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Guide to formulating gendered social norms indicators in the context of food security and nutrition



Joint Programme on

Gender
Transformative
Approaches

for Food Security and Nutrition



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Guide to formulating gendered social norms indicators in the context of food security and nutrition

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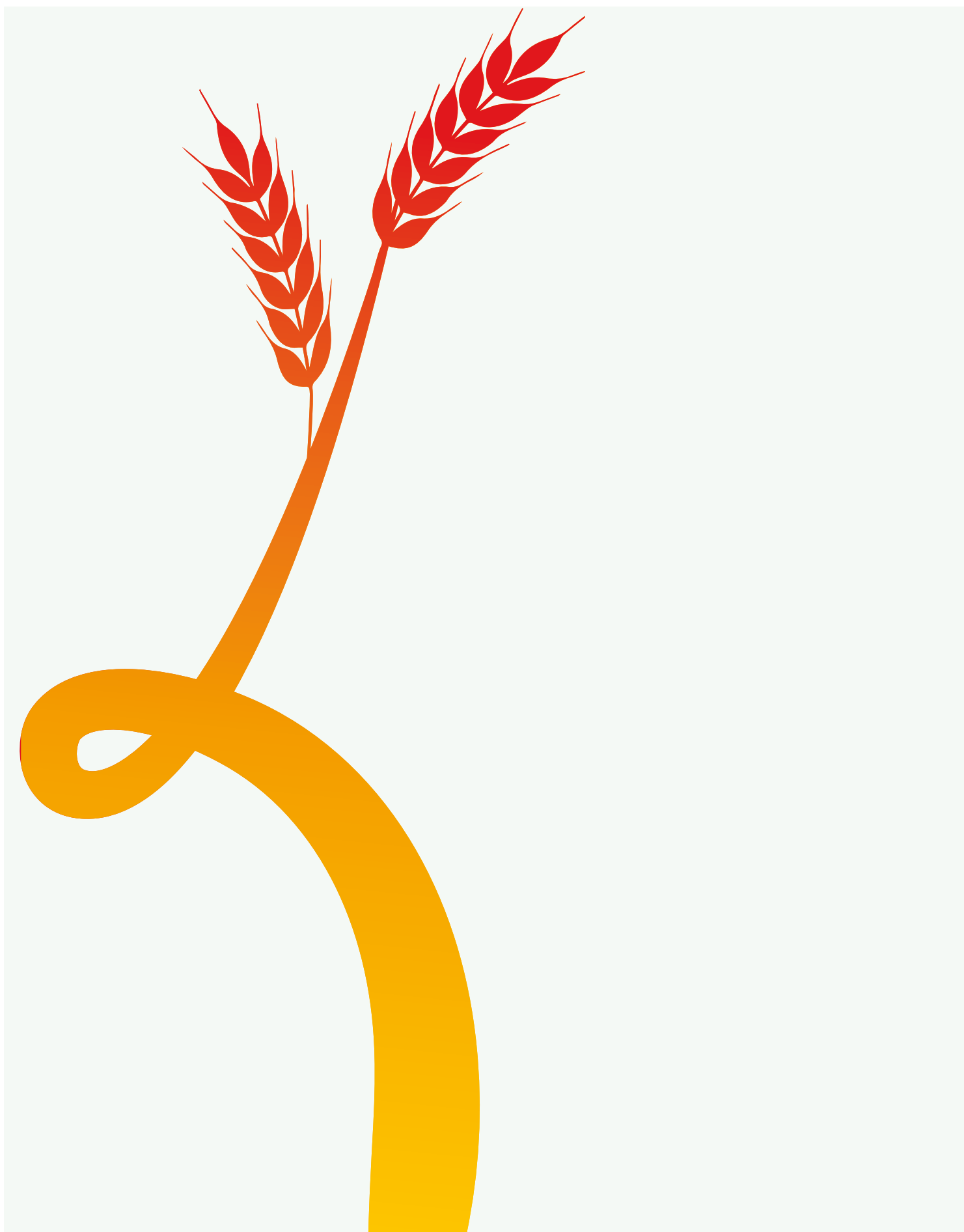
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Abbreviations and acronyms

ACIPH	Addis Continental Institute of Public Health
BMGF	Bill and Melinda Gates Foundation
EU	European Union
FAO	Food and Agriculture Organization of the United Nations
GAP	Gender Action Plan
GTA	gender transformative approaches
IFAD	International Fund for Agricultural Development
JP GTA	Joint Programme on Gender Transformative Approaches for Food Security, Improved Nutrition and Sustainable Agriculture
M&E	monitoring and evaluation
ODI	Overseas Development Institute
OECD	Organisation for Economic Co-operation and Development
RBAs	Rome-based Agencies
ToC	theory of change
UNFPA	United Nations Population Fund
UNICEF	United Nations Children's Fund
WFP	World Food Programme



1. Background and purpose

In 2019, the European Union (EU), the Food and Agriculture Organization of the United Nations (FAO), the International Fund for Agricultural Development (IFAD) and the World Food Programme (WFP) launched the Joint Programme on Gender Transformative Approaches for Food Security, Improved Nutrition and Sustainable Agriculture (JP GTA) with financial support from the EU. The Joint Programme was inspired by, and contributes to, the implementation of the EU Gender Equality Strategy and gender action plans, in particular to the Gender Action Plan (GAP) III.

The aim of the Joint Programme is to trigger transformative change processes that lead to the achievement of gender equality and the empowerment of women and girls in their households, communities and society, and ultimately for the improved well-being of all persons. It is designed to help the Rome-based Agencies (RBAs) and their partners move beyond treating the symptoms of gender discrimination, such as the unequal access to resources and benefits, to addressing the underlying causes of gender inequalities rooted in unequal power relations and discriminatory social institutions, including unequal gender norms, informal and formal rules and practices, and gender-blind/discriminatory laws and policies.

Together, the three United Nations RBAs offer a vast range of knowledge, financial and technical expertise, and internationally recognized forums for discussing policy issues related to food security, agriculture and nutrition. Enhanced synergies among the RBAs are paramount to achieving Sustainable Development Goal 2, which lies at the heart of their respective mandates. The three agencies share a common vision of ending hunger and malnutrition, and promoting sustainable agriculture and rural transformation, with a particular focus on smallholder farmers – women and men alike. This vision is a critical global imperative and a pivotal element of the entire 2030 Agenda.

To achieve these goals, the three RBAs are working towards embedding gender transformative approaches (GTAs) – with support from the JP GTA – in their institutional culture, programmes, working modalities and policy dialogue with the ultimate objective to help increase their effectiveness in contributing towards improved food security and nutrition. This work includes developing a theory of change (ToC) for gender transformative programming, as well as a minimum set of monitoring and evaluation (M&E) indicators, including indicators to measure change in gendered social norms.¹

Gender transformative approaches

Gender transformative approaches (GTAs) seek to actively examine, challenge and transform the underlying causes of gender inequalities rooted in discriminatory social structures and institutions. They aim at addressing unequal gendered power relations and discriminatory norms, attitudes, behaviours and practices, as well as gender-blind or discriminatory laws and policies that create and perpetuate gender inequalities. By doing so, GTAs seek to eradicate systemic forms of gender-based discrimination and create or strengthen gender relations and social structures that support gender equality.

¹ For more information about the Joint Programme, see: <https://www.fao.org/documents/card/en/c/cb7065en> and <https://www.fao.org/joint-programme-gender-transformative-approaches/en>

Social norms and the JP GTA theory of change for gender transformative programming

The objective of the Joint Programme's ToC for gender transformative programming is to assist the RBAs and partners in conceptualizing and carrying out gender equality work with transformational and sustainable impact. To achieve gender equality, gender transformative change – involving changes in agency, social relations and structures – needs to happen both at an individual and systemic level, and across informal to formal spheres of life.

In this ToC, discriminatory social norms are identified as an underlying cause of food insecurity, malnutrition and unsustainable agriculture, and must be addressed to achieve lasting change in these areas. Discriminatory social norms lead to unequal power relations between men and women, and pervasive discrimination against women in both the public and private spheres of life that constrains their lives and wellbeing.

The ToC identifies nine core areas of gender inequalities where gender norms control, disempower and limit women's and girls' choices, opportunities and rights:

- 1) knowledge, skills and access to information;
- 2) productive autonomy;
- 3) economic autonomy;
- 4) agency;
- 5) division of labour;
- 6) power, influence and decision-making;
- 7) participation, representation and leadership;
- 8) reproductive freedom; and
- 9) freedom from violence and coercion.

This guide presents examples of social norms indicators for each of the nine areas of gender inequality in section 5.

Social norms are only one component of a comprehensive M&E framework within the Joint Programme and for measuring gender transformative change. The full M&E framework will include indicators for gender transformative change at all five levels of the ToC (individual, household, community, institutional and laws/policies). For instance, the practices of institutions and nature of laws/policies provide insights into the role that institutions and legal mechanisms play in upholding or challenging discriminatory or gender-equitable social norms and practices (ODI and OECD, 2014). However, these are not direct measures of social norms and thus are beyond the scope of this guide.

The measurement of shifts in social norms is relatively new to programming that targets food security and nutrition. At present, there is no standard or validated set of social norms indicators, and there is a general lack of clear and practical guidance or examples of social norms indicators for these sectors.

Seeking to contribute to filling this gap, this guide will assist with formulating indicators to measure changes in gendered social norms in the context of food security and nutrition. It also offers an initial set of example indicators that programme implementers can draw on to assess social norms change in the context of food security and nutrition programmes. It draws from existing indicators from literature and programme experiences around measuring social norms, including in other sectors, and creates original indicators as well.

This guide is designed for programme formulators and implementers, and monitoring and evaluation specialists responsible for creating and implementing monitoring and evaluation frameworks and systems for food security, agriculture and nutrition programmes.

This guide will assist with formulating indicators to measure changes in gendered social norms in the context of food security and nutrition.

Structure of the guide

The guide begins with an explanation of the role of social norms in the theory of change of the JP GTA, followed by an overview of social norms concepts. The subsequent sections offer guidance on how to develop social norms indicators, including key messages on how to write social norms indicators, examples of generic indicators that can be adapted to any social norm as well as example measurement questions. The final section provides a set of indicators for selected social norms relevant to food security and nutrition programmes.

Keep in mind

- This guide is a brand new contribution to the field of social norms measurement. It is not intended to be a comprehensive guide on how to measure norms, but rather is focused on how to formulate gendered social norms indicators for food security and nutrition programmes.
 - Measurement of these indicators should be built into a project's existing monitoring and evaluation plan and tools. This will help avoid further burdening respondents and will be more practical for implementers. Hence, project surveys and focus group discussions or key informant interviews for a mixed-methods approach, would be the most likely applications.
 - The guide includes some preliminary guidance and examples of measurement questions for outcome and intermediate indicators. However, it is up to the user to choose which tools will be used to measure the indicators, drawing from more extensive guidance on developing measures as needed, including on designing survey questionnaires and qualitative tools to measure social norms (e.g. [Resources for Measuring Social Norms: A Practical Guide for Program Implementers](#), produced by the Social Norms Learning Collaborative).
-



2. What are social norms, and why do they matter?

What are social norms?

Social norms are the informal rules of appropriate behaviour within a group. They consist of shared beliefs within a group about which behaviours are typical and appropriate within the group (Heise and Manji, 2016). In other words, a social norm exists when a practice is considered both typical and approved of within a given group. Social norms can influence or uphold behaviour, and are typically maintained by social approval or disapproval for engaging in a behaviour (referred to as 'social sanctions') (Institute for Reproductive Health, 2021).

For example, in many settings there is a social norm to wait in queue for service. A person stands in a queue at the bank because they expect other people do so as well, and because they think other people around them expect them to do so and would think negatively of them if they were to cut to the front of the queue.²

When it comes to measurement, there are two main types of beliefs about others to keep in mind:

- 1) **descriptive norms**, which are what I believe others do (what is typical); and
- 2) **injunctive norms**, which are what I believe others think I should do (what is appropriate) (Cialdini, Kallgren and Reno, 1991; Institute for Reproductive Health, 2021).

These two sets of expectations together make up a social norm, so one should assess both beliefs to identify and measure a social norm.

Descriptive norms are also sometimes referred to as 'empirical expectations', and injunctive norms are sometimes referred to as 'normative expectations' (Bicchieri, 2015).

Example 1) Descriptive norms:

What I think others do

I believe most women in my community do not have their own private bank account.

Example 2) Injunctive norms:

What I believe others think I should do

Most people in my community think that women should not have their own bank account separate from their husbands.

² For more information visit CARE USA. 2015. Infographic – Addressing Social Norms to Prevent Gender Based Violence. Cooperative for Relief and Assistance Everywhere, Inc. (CARE). <https://www.care.org/wp-content/uploads/2020/05/Social-Norms-Letter-Final.pdf>

Gender norms are a subset of social norms, and define acceptable and appropriate actions for men, women, girls and boys in a given group or context (Cislaghi and Heise, 2020). They refer to informal rules and shared social expectations that distinguish expected behaviour on the basis of gender. For example, a common gender norm is that women and girls do and should do the majority of unpaid care and domestic work (ODI, 2015).

Social norms are passed on and reinforced by reference groups. A reference group comprises those people whose opinion or behaviour matter most to an individual with regard to a particular behaviour or context (Institute for Reproductive Health, 2021). Power relations between group members influence whether or not individuals decide to comply with or deviate from group norms, and whether some group members benefit more than others from the enforcement of certain norms (Cislaghi and Heise, 2017).

Social norms are distinct from attitudes, which are personal opinions about how the world should be (Institute for Reproductive Health, 2021). Attitudes may overlap with or differ from social norms and should be measured separately.

For instance, a woman may personally think that women should have their own bank accounts so they can more easily make their own financial choices (attitude), but she does not try to open an account because she believes her in-laws would disapprove (injunctive social norm), and because she believes most women around her do not have bank accounts (descriptive social norm).

Table 1 below summarizes key social norms terms and how they differ from attitudes, knowledge and behaviour.

Table 1: Social norms concepts

MOTIVATION	TERM	DEFINITION
Individually motivated	Attitude	What I believe is good or bad and what ought to be
	Knowledge	What I believe is true
Individually and socially motivated	Behavior	What I do
Socially motivated	Social norms	Descriptive norm What I believe others do
		Injunctive norm What I believe others will approve/disapprove of me doing
	Gender norm	How I expect individuals to behave based on their gender identity
	Reference group	People whose opinions matter to me (for a particular behavior or context) People who reward or sanction me for my behavior

Source: Institute for Reproductive Health. 2019. *A Landscape Review: Addressing Social Norms in Six Sectors*. Washington, DC, Georgetown University for USAID.

Why do social norms matter?

Social norms are a factor that has the potential to influence behaviour, positively and negatively. Social norms are embedded in societies and influence behaviour at all levels – individual, family, community and institutional. Changing social norms, rather than only individual attitudes and behaviour, may be more sustainable because they would both affect social change at a systemic level (changing social rules within a whole group, community or society) and have the potential to lead to behaviour change at scale, as they spread throughout communities (Institute for Reproductive Health, 2019).

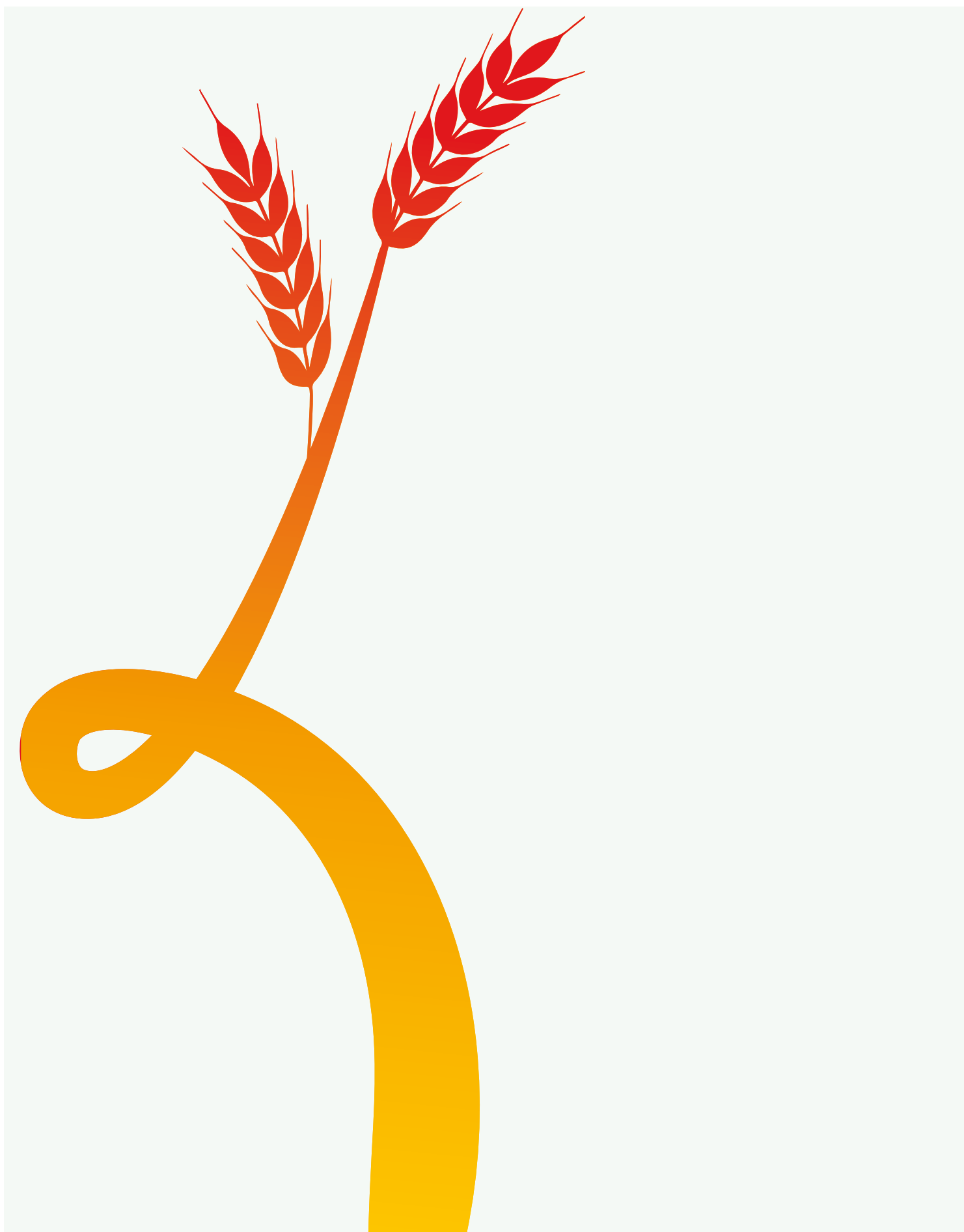
In many countries, gender norms exert social pressure and limitations on women and girls that prevent them from fully participating in, and benefiting from, economic opportunities and exercising full control over many of their life choices.

For instance, social norms can dictate: (i) when, what types and what quality of food women and girls are allowed to eat; (ii) whether they can own or inherit land and assets in their own name, access credit or formal banking; (iii) move about the community and markets freely; or (iv) hold leadership positions.

Gender norms exert social pressure and expectations on men and boys as well, which can have an enormous impact on their behaviour in ways that are often harmful to both women and men (Kaufman *et al.*, 2014). Gender norms interact with other structural barriers³ to influence individuals' behaviour and choices, and thus impact poverty reduction and development outcomes.

Understanding and addressing gender norms with regards to agriculture, food security and nutrition is fundamental if we are to achieve sustained and lasting impacts through development programmes. Addressing discriminatory gender norms in rural interventions has been shown to have positive impacts in key development outcomes such as women's empowerment (Cole *et al.*, 2020), prevention of violence against women and girls (Alexander-Scott, 2016), health (Muralidharan *et al.*, 2015), and food security and nutrition (Nuñez *et al.*, 2015; Njuki *et al.*, 2016; McDougall *et al.*, 2021). Agricultural programmes and policies that promote critical reflections on gender norms and that provide strategies for shifting discriminatory normative practices can thus not only help advance gender equality but will also significantly improve food security and nutrition. To track the progress and evaluate the impact of these interventions, sound monitoring and evaluation systems will be needed, involving indicators that measure change in gendered social norms.

³ Examples of other structural barriers are affordability, availability and accessibility. That is, quality food may be too expensive, land not available for purchase or financial institutions too far away.



3. How to develop indicators for social norms

A social norms assessment⁴ should be conducted prior to a project baseline to accurately identify which social norms are present and influential to programme outcomes. After social norms are identified in formative research and prioritized within the theory of change (see [Overview of Experiences Diagnosing Social Norms](#), the [Social Norms Exploration Tool](#) and [Resources for Measuring Social Norms: A Practical Guide for Program Implementers](#) (Learning Collaborative to Advance Normative Change, 2019) for further guidance), teams can formulate indicators for the most relevant social norms for the behavioural outcomes of interest.

The gold standard proxy measure for social norms is peoples' perceptions about what others do and approve of (Mackie *et al.*, 2015). Social norms exist at the level of the community or society, but by asking people to report on those norms, we are measuring their perceptions of the norms (Learning Collaborative to Advance Normative Change, 2019). Because social norms are collectively held by individuals and groups within the community, the same indicators can be used to assess social norms at individual, household and community levels.

This section lays out key messages on how to develop social norms indicators.

Key messages

Key message #1 **The proxy measure for social norms is people's perceptions about norms – that is, what individuals believe others do and approve of** (Mackie *et al.*, 2015).

Explanation: Social norms exist at the community or society level, but by asking people to report on those norms, we are measuring their perceptions of the norms (Learning Collaborative to Advance Normative Change, 2019).

Key message #2 **A social norm exists when people think that a practice is both typical and approved of within a group, so one needs to assess both beliefs to identify and measure a social norm.** For each social

norm, ideally two or three indicators should be used: one on the descriptive norm, one for the injunctive norm and one qualitative monitoring indicator. See sections 4.1, 4.2 and 5 for example indicators.

Explanation: What to measure:

1. Descriptive norm
 - What I believe others do (perception of what others are doing).

⁴ A social norms assessment is "activities to map and understand social norms in a given context" (Institute for Reproductive Health, 2021). The purpose is to identify social norms driving behaviour in a given context, who enforces the norm and the social pressures to follow the norm.

2. Injunctive norm

- Anticipated reactions of others if someone does not comply with the norm (social approval or disapproval, or positive or negative social sanctions).

3. Intermediate (monitoring) outcome

- Perceived shifts in the social norm (see section 4.1).

The simplest way to measure an injunctive norm is to ask about anticipated social approval or disapproval if someone deviates from the norm (Mackie *et al.*, 2015). The indicators for injunctive norms in this guide mostly focus on anticipated disapproval if one deviates from the norm under investigation. Teams can also ask whether respondents expect specific responses or social consequences from the reference group if someone deviates from the norm (positive and negative social sanctions).⁵

Some practitioners, facing competing priorities in their M&E plan, decide to use only one indicator per norm as a 'good enough' approach. This approach could be used if a team has appropriate formative research data that shows one type of belief seems particularly influential for a behaviour of interest – for instance, "I don't have my own bank account because no one else does" (descriptive norm), or "I don't have my own bank account because my in-laws would disapprove" (injunctive norm). Often, people conform to a norm out of fear of negative social sanctions, so teams may decide that tracking change in people's perceptions about social sanctions may be sufficient to understand social influence over a behaviour of interest in the theory of change.

The gold standard, however, is to include separate indicators for the descriptive norm and injunctive norm for each social norm. This also allows practitioners to better monitor and tailor implementation strategy to shift social norms – for example, if there is change in perceptions of how common a practice is (descriptive norm), but no change in perceptions of how appropriate it is (injunctive norm), a programme can redouble activities that seek to encourage social support and mitigate backlash for stepping outside gender inequitable norms.

Key message #3

Whenever possible, indicators should specify a certain reference group.

Explanation: Each social norm can have different reference groups who matter most to people when deciding whether to conform to a norm. These are usually the people immediately around them, who give them social feedback on their behaviours. For example, an adolescent's most important reference group when deciding how to dress may be their friends, while their most important reference group when it comes to whom they marry may be their parents. A social norms assessment identifies the most important reference group(s) for each norm (e.g. parents, peers, wives, husbands, neighbours or mothers-in-law, co-workers, employers, service providers), and whether it is possible to name a specific, key reference group in a social norms indicator.⁶

⁵ These anticipated responses, such as social support or acts of backlash, for deviating from a norm would have ideally been identified in a social norms assessment. See [Overview of Experiences Diagnosing Social Norms](#) and the [Social Norms Exploration Tool](#).

⁶ The indicator examples in this guide mostly use general reference groups such as "other people" or "people in my community", but these examples are meant to be adapted to specific contexts and reference groups identified in a social norms assessment where possible.

Key message #4**Social norms should be measured separately from behaviour.**

Explanation: While the prevalence of a behaviour can signal the presence of a social norm (e.g. widespread early marriage is a likely indication that early marriage is a social norm) and can be used when combined with other data to help diagnose the presence of a norm, it is not a direct measure of social norms (Mackie *et al.*, 2015). For example, it could be the case that most men smoke (typical behaviour), but there is no disapproval of men who do not smoke. Here the prevalence of smoking (behaviour) does not indicate smoking is a social norm.

Moreover, behaviour is not a reliable indicator for tracking changes in norms, as behaviour and norms can also diverge, and a change in behaviour could be caused by many factors, not necessarily because of a change in norms. For instance, women may operate mechanized equipment not because it is typical or approved of, but because of the absence of men as a result of male out-migration from rural areas. Social norms can be correlated with changes in behaviours of interest, along with other factors, to gain insights into the role that social norms play in influencing those behaviours.

Keep in mind

While shifts in social norm can be measured within the timeframe of a project, ideally, social norm change should also be assessed in the medium- and long-term to see 'real' effects, considering that sustained social norm transformation often takes years and thus may not be fully assessed within the duration of a two- to four-year project. M&E frameworks should focus on complementing the use of quantitative indicators with qualitative methods to understand and track the social norms change process.



4. How to develop indicators to adapt to any social norm

Example indicators to adapt to any social norm

This section provides examples of generic social norms indicators that can be adapted to measure any social norm that may be identified in a social norms assessment. Three outcome indicators and one intermediate outcome indicator are provided, with notes on methods of computation, data sources, limitations and validation.

Outcome indicators

What do they measure: change in a social norm, as measured by change in perceptions about what behaviour is common and/or appropriate within a group.

Generic social norm shift outcome indicator #1:

Extent to which people believe that others (follow a particular norm; a *descriptive norm*).

Definition and purpose of indicator #1: This indicator measures the descriptive norm, i.e. beliefs about what other people do. It is used to assess change in social norms change at the community level.

Generic social norm shift outcome indicator #2:

Percentage of people who think others will judge them negatively if they do not (adhere to a particular norm; an *injunctive norm*).

Generic social norm shift outcome indicator #3:

Percentage of people/individuals from the target population who believe that people in their community approve of (deviating from the norm; an *injunctive norm*).

Definition and purpose of indicators #2 and #3: These indicators measure the injunctive norm, i.e. beliefs about what other people approve of or disapprove of.

Type of indicators: Quantitative or qualitative.

Methods of computation: Statistically significant change from baseline, if measured using quantitative methods. This indicator can also be measured using mixed methods, by adding qualitative methods through focus group discussions or individual key informant interviews. Analysis of qualitative data would consider whether, how and why perceptions about the norm change from baseline.

Data sources: Surveys and notes or transcripts from focus group discussions or key informant interviews.

Source, use and validation of these indicators: These are generic indicators that can be adapted for specific norms, and have not been validated as generic indicators. Similar wording of social norms indicators appears in various projects, including the UNICEF-UNFPA Compendium of Indicators on Female Genital Mutilation (2020), which includes a section on social norms.

Intermediate outcome (monitoring) indicators

What do they measure: signs of norm shift, including possible emergence of a new norm.

Intermediate outcome indicator for norm shift: A particular social norm is shifting in the desired direction.

Definition and purpose: This indicator is intended to be used in programme monitoring, and identifies initial signs of shifts in social norms (The Social Norms Learning Collaborative, 2021):

- perceived change in *prevalence* of a norm (a descriptive norm);
- perceived change in *social support or backlash* for behaving outside a norm, and by whom (an injunctive norm); and
- if possible, *disagreement* about a norm.

This indicator can also be used in programme evaluation to assess shifts in a norm over the project duration.

Type of indicator: Qualitative

Methods of computation: identify initial signs of change in descriptive and injunctive norms, and analyse for emerging lack of consensus within a community about what the norm is (that is, differing perceptions about what is typical and approved of). Change in any one of these signs may indicate a norm is shifting. Each indicator should focus on only one norm. In programme monitoring systems, the indicator can be measured using staff observation and interview questions or prompts.

Example programmatic interview questions for monitoring (The Social Norms Learning Collaborative, 2021):

- Do you think that most girls [target group] in your community marry under the age of 18? Has this changed over the last [] years (since start of project activities)? Why/why not?
- Would girls be spoken about negatively in your community if they did not marry by the age of 18? By whom? Has this changed in the last [] years (since start of project activities)?
- Has this negative response changed at all over time? Why, and from which groups/people?
- Would anyone support girls for delaying marriage until they are older than 18? Who? Has this changed, and why?

Example prompt in activity observation forms (The Social Norms Learning Collaborative, 2021):

- Do most participants voice resistance or agreement during activities that challenge norms/support new norms (Stefanik and Hwang, 2017)? Are there any trends in which groups tend to challenge or support a norm?

Example prompt in staff learning and reflection meetings (The Social Norms Learning Collaborative, 2021):

- How well do staff think activities are being accepted by the community and/or by key reference groups? Who is more or less open to accepting ideas that challenge the target norms?

Data sources: Project/programme monitoring data, including that from activity observation, programmatic interviews and staff impressions shared in structured reflection meetings. For programme evaluation, this indicator can also be measured through vignettes in focus group discussions at baseline and endline.

Vignettes

Vignettes tell stories about fictional characters in familiar scenarios, and ask respondents how those characters and others around them would react or behave when facing specific social norms and social situations. The use of fictional characters helps elicit a communal perspective, which is necessary for understanding social norms, rather than individual perspectives. Vignettes can also reduce respondents' bias by asking about expected behaviours within the community generally, as opposed to individuals' own attitudes and behaviours.

Teams may also choose to repeat quantitative outcome indicators on shifts in norms in midterm surveys. However, it is unlikely that these would detect statistically significant percentage changes in perceptions about social norms within typical project monitoring intervals (usually eighteen months or less since baseline). Moreover, quantitative data do not tell implementers anything about why norms are shifting or not. It is more useful to monitor the norms-shifting process using qualitative methods to investigate not only whether norms are shifting, but 'why': what is going well and what is not, so that adjustments can be made to programme activities and implementation strategy.

Source, use and validation of this intermediate outcome indicator: From [Monitoring Shifts in Social Norms: A Guidance Note for Program Implementers](#).

Example measurement questions

This section provides example measures for social norms indicators: one drawn from a real project, and the other a fictional example. Additional options for wording survey questions about norms are summarized in Annex 4.

Example #1:

Lead institution: CARE Ethiopia, Abdiboru project

Research partner: Addis Continental Institute of Public Health

Social norm under investigation: Women should eat last, and girls should eat after boys.

Social norm indicator: Percentage of girls who perceive that other girls in their community have the same quality of food as their male siblings or husbands (descriptive norm) (ACIPH, CARE and BMGF, 2016a; ACIPH, CARE and BMGF, 2020).⁷

Definition and purpose: This indicator measures the descriptive norm, i.e. perceptions about what other people do. While this project opted to use just one indicator per social norm under investigation, the team gathered and analysed data on both the descriptive and injunctive norms for each social norm, using mixed methods in their full reports.

Type of indicator: Quantitative and qualitative.

Methods of computation: This indicator can be measured by conducting a survey asking girls to what extent they

Most adolescent girls in the community have the same quality of food as their male siblings or husbands.

Agree a lot	1
Agree a little	2
Disagree a little	3
Disagree a lot	4
Do not know	5
Refuse to answer	6

⁷ CARE Ethiopia's Abdiboru project, which was focused on improving outcomes for adolescent girls, and therefore used an indicator focused on the social norms affecting girls' lives.

agree/disagree that most other girls in their community do have this perception, with results compared between baseline and endline (ACIPH, CARE and BMGF, 2016a; ACIPH, CARE and BMGF, 2020):

If there is a statistically significant increase from baseline to endline in the percentage of girls who agree, either a lot or a little, that most adolescent girls in their community have the same quality of food as males in their families, that would indicate a favourable change in the norm of nutritional discrimination against girls.

This indicator can also be measured using mixed methods, by adding qualitative methods through key informant interviews with girls, and vignettes in focus group discussions. Analysis of qualitative data would consider whether, how and why perceptions about the norm change from baseline.

Example vignette:

Moderator: *Now I will tell you a story of a girl I named Misra (that is not her actual name) living in this woreda. I would like you to listen to the story carefully and discuss the questions that follow.*

Vignette: Misra (aged 14) is married to Aliye. The two of them, plus Aliye's two younger brothers, live together. Misra prepares food and serves the three males when they return home every day. One day Misra gets up early, as usual, fetches water, cleans the house, washes dirty clothes and cooks food for the family. By the time she is done with her household activities, she is tired and hungry. She really wants to eat but does not know when Aliye and his brothers will be home.

1. What would most other married adolescent girls in Misra's situation do?
2. What would most husbands like Aliye expect Misra to do?

Now, imagine that Misra decides to eat instead of waiting for them. While she is having her meal, the three of them walk into the house and see her eating.

3. What would Aliye's brothers say about Misra?
Whose opinion would matter most to her other than that of her husband and her brothers-in-law?
4. How do you think Aliye's and his brothers' reactions would make her feel?
What effects would their reactions have on her?
5. Are there any circumstances where it would be considered acceptable for Misra to eat before her husband and brothers-in-law? [Probe: would Aliye's reaction be different if his brothers were not there?]

Source: ACIPH, CARE and & BMGF. 2016b. *The Context and Social Norms on Girls' Marriage, Education, and Nutrition – a Qualitative Study*. Abdiboru Project Baseline Qualitative Study; ACIPH, CARE & BMGF. 2020. *Improving adolescent reproductive health and nutrition through structural solutions in West Hararghe, Ethiopia*. Endline quantitative survey report.

Data sources: Survey and notes or transcripts from focus groups discussions.

Source, use and validation of this indicator: This indicator, survey question and vignette were developed, used and validated in *CARE Ethiopia's Abdiboru project* (ACIPH, CARE and BMGF, 2016a; ACIPH, CARE and BMGF, 2020). The vignette was developed and analysed using *CARE's Social Norms Analysis Plot (SNAP) Framework*,⁸ which outlines the key components of a social norm to understand signs of change and strength.

⁸ See www.careevaluations.org/wp-content/uploads/Annex-4-SNAP-Report.pdf

Example #2:

Outcomes: Women have access to, and use of, their own bank accounts and savings.

Social norm under investigation: Women should not have their own savings

Social norm indicator #1: Percentage of men and women who think that most women in their community have and control personal savings (descriptive norm).

Social norm indicator #2: Percentage of women and men who think that most people in their community would disapprove of women having and controlling their own savings (injunctive norm).

Definition and purpose: Indicator #1 measures the descriptive norm, i.e. beliefs about what other people do. Indicator #2 measures the injunctive norm, i.e. beliefs about what other people approve or disapprove of. Ideally, both indicators should be used to assess any shift in the social norm.

Type of indicator: Quantitative and qualitative

Methods of computation: These indicators can be measured by conducting a survey asking respondents about their perceptions of how many members of their community believe the statement, with results compared between baseline and endline.⁹

Moderator: *Now I am going to read out a statement about beliefs that some in our society hold about men and women. Please tell me how many people in your community believe the following statement.*

If there is a statistically significant decrease from baseline to endline in the percentage of respondents who perceive that all or most people in their community think that women should not have and control their own personal savings, that indicates a favourable change in the norm that women should not have their own personal savings.

Women should not own and control their own personal savings.

Everyone in my community believes this	1
Most people in my community believe this	2
Some people in my community believe this	3
No one in my community believes this	4

This indicator can also be measured using mixed methods, by adding qualitative methods through key informant interviews with women and men, and vignettes in focus group discussions. Analysis of qualitative data would consider whether, how and why perceptions about the norm change from baseline.

Data sources: Survey and notes or transcripts from focus groups discussions and key informant interviews.

Source, use and validation of this indicator: This indicator and questions have not been tested and were created as an illustrative example for this guide. Still, the survey questions and answer format presented here are a variation of those tested/validated for injunctive norms in the *Change Starts at Home Project*.

⁹ Adapted from Change Starts at Home Project tools, implemented by Equal Access International, Emory University and South African Medical Research Council.



5. Examples of gendered social norms indicators in the context of food security and nutrition

This section provides a set of example indicators for selected social norms that food security and agriculture programmes will likely face, but because norms are context-specific, the section does not include every possible social norm.¹⁰ Norms are organized according to the nine areas of gender inequality in the JP GTA's theory of change for gender transformative programming. Ideally, each social norm should include one indicator for the descriptive norm and one indicator for the injunctive norm.

Area of gender inequality #1: Knowledge, skills and access to information

Increase in knowledge and skills (literacy, financial literacy, soft skills and technical knowledge) and access to information.

SOCIAL NORM	INDICATORS
Women should not participate in agricultural extension trainings/activities (Farnworth et al., 2019)	<ul style="list-style-type: none"> Percentage of women and men who think that only men in their community participate in agricultural extension trainings (descriptive norm). Percentage of women and men who think that most people in their community would disapprove of a woman participating in agricultural extension trainings (injunctive norm).
Girls should not pursue higher education ¹¹	<ul style="list-style-type: none"> Percentage of girls who think that most girls in their community do not complete secondary school (descriptive norm). Percentage of girls who think that people in their community would disapprove of girls completing secondary school (injunctive norm). Percentage of parents who think that most other parents do not allow their daughters to complete secondary school (descriptive norm). Percentage of parents who think that most people in their community would disapprove if they allowed their daughters to complete secondary school (injunctive norm).

¹⁰ The indicator examples in this guide mostly use general reference groups, such as "other people" or "people in my community". However, these examples are meant to be adapted wherever possible to specific contexts and reference groups identified in a social norms assessment.

¹¹ In many cases, social disapproval of girls' education in and of itself is absent; rather, disapproval of girls' education is more about its potential to jeopardize girls' ability to fulfill other roles and responsibilities, such as marrying early, bearing children or caring for the household. In such situations, projects may opt to forgo measures on social norms about education and focus on attitudes instead, such as the percentage of women and men who think girls have more important tasks and priorities than secondary education, and thus be able to assess programme strategy aimed at shifting individuals' valuations of girls' education.

SOCIAL NORM	INDICATORS
Women should not listen to the radio	<ul style="list-style-type: none"> Percentage of women and men who agree that most women in their community do not listen to the radio (descriptive norm). Percentage of women and men who agree that most people in their community would disapprove of a woman who listens to the radio (injunctive norm).

Area of gender inequality #2: Productive autonomy

Access to and control over natural productive resources and services, including land, water, livestock, fisheries, forestry resources, seeds, fertilizers, tools and technology, including information and communication technologies (infrastructure and advisory/extension services).

SOCIAL NORM	INDICATORS
Women should not own land in their own name	<ul style="list-style-type: none"> Percentage of women and men who report that most women in their community do not own land in their own name (descriptive norm). Percentage of women and men who agree that most people in their community would disapprove of a woman who owned land in her own name (injunctive norm).
Women should not inherit land	<ul style="list-style-type: none"> Percentage of women and men who report that it is not common for women in their community to inherit land (descriptive norm). Percentage of women and men who agree that most people in their community would disapprove of a woman inheriting land (injunctive norm).
Widows and divorced women should be stripped of their assets (Farnworth <i>et al.</i> , 2018)	<ul style="list-style-type: none"> Percentage of women and men who think that most widows and divorced women in their community are stripped of their assets (descriptive norm). Percentage of women and men who think that most people in their community would disapprove of a widow or divorced woman retaining her assets (injunctive norm).
Women should not use information and communication technology (e.g. mobile phones and/or the Internet)	<ul style="list-style-type: none"> Percentage of women and men who agree that most women in their community do not use technology, e.g. mobile phones and/or the Internet (descriptive norm). Percentage of women and men who agree that most people in their community think that women who use technology (e.g. mobile phones and/or the Internet) are immoral or promiscuous (injunctive norm) (The Social Norms Learning Collaborative, 2021b).
Woman should not operate agricultural machinery (Fischer, Kotu and Mutungi, 2021)	<ul style="list-style-type: none"> Percentage of women and men who think that only men in their community operate agricultural machinery (descriptive norm). Percentage of women and men who think that most people in their community would disapprove of a woman who operates agricultural machinery (injunctive norm).
Men should be in charge of fisheries	<ul style="list-style-type: none"> Percentage of men and women who think that only men in their community are in charge of fisheries (descriptive norm). Percentage of men and women who think that most people in their community would disapprove of a woman running a fishery (injunctive norm).
Women should not be commercial farmers and producers	<ul style="list-style-type: none"> Percentage of women and men who think that most commercial farms are run by men (descriptive norm). Percentage of women and men who think that people in their community would disapprove if a woman ran a commercial farm (injunctive norm).

SOCIAL NORM	INDICATORS
Women should not plough land themselves (Badstue <i>et al.</i> , 2020)	<ul style="list-style-type: none"> Percentage of women and men who think that only men in their community plough their land (descriptive norm). Percentage of women and men who think that most people in their community would disapprove of a woman who ploughs land herself (injunctive norm).
Only men should take care of large livestock	<ul style="list-style-type: none"> Percentage of women and men who think that only men in their community take care of large livestock (descriptive norm). Percentage of women and men who think that most people in their community would disapprove of a woman taking care of large livestock (injunctive norm).
Women should not participate in agricultural extension trainings/activities (Farnworth <i>et al.</i> , 2019)	<ul style="list-style-type: none"> Percentage of women and men who think that only men in their community participate in agricultural extension trainings (descriptive norm). Percentage of women and men who think that most people in their community would disapprove of a woman participating in agricultural extension training (injunctive norm).
Women should not interact with male extension agents	<ul style="list-style-type: none"> Percentage of women and men who think that only men in their community interact with male extension agents (descriptive norm). Percentage of women and men who think that people in their community would disapprove of a woman who interacted with male extension agents (injunctive norm).

Area of gender inequality #3: Economic autonomy (income)

Access to formal employment and a decent wage, means of earning an independent personal income, markets and value chains, financial services, social protection, addressing informal employment. Ownership of and control over assets (financial, housing, etc.).

SOCIAL NORM	INDICATORS
Women should not work outside the home	<ul style="list-style-type: none"> Percentage of men and women who report that most women in their community do not work outside the home (descriptive norm). Percentage of men and women who report that most people in their community would disapprove of women who worked outside the home (injunctive norm).
Men should be the sole earners for their families (The Social Norms Learning Collaborative, 2021b)	<ul style="list-style-type: none"> Percentage of women and men who think that most men are the primary breadwinners in most households (descriptive norm). Percentage of women and men who agree that most people in their community would consider a man to be weak if he were not his household's primary income earner (injunctive norm).
Women should not engage in agricultural marketing activities/trade at market (Farnworth <i>et al.</i> , 2019)	<ul style="list-style-type: none"> Percentage of women and men who agree that most women in their community do not trade at market (descriptive norm). Percentage of woman and men who agree that most people in their community would disapprove of a woman who traded at market (injunctive norm).
Men should be paid more than women for the same work	<ul style="list-style-type: none"> Percentage of women and men who think that women and men in their community are compensated equally for carrying out the same work (descriptive norm). Percentage of women and men who agree that most people in their community think that men and women should be compensated equally for the same work (injunctive norm).

SOCIAL NORM	INDICATORS
<p>Women should not have their own savings (Scarampi, AlBashar and Burjorjee, 2020)</p> <p>Or:</p> <p>Women should not have financial privacy from their husbands</p>	<ul style="list-style-type: none"> Percentage of women and men who think that most women in their community do not have personal savings (descriptive norm). Percentage of women and men who think that most people in their community would disapprove of women having and controlling their own savings (injunctive norm).
Women should not have high-value assets in their own name	<ul style="list-style-type: none"> Percentage of men and women who agree that it is typical for assets to be owned by a man (descriptive norm). Percentage of men and women who think that most people in their community would disapprove of women who have assets in their own name (injunctive norm).
Women should not own commercial businesses	<ul style="list-style-type: none"> Percentage of women and men who agree that is common for women to own large businesses in their community (descriptive norm). Percentage of men and women who think that most people in the community would disapprove of a women owning a large business (injunctive norm).
Men should have the final say in household decisions (Leon-Himmelstine <i>et al.</i> , 2021)	<ul style="list-style-type: none"> Percentage of men and women who report that most men in their community have the final word in making decisions at home (descriptive norm). Percentage of men and women who report that most people in the community would speak negatively of a man who did not have the final word in decision-making at home (injunctive norm).

Area of gender inequality #4: Agency

Ability to make own choices and act upon them, including self-esteem, self-efficacy, aspiration.

SOCIAL NORM	INDICATORS
Women should not aspire to have careers	<ul style="list-style-type: none"> Percentage of women and men who think most women in their community do not aspire to have careers (descriptive norm). Percentage of women who think that their families would disapprove of them aspiring to have careers (injunctive norm).
Women should not leave the house without their husband's permission	<ul style="list-style-type: none"> Percentage of women who report that most people in their community think it is normal for women to leave the house without their husband's permission (descriptive norm). Percentage of women and men who report that most people in their community would disapprove of a woman leaving the house without her husband's permission (injunctive norm).
Men should have the final say in household decisions	<ul style="list-style-type: none"> Percentage of men and women who report that most men in their community have the final word in decisions at home (descriptive norm). Percentage of men and women who report that most people in the community would speak negatively of a man who did not have the final word in decisions made at home (injunctive norm).

Area of gender inequality #5: Division of labour

Recognition, reduction and redistribution of unpaid care and domestic work.

SOCIAL NORM	INDICATORS
Women and girls are primarily responsible for household chores and childcare (Nguyen <i>et al.</i> , 2020)	<ul style="list-style-type: none"> Percentage of men and women who agree that it would be uncommon in their community for a man and woman to share equally childcare and household chores (descriptive norm). Percentage of respondents who agree that most people in their community believe that a husband who helps his wife with household chores will not be respected by his family (injunctive norm).¹² Percentage of men and women who think that people in their community would disapprove of a mother who spent most of her time on paid work outside the household (injunctive norm).
Men should be the sole earners for their families (The Social Norms Learning Collaborative, 2021b)	<ul style="list-style-type: none"> Percentage of women and men who think that men are the sole earners in most households (descriptive norm). Percentage of women and men who agree that most people in their community would consider a man to be weak if he were not the sole earner in his household (injunctive norm).

Area of gender inequality #6: Power, influence and decision-making

Equal participation in decision-making at household level, e.g. over mobility, economic activity, income, production and nutrition, as well as in the community and other public spheres at regional and national levels.

SOCIAL NORM	INDICATORS
Women should eat last and girls should eat after boys (ACIPH, CARE and BMGF, 2020)	<ul style="list-style-type: none"> Percentage of girls who perceive that other girls in their community have the same quality of food as their male siblings or husbands (descriptive norm) (ACIPH, CARE and BMGF, 2020).
Men should have the best quality of food to eat in the family	<ul style="list-style-type: none"> Percentage of girls who believe that their families would disapprove if they ate the same quality of food as their male siblings or husbands (injunctive norm).
Women should not leave the house without permission	<ul style="list-style-type: none"> Percentage of women who report that most people in their community think it is normal for women to leave the house without permission (descriptive norm). Percentage of women and men who report that most people in their community would disapprove of a woman who leaves the house without permission (injunctive norm).
Men should have the final say in household decisions (including what food to buy and grow)	<ul style="list-style-type: none"> Percentage of men and women who report that most men in their community have the final say in decisions made at home (descriptive norm). Percentage of men and women who report that most people in the community would speak negatively of a man who did not have the final say in decisions made at home (injunctive norm).
Women should not eat certain foods (e.g. during pregnancy, menstruation, etc.)	<ul style="list-style-type: none"> Percentage of women and men who agree that most pregnant women in their community do not eat certain foods (descriptive norm). Percentage of women and men who agree that most people in their community would disapprove of pregnant women eating certain foods (injunctive norm).

¹² Modified from Change Starts at Home Project tools (cited in Learning Collaborative to Advance Normative Change, 2019).

SOCIAL NORM	INDICATORS
Women should stop exclusively breastfeeding when older women (grandmothers and mothers-in-law) decide so (The Social Norms Learning Collaborative, 2021b)	<ul style="list-style-type: none"> Percentage of women who think that most other women in their community stop exclusively breastfeeding when older women decide that they should (descriptive norm). Percentage of women who believe that most people in their community would disapprove if they exclusively breastfed their babies after being advised not to by older women (injunctive norm).

Area of gender inequality #7: Participation, representation and leadership

Capacity to organize; equal representation and leadership in formal and informal bodies, and organizations and institutions at community, regional and national levels. Capacity to negotiate, lead, express opinions and voice demands.

SOCIAL NORM	INDICATORS
Women should not hold leadership roles in community groups	<ul style="list-style-type: none"> Percentage of women and men who report that it is not common in their community for women to hold leadership roles in community groups (descriptive norm). Percentage of women and men who agree that most people in their community believe that women should not hold leadership roles in community groups (injunctive norm).
Women should not be members of rural organizations	<ul style="list-style-type: none"> Percentage of respondents who report that it is not common in their community for women to be members of rural organizations (descriptive norm). Percentage of respondents who agree that most people in their community believe that women should not be members of rural organizations (injunctive norm).
Women should be primarily responsible for taking care of their households and children (Nguyen et al., 2020)	<ul style="list-style-type: none"> Percentage of men and women who agree that it would be uncommon in their community for a man and woman to share responsibility equally for childcare and household chores (descriptive norm). Percentage of respondents who agree that most people in their community believe that a husband who helps his wife with household chores will not be respected by his family (injunctive norm).¹³ Percentage of men and women who think that most people in their community would disapprove of a mother who spent most of her time on paid work outside the household (injunctive norm).
Women should not be in leadership positions at the workplace ¹⁴	<ul style="list-style-type: none"> Percentage of women and men who report that it is not common in their community for women to hold leadership roles at their workplace (descriptive norm). Percentage of women and men who agree that most people in their community believe that women should not hold leadership positions at their workplace (injunctive norm).
Women should not speak out in public meetings	<ul style="list-style-type: none"> Percentage of women and men who report that it is not common in their community for women to speak out in public meetings (descriptive norm). Percentage of women and men who agree that most people in their community believe that women should not speak out in public meetings (injunctive norm).

¹³ Modified from Change Starts at Home Project tools (cited in Learning Collaborative to Advance Normative Change, 2019).

¹⁴ Modified from Change Starts at Home Project tools (cited in Learning Collaborative to Advance Normative Change, 2019).

Area of gender inequality #8: Reproductive freedom

Decision-making on family planning, contraception, marriage partner choice and marrying age.

SOCIAL NORM	INDICATORS
Women should not use family planning	<ul style="list-style-type: none"> Percentage of women and men who think that most couples in their community use family planning (descriptive norm). Percentage of women and men who think that most couples in their community approve of using family planning (injunctive norm). Percentage of women who think that their mothers-in-law would support them for using family planning (injunctive norm). Percentage of women who think that their mothers-in-law would disapprove of them using family planning (injunctive norm). Percentage of women who think that they would be shunned for using modern contraceptives (injunctive norm).
Girls and young women should be virgins before marriage	<ul style="list-style-type: none"> Percentage of girls who report that most other girls in their community are virgins before marriage (descriptive norm). Percentage of girls who report that their families and peers would disapprove if they had premarital sex (injunctive norm).
Unmarried girls and young women should not have access to sexual and reproductive health services Girls should not have access to contraceptives	<ul style="list-style-type: none"> Percentage of girls who think that most other girls in their community have access to sexual and reproductive health services (descriptive norm). Percentage of girls who report that others in their reference group are supportive of using modern contraceptives (injunctive norm) (ACIPH, CARE and BMGF, 2020). Percentage of girls who think that their families would disapprove if they tried to access sexual and reproductive health services (injunctive norm).
A responsible parent should ensure their daughter is married by age 18	<ul style="list-style-type: none"> Percentage of the respondents who believe that all/most individuals in their community are marrying off their children before age 18 (descriptive norm) (Learning Collaborative to Advance Normative Change, 2019). Percentage of respondents who think that more than half/the majority of the people in their (define group) expect them to marry their daughters/ female household members and boys/male household members before age 18 (injunctive norm) (Learning Collaborative to Advance Normative Change, 2019). Percentage of respondents who think that most people in their community disapprove of child marriage (injunctive norm) (Learning Collaborative to Advance Normative Change, 2019).
A girl should obey her parents over timing/choice of a marriage partner	<ul style="list-style-type: none"> Percentage of girls who perceive that other girls have a say in whether, when and whom they should marry (descriptive norm) (ACIPH, CARE and BMGF, 2020). Percentage of girls who believe that most people in their community would disapprove if a girl does not obey her parents' decision about when and to whom she should be married (injunctive norm).

Area of gender inequality #9: Freedom from violence and coercion

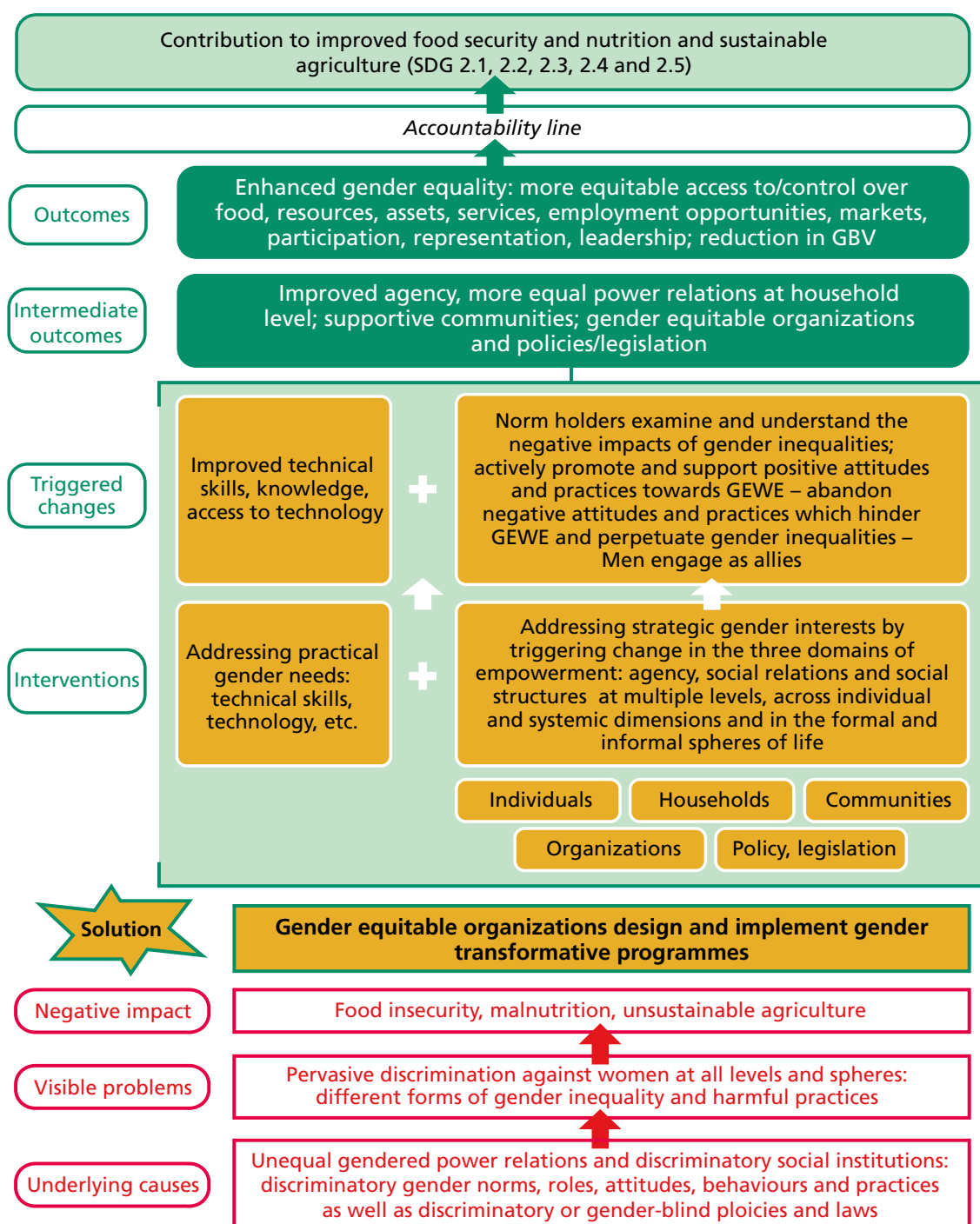
Freedom from living with fear; physical, sexual and/or, emotional violence and harmful practices; and restrictions on mobility.

SOCIAL NORM	INDICATORS
Women should be beaten if they deserve punishment	<ul style="list-style-type: none"> Percentage of men who think that most husbands in their community do not beat their wives for any reason (descriptive norm). Percentage of men and women who report that most people in their community would disapprove of a husband who beats his wife for any reason (injunctive norm). Percentage of men and women who agree that most people in their community believe that there are times when a woman deserves to be beaten (injunctive norm).
A responsible parent should ensure their daughter is married before age 18	<ul style="list-style-type: none"> Percentage of the respondents who believe that all/most individuals in their community are marrying off their children before age 18 (descriptive norm) (Learning Collaborative to Advance Normative Change. 2019). Percentage of respondents who think that more than half/the majority of the people in their (define group) expect them to marry off their daughters/female household members and boys/male household members before age 18 (injunctive norm) (Learning Collaborative to Advance Normative Change. 2019). Percentage of respondents who think that people in their community disapprove of child marriage (injunctive norm) (Learning Collaborative to Advance Normative Change. 2019).
Girls should be cut to be suitable for marriage (female genital mutilation/cutting)	<ul style="list-style-type: none"> Extent to which people believe that others cut their daughters (descriptive norm) (UNICEF and UNFPA, 2020). Percentage of people who think others will judge them negatively if they do not cut their daughters (injunctive norm) (UNICEF and UNFPA, 2020).
Women should not leave the house without their husbands' permission	<ul style="list-style-type: none"> Percentage of women who report that most people in their community think it is normal for women to leave the house without permission from their husbands (descriptive norm). Percentage of women and men who report that most people in their community would disapprove of a woman who leaves the house without permission from her husband (injunctive norm).

Annexes

Annex 1

JP GTA theory of change for gender transformative programming



Source: FAO, IFAD, WFP. (forthcoming). Theory of change for gender transformative programming. EU-RBA Joint Programme on Gender Transformative Change for Food Security and Nutrition. Rome.

Annex 2

JP GTA core areas of gender inequalities

Core areas of gender inequalities where there need to be changes in gender relations and norms. These are critical areas in women's and girls' lives where gender norms disfavor and restrict their choices, opportunities and rights.

Knowledge, skills and access to information	Increase in knowledge and skills (literacy, financial literacy, soft skills and technical knowledge) and access to information.
Productive autonomy	Access to and control over natural productive resources and services, including land, water, livestock, fisheries, forestry resources, seeds, fertilizers, tools and technology, including information and communication technologies (infrastructure and advisory/extension services).
Economic autonomy (income)	Access to formal employment and a decent wage, means of earning an independent personal income, markets and value chains, financial services, social protection, addressing informal employment. Ownership of and control over assets (financial, housing, etc.).
Agency	Ability to make own choices and act upon them, including self-esteem, self-efficacy, aspiration.
Division of labour (linked to economic self-sufficiency)	Recognition, reduction and redistribution of unpaid care and domestic work
Power, influence and decision-making	Equal participation in decision-making at household level, e.g. over mobility, economic activity, income, production and nutrition, as well as in the community and other public spheres at regional and national levels.
Participation, representation and leadership	Capacity to organize; equal representation and leadership in formal and informal bodies, and organizations and institutions at community, regional and national levels. Capacity to negotiate, lead, express opinions and voice demands.
Reproductive freedom	Decision-making on family planning, contraception, marriage partner choice and marrying age.
Freedom from violence and coercion	Freedom from living with fear; physical, sexual and/or, emotional violence and harmful practices; and restrictions on mobility.

Annex 3

Recommended guidance resources

Social norms theory and terms:

- **Institute for Reproductive Health.** 2019. *Social Norms and AYSRH: Building a Bridge from Theory to Program Design*. Washington, DC Georgetown University, Learning Collaborative to Advance Normative Change. 54 pp.
- **Institute for Reproductive Health.** 2021. *Social Norms Lexicon*. Washington, DC, Georgetown University for the U.S. Agency for International Development (USAID). 53 pp.

Social norms assessment (identifying norms):

- **Institute for Reproductive Health.** 2020. *Social Norms Exploration Tool*. Washington, DC., Georgetown University.
- **Learning Collaborative to Advance Normative Change.** 2017. *Overview of Experiences Diagnosing Social Norms*. A working paper developed for a Measurement Community meeting July 26, 2017. London, ALIGN. 19 pp.

Developing measures and indicators for social norms:

- **Learning Collaborative to Advance Normative Change.** 2019. *Resources for Measuring Social Norms: A Practical Guide for Program Implementers*. Washington, DC, Institute for Reproductive Health. 50 pp.
- **Stefanik, L. & Hwang, T.** 2017. *Applying Theory to Practice: CARE's Journey Piloting Social Norms Measures for Gender Programming*. Atlanta, GA, Cooperative for Assistance and Relief Everywhere (CARE USA). 24 pp.
- **Cislaghi, B. & Heise, L.** 2017. *Measuring Gender-related Social Norms, Learning Report 1*. London, Learning Group on Social Norms and Gender-related Harmful Practices of the London School of Hygiene and Tropical Medicine. 44 pp.
- **Cislaghi, B. & Heise, L.** 2017. *STRIVE Technical Brief: Measuring social norms*. London, London School of Hygiene and Tropical Medicine. 6 pp.

Monitoring social norms shifts:

- **The Social Norms Learning Collaborative.** 2021. *Monitoring Shifts in Social Norms: A Guidance Note for Program Implementers*. Washington, DC. 17 pp.

Annex 4

Options for structuring quantitative survey questions on social norms

There are various ways to word survey questions to measure social norms. The main options are summarized effectively by Cislaghi and Heise:

Options for wording questions

I. A common approach to structuring norms questions is to use Likert scales to assess the degree to which individuals agree with key summary statements about their setting or reference group. For example:

1. To what extent do you agree with the following statements:

- a. Most people in my community would not talk about being beaten by their husband to people outside of the family (Agree, somewhat agree, somewhat disagree, disagree.)
- b. Most people in my community would think poorly of a woman who discussed being beaten by her husband with people outside of her family. (Agree, somewhat agree, somewhat disagree, disagree.)

II. Other researchers instead ask people about the frequency with which people engage in the behaviour of interest, or the number of people who do so. For instance:

1. Number:

- a. In your village, how many young girls get married before the age of 18? (all, most, some, few, nobody)
- b. Among people in your family, how many would approve of you getting married before the age of 18 (all, most, some, few, nobody)

2. Frequency:

- a. How often do your friends drink alcohol when socialising? (very often, often, sometimes, never)
- b. How often do others [your friends] disapprove if they see you drinking alcohol at a party? (very often, often, sometimes, never?)

III. A third strategy is to simply ask people to report on what they observe about behaviour and attitudes of others in a specific situation:

1. In your experience, when congregating on the street, do most boys around here

- a. Tease young girls when they pass by
- b. Let girls pass by without comment
- c. Neither

2. In your opinion, when young boys tease girls as they pass by, do “most people around here”

- a. Approve of the teasing
- b. Disapprove but tolerate the teasing
- c. Disapprove of the teasing
- d. Have no strong opinion

IV. Finally, some researchers focus explicitly on the possibility of positive or negative sanctions arising from conforming to or violating a norm. For example:

1. If a young girl was not married by the time she was 18, this would reflect badly on her family [Agree, agree somewhat, disagree somewhat, disagree]
2. If a married woman left her husband and returned to her family after being beaten, neighbours would gossip about her [Agree, agree somewhat, disagree somewhat, disagree]
3. In your experience, if a married woman is beaten by her husband, what percentage of families in your village would accept her back home [All, most, some, few, none]

Source: Cislaghi, B. & Heise, L. 2017. *STRIVE Technical Brief: Measuring social norms*. London School of Hygiene and Tropical Medicine. London, UK.

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