Challenging evaluation norms: Photovoice, Sensemaker® and assessing social norms change interventions

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LINEA and CPC Learning Network Joint Webinar Series
July 18, 2018
Overview

• Introduction to Tipping Point
• Social Norms: CARE’s understanding for MEL and programming
• Social norms evaluation questions
• Overview of Methods
• Photovoice
• Sensemaker ®
• FGDs
• Programming implications
Vision of Change

OUR VISION OF CHANGE

Create spaces for dialogue between adolescents, parents, and other community members to promote communication, trust, and support for gender equity and rights.

Deepen girls', boys', parents', and community members' critical awareness of gender equity and rights, and promote solidarity within peer groups.

Promote positive/gender equitable norms through exemplifying and celebrating alternative behaviors.

Encourage networks, solidarity groups, and organizations to collaborate, shift discourse, and take action to support gender equitable opportunities for girls' and boys' social norms.

TIPPING POINT

Tipping Point is engaging in an iterative approach.

As actors engage and issues emerge, our approach helps us tailor and adapt our strategies to promote social norms that support gender equitable opportunities.
OUTCOME 1: Girls have critical awareness of gender and rights, and strengthen confidence, skills, and social capital for making progressive choices in their lives.

OUTCOME 2: Parents value the voices, opinions and aspirations of adolescent girls.

OUTCOME 3: Social norms related to marriage (dowry expectations, perceptions of girls’ potential, and perceptions of marital relationships that promote hegemonic masculinity and ignore girls’ rights) are changing to be more supportive of girls and against early marriage.

OUTCOME 4: Networks, solidarity groups and organizations collaborate together (laterally and vertically) to take actions for girls.

OUTCOME 5: Staff continue to reflect upon and take up values, practices and actions that model anti-oppression (based on gender, caste, religion and other group identities) in their own lives.
Tipping Point
Monitoring Evaluation and Learning

Community Participatory Analysis
- Context analyses
- Establishing qualitative baseline
- Theory of change and strategies for action

Monitoring
1. Outcome Mapping
2. Reflecting on Staff Transformation
3. Tracking actions and discourse of Advocacy Targets

Evaluation
- Synthesis of outcome mapping data
- Sensemaker
- Photovoice
- FGDs & KIs

Learning
Monthly, Quarterly & Annual Review and Reflection meetings at multiple levels
What is a social norm?

Unspoken rules of behavior within a group about what is considered acceptable:

Consists of 2 types of social expectations:

- What I think others are doing, AND
- What I believe others think I SHOULD do

Reference groups: the people whose opinions matter to us (who would influence our behavior)

Sanctions: reactions (positive or negative); sensitivity to sanctions; exceptions under which a person can go against expectations without consequence
### CARE’s Social Norms Analysis Plot (SNAP) framework

<table>
<thead>
<tr>
<th>COMPONENTS OF A NORM</th>
<th>DEFINITION</th>
<th>EXAMPLE RESPONSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Empirical Expectations (EE)</td>
<td>What I think others do</td>
<td>“Once you have got the chance, you have to marry. Your friends are getting married.”</td>
</tr>
<tr>
<td>Normative Expectations (NE)</td>
<td>What I think others expect me to do (what I should do according to others)</td>
<td>“…everybody in the community expects adolescent girls…at the age of 13 to 15 years… to get married”</td>
</tr>
<tr>
<td>Sanctions</td>
<td>Anticipated opinion or reaction of others (to the behavior) – specifically others whose opinions matter to me</td>
<td>“If a girl is not married at age of 15 years, many adolescent girls in the community would insult her saying ‘haftu’, which mean the one who is not needed, or unattractive”</td>
</tr>
<tr>
<td>Sensitivity to sanctions</td>
<td>Do sanctions matter for behavior? If there is a negative reaction from others (negative sanction), would the main character change their behavior in the future?</td>
<td>Most girls would change their minds and marry after prolonged insults and isolation.</td>
</tr>
<tr>
<td>Exceptions</td>
<td>Under what circumstances would it be okay for the main character to break the norm (by acting positively)?</td>
<td>Girls can refuse marriage if they excel at school and their teachers convince their family to let them continue school.</td>
</tr>
</tbody>
</table>

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How to inform design with an eye towards social norms?

To guide and inform its work, Tipping Point distilled 8 design principles for engaging with social norms change.*

1. Find early adopters
2. Build support groups of early adopters
3. Use future-oriented positive messages
4. Open space for dialogue
5. Facilitate public debate
6. Expect bystander action
7. Show examples of positive behavior in public
8. Map allies and ask for their support

* “Innovations Series”, Tipping Point.  
Main project activities at community level

- Girls’ and Boys’ Groups
  - Regular meetings in a dedicated safe space
  - Participating in/ organizing public events

- Meetings for parents of adolescents in groups
  - Regular meetings
  - Participating in public events

- Ending Violence against Women (EVAW) forum or Parents’ Groups (Nepal)
  - Home visits
  - Meetings with community gatekeepers
  - Supporting boys and girls in organizing public events
How and to what extent have key social norms pertaining to child marriage (as identified in the formative research) been changing?

- Adolescent girls should not have much freedom of movement beyond traveling to school;
- Adolescent girls should not play sports or ride bicycles;
- Adolescent girls should not be seen communicating with boys;
- Adolescent girls should not openly express their opinions or engage in advocacy for their preferences or rights;
- Adolescent girls should not have input into their marriage partner selection;
- A family who accepts low dowry or no dowry
Evaluation Sub-Questions

• What has changed regarding what people in the communities think others in their community do in regards to these specific norms?
• What has changed regarding what people think others expect them to do/ how they expect them to react (in relation to these social norms)?
• What has changed regarding what people perceive as the sanctions if they do not follow these norms?
• What has changed regarding people’s willingness to go against these norms, even as they are expecting to receive these sanctions?
• Have there been changes in social norms (related to gender, caste, etc.) other than those identified specifically in the CPA?
• What have been some of the actual sanctions in the communities for girls, boys, parents to be violating or challenging these social norms? Are “positive” deviants seen positively?
Sequencing of data collection activities

1) Internal synthesis of monitoring data (e.g. Outcome Mapping)

2) Evaluation tool design incorporating synthesis of monitoring data

3) PhotoVoice

4) SenseMaker ® (+short survey) (only in Bangladesh)
   • Preliminary analysis + sensemaking with project team

5) Qualitative (FGDs, IDIs, KIIIs)
   FGDs with participants and non-participants
   In-depth interviews with positive deviants
   Key informant interviews
Key Methods Utilized to Assess Social Norms Change

**Photovoice**
- Participatory method that uses photography and discussion to document change
- Gives space for emergence based on participants’ perspectives

**SenseMaker®**
- A narrative based approach where larger number of stories are collected
- The story-tellers themselves do the primary interpretation of their stories

**FGDs**
- Bangladesh: “Good Example” and “Bad Example” Girl discussion
- Nepal: Norm-specific questioning along SNAP components
Participants were asked to share their lives through an open-ended photography documentation assignment.

The goal was to have the participants explore the topic and identify what was important to them, without influence or bias from others.

By analyzing what the participants choose to photograph we could understand more about their level of awareness on some critical issues.

Also, we hoped that the photographs would reveal what the participants view as important gendered social norms that are changing and would illustrate some of the concrete actions they were taking in their homes and communities to advocate for their rights.
Photovoice

**BANGLADESH**
- 2 groups of 10 girls in 2 villages (A and B)
- 1 group of 10 mothers in village A

**NEPAL**
- 2 groups of 11 girls in villages X and Y
- 1 group of 11 boys in Village X

**Participant Assignment**
Think about your life two years ago, and then think about it now. What were some of the changes that have taken place in your life over the past two years? (Ask for both good and bad.) I want you to go and photograph some of those changes. Think about changes in you. Then think about relationships with your family members, (your sisters- for boys group) with your friends. Or changes in your home, in your schools, and in your village.
Photographers trained on how to take pictures and get consent

given cameras and “assignment”

asked to select 20 images and narrow those to 5 most important images

shared why the images were important to them; captions documented

pictures and captions were analyzed for themes and trends related to the evaluation questions

Overview of the Process
“Earlier I didn’t know how to ride on a bi-cycle. My family didn’t allow me to do so. But now I can do so. With the bi-cycle I roam around the village, roam around here and there near to my house. Earlier the villagers used to criticize, they used to say ‘being a girl she is riding on a bi-cycle’. But now they have changed.”

Photovoice: Lessons Learned

1. Open prompt, visual nature of pictures and short time for photographing may have limited quality pictures and captions referring to social norms change.

2. Open prompt → Affirmation of importance of social norms and social norms change in girls’ lives.
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Prompt:
Please share a recent experience (within the past 6 months) about a challenge that you or another girl in your village has faced and how she dealt with this challenge. What happened? Who was involved? How did the situation end?
For a girl:
Please share a recent experience (within the past 6 months) about a challenge that you or another girl in your village has faced and how she dealt with this challenge. What happened? Who was involved? How did the situation end?
T1. **What influences the outcome of your story?**

- Family or social connections
- Laws or rules
- Self-confidence

T2. **In your story, what makes things difficult for the girl?**

- Societal expectations/pressure
- Lack of supportive relationships
- Lack of skills or knowledge

T3. **In your story, what influences the behavior of parents?**

- Financial considerations
- Family honour
- Knowledge/information

T4. **In your story, boys act...**

- In their own interest
- In a way that is helpful to girls
- In a way that is harmful to girls

Bangladesh SenseMaker® Results, Tipping Point. CARE, forthcoming.
T5. In your story, the girl does ...

what she thinks people (including family) expect of her

what she wants to do

what she is told to do

T6. In your story, who influences decision-making about the girl’s life?

Women in her family

Men in her family

Other people (not family)

T7. In your story, parents ...

Do what they think people expect of them

let a girl do what she wants

Tell the girl what to do

T8. What are girls seeking in your story?

Dreams / Ambitions

Safety / Protection

Equality / Justice
For the following 4 questions, you are going to see a coloured bar with two different answers at either end. Move the circle along the scale where you feel it fits best with your story. The closer the circle is to either end of the coloured bar, the stronger that answer is in relation to your story.

D1. In your story, the girl has...

- Complete control over what happened
- No control over what happened
- N/A

D2. In your story, do you believe that the girl behaves in a way that is...

- A very good example for other girls
- A very bad example for other girls
- N/A
Dyad: In The Context Of Your Story, How Did People Behave?

1. Girl(s) in the story
2. Boy(s) in the story
3. Mother in the story
4. Father in the story
5. Other adults in the story
The situation described in my story is seen by my community as ...(select 1 response)

<table>
<thead>
<tr>
<th>Socially acceptable</th>
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<tbody>
<tr>
<td>Socially unacceptable, but no one said or did anything about it</td>
</tr>
<tr>
<td>Socially unacceptable and someone did say or do something about it</td>
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</table>
Some Additional Questions

- Participants were asked to choose from “themes” for their story (inclusion of social norms themes identified in formative research)
- Identify if the girl in the story is the respondent or, a relative, etc and whether girl in story is a Fun Center member or not
- In addition to the girl who is the main person in your story, who else is involved in your story? (select up to 3 responses)
- What happens to the girl in my story was (good, bad or neutral for the girl)
- Identify which Tipping Point public activities the story-teller has observed
- Four survey questions on attitudes which could be cross-analyzed
- Did the girl in the story feel safe or unsafe? (dyad question)
SenseMaker® Themes

61% of all the stories shared by girls are related to **education**. Other main topics are: **safety/security (44%)**, **family relations (38%)**, **marriage (30%)**, a **girl’s honour (25%)** and **income (25%)**. Overall, **older girls** share relatively more stories about **marriage (36%)** compared to younger girls (24%). **Younger girls** share relatively more stories about **income (30%)** compared to older girls (20%).

**Fun Centre Girls** tell relatively more stories about **marriage (35%)** compared to non-Fun Centre girls (26%) and about **safety/security (48% compared to 41%)**. **Non-Fun Centre Girls** share relatively more stories about **income (32% compared to 18%)**.
On Freedom To Move Around: Behavior Of Parents (T7)

The majority of all girls, boys and parents find that girls do what they are told by their parents when it comes to issues related to the freedom to move around. There is no difference between Tipping point group members and community members, and no difference between Fun Centre Girls and non-Fun Centre Girls.

Parents and boys indicate more than girls that for issues related to freedom to move around, parents do what they think people expected from them (22% or 17 stories compared to 6%).
S1. How did people behave?

**GIRLS IN THE STORY**

- Behavior defied traditions / social expectations
- Behavior according to traditions/social expectations

**BOYS IN THE STORY**

- Behavior defied traditions / social expectations
- Behavior according to traditions/social expectations

**MOTHERS IN THE STORY**

- Behavior defied traditions / social expectations
- Behavior according to traditions/social expectations

**FATHERS IN THE STORY**

- Behavior defied traditions / social expectations
- Behavior according to traditions/social expectations

**All Stories**
Parents viewed the behaviour of Fun Centre girls more positively than they viewed the behaviour of non-Fun Centre girls.
I am the only person who plays football from the [my village’s] Fun Centre. At first when they were writing down names of who wanted to play football my parents, brother and sister, everybody was stopping me. They asked me not to give my name. They told me boys play football. Why will you play this game? Then I tried a lot to convince them and at last they let me play football. I played football three times in Sylhet Bhangadoho College field. Since then our village people started to gossip about me. They said that this girl has been so bad, she plays football in front of so many men. At the beginning there was a big problem. But now it has been reduced after learning about this Fun Centre.

- Participant- girl aged 12-15

When the girl was reading in class 8 she started an affair with a boy from the next village. She was 15 to 16 years old that time. It lasted for a long time. They used to see each other but with time they started to make love. In this process she became pregnant. When local people found out about this he fled the village and went to Dhaka. The villagers arranged an arbitrator and things were settled for 10,000 taka which was taken for her marriage. Later she was married to another man.

- non-participant- girl aged 16-19

Figure 100: Stories from girls about a girl’s honour (n=82)
On Freedom To Move Around

The behavior of girls is defying / according traditions or social expectations (S1) versus girls’ behavior seen as a bad / good example (D2)

Although the total numbers are small, we can observe a difference between parents and boys that are part of Tipping Point groups compared to other community members.

The majority of the parents and boys (50%) from the Tipping Point groups believe that girls following traditions and social expectations is a bad example for other girls (22 stories). Community members (not members of the Tipping Point groups) believe girls behaving according to traditions and social expectations is a good example for other girls, while behaving against traditions and social expectations is seen as a bad example for other girls.
Lessons Learned: Sensemaker and Social Norms

1. Interesting primary, secondary, tertiary analyses using the triads, dyads, stones, survey questions and running analyses by various respondent groups
2. New “windows” for exploration opened through these analyses; programming implications
3. Many possible interpretations of data; not a stand-alone method
4. Sensemaking with staff and participants important
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- Nepal: Norm-specific questioning along SNAP components
Parents of non-group adolescents

1. Ask participants for thoughts on the views of what a **good example or bad example** of a girl in their community for other girls to follow is. Ask why they think this?
2. Facilitator should probe on social norms around being mobile, interacting with boys, giving or accepting dowry, household chores, getting educated, staying meek, being pure, etc.]
3. Facilitator should probe around what people say about girls who go against these social norms.
4. If it is not mentioned directly by participants, facilitator should say “And how about these Fun Center girls? What do people say about them or their parents? Are there any changes in how people consider these behaviors after Fun Center?”

*Adapted from CARE’s SNAP Framework*
Parents of adolescents

Facilitator: For each of the behaviours listed below in the SOCIAL NORMS LIST, do the following five steps:

1. Say “In some communities in this area, people in the communities think that girls shouldn’t... (insert behaviour from the social norms list below e.g. ride bicycles). Ask the group, “how do people in THIS community think of girls that do these things?"

2. If participants say that the community would think badly about a girl who does any of the behaviours below, ask “what kind of consequences there would be for that girl or for her family?”

3. Ask if there are certain situations where it is okay for the girl to do that behaviour and there would be no negative consequence? Ask if there are certain girls who are doing that behaviour anyway, despite the consequences?

4. Ask whether the situation was the same a few years ago? How did people expect girls to act a few years ago? Was the “bad talk” the same, more, or less three years ago?

*Adapted from CARE’s SNAP Framework
Social Norms explored: Nepal

- Parents investing equal or more resources into a girl’s education (compared to boy’s)
- Girls’ mobility and freedom to move around
- Girls playing sports and riding bicycles
- Girls speaking out and sharing their opinions
- Girls interacting with boys
- Love marriages
- Giving low/no dowry
- Intercaste marriage
Lessons Learned: FGDs

- Overall picture of social norms for adolescents in “good example” approach
- Richness of data in One-by-One Approach
- Persistence of facilitators
- Contextual background of facilitators
- Understanding of theoretical background of social norms for facilitators and tool developers
## Overall Conclusion

<table>
<thead>
<tr>
<th>Photovoice</th>
<th>Sensemaker</th>
<th>FGD: “Good Example”</th>
<th>FGD: One by One approach</th>
</tr>
</thead>
<tbody>
<tr>
<td>Confidence that social norms change real and important to girls</td>
<td>Incredibly rich, nuanced data on a variety of social norms</td>
<td>Useful when time is limited and keeps discussion flowing</td>
<td>Useful when the norms under examination are clear; provides rich data on sanctions and exceptions</td>
</tr>
<tr>
<td>Could be used in future with specific social norms prompt to generate richer data</td>
<td>Complex process to draw conclusions</td>
<td>Difficult to get rich data on each social norm and the sanctions, exceptions</td>
<td>Less room for exploration of other topics</td>
</tr>
<tr>
<td>Centers respondent’s experience and analysis</td>
<td>Centers respondent’s experience and analysis</td>
<td>Centers respondents’ experiences in more structured way</td>
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</tr>
</tbody>
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July 20, 2018
<table>
<thead>
<tr>
<th>Reflection</th>
<th>Programming Implication</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very positive change in norms related to girls riding bicycles, speaking out, playing sports, girls’ mobility</td>
<td>Systematic approach to planning and development of public activities to challenge social norms in new Phase 2 intervention communities</td>
</tr>
<tr>
<td>Social norms related to dowry expectations, linkage of family honor with girls’ perceived behavior with boys/men, intercaste marriage and love marriage, have seen little change</td>
<td>Group sessions will more explicitly address family honor and dowry; public activities on these topics</td>
</tr>
</tbody>
</table>
## How we carried evaluation findings into program design

<table>
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<tbody>
<tr>
<td>Some social norms experienced change but only for members of the Girls’ Groups, i.e. sanctions were lowered for Girls’ Group members and oftentimes there were no sanctions if the norms-defying behavior happened in the context of the Girls’ Group (Nepal)</td>
<td>Consideration of approach to encourage sharing out of learning; strengthened girl-centered movement-building work in Phase 2</td>
</tr>
<tr>
<td>Nature of stories told by boys; roles of boys in the stories</td>
<td>Strengthened masculinities approach; strengthened sessions on consent, violence, cyberbullying; increased number of dialogue sessions with girls</td>
</tr>
<tr>
<td>Nature of stories told by fathers</td>
<td>Strengthened approach to fathers’ involvement; increased dialogue sessions with daughters</td>
</tr>
</tbody>
</table>

Social norms measurement case study:
Applying Theory to Practice: CARE’s Journey Piloting Social Norms Measures for Gender Programming:
THANK YOU!

Questions?

Elizabeth Brezovich

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1. **Community Participatory Analysis (CPA):** The Tipping Point Community Participatory Analysis Study was designed to deepen understanding of the contextual factors and root causes driving the prevalence of child marriage in particular regions of Nepal and Bangladesh, countries with some of the highest rates of child marriage in the world. The study focuses on distinctive regions within Nepal (the Terai) and Bangladesh (the haor areas) with particularly high rates of child marriage.
   a. CPA Bangladesh specific findings
   b. CPA Nepal specific findings

2. **Theory of Change**

3. **Social Norms Innovation Briefs**
   a. **Bangladesh**
      - **Football for Girls:** Read about how girls participation in sports is changing social norms in some parts of Bangladesh.
      - **Tea Stall Conversations:** Men gather to drink tea and discuss gender roles, girls’ rights, and child, early, and forced marriage with each other.
      - **Amader Kotha:** Adolescents use street drama and dialogue to challenge existing social norms and show positive alternatives.
      - **Amra-o-Korchi** (‘We are also doing’): Girls and boys switch roles to challenge gendered social norms, where boys do household work usually done by girls (cooking, doing laundry, etc).
   
   b. **Nepal**
      - **Cooking competition:** Boys compete in a cooking competition and girls judge their food.
      - **Intergenerational dialogues:** Communication gap between adolescents and their parents is bridged in order to better understand adolescent’s aspirations.
      - **Raksha Bandhar:** The traditional ritual of a sister tying a thread around a brother’s wrist and asking him for protection is modified where brothers also tie a thread around their sisters’ wrist and both vow to practice gender equality and pursue their dreams.
      - **Street Drama:** Girls and boys perform street dramas to challenge social norms around dowry and early marriage and introduce the benefits of investing in girls.

4. **Photovoice online gallery:** Photovoice is an effective participatory research and evaluation method that provides a greater depth of understanding of how a program has impacted the lives of its participants.