

In the first 3 months after triggering → latrine coverage increased from average of 30% to 100% in the first triggered communities

Number of people with access to household latrines as a result of UNICEF-supported CATS interventions

CATS-ODF Population per Region (with direct support from UNICEF)

Y-axis: ODF population per region (millions)

Region	ODF population (millions)
ESARO	7.4
WCARO	4
ROSA*	3.8
EAPRO	0.5
TACRO	0.016
MENA	0

X-axis: UNICEF Region

As of early 2012, more than 15 million people now live in ODF communities as a direct result of UNICEF support. Indirectly, 103 million people have benefitted
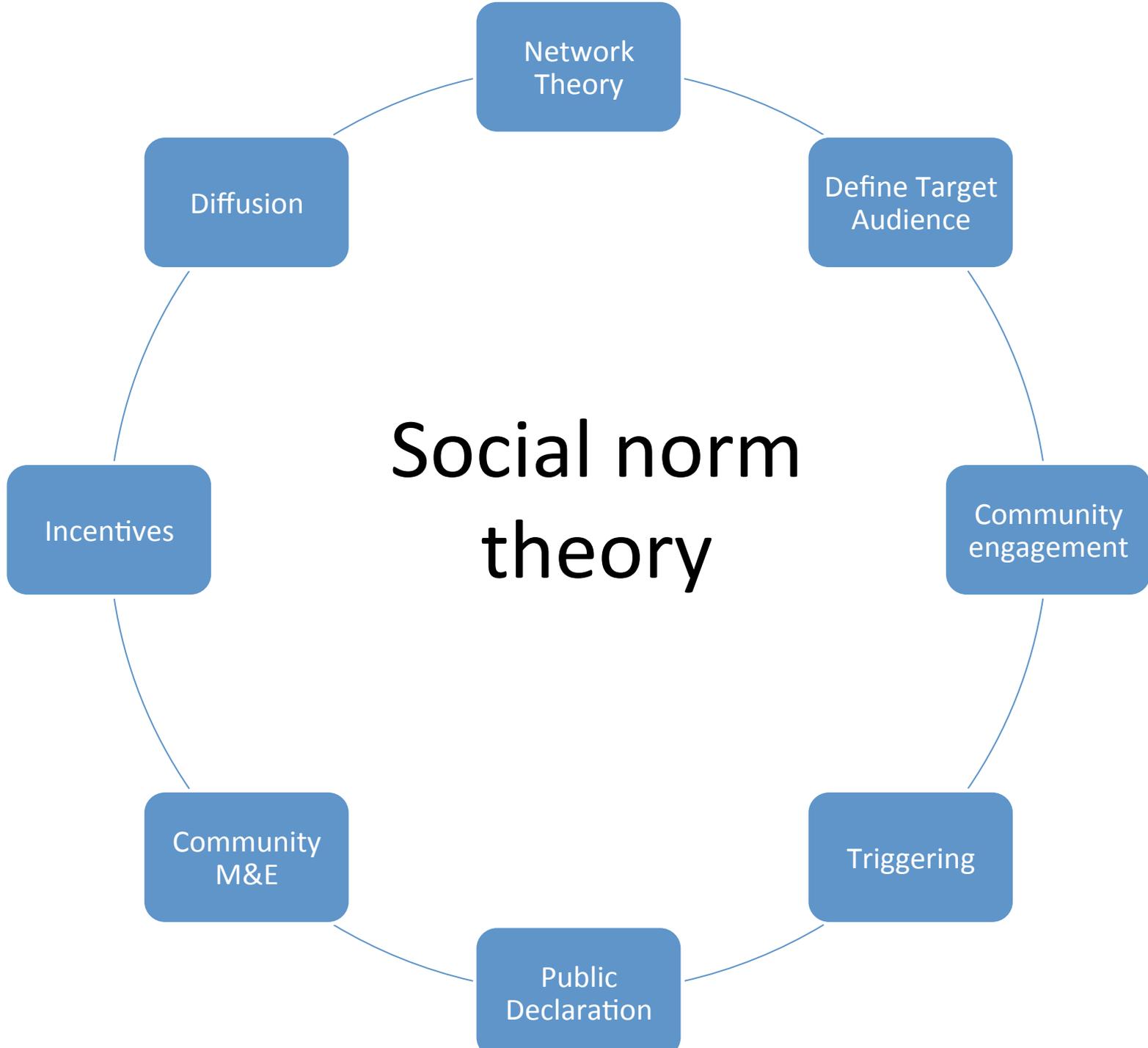
Pre-triggering

Selecting a community and building a rapport *before* triggering takes place (Network Theory & Defining Target Audience)

Triggering

Using a variety of demonstrations to encourage a community to face the hard reality of open defecation and the impact it is having on their village (Community Engagement, Triggering, Public Declaration)

Tool 1: The Transect Walk

- The community takes a tour of the village to view areas of open defecation.
- This creates a sense of **collective embarrassment** forcing the community to acknowledge their sanitation situation.

- <u>No individual shame is involved in this process</u>.

Community deliberation:
    Communicate around socio-ethnically relevant issues: CLTS based around the universal emotions of shame and disgust (not health based).
    CLTS facilitator is "there to learn". It is not a prescriptive strategy; there are no latrine plans given

Tool 2: Open Defecation Mapping

Tool 3: Food and Feces

- Community members help draw a map of their village including all major structures, water points and areas of open defecation

- The facilitator places the a sample of feces on the floor next to a piece of food. Flies will most likely move between the feces and food.
- When asked, people will refuse to eat the food. The facilitator asks the community "why?" and the link is then made between open defecation and eating feces.

Tool 4: Water and Feces

- The facilitator places the a sample of feces inside a bottle containing drinking water). When asked, people will refuse to drink the water.
- The facilitator asks the community "why?" and the link is then made between open defecation and eating feces.

Tool 5: Shit and Shake

- They use a leaf or hand to wipe away their shit after defecating (using charcoal or clay). The community is asked "what is left on my fingers?
- The facilitator then shakes hands with other members of the community including the chief
- Food is offered to those people who have shaken hands with each other.
- This sparks the understanding that shaking a neighbour's hand and not washing may lead to you eating their shit.

Natural Leaders

- After the triggering, the facilitator will ask the community what they will do about their sanitation situation.
- Natural Leaders are highly motivated community members who volunteer to help improve sanitation situation in their community.
- They help motivate households to build their latrines and help oversee construction

Diffusion - natural leaders often go on to trigger other communities in the surrounding area and are therefore critical in the scale-up

Community Action Plan

- The Natural Leaders encourage the community to draw up their own plan of action
- Includes a realistic time frame for completion (no more than 3 months)
- Displayed in a central/public location
- Each household is checked off following the completion of their latrine

The community develops their own plan to improve their sanitation situation and sets time limits. Community members are able to monitor compliance. "By-law" that is self-enforced.

Post-triggering

Latrine construction, monitoring and follow-up, ODF verification, declaration and celebration (Monitoring and Evaluation, Incentives, Diffusion)

Latrine Construction

Incentives (none economic)

Positive internal incentive:
    - pride for achieving ODF status

Negative internal incentives:
    - shame and disgust in the act of
      open defecation.

External incentives:
    - ODF certification and celebration
      for achieving ODF status.

ODF Declaration and Celebration

- Once all latrines have been completed and the community meets the required ODF standards, it can be declared Open Defecation Free.
- Verification must be carried out by independent monitors (e.g. District Council, other NGOs etc).
- The community then celebrates their new ODF status

The new social norm is created – the new social expectations are clear to all (including visitors)

Changing expectations involves

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- **Pride** – of what?

Further insights – define/reinforce positive social expectations

- Bring 'the problem' into the public deliberation sphere
- What could happen if new evidence makes it known that 'the problem' is widespread?
- Effort needs to
  - make evident the degree of adherence to positive behaviour and its benefits
  - Reinforce existing notions of 'social desirability' of positive behaviour or practice
  - Stimulate commitment to end the negative behaviour
  - Make this commitment and adherence to positive behaviour manifest