SOCIAL AND GENDER NORMS TIP SHEETS

Changing Norms to Address Gender-based Violence and Harmful Practices

Tip Sheet 1: Theory and Practice

UNFPA

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UNFPA's Asia Pacific Regional Office has developed a series of Social and Gender Norms Tip Sheets. These resources are designed to support UNFPA country offices and partners in the region to implement social and gender norm change programmes to address gender-based violence and harmful practices, including child marriage and female genital mutilation. The Tip Sheets are designed to complement UNFPA's forthcoming global **Toolkit on Transforming Gender and Social Norms.**

Not all harmful practices are social norms or gender norms, and norm change programming is not always necessary to shift harmful behaviours and practices. Increased access to opportunities, services and infrastructure, and legislative and policy reforms can also help shift harmful behaviours.

Even where social and gender norms are driving behaviour, they do not operate in isolation: they are not separate from structural inequalities and material realities. Norm change interventions should be included as part of a comprehensive, multisectoral approach to address gender-based violence and harmful practices across the socioecological model. Social and gender norm change requires contextual analysis, including an understanding of gender and power dynamics, informed by formative research on the specific behaviour in the setting where it occurs. Even if a specific harmful practice is not a direct norm (see definitions below), other harmful social and gender norms may still influence the behaviour. ***Norm diagnosis***[1] *can help to determine the norms that hold a harmful practice in place.*

What's included here:

Figures and tables:

1 See Tip Sheet #2: **Norm Diagnosis**.

Table 1: Definitions[2]

Attitudes	What I think. My personal opinions.
Behaviour	What I do. Individual or collective actions and practices.
Personal normative beliefs	What I think I should do, and what I think others should do as well. • **Prudential**[3] **normative beliefs**: What I think is in my own and others' best interests. • **Non-prudential normative beliefs**: What I think is the right thing to do, based on ethical or moral convictions and values.
Social norms	**Patterns of behaviour** that are motivated by a desire to conform to the shared social expectations of a community or group. The **"rules of action"** shared by communities or groups that define what is considered normal and acceptable behaviour. Social norms include **beliefs** about what most other people do (what is common) and approve of (what is expected): • **Descriptive norm:** What I think most others do. What is considered typical or common. Sometimes called empirical expectations. • **Injunctive norm:** What I think most others approve of and expect me to do/what I should do according to other people. What is considered appropriate and "normal." Sometimes called normative expectations.
Direct norm	When a practice is itself a social and/or gender norm and directly determines people's behaviour. Social expectations are one of the main reasons people practice the behaviour. I conform to the practice because I think most others do (descriptive norm) and they expect me to as well (injunctive norm).[4]
Indirect norm	Norms[5] that help keep a practice in place as part of a wider system of social expectations. These include closely related norms–such as proximal norms, which strongly influence behaviour and create a favourable environment for it, and deeply rooted "meta-norms" that contribute to and uphold gender inequality.
Gender norms	Social norms defining **acceptable and appropriate actions** for women and men as well as girls and boys in a given group or society.
Reference group	The specific community or group of people whose opinions, expectations and behaviours influence an individual's attitudes and actions around a particular practice. Reference groups can differ for specific norms. Reference groups may also be virtual and online communities.
Sanctions/ benefits	**Outcome expectations**: a person's beliefs or expectations about how others will respond if they comply with or resist the norm. These anticipated reactions help enforce compliance to the norm. They include: • **Sanctions/consequences** of non-compliance with the norm. Social pressure or other forms of punishment. A negative outcome expectation. • **Benefits and rewards** for complying with the norm. Social approval or other rewards. A positive outcome expectation. **Power dynamics**: those with the power to impose sanctions have greater (relative) power.
Positive deviance	When individuals in a community act in ways that significantly differ from prevailing social norms but achieve more positive outcomes, despite the risk of sanctions for challenging social expectations.

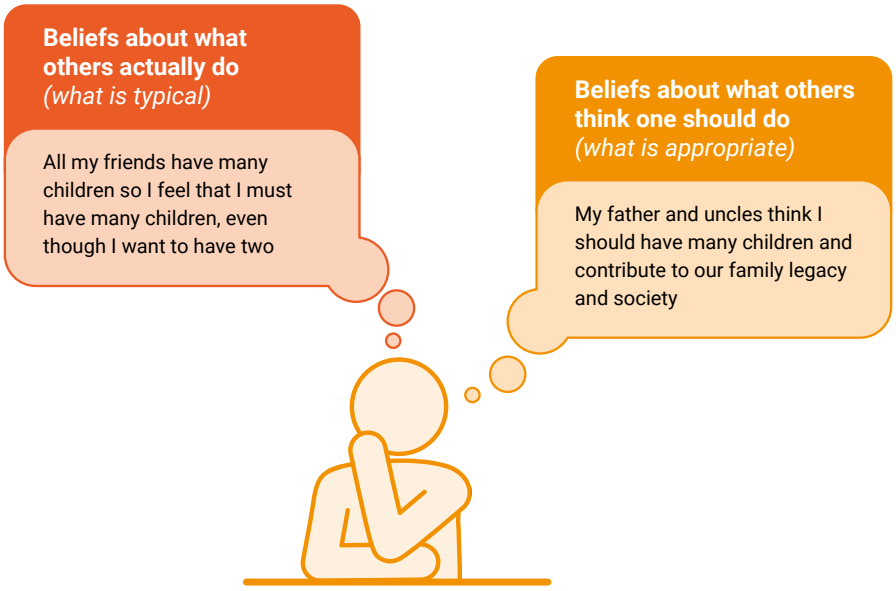
2 Definitions are drawn from sources cited in this Tip Sheet.[i,vii]

3 In this context, "prudential" refers to beliefs concerned with protecting the wellbeing of oneself, others or the wider community.[xix]

4 This is known as "conditional preference," where people choose to act based on what they think most others in their reference group do and expect of them.[xix] The concept is important for norm diagnosis as it helps distinguish socially motivated behaviours from those driven by other factors, such as moral convictions or material realities. Conditional preference can be measured in both quantitative and qualitative studies through hypothetical scenarios or vignettes (see Tip Sheet #6: **Measurement**).

5 Throughout the Tip Sheets, "norms" is used as shorthand for social and gender norms, per the definitions in this table.

Figure 1: Social Norms. Source UNFPA, adapted from Learning Collaborative to Advance Normative Change.



What are social norms?

Social norms are **patterns of behaviour** motivated by a desire or perceived need to conform to the shared social expectations of a community or group. They are defined by explicit and/or implicit "rules of action" that determine what is considered normal, acceptable and expected behaviour. Social norms reflect **beliefs** about what other people do (what is common) and approve of (what is expected). They are distinct from individual attitudes and beliefs, which may or may not align with social norms: individuals may conform to social expectations even if they personally disagree or would prefer to act differently. Norms are shaped by people's "**reference group(s)**," specific communities, social groups or other influential individuals who shape their beliefs and behaviours. Norms can differ between communities and settings, and individuals may adjust their behaviour to align with the actions and expectations of different reference groups they are influenced by.

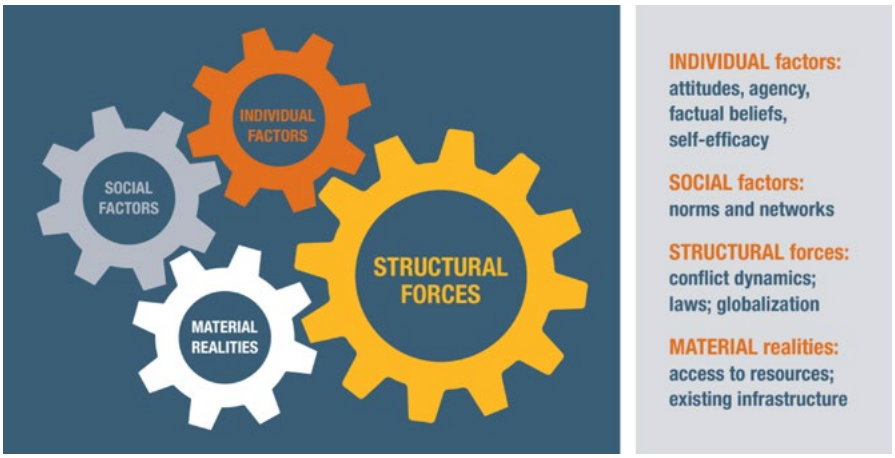
Table 2: Definition Examples

Attitude (personal opinion)	I think it is acceptable to hit my wife when she doesn't obey me.
Positive deviance	I don't think it's acceptable to use violence. I don't hit my wife, and I speak out against violence in my community.
Descriptive norm (behaviour/practice is common or typical)	Most men in my community have hit their wives at some point during their marriage.
Injunctive norm (behaviour/practice is expected)	Most people in my community think men should use violence in their relationships.
Sanction (consequence)	If I don't hit my wife or children, I will be seen by my peers as less "manly" and in control.

What are gender norms?

"Gender norms are social norms defining **acceptable and appropriate actions** for women and men as well as girls and boys in a given group or society. They are embedded in formal and informal institutions, including social, political and economic systems and the built environment, nested in the mind, and produced and reproduced through social interaction in private and public life. They play a role in shaping women's and men's access to resources and freedoms, thus affecting their voice, power and sense of self." [ii]

Figure 2: Factors Sustaining Violence against Women and Girls and Preventing Change. Source: Care International, adapted from Heise and Manji 2016.



Social norm and gender norm theory

A mapping of social and gender norm and norm change resources undertaken for the Asia-Pacific Regional Office identified **four key areas of observation** relevant to UNFPA's work. **First**, the **social norms field** has been largely driven by the global North, and by academic theories and approaches. While social norms studies initially focused on student behaviour on university campuses, social norms approaches were then used in lower and middle-income settings in the global South, including to address harmful practices such as female genital mutilation. Gender norms approaches, on the other hand, grew out of feminist activism and social movements.[ii] This helps to explain the different conceptual frameworks that underpin social norms and gender norms approaches.

Until relatively recently, only a handful of key actors have driven social norms thinking and norm change practice in relation to gender-based violence (GBV) and harmful practices.[6] There is significant overlap and collaboration between these actors. However, there are also important exceptions to this concentration of expertise. *For example, community-based organizations such as Raising Voices and Tostan have drawn on social norm theory to design and implement community engagement initiatives to shift harmful social and gender norms that underpin GBV and harmful practices.*[7]

6 Examples include academics such as Bicchieri and Mackie whose work informed the Joint Programme on FGM; UNICEF which has the most developed approach to social behaviour change of any UN agency; and CARE which has tried and tested social norm theories within a gender-transformative approach. ODI established the ALIGN platform on social norms, and networks such as the Social Norms Learning Collaborative and the Learning Group on Social Norms and Gender-related Harmful Practices have brought together different actors to think through how to adapt social and gender norm change theory for practice.

7 More recently, regional Social Norms Learning Collaborative networks have been established to test and evaluate social norms approaches in the global South.

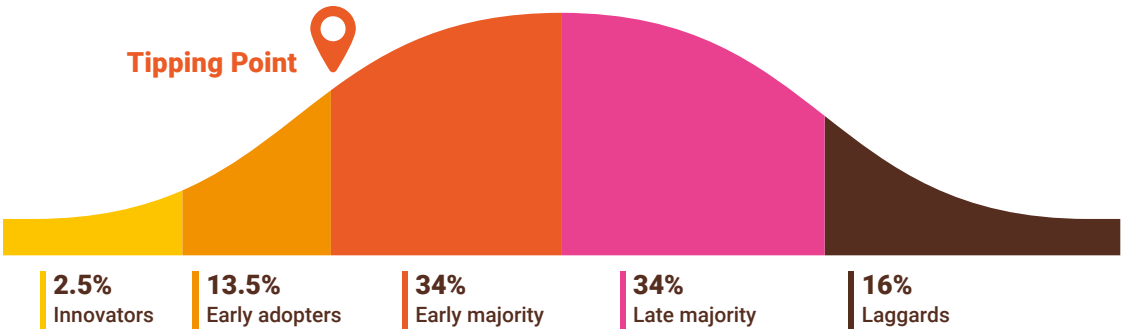
Social norm theories and approaches have been critiqued for being imposed on the global South as a "silver bullet" to bring about change in complex social behaviours.[iii, iv] The concentration of expertise with a small and intersecting group of experts working on interventions and evaluations risks creating an "echo chamber." Taking a top-down approach, using theory-based approaches to address real world problems also raises ethical questions as "the world is not a lab." There is also a risk that social norms approaches may displace social movements and activism as well as indigenous and local knowledge and interventions, including by reducing the funding available to locally based actors. Social norm theories and norm change approaches have been very compelling and influential, attracting significant donor investment. While social norm theory and approaches are widely (and often uncritically) embraced, the evidence base for what works remains limited, including for programmes addressing harmful practices such as child marriage.[v]

Second, there is **no single perspective or consensus on social norms theory**. There are different strands of social norms theory, including approaches informed by behavioural economics and game theory; social and behaviour change; health promotion; and diffusion of innovation (Table 3).[vi]

Table 3: Social Norm Theory

Behavioural economics and game theory	Individuals make choices based on assessing gains and losses–trade-offs–but decision-making is also influenced by biases, the need for social approval, and cognitive capacity constraints. Individual choices are interdependent: what one person does depends on what others do. Individual actions may be coordinated–such as driving on one side of the road–and when actions are repeated, this becomes a convention.
Social and behaviour change	Processes, approaches, tools, strategies and tactics to promote positive changes in behaviours as well as in the environment, using behavioural science and participatory approaches. Includes the use of community mobilisation, social marketing and communications to promote positive behaviour change.
Health promotion	The "stages of change" model used in health promotion posits that individuals go through different processes to move from one stage of behaviour change to another: from pre-contemplation to contemplation, preparation, action and maintenance of the new behaviour. Individuals are the locus of change, but social nudging can help people to act and maintain behaviour change.
Diffusion of innovation	The diffusion of all types of innovation is a general process: change will follow the same pattern, whereby early adopters and positive deviants adopt a new behaviour and then influence others, until a "tipping point"–a critical mass–is reached and a new practice is widely adopted (Figure 3).

Figure 3: Diffusion of Innovation. Source: UNFPA, adapted from Medium 2020.



Feminist and gender transformative approaches also focus on changing norms that support harmful practices but understand them in a different way: gender norms are part of the "apparatus of power." Together with gender roles, gender socialization, and gender power relations, they keep the gender system intact. Gender norms are **learned and internalized through socialization**[8], and are reinforced and reproduced through families and communities, in social interaction and practices, and institutions. Because gender norms are part of the "gender system," they are inherently political, enforced by power holders who benefit from people's compliance with them. Challenging gender norms requires shifting power dynamics and unequal power relations between men and women. [ii, iii]

Third, and in line with different approaches to social norms outlined above, there are **different understandings of gender inequality and unequal power relations, and how these relate to gender norms**. *For example, gender and power are sometimes viewed as part of the wider context for social norms, as external and contextual factors that operate at the institutional and societal levels, while social norms and behaviours operate at the community and individual levels in the socioecological framework.*[vii] Linked to this, gender norms are sometimes viewed as "meta-norms," higher-level ideologies such as "masculinity" and "femininity." Sometimes gender norms are understood as a "sub-set" of social norms, the rules that govern the behaviour of men and women, girls and boys. Some approaches combine these two concepts: gender norms are seen as *both* a form of social norm (the specific rules that govern the behaviour of men and women, boys and girls), and a "meta-norm" (the higher-level ideologies of masculinity and femininity). And sometimes social norms and gender norms are understood to be *different*, because of their distinct theoretical and conceptual grounding in social sciences and feminist activist movements, respectively.

The definition proposed by Cislaghi and Heise[ii] and adopted by UN Women,[iii] cited above, is an example of attempts to bring these approaches together, based on the argument that a social norms approach can benefit from understanding gender and power, and a gender norms approach can benefit from using social norms tools to shift beliefs and behaviours.

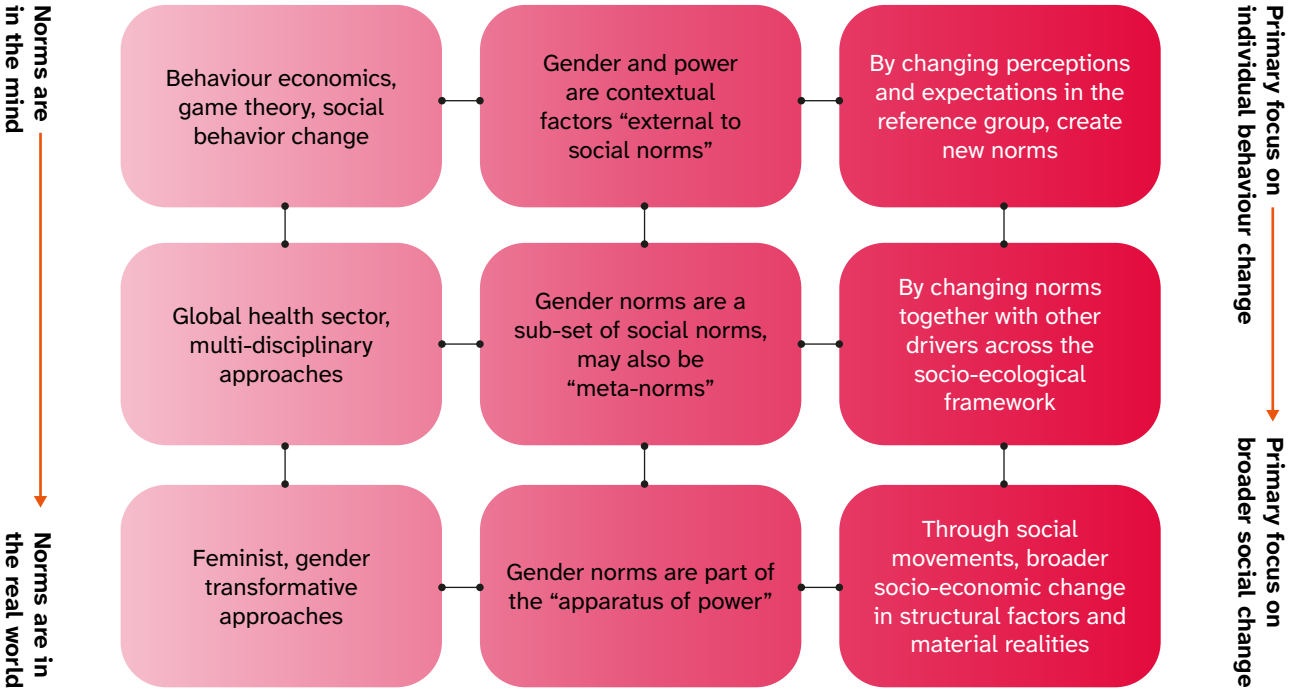
Fourth, there are also **different understandings of how norms change**, and how programmes can best help shift harmful norms (Table 4).

8 Gender socialization refers to the internalization of gender norms: gender norms are learned in childhood from parents and peers, and are reinforced through family and the wider social context, including school, the workplace, religion, media, and other social institutions.[ii]

Table 4: Perspectives on How Norms Change

Norms are in the mind	Social norms are **primarily in the mind**. Individual *perceptions* of what others do and what people are expected to do within a specific reference group shape individual behaviour, in ways that are interdependent. Norms can change by shifting these social perceptions and the expectations of individuals within the reference group.
Norms are in the mind AND the real world	Social and gender norms exist both in the mind **and** the "real world." Norms change as a result of initiatives to shift perceptions of what is typical and expected **as well as** efforts to change structural factors and material realities, often conceptualized as changes across the socioecological framework.
Norms are in the real world	Gender norms **exist in the "real world"** and are embodied in institutions and practices, shaping people's experiences and worldviews. They are internalized, including through socialization, and are an expression of and reinforced by unequal power relations whereby some people benefit from upholding the status quo. They are manifest at the level of culture and society–beyond specific reference groups. Gender norms change as a result of shifts in institutions, policies and power relations as well as changes in the wider context, including economic changes, demographic shifts, shocks and crises. Changing gender norms requires effort at all levels.

Figure 4: Different Approaches to Norm Change

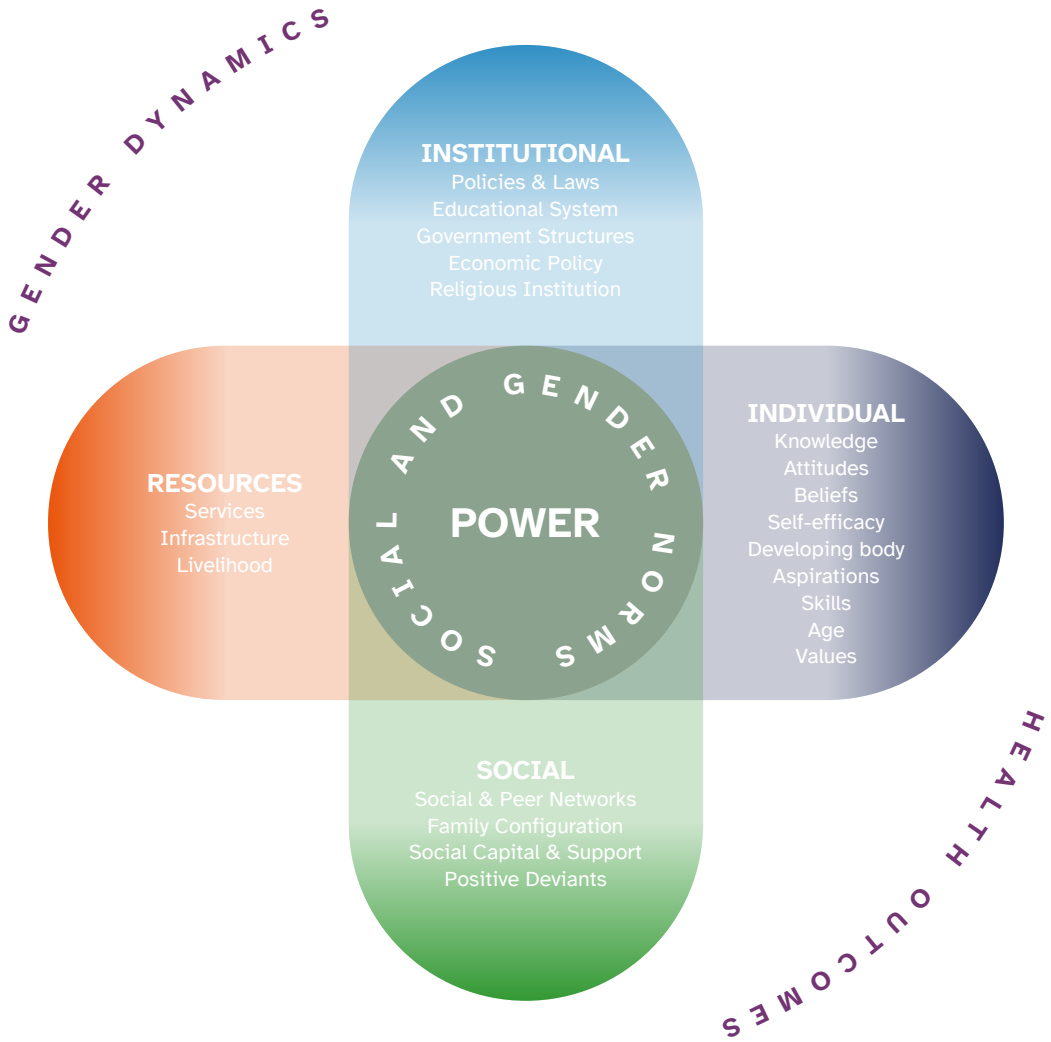


Different approaches to norms and norm change are summarized in Figure 4 above.

Social norm theories and approaches that locate norms in the mind and focus on individual change may fail to recognise or may underplay gender and power dynamics and vested interests that keep harmful practices and behaviours in place. They may treat people as having equal agency, as though everyone is on a "level playing field."

Understanding and addressing gender and power dynamics is central to a gender-transformative approach. Norm change approaches that ignore gender and power dynamics are less likely to succeed in shifting deeply rooted gender-based harmful practices impacting women and girls, which intersect with other forms of discrimination against, and marginalization of, vulnerable and disadvantaged groups. **While social norms approaches are one tool to address harmful practices grounded in gender inequality, change efforts need to focus on all levels of the socioecological framework: individual, social, structural, formal and informal**. The "flower diagram" developed by Heise and Cislaghi illustrates this approach, showing unequal power relations underpinning social and gender norms and all levels of the socioecological framework (Figure 5).[viii]

Figure 5: "Flower Diagram." Source: UNFPA, adapted from Heise and Cislaghi, Measuring Gender-related Social Norms



From theory to practice

These different understandings of gender and social norms and how norms change have informed programmatic responses to GBV and harmful practices (as shown in Figure 4). For UNFPA, it is important to understand these different theories and approaches to social and gender norm change and how they have influenced UNFPA's programming, including on gender-based-violence, child marriage and female genital mutilation (FGM).

*For example, the **Joint Programme on the Elimination of FGM** was initially informed by social and behaviour change and diffusion of innovation approaches, with less attention to gender and power dynamics, though this has changed over time as the programme has evolved.[x] In Phases III and IV, the Programme increasingly focuses on changing gender norms that enable or promote FGM.*

*The **Global Programme to End Child Marriage** has aimed to change the practice through initiatives at individual, community, systems and societal levels. Social and gender norm change is included as one strategy among others, together with efforts to be more gender transformative, as well as to be more deliberate in shifting harmful social and gender norms, and measuring change in the norms that support child marriage.* [xi, xii]

*The **Respect Framework** is an example of a gender-transformative GBV prevention framework that sets out to challenge and change unequal power dynamics and gender inequalities, as well as harmful gender norms that support violence against women and girls.*[xiii]

*Networks and organizations–such as **ALIGN** and **UN Women**–have focused on strengthening and supporting women's social movements and civil society organizations, as there is a correlation between the strength of these movements and shifts in gender inequalities and harmful gender norms.*[xiv]

Figure 6: Norm Change Methodological Approach

1. Design

Formative research:
- Identify attitudes, descriptive/ injunctive norms, sanctions, reference groups
- Power and gender analysis
- Qualitative methods

2. Implementation

- Community engagement
- Identify positive deviants/ champions
- Weaken/challenge sanctions
- Reinforce positive behaviour

3. Monitoring

- Continuous monitoring
- Track and respond to backlash
- Identify unintended consequences
- Adapt programming

4. Data and Measurement

- Measure impact of norm change interventions
- Dedicated surveys (baseline, endline)
- Use proxy measures as an indication of norm change

Norm change interventions

While there are important differences between social and gender norm theories and conceptual frameworks, across the resources reviewed, there is a common *methodological* approach to design, implementation and monitoring of social and gender norm change programmes, as summarized below.

Table 5: Norm Change Programme Methodology

1. Design	Formative research is often recommended as an important first step in designing a norm change programme, to understand the specific harmful practice or behaviour the programme aims to change and the associated norms. Formative research can help to assess whether the behaviour or practice is a norm, whether the practice is influenced by indirect social and gender norms, and the extent to which norms are a driver of the practice compared to other factors (see **Tip Sheet #2 Norm Diagnosis** for more on this). Formative research can also help to identify individual attitudes and personal normative beliefs, descriptive and injunctive norms that support GBV and harmful practices, sanctions for non-compliance, and the reference groups for these norms. An intersectional gender and power analysis should be undertaken to determine how gender inequalities, power dynamics and other forms of discrimination and inequality intersect with social and gender norms. The use of qualitative methods (such as vignettes) is recommended. Where resources are limited or where extensive available research and data can be used to support norm diagnosis, community dialogues can be used to identify relevant norms.
2. Implementation	Social and gender norm change often includes the following processes, grounded in community-based, community-led engagement approaches: i) conducting community dialogues and discussions to question norms; ii) identifying and engaging positive deviants who don't follow the norm, as well as champions and power holders who can promote positive norm change; iii) collective action and public pledges to abandon the practice (though this may not reach the most resistant[9]); iv) publicizing and diffusion of norm change; and v) strengthening the enabling environment, including through reform of legislative and policy frameworks. Deciding which programmatic approaches to norm change to use should be informed by formative research, and in consultation with participating communities. **Social and gender norm change programming should be implemented with other complementary efforts at the individual, community, social and systems levels, not as a standalone activity, and should be tailored to engage marginalized and vulnerable groups.** Community-led, community-based engagement is proven to be effective to change harmful norms and practices. Awareness raising and communication on their own will not shift norms and practices, but they can be used to complement other norm change approaches, including by amplifying positive behaviours once norms begin to shift. In line with a "do no harm" approach, community engagement and empowerment should not focus on those who are most impacted by the practice/more vulnerable, without also focusing on those with greater (relative) power. This is also important to avoid backlash.

9 While public pledges and community abandonment have been used in FGM social norm change initiatives and are considered promising, there is some evidence that they are more likely to reach those who are already supportive and may in some instances drive the practice underground.[xvi,xvii]

3. Monitoring

Undertake continuous monitoring during implementation of social and gender norm change programmes to track changes in norms and prevalence of the practice. This can include monitoring shifts in behaviour, individual attitudes, in norms that support the practice, and in sanctions.

Monitoring is critical to track and respond to resistance to and backlash against norm change interventions, *for example by those with vested interests in maintaining the practice*. It can also help to identify the impact of external factors such as conflicts, disasters, and political shifts on norms and norm change interventions.

Monitoring is also important to identify unintended consequences and potential harms of norm change programmes as well as to support adaptation and learning.

4. Measurement

Where programmes specifically target social and gender norm change, it is important to measure their impact. It is also important to assess the effect of other interventions–such as legislative and policy reform, access to opportunities and services, and economic incentives–on both harmful norms (including changes in attitudes, personal normative beliefs, behaviours, descriptive and injunctive norms that support the practice, and sanctions and rewards) and the prevalence of the harmful practice or behaviour.

Formative/baseline and endline studies should be conducted to assess changes in descriptive and injunctive norms and sanctions, as well as individual attitudes and behaviour as a result of social and gender norm change programming. Sometimes norms may change but behaviours remain prevalent, and sometimes behaviours shift, but norms remain strong. Measurement is essential to understand how change happens and to inform future programming. While randomized controlled trials are considered the "gold standard," often resources are not available to support this kind of evaluation. Other approaches can be used, such as quasi-experimental designs using mixed-methods qualitative and quantitative research, at both the formative/baseline and endline stages.

If norm change is not a major focus of a programme, or resources for baseline and endline studies are limited, less time- and cost-intensive methods can be used. *For example, small-scale qualitative research with target communities can assess whether norms are changing, including in response to other interventions across the socioecological framework. Proxy measures can also be used; for example, shifts in responses to relevant behaviour and attitude questions in large scale surveys can indicate that norms may be changing*. Data should be collected and disaggregated to understand impacts on different groups.

While most available data sources on GBV and harmful practices–such as large-scale surveys like the DHS and MICS–include measures of attitudes and behaviour (prevalence), they do not measure norms and sanctions at the level of the reference group or community. Sub-national data can help to identify differences between geographic locations; however dedicated studies are usually required to measure change in social and gender norms. One important caveat is that most quantitative and qualitative tools measure *individual perceptions* of norms, and do not directly measure the social interdependence of norms, or norms "in action." Some resources propose use of anthropological methods such as observation to do this.

Indicator frameworks are available, which include various measures of norm change and prevalence of GBV, child marriage, FGM and associated norms. See **Tip Sheet #6: Measurement** for examples.

Table 6: Example Indicators

E1. Individual attitude/ belief	Proportion of respondents who agree that girls should not be sent for higher education because they need to get married.
E2. Desctiptive norm	Proportion of respondents who agree that "most girls in my community are married before the age of 18."
E3. Injunctive norm	Proportion of respondents who agree that "Most people in my community believe that responsible parents/guardians will marry off their daughter before she turns 18 years."
E4. Outcome expectancy/ Perceived sanction	Proportion of respondents who agree that "If a girl in my community remains unmarried after the age of 18, she will not be respected."

Risks and unintended consequences

Efforts to change harmful social and gender norms may have unintended consequences. Some approaches are less effective or may not represent the best use of available resources. Further, interventions to change harmful practices can inadvertently result in pushback. For example:

- **Data and evidence** on prevalence of violence and harmful practices are often used in social marketing and behaviour change campaigns. However, raising awareness of prevalence of GBV or harmful practices can reinforce the descriptive norm: *the belief or perception that most other people are doing this.* It is also important to raise awareness about those who are not engaged in the harmful practice or behaviour, such as *the proportion of men who are not using violence in their relationships* or of *parents who are not marrying their daughters under the age of 18,* or examples of positive deviance from the norm, as well as when prevalence is falling.

- **Cash transfers** have been used to delay marriage and keep girls in school across a range of settings. While they can be effective in delaying marriage and supporting girls to stay in school, families sometimes use cash transfers to cover dowry and other marriage expenses, reinforcing norms around the importance of marriage for women and adolescent girls and the lower value of daughters.

- Social and gender norm change programmes often focus on **empowering women and girls,** including through life skills programmes, women and adolescent girls' clubs and safe spaces. While this can be an important component of norm change programming, it is also necessary to engage those with more (relative) power, such as men and boys, parents and carers, and community and religious leaders. This is also important to avoid backlash.

- There is a risk of increased **violence and backlash** against community members who challenge or defy norms, and norm change programmes need to prepare for and address this. This may include working with communities where behaviour is already changing and there is interest and support for community-led norm change programming. It is also key to have referral systems in place and support available for victims and survivors.

- **Public pledges and declarations** have been widely used in social norm change programmes to address FGM and child marriage. However, public declarations may drive the practice underground, potentially also leading to transmission to other locations. Awareness raising about the harms caused by traditional forms of FGM can also contribute to medicalization of the practice.

Recommended approaches

Key principles and criteria for social and gender norm change initiatives, in line with a gender-transformative approach, include the following:

- Based on an **interdisciplinary approach** to social and gender norms rather than on a single discipline, considering different conceptual and theoretical frameworks and examples of practice.

- Recognize **gender and power** as central to understanding norms. Gender and power are intrinsic to social and gender norms. Harmful norms are often maintained by power holders and their vested interests, including through sanctions.

- Recognize that **norm change** is driven by broader socio-economic forces, structural factors and material realities, which are often difficult to influence through programmatic interventions. Norm change should be part of a **comprehensive approach** across the socioecological model.

- Recognize the role and contribution of **social change movements and feminist activism** to norm change, and where possible and appropriate, support women's civil society organizations and social movements.

- Do not take a "**one size fits all**" approach. Recognize that what works for one harmful practice such as FGM may not work for another practice such as intimate partner violence or ending child marriage, and tailored approaches are needed in different settings. Support **tailored, localized approaches** that are based on formative research and suitable for a specific harmful practice and the setting/s where it occurs.

- Recognize and build on the **evidence base** for what works to change social and gender norms, particularly the evidence base for changing the norms that support a specific harmful practice.

- Based on partnership and **community-led approaches** that are co-designed with communities, rather than top down by external experts.

- Use tools and approaches to address **backlash** that may result from norm change efforts, as well as to monitor and address **unintended consequences.** This includes **mitigating risks** to individuals who defy prevalent norms and providing referral to services and support.

- Recognize strengths of **existing evidence-based intervention frameworks and approaches** to change harmful practices, such as GBV prevention frameworks, and integrate social norm change approaches within these frameworks.

- Include **measurement** at all stages of norm change initiatives: design, implementation, monitoring and evaluation of impact.

- Are **ethical** and take a "**do no harm"** approach. Do not invest in empowerment or norm change with vulnerable or disadvantaged groups without also engaging those who have more (relative) power and control.

Selected resources

To understand social norm theory and application	Everybody Wants to Belong – **UNICEF** (2019)
For social norms programming on child marriage	Tipping Point – **CARE** (2022) Social and Gender Norms and Child Marriage – **ALIGN** (2019)
For FGM norm change programming	Manual on Social Norms and Change – **UNICEF** and **UNFPA** (2022) The ACT Framework – **UNICEF** and **UNFPA** (2020)
For integrating social norms in GBV prevention	Transforming Gender Norms for Violence Prevention – **Prevention Collaborative** (online course) Respect Women Strategy Summary: Transformed Attitudes, Beliefs and Norms – **RESPECT** (2020)
For formative research/ analysis and measurement	Resources for Measuring Social Norms – **Social Norms Learning Collaborative (2019)**
To understand challenges in social norms programming	Theory and Practice of Social Norms Interventions – **Cislaghi and Heise** (2018)
To understand critiques and debates around social and gender norm theory	Social Norms, Gender and Development – **UN Women** (2023)
For work on linked interventions (e.g. economic empowerment, unpaid care work, etc.)	Addressing Social and Gender Norms to Promote Gender Equality – **World Bank** (2023)
For a broader, historic analysis that keeps social norms approaches in perspective	Gender, Power and Progress: How Norms Change – **ALIGN** (2020)

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