

Social Norms Analysis Plot Final Report

1. The Project:

The **SAFE Justice project** was funded by the Department for International Development (DFID) and implemented in five districts in Nepal (Gorkha, Dhading, Sindhupalchowk, Accham and Bajura) between October 2016 and September 2019, as part of the DFID-funded *Integrated Programme for Strengthening Security and Justice* in Nepal.

SAFE Justice Project aims to promote more active justice seeking behavior among marginalized populations in general and women and girls in particular breaking culture of silence; responsiveness of justice service providers with effective and gender sensitive services.

Access to justice is a major issue for the poorest and most marginalised groups in Nepal. Informal barriers include deeply entrenched norms and practices in Nepali society such as patriarchal family values, cultural norms, public gender discrimination, and caste-based social orders. Gender Based Violence (GBV) including Intimate Partner's Violence (IPV) is one of the major prevalent issues in all project districts. Therefore, CARE has adopted different monitoring tools to see changes in perceptions and behavior around this issues. Social Norms Analysis Plot (SNAP) was one of the tools administered by the project to monitor changes in perception of communities on IPV.

2. Social Norms Analysis Plot (SNAP) – Brief introduction of tool

SNAP framework is adapted from Bichieri's theory on social norms using one's belief about what other do and one's belief about what others expect one to do.

Measurement of social norms is a methodology developed to understand strength of a prevalent norm by analyzing the social expectations (empirical and normative expectations) for a norm that is prevalent in a society and to measure whether or not the strength of that particular norm has changed over different points in time. Thus, this framework specifically helps to understand the strength of a prevalent norm, to understand sanctions or consequences for not following a norm, how those sanctions affect an individual or a groups' adherence to the norm and identify the cracks in the prevalent norm to understand entry points and develop customized social norms activities/interventions.

The SNAP framework was administered using short vignettes which is a qualitative research tool using focus group discussions (FGD) with 14 ReFLECT¹ group's participants to assess the strength of the prevalent social norm on justice seeking behaviour, specifically the culture of silence on IPV. 14 groups were selected on the basis of active/inactive and accessible/remote criteria that accounts 10% of the total groups for baseline as well as midterm and end-line assessment. The tool was administered with same sex and age groups to understand specificities related to gender and sex on accessing justice and breaking culture of silence on IPV.

- The **vignettes for female groups** (women and girls) looked at the norms on culture of silence on IPV and sanctions for breaking that culture of silence to seek external support.

¹ Project identified 144 most vulnerable groups/center in terms social and economic aspects using Underlying Causes of Poverty and Vulnerability Analysis (UCPVA) tool. Project conducted 432 ReFLECT sessions (three each in center; men, women and couple) in those 144 centers.

- The **vignette for male groups** (men and boys), looked at the norms on resistance against breaking the silence on IPV by women and sanctions for supporting women’s decision to seek external support.

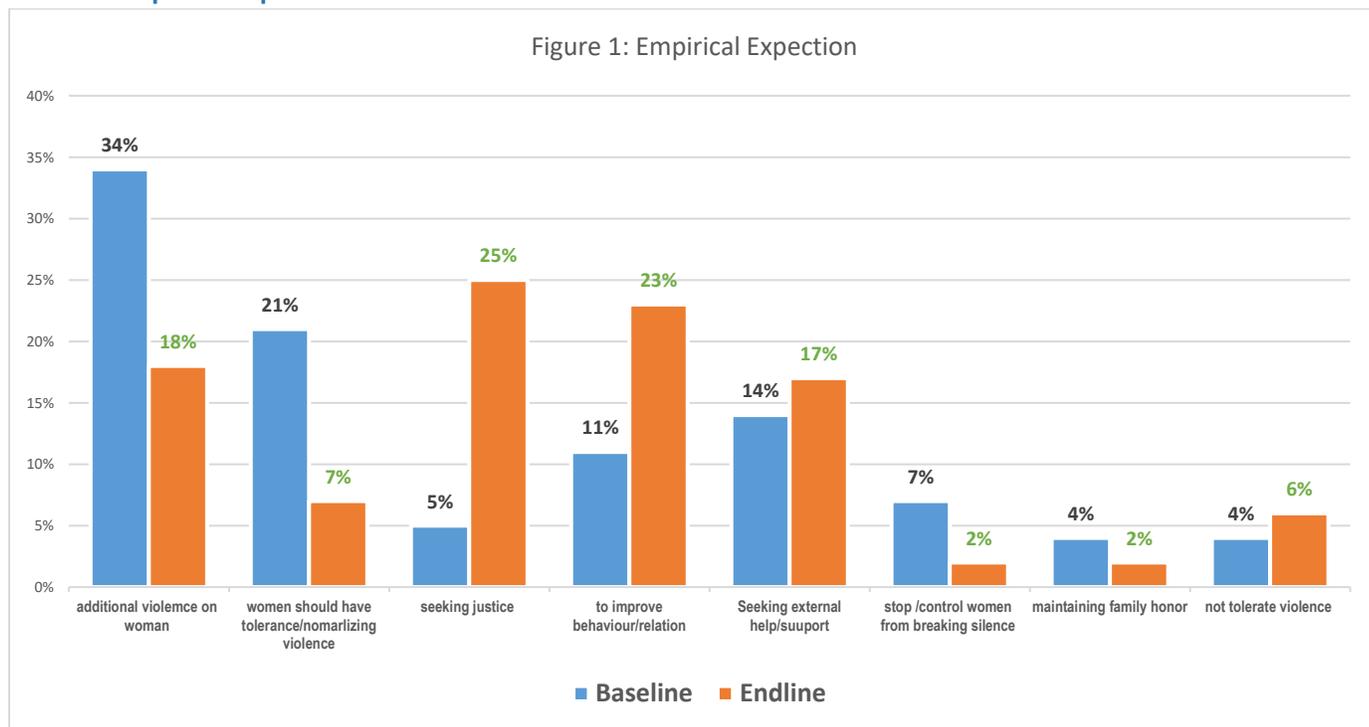
Defining intimate partner violence - for the purpose of this measurement intimate partner violence was defined as primarily beating by a husband who is a regular alcohol drinker and shows aggressive tendencies after drinking.

Social norms that was measured: culture of silence on IPV-beating, breaking the culture of silence on IPV- beating. – *“a woman should not dishonor her family reputation by sharing about incidences of violence perpetrated by husband and seek support to overcome it ”*. This norm was identified to understand the barriers in breaking the silence on IPV and facilitating accessing external support by women who are facing intimate partner violence.

3. Key Findings

In comparison to baseline the midline survey revealed only small nuances/cracks on seeking justice for IPV. However, the end-line study conducted in this quarter has revealed remarkable changes around the empirical and normative expectations on seeking justice for IPV. This has also shown family and friend’s sanctions as well as positive and negative exceptions to change the norms. In this report, comparison between baseline and end-line assessments are presented.

3.1 Empirical Expectation



The summary of overall analysis of end-line study on empirical expectation reveals following changes;

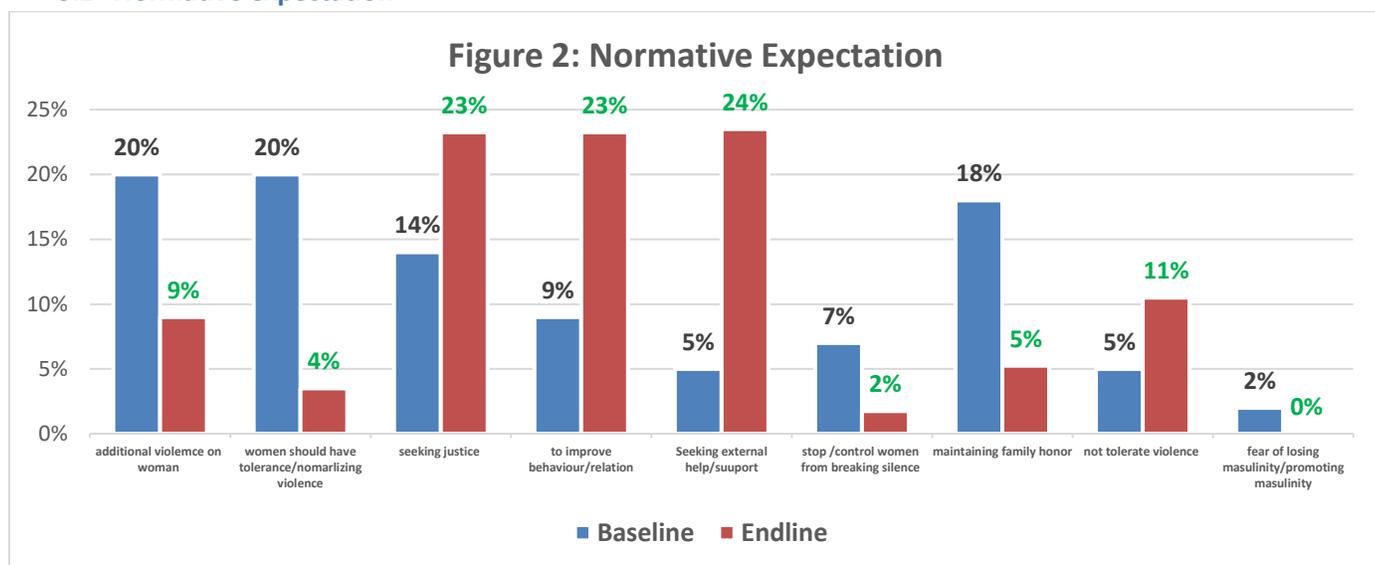
- 34% of the group during baseline said there will be additional violence on women if wives decides to break the silence but it has decreased to 18% in the end-line.
- 21% of the groups during the baseline study said that women should have tolerance / normalize violence and they should not talk about the violence with their friends and family in community. However it came down to only 7% in end-line study.
- In comparison of 5% groups in baseline, 25% of groups seek justice in case of IPV.

- The data also reveals that the community is slowly getting aware on negative social norms and gender equality as both women and girls and men and boys group as 23% of the groups responded that they are improving their behaviour/relation in comparison to 11% in baseline.

In addition, If we look at the group and cluster wise findings the study also shows that women and girls believes to seek external help/ support and not tolerate and family and friends had also started to support women and girls to seek justice in case of IPV. The positive changes can be seen in the end-line and groups are being more flexible to adapt the changes related to negative social norms for women and girls in comparison to baseline.

- End-line analysis reveals that most of the women and girls 90% groups seem to believe that other women would seek justice or external help in case of IPV in comparison to 35% in baseline in earthquake cluster (Gorkha, Dhading and Sindhupalchowk). However, it was little lesser 62% in Far West cluster (Achham and Bajura) compared to 12% in the baseline.
- In far west cluster, lesser men and boys of 37% believe that other men would resort to additional violence to maintain the culture of silence in comparison to 75% of men and boys in baseline. Similarly, there is slight decrease 50% in baseline to 40% in end-line in case of earthquake cluster as most men would firmly believe that IPV is a personal matter and should not be taken out of family.

3.2 Normative expectation



The summary of overall analysis of end-line study on normative expectation shows following changes;

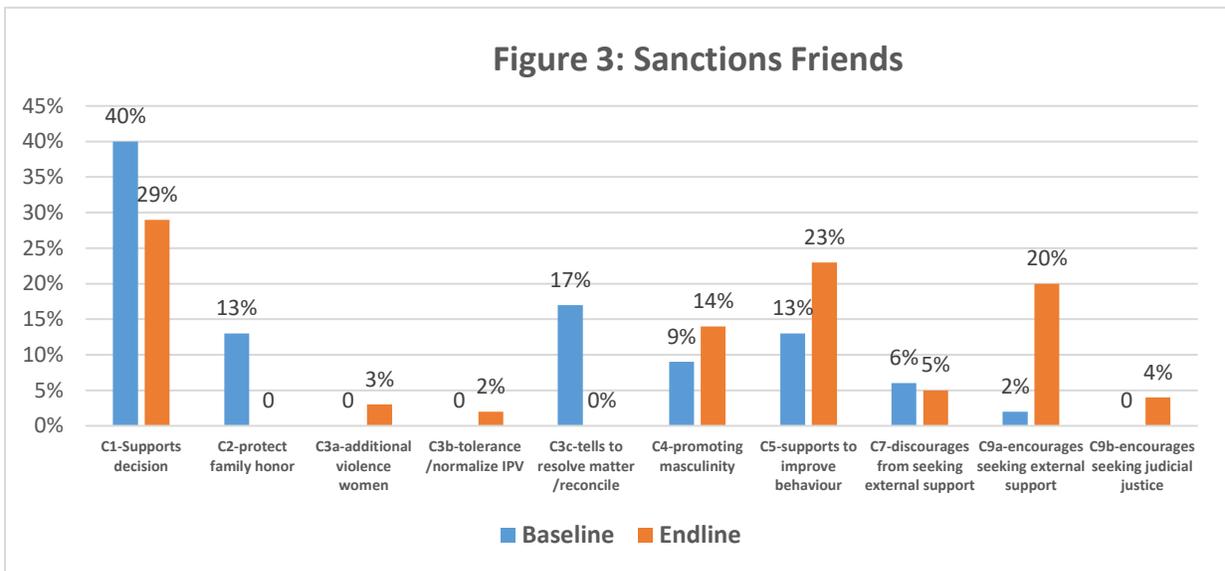
- Minority with 9% in end-line in comparison to 20% in baseline responded that they would resort additional violence on women whereas 20% in baseline of the groups said they it is normal for women to tolerate violence/normalize violence in their daily life in comparison to 4% in endline..
- The analysis of normative expectation also reveals that women and girls and men and boys groups expect that 23% of the groups in comparison to 14% in baseline said they will seek justice in case of IPV. In addition 24% responded that they would seek external help/support whereas it was just 5% in baseline.
- 23% in comparison to 9% in baseline responded that they would improve their behaviour/relation with their husbands and wives.

In addition, if we specifically look at the group and cluster wise findings following are some positive changes/results;

- In far west, the percentage of both women and girl groups who believe that other women expect women to tolerate violence and not seek justice (as normative expectation) has reduced to 25% in end-line from 50% of baseline. Similarly, in earthquake cluster, it has reduced to 10% in end-line from 45% of baseline for women and girls groups.
- End-line analysis shows that 37% men and boys believe that other men would stop their wives from seeking external support or breaking the silence on IPV by improving their behavior and relation with their wife or by using additional violence unlike to 75% in baseline to maintain the culture of silence and protect family honor in Far West cluster.
- Whereas in earthquake cluster, 55% men and boys group believe that other men would expect men to improve their behavior to maintain the culture of silence in comparison to 10% from the baseline. The norm on resistance against reporting violence is seemed to be weakening in the men & boys group, the earthquake cluster end-line finding shows that 50% of boys groups believe that other men would improve their behavior or relations with their wives by engaging in dialogue and non-violent means to stop them from breaking the silence compared to 50% of boys believing that men would yield pressure and threats to control their wives from breaking the silence. However in far west cluster only 20% of the men and boys groups would expect men to appreciate and support wife’s decision of going to seek external help in case of IPV unlike the baseline where it was 100% men and boys who would expect other men not to support and let their wives break culture of silence.

3.3 Social sanctions

There seems to be strong sanctions from family than friends to the overall group of women and girls and men and boys for the positive change in their decisions in case of a slight deviation and violation of the norms. The sanctions are mostly related with men linked to masculinity from friends if the man supports his wife to seek external support seems to be weakening in end-line from the baseline.



There are mixed

findings in terms of sanctions from friends. Positive changes are observed around

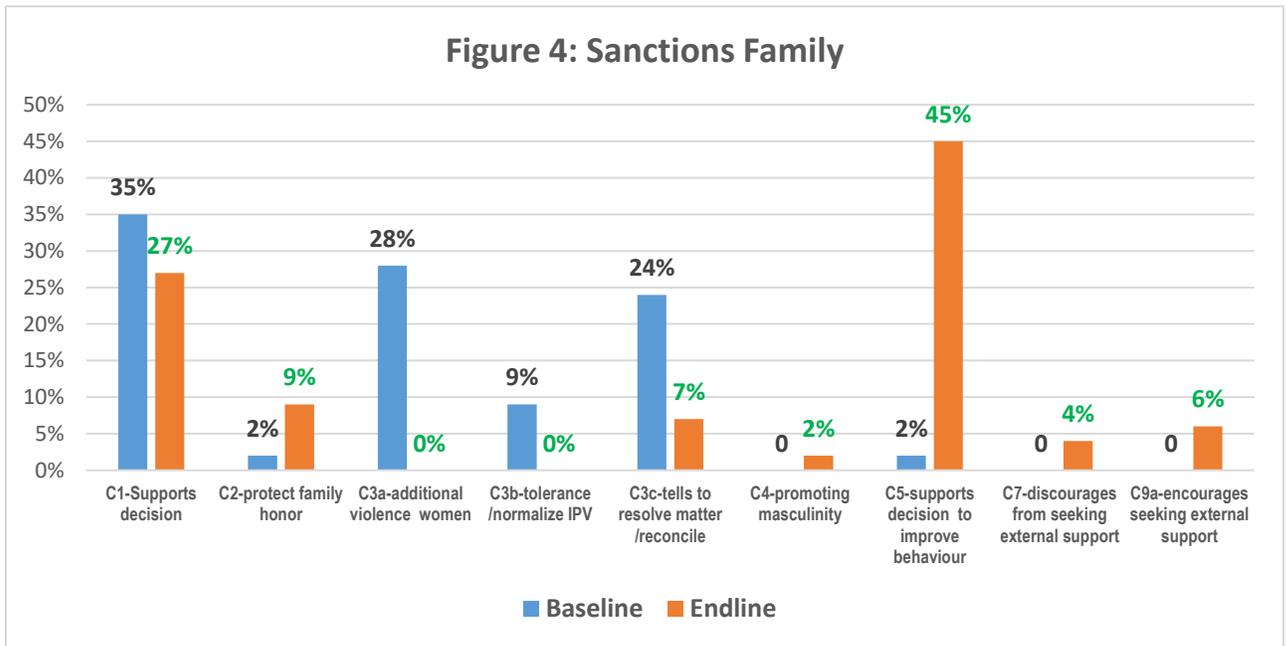
- Support to improve behaviour 23% in end-line against 13% in baseline
- Encouraging to seek justice and external support is increasing 2% in baseline to 20% in in end-line
- Protect family honor 13% to 0% by keeping silence

There are regressive changes in some areas;

- Support decision decreases from 40% to 29%
- Promoting masculinity 9% in baseline to 14% in end-line

The above findings reveals that social sanctions of the friends are not strong enough to support seeking justice and breaking culture of silence.

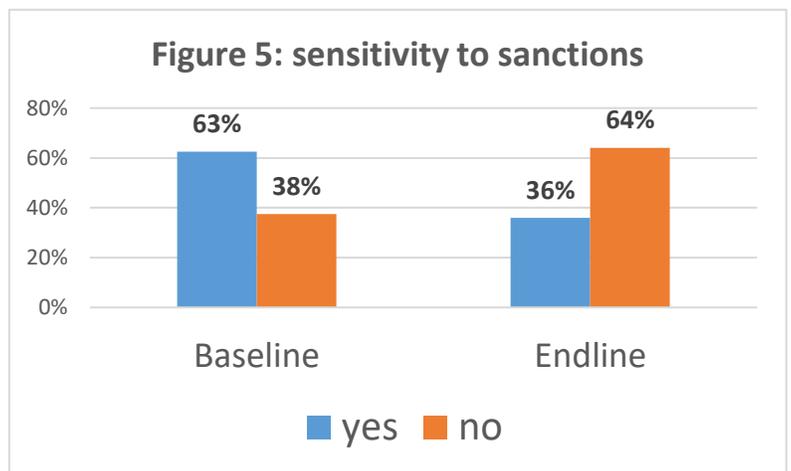
The analysis of family sanction has also mixed findings;



- 45% of family members will support decision to improve the behavior on men which was just 2% in baseline.
- The additional violence to the women and tolerance/normalize the violence had also been decreased to 0% from baseline 28% and 9% respectively.
- 27% support decision of the women to break the silence in case of IPV now it has decrease from baseline of 35%.

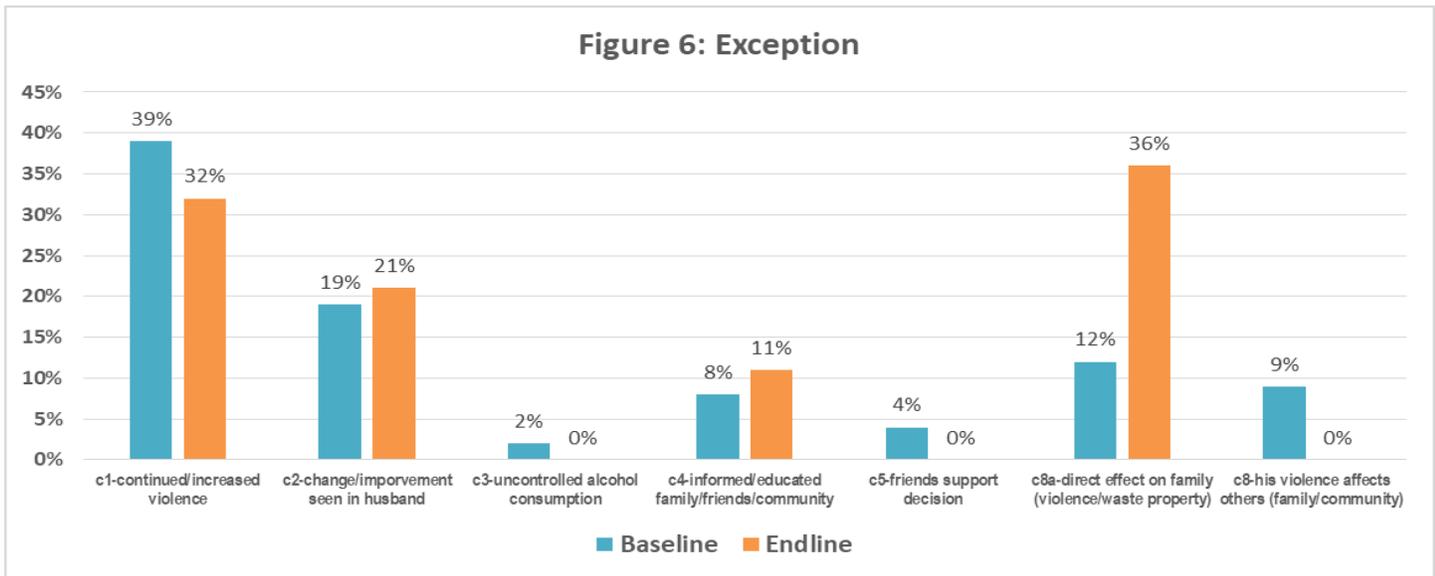
3.4 Sensitivity to sanctions in case of negative sanctions by reference groups

The decision are mostly affected by the negative sanction of reference groups for breaking the silence in case of IPV. The end-line assessment reveals that majority of 64% do not change their decision to negative sanctions by reference groups of family and friend in comparison to 37% in baseline. Whereas 36% are still influenced by the negative sanctions in end-line to 62% in baseline.



3.5 Exceptions to deviate from the norm

Majority of the groups that family and friends would accept deviation from the norm if there are some exceptions as follows;



- 36% of the groups said if violence affects others in family members or wastes family property in comparison to 12% in baseline,
- 32% said if there is continued/ increase violence like if wife gets more beaten, injured, situation arises comparison to 39% in baseline,
- 21% said if there is change in behavior of the husband comparison to 19% in baseline
- 11% said if the family/friends are educated/informed on women’s right and against violence in comparison to 8% in baseline
- Similar to the baseline, there is a similarity in the exception from the majority of the groups who would accept the deviation if the frequency and intensity of violence increases/continues or if his violence affects his friends and community people.
- However, minority of the groups believed that family and friends would be ready to accept only if the family, friend and community are aware, if the man is felicitated and community punished other people who do violence and or if change/improvement is seen in the husband.