

Prevention of IPV and Diffusion of Gender Norms Change at the community level in Nepal



SAHAJ Aim

Aim 1:

Examine signs of change approximately one year after the baseline assessment

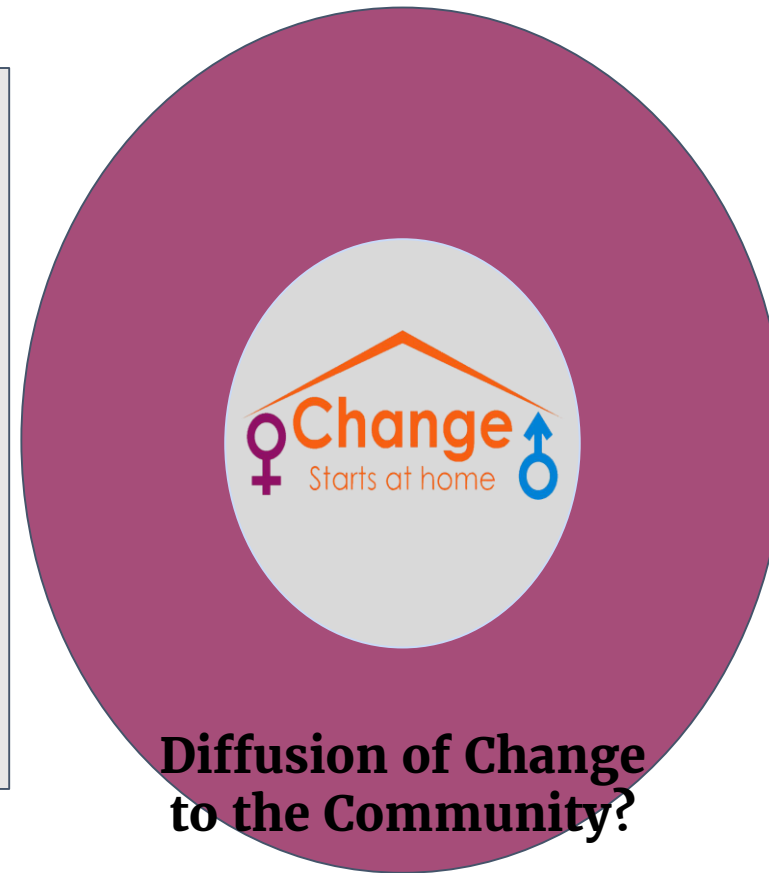
- Family functioning
- Diffusion

AIM 1:

To identify characteristics supportive of diffusion

(How can we encourage diffusion?)

Change Aims



AIM 2:

Map the diffusion of ideas, norms, practices within a community

How does norms change diffuse from a group of 'trendsetters' to the wider community?

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Community member

NEPAL'S FIRST VIOLENCE FREE COMMUNITY

411 (around 90%) out of 455 households in this ward as a violence-free ward is the easiest part. Actual work starts from now on, where we as community have to remain committed in sustaining this positive transformation. It is important that we continue to make efforts to ensure that our house and our community remain violence-free indefinitely." Ward Chair- Dhruba Tharu.



Communities with high diffusion were more likely to intervene to support a IPV survivor

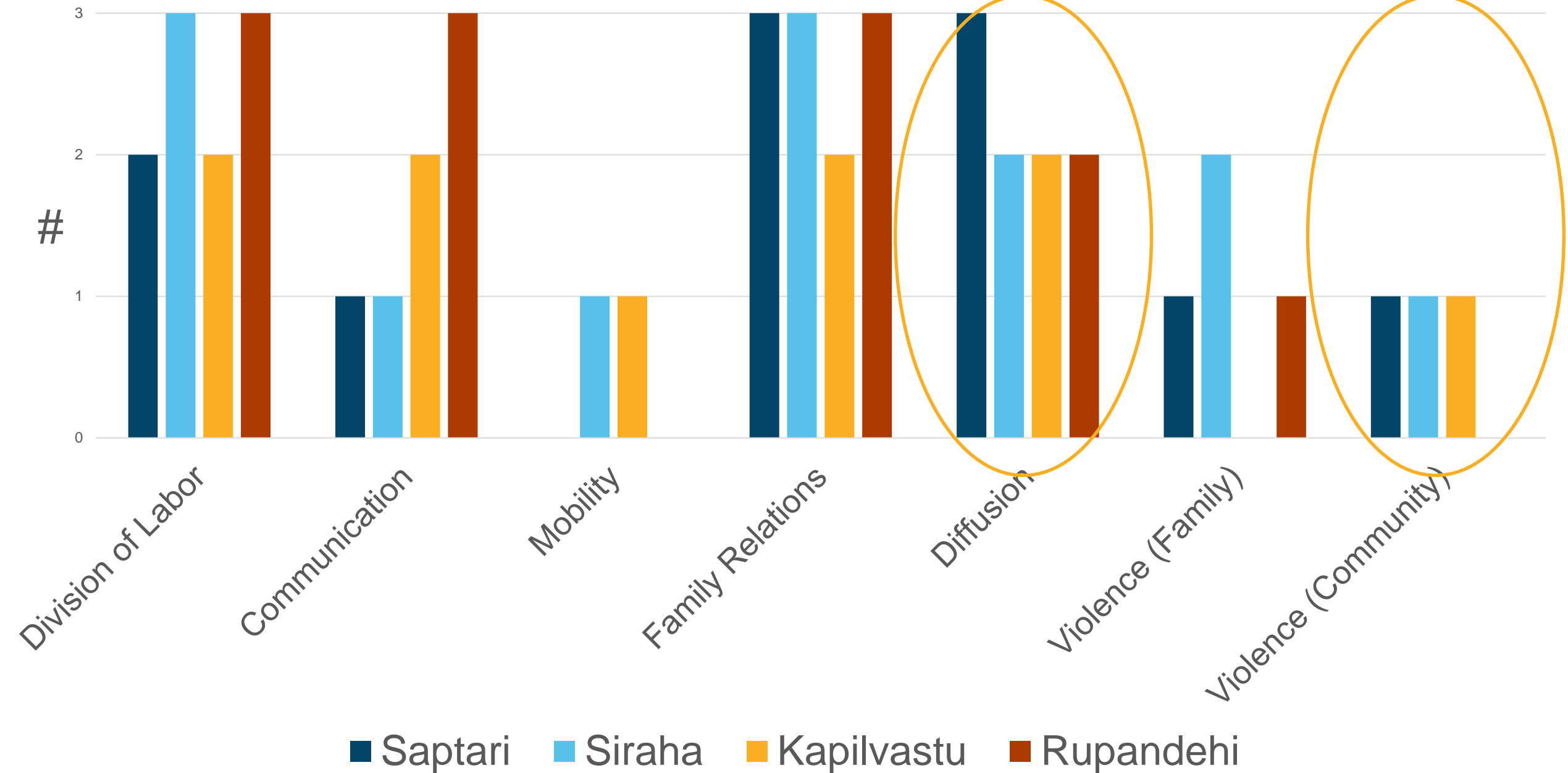
Long term reductions in IPV were detectable in intervention communities with high diffusion

1 person increase in diffusion was associated with a 0.04 higher endline norms score. At higher diffusion, this effect is even greater in gender equitable norms at baseline

The persons whom the diffusing respondent engaged with most were neighbours, friends, spouses

Women's centrality within the community was associated with earlier flag raising

Key Areas of Change across SAHAJ Families





Diffusion

- Mechanisms of diffusion detectable across nearly all LFIs
 - Family members discuss SAHAJ learnings with others
- Change within non-participating household members
- Behavioral changes in social network
 - Bystander intervention
- Community members noticing changes
 - SAHAJ families recognized as role models

- We talk about the things we have learnt in the session. We talk about the positive change this program has brought in the society-end to child marriage, understanding in the family, etc. Before we would only talk about household chores. (Mother-in-Law LFI, Saptari)
- In our family, my mother [not a SAHAJ participant] used to order people to do things for her. After my children joined the program, they started telling her whatever they have learned and slowly she started to change too. Now, she has stopped screaming and if she needs anything, she doesn't ask someone else to do it for her. One day, I jokingly told her to ask her daughter-in-law to serve the food but she replied that they are busy working and I can do it by myself. (Husband, LFI, Kapilvastu)
- Other families are learning and improving looking at our family... Our community has changed a lot nowadays...How do you know? You can see it from just their behavior. They have started to let their daughter-in-law go out, stopped quarreling, etc. just the same way as our family. (Father-in-law LFI, Siraha)

Key Learnings

- Diffusion is an important mechanism for social norms change
- Where diffusion is high, we saw changes in behavior amongst those who were not directly exposed to the programming– this included reduction of IPV
- Diffusion does not just happen organically, it takes time, effort and multiple reinforcement of the positive norms before they are internalized
- Working with the local stakeholders including government makes the intervention credible and thus, acceptance of targeted audience can be ensured more easily.

THANK YOU

What Next?

- Combining the both curriculums and interventions – Change and Diffusion projects and putting it all together as one.
- Digitization of the curriculum and other toolkits
- Scale up in other provinces in Nepal and other countries – with adaption to the new context and translations into the local languages - applying for funding with the foundations and NIH Grants
- Focusing on embedding more into formal structures within the communities, including the local government units.