

ENGAGING COMMUNITIES IN EXPLORING SOCIAL NORMS

Learnings from the Social Norms Exploration Tool



THE SIGNIFICANCE

Social norms are beliefs about which behaviors are **typical** and **appropriate** within a given group. They are informal, often implicit, rules that most people accept and abide by. Norms are influenced by community beliefs and held in place by influential people who comprise reference groups and by perceived social rewards and sanctions.

Social norms play a powerful role shaping individual and group behavior and can have a significant impact on wellbeing. Underpinned by values such as honor and respect, and by conceptions of masculinity and femininity, social norms may drive family planning use, gender-based violence, child marriage, and early pregnancy. Social norms are garnering increased attention and many programs are considering how to shift norms to achieve their goals.

Historically development programmers have focused on increasing knowledge and awareness, while improving the quality and access of services. Although many of these programs have achieved improvements, often unidentified and unaddressed norms persist, perpetuating unhealthy behaviors and limiting sustained program impact. As interest in social norms has grown, so has the **need for simple, practical tools to identify key influencers and diagnose the social norms driving behaviors of interest.**

THE INNOVATION

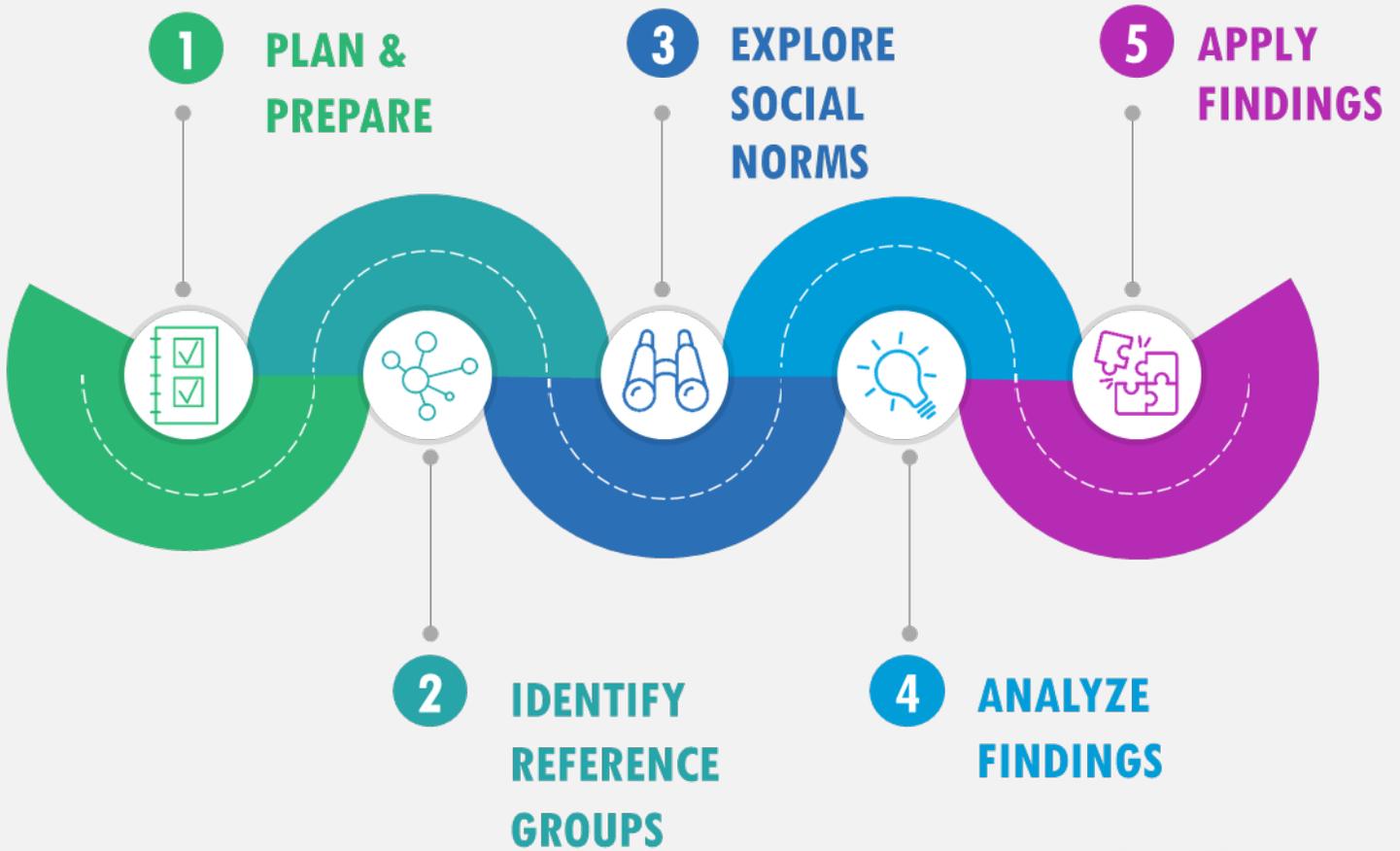
The Institute for Reproductive Health at Georgetown University (IRH) with support from the USAID-funded Passages project and members from the Bill & Melinda Gates Foundation-funded Learning Collaborative to Advance Normative Change developed the **Social Norms Exploration Tool (SNET)** a rapid, participatory guide and set of tools that translate theory into practical guidance. Using the SNET can help you to quickly gather the critical information needed to design norms-shifting interventions.

THE SOCIAL NORMS EXPLORATION TOOL HELPS PROGRAM IMPLEMENTERS

- ☑ Understand social norms theory and concepts
- ☑ Prepare staff to identify and investigate social norms
- ☑ Engage community members through participatory learning exercises to 1) identify reference groups, and 2) explore social norms influencing behaviors
- ☑ Analyze information with project team and communities
- ☑ Use findings to inform the design of norms-shifting activities and develop good evaluation tools.

A FIVE-PHASED APPROACH

The SNET is divided into five phases:



1. PLAN & PREPARE:

Reflect on norms that may influence behavioral outcomes of interest, then define the exploration objectives, choose and prepare participatory exercises.

2. IDENTIFY REFERENCE GROUPS:

Use participatory exercises with project participants to identify reference groups and conduct rapid analysis

3. EXPLORE SOCIAL NORMS:

Use participatory exercises with project participants and reference group members about factors influencing specific behaviors, unpacking norms and their relative influence.

4. ANALYZE FINDINGS:

Conduct participatory analysis to compare, contrast and identify themes and develop a findings brief

5. APPLY FINDINGS:

Apply findings to design or refine programs for action, focusing on developing specific strategies to address the most important norms and engage reference groups.

THE APPLICATIONS: PILOTING THE TOOLKIT

Since 2016, IRH and partners from the Passages project (Tearfund, Save the Children) have piloted, revised, and re-piloted the SNET with norms-shifting interventions. Below, we share highlights from explorations in two projects in the Democratic Republic of Congo.

PROJECT SNAPSHOTS	USING THE SNET	HIGHLIGHTS OF WHAT WE LEARNED	HOW WE APPLIED LEARNINGS
<p>Masculinite, Famille et Foi, DRC: Masculinité, Famille, et Foi encourages reflection, dialogue, and action to shape norms that underpin intimate partner violence (IPV) and support access to family planning (FP) services. Trainings, community dialogues, and diffusion activities guide faith leaders, young couples, and congregations to identify, create, and embrace positive masculine identities and gender-equitable behaviors.</p>	<p>Piloted in two faith communities in Kinshasa, DRC over eight days. Activities were conducted with 64 men and women, who were newly married or first-time parents.</p>	<ul style="list-style-type: none"> For both women and men, faith leaders and their wives, friends, mothers/fathers, and mothers/fathers-in-law were strong referents for behaviors related to IPV and FP use. Stigma hindered FP use but not violence. In one congregation, respondents associated contraceptive use, infidelity, and promiscuity with religious teachings. In another congregation, key influencers placed high importance on having many children and expressed disapproval of FP use. 	<ul style="list-style-type: none"> ✓ Revised research instruments, and other evaluation materials to more specifically refer to the norms and sanctions uncovered in the exploration. ✓ Improved intervention materials to include additional reference groups and specific sanctions and diffusion strategies to engage additional reference group members.
<p>Growing Up GREAT!, DRC: Growing Up GREAT! (or Bien Grandir!), consists of a toolkit of age-tailored, gender-transformative materials that explore health and wellbeing, gender-based violence, and gender equality. Growing Up GREAT! applies an ecological framework to address individual, family, school, and community factors that affect early adolescent life experiences.</p>	<p>Piloted in two communities in Kinshasa, DRC, in two waves over 12 days. Activities took place with 96 male and female in-and-out-of-school very young adolescents (VYA) as well as with 29 of their mothers and fathers.</p>	<ul style="list-style-type: none"> For in-and out-of-school VYA, reference groups were parents, siblings and grandparents; teachers were also influential. For parents, reference groups included faith leaders and their wives, friends with children, neighbors, and immediate family members. For parents, it was viewed as unacceptable within the community to discuss puberty or sex with VYAs. While there was disapproval of violence, both the VYAs and their reference groups acknowledged the expectation that a boy could punish a girl without repercussion if she was disrespectful to a boy. Meanwhile, a boy who did not commit violence against a 'disrespectful' girl could expect to be mocked by his peers as weak or feminine. 	<ul style="list-style-type: none"> ✓ Adjusted intervention strategy to engage more family members (reference groups) in the parent activities, acknowledging others in the family should be engaged.

THE WAY FORWARD: FIELD TESTING THE TOOLKIT

A field-tested version of the guide is being applied in over 10 countries and is available for further use. IRH can provide distance and in-country technical assistance to organizations and projects that wish to use it. The experiences and learnings from the field-testing of the SNET will inform revisions for a final version, which IRH anticipates for wider sharing in 2020.



Are you interested in using the SNET or learning more about it? Contact us at info@passagesproject.org

