ADDRESSING NORMS AROUND INTIMATE PARTNER VIOLENCE AND SOCIAL COHESION: ADAPTING A FAITH-BASED INTERVENTION IN NIGERIA

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PRESENTATION OUTLINE

1. Overview of intervention design
2. Process of implementation of the Social Norms Exploration Tool (SNET)
3. Techniques and target groups
4. Reference group findings
5. Social norms identification and exploration findings
6. Implication to intervention and research activities
MASCULINITIES, FAITH, AND PEACE (MFP), NIGERIA
In Plateau State, Nigeria:

- Prevailing social norms around gender have contributed to high level of sexual and gender-based violence (SGBV)/intimate partner violence (IPV).
- Years of inter-religious conflicts have led to community violence, low social cohesion, and disrupted health service delivery.
MASCU LINITIES, FAITH, AND PEACE (MFP)

– Goal:
  o Produce rigorous evidence and engage religious communities to:
    » Reduce SGBV/IPV
    » Increase use of family planning/child spacing methods
    » Increase dialogue between Christian and Muslim communities (social cohesion)

– Implementers:
  o Institute for Reproductive Health (US)
  o Tearfund (UK & Nigeria)
  o Local FBOs – Faith Alive Foundation (FAF) and TEAM (ECWA AIDS Ministry)

– Location
  o Plateau State, Nigeria
IMPLEMENTING THE SOCIAL NORMS EXPLORATION TOOL (SNET)
## SNET Overview and Purpose

<table>
<thead>
<tr>
<th>Overview</th>
<th>Purpose</th>
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<tbody>
<tr>
<td>Helps identify reference groups and unpack norms to allow programmers to understand, how, when, and which norms influence individuals’ behaviors</td>
<td>Engages program staff and communities in normative change discussions</td>
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<td>Follows a qualitative, participatory action-research approach which allows rapid and inclusive data collection and analysis</td>
<td>Identifies relevant reference groups</td>
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<td>Provides real-time information for project design and evaluation to take action</td>
<td>Identifies social norms (descriptive and injunctive) and mediating factors related to target behaviors</td>
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<td>Prioritizes norms to inform intervention and measurement design</td>
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OBJECTIVES

- Identify and explore social norms related to the target behaviors of newly married/cohabitating couples, men and women (18-35)
  - Sexual and gender-based violence (SGBV)/Intimate partner violence (IPV) experience & perpetration
  - Family planning (FP) use
- Identify reference groups of target population
- Explore the concept(s) of social cohesion(SC)/interfaith dialogue and underlying factors
SNET TECHNIQUES USED
TARGET GROUPS & BEHAVIORS

– Stratified by age
  o 18-24 women & men
  o 25-35 women & men

– Reference groups
  o 2-3 at each site

– Target behaviors and concepts
  o FP use
  o SGVB/IPV experience/perpetration
  o Social cohesion/interfaith dialogue
  o Gender equality and roles, masculinity, relationship quality, couple communication, decision-making
## TECHNIQUES

<table>
<thead>
<tr>
<th>Audience</th>
<th>Purpose</th>
<th>Technique</th>
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<tbody>
<tr>
<td>Target audience</td>
<td>Identify and rank social reference groups by influence</td>
<td>Influence Mapping</td>
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<td>Identify norms linked to behaviors and their relative importance</td>
<td>Vignettes</td>
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<tr>
<td>Reference groups</td>
<td>Identify root causes of behaviors</td>
<td>The Five Whys</td>
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REFERENCE GROUPS
**REFERENCE GROUPS FOR WOMEN/MEN 18 TO 35: FP**

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<td>– Husbands</td>
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<td>– Mothers-in-Law</td>
<td>– Religious leaders</td>
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<td>– Religious leaders</td>
</tr>
<tr>
<td>– Fathers</td>
<td>– Health Workers</td>
</tr>
<tr>
<td></td>
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### Reference Groups for Women/Men 18 to 35: IPV

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IDENTIFICATION & EXPLORATION OF SOCIAL NORMS
EXPERIENCE/PERPETRATION OF IPV

- Descriptive Norms
  - Most husbands have insulted/yelled at their wife
  - Many husbands have used physical violence against their wives
  - Some husbands have forced their wife to have sex

- Injunctive Norms
  - Most approved of husband insulting/yelling at their wife; justified if:
    - ‘Being disobedient’
    - Not taking care of children/household
    - Going out without permission
  - Many approved of physical violence against their wives
  - Some husbands have forced their wife to have sex
    - Approve of IPV, if justified: Husband’s parents and family, community elders
    - Disapprove of IPV: Religious leaders, wife’s friends, wife’s family, neighbors
EXPERIENCE/PERPETRATION OF IPV

- Underlying Norms for/Against:
  - Wives are expected to be obedient/submissive to their husbands; ‘it is the husband’s right to discipline his wife’, ‘men are the driver and women the passenger’
    - Wives often blamed for conflict in household; suggested causes/solutions nearly always focus on behavior of wife; ‘[Violence in the relationship] is due to her lack of respect for her husband’
  - Husband’s fear of being perceived as ‘woman wrappa’, controlled/charmed by wife
  - Husband disciplining his wife demonstrates that he cares for/loves her:
    - ‘It is better than the husband leaving her for another woman’
    - ‘Preservation of harmony in the household’
  - Religion reinforces obedience of wife and right to discipline wife
FP USE

Descriptive Norms
- Few women, 18-24 use an FP method
- Many women, 25-35 use an FP method
- Many wives use an FP method without their husband’s knowledge
  - Injectables
  - Natural FP methods

Injunctive Norms
- Some/many husbands would disapprove of use
- Many/most of larger community would disapprove of use
  - Approve of use: Religious leaders, women, wife’s friends, youth
  - Disapprove of use: Husband’s parents and family, husband’s friends, community elders

Underlying Norms against
- Social value attached to having children early and often; ‘need to have children on time’
  - Competition and prestige among men; ‘You are not a man until you have children and head a family’—sign of manliness and virility
  - Competition among women/wife’s loss of favor
  - Carry on family name
  - Status/wealth of group
FP USE

Underlying Norms for

- Man’s role as provider; ‘a man must first provide for his family before having more children’
  - Increased finances for family
  - Healthy and educated children
  - Healthy wife
- FP use as ‘modern’
  - ‘Only ignorant and uneducated people are against family planning’

Underlying Norms against

- Religion, marriage is for procreation
  - ‘We are told by our religion to be fruitful and multiply’
  - ‘God will provide’ ‘[FP] is forbidden by our religion’
- Fear husband’s reactions
  - Conflict and violence
  - Won’t consent, Divorce
  - Beliefs about FP use and promiscuity
- Fear of side effects
- Irregular bleeding/menstruation
- Infertility: ‘washing’ or ‘removal of the womb’
- Weight gain
- Lack of education/knowledge
- Children help with chores, provide in old age
- Lack of quality health services/interactions
SOCIAL COHESION & INTERRELIGIOUS DIALOGUE

- Most did not perceive a significant degree of conflict between Muslim and Christian communities:
  - Varied by community
  - Didn’t appear to be social norms prohibiting interaction across faiths
  - Other conflicts thought to be more salient
    - Tribal/ethnic
    - Land

- Religious sources of conflict:
  - Land use/ownership
  - Disagreements/misunderstandings between individuals/families of different faiths
  - Interreligious marriage
  - Anxieties about minority status

- Most approve of and believe that interfaith dialogue already occurring relatively frequently, especially to resolve conflict:
  - Religious leaders
  - Community leaders and elders
  - Women’s leaders/groups
  - Youth leaders/groups
IMPLICATIONS FOR MFP
Intervention Adjustments

- **Violence is used and accepted to preserve harmony in homes (not stigmatized)**
  - Revised TM manual content to be more explicit about norms influencing violence

- **Stigmatization of FP users was an important normative influence for not using FP**
  - Revised TM manual content to be more explicit about norms influencing FP
  - Due to sensitivities around the use of “FP” especially in Muslim communities, the term was changed to “Child Spacing”
  - Developed an entirely new section devoted to child spacing methods to include topics such as myths and misconceptions and side-effects of child spacing methods (trained health providers on this topics as well)
  - Incorporated a health talk session for the Religious Leaders’ training and the Gender Champions’ training to sensitize them to the child spacing topics the couples will learn about after the community dialogues

- **Norms around social cohesion in Christian and Muslim communities varied by community**
  - Developed a social cohesion/peace building program to highlight gender equality messages and tease out sources and causes of conflict in the communities
  - Supported interfaith dialogue to include local community leaders, women and youth leaders (in addition to the religious leaders already identified in the intervention communities)
IMMEDIATE USE OF SNET DATA

Intervention Adjustments (cont’d)

Overall
- Translated all intervention documents into Hausa to facilitate understanding in target communities
- Develop a glossary of key terms in Hausa for religious leaders and gender champions to ensure uniformity of all messages related to gender-based violence, child spacing, and social cohesion

Research Adjustments

- Stigmatization of FP users was an important normative influence for not using FP
  - Revised baseline questionnaires to be more explicit about norms influencing FP
- Concrete identification of threats to social cohesion
  - Revised baseline questionnaires to be more explicit about these issues to determine prevalence and include in TM manual
THANK YOU!

QUESTIONS?