

**SOCIAL AND GENDER NORMS TIP SHEETS**

# Changing Norms to Address Gender-based Violence and Harmful Practices

**Tip Sheet 6: Measurement**

## Tip Sheet 6: Measurement

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**.

*Monitoring implementation and measuring the impact of social and gender norm change interventions is essential. Monitoring and measurement of norm change can help to: i) understand how change happens, including the effects of other interventions on harmful norms that support gender-based violence (GBV) and harmful practices; ii) inform adjustments to enhance the impact of norm change programming; and iii) demonstrate effectiveness. **Norm diagnosis**<sup>1</sup> can help determine whether GBV or harmful practices are norms, or whether norms are significant drivers of the practice.*

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<sup>1</sup> See Tip Sheet #2: **Norm Diagnosis**.

Table 1: Definitions<sup>2</sup>

<b>Attitudes</b>	What I think. My personal opinions.
<b>Behaviour</b>	What I do. Individual or collective actions and practices.
<b>Personal normative beliefs</b>	<p>What I think I should do, and what I think others should do as well.</p> <ul style="list-style-type: none"> <li>• <b>Prudential<sup>3</sup> normative beliefs:</b> What I think is in my own and others' best interests.</li> <li>• <b>Non-prudential normative beliefs:</b> What I think is the right thing to do, based on ethical or moral convictions and values.</li> </ul>
<b>Social norms</b>	<p><b>Patterns of behaviour</b> that are motivated by a desire to conform to the shared social expectations of a community or group. The <b>“rules of action”</b> shared by communities or groups that define what is considered normal and acceptable behaviour. Social norms include <b>beliefs</b> about what most other people do (what is common) and approve of (what is expected):</p> <ul style="list-style-type: none"> <li>• <b>Descriptive norm:</b> What I think most others do. What is considered typical or common. Sometimes called empirical expectations.</li> <li>• <b>Injunctive norm:</b> 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.</li> </ul>
<b>Direct norm</b>	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). <sup>4</sup>
<b>Indirect norm</b>	Norms <sup>5</sup> 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.
<b>Gender norms</b>	Social norms defining <b>acceptable and appropriate actions</b> for women and men as well as girls and boys in a given group or society.
<b>Reference group</b>	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.
<b>Sanctions/ benefits</b>	<p><b>Outcome expectations:</b> 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:</p> <ul style="list-style-type: none"> <li>• <b>Sanctions/consequences</b> of non-compliance with the norm. Social pressure or other forms of punishment. A negative outcome expectation.</li> <li>• <b>Benefits and rewards</b> for complying with the norm. Social approval or other rewards. A positive outcome expectation.</li> </ul> <p><b>Power dynamics:</b> those with the power to impose sanctions have greater (relative) power.</p>
<b>Positive deviance</b>	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 the UNFPA's forthcoming global Toolkit on Transforming Gender and Social Norms, as well as other sources cited in this Tip Sheet.

3 In this context, “prudential” refers to beliefs concerned with protecting the wellbeing of oneself, others or the wider community.

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.<sup>x1</sup> 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 “How to Measure” section below).

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

# When to measure?

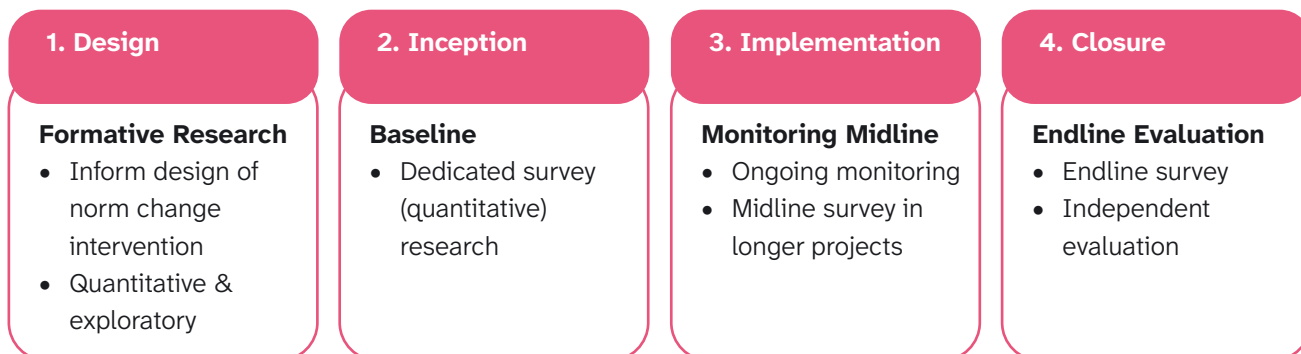


Table 2: Phases of Measurement

## 1. Formative research

### Exploration and diagnosis

Formative research is recommended to better understand the specific harmful practice or behaviour that is the focus of the programme and inform intervention design. Formative research is broad and *exploratory*, and can help determine the extent to which norms are a driver of the practice or behaviour compared to other factors, and/or whether the practice is influenced by indirect social and gender norms (see **Tip Sheet #2: Norm Diagnosis**).

Specifically, formative research can help:

- Determine whether a harmful practice or behaviour is itself a **(direct) social or gender norm**, meaning that people engage in it because they think most others in their reference group do (**descriptive norm**) and also expect them to do so (**injunctive norm**).
- Identify and prioritize the associated **indirect norms** and other factors across the socioecological framework that contribute to and sustain the behaviour/practice of focus.
- Gain further insights, including individual **attitudes** and **personal normative beliefs, sanctions** for non-compliance and their strength, **positive deviance** and **protective factors** present, and the **reference groups** that influence specific norms.
- Inform norm change **programme design**, if norms are found to be influential drivers of the practice.
- Prioritize/select intervention sites** and understand the **dynamics of particular communities and settings**. Formative research can either be undertaken to identify sites for programming or to enhance knowledge of the settings where programming is already planned or underway. For example, if national surveys have identified “hot spot” areas where prevalence is high or changing, formative research can be conducted with communities in these areas to understand the specific factors and drivers, including norms, as well as other drivers influencing behaviour. Where resources are limited or where extensive research and data are available to support norm diagnosis, formative research can be done via community-level consultation and dialogues.

- f. Inform the design of **monitoring** and **measurement tools** (further detail below).

Formative research should include a **gender and power analysis** to determine how gender inequalities and power dynamics and other forms of discrimination and inequality intersect with social and gender norms and harmful behaviours, as harmful norms and their impacts are often compounded by multiple intersecting forms of discrimination and vulnerability.

Another important component of formative research may be an analysis of norms in **virtual and online spaces**, depending on the behaviour and setting under consideration, since harmful social and gender norms increasingly operate and are diffused digitally.

While both quantitative and qualitative methods can be used for formative research on social and gender norms, **qualitative methods** are usually recommended as they provide a richer and more nuanced understanding of behaviours/practices and community expectations and power dynamics. These insights can then inform the design of both monitoring and quantitative measurement tools. For more on gender and power analysis, see Module 5 of UNFPA's forthcoming global **Toolkit on Transforming Gender and Social Norms**.

## 2. Baseline study

When formative research identifies norms to be a key driver of gender-based violence and harmful behaviours, norm change is an important element of programming to change the practice. Where there is substantial investment of time and resources in norm change programming, dedicated research should be undertaken to establish a **baseline** in target communities. In contexts where institutional change is also targeted (such as legislative and policy reform), baseline assessments should include indicators of institutional readiness, the policy environment, and stakeholder mapping. This enables measurement of systemic enablers or barriers and supports change, building on insights from exploratory formative research.

Baseline studies can include both quantitative and qualitative research. **Quantitative** research measures quantifiable elements of specific behaviours and norms in the specific communities and/or reference groups relevant to the intervention. A baseline survey will measure empirical expectations (descriptive norm); normative expectations (injunctive norm); indirect (proximal) norms; the proportion of respondents whose individual attitudes align with the norm, as well as the strength of the social and gender norms that influence the practice; existence and strength of rewards and sanctions; and the extent to which there is "positive deviance" or non-compliance with the norm. Disaggregation by sex, age, geographic location, socio-economic status, disability and ethnicity will help to identify variations and support segmentation<sup>6</sup> for targeting of norm change interventions.

**Qualitative** research can support surveys by explaining their findings and enhancing understanding of how norms function. Qualitative methods are also important to understand potential backlash and resistance to norm change interventions. As time and resources allow, formative research should be undertaken before the baseline study, particularly for larger and longer-term programmes, to inform a more refined and targeted baseline. Baseline studies can then focus on the priority norms the intervention seeks to change in specific target communities and reference groups. Formative and baseline studies can also be **combined** when, for example, target communities have already been identified and existing research is available to help identify priority norms and related dimensions.

<sup>6</sup> Segmentation refers to dividing the study sample into subgroups with shared characteristics to understand how norms manifest differently and to tailor interventions more effectively.

### 3. Monitoring

#### How and when to monitor

Continuous monitoring should occur throughout implementation of social and gender norm change programming. Monitoring might include conducting mid-line survey research in target communities during longer term norm change interventions that run over several years, and/or regular qualitative research to identify shifts in norms and practices.

Monitoring methods could involve tracking of activities and participation, direct observation of community change (for example on a monthly basis), and key informant interviews and focus groups with participating communities. It can also include monitoring changes in local institutions and policies (for example on a quarterly or bi-annual basis), depending on the programme's length and intensity.

#### What to monitor

Monitoring should assess any shifts in harmful social and gender norms across the socioecological framework at the individual, community and institutional/systems levels. It should track changes in **norms** and **prevalence** of the practice, identify **emerging influences** not initially detected, and capture potential **resistance**, **backlash** or other **unintended consequences**. To the extent possible, monitoring measures should be aligned with baseline survey metrics to capture incremental shifts, including changes in **behaviour**, individual **attitudes**, **direct** and **indirect norms** that sustain the practice, and **sanctions**.

Because norm change interventions often work on sensitive issues where there can be pushback from communities, monitoring is critical to track and respond to **resistance** to these initiatives and **backlash** against them, for example by those with vested interests in maintaining the practice. This can include explicitly monitoring for pushback and adjusting programming accordingly, for example by tracking the type of resistance, the tactics or common narratives used to justify it, and the stakeholders and actors involved in pushback.

Monitoring is also important to identify **unintended consequences** and potential harms of norm change interventions—for example risks to programme participants, implementing partners or facilitators—and any safeguarding issues with programme implementation. Monitoring can help to assess the resilience of norm change initiatives in the face of backlash, including by tracking positive changes, however incremental these may be. Norm change interventions should undertake monitoring for backlash, diffusion of behaviours or norms, and any unintended consequences as part of regular project monitoring, which will support **adaptation and learning** and enhance overall programme impact.

### 4. Measuring impact

Where programmes specifically target social and gender norm change, it's essential to measure their **impact**. It's also important to measure the effects of other interventions—such as legislative and policy reform, increased access to services, and economic incentives and opportunities—on the specific harmful social and gender norms that support GBV and harmful practices targeted by the programme. 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.

Measuring impact is important to assess the effectiveness of, and the return on investment from, social and gender norm change programming. For dedicated norm change interventions, **endline** studies should be conducted to assess changes not only in behaviour and attitudes since baseline, but also in descriptive and injunctive norms, sanctions and rewards. Data should be collected and disaggregated to understand impacts on different groups.

If norm change is **not** a major focus of the programme, less cost- and time-intensive forms of measurement can be used, such as small-scale qualitative research with target communities to assess whether norms are changing, including as a result of other interventions across the socioecological model.<sup>1</sup> In conjunction, proxy (indirect) measures can also be used; for example, if responses to behaviour and attitudes questions in large-scale surveys change over time, this can indicate that norms may be shifting. Disaggregating proxy indicators for behaviour and attitude change, including by age, geographic location, socio-economic status, ethnicity and disability (where available), is important for tracking differences in any shifts among specific vulnerable and disadvantaged groups.

## Data sources

Table 3: Quantitative Data Sources

### Attitudes and behaviour

Data on attitudes and behaviour is important for understanding alignment and differences between individual attitudes, perceived social expectations (descriptive and injunctive social and gender norms), and prevalence of specific harmful behaviours and practices. Changes in behaviour and attitudes captured in large-scale surveys can be used as proxy measures for norm change: significant shifts can indicate that norms may be changing. However, reported changes in attitudes without corresponding shifts in behaviour may signal social desirability bias, where respondents provide answers they think will be viewed favourably by researchers or to protect their community's reputation.

Data on attitudes and behaviour is available for some forms of GBV and harmful practices, such as child marriage, from large-scale studies. These include dedicated surveys on violence against women (VAW), the Demographic and Health Survey (DHS), and UNICEF's Multiple Indicator Cluster Survey (MICS). The World Values Survey provides data on attitudes towards gender equality and control of women's sexuality, including acceptability of premarital sex, for 13 countries in the Asia-Pacific region.<sup>7</sup> However, there are important gaps in data on attitudes and behaviour for some forms of violence and harmful practices. For example, nationally representative surveys on men's use of violence are not available in the Asia-Pacific region. Further, data on prevalence of FGM is not available for the 11 countries in the region where it is known to be practiced, apart from Indonesia.

<sup>7</sup> World Values Survey data is available for the following countries: Bangladesh, China, India, Indonesia, Iran, Malaysia, Maldives, Mongolia, Myanmar, Pakistan, Philippines, Thailand and Viet Nam. Not all countries have data for all gender-attitude related questions.

### Descriptive and injunctive norms and sanctions, reference groups

Large-scale surveys do not actually measure norms and sanctions at the level of the reference group or community. Dedicated formative, baseline and endline studies are required to measure norms and sanctions and to identify reference groups that influence specific norms. One important caveat is that most quantitative and qualitative tools measure individual perceptions of norms, not the actual social interdependence<sup>8</sup> of norms or the social interactions where norms are enforced. Anthropological methods such as observation can help to do this.

### Positive deviance

Positive deviance can be identified through large-scale surveys, which can help to identify the characteristics of those who do not engage in GBV and harmful practices, as well as protective factors for victims and survivors across the population. Nevertheless, dedicated studies are required to understand positive deviance within specific reference groups and communities.

## How to measure?

**Quantitative** methods are often used to understand the extent to which specific norms are held by communities and reference groups, and by society more widely, the prevalence and strength of norms within a specific setting, as well as changes over time (for example by conducting surveys at baseline and endline).<sup>ii</sup> Surveys help to measure individuals' perceptions of shared norms, as well as perceived sanctions for non-compliance.<sup>i</sup> They can also measure the extent to which there is convergence or divergence between individual attitudes and social and gender norms. In addition, surveys can help identify how norms are distributed across a population. While costs depend on the survey purpose, location and sample size, small-scale surveys conducted in specific targeted communities can be an effective way to measure adherence to social and gender norms.

Commonly, survey questions will ask about one perceived norm or belief in relation to a specific reference group (e.g. my community, village, family, friends, etc.). Framing questions around perceived views of key reference groups, such as "most people in my community believe that...", or "most people I know would/would not agree that..." is recommended. Questions are included to identify individual beliefs or attitudes, descriptive and injunctive norms, and sanctions. Likert scales<sup>9</sup> are often used to measure the strength of the norm. Questions on actual behaviour may also be included, with an important caveat: asking questions about experience and use of violence or abuse requires dedicated VAW survey design expertise and specialised enumerator training, as well as strict confidentiality.<sup>iii</sup> For this reason, including direct questions on personal experience of violent or harmful behaviours is not recommended in social and gender norms surveys. For more on measurement of VAW prevalence and attitudes, see UNFPA's [kNOwVAWdata](#) initiative.

Questions about harmful practices such as child marriage and FGM may also be sensitive, for example where child marriage or FGM is illegal or a minority practice: it will depend on the setting. Respondents may not wish to respond to direct questions about their own behaviour or attitudes, especially where a practice is illegal or stigmatized. Instead, it can be more effective to ask how they think *other* people in their reference groups would respond. Questions on preferences can also be included to test the strength of the norm. *For example, I want to/don't want to get married before I turn 18; I will marry/will not marry my daughter before she turns 18; my daughter will undergo FGM because women who have not undergone FGM cannot get married.*

<sup>8</sup> In other words, these tools show what individuals think most others do (descriptive norm) and what they believe most others expect them to do (injunctive norm), rather than directly observing whether these beliefs (social expectations) actually cause people to conform to the norm.

<sup>9</sup> Such as most, many, some, a few, none; or fully agree, partially agree, partially disagree, fully disagree, don't know/not sure.

**Figure 1: Sample Statements Using Likert Scales**

**Example Statements (Bhutan Social and Gender Norms Survey)**

E1. Girls should not be sent for higher education because they need to get married.

**[Individual belief]** – Fully agree, partly agree, neither agree or disagree, partly disagree, fully disagree, don't know/refused

E2. Most girls in my community are married before the age of 18.

**[Descriptive norm]** – Fully agree, partly agree, neither agree or disagree, partly disagree, fully disagree, don't know/refused

E3. Most people in my community believe that responsible parents/guardians will marry off their daughter before she turns 18 years.

**[Injunctive norm]** – Fully agree, partly agree, neither agree or disagree, partly disagree, fully disagree, don't know/refused

E4. If a girl in my community remains unmarried after the age of 18, she will not be respected.

**[Perceived sanction]** – Fully agree, partly agree, neither agree or disagree, partly disagree, fully disagree, don't know/refused

**Qualitative** methods are particularly useful for exploring social and gender norms, including during formative research. These include focus group discussions (FGDs) within community reference groups such as with men and women, adolescent boys and girls, practitioners like traditional midwives, and community and religious leaders. Key informant or in-depth individual interviews (KIIs or IDIs) can also be conducted, including with experts or with victims/survivors. Open-ended questions are used, with “probes” to tease out underlying beliefs and norms.

FGDs are helpful for diagnosing and exploring social norms, while KIIs/IDIs are better suited to capturing individual experiences.<sup>1</sup> They are especially recommended when researching sensitive or secret practices, where community members may not be willing to speak up in groups. Consultations with individuals who hold unique perspectives on the practice or community—such as service providers or positive deviants—can be valuable for deepening understanding, and KIIs/IDIs are well suited for this purpose, too. “Snowball” recruitment of individual respondents, whereby interviewees are asked to introduce others who may be willing to participate in an interview, can also help in very sensitive settings or when participants may be at risk. Digital methods, including analysis of social media conversations, online forums and social media memes, can also be used to supplement discussion of sensitive topics.

Methods such as vignettes and social network and influence mapping are often used in norms research. Vignettes are short stories or case studies with imaginary characters, where the story is read out, and specific questions are asked to explore attitudes and norms. Social network and influence mapping are used to identify individuals’ reference groups and the strength of these influences on norms and behaviour (for other examples and more on how to undertake qualitative research on norms, see **selected resources**).

## Example of a Vignette – Bhutan Social Norms Study

### Part 1: “Eve Teasing” (Sexual Harassment)

*Now I am going to tell you a story. This is a fictional story of a young girl named Sonam. Let’s pretend they are from your village. I do not want you to think about any real Sonam you know. I would like you to listen to her story and discuss the following questions.*

Sonam is 15 years old and is going to school in another village. One day walking alone to see her friend, some older boys start eve teasing her. Some neighbours see them and tell her parents what happened. When Sonam gets home, her parents are upset and worried. They say that she should be more careful and not talk to boys.

- In your opinion what did the neighbours think?
- Why are Sonam’s parents worried?
- What would happen to the boys who joined in the eve teasing?
- What would happen if Sonam continued to walk alone to visit her friend?

### Part 2. Child marriage

*Now I am going back to the story again. A week after this happened, Sonam’s parents tell her it is time she stopped going to school. They want her to help around the house and care for her younger sister and brothers. Sonam’s older sister who is already married tells her that her parents have started looking for a husband for her. Sonam is very upset as she wants to continue at school, but she doesn’t want to disobey her parents.*

- Why have Sonam’s parents made this decision?
- What can Sonam do if she doesn’t agree?
- What do you think will happen? What will Sonam decide to do?
- Would things be different in another family? Why/why not?

Both qualitative and quantitative methods can suffer from social desirability bias: people may say what they think is expected or the interviewer wants to hear. Behavioural **observation** can also be used to measure shifts in norms. Observation of actual behaviour may be more reliable than individual people’s reporting of their own and other people’s behaviour and expectations.<sup>iii</sup> Observation can be used when the behaviour or norm is more visible and public: for example, women’s participation in decision-making, including attendance at community meetings, and how much women speak in meetings. Often GBV and harmful practices are secret or hidden and direct observation is not possible or may put the victim/survivor at risk. But it may still be possible to use observation to identify possible shifts in social and gender norms that sustain GBV and harmful practices. Examples include changes in: women and girls’ mobility within and outside their communities for work and education; help-seeking behaviour, including reporting to police and GBV or child protection services; or girls staying in–or dropping out of–school.

Behavioural observation can *complement* qualitative and quantitative methods, including to monitor implementation of norm change programming. Tools for direct behavioural observation are usually developed for the specific norm change intervention: for example, observation forms were developed by CARE’s Tipping Point. As programme implementers and facilitators may also share the same social and gender norms as targeted communities, norm change interventions may also include processes to examine and surface these biases, such as values clarification exercises.<sup>iv,v</sup>

**Mixed-methods** research, using both quantitative and qualitative methods, can be used to explore social and gender norms; to measure adherence to, and perceptions of, norms; and to understand whether and how norms may be shifting, including because of norm change interventions. Mixed-methods studies can explore both the prevalence of specific behaviours and norms (quantitative), and the underlying perceptions and beliefs that support them (qualitative). For example, the ACT Framework, developed for measuring norms related to FGM, includes both quantitative surveys and qualitative tools for measuring different aspects of norms and norm change.<sup>vii</sup>

**Big data** can also be used to measure changes in social and gender norms in virtual and online environments. Harmful social and gender norms are increasingly operating and diffused in digital spaces. Social media content-analysis can be used to detect prevailing norms and any shifts in norms and their strength. For example, UNFPA and UN Women used big data analysis to identify shifts in violence and help-seeking behaviour in eight countries in Asia during the COVID-19 pandemic. The study identified an increase in online misogyny, including trolling, sexual harassment and victim-blaming, but also found an increase in online support and help-seeking.<sup>viii</sup>

**Ethical considerations:** Ultimately, social and gender norm change interventions aim not only to shift harmful norms but to reduce harmful practices and behaviours. Norm change monitoring, measurement and evaluation should assess not only whether norms have shifted, but also whether actual behaviour-prevalence-has changed. Determining which norms to measure will depend on the initial norm diagnosis and formative research-but should also be based on engagement with, and feedback from, target communities. In addition to the ethical responsibility of ensuring meaningful community involvement, including drawing on local knowledge and expertise from inception through to monitoring and evaluation, programmes are more effective when developed and implemented with community investment and trust. Thus, the use of participatory methodologies, and local facilitators and researchers, to undertake norm change research and interventions is recommended to build local capacities and ownership.<sup>x</sup> Researchers and programme implementers should also be mindful of power dynamics in the research process itself and ensure that marginalized and vulnerable groups are meaningfully engaged. Ethics protocols-including informed consent procedures and appropriate safeguarding mechanisms for vulnerable adults, children and adolescents-should be established.<sup>ix</sup>

## Which indicators to use?

Key indicators for child marriage and FGM are included in the SDG goal and indicator framework (**under SDG 5.3**). Additionally, indicator frameworks for **child marriage** have been developed by Girls Not Brides, Plan International, and the UNICEF/UNFPA Global Programme to End Child Marriage. Indicator frameworks for **FGM** have been developed by the UNICEF/UNFPA Joint Programme on the Elimination of FGM, including in the ACT Framework, a dedicated indicator framework and methodology for measuring FGM. For **GBV/intimate partner violence (IPV)**, key indicators are included in the SDG indicator framework (**including under SDG 5.2**), as well as in the RESPECT framework, Spotlight Theory of Change and Phase II results framework, and research tools developed by EMERGE. These resources also include indicators to measure impact of norm change programming. Other indicators to measure and monitor changes in behaviours and attitudes are drawn from existing data sources, including national censuses, the DHS, MICS and the World Values Survey.

Suggested indicators to measure norms and norm change are included below. As data is not available for all indicators in every country, this list is indicative. Where national survey data is not available, relevant indicators should be measured using dedicated social and gender norms surveys. Guidance on measurement is included in the listed indicator frameworks.

Table 4: Sample Child Marriage Indicators

What to measure	Child marriage indicators – examples	Data sources
<b>Behaviour (prevalence)</b>	<ul style="list-style-type: none"> <li>• <b>Percentage of women aged 20-24 married or in union under the age of 15, and under the age of 18 (SDG 5.3.1)</b></li> <li>• Percentage of women aged 15-19 and 20-24 years currently married or in union.</li> <li>• Percentage of women currently married or in union aged 15-19 and 20-24 by age difference with their husband or partner.</li> <li>• Percentage of women aged 20-49 who experienced sexual debut under the age of 15, and under the age of 18.</li> <li>• Percentage of women aged 15-49 who continued their education after marriage.</li> <li>• Percentage of women aged 15-49 who continued working after marriage.</li> <li>• Proportion of women aged 15-19 who have begun childbearing.</li> <li>• Proportion of ever married/partnered girls aged 15-19 who have experienced physical or sexual violence from a partner.*</li> <li>• Rate of forced first intercourse.*</li> </ul>	<p>Population survey data: census, DHS/MICS</p> <p>* Can also be produced from a dedicated VAW survey</p>
<b>Attitudes (individual beliefs)</b>	<ul style="list-style-type: none"> <li>• Preferred timing of first marriage among women aged 15-49</li> <li>• Proportion of respondents who would not like to have unmarried couples living together as neighbours.</li> <li>• Proportion of respondents who agree a university education is more important for a boy than a girl.</li> <li>• Proportion of respondents who agree that sex before marriage is justifiable.</li> </ul>	<p>Population survey data: DHS/MICS</p> <p>World Values Surveys<sup>10</sup></p>
	<ul style="list-style-type: none"> <li>• Ideal age of marriage for girls.</li> <li>• Proportion of respondents who agree there are advantages to marriage of girls under 18 years.</li> <li>• Proportion of respondents who believe early marriage (of girls/ boys) can help prevent sexual violence, assault and harassment.</li> <li>• Proportion of respondents who agree that even if a girl does not want to be married she should honour the decisions/ wishes of her family.</li> <li>• Proportion of respondents who agree that marrying a girl young is preferable because younger brides are more obedient.</li> </ul>	<p><a href="#">Plan International Child Marriage Acceptability Index</a></p>
	<ul style="list-style-type: none"> <li>• Proportion of unmarried men who believe the proper age of marriage for a girl is 18 years or older.</li> </ul>	<p><a href="#">Girls Not Brides Indicator Framework</a></p>
<b>Personal normative beliefs</b>	<ul style="list-style-type: none"> <li>• Proportion of respondents who believe girls should be married early marriage to prevent sexual violence. (<i>Prudential normative belief</i>)</li> </ul>	<p>Dedicated survey/ qualitative research</p>

<sup>10</sup> Data for some questions is available for the following countries: Bangladesh, China, India, Indonesia, Iran, Malaysia, Maldives, Mongolia, Myanmar, Pakistan, Philippines, Thailand, Viet Nam.

## What to measure

## Child marriage indicators – examples

## Data sources

### Descriptive norms

- Proportion of respondents who think most people in their community marry their daughters under the age of 18.
- Proportion of young men who think their peers wish to marry girls who are 18 years or older.
- Proportion of respondents who think child marriage is common/uncommon or decreasing/increasing in their community.
- Proportion of adolescent girls who think most of their peers are engaging in premarital sexual activity.

Dedicated survey/  
qualitative  
research

### Injunctive norms

- Proportion of respondents who think most people in their community expect parents to marry their daughters under the age of 18.
- Proportion of respondents who think most people in their community disapprove of child marriage.
- Proportion of respondents who think most people in their community do not see premarital sexual activity as acceptable.

Dedicated survey/  
qualitative  
research

### Sanctions/ benefits

- Proportion of respondents who agree that if a girl in their community remains unmarried after the age of 18 her reputation will be damaged/she will not be respected.
- Proportion of respondents who agree that if a girl becomes pregnant before she is married, her family's reputation will be damaged.
- Proportion of respondents who agree that in their community, younger brides require a lower dowry than older brides.
- Proportion of marriages under the age of 18 that include bride price or dowry.\*

Dedicated survey/  
qualitative  
research

\* Can also be  
produced from a  
dedicated VAW survey

**Table 5: Sample FGM Indicators**

## What to measure

## FGM indicators<sup>11</sup> – examples

## Data sources

### Behaviour (prevalence)

- **Percentage of girls and women aged 15-49/15-64 years who have undergone female genital mutilation/cutting by age (SDG 5.3.2)\***
- Prevalence rate of female genital mutilation among girls aged 15-19 years.\*
- Proportion of girls aged 0-14 years who have undergone FGM (as reported by their mothers).\*
- Percentage of affected women and girls who experienced one of the following types of FGM (nicked, no flesh removed, flesh partly removed, sewn closed).\*
- Percentage of FGM procedures that were performed by a doctor, nurse/midwife/other health worker, traditional practitioner (excisor).\*
- Percentage of circumcised women aged 15-49 who experienced side effects and sought help.

Population survey  
data: DHS/MICS  
(where available)

\* Indonesia data is  
available in the National  
VAW Survey 2024 and  
2021. Maldives data  
is available in the  
2016-2017 DHS.

11 An extensive set of indicators for FGM is included in the ACT Framework, which also includes guidance on how to measure these indicators: see selected resources.

## What to measure

## FGM indicators – examples

## Data sources

### Attitudes (individual beliefs)

- Percentage of respondents who think FGM should be continued/discontinued.\*
- Percentage of women (and men) age 15–49/15–64 who have heard of female circumcision, disaggregated by opinion on whether their religion/culture/society requires female circumcision.\*

Population survey data: DHS/MICS (where available or include in dedicated surveys)

\* Indonesia data is available in the National VAW Survey 2024 and 2021. Maldives data is available in the 2016–2017 DHS.

- Proportion of men and boys who say they would marry an uncut bride.
- Percentage of respondents who say they will not cut their daughters.
- Percentage of respondents who say they will support their daughters' decision not to be cut.
- Percentage of adolescent girls who report that they have a say in the decisions that affect their lives.
- Proportion of respondents who agree with one or more reasons why FGM should be performed (*use this depending on context*) (i) marks transition of girl from childhood to being seen as an adult; (ii) teaches girls to be obedient; (iii) ensures girls/women retain their cleanliness; (iv) ensures girls/women remain pure before marriage; (v) ensures that girls/women retain their femininity; (vi) teaches girls to be respectful; (vii) helps a girl/woman stay a virgin until she marries; (viii) makes a girl/woman less promiscuous.
- Proportion of respondents who agree girls can be socialized/ make the transition to adulthood without undergoing FGM.

Dedicated surveys/ qualitative research

### Personal normative beliefs

- Proportion of respondents who believe FGM should be done to give their daughters a better future. (*Prudential normative belief*)
- Proportion of respondents who cite a religious requirement as the reason for cutting their daughters. (*Non-prudential normative belief*)

Dedicated surveys/ qualitative research

### Descriptive norms

- Proportion of respondents who believe that most other people cut their daughters.

Dedicated surveys/ qualitative research

### Injunctive norms

- Proportion of respondents who believe most people in their community approve of FGM.
- Proportion of respondents who think others will judge them negatively if they do not cut their daughters.
- Proportion of respondents who think their family or community expects them to continue FGM.

Dedicated surveys/ qualitative research

### Sanctions/ benefits

- Proportion of respondents who believe their daughters will not be able to marry unless they are cut.
- Proportion of respondents who believe most men and boys are not willing to marry girls/women who have not undergone FGM.

Dedicated surveys/ qualitative research

Table 6: Sample GBV/IPV Indicators

What to measure	GBV/IPV indicators – examples	Data sources
<b>Behaviour (prevalence)</b>	<ul style="list-style-type: none"> <li>Percentage of girls and women aged 15-49 (or 15-64/15+) years who have experienced physical and or sexual violence from a partner (i) in their lifetime; (ii) in the past 12 months.</li> <li>Percentage of girls and women aged 15-49 (or 15-64) years who have experienced sexual violence from a non-partner (i) in their lifetime; (ii) in the past 12 months.</li> <li>Proportion of women who experienced violence who sought any form of help.</li> <li>Proportion of ever-partnered girls and women who have experienced other forms of violence (emotional violence, economic violence, controlling behaviour) by a partner.</li> <li>Proportion of respondents who experienced physical or sexual harassment, by sex, age, disability status and place of occurrence, in the previous 12 months.</li> </ul>	<p>Dedicated VAW surveys</p> <p>Population survey data: DHS/MICS</p>
	<ul style="list-style-type: none"> <li>Proportion of young women and men aged 18-29 years who experienced sexual violence by age 18.</li> <li>Proportion of respondents who report that sexual harassment occurs <i>very frequently</i> or <i>frequently</i> in their neighbourhood.</li> </ul>	<p>Dedicated violence against children surveys</p> <p>World Values Surveys</p>
<b>Attitudes (individual beliefs)</b>	<ul style="list-style-type: none"> <li>Percentage of respondents who believe a husband is justified in beating his wife in one or more circumstances, disaggregated by sex.</li> <li>Proportion of women who can say no if they don't want to have sex with their husband for any reason.</li> <li>Proportion of respondents who agree that (i) a good woman obeys her husband even if she disagrees; (ii) a man should show he is the boss.</li> </ul>	<p>Dedicated VAW surveys</p> <p>Population survey data: DHS/MICS</p>
	<ul style="list-style-type: none"> <li>Proportion of respondents who prefer not to go out at night for reasons of security, disaggregated by sex.</li> <li>Proportion of respondents who agree that divorce is never justified, disaggregated by sex.</li> <li>Proportion of respondents who agree that it is never justifiable for a man to beat his wife, disaggregated by sex.</li> </ul>	<p>World Values Surveys</p>
	<ul style="list-style-type: none"> <li>Proportion of respondents who believe that women and girls who experience sexual violence and/or sexual harassment must have done something to deserve it (<i>going out alone/late, wearing tight or revealing clothing, etc. – adapt to country context</i>).</li> <li>Proportion of respondents who believe that women should tolerate violence to keep the family together <i>OR</i> Proportion of respondents who believe violence is normal in a marriage and women should tolerate it.</li> </ul>	<p>Dedicated survey/ qualitative research</p>
<b>Personal normative beliefs</b>	<ul style="list-style-type: none"> <li>Proportion of women who believe it is in their best interest to keep violence secret. (<i>Prudential normative belief</i>)</li> <li>Proportion of respondents who believe divorce is immoral. (<i>Non-prudential normative belief</i>)</li> </ul>	<p>Dedicated surveys/ qualitative research</p>

What to measure

GBV/IPV indicators – examples

Data sources

**Descriptive norms**

- Proportion of respondents who believe that most men in their community have hit their wives at some time in their marriage.
- Proportion of respondents who believe that most women tolerate violence to keep the family together.
- Proportion of respondents who believe that most people in their community will/will not intervene if their neighbour is hitting his wife.
- Proportion of respondents who believe men and boys in their community commonly engage in “eve teasing” (sexual harassment).

Dedicated survey/ qualitative research

**Injunctive norms**

- Proportion of respondents who agree that most people in their community think it is acceptable for a man to beat his wife for at least one reason.
- Proportion of respondents who agree that most people in their community think women should stay in a violent relationship to keep the family together.
- Proportion of respondents who agree that most people in their community think that women and girls who experience sexual violence and/or sexual harassment must have done something to deserve it (*going out alone/late, wearing tight or revealing clothing etc. – adapt to country context*).

Dedicated survey/ qualitative research

**Sanctions/ benefits**

- Proportion of women who experienced violence who gave one or more reasons for not seeking help (where available).
- Proportion of respondents who agree that in their community a woman who leaves her marriage will experience (i) stigma and (ii) pressure to return to her husband.
- Proportion of respondents who agree that in their community, a woman or girl who reports sexual violence will bring shame on her family/damage her reputation.

Dedicated VAW surveys

Dedicated survey/ qualitative research

## Selected resources

### Measurement

[Resources for Measuring Social Norms: A Practical Guide for Program Implementers](#) – **Social Norms Learning Collaborative** (2019)

[Measuring Social Norms for Gender and Development: Lessons and Priorities](#) – **UN Women** (2024)

### Child Marriage

[Measuring Progress: Recommended Indicators For Girls Not Brides Members Working To Address Child Marriage](#) – **Girls Not Brides** (2015)

[Getting the Evidence: Asia Child Marriage Initiative](#) – **Plan International** (2015)

[Qualitative Indicators and Approaches: for assessing progress on Ending Child, Early and Forced Marriage and Unions](#) – **Global Programme to End Child Marriage** (2024)

### FGM

[Measuring Effectiveness of Female Genital Mutilation Elimination: A Compendium of Indicators](#) – **UNFPA and UNICEF** (2020)

[The ACT Framework Package: Measuring Social Norms Around Female Genital Mutilation](#) – **UNICEF** (2020)

### Gender-based Violence

[Measuring Gender and Social Norms](#) – **EMERGE** (2023)

[Measuring Prevalence of Violence Against Women: Survey Methodologies – kNOWVAWdata](#) – **UNFPA Asia and the Pacific Regional Office** (2016)

[International Men and Gender Equality Survey](#) – **Equimundo** (2024)

[GEMS](#) – **Equimundo** (2013)

[Respect Framework Monitoring and Evaluation \(M&E\) Guidance](#) – **UN Women and WHO** (2020)

[Social norms and beliefs about gender-based violence scale](#) – **Perrin and others** (2019)

[Spotlight Initiative Results Framework](#)

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