



# MODULE 1

CORE TRAINING MODULE



## TRAINING PARTICIPANTS WORKBOOK



# ENGAGE PARTICIPANT'S WORKBOOK

Before implementing the activities in this toolkit, as facilitators and caseworkers, you will participate in an initial training to gain an in-depth overview of the activities and tools to support implementation, monitoring and evaluation.

The purpose of this series of workbooks is to provide a useful tool for you to use throughout the ENGAGE training modules. The 4 workbooks complement the training resources (PowerPoint slides) and capture key learning outcomes to help you to easily follow content throughout the training. The handouts and other key resources are also found in the workbook, so be sure to keep it close by and bring your book to every session!

There are 4 modules that can be completed, depending on your existing capacity and role within the GBV team (service delivery or community outreach). This includes:

MODULE	TRAINING TOPIC	DAYS	TARGET AUDIENCE
<b>1</b>	Core Training Module	4.5	All staff, including programme managers, community outreach workers, life skills facilitators and caseworkers.

This module introduces the ENGAGE toolkit, provides an opportunity for staff to reflect on their own attitudes and beliefs, and covers essential information related to CEFM (such as driving factors and consequences). The sessions also introduce and explain adolescent, sexual and reproductive health (ASRH), the ENGAGE Theory of Change and monitoring and evaluation of the program.

<b>2</b>	Facilitation Skills and Considerations*	4.5	All staff, as above
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This module focuses on the Do No Harm principle, followed by staff self-care. The remaining sessions focus on building skills required to facilitate the ENGAGE program, such as participatory processes, communication skills and creating a safe and respectful space. These sessions are optional, and only required if staff need support with learning or improving existing facilitation skills. Specific topics can be selected rather than the entire module.

<b>3</b>	Implementation of Service Delivery Components	4.5	All facilitators of the life skills and focused care tools, caseworkers and supervisors
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This module focuses on service delivery component of the ENGAGE program. This begins with case management for at risk girls and girls who are already married, followed by a theoretical overview of the service delivery component (life skills and focused care sessions). The remaining sessions focus on practical application of the tools, where participants practice allocated sessions in front of their peers and receive critical feedback for improving facilitation of service delivery activities.

<b>MODULE</b>	<b>TRAINING TOPIC</b>	<b>DAYS</b>	<b>TARGET AUDIENCE</b>
<b>4</b>	Implementation of Community Outreach Components	6.5	Facilitators of community outreach components, programme managers

This module focuses on the community outreach component of the ENGAGE program. This includes an overview of the community outreach tools, including male and female caregiver’s sessions, religious leader’s workshops, teacher’s workshops and the community dialogue and social norms change program. After each theoretical overview, staff will practice allocated sessions from that tool in front of their peers and receive critical feedback for improving facilitation of community outreach activities.

**\*OPTIONAL**

Remember to actively use the workbooks throughout the training. This will help you keep up with the different sessions, plus provide a useful resource to refer to after the training is complete.

**NAME:**

**DATE:**

## MODULE 1: CORE TRAINING MODULE

**TARGET AUDIENCE:** All staff, including programme managers, community outreach workers, life skills facilitators and caseworkers.

SESSION	TOPIC	TIMING
<b>1. INTRODUCTION TO THE TRAINING AND ENGAGE TOOLKIT (2 HOURS)</b>	<b>1.1</b> Welcome and introductions	60 minutes
	<b>1.2</b> Introducing the toolkit	30 minutes
	<b>1.3</b> Setting ground rules and expectations	30 minutes
<b>2. STAFF REFLECTION AND TRANSFORMATION (2 HOURS)</b>	<b>2.1</b> CEFM attitudes and beliefs	2 hours
<b>3. CHILD, EARLY AND FORCED MARRIAGE BASICS (3 HOURS AND 45 MINS)</b>	<b>3.1</b> What is CEFM?	60 minutes
	<b>3.2</b> Why focus on adolescent girls	30 minutes
	<b>3.3</b> Root causes of CEFM and CEFM in humanitarian settings	60 minutes
	<b>3.4</b> Consequences of CEFM	45 minutes
	<b>3.5</b> CEFM in my context	30 minutes
<b>4. ASRH BASICS (2 HOURS)</b>	<b>4.1</b> Adolescent Sexual & Reproductive Health	90 minutes
	<b>4.2</b> ASRH attitudes and beliefs	30 minutes

SESSION	TOPIC	TIMING
<b>5. UNDERSTANDING SOCIAL AND LEGAL NORMS (2 HOURS)</b>	<b>5.1</b> Social norms key concepts and definitions	60 minutes
	<b>5.2</b> How are social norms maintained and how do they change?	60 minutes
<b>6. OVERVIEW OF THE PROGRAMME AND THEORY OF CHANGE (2 HOURS)</b>	<b>6.1</b> What is a Theory of Change?	60 minutes
	<b>6.2</b> Theory of Change for the NCA CEFM programme	60 minutes
<b>7. HOW TO CONTEXTUALISE THE PROGRAMME (2.5 HOURS)</b>	<b>7.1</b> Introduction to adaptation	60 minutes
	<b>7.2</b> Impact of crisis situations	45 minutes
	<b>7.3</b> Developmental considerations	45 minutes
<b>8. IMPLEMENTATION MONITORING AND EVALUATION (1 HOUR)</b>	<b>8.1</b> Administering the M&E tools	60 minutes
<b>9. SOCIAL NORMS MONITORING (5 HOURS AND 15 MINS)</b>	<b>9.1</b> Introducing the social norms monitoring tools	15 minutes
	<b>9.2</b> Administering the story-based group discussions (for community outreach activities)	2.5 hours
	<b>9.3</b> Administering the rapid social norms survey (for community outreach activities)	2.5 hours

**MODULE 1 PRE TEST – TOTAL 25 POINTS**

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**NAME:**

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**DATE:**

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1. Why is it useful to reflect on our own attitudes and beliefs? 1 point

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2. Attitudes and beliefs can change over time. True/False 1 point

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3. What is the definition of child, early and forced marriage? 1 point

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4. Name three rights that are violated by CEFM. 3 points

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5. What is the root cause of CEFM? 1 point

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6. Name two ways that humanitarian situations might increase CEFM. 2 points

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7. What are two negative consequences of CEFM on girls? 2 points

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8. What are two positive benefits of delaying marriage until after 18? 2 points

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9. What is the difference between sexual rights and reproductive rights? 2 points

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10. Name two reasons why is it important to ensure girls have access to ASRH information during emergencies? 2 points

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11. What is a reference group? 1 point

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12. People's behaviour is most likely to be influenced by: 1 point

- a) Their immediate family
- b) The community they live in
- c) People they respect and admire
- d) The peer groups they belong to
- e) All of the above

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13. Legal norms are usually written down in the form of a constitution or individual laws. Circle True or False 1 point

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14. What are two of the key terms used in a Theory of Change? 2 points

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15. Provide two examples of how adolescents are affected by emergencies. 2 points

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16. Give one example of how to adapt the session content for children. 1 point

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**SCORE OUT OF 25**

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Please tear this test out of your workbook when complete and give it to the facilitator of the training. You will confidentially receive your pre and post test score after the training.

# SESSION 1

## INTRODUCTION TO THE TRAINING

### **LEARNING OBJECTIVES:**

- Participants get to know each other and understand the objectives of the modular training approach
- Participants are provided with a basic overview of the toolkit and activities
- Participants will share expectations and agree on ground rules

### **TOPICS**

- 1.1 Welcome and introductions
- 1.2 Introducing the toolkit
- 1.3 Setting ground rules and expectations

### **RESOURCES**

- ENGAGE Program structure
- Module 1 Pre-test

# TOPIC 1.1: WELCOME AND INTRODUCTIONS

## Overview of the 4 modules of training

**MODULE 1**

**Core training modules** including introduction to the training, staff reflection and transformation, Child, Early and Forced Marriage (CEFM), Adolescent, Sexual and Reproductive Health (ASRH), social norms, Theory of Change (ToC) and monitoring and evaluation

**MODULE 2**

**Facilitation Skills** Do No Harm, staff and self-care, facilitation skills

**MODULE 3**

Implementation of the **service delivery components**, including case management, life skills for adolescent girls and boys, and focused care sessions

**MODULE 4**

Implementation of the **community outreach components**, including caregivers' sessions, religious leaders' and teachers' workshops, and community dialogues and social norms change programme



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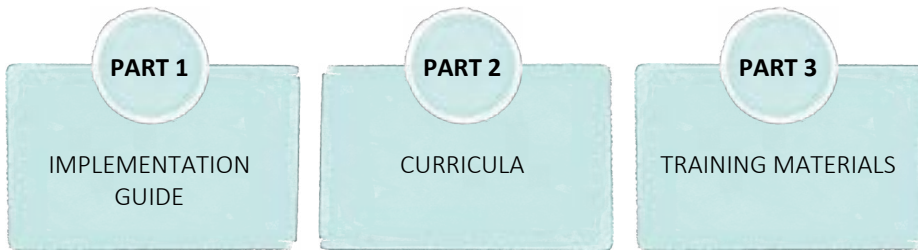
## TOPIC 1.2: INTRODUCING THE TOOLKIT

### Toolkit Overview

The toolkit is on the prevention, mitigation and response to child, early and forced marriages (CEFM) in humanitarian settings.

The toolkit is twofold, a) changing norms through community outreach (prevention) and b) service delivery (response).

There are 3 parts which consists of:



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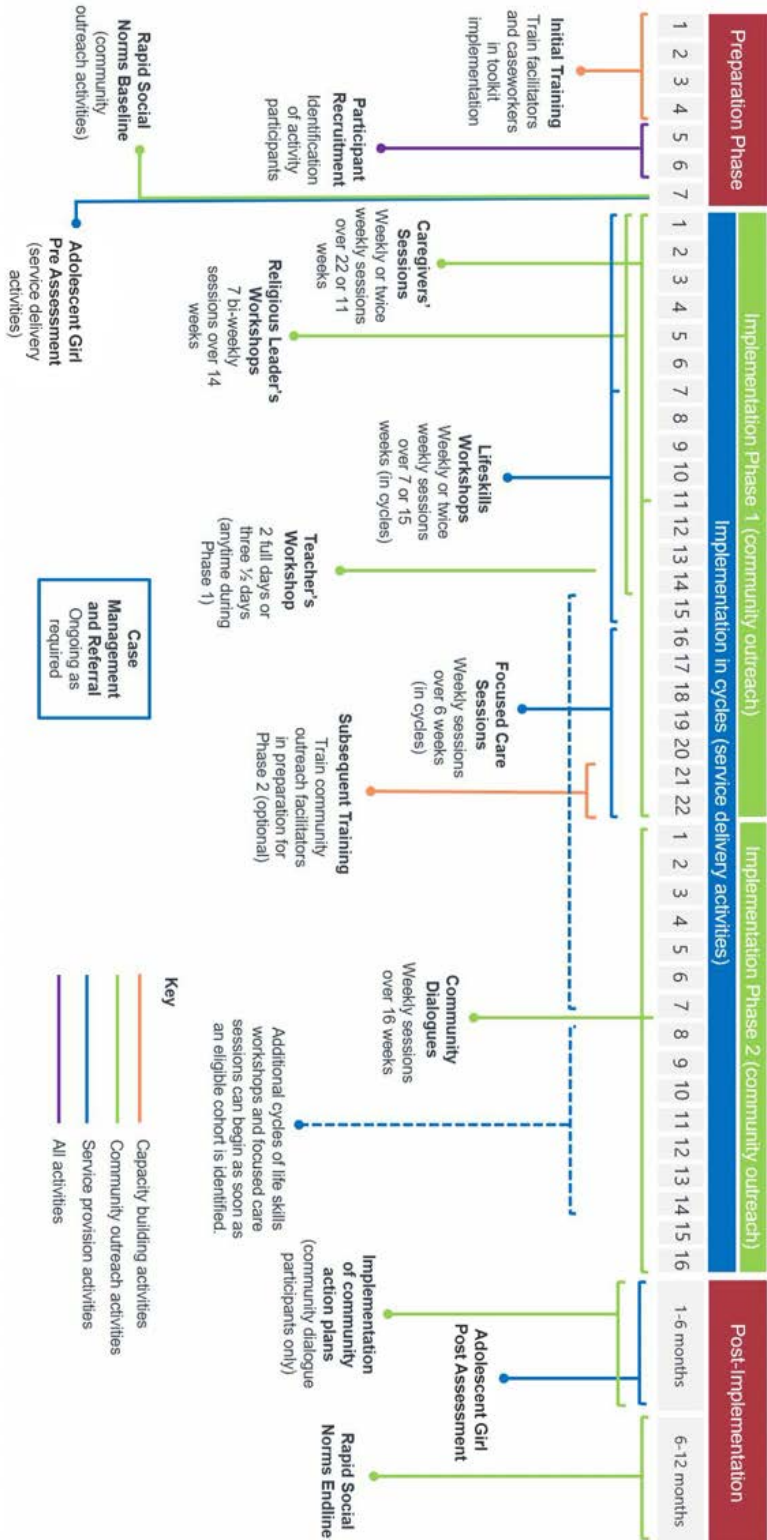
## ENGAGE PROGRAM STRUCTURE

\*Timeframes, including initial trainings and implementation timeline may vary depending on program cycle and management capacity.

PHASE	ACTIVITY	TIMEFRAME*	WHO IS RESPONSIBLE
<b>PREPARATION PHASE (WEEKS 1-5)</b>	Train community outreach workers and caseworkers in how to implement the community outreach and service delivery activities	4 weeks	Programme managers, supervisors
	Conduct baseline social norms assessment (community outreach activities) and opinion leader identification tool (caregivers' sessions only)	1 week	Programme managers, supervisors and/or M&E team
	Conduct pre - assessment with adolescent girls (service delivery activities)	1 hour per individual	Facilitators and/or caseworkers
<b>IMPLEMENTATION-PHASE 1 (WEEKS 6-27)</b>	Life skills workshops for adolescent girls and adolescent boys	14-15 weeks	Facilitators
	Focused care sessions for adolescent girls at imminent risk of CEFM, already married, widowed, or divorced	7 weeks	Facilitators
	1-1 case management for adolescent girls who require individual support	Ongoing as required	Caseworkers

PHASE	ACTIVITY	TIMEFRAME*	WHO IS RESPONSIBLE
<b>IMPLEMENTATION-PHASE 1 (WEEKS 6-27)</b>	Male and female caregiver's sessions	17-22 weeks	Community outreach workers
	Religious leader's workshops (optional)	6 weeks (spread over 12 weeks)	Community outreach workers
	Teacher's workshop (optional)	Anytime during phase 1	Community outreach workers
	Weekly and monthly supervision meetings, monitoring activities	Every week	Supervisors and frontline workers
<b>IMPLEMENTATION-PHASE 2 (WEEKS 28- 42 AND AFTER)</b>	Community dialogues	16 weeks	Community outreach workers
	Implementation of community-led social norms change	TBC	Community dialogue members, supervised by community outreach workers
<b>MONITORING AND EVALUATION</b>	Conduct end line social norms assessment (community outreach activities)	6-12 months after intervention ends	Programme managers, supervisors and/or M&E team
	Conduct post - assessment with adolescent girls (service delivery activities)	After completing of life skills activities	Facilitators and/or caseworkers

# IMPLEMENTATION TIMELINE FOR ALL ACTIVITIES



## COMPONENT 1 Community Outreach

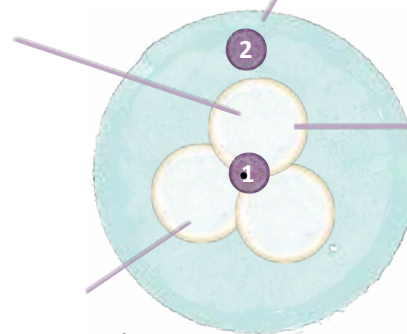
**Objective:** Prevent CEFM from happening in the future by changing the social norms that enable it to occur.

### TEACHER'S WORKSHOP\*

A full day or two half day workshop for teachers of adolescent girls and boys.

### COMMUNITY DIALOGUES

32 sessions delivered bi-weekly over 16 weeks targeting opinion leaders and influential community members.



### CAREGIVER'S SESSIONS

22 sessions delivered weekly or bi-weekly for male and female caregivers of adolescent girls aged 10-17 (unmarried and married)

### RELIGIOUS LEADER'S WORKSHOP\*

6 sessions delivered once every two weeks for 12 weeks.

 Implementation phase

\* Optional activities



## COMPONENT 2 Service Delivery

**Objective:** prevent, mitigate and respond to CEFM and minimise the harm caused to women and girls who have experienced it or are at risk of experiencing it.





## TOPIC 1.3: SETTING GROUND RULES AND EXPECTATIONS

### GROUP NORMS

As adults, we will develop and agree on our own ground rules for the training. Together, let's make suggestions to list on the flipchart paper, thinking about important factors for you to be able to participate to your full potential. This will ensure we create a safe and respectful environment where everyone can share and learn together.

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### EXPECTATIONS

Now let's clarify our expectations for the training. These can be related to the trainer, learning outcomes, learning environment, behaviour of colleagues, topics focused on etc. We will visit these again at the end of the training.

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# SESSION 2

## STAFF REFLECTION AND TRANSFORMATION

### **LEARNING OBJECTIVES:**

- Understand the concept of “attitudes” and “beliefs” and how they influence behaviour
- Practice using the Beliefs and Attitudes Reflection Tool to understand our own personal opinions related to CEFM

### **TOPIC**

2.1 CEFM attitudes and beliefs

### **RESOURCES**

- Beliefs and attitudes reflection tool

## TOPIC 2.1: CEFM ATTITUDES AND BELIEFS

Personal attitudes and beliefs affect behaviour. It is important that we look at our own attitudes plus also understand beliefs and attitudes of community members.


### DEFINITIONS

**BELIEF**

Idea accepted as true. May or may not be supported by facts. Beliefs may be based on or influenced by religion, education, culture or personal experience

**ATTITUDE**

Opinion, feeling or position about people, events, and/or things. Formed as result of beliefs. Attitudes influence behavior



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What influences attitudes and beliefs and the way we work? Write down key points from the discussion:

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Attitudes and beliefs influence our behaviour. Only the right attitudes can have a positive impact on the lives of participants and the community. For this reason, you will now complete an attitude assessment to better understand your own personal beliefs and feelings about CEFM.

### ANNEX 3: BELIEFS AND ATTITUDES REFLECTION TOOL

The tool is divided into 12 questions aimed to identify a person’s underlying attitudes (feelings and beliefs) about child and early forced marriage. Please score yourself whether you agree or disagree with a question–based on a scale of 1 through 4.

<b>BELIEFS AND ATTITUDES REFLECTION TOOL</b>				
<b>Instructions:</b> Circle the box that describes the extent to which you agree with the following statements				
	<b>1 Strongly disagree</b>	<b>2 Somewhat disagree</b>	<b>3 Somewhat agree</b>	<b>4 Strongly agree</b>
There are times when it is in a girl’s best interests to get married	1	2	3	4
Girls should not be told about sensitive topics such as sex and contraception, as this can be culturally inappropriate, and they are not ready for this information	1	2	3	4
If a girl is in love with a boy/man, they should be allowed to get married, regardless of age	1	2	3	4
Boys are equally as affected by child marriage as girls	1	2	3	4
Women (e.g. mothers, mothers-in-law) are helpless to stop child marriage from happening	1	2	3	4
If a girl has been raped, she is better off getting married	1	2	3	4
If child marriage is not against the law, then it is permissible	1	2	3	4
Child marriage is ok if the age difference between the couple is only small	1	2	3	4
Women do not have the right to get divorced, even if they are married as children	1	2	3	4
Marrying girls as children is ok if it is to protect a family’s honour/reputation	1	2	3	4
If a girl is already pregnant to a boy/man, they may as well just get married	1	2	3	4
Realistically, once a girl is already married, there is little that can be done to help them	1	2	3	4
<b>TOTAL SCORE</b>				

# SESSION 3

## CHILD, EARLY AND FORCED MARRIAGE BASICS



### LEARNING OBJECTIVES:

- Understand the definition of CEFM
- Understand why it is important to put adolescent girls at the centre of CEFM programmes
- Understand the root causes of CEFM and how humanitarian situations exacerbate CEFM
- Understand the negative impacts of CEFM and positive consequences of delaying marriage for girls, their families, and their communities
- Analyse CEFM in the local context



### TOPIC

- 3.1 What is CEFM?
- 3.2 Why focus on adolescent girls?
- 3.3 Root causes of CEFM and CEFM in humanitarian settings
- 3.4 Consequences of CEFM
- 3.5 CEFM in my context



### RESOURCES


- Convention on the Rights of the Child
- Information sheet: How CEFM violates girl's rights
- Information sheet on root causes of CEFM
- Information sheet: Consequences of CEFM
- CEFM and gender analysis worksheet

**TOPIC 3.1: WHAT IS CHILD, EARLY AND FORCED MARRIAGE**

CHILD MARRIAGE

A formal or informal union before the age of 18. It is considered a form of forced marriage as one of both persons have not given their full, free and informed consent due to lack of physical and psychological maturity to make informed adult decisions.

UNFPA, 2020, Child marriage - Frequently Asked Questions




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EARLY MARRIAGE

Is largely the same as child marriage, but can also sometimes refer to marriages or unions in which one or both spouses are 18 or older but have a compromised ability to grant consent. For example, the marriage of a 19-year-old who is not mature (physically or emotionally), and/or who does not have sufficient information about her choices.

UNFPA, 2020, Child marriage - Frequently Asked Questions



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## FORCED MARRIAGE

- Forced marriages are marriages in which one and/or both parties have not personally expressed their full and free consent to the union, regardless of age
- Forced marriage can also refer to a union in which one or both spouses are unable to end or leave the marriage

UNFPA, 2020, Child marriage - Frequently Asked Questions



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There is a lot of overlap between the 3 terms.

The definition includes informal unions, or marriages that are not legally registered.

All three are considered human rights violations and are violations of the UN Convention on the Rights of the Child.

CEFM disproportionately affects women and girls globally.

CEFM happens across cultures and religions.



## INFORMATION SHEET: HOW CEFM VIOLATES GIRLS' RIGHTS<sup>1</sup>

<b>Article 28</b> <b>Right to education</b>	After marriage, child brides are likely to drop out of school, especially if they have children to take care of. This hinders their development, preparation for adulthood and ability to contribute to their family and community.
<b>Article 6</b> <b>Right to a full life</b>	Girls under 18 are often also mothers, putting them at risk of injury and death during childbirth. Girls who give birth before 15 are 5 times more likely to die in childbirth than women aged 20-24.
<b>Article 19</b> <b>Protection from violence and abuse and</b> <b>Article 34</b> <b>Protection from sexual abuse</b>	Girls who marry before 18 are more likely to experience physical, sexual and psychological violence throughout their life. Child brides are more likely to describe their first sexual experience as forced.
<b>Article 24</b> <b>Right to health</b>	Girls under 18 are physically not ready to have children. They lack the knowledge and power to abstain from sex or negotiate safe sexual practices, leaving them at risk of HIV/AIDS and other sexually transmitted diseases.
<b>Article 2</b> <b>Right to equality</b>	Girls are much more likely than boys to marry under 18. As marriage ends girls' opportunities for education, they are also less likely than boys to be able to get paid work outside of the home and make decisions in the community.
<b>Article 12</b> <b>Right to participation in decisions that affect one's life</b>	Many girls are never asked if they want to get married; they have little say in if, when and whom they marry.

<sup>1</sup> Adapted from Girls Not Brides, CEFM: A Violation of Human Rights <https://www.girlsnotbrides.org/wp-content/uploads/2015/05/GNB-Child-marriage-human-rights-infographic-1200px.jpg> and Girls Not Brides, CEFM: A Global problem too long ignored, <https://www.girlsnotbrides.org/wp-content/uploads/2012/10/GNB-Child-marriage-infographic-950px.jpg>

# A SIMPLIFIED VERSION OF THE UNITED NATIONS CONVENTION ON THE RIGHTS OF THE CHILD.



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- Article 1** Everyone under 18 years of age has all the rights in this Convention.
- Article 2** The Convention applies to everyone whatever their race, religion, abilities, whatever they think or say, whatever type of family they come from.
- Article 3** All organisations concerned with children should work towards what is best for each child.
- Article 4** Governments should make these rights available to children.
- Article 5** Governments should respect the rights and responsibilities of families to guide their children so that, as they grow up, they learn to use their rights properly.
- Article 6** Children have the right to live a full life. Governments should ensure that children survive and develop healthily.
- Article 7** Children have the right to a legally registered name and nationality. Children also have the right to know their parents and, as far as possible, to be cared for by them.
- Article 8** Governments should respect a child's right to a name, a nationality and family ties.
- Article 9** Children should not be separated from their parents unless it is for their own good. For example, if a parent is mistreating or neglecting a child. Children whose parents have separated have the right to stay in contact with both parents, unless this might harm the child.
- Article 10** Families who live in different countries should be allowed to move between those countries so that parents and children can stay in contact, or get back together as a family.
- Article 11** Governments should take steps to stop children being taken out of their own country illegally.
- Article 12** Children have the right to say what they think should happen when adults are making decisions that affect them and to have their opinions taken into account.
- Article 13** Children have the right to get and to share information, as long as the information is not damaging to them or to others.
- Article 14** Children have the right to think and believe what they want and to practise their religion, as long as they are not stopping other people from enjoying their rights. Parents should guide children on these matters.
- Article 15** Children have the right to meet with other children and young people and to join groups and organisations, as long as this does not stop other people from enjoying their rights.

- Article 16** Children have the right to privacy. The law should protect them from attacks against their way of life, their good name, their family and their home.
- Article 17** Children have the right to reliable information from the media. Mass media such as television, radio and newspapers should provide information that children can understand and should not promote materials that could harm children.
- Article 18** Both parents share responsibility for bringing up their children and should always consider what is best for each child. Governments should help parents by providing services to support them, especially if both parents work.
- Article 19** Governments should ensure that children are properly cared for and protect them from violence, abuse and neglect by their parents, or anyone else who looks after them.
- Article 20** Children who cannot be looked after by their own family must be looked after properly by people who respect their religion, culture and language.
- Article 21** When children are adopted the first concern must be what is best for them. The same rules should apply whether children are adopted in the country of their birth or if they are taken to live in another country.
- Article 22** Children who come into a country as refugees should have the same rights as children who are born in that country.
- Article 23** Children who have any kind of disability should receive special care and support so that they can live a full and independent life.
- Article 24** Children have the right to good quality health care, clean water, nutritious food and a clean environment so that they will stay healthy. Richer countries should help poorer countries achieve this.
- Article 25** Children who are looked after by their local authority rather than their parents should have their situation reviewed regularly.
- Article 26** The Government should provide extra money for the children of families in need.
- Article 27** Children have the right to a standard of living that is good enough to meet their physical and mental needs. The government should help families who cannot afford to provide this.
- Article 28** Children have the right to an education. Discipline in schools should respect children's human dignity. Primary education should be free. Wealthier countries should help poorer countries achieve this.

- Article 29** Education should develop each child's personality and talents to the full. It should encourage children to respect their parents, their cultures and other cultures.
- Article 30** Children have the right to learn and use the language and customs of their families, whether or not these are shared by the majority of the people in the country where they live, as long as this does not harm others.
- Article 31** Children have the right to relax, play and to join in a wide range of leisure activities.
- Article 32** Governments should protect children from work that is dangerous or that might harm their health or education.
- Article 33** Governments should provide ways of protecting children from dangerous drugs.
- Article 34** Governments should protect children from sexual abuse.
- Article 35** Governments should make sure that children are not abducted or sold.
- Article 36** Children should be protected from any activities that could harm their development.
- Article 37** Children who break the law should not be treated cruelly. They should not be put in a prison with adults and should be able to keep in contact with their family.
- Article 38** Governments should not allow children under 15 to join the army. Children in war zones should receive special protection.
- Article 39** Children who have been neglected or abused should receive special help to restore their self-respect.
- Article 40** Children who are accused of breaking the law should receive legal help. Prison sentences for children should only be used for the most serious offences.
- Article 41** If the laws of a particular country protects children better than the articles of the Convention, then those laws should override the Convention.
- Article 42** Governments should make the Convention known to all parents and children.

The Convention on the Rights of the Child has 54 articles in all. Articles 43-54 are about how adults and governments should work together to make sure that all children get all their rights.  
**Go to [www.unicef.org/crc](http://www.unicef.org/crc) to read all the articles.**



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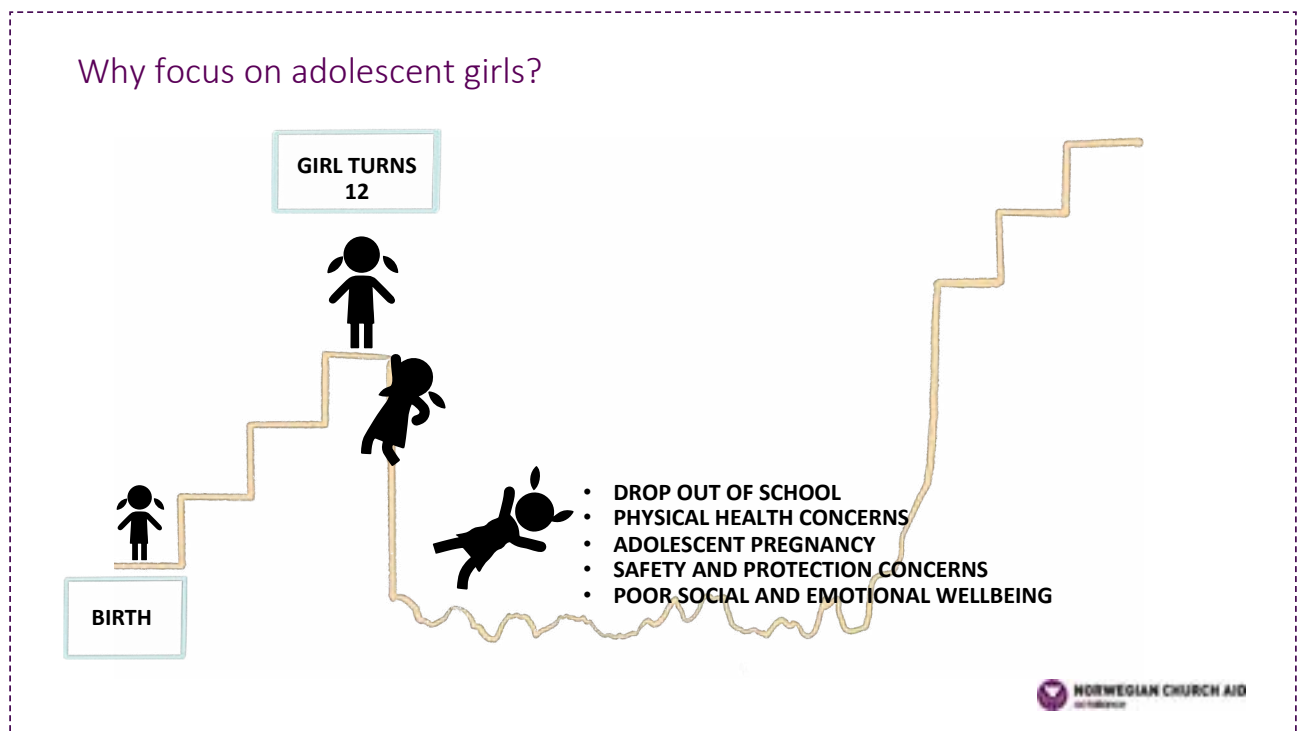
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## TOPIC 3.2: WHY FOCUS ON ADOLESCENT GIRLS?<sup>2</sup>

Why do you think this programme on child, early and forced marriage focuses on adolescent girls?

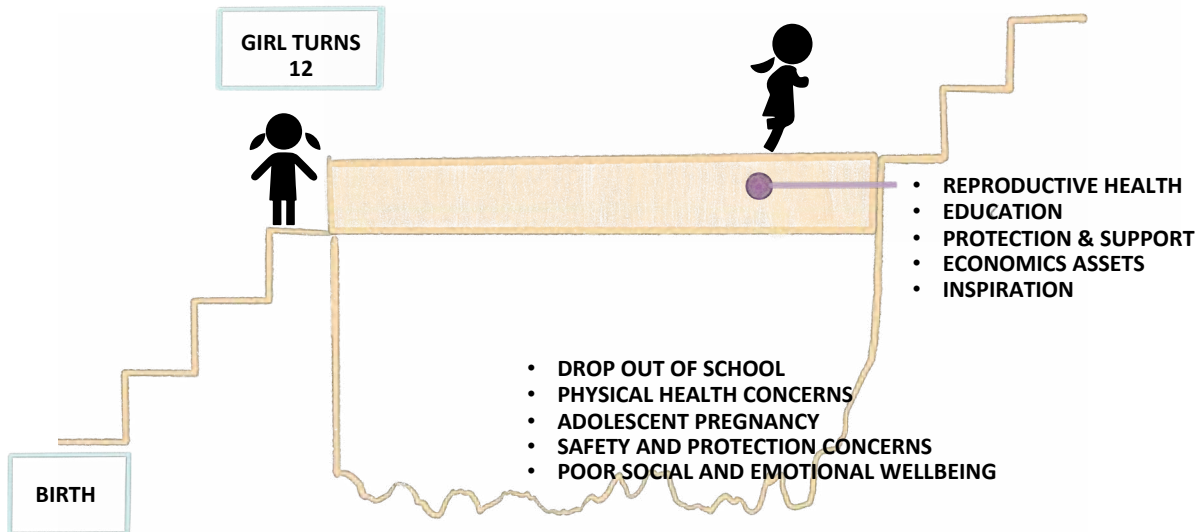
- How is the situation of girls different from boys, men or women?
- What are some of the issues that girls face, that most boys, men and women do not face?

Visualize a 12 year old girl on the edge of a cliff. If not supported, she is at risk of CEFM, dropping out of school, pregnancy, and health issues.



<sup>2</sup> Adapted from International Rescue Committee (2018), Girl Shine, Part 4: Mentor and Facilitator Training Manual, <https://resourcecentre.savethechildren.net/node/11943/pdf/irc-girl-shine-part-4.pdf>, p. 14.

## Assets that reduce risk, increase opportunities



Why is focusing on adolescent girls in humanitarian settings important?

Girls are at heightened risk of GBV, unwanted pregnancy, HIV infection, maternal death, CEFM, trafficking in humanitarian settings.

They are often overlooked and excluded from humanitarian responses.

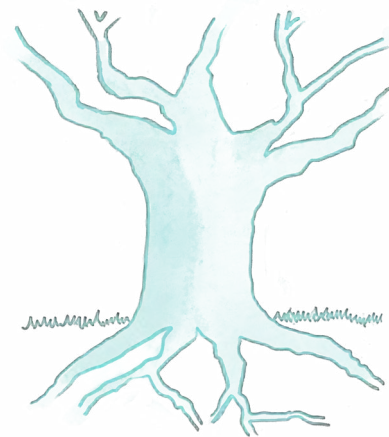
More than ever, they may have to take on adult responsibilities, and they may lose their access to education and services.

Their support networks may also be impacted, with caregivers losing their livelihoods, etc.

## TOPIC 3.3: ROOT CAUSES OF CEFM AND CEFM IN HUMANITARIAN SETTINGS<sup>3</sup>

### GROUP WORK

Root causes of CEFM & contributing factors in humanitarian contexts

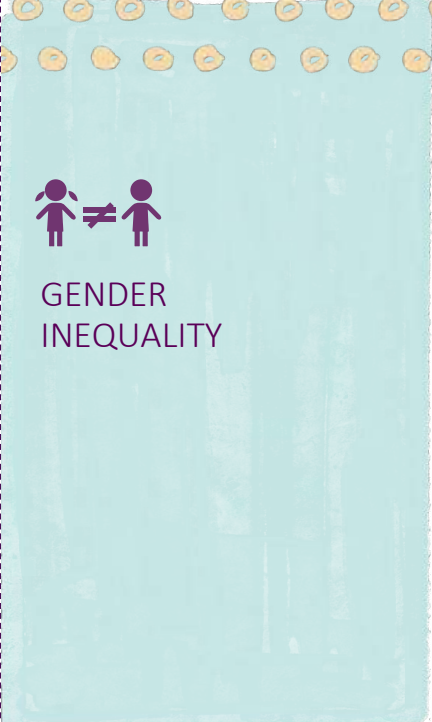


 NORWEGIAN CHURCH AID  
NORWEGIAN CHURCH AID

<sup>3</sup> Adapted from International Rescue Committee (2008), GBV Core Concepts Facilitator Manual, p. 46 and Girls Not Brides (2018), Stand up, Speak out! Youth activism training- to help you end CEFM, Trainer manual, [https://www.girlsnotbrides.org/wp-content/uploads/2018/08/1.-GNB\\_Trainer\\_Manual\\_FINAL.compressed-1.pdf](https://www.girlsnotbrides.org/wp-content/uploads/2018/08/1.-GNB_Trainer_Manual_FINAL.compressed-1.pdf), p. 28-34

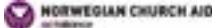
CEFM is a complex issue caused by many different factors, which we can call ‘drivers’ of the problem. They can vary between countries, communities and can change over time. The ‘root cause’ of CEFM is gender inequality, it is the same everywhere. Drivers related to humanitarian settings or exacerbated by humanitarian settings are marked with \*

## GENDER INEQUALITY



**GENDER  
INEQUALITY**

- Girls are not valued as much as boys and are often seen as an extra burden on their family
- Patriarchal values
- Control over female sexuality



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## CULTURE AND TRADITION




### CULTURE AND TRADITION

- Considered to be a part of tradition or culture, or sometimes religion
- Ready for marriage at menstruation
- Rite of passage to womanhood, linked to other traditional practices such as FGM
- Tradition and culture can change and can be changed, over time

**POVERTY\***



- Allows parents to decrease family expenses as they have one less person to feed, clothe and educate
- Where there is dowry or “bride price”, can be a source of income for poor families



Handwriting practice area consisting of multiple horizontal dashed lines.



## INSECURITY AND VIOLENCE\*



### INSECURITY AND VIOLENCE\*

- Where there is war and conflict, girls are at high risk of harassment and physical or sexual assault; parents see this as a way to protect their girls
- The reality is that child brides face much higher risks of violence, and have less power to exercise their rights, particularly with their partners

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## WEAK GOVERNMENT SYSTEMS



### WEAK GOVERNMENT SYSTEMS

- Laws are subject to different or unequal interpretations and exceptions
- In many countries the minimum age for marriage is lower under customary or religious law, which contradicts national laws and international conventions.
- Many countries lack legislation, or the means to enforce laws

# LIMITED EDUCATION AND ECONOMIC OPPORTUNITIES\*

LIMITED EDUCATION  
AND ECONOMIC  
OPPORTUNITIES\*

- Educating girls is less of a priority than educating boys
- When a woman's most important role is considered to be that of a wife, mother and homemaker, schooling girls and preparing them for working life is not considered important
- Lack access to nearby quality schools and money to cover the costs
- For most families, conflicts and disasters severely restrict their social, economic, and educational opportunities



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## LACK OF AWARENESS



### LACK OF AWARENESS

- Child marriage also is a result of lack of awareness among parents, communities and the children themselves on national laws and on the rights of children and women
- Many do not know about international human rights or conventions – or how to make sure their rights are protected

## INFORMATION SHEET: ROOT CAUSES OF CEFM

Globally, several common root causes underlie CEFM. They include social, economic, cultural and religious factors that influence norms and behaviours at the individual, community and societal levels. At the root, gender inequality and norms that support gender inequality are the main cause – as well as consequence – of CEFM. Some examples of these root causes are explored below:

**Norms that devalue girls and see them as a burden.** Girls' lack of education and decision-making power relative to boys are two indications of their lower social status. This inequality is worsened by early marriage, especially when girls are married to older spouses. In most countries, child brides were more likely to have an age gap of five or more years than those married over the age of 18.

**Girls' sexuality:** Early marriage of girls is inextricably linked with girls' sexuality, although the timing and sequencing of sex and marriage varies and can be difficult to pinpoint. In many situations, girls may be forced or choose to marry because they had (or are suspected of having) sex, or because they have gotten pregnant. Often, parents believe that protecting the honour and purity of a young girl once she reaches puberty is an important task, and so they often view early marriage as the most effective way of shielding their daughters from undesirable romantic relationships, sex or pregnancy outside marriage. Underlying these dynamics are community norms that regulate girls' sexuality and often view girls' sexuality as something to be denied, repressed, or sanctioned.

**Poverty, and the economy of marriage** (Such as bride price and dowry). In addition, to poverty, specific transaction costs of CEFM also drive CEFM. Recent research shows that the costs of CEFM have increased substantially. The potential financial gain (through for example bride price) or cost (through dowry) effect the age that families want to marry girls. Especially in situations of conflict, displacement and disaster, financial concerns of families can be worsened leading to an increase in CEFM as a coping strategy to economic shocks.

**Real and perceived parental fears and desire “to protect.”** Parents may believe that early marriage offers their daughters protection from harm, as well as allow them to avoid the potential loss of honour to a family and a girl that they fear not marrying or marrying later may cause.

**Gender-based violence and sexual harassment.** Girls who have suffered sexual assault may be forced to marry the rapist as a result of norms that believe that marriage is the only route to repairing “family honour.” Such pressures may be further exacerbated if the girl becomes pregnant from the rape. These concerns may increase in situations of conflict, displacement and disaster.

**Traditional and religious norms and beliefs.** Linked to norms of masculinity and femininity – and sexuality – each community has a complex system of social arrangements, customs and religious beliefs and practices that influence the timing and nature of marriage. Specific customs, such as initiation ceremonies, have particular relevance for the transition to adulthood and marriage. In some communities, traditional leaders and customs may be especially influential in shaping norms about the timing and perceived reasons to support CEFMs. In other communities, it may be perceived religious doctrine and religious leaders who promote them. The nature and influence of these customs and interpretation of religious teachings varies widely, but in many countries they do have a key role in driving CEFM.

**Norms of masculinity.** In some communities, norms of masculinity view child brides as a sign of a man’s status. These norms promote and normalize older men’s marriage of girls. Furthermore, norms of family honour also promote the entitlement of fathers to determine whom their daughter will marry; promoting a girls’ right to determine if, when, and whom she marries can be seen as a challenge to a father’s authority and honour.

**System of patriarchy.** Cutting across the community norms and practices listed above, the system of patriarchy reinforces the rights of men to make decisions for and control the bodies of women and girls. Norms linked to patriarchal values, and the resulting gender inequalities it perpetuates, underpin many of the contributing causes of CEFM.

## TOPIC 3.4: CONSEQUENCES OF CEFM

Think about the positive and negative consequences for a girl who got married at age 14, and a woman who got married at age 23. Draw a picture of both the 14 year old and 23 year old, considering her education, health, economic situation, mental wellbeing, social networks, etc.

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Benefits of delaying marriage until after 18:

- ⦿ **ECONOMIC BENEFITS:** Less dowry, cost of treatment, girl can economically contribute if educated and earning income
- ⦿ **PHYSICAL HEALTH:** No harm from early pregnancies and potential reduced risk of physical abuse
- ⦿ **EMOTIONAL WELLBEING:** Feels mentally prepared for both marriage and motherhood, better connections with support networks. Happiness contributes to good health, less disease and less expenditure
- ⦿ **ASPIRATIONS FULFILMENT:** Greater chance of finishing school and achieving personal goals
- ⦿ **MANAGERIAL AND LEADERSHIP CAPACITIES DEVELOPED:** Increased opportunity to develop important life skills
- ⦿ **CONTRIBUTION TO FAMILY AND SOCIETY:** Ability to contribute to the wellbeing of the family and society

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## INFORMATION SHEET ON CONSEQUENCES OF CEFM

### EDUCATION

CEFM often means the end of education for girls. This denies girls the education they need for their personal development, their preparation for adulthood, and their ability to contribute to the family and community.

### ECONOMIC WELLBEING

**Income and assets:** CEFM limits girls' access to the skills needed to earn income for themselves and contribute to their families and their communities. CEFM often ends a girls' education – one additional year of secondary schooling alone boosts girls' earning potential by 15-25 percent.

### HEALTH

**HIV risk:** Once married, girls are likely to feel, and in many cases are, powerless to refuse sex. They are likely to find it difficult to insist on condom use by their husbands, who commonly are older and more sexually experienced, making the girls especially vulnerable to HIV.

**Unwanted pregnancy:** Married girls are often under pressure to become pregnant immediately or soon after marriage, although they are still children themselves and know little about sex or reproduction. A pregnancy too early in life before a girl's body is fully mature is a major risk to mother and baby.

### SAFETY AND PROTECTION

**Violence:** Rape resulting in pregnancy is a risk factor for girls being forced into early marriage. Girls married before 18 are more likely to report being beaten by their husbands and forced to have sex ('marital rape') than girls who marry later.

### LIFE

**Death during childbirth:** Complications of pregnancy and childbirth are the main causes of death among adolescent girls ages 15-19 years old in developing countries. Girls under 15 are five times more likely to die in childbirth than women aged 20-24.

**Survival of infants:** When a mother is under 20, her baby is one-and-a-half times more likely to die within its first weeks of life than a baby born to a mother in her 20's.

### SOCIAL AND EMOTIONAL WELLBEING

**Social isolation:** Marriage often causes girls to be socially isolated, bringing unwanted separation from their friends and family. This further limits girls' access to information and key resources.

**Development and empowerment:** CEFM robs girls of their childhood, and the opportunity to develop and realize their vision for their own lives and well-being. Linked to this, CEFM cuts girls off from the support to develop the resources and experiences of their own power within, and isolates girls from other peers and the related sense of solidarity that contributes to girls' power with others to realize their goals.

Adapted from Plan International (2016) Living Free from CEFM. In Girls Champions of Change: Curriculum for Gender Equality and Girls Rights. Woking, UK: Plan International, [https://www.alignplatform.org/sites/default/files/2018-09/9-GCOC\\_LCM\\_Module\\_FA.pdf](https://www.alignplatform.org/sites/default/files/2018-09/9-GCOC_LCM_Module_FA.pdf), p. 14.



## TOPIC 3.5: CEFM IN MY CONTEXT<sup>4</sup>

We are going to analyse CEFM in our own context. This will help us identify some of the key issues that influence CEFM as well as how we can adapt our programme to better address CEFM.

### CEFM AND GENDER ANALYSIS WORKSHEET

AREAS FOR ANALYSIS	GUIDING QUESTIONS	RESOURCES THAT CAN HELP YOU FIND ANSWERS
<p><b>1.</b> <b>Laws, policies and regulations</b></p>	<ul style="list-style-type: none"> <li>• Are there national laws on the minimum age of marriage, marriage certification and birth registration to prevent gender discrimination?</li> <li>• Are these laws enforced at national and local levels? Are women and girls able to access justice (such as the police and courts) or do they struggle to do so? Are people, households and communities aware of the laws?</li> <li>• How do laws and policies actually influence decisions about marriage at local level? Or does customary law allow for child marriages, over the national law? For example, if the national law states a minimum age of marriage, is this law actually what people are listening to?</li> </ul>	<ul style="list-style-type: none"> <li>• Policymakers, local legal institutions, CSOs working on the issue.</li> <li>• Speak to a range of people of who can help: judges, the police, government officials and civil servants, local legal institutions and CSOs active on the issue or working in your community, women and girls themselves.</li> <li>• Traditional, religious and community leaders, local government, religious leaders, elders, women and girls, men and boys.</li> </ul>

<sup>4</sup> Girls Not Brides (2018), Stand up, Speak out! Youth activism training- to help you end CEFM, Trainer manual, [https://www.girlsnotbrides.org/wp-content/uploads/2018/08/1.-GNB\\_Trainer\\_Manual\\_FINAL.compressed-1.pdf](https://www.girlsnotbrides.org/wp-content/uploads/2018/08/1.-GNB_Trainer_Manual_FINAL.compressed-1.pdf), p. 47-56.

AREAS FOR ANALYSIS	GUIDING QUESTIONS	RESOURCES THAT CAN HELP YOU FIND ANSWERS
<p><b>2.</b> <b>Cultural practices and beliefs</b></p>	<ul style="list-style-type: none"> <li>• What are the accepted practices and beliefs about girls’ and women’s roles as wives and mothers – and boys’ and men’s roles as husbands and fathers?</li> <li>• What cultural and traditional practices are connected with marriage? These could include bride price, dowry, female genital mutilation/cutting (FGM/C), polygamy, bride abduction and emphasising female chastity.</li> <li>• Does marriage signify a financial transaction, such as a dowry or bride price?</li> </ul>	<ul style="list-style-type: none"> <li>• Traditional, religious and community leaders; elders; parents; women and girls; men and boys.</li> </ul>
<p><b>3.</b> <b>Gender roles, responsibilities and what time is spent on these</b></p>	<ul style="list-style-type: none"> <li>• How much time do women and girls spend on housework and care? This could include looking after younger siblings, old parents, or physically challenged members of the family. How does this compare to the time men and boys spend on these tasks? Are girls ever taken out of school to carry out housework and care work?</li> <li>• How do women and girls who were married young (before 18) spend their time differently from women and girls who are unmarried? And is there any difference between how girls and boys are expected to use their time?</li> </ul>	<ul style="list-style-type: none"> <li>• Women and girls, men and boys, family elders.</li> </ul>

AREAS FOR ANALYSIS	GUIDING QUESTIONS	RESOURCES THAT CAN HELP YOU FIND ANSWERS
<p><b>4.</b> Access to and control over resources</p>	<ul style="list-style-type: none"> <li>• What is the difference between men and women when it comes to having access to income, owning land or having access to other assets and resources (such as a phone)?</li> <li>• Do women and girls who have experienced CEFM face social isolation? For example, are they no longer allowed to see their friends or go to school?</li> </ul>	<ul style="list-style-type: none"> <li>• Women and girls, men and boys.</li> </ul>
<p><b>5.</b> Patterns of power and decision making</p>	<ul style="list-style-type: none"> <li>• Who in the family or community makes decisions about if, when, and who a girl should marry? Which community and religious leaders influence decisions over marriage?</li> <li>• How does the age of marriage and the difference in ages between the partners influence the relationship? Who has the power and holds all decision-making in the marriage?</li> </ul>	<ul style="list-style-type: none"> <li>• Traditional, religious and community leaders; elders; parents; women and girls; men and boys.</li> </ul>

# SESSION 4

## ASRH BASICS<sup>5</sup>

### **LEARNING OBJECTIVES:**

- Understand the importance of providing girls with ASRH information
- Examine our own beliefs, values, and attitudes related to ASRH and reflect if judgements are made that affect our work in communities

### **TOPICS**

- 4.1 Adolescent Sexual & Reproductive Health
- 4.2 ASRH attitudes and beliefs

### **RESOURCES**

- ASRH Scenarios

<sup>5</sup> Adapted from Population Council (2011), It is All One Curriculum [http://www.popcouncil.org/uploads/pdfs/2011PGY\\_ItsAllOneGuidelines\\_en.pdf](http://www.popcouncil.org/uploads/pdfs/2011PGY_ItsAllOneGuidelines_en.pdf) and International Rescue Committee (2018), “Girl Shine Mentor and Facilitator Training Manual”, <https://gbvresponders.org/wp-content/uploads/2019/09/IRC-Girl-Shine-Part-4-Digital.pdf>, p. 33-35.

# TOPIC 4.1: ADOLESCENT SEXUAL AND REPRODUCTIVE HEALTH

## SEXUAL RIGHTS

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## REPRODUCTIVE RIGHTS

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## What is Adolescent Sexual and Reproductive Health (ASRH)?

- Sexual and reproductive rights sometimes overlap
- Sexual rights generally include individuals’ control over their sexual activity and sexual health
- Reproductive rights usually concern controlling the decisions related to fertility and reproduction
- The principle of consent is central to sexual and reproductive rights. Access to information and services is also critical. Many of these rights are acknowledged in international agreements
- Adolescent girls have the right to develop a positive sense of their own bodies and sexuality. They have the right to be free of abuse and inappropriate touching. As girls grow and develop their capacities, their rights and responsibilities continue to evolve
- Young people have the right to obtain information to protect their health, including their sexual and reproductive health



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## Group 1

Sara is 12 years old, and she is very happy. Each day she goes to school. She loves learning math and helps her younger siblings. She has many friends at school and admires her teachers. When Sara grows up she wants to be a doctor. She has a very good relationship with her mother, they are very close and discuss everything. She adores her father and if she ever needs anything he always tries his best to make her happy.



- What do you think is important in Sara's life?
- What makes Sara happy?

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Adolescence is a critical time in the life of a girl or a boy, where they transition from childhood to adulthood. Adolescent development is supported by the positive influence from adult role models, social norms, and community structures including peers, religion and culture.

## Group 2

Sara's family has told her that they must leave their home because there is danger coming and they must leave before it gets worse. Sara had no time to prepare, pack, or say goodbye to her friends. Sara was worried about what would happen next. She was uncertain of the future. After some time, Sara settled into her new routine. She was living in a camp, but she was not allowed to go to school because it was not considered to be safe. She was bored at home all day everyday with no friends and no education. She was also very tired, as she was now expected to do all of the chores in the house. The relationship with her family became tense. She no longer had long talks with her mother because her mother was always worried about the situation. She no longer saw her father as he was so busy trying to bring in money.



- What is Sara experiencing?
- How do you think she is feeling?

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In humanitarian settings, family and community structures are often disrupted and this can lead to challenges for adolescent development. Adolescents may become separated from their families, have their access to education disrupted and may not be with their friends or communities. They may be bored or idle if school is disrupted, find themselves in risky situations or have to take on adult responsibilities due to the situation, without any positive adult support. Families may lose their livelihoods, the environment may be insecure or they may be exposed to violence.



### Group 3

After some time, Sara gets her period. She does not know what this is. No one ever discussed this with her before. She was very scared. She did not know what was happening to her. She didn't feel she was able to share this with anyone. Before, she could have told her mother, but nowadays her mother is distracted by many problems. But eventually, she does tell her mother. Her mother tells her that this means she is now a woman and soon she will get married, as this will help to protect her and also reduce the financial burden on the family.



- What could have made this situation easier for Sara?
- Is there information she could have received that would help her feel more prepared?
- Is there information she could have received to help her negotiate with her family to delay marriage?

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In crisis situations, adolescent girls (and sometimes boys) will often get married younger, will be sexually active younger than in non-crisis settings. Displacement, conflict, and natural disaster increases girls' and women's vulnerability to gender-based violence due to insecurity.

## Group 4

Sara is married to a man some years older than her. Sara is now sexually active. She did not know anything about sex the first time it happened and this was a scary experience for her. She also got pregnant soon after she was married. Sara now has the responsibilities of managing a household and looking after a small baby. She did not receive any information about pregnancy or child birth. She was not sure how to look after her small baby.



- What could have better prepared Sara to handle this situation?
- What information could have been useful for her to have?
- Where could she have received this information?

The disruption of family and community structures, and education and health services during emergencies may leave adolescents without access to sexual and reproductive services and information during a time when they are at heightened risk, making them vulnerable to unwanted pregnancy, unsafe abortion, STIs and HIV infection.

Why is it important for girls to receive ASRH information, including girls who are not married or young adolescents?

If girls do not have sexual and reproductive health information before they become sexually active, they will not know what to expect and this can be a traumatic experience.

If they do not have information on pregnancy, family planning, STIs, etc. they will not be able to deal with these issues.

Information after girls are married is too late. Information before they marry can be life-saving and it is important to give this information whenever possible. Adolescent girls have the right to receive this information and it is the facilitator's role to help them secure their rights.

# SESSION 5 NORMS

## SOCIAL AND LEGAL NORMS

### **LEARNING OBJECTIVES:**

- Understand the different types of norms
- Be able to analyse how to diagnose social norms related to CEFM
- Understand how reference groups relate to social norms
- Be able to explain how social norms can be changed

### **TOPICS**

- 5.1** Social norms key concepts and definitions
- 5.2** How are social norms maintained and how do they change?

### **RESOURCES**

- Worksheet on Interdependent vs. Independent Behaviour

## TOPIC 5.1: SOCIAL NORMS KEY CONCEPTS AND DEFINITIONS

Name some of the rules we live by in the community.

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## TYPES OF NORMS

**LEGAL  
NORMS**

**MORAL  
NORMS**

**SOCIAL  
NORMS**

There are different kinds of rules, often called norms. Legal norms, moral norms, social norms and religious norms are different sets of rules that say how we should behave in groups. When legal, moral and social norms are in harmony, they have the strongest influence on people's behaviour.

**LEGAL NORMS** are put in place by a formal authority and are written. Do you know of any legal norms related to CEFM in your context?

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**MORAL NORMS** are personal rules that guide how we behave, based on inner beliefs about what is right and wrong. What other people think does not affect a person's moral beliefs. **SOCIAL NORMS** are informal unwritten rules that guide how we behave in groups. The difference between religious norms and the other types is that religious norms come from a divine authority, but religious norms can also work like legal, moral or social norms.

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Silently brainstorm reasons why people follow these rules and write one idea per post-it note.

**SILENT  
BRAINSTORM**

Write one idea per post-it note:

**WHY DO PEOPLE  
FOLLOW RULES?**



A series of horizontal dashed lines for writing notes.



## Why do people follow rules?

- Because society expects them to
- In order to make progress, learn, solve problems, achieve goals to become better people (increasing the value in oneself)
- Self fulfillment; fun; peace (but everyone isn't the same in where they find these)
- To defy and challenge social norms
- To fulfill their responsibilities
- As a spontaneous act
- Because everyone does what they see with their own eyes
- Because it interests them; or they have an interest
- Because they believe in what they're doing
- Because they were raised that way
- To survive!
- Because they are scared of the police



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A big part of the reason people do what they do is because what others think and do matters very much to us.

## Basic concept of social norms

When people are deciding how to act, what other people think and do matters!

So *why* do people do what they do?

It depends on:

- What we believe others WILL DO: **EMPIRICAL EXPECTATIONS**
- What we believe others EXPECT US TO DO: **NORMATIVE EXPECTATIONS**

**SOCIAL NORMS** are the collective rules that people follow because they believe others follow it (empirical expectation) and that others think it should be followed (normative expectation).

If the practice is only conditional on empirical expectations, this is called a **DESCRIPTIVE NORM**.



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## WORKSHEET ON INTERDEPENDENT VS. INDEPENDENT BEHAVIOUR

Think of some examples of interdependent and independent behaviour. It can be hard to think of truly independent behaviours, which are things someone would do no matter what other people do or think. Fill in the table below with examples:

INTERDEPENDENT BEHAVIOUR	INDEPENDENT BEHAVIOUR

Many human behaviours are interdependent, that is, they are influenced by other people, including the decision to marry a girl/get married before age 18. This concept that other people's actions and beliefs influence the participants of our programme, such as caregivers, is very important to design our programme in an effective way.

Not all interdependent behaviours are social norms. Social norms are the collective rules that people follow because of one of the following reasons:

- A)** they believe others also follow it and,
- B)** because they think others expect them to follow it

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**CEFM itself is not a social norm**, because the main reason why girls get married is not necessarily because of a perceived expectation by others that they should. Rather, CEFM happens for a range of different reasons, some of which are completely rational in the given context. Rather, it is more helpful to think of CEFM as a practice (or set of practices) that occurs because of social norms. In other words, **CEFM is not a social norm itself but a *manifestation of social norms***, which may be different across different cultures and locations.

### Social norms related to child marriage

Families may want their daughter to get married young because there is an expectation by others that girls should be virgins when they marry. Families may fear that as their daughter gets older, she may willingly seek out relationships with men, or that she may experience rape or sexual assault, compromising her virginity and bringing shame on the family.

In families cannot afford to educate all their children, there may be an expectation that they will prioritise their sons' education. Prioritising their daughter's education may not seem worthwhile if there is an expectation that women will stay at home to raise their children instead of entering the workforce.



## Social norms related to child marriage

The expectation that families will receive or demand a bride price/dowry for their daughter's marriage is a powerful driver of CEFM, especially when the expected amount is higher when the bride is younger.

Girls may claim that they want to get married young, because if women are not married by a certain age they may be stigmatised as being ugly or undesirable.

Girls may agree to get married to the person of their family's choosing, even if they do not want to, because there is an expectation that girls will always obey their parents and not participate in decision-making.



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## Group Work

Identify shared beliefs or expectations in the community where you work that support child marriage. (for example, girls need to be pure and chaste)

Think about the individual who is making a decision to marry a girl under 18 (for example a father).

Do people follow this belief regardless of what others think/do (independent) or does what others think matter in their decision?

Discuss whether the practice of child marriage is an empirical expectation only or a social norm (both empirical and normative expectation).



A series of horizontal dashed lines providing space for writing or drawing.

Explain whether each statement is a social norm and why or why not.

### Is it a social norm?

- Fathers who marry their daughters young because they are a financial burden.
- Fathers marry their daughters because they are a financial burden and they believe sons have more value
- Fathers who marry their daughters off because it has always been done that way.
- Fathers believe that girls should get married at puberty.

**RATIONAL RESPONSE:** A rule that people follow because reason that it satisfies their preferences

**MORAL NORM:** A rule that people follow because they believe that it should be followed.

**CUSTOM:** A rule that people follow blindly but would abandon if it were in their own self-interest

**MORAL NORM:** A rule that people follow because they believe that it should be followed.



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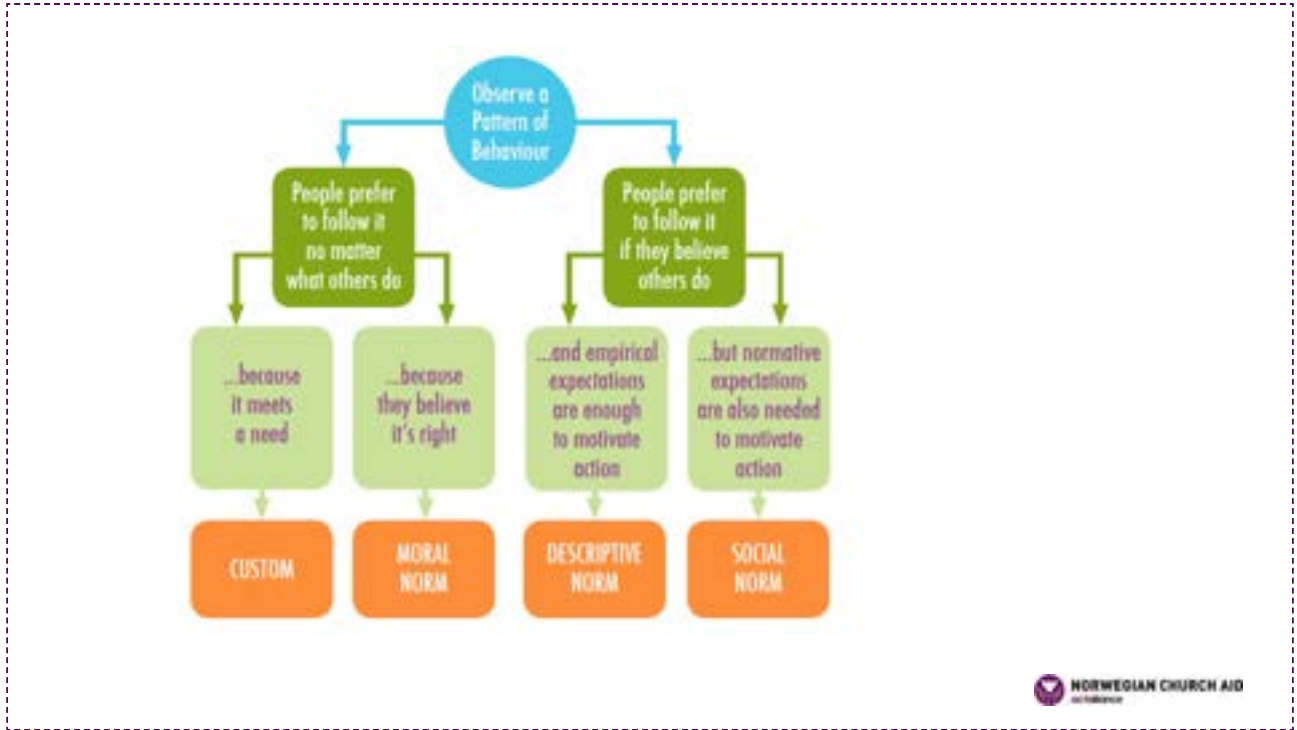
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Flow chart on how to tell whether something is a social norm or not.



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## GROUP ACTIVITY

🕒 30 minutes

- Who are the key decision makers (in the family/extended family/community) in the process of negotiating a marriage of a girl under 18?

- Think about who is involved in the three steps of marriage negotiation:



- What types of relationships are most influential on these key decision makers? Whose opinion of these relationships matters most?
- Who are the opinion leaders on marriage in the community?
- Use this information to draw a network between the different stakeholders.

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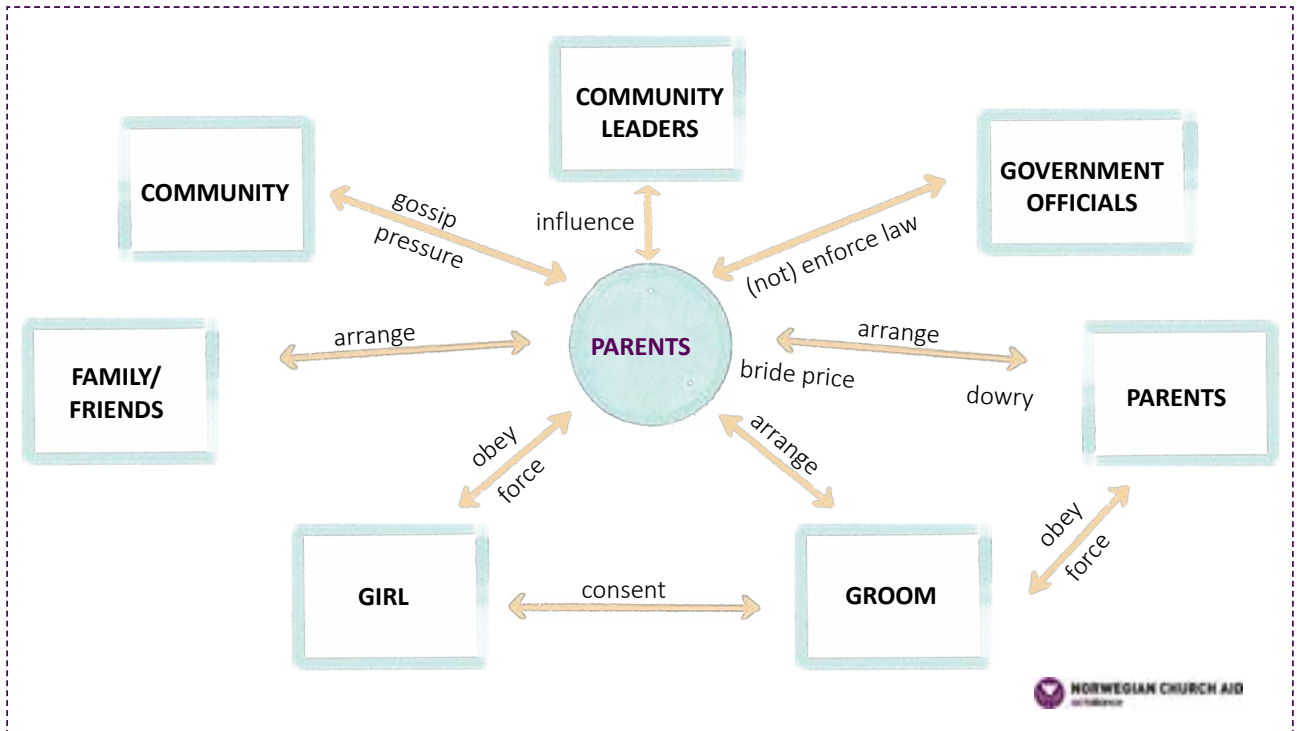
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Reference groups are also important in the process of changing social norms. The process of social norms change may be gradual over time, but sometimes especially in humanitarian settings, it can happen rapidly due to the fast changes that sometimes occur in the ways that families and communities reorganise themselves in humanitarian settings.

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## Social norms change

- Find out if people disagree or agree with a norm.
- If **MOST PEOPLE PRIVATELY DISAGREE WITH A NORM**, it's easier to change it. Helping people talk openly and share their opinion can show others that many people also disagree with the norm and encourage them to do something about it together.
- If **MOST PEOPLE AGREE WITH A NORM**, we need to get them to change their minds through providing information about the harmful effects and encouraging discussion, debate and dialogue about how things could be different, and about the benefits of change.



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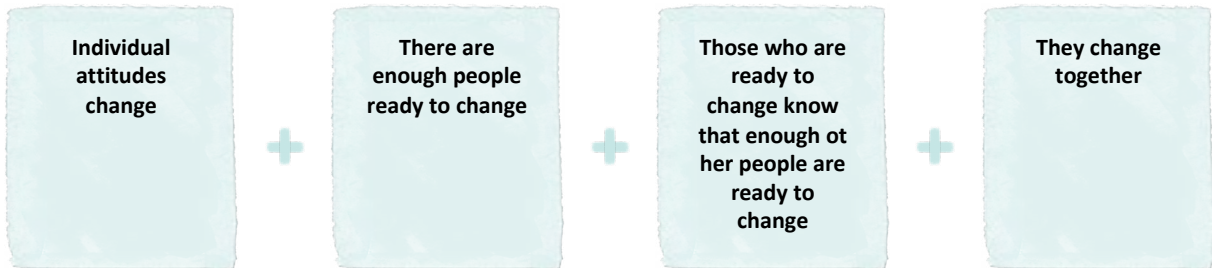
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## Social norms change

For behaviour of individuals in a reference group to change, it is necessary that:



Social norms change starts with changing individual attitudes within a reference group. At least some people must be ready to change and think that other people will also change, otherwise they will be afraid of sanctions.

- Building consensus within the reference group through critical reflection and dialogue will be important to change.
- Sometimes, it can be enough to change a smaller group of influential individuals who will act as role models and agents of change, spreading their influence on the wider population.
- Our interventions will not reach everyone in the community, that is why it is important to select the participants carefully so that they can spread the change through their social networks.
- Sometimes it is difficult for people to abandon norms, and it might be easier to replace them with a new, more positive norm.

# SESSION 6

## ENGAGE THEORY OF CHANGE

### **LEARNING OBJECTIVES:**

- Understand the role of programme theory in the monitoring and evaluation process
- Identify the key components and terminology in a Theory of Change
- Review and validate the logic and assumptions underpinning the ENGAGE programme and understand the relationship between the root cause, activities, outputs, outcomes and impact

### **TOPICS**

- 6.1 What is a Theory of Change?
- 6.2 Theory of Change for the NCA CEFM programme

### **RESOURCES**

- ENGAGE Theory of Change







Imagine that you have been tasked with organising your best friend's wedding. The objective of the activity is to develop a ToC that describes what change needs to happen to achieve the most memorable wedding ever! Using the key terminology from above, you need to develop a ToC for your best friend's wedding.

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Remember that a ToC is only ever a prediction of how change might happen. How change actually happens in reality will emerge as a result of thorough monitoring and evaluation. For this reason, it is important that teams constantly revisit and reflect on your ToC as the programme unfolds and revise it as necessary.

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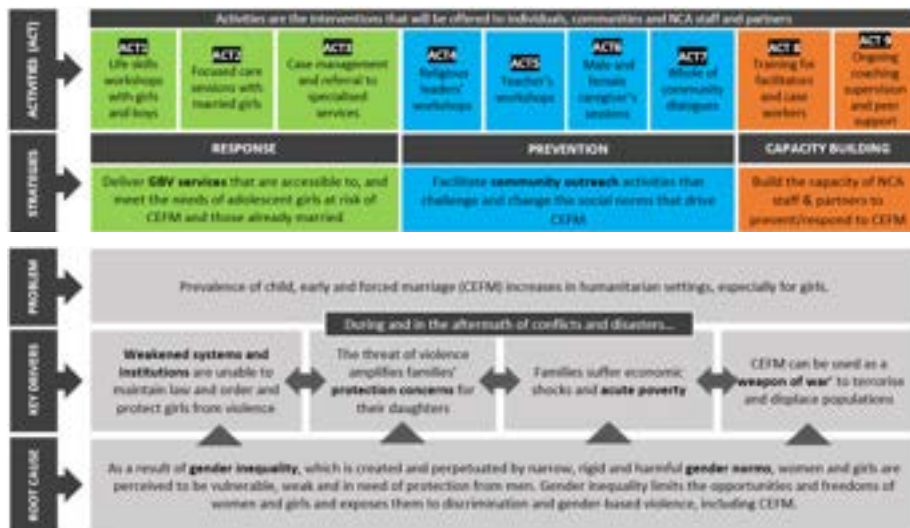
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Root Causes, Key Drivers, Problem, Strategies and Activities:

Theory of Change for the ENGAGE Programme



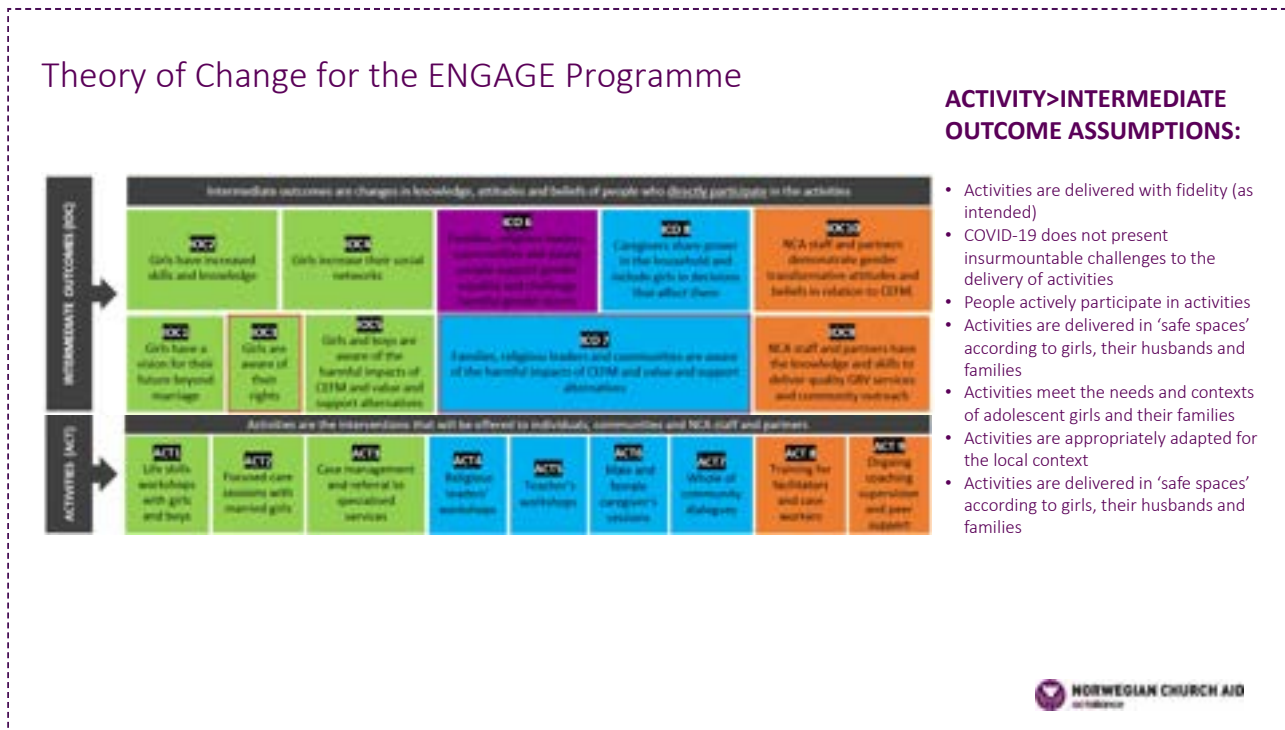
**NOTE:**  
The ToC should be read from the bottom to the top!



The root causes of CEFM (i.e., gender inequality and harmful gender norms) are the same in every context. The key drivers may be different between countries and regions. Some of the key drivers included in the problem analysis may not be relevant in the community you are working in. For example, CEFM is used as a ‘weapon of war’ in some conflicts, but this driver is not relevant in post-disaster humanitarian settings. There may also be other key drivers that are unique to your context that are not included in the problem analysis.

These strategies and activities have been chosen because, based on the available evidence, they represent a logical solution to the problem at hand. At the community-level, the programme will adopt a dual strategy of prevention (blue) and response (green) to CEFM. This strategy recognises that activities that seek to prevent gender-based violence (including CEFM) in the long-term may increase the needs for service provision in the short-term as awareness about CEFM increases and community acceptance decreases. A third, internal strategy of capacity building (orange) will ensure that programme staff and partners have the necessary knowledge, skills and support to implement an effective and sustainable programme.

## INTERMEDIATE OUTCOMES



**OUTCOMES:** This is one of the most important parts of the Theory of Change as it describes the outcomes that the programme expect will occur because of the activities implemented (remember that the definition of outcomes is the internal changes that occur within individuals and institutions because of an intervention). The different colours (blue, green, orange) indicate which outcomes are related to which strategy/activities (outcomes that are dependent on more than one strategy are coloured purple).

**ASSUMPTIONS:** Remember that the definition of assumptions is the implicit conditions that underpin the programme logic. The activity to intermediate outcome assumptions are:

- Activities are delivered with fidelity (as intended)
- COVID-19 does not present insurmountable challenges to the delivery of activities
- People actively participate in activities
- Activities are delivered in 'safe spaces' according to girls, their husbands and families
- Activities meet the needs and contexts of adolescent girls and their families
- Activities are appropriately adapted for the local context
- Activities are delivered in 'safe spaces' according to girls, their husbands and families

## LONG-TERM OUTCOMES

### Theory of Change for the ENGAGE Programme



#### INTERMEDIATE > LONG-TERM OUTCOME ASSUMPTIONS:

- Activities are informed by religious leaders, leverage religious concepts/scripts and ensure religious leaders do not lose status
- Families are able to meet their basic economic needs
- Service providers refer girls to health education and economic support services
- Alternatives to CEFM are available to girls (e.g. education, employment)



**LONG-TERM OUTCOMES:** will only be possible if the intermediate outcomes are achieved first, and that the programme will be one of many contributing factors to the overall impact. The boxes outlined in red (including all of the impact statements) have been chosen to align with the outcomes and results of the Girls Not Brides Global Theory of Change for CEFM (refer to the following page). This ToC was developed by Girls Not Brides members and applies to CEFM more broadly (not specifically to humanitarian settings).

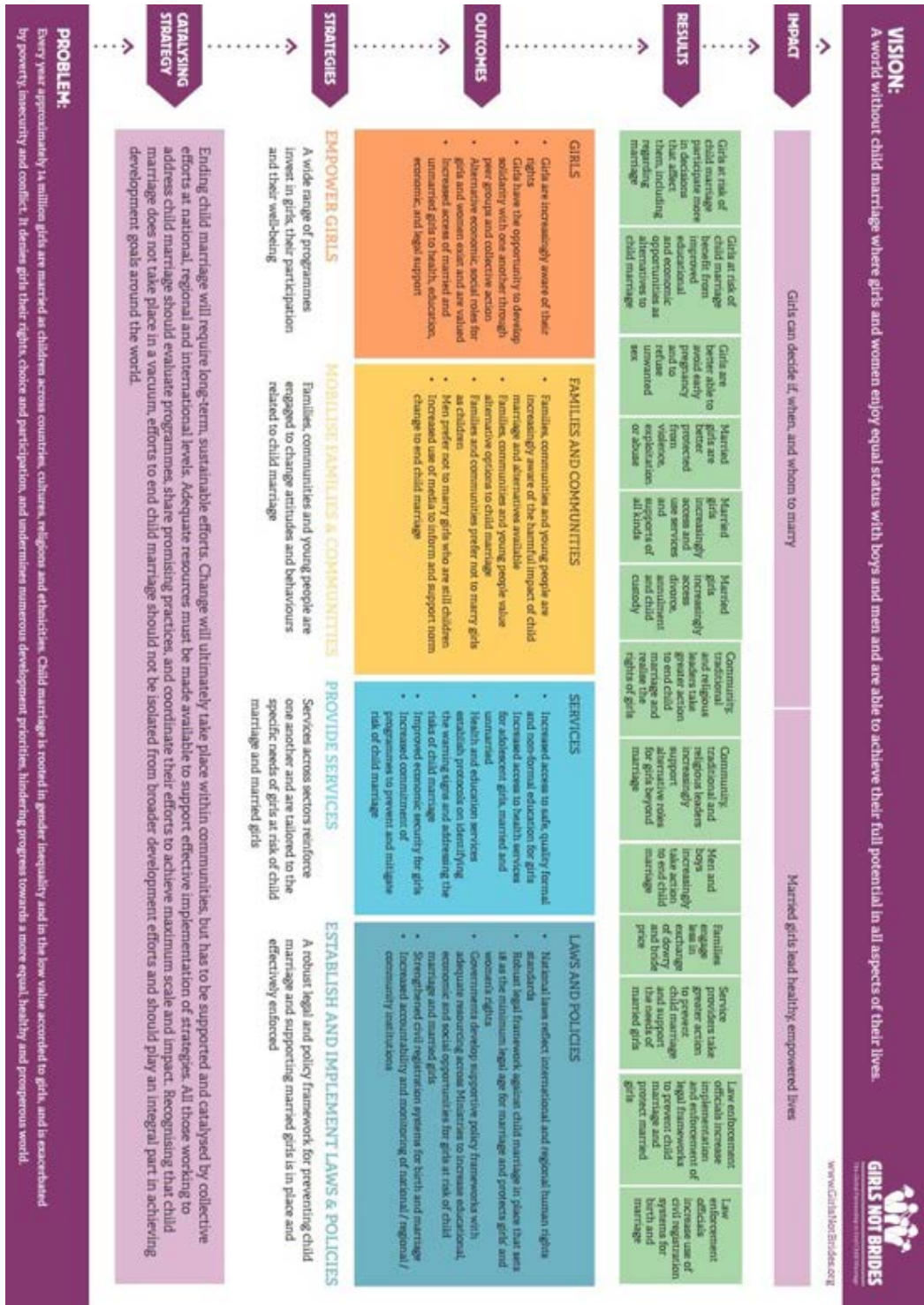
**ASSUMPTIONS:** the intermediate to long term outcome assumptions are:

- Activities are informed by religious leaders, leverage religious concepts/scripts and ensure religious leaders do not lose status
- Families are able to meet their basic economic needs
- Service providers refer girls to health education and economic support services
- Alternatives to CEFM are available to girls (e.g. education, employment)

Remember that a ToC is only ever a prediction of how change might happen. How change actually happens in reality will emerge as a result of monitoring and evaluation. For this reason, it is important that you constantly revisit and reflect on their ToC as the programme unfolds and revise it as necessary.

# GIRLS NOT BRIDES THEORY OF CHANGE

The outcomes outlined in red on the two previous diagrams are aligned with relevant results in the below Girls not Brides Theory of Change, demonstrating a shared vision for ending CEFM.



# SESSION 7

## HOW TO CONTEXTUALISE THE PROGRAMME

### **LEARNING OBJECTIVES:**

- Understand how to approach adapting the toolkit activities to different contexts, including which elements of the toolkit can and cannot be adapted
- Understand the impact of crisis situations and the impact this may have on program participants
- Understand how to adapt the activities for children at different chronological and developmental stages

### **TOPICS**

**7.1** Introduction to adaptation

**7.2** Impact of crisis situations

**7.3** Developmental considerations

### **RESOURCES**

- Impact of an emergency on a child
- Children's development stages & psychosocial distress
- Adapting the content.



## TOPIC 7.1: INTRODUCTION TO ADAPTATION

**ADAPTATION** describes all the changes, inclusions, and omissions that facilitators make to the toolkit activities during the process of implementation.

Think of a time when you had to facilitate an activity from a toolkit or instructions that had been developed by someone else but had to make changes to make it work. What were the outcomes of the adaptation? Did it make it better or worse?

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Examples of other things that a facilitator may change about an activity:

- Extending or shortening the length of the activity (number of sessions and timing of each session)
- Including, omitting, or changing certain key messages or activities
- Using examples different to those provided (e.g., that are more contextually relevant)
- Changes to the participants, including way participants are grouped
- Changes to the time/date/location of the activity
- Changing the way that words and phrases are translated

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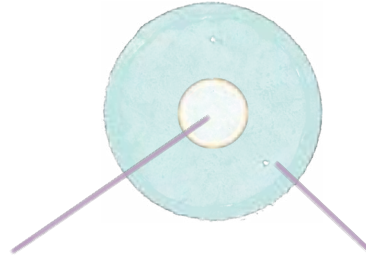
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There are many reasons why a facilitator may need to change something about an activity, some of them include:

- The facilitator did not understand the instructions
- The facilitator was unprepared
- There was insufficient/too much time for the activity
- The activity content might have offended the participants (i.e., it was inappropriate)
- The activity did not interest participants (i.e., was too boring)
- The resources required to facilitate the activity were not available
- Some external event beyond the control of the facilitator interpreted the event (e.g., bad weather, political unrest etc.)

When it comes to activity implementation, it is important to understand the difference between adaptation, which is seen as a positive process and drift which is a misapplication of the programme model. 'Drift' occurs easily in field implementations, especially among organisations and practitioners that have not yet achieved full competency or integration of a new model and are not in consultation with model experts.

## CORE COMPONENTS VS. ADAPTABLE ELEMENTS



### CORE COMPONENTS

- Phased implementation (community outreach)
- Implementation in cycles (service delivery)
- Stepped care approach (service delivery)
- Disaggregation of participant groups
- Number of sessions, except for those marked as optional
- Sequencing (order) of sessions, unless options are provided
- Main/key messages of the activity/session
- Confidentiality/consent

### ADAPTABLE ELEMENTS

- Examples/case studies used to demonstrate key points/messages
- Adaptations for age-appropriateness and contextual relevance

When considering adapting the programme activities, think about which parts of the activity are 'core components' vs. 'adaptable elements'.

Core components are the essential and indispensable elements of the activity that are required for it to be effective.

Adaptable elements are the things that can be changed to make the activity more relevant and engaging without detracting from the intended outcomes.

The elements of the programme that should not be adapted (the core components) are:

- The number and timing of sessions (unless a session is marked optional)
- The main/key messages of the activity/session
- The gender and age segregated nature of the groups (where stipulated)
- The phasing and sequencing of sessions (e.g., the implementation phases in the community outreach component and the 'stepped care' approach of the service delivery component)

When adapting activities: consider the programme Theory of Change and whether the adaptation is likely to affect the likelihood that the activity will achieve its intended outcomes. E.g., if one of the outcomes of an activity is that girls will increase their social networks, and the facilitator decides to reduce the number of people in the group activity or the opportunity for dialogue among participants, then it might have a negative effect on the achievement of outcomes.

The most important thing you can do is take note of the changes you make to the toolkit activities and reflect on whether they are adaptations or 'drift'.

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## TOPIC 7.2: IMPACT OF CRISIS SITUATIONS

Emergencies can have negative effects on communities as they are disruptive and displace and separate families and potentially overwhelm families and individuals. This might lead to a break down in traditional support networks and exacerbate social and financial inequities. Daily stressors which existed prior to the emergency can also worsen. These stressors include poverty, lack of food and separation.

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### IMPACT OF AN EMERGENCY ON A CHILD

**PHYSICAL**

**BEHAVIOURAL**

**EMOTIONAL**

**SOCIAL**

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## Impact of crisis situations

### PHYSICAL

- Fatigue
- Aches and pains
- Excessive appetite or no appetite
- Excessive alertness

### BEHAVIOURAL

- Socially withdrawn
- Avoiding places and disengaging in activities
- Loss of interest in activities
- Inactive or hyperactive

### EMOTIONAL

- Anger and anxiety
- Fear, detachment and sadness
- Guilt or regret, overwhelmed

### SOCIAL

- Change in friendship circles
- Financial and social pressures resulting in CEFM
- Increased safety and security risks



## CHILDREN'S DEVELOPMENT STAGES & PSYCHOSOCIAL DISTRESS

	Developmental Stage Details:	Symptoms of Psychosocial Distress:
<b>AGES 0-3</b>	<ul style="list-style-type: none"> <li>❑ Develop trust and independence in themselves and their caretakers. They learn to trust that their caregiver will love and help them as well as learn to trust their own capabilities.</li> <li>❑ At this stage, they need caring, assistance and protection from their caretakers.</li> <li>❑ If a child is not allowed to make mistakes and is criticized for trying to do something him/herself than that child will be ashamed and will begin to doubt his/her own abilities.</li> <li>❑ The child begins to realize restrictions in his/her behaviour and understands rules set by caretakers.</li> </ul>	<ul style="list-style-type: none"> <li>❑ Crying, whining, or screaming all the time.</li> <li>❑ Clinging to parents/ caregivers.</li> <li>❑ Extreme reactions (crying/ screaming) when separated from family.</li> </ul>
<b>AGES 4-7</b>	<ul style="list-style-type: none"> <li>❑ Children discover initiative - which is to carry out some task and comprehend by his/herself - and are always busy.</li> <li>❑ Children are involved in all kinds of games and “make believe” games, they often find it hard to distinguish between real life and fantasy.</li> <li>❑ The child starts to understand the world and asks a lot of questions.</li> <li>❑ If a child’s questions are ignored, if he/she is unable to reach or is held back from a certain objective, which he/ she wants to try to understand, then that child will feel guilty, worthless or naughty.</li> </ul>	<ul style="list-style-type: none"> <li>❑ Over-attachment to parents.</li> <li>❑ Fear of sleep or nightmares.</li> <li>❑ Regress to previous developmental stage (bed wetting, thumb sucking, fear of dark).</li> <li>❑ Reactions linked to fear and anxiety in the household, especially among parents/ caregivers.</li> </ul>
<b>AGES 8-11</b>	<ul style="list-style-type: none"> <li>❑ A child learns about “industry” - which is to carry out tasks such as to help around the house or with school work. He/she wants to be successful and wants to complete tasks with other people.</li> <li>❑ They are actively involved in learning life skills, especially schoolwork.</li> <li>❑ If a child is unable to complete a task, then he/she will feel inferior and will begin to question his/her ability to succeed in life.</li> </ul>	<ul style="list-style-type: none"> <li>❑ Difficulty concentrating or paying attention.</li> <li>❑ Sleep problems (nightmares, insomnia, fear of sleep, over sleeping).</li> <li>❑ Difficulty controlling moods or behaviours.</li> <li>❑ Physical illness without medical causes (dizziness, stomach aches, muscle cramps, skin rashes).</li> <li>❑ Refusal to go to school/ Preference to stay near home and family.</li> </ul>

Developmental Stage Details:	Symptoms of Psychosocial Distress:
<ul style="list-style-type: none"> <li>❑ At this age, children are struggling to find how they should face other people and develop true identity.</li> <li>❑ They try ways to handle what other people expects of them, and what they want. They try to find out what they want to be and they want to do with their lives as well as how to handle other people.</li> <li>❑ Sexual maturation occurs and the body becomes similar to an adult.</li> <li>❑ They begin to reflect their own thoughts and thoughts of others and create conclusions from general topics.</li> <li>❑ They undergo mood swings, erratic behaviour, confusion and begin to defy their parents.</li> <li>❑ They have to successfully get through this phase learn how to have an opinion and own identity, find out how to relate with other people including their family and develop a stable personality.</li> </ul>	<ul style="list-style-type: none"> <li>❑ Similar responses to those displayed by adults.</li> <li>❑ Frequent and recurring thoughts of distressing events.</li> <li>❑ Sleeping problems.</li> <li>❑ Anti-social or aggressive behaviours.</li> <li>❑ Withdrawal from normal activities and friends/family.</li> <li>❑ Questioning things, they once believed in.</li> </ul>

These stages are universal but each child's individual differences will affect their development. How do you think the developmental stages and psychosocial distress might affect programme participants? How can you prepare sessions to match the needs of the participants (both adolescents and caregivers)?

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## **ADDRESSING DEVELOPMENTAL CONSIDERATIONS IN ACTIVITY IMPLEMENTATION**

### **Session topics (including activities and discussions):**

- Read the activities for each session beforehand. This is helpful in order to:
  - Avoid reading from the manual and losing the attention of participants.
  - Complete the activity in a timely and engaging manner.
- Think about whether each activity will be suitable for your groups' age. It might be too childish or too complex. Alternative activities are suggested throughout the tool when and where possible.
- You can adjust the activities in a way that you believe better suits the group, but it is best to check with your supervisor before doing so. It is important that the activity demonstrates the concept that it is trying to teach.
- Generally speaking, younger participants will enjoy being active more than having discussions. Tips for adaptation include group discussions, role plays and drawing of concepts.
- Adolescents might be reluctant to discuss certain topics, especially those related to healthy relationships and sexual and reproductive health. These topics are important for both boys and girls to make healthy decisions.
- Generally speaking, older participants may prefer group discussions over games.

### **Language:**

- Use concise language which is both culturally and contextually appropriate.
- Speak in a way that matches your groups' capacity to grasp the information.

### **For younger participants:**

- Use simple words.
- Avoid difficult examples (i.e. some of the examples and stories might need to be adapted to be more understandable for younger participants).
- Where possible, use pictures or objects to help explain a concept.

### **Repetition:**

- Younger and less mature participants might not easily understand the strategies in the tools which might require more explanation and practice in the session. It is very important that all concepts are understood before moving to the next activity. In consultation with your supervisor, you might need to allocate additional time.
- Wherever possible look for opportunities to repeat the key messages.

### Teaching time:

- Sessions are divided into sections rather by activity to allow for flexibility in the teaching time. As a general rule you should keep your teaching time (e.g. the time when you are talking to participants about a concept) within the recommended teaching section timings.
- Be aware of the attention of your participants. If they are starting to look around the room, fidget or talk to each other, this means you are losing their attention and you need to do something to get them involved.
- Younger participants will usually have a shorter attention span than older participants. You may need to adjust your length of teaching time accordingly.

**ROLE PLAY ACTIVITY**

**Adapting the content**

Create 2, two-minute roles plays

- One for adolescent girls 12-14 and one for girls 15-19
- You can create your own activity, but MUST use the same topic below

Adapt the activity for the different age groups, considering their different developmental ages

The topic is:

*"Introduction to the first session and welcoming the girls"*



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# SESSION 8

## IMPLEMENTATION MONITORING AND EVALUATION

### **LEARNING OBJECTIVES:**

- Familiarise facilitators with the implementation monitoring tools included in the toolkit and how to administer them in their context.

### **TOPICS**

- 8.1 Administering the M&E tools

### **RESOURCES**

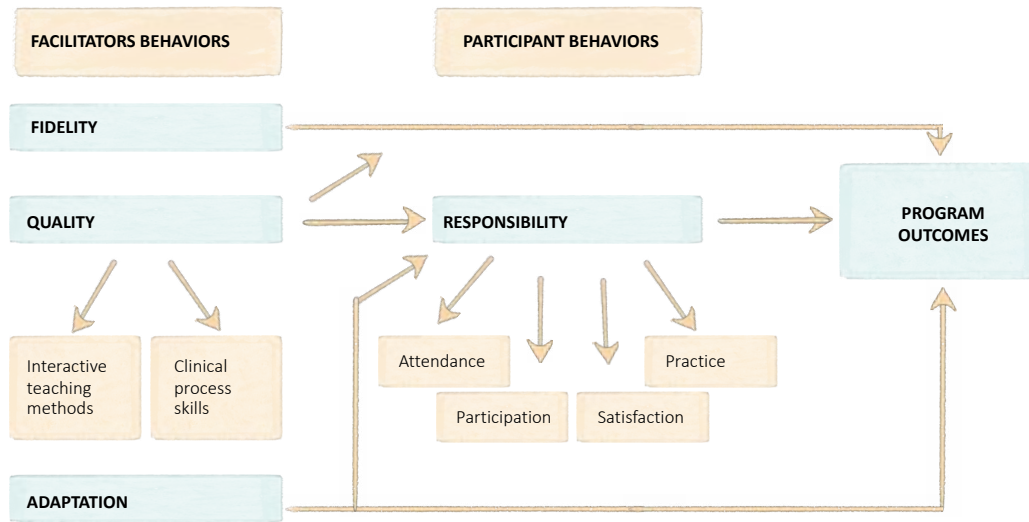
- Implementation monitoring tools

## TOPIC 8.1: ADMINISTERING THE M&E TOOLS

The difference between implementation outcomes and programme outcomes:

PROGRAMME OUTCOMES	IMPLEMENTATION OUTCOMES
describes the changes evident in programme beneficiaries	describes how the activity was delivered
occur <u>as a result</u> of the activity (of the implementation)	how participants responded to the activity
sequenced in various stages, for example, short, medium and long-term outcomes, end of project outcomes, intermediate outcomes etc	largely in control of the facilitator and project team
external factors will also affect if these are achieved	will affect program outcomes

## Berkel et. al.'s Integrated Model of Programme Implementation



There are two distinct but related categories of implementation outcomes, those which describe facilitator behaviours and those that refer to participant behaviours.

The three main implementation outcomes relating to facilitator behaviour which influence the achievement of programme outcomes are:

**A) FIDELITY:** The extent to which the activity was facilitated as intended by the people who designed it. This includes the extent to which all the key messages and activities were facilitated, and in the order or sequence shown.

**B) QUALITY:** The skill with which the activity was facilitated. It includes the facilitator’s knowledge of the subject matter

**C) ADAPTATION:** Adaptation describes changes that are made to the activity to ‘fit’ with the context you are working in.

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Implementation outcomes relating to participant behaviour describe the responsiveness of participants to the activity – another useful way of remembering this is the ‘reach and reaction’ of the activity. When it comes to responsiveness, there are four main outcomes of interest:

**A) ATTENDANCE:** The level of participation in the activity by different segments of the community and the extent to which those who attended the activity were representative of all people who were eligible to or expected to attend (also called ‘reach’).

**B) ACTIVE PARTICIPATION:** The extent to which participants were actively involved in the activity. For example, did they sit and listen quietly or ask/respond to questions and discuss the topic amongst each other?

**C) HOME PRACTICE:** The extent to which participants are likely to ‘practice’ what they have learned in the activity at home and in their lives in general. When monitoring implementation this information is usually gathered by asking participants if they tend to use the information they have learned in their lives, including sharing key messages with family and friends.

**D) SATISFACTION:** Describes what participants thought of the activity, including the content and the facilitator.

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The toolkit includes five tools that can be used to monitor implementation of toolkit activities. These tools can be adapted for use in all activity (community outreach and service delivery), however when adapting the tools, they should always align the questions to the implementation outcomes described above.

The following pages include the implementation monitoring tools. The purpose of each tool is:

- 1. FACILITATOR/CASEWORKER LOGBOOK:** facilitators can provide feedback on the implementation of the activities to the project team, including informing them of which activities work well (or don't) in the real world.
- 2. PARTICIPANT/CLIENT FEEDBACK FORM:** participants can provide feedback on their level of satisfaction with the activity, which can help facilitators improve future implementation.
- 3. PARTICIPANT/CLIENT DISCUSSION GUIDE:** as above.
- 4. PARTICIPANT/CLIENT FEEDBACK 1-1 INTERVIEW GUIDE:** gather more in-depth feedback from individual participants/clients in the weeks and months following the activity.
- 5. ACTIVITY/SESSION OBSERVATION:** enable an experienced independent observer.

In pairs, take turns to complete each of the 5 tools, making note where adaptations for your context or program are required

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⚠ Refer to the Implementation Guide for instructions on how to use this template

## FACILITATOR/CASEWORKER LOGBOOK

### Activity Details

Date:	/	/	Community/Location:
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Facilitator/Case Manager Name:

Activity:	<input type="checkbox"/> Community dialogue	<input type="checkbox"/> Religious leaders' session	<input type="checkbox"/> Adolescent boys' session
	<input type="checkbox"/> Teacher's session	<input type="checkbox"/> Caregivers' session	<input type="checkbox"/> Small group session
	<input type="checkbox"/> Adolescent girl's session	<input type="checkbox"/> Other	
Activity Details: (e.g., topic/module)			

Activity Participants:	# Adult Women	# Adult Men	# Adolescent Girls	# Adolescent Boys
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**1 = None    2 = Poor    3 = Satisfactory    4 = Very good**  
**5 = Excellent    NA/UNK = Not applicable or unknown**

### ATTENDANCE

Attendance by men	1	2	3	4	5	NA/UNK
Attendance by women	1	2	3	4	5	NA/UNK
Attendance by adolescent girls	1	2	3	4	5	NA/UNK
Attendance by adolescent boys	1	2	3	4	5	NA/UNK
Attendance by community leaders	1	2	3	4	5	NA/UNK
Representativeness of the target group	1	2	3	4	5	NA/UNK

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**OBSERVER NOTES:** Explain reasons for scores and any contextual information that may have affected attendance

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**ACTIVE PARTICIPATION**

Active questioning by men	1	2	3	4	5	NA/UNK
Active questioning by women	1	2	3	4	5	NA/UNK
Active questioning by adolescent girls	1	2	3	4	5	NA/UNK
Active questioning by adolescent boys	1	2	3	4	5	NA/UNK
Participants engaged in dialogue	1	2	3	4	5	NA/UNK
Participants overall level of interest in the topic	1	2	3	4	5	NA/UNK
Participants agreeableness with ideas	1	2	3	4	5	NA/UNK
Participants comprehension of key messages	1	2	3	4	5	NA/UNK

**OBSERVER NOTES:** Explain reasons for scores and any contextual information that may have affected engagement

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**FACILITATOR/CASE MANAGER FEEDBACK**

The activity instructions were easy to understand	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>NA/UNK</b>
The timing for the activity and individual components was enough	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>NA/UNK</b>
The activity key messages were appropriate for the context	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>NA/UNK</b>
Participants seemed to understand the content/key messages	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>NA/UNK</b>
Participants mostly agreed with the content/key messages	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>NA/UNK</b>
Participants seemed to find the activity interesting	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>NA/UNK</b>
What activities/components did not work well?	What activities/components did not work well?					

---

**FACILITATOR/CASE MANAGER NOTES:** Explain scores and provide recommendations for changes and revisions to the toolkit:

---

**ADAPTATION**

*Describe any part of the activity that the facilitator had to change or remove from the instructions provided and, the reasons for adaptation. Examples for reasons for adaptation are provided below.*

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<b>CONTENT/ACTIVITY ADAPTED</b>	<b>REASON (WHY)</b>

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**PARTICIPANT/CLIENT FEEDBACK**

*Summarise feedback received from participants using the Participant Feedback Form or Focus Group/ Interview.*

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 Refer to the Implementation Guide for instructions on how to use this template

**PARTICIPANT/CLIENT FEEDBACK FORM**

**A: Activity Details**

Date:	/	/	Community/Location:
Activity:	<input type="checkbox"/> Community dialogue	<input type="checkbox"/> Religious leaders' session	<input type="checkbox"/> Adolescent boys' session
	<input type="checkbox"/> Teacher's session	<input type="checkbox"/> Caregivers' session	<input type="checkbox"/> Small group session
	<input type="checkbox"/> Adolescent girl's session	<input type="checkbox"/> Other	
Activity Details: (e.g., topic/module)			






Facilitator Name(s):

Facilitator Name(s):









**THIS FORM IS CONFIDENTIAL. DO NOT WRITE YOUR NAME ON IT**

**B. Participant Feedback: Circle or cross the box that corresponds with your thoughts**

				
Strongly disagree:	Somewhat disagree	Neither agree or disagree	Somewhat agree	Strongly agree

**ACTIVITY CONTENT**

Today's session was interesting to me					
The information provided was in keeping with my cultural and religious beliefs					

I will discuss what I learned in today's session with my friends					
I will discuss what I learned in today's session with my family members					
Today's session was relevant to my needs and circumstances					
I plan to keep attending these sessions					
<add more questions as required>					
<b>ACTIVITY DELIVERY</b>					
The facilitator explained the information well					
The facilitator was energetic and exciting					
The facilitator gave me the opportunity to ask questions					
The facilitator answered my questions					
The facilitator seemed knowledgeable about the topic					
The facilitator respected by opinions					
The facilitator made me feel comfortable participating and sharing my opinions					
<add more questions as required>					

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What did you like most about this session?

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What did you dislike about this session?

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How can the facilitator improve next time?

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**THANK YOU FOR YOUR FEEDBACK**

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 Refer to the Implementation Guide for instructions on how to use this template

## PARTICIPANT/CLIENT FEEDBACK DISCUSSION GUIDE

### A: Activity Details

Date:	/ /	Community/Location:		
Activity:	<input type="checkbox"/> Community dialogue	<input type="checkbox"/> Religious leaders' session	<input type="checkbox"/> Adolescent boys' session	
	<input type="checkbox"/> Teacher's session	<input type="checkbox"/> Caregivers' session	<input type="checkbox"/> Small group session	
	<input type="checkbox"/> Adolescent girl's session	<input type="checkbox"/> Other		
Activity Details: (e.g., topic/module)				
Activity Facilitator Name::		Activity Facilitator Name:		
Interviewer Name:		Notetaker Name:		
Total Participants:	# Adult Women	# Adult Men	# Adolescent Girls	# Adolescent Boys

### Session Content

QUESTION	SUMMARY OF RESPONSE
Did you find today's session interesting? Why/why not? What did you find most interesting about today's session?	
Did you agree with the information that was shared with you today? Why/why not?	



<p>Did you think today's session was relevant to your local context and circumstances? Why/why not?</p>	
<p>Do you plan to keep attending these sessions? Why/why not?</p>	
<p>Do you plan to discuss what was shared today with your friends and family? Why/why not? Who will you share it with?</p>	

**Session Delivery**

<b>QUESTION</b>	<b>SUMMARY OF RESPONSE</b>
<p>Did the facilitator explain the information clearly (did you understand what was being said?) Why/why not?</p>	
<p>What did you think about the way the facilitator delivered the session (facilitation style)?</p>	
<p>Did the facilitator give you the opportunity to ask questions? Did the facilitator answer your questions knowledgeably? Why/why not?</p>	
<p>Did the facilitator give you the opportunity to actively participate in the session if you wanted to?</p>	

---

What did you like most about today's session?

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What did you dislike about today's session?

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Do you have any recommendations on how today's session can be improved?

---

 Refer to the Implementation Guide for instructions on how to use this template

## PARTICIPANT/CLIENT FEEDBACK INTERVIEW GUIDE

### A: Interview Details

Date:	/ /	Community/Location:
Activity Facilitator Name::		Activity Facilitator Name:
Interviewer Name:		Notetaker Name:

### B: Activity Details (which activities did the participant/client attend?)

Activity:	<input type="checkbox"/> Community dialogue	<input type="checkbox"/> Religious leaders' session	<input type="checkbox"/> Adolescent boys' session
	<input type="checkbox"/> Teacher's session	<input type="checkbox"/> Caregivers' session	<input type="checkbox"/> Small group session
	<input type="checkbox"/> Adolescent girl's session	<input type="checkbox"/> Other	
Activity Details: (e.g., topic/module)			

## INTERVIEW QUESTIONS

## SUMMARY NOTES:

### Attendance:

Can you tell me how many of the prescribed sessions you attended?	<input type="checkbox"/> Every session (100%) <input type="checkbox"/> Most sessions (60-100%) <input type="checkbox"/> Some sessions (40-60%) <input type="checkbox"/> A few sessions (<40%)
If you missed some sessions, can you tell me why?	

### Participation:

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<p>How actively do you feel like you participated in the activity? Why?</p>	
<p>Was there anything that made it difficult for you to participate?</p>	
<p>Was there anything that could have been done to make it easier for you to participate?</p>	
<p>Do you have any thoughts on how participation of others in the activity could have been improved?</p>	

**Home Practice:**

<p>Have you used any of the skills and knowledge you learned in the activity in your own life?</p> <p><b>NOTE:</b> Encourage the participant to provide specific examples rather than just answering 'yes' or 'no'</p>	
<p>Have you shared any of the information you learned in the activity with anyone else? If so, who?</p>	

**Satisfaction:**

<p>Did you find the activity interesting? Why/why not? What did you find most interesting about the activity?</p>	
<p>Did you agree with the information that was shared in the activity? Why/why not?</p>	

<p>Did you think the activity was relevant to your local context and circumstances? Why/why not?</p>	
<p>Do you plan to keep attending the activity? OR Would you recommend the activity to someone else? Why/why not?</p>	
<p>What did you think of the activity facilitator?</p> <ul style="list-style-type: none"><li>• Did the facilitator explain the information clearly (did you understand what was being said?)</li><li>• What did you think about the way the facilitator delivered the session (facilitation style)?</li></ul> <p>Do you have any confidential feedback on their performance that could help them improve?</p>	
<p>How would you describe your overall level of satisfaction with the activity?</p>	
<p>What did you like most/least about the activity?</p>	
<p>Do you have any recommendations on how the activity can be improved?</p>	

 Refer to the Implementation Guide for instructions on how to use this template

### ACTIVITY/SESSION OBSERVATION TEMPLATE

#### Activity Details

Date:	/	/	Community/Location:	
Activity Facilitator Name::		Activity Facilitator Name:		
Interviewer Name:		Notetaker Name:		
Activity:	<input type="checkbox"/> Community dialogue	<input type="checkbox"/> Religious leaders' session	<input type="checkbox"/> Adolescent boys' session	
	<input type="checkbox"/> Life skills workshop	<input type="checkbox"/> Caregivers' session	<input type="checkbox"/> Other	
Activity Details: (e.g., topic/module)				
Activity Participants:	# Adult Women	# Adult Men	# Adolescent Girls	# Adolescent Boys

#### Observation Findings (circle one number for each row)

**1** = None    **2** = Poor    **3** = Satisfactory    **4** = Very good  
**5** = Excellent    **NA/UNK** = Not applicable or unknown

#### Attendance

Attendance by men	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>NA/UNK</b>
Attendance by women	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>NA/UNK</b>
Attendance by adolescent girls	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>NA/UNK</b>
Attendance by adolescent boys	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>NA/UNK</b>
Attendance by community leaders	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>NA/UNK</b>
Representativeness of the target group	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>NA/UNK</b>

**OBSERVER NOTES:** Explain reasons for scores and any contextual information that may have affected attendance

**Active Participation**

Active questioning by men	1	2	3	4	5	NA/UNK
Active questioning by women	1	2	3	4	5	NA/UNK
Active questioning by adolescent girls	1	2	3	4	5	NA/UNK
Active questioning by adolescent boys	1	2	3	4	5	NA/UNK
Participants engaged in dialogue	1	2	3	4	5	NA/UNK
Participants overall level of interest in the topic	1	2	3	4	5	NA/UNK
Participants agreeableness with ideas	1	2	3	4	5	NA/UNK
Participants comprehension of key messages	1	2	3	4	5	NA/UNK

**OBSERVER NOTES:** Explain reasons for scores and any contextual information that may have affected engagement

**Fidelity**

The components of the activity were facilitated in the correct order/sequence	1	2	3	4	5	NA/UNK
The facilitator relayed key messages in full and with accuracy	1	2	3	4	5	NA/UNK
Facilitator kept to the time limit for the activity	1	2	3	4	5	NA/UNK
Facilitator role modelled gender equality	1	2	3	4	5	NA/UNK

Quality						
Facilitator appeared to be knowledgeable on the topic	1	2	3	4	5	NA/UNK
Facilitator responded to participant questions accurately	1	2	3	4	5	NA/UNK
Facilitator used a dynamic and enthusiastic presentation style	1	2	3	4	5	NA/UNK
Facilitator encouraged participation (including by women and youth)	1	2	3	4	5	NA/UNK
Facilitator dealt with conflict and resistance by participants appropriately	1	2	3	4	5	NA/UNK

Adaptation	
CONTENT/ACTIVITY ADAPTED	REASON (WHY)

**OBSERVER NOTES:** Explain reasons for scores and any contextual information that may have affected facilitator performance



**Part B: Observer Feedback (complete 1 for each facilitator)**

**1** = Poor **2** = Satisfactory **3** = Good **4** = Very good **5** = Excellent

Date:	Facilitator Name(s):				
Overall assessment of facilitator performance	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<b>KEY STRENGTHS:</b>	<b>AREAS FOR IMPROVEMENT:</b>				
•		•			
•		•			
•		•			
Observer Comments:					
Observer Name:	Date:    /    /				

# SESSION 9

## SOCIAL NORMS MONITORING

### **LEARNING OBJECTIVES:**

- Familiarise facilitators with the social norm's measurement tools included in the toolkit and how to administer them in their context.

### **TOPICS**

- 9.1** Introducing the social norms monitoring tools
- 9.2** Administering the story-based group discussions (for community outreach activities)
- 9.3** Administering the rapid social norms survey (for community outreach activities)

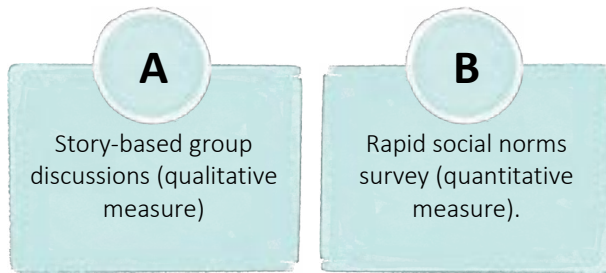
### **RESOURCES**

- Implementation guide: Story-based group discussions tool
- Notetaking template for story-based discussion. groups
- Sample confidentiality and consent script for story-based group discussions.
- Implementation guide: Rapid social norms survey
- Sample confidentiality script for rapid social norms survey.

# TOPIC 9.1: INTRODUCING THE SOCIAL NORMS MONITORING TOOLS

## TWO TOOLS TO MEASURE SOCIAL NORMS

The toolkit contains two tools that have been designed to measure changes in perceptions of social norms that may result from the community outreach activities:



A series of horizontal dashed lines for writing notes.

## TIMEFRAME

The timeframe for collecting data will differ depending on whether you are using the tools at the participant or community-level

When using the tools at the participant-level, baseline data should be collected after participants have been identified, but before the activity has started

End line data should be collected approximately 6-12 months after the entire activity has concluded (not immediately after the activity has concluded)



## Audience

Both tools can be used to measure changes in perceptions of social norms among two groups:



**DIRECT PARTICIPANTS (PRIORITY):** At a minimum, you should use these tools to measure changes in perceptions of social norms among the people who directly participate in your activities (e.g. people who attend sessions or workshops).

Changes in perceptions of social norms are likely to occur among direct participants first, as they are the ones who are directly exposed to the activity.



**BROADER COMMUNITY (OPTIONAL):** You can also use these tools to measure changes in perceptions of social norms among a sample of the entire community. Measuring changes at the community level may help understand whether 'norm diffusion' is occurring from participants to the broader community.

This approach is more time consuming and is only recommended as an option if the resources are available.







Stories (sometimes called vignettes or scenarios) are a popular way of measuring changes in social norms for two main reasons:

- Because social norms can be sensitive, asking people to consider a realistic but fictional story can elicit a more honest response than asking them questions about their own and others' lives.
- Because social norms are complex and nuanced, the discussion questions elicit qualitative data that is required to fully understand them in different contexts.

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The following characteristics of an effective story/vignette for the purposes of measuring social norm change.

- **NORMATIVE:** The discussion questions should be structured in a way that explores social norms, not moral beliefs and attitudes.
- **SPECIFIC:** Each story must be designed to explore one specific social norm relating to CEFM in the context you are working in (stories should not attempt to measure multiple social norms or changes in CEFM in general). The tools presented here are designed to test common social norms that drive CEFM across contexts.
- **REALISTIC:** The situation presented in the story must be relevant and recognisable in the context that you are working in, for example, the characters should be similar to people in programme communities so participants can relate to them.
- **FICTIONAL:** The story and characters should never be real or be able to be mistaken for real people in the community you are working in. The facilitator should inform participants at the beginning of the story that the characters are not real people.
- **VISUAL:** If possible, stories should be accompanied by pictures to help the audience use their imagination.

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7 STEPS- STORY-  
BASED GROUP  
DISCUSSIONS TOOL

**STEP 1:** Select and customise stories (if required)

**STEP 2:** Identify respondents

**STEP 3:** Convene discussion groups

**STEP 4:** Gain participant's consent

**STEP 5:** Read and discuss the story

**STEP 6:** Take notes using the template

**STEP 7:** Analyse results



A series of horizontal dashed lines for writing notes.



The story-based group discussions can be used both with direct participants of the programme and the broader community. The approach used will be determined by the project team (in consultation with Technical Advisors), who will inform facilitators.

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You are now going to have some time in your small groups to practice reading the story in a role play. Assign the following roles among yourselves:

- Story teller: The role of the storyteller is to read the story in a way that is accurate and engages the audience.
- Notetaker: The role of the notetaker is to make clear, detailed and confidential summary notes of the discussion group, which can be used for analysis.
- The remaining group members will be participants in the discussion group: at least one group member should play the part of a quiet participant who does not talk very much and at least one group member should play the part of a loud and obnoxious participant who talks too much (refer to topic on managing difficult groups).

Like any data collection that occurs for the purposes of research and evaluation, it is essential that you gain the **informed consent** (sample script below) of respondents before reading the story.

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## **SAMPLE CONSENT SCRIPT FOR STORY-BASED GROUP DISCUSSIONS**

*“We have asked you here today to participate in a group discussion about parenting, children and marriage. The results of this discussion will be used to better understand what people in this community think about these topics.*

*The information you provide will help us understand whether the activities we are implementing are effective at changing what people think and do when it comes to parenting, children and marriage.*

*Some of the information that we discuss today may be sensitive and we want to reassure you that your participation is voluntary and you can choose to leave now or at any time during the discussion if you feel uncomfortable. You can also come to any of the facilitators at the conclusion of the discussion and ask for help if you need it.*

*I want to remind you that everything that you say in this discussion is anonymous and confidential. While we are **taking notes/recording** the discussion, we will only identify you by using a number and we will never use your name.*

*We ask everyone else in the group to respect others’ confidentiality and not repeat anything that is said within this group. Knowing this, does everyone agree to participate in today’s discussion group?”*

The first part of the story introduces a relevant, hypothetical situation by describing the setting and the main characters. It goes on to describe an event which leads the main character in the story to a decision point about how to act. Read the following important points about reading Part One of the story:

- It is important that the first part of the story ends in suspense and does not tell the audience what choice the characters actually make.
- After reading the first part of the story, the storyteller should ask the audience the first set of discussion questions. The objective of these questions is to surface:
  - A)** Empirical expectations – what the audience thinks that the main character would most likely do next if the story was set in their community.
  - B)** Normative expectations – what the audience thinks that most people in their community would expect the main character to do next.
- In the first set of questions, the storyteller should avoid asking questions that surface moral beliefs and attitudes including:
  - A)** what the audience thinks the characters in the story should do
  - B)** what they would personally do if they were in that situation
  - C)** what they think is the right or wrong thing to do

If you find the audience responding with moral beliefs and attitudes, bring the conversation back on track by asking ‘so what do you think that most people in your community would do?’ or ‘regardless of whether it is right or wrong, what do you think most people would actually do in this situation?’.

Spend 30 mins to read first part of the story, facilitating the group discussion and taking notes.

The second part of the story describes a situation in which the main character chooses to defy the dominant social norm, in other words, respond in a way that would not normally be expected or approved by the community. Note the following important points about reading Part Two of the story:

- It is important that the second part of the story does not describe any negative consequences of the main character's decision to defy the norm (that is the focus on the second set of discussion questions).
- After reading the second part of the story, the storyteller should ask the audience the second set of discussion questions. The objective of these questions is to explore:
  - A) SANCTIONS** - the negative social consequences that the main character(s) might experience as a result of defying the norm.
  - B) SENSITIVITY TO SANCTIONS** - the extent to which the sanctions are likely to change the main character(s) behaviour.
  - C) EXCEPTIONS:** Situations in which it may be considered more acceptable to act outside the norm.
- The storyteller can also ask the audience whether the main character's response would ever occur in their community, as a possible sign of the perceived strength of sanctions is whether publicly defying the norm is even possible in your local context.

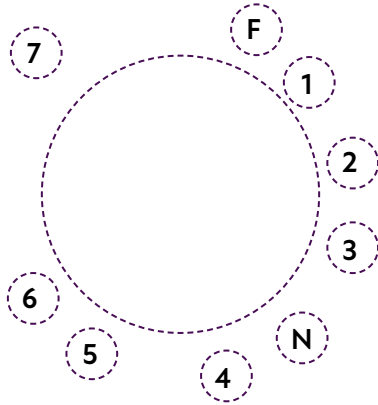
Now spend 30 minutes to read the second part of the story, facilitating the group discussion and taking notes. You should rotate your roles so everyone gets a turn completing the basic tasks.

The notetaker will usually be required to type up their summary notes at the conclusion of the discussion group. This is best done when the memory of the discussion is still fresh in your mind. Summary notes from the story-based discussions will be analysed to identify key themes. A summary report of key themes across all discussion groups should be prepared and kept on file for **comparison against end line data**.

**NOTE:** *It is important to ask each participant in your group to individually consent to participating in the discussion group, as opposed to asking your colleagues collectively whether they agree. This is because some people may find it difficult to disagree with the group*

The notetaker should take clear (legible) detailed and confidential notes that can be used for analysis. Read the following important points about taking notes:

- The responses of the audience to the discussion questions will form the data that will be used to determine whether changes in social norms have occurred, therefore it is essential that the notetaker make clear (legible), detailed and confidential notes of what is being said in the discussion.
- If possible, the notetaker should also try and capture direct quotes that are meaningful in demonstrating a particular point.
- It may be useful to provide each participant with a number (written on a name badge or sticker). It may also be useful to record the way the participants are seated in the room, by their number, for quick reference during note taking (as shown below). This will allow the notetaker to quickly identify who is speaking without using their name.



• The following page is the notetaking template which has four columns:

1. In the first column, record the number of the question being asked (refer to discussion questions).
2. In the second column, record the number of the participant who is speaking.
3. In the third column, write a summary of what is being said.
4. In the fourth column, describe any other non-verbal information that might describe the context in which the comment was made, such as gestures and tones.

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⚠ Refer to the Implementation Guide for instructions on how to use this tool

**NOTETAKING TEMPLATE FOR STORY-BASED DISCUSSION GROUPS:**

**RECORD OF STORY-BASED DISCUSSION GROUP**

Date:	Location:	Time:
Facilitator Name:		Notetaker Name:
Observer Names:		
Group Description: (e.g., adult men from community x)		

Participant #	Age:	Seating Diagram (optional)
1		
2		
3		
4		
5		
6		
7		
8		

Question #	Participant #	Summary:	Non-verbal cues

Question #	Participant #	Summary:	Non-verbal cues

The following pages include five stories that are included in the toolkit. Spend 10-15 minutes to read together the story that your group has been allocated and identify the specific social norm that is being explored in each story.

# STORY 1: AHMED AND HANAN'S STORY

## PART ONE

“This is the story of **Ahmed Bishara** and his family, which includes his wife **Hanan**, his 12-year-old son **Abdul** and his 16-year-old daughter **Imani**. **Ahmed's** family was forced to flee their village, \_\_\_\_\_, six months ago because of ongoing conflict. They are currently living in a **camp** called \_\_\_\_\_ in another part of the country until it is safe to return home or they can resettle in another location. Before the conflict, Ahmed owned a **small building supply store** in their village. While the family was not wealthy, they had enough money to meet their daily needs, including paying school fees for their children, including **Imani**, who had dreams of attending university in the city. Like most other families, **Ahmed and Hanan** have now spent most of their savings and are unable to find employment in the **camp**. The few educational opportunities that exist are a long walk away and there have been rumours about girls being sexually assaulted or even raped on the way to school, so **Ahmed** feels like he has no choice but to keep **Imani** at home most of the time.

One day, Ahmed arrived home from the **mosque/church** to find his wife crying. She tells **Ahmed** that other women in the community are gossiping that **Imani** has been seen with **Jameal**, an older man who they say is her boyfriend. They are also saying that **Imani** looks like she might be pregnant! They are saying that **Hanan** is an incompetent mother and that **Imani** is a sinful child. Now the other mothers will not let their daughters be friends with Imani or even speak to her in the street. **Ahmed** is enraged and embarrassed at the thought of his family's reputation being damaged! **Ahmed** seeks out his closest friend for advice on what he should do about this situation”.

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### Discussion Questions (Part 1)

Imagine this story was set in your own community:

1. What do you think most fathers would do if they were in Ahmed's position? Why?
  2. What do you think most mothers would do if they were in Hanan's position? Why?
  3. What do you think most girls would do if they were in Imani's position? Why?
  4. What do you think others in the community would expect Ahmed and Hanan to do? Why?
  5. What do you think Ahmed's friend would advise him to do? Why?
- 

## PART TWO

“**Ahmed** returns home from his friend's house several hours later. He tells **Hanan** that his friend thinks that it is best for **Imani** to just get married to this man to protect their family's honour. However, **Ahmed and Hanan** decide to first hear **Imani's** side of the story. **Imani** tells her parents that a few months ago she was raped by a stranger while walking home from the market, however she was too fearful to tell them. The man who did this to her is not her boyfriend and she does not want to marry him. **Imani** does not know if she is pregnant or not. Having heard their daughter's side of the story they decide it would be unfair for **Imani** to marry this man, instead, **Ahmed** reports the matter to the authorities and **Hanan** takes **Imani** to the clinic for counselling and a pregnancy test.”

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### Discussion Questions (Part 2)

6. How likely would it be that families in this community would do what Ahmed and Hanan did? Why/why not?
  7. How might other people in the community react to Ahmed and Hanan's decision? What might they do or say?
  8. Do you think the reactions and opinions of others would cause Ahmed and Hanan to change their mind and decide that Imani should marry the man? Or would they stand their ground?
- 

If there are sanctions – can you think of a circumstance in which it might be acceptable for Ahmed to Hanan to do what they did? If so, what might those circumstances be?



## STORY 2: ABDUL'S STORY

### PART ONE

“This is the story of **Abdul Bishara**, who is 12 years old, and his family, which includes his father **Ahmed**, his mother **Hanan**, and his 16-year-old sister **Imani**. **Abdul's** family was forced to flee their village, \_\_\_\_\_, six months ago because of ongoing conflict between \_\_\_\_\_. They are currently living in a **camp** called \_\_\_\_\_ in another part of the country, \_\_\_\_\_, until it is safe to return home or they can resettle in another location. Before the conflict, Abdul's father owned a small **building supply store** in their village. While the family was not wealthy, they had enough money to meet their daily needs, including paying school fees for **Abdul** and his sister. Before the conflict, **Abdul** was an average student and was more interested in fixing machinery for his father's customers. **Imani**, however, was an A grade student who had dreams of attending university in the city. Things are much different now. In the camp, there are fewer opportunities to attend school and **Abdul** and **Imani** are required to travel further than before, which is very costly.

That evening, **Abdul** and **Imani** return home from school with a letter from the school asking for advance payment of the next year's school fees. Imani's letter includes a handwritten note from her teacher saying that **Imani** came the top of her class this year. Like most families, **Abdul's** parents have spent the last of their savings fleeing the conflict and can no longer afford to send both of their children to school. What's more, a man from his local **mosque/church** is looking for a bride for his son and **is willing to pay a substantial bride price/dowry.**”

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#### Discussion Questions (Part 1)

Imagine this story was set in your own community...

1. What do you think most families would do if they were in Ahmed and Hanan's situation? Why?
2. What do you think most girls would do if they were in Imani's situation? Why?
3. What do you think most boys would do if they were in Abdul's situation? Why?
4. What would other people in the community expect Ahmed and Hanan to do in this situation? Why?

---

### PART TWO

“That evening, **Abdul** and **Hanan** discuss the matter of their children's education at length. They decide that **Abdul** should drop out of school and try and find a job as an apprentice mechanic in the camp. They will use what little money they have left to pay **Imani's** schools fees for the following year and decline the other man's offer of a **bride price/dowry** for Imani to marry their son as she is not yet turned 18”.

---

### Discussion Questions (Part 2)

5. How likely would it be that families in this community would do what Ahmed and Hanan did? Why/why not?
  6. How might other families that Ahmed and Hanan know react to their decision? What might they do or say?
  7. How might the man at the mosque (who is looking for a bride for his son) react to Ahmed and Hanan's decision? What might he do or say?
  8. Do you think the reactions and opinions of others would cause Ahmed and Hanan to change their mind?
  9. Can you think of a circumstance in which it might be acceptable for Ahmed and Hanan to prioritise their daughter's education ahead of their sons?
-

## STORY 3: IMANI'S STORY

### PART ONE

“This is the story of **Imani Bishara** and her family, which includes her father **Ahmed**, her mother **Hanan**, and her 12-year-old brother **Abdul**. **Imani's** family was forced to flee their village \_\_\_\_\_ six months ago because of ongoing conflict between **government and opposition forces**. They are currently living in an **IDP camp** in another part of the country until it is safe to return home or they can resettle in another location. Before the conflict, **Imani's** father owned a **small building supply store** in their village. While the family was not wealthy, they had enough money to meet their daily needs, including paying **Imani's** school fees. **Imani** is a good student and dreams of attending university in the city. Like most other families, **Imani's** parents have now spent most of their savings and are unable to find employment in the camp. While there are some basic education facilities operating in the camp, they are a long walk away and there have been rumours about girls being sexually assaulted or even raped on the way to school, so **Ahmed** insists that **Imani** stays at home. More and more, **Imani** has noticed her father looking stressed and tired. He spends most of his time deep in prayer.

One day, **Ahmed** asks **Imani** whether she has given any thought to her own marriage. He says that he has met a nice man called Yusuf at the **mosque/church** who has a 35-year-old son called **Jameal**. **Ahmed** tells **Imani** that **Jameal's** family want to find him a wife and that they are kind and wealthy and have offered to pay a handsome **bride price/dowry, which would allow him re-establish his building supply store if Imani** agrees to the marriage.”

---

#### Discussion Questions (Part 1)

Imagine this story was set in your own community...

1. What do you think most girls would do if they were in Imani's position? Why?
  2. What would Imani's family expect her to do in this situation? Why?
  3. What would Imani's friends advise her to do in this situation?? Why?
  4. What do you think other people in the community might expect Imani to do? Why?
-

## PART TWO

“**Imani** is conflicted. It pains her to see her father like this and she knows how much it would mean to him if he could work again. She also knows that marriage would surely be the end of her dreams to attend university. **Imani** cannot fathom the prospect of being married to a man almost twice her age. She begs her father not to agree to her marriage until she has finished her education. She tells him that a local organisation has been offering livelihood skills workshops not far from their home and that if her father agrees, she can go and learn a new skill and help support the family.”

---

### Discussion Questions (Part 2)

5. How likely would it be that girls in this community would respond as Imani did? Why/why not?
  6. How might Ahmed and Hanan react to Imani’s response? What might they do or say?
  7. How might Imani’s friends react to her response? What might they do or say?
  8. How might other people in the community react to Imani’s response? What might they do or say about her and her family?
  9. Do you think the reactions and opinions of others would cause Imani to change her mind and agree to marry Jameal?
  10. (If there are sanctions) Can you think of a circumstance in which it might be acceptable for Imani to respond in the way that she did? If so, what might those circumstances be?
-

## STORY 4: JAMEAL'S STORY

### PART ONE

“This is the story of **Jameal Issack** and his family, which includes his father **Yusuf**, his mother **Yasmin** and his many brothers. **Jameal** is 35 years old and works in his father’s business and spends all his spare time socialising with his many friends. The town where **Jameal’s** family live used to be small but is now host to a large number of displaced people, who have fled their villages because of ongoing conflict. Most of these families are living in **IDP camps** that have been established in his community by the **United Nations**. **Jameal’s** family own several businesses in the community and have enough money to meet all their needs. Despite ongoing pressure from his father **Yusuf** to get married, **Jameal** is not interested.

One day, **Jameal’s** father **Yusuf** returns from the **mosque/church** and tells **Jameal** that he has met a nice man called **Ahmed** whose family have been displaced by the conflict and are living in the camps. **Ahmed** has an exceptionally beautiful and smart 16-year-old daughter called **Imani**. **Yusuf** says that **Imani** is good natured and hard-working and would be a good help to Yasmin around the home. He tells **Jameal** that it is time to stop being frivolous and settle down and start a family. **Yusuf** tells **Jameal** that if he approves of the idea, he will ask his friend **Shaik Mohamed Salah**, a local religious leader, to officiate the marriage between him and **Imani** as early as next week:.

---

#### Discussion Questions (Part 2)

Imagine this story was set in your own community...

1. What do you think most men would do if they were in Jameal’s position? Why?
  2. What would Jameal’s family expect him to do in this situation? Why?
  3. What would Jameal’s friends advise him to do in this situation? Why?
-

## PART TWO

“**Jameal** thinks about his father’s idea and the prospect of getting married. Maybe his father is right? Perhaps it is time for him to start a family after all. While **Jameal** knows his marriage is important to his father, he wonders whether he will have anything in common with a girl who is so young. He also thinks that 16 is not the right age for girls to be married and have children anyway. That night, **Jameal** does not sleep and spends most of the night deep in prayer, seeking guidance. The next morning, he finds his father **Yusuf** and thanks him for his generous offer but tells him that he has decided that **Imani** is too young to be married and that he will wait for an older woman to come along.”

---

### Discussion Questions (Part 2)

4. How likely would it be that men in this community would respond as Jameal did? Why/why not?
  5. How might Yusuf react to Jameal’s decision? What might he do or say?
  6. How might Jameal’s friends react to his decision? What might they do or say?
  7. How might other people in the community that Jameal is close to react to his decision? What might they do or say about him and his family?
  8. Do you think the reactions and opinions of others would cause Jameal to change his mind and agree to marry Imani?
  9. (If there are sanctions) Can you think of a circumstance in which it might be acceptable for Jameal to refuse to marry a girl under the age of 18? If so, what might those circumstances be?
-

## STORY 5: SHAIK MOHAMAD SALAH'S STORY

### PART ONE

“This is the story of **Shaik Mohamed Salah**, a learned religious leader. The town where **Shaik Mohamed** and his family live used to be small but is now host to a large number of displaced people, who have fled their villages because of ongoing conflict between the **government and opposition forces**. Most of these families are living in **IDP camps** that have been established in his community by the **United Nations**. **Shaik Mohamed** is active in his local community and is often called on by families to officiate marriages, for which he earns a small fee. It is common where **Shaik Mohamed** lives, both among IDPs and members of the host community, for families to marry their daughters before they turn 18. **Shaik Mohamed** is friends with **Yusuf Issack**. He knows **Yusuf's** family well because he officiated the marriage of another one of his sons. He also knows that **Yusuf** is deeply embarrassed that his other son **Jameal** will turn 35 this year and is not yet married, or even interested at the thought of marriage!

One day, **Yusuf** comes and sees **Shaik Mohamed** and tells him that he has some exciting news to share! He has just met a man called **Ahmed** whose family has been displaced by the conflict. They have an exceptionally beautiful and smart 16-year-old daughter called **Imani** and **Yusuf** is convinced that she might be the girl that finally makes his son **Jameal** settle down and start a family. **Yusuf** tells **Shaik Mohamed** that he has invited **Ahmed** and his wife to his home later in the week and asks whether he can attend, with a view to officiating the marriage of **Jamael** and **Imani** as soon as possible.”

---

#### Discussion Questions (Part 1):

Imagine this story was set in your own community...

1. What do you think most religious leaders would do if they were in Shaik Mohamed's position? Why?
  2. What do you think other religious leaders would expect Shaik Mohamed to do? Why?
  3. What do you think other people whose opinion Shaik Mohamed respects would advise him to do?
-

## PART TWO

“**Shaik Mohamed** thinks long and hard about **Yusuf’s** proposition. He knows how much this marriage means to his friend and would hate to disappoint him; however, he also knows that if **Imani** was his own daughter, he would not approve of her marrying a man more than twice her age. That night, **Shaik Mohamed** does not sleep and spends most of the night deep in prayer, seeking guidance. The next morning, **Shaik Mohamed** goes and finds **Yusuf** and informs him that he must refuse to officiate the marriage of **Imani** and **Jameal** because he thinks she is too young. **Shaik Mohamed** advises **Yusuf** that if he wants to find a wife for **Jameal**, he should look for one that is no longer a child.”

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### Discussion Questions (Part 2)

4. How likely would it be that religious leaders in this community would do what Shaik Mohamed did? Why/why not?
  5. How might Yusuf react to Shaik Mohamed’s decision? What might he do or say?
  6. How might other people whose opinions Shaik Mohamed respects (e.g., other people at the mosque/church) respond to his decision?
  7. Do you think the reactions and opinions of others would cause Shaik Mohamed to change his mind and agree to officiate the marriage of Imani?
  8. (If there are sanctions) Can you think of a circumstance in which it might be acceptable for Shaik Mohamed to refuse to officiate the marriage of a child? If so, what might those circumstances be?
-



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## TOPIC 9.3: ADMINISTERING THE RAPID SOCIAL NORMS SURVEY TOOL

Like the stories/vignettes that you just studied, surveys can also be a useful way of measuring changes in social norms. This is because surveys allow us to collect smaller amounts of data from a larger number of people.

### TOOL 2 RAPID SOCIAL NORMS SURVEY

A survey is a quantitative evaluation tool that can be used to measure changes in perceptions of social norms over time

Surveys enable project teams to collect data from a larger number of people, although the depth of information collected is much less than qualitative tools

The rapid social norms survey includes 32 questions that are designed to measure empirical expectations and normative expectations











## **SAMPLE CONSENT SCRIPT FOR RAPID SOCIAL NORMS SURVEY**

*“Hello, my name is \_\_\_\_\_. I work with an organisation called \_\_\_\_\_. We are conducting a survey about parenting, children and marriage. The results of this survey will be used to better understand what people in this community think about these topics. The information you provide will help us understand whether the activities we are implementing are effective at changing what people think and do when it comes to parenting, children and marriage. You have been randomly selected to take part in this survey (optional for community members), are you happy to participate today?”*

*(If yes) I want to let you know that some of the questions may be sensitive and I want to reassure you that your participation is voluntary and you can choose to skip a question or stop taking the survey at any time if you feel uncomfortable. I want to remind you that your responses are anonymous and confidential, and I will not ask or record your name. Are you ready to begin the survey?”*

Split into pairs to role play asking the survey questions, assigning roles among yourselves:

- One person in the group will be the enumerator. The role of the enumerator is to ask the survey questions in a way that is accurate and record the responses.
- One person in the group will be the respondent. The role of the respondent is to answer the questions and ask for clarification where necessary.

Complete asking the questions and then swap roles, so both you and your pair have a chance to practice asking the questions.

## RAPID SOCIAL NORMS SURVEY

#	QUESTION	RESPONSE					
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### DEMOGRAPHIC INFORMATION

Enumerator says: “I would like to know a few basic things about yourself before we start the survey questions”

1	What is your gender?	MALE	FEMALE	OTHER			
2	What is your age group?	< 18	18-30	30 - 60	60 +		
3	What is your status in this community?	IDP	HOST	REFUGEE	OTHER		
4	What is your ethnic origin? <sup>6</sup>					OTHER	REFUSE
5	What is your religion? <sup>7</sup>					OTHER	REFUSE
6	How long have you lived in this place?	< 6 MTH	6- 12 MTH	1-2 YRS	2-5 YRS	5 + YRS	
7	What is your marital status?	MARRIED	DIVORCED	WIDOWED	SINGLE	OTHER	
8	Do you have children?	YES	NO				
9	If yes, how many sons do you have?	1	2	3	4	5	6+
10	If yes, how many daughters do you have?	1	2	3	4	5	6+

### EMPIRICAL EXPECTATIONS (what the respondent thinks other people in the community actually do)

Enumerator says: “I would like to ask you what you think most people in this community who you know think or do when it comes to family life

11	How many families in this community that you know would allow their daughters get married under the age of 18?	NONE	SOME	MOST	ALL	UNSURE	REFUSE
12	How many families in this community that you know insist that their daughters complete their secondary education if it is available <sup>8</sup> ?	NONE	SOME	MOST	ALL	UNSURE	REFUSE

<sup>6</sup> Before administering the survey, the implementing organisation should pre-fill this question with relevant options (including ‘other’) and cross all blank boxes

<sup>7</sup> As above

<sup>8</sup> For this question, completion of secondary education means completion of at least four years of education following at least six years of primary education.



#	QUESTION	RESPONSE					
13	How many people in this community that you know think if a girl gets pregnant outside of marriage, it is shameful for her family?	NONE	SOME	MOST	ALL	UNSURE	REFUSE
14	How many families in this community that you know would allow their daughter to leave the house alone unsupervised during the day?	NONE	SOME	MOST	ALL	UNSURE	REFUSE
15	How many families in this community that you know would forbid their children from attending a programme where they learned about things such as sex and family planning?	NONE	SOME	MOST	ALL	UNSURE	REFUSE
16	How many families in this community that you know openly discuss marriage and relationships with their children?	NONE	SOME	MOST	ALL	UNSURE	REFUSE
17	How many people in this community that you know would keep it a secret if their daughter was raped or sexually assaulted?	NONE	SOME	MOST	ALL	UNSURE	REFUSE
18	How many people in this community that you know would intervene if they witnessed a girl/woman being harassed or assaulted by a boy/man in a public place?	NONE	SOME	MOST	ALL	UNSURE	REFUSE
19	If a woman was raped or sexually assaulted, how many people in this community that you know would say that she must have done something to cause it to happen?	NONE	SOME	MOST	ALL	UNSURE	REFUSE
20	How many families in this community who you know would reject a good offer of marriage for their son, because the bride was aged under 18?	NONE	SOME	MOST	ALL	UNSURE	REFUSE

#	QUESTION	RESPONSE					
21	If they did not have enough money to educate all of their children, how many families in this community that you know would send their sons to school instead of their daughters?	NONE	SOME	MOST	ALL	UNSURE	REFUSE

**NORMATIVE EXPECTATIONS** (what the respondent thinks other people in the community expect them to do)

Enumerator says: “I would like to ask you what you think other people in this community who you know expect you to do when it comes to family life

22	How many people in this community who you know would disapprove if a family let their daughter get married under the age of 18?	NONE	SOME	MOST	ALL	UNSURE	REFUSE
23	How many people in this community who you know would disapprove if an unmarried girl was seen socialising with a boy/man in public?	NONE	SOME	MOST	ALL	UNSURE	REFUSE
24	How many people in this community who you know would disapprove if a man beat his daughter for disobeying him?	NONE	SOME	MOST	ALL	UNSURE	REFUSE
25	How many people in this community who you know would disapprove if a family allowed their young daughter to leave the house alone unsupervised during the day?	NONE	SOME	MOST	ALL	UNSURE	REFUSE
26	How many people in this community who you know would disapprove if a family allowed their children to attend a programme where they learned about things such as sex and contraception/ family planning?	NONE	SOME	MOST	ALL	UNSURE	REFUSE
27	How many people in this community who you know would disapprove if a family sent their sons to school but not their daughters?	NONE	SOME	MOST	ALL	UNSURE	REFUSE

#	QUESTION	RESPONSE					
28	How many people in this community who you know would disapprove if a girl expressed her opinion regarding who and when she married?	NONE	SOME	MOST	ALL	UNSURE	REFUSE
29	How many people in this community who you know would disapprove if a man refused to let his wife take up a good offer of employment outside the home?	NONE	SOME	MOST	ALL	UNSURE	REFUSE
30	How many people in this community who you know would disapprove if a family rejected a good offer of marriage for their son, because the bride was aged under 18?	NONE	SOME	MOST	ALL	UNSURE	REFUSE

**MODULE 1 POST TEST – TOTAL 25 POINTS**

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**NAME:**

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**DATE:**

---

1. Why is it useful to reflect on our own attitudes and beliefs? 1 point

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2. Attitudes and beliefs can change over time. True/False 1 point

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3. What is the definition of child, early and forced marriage? 1 point

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4. Name three rights that are violated by CEFM. 3 points

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5. What is the root cause of CEFM? 1 point

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6. Name two ways that humanitarian situations might increase CEFM. 2 points

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7. What are two negative consequences of CEFM on girls? 2 points

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8. What are two positive benefits of delaying marriage until after 18? 2 points

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9. What is the difference between sexual rights and reproductive rights? 2 points

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10. Name two reasons why is it important to ensure girls have access to ASRH information during emergencies? 2 points

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11. What is a reference group? 1 point

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12. People's behaviour is most likely to be influenced by: 1 point

- a) Their immediate family
- b) The community they live in
- c) People they respect and admire
- d) The peer groups they belong to
- e) All of the above

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13. Legal norms are usually written down in the form of a constitution or individual laws. Circle True or False 1 point

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14. What are two of the key terms used in a Theory of Change? 2 points

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15. Provide two examples of how adolescents are affected by emergencies. 2 points

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16. Give one example of how to adapt the session content for children. 1 point

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**SCORE OUT OF 25**

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A series of 20 horizontal dashed lines spanning the width of the page, providing a template for writing.

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## **SAVE LIVES AND SEEK JUSTICE**

Norwegian Church Aid works to save lives and seek justice. Our support is provided unconditionally with no intention of influencing anyone's religious affiliation.

Norwegian Church Aid is a member of the ACT Alliance, one of the world's largest humanitarian coalitions. Together, we work throughout the world to create positive and sustainable change.

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