

## 3

# Gender norms and behaviours

Conflict analysis	Analysis of gender norms and behaviours
<p>Conflict profile: Outlines the broad social, economic, demographic, political and historical context of the conflict.</p>	<p>An understanding of what gender norms look like and how they compare to people's actual behaviours. This forms a starting point for understanding how these interact with conflict dynamics.</p>

Before you can go about analysing the relationship between gender norms and behaviours and conflict dynamics, it is first necessary to understand what those norms and behaviours look like.

This section provides exercises that will help you to do that, which will then provide the basis for the gender analysis of conflict process outlined in section 4.

The key questions this section covers are:

- 1 What roles do people of different genders play in the community?
- 2 What are the predominant gender norms for different social groups?
- 3 How do people's actual behaviours compare to the gender norms?

**Note:** a checklist of issues to cover is included under every key question. In some cases, the exercises included in this edition should allow you to answer all of these questions, whereas in others you may need to add other approaches, such as using traditional FGDs or KIIs. In this case, questions in the checklist would need to be adapted to the local context, using language which makes sense to people in the community concerned. In several places we have given examples of how questions were adapted during the testing process in Moroto, in order to illustrate how this might be done.

### Box 1: How to include SGMs in the analysis

Throughout this report, we refer to ‘women, men and SGMs’ in order to highlight the need to pay attention to how sexual orientation and gender identity affect people’s experiences of and roles in conflict. However, we recognise that this framing can be misleading, as many – probably most – people who fall into the category of SGMs are in fact men or women – for example, gay men, lesbians, or transgender women or men. ‘SGMs’ encompasses a broad range of identities which each need to be considered, though these look different in different contexts. While framing ‘SGMs’ as a single, separate category is problematic, it has been used here as a reminder to think about sexual orientation and gender identity, but in a way that is tailored according to the way these identities are understood in the community you are working in.

For example, in the exercises in sections 3, 4 and 6 we sometimes refer to the need for ‘SGMs’ as a category to be considered in the discussion. However, as this term is very broad and not widely understood, we suggest that rather than simply treating SGMs as a third, separate category, you consider how (and whether) it makes most sense to discuss them, based on the context at hand. For instance, if there are people who identify or are identified with a third gender category in the community, you might include this identity as a third category, but then treat sexual orientation and/or transgender status as being among the intersecting aspects of identity that you consider for all groups, alongside age, race, ethnicity, class, marital status, (dis)ability and so on. In many contexts, the only identifiable gender categories may be ‘men’ and ‘women’, but sexual orientation and/or transgender status would be intersecting aspects of those categories.

# Questions and exercises

**REMEMBER** With all of the exercises in this toolkit, it is important to capture all of the discussion. Exercises are very valuable but the discussions that surround them can give more detailed, complex information and capture some of the debates and disagreements before participants decide on their final responses.

## KEY QUESTION 1

What roles do people of different genders play in the community?

This links to the 'conflict profile' stage of your conflict analysis.

**POSSIBLE TOOLS TO DRAW ON INCLUDE: Key questions for a conflict profile**

### SOURCES

Conflict Sensitivity Consortium (2004), *Conflict-sensitive approaches to development, humanitarian assistance and peacebuilding: A resource pack*. Chapter 2 – Conflict analysis – p 3  
[www.saferworld.org.uk/resources/view-resource/148-conflict-sensitive-approaches-to-development-humanitarian-assistance-and-peacebuilding](http://www.saferworld.org.uk/resources/view-resource/148-conflict-sensitive-approaches-to-development-humanitarian-assistance-and-peacebuilding)

## Checklist of issues to cover under this key question

- What are women's, men's and SGMs' tasks and routines?
- What job opportunities are there here for women, men and SGMs?
- Are there things that a man can do that woman cannot and vice versa? Own land, do paid work, vote, decide whom to marry?
- Who makes decisions for the community, for example on allocation of resources or security issues?
- Who makes decisions for the family, for example regarding household spending, marriage, education of children?
- Does this differ by age, marital status, class, ethnicity, (dis)ability, location, religion, or other relevant markers of identity?

## SUGGESTED TOOLS

**Exercise 1: Daily Routines.** This exercise aims to find out how men and women – and, where possible, SGMs – spend their days, what tasks they do and what their routines are. It can also be used to generate discussion about which of the men’s tasks women can/could do and vice versa, which leads on to what it is and is not acceptable for men and women to do as a result of gender norms.

**Exercise 2: Access to and Control of Assets.** This exercise helps to establish what resources people use to carry out the tasks identified in Exercise 1. It shows who has access to these resources and who controls their use. The resulting discussion can provide interesting insights into gender norms and actual behaviour.

## Exercise 1: Daily routines

<b>Objective</b>	To understand the different activities that women and men engage in from day to day.
<b>Timing</b>	Approximately 1.5 hours.
<b>Preparations</b>	<p>Flipcharts, pens, masking tape</p> <p>Picture cards representing activities. The pictures on pages 9–10 have been designed so that the pages can be photocopied and cut into squares, with a picture on each square. Provide some blank squares as well, on which participants can draw their own pictures.</p> <p>Additional copies of the pictures are available for download at <a href="http://www.saferworld.org.uk/resources/view-resource/1076-gender-analysis-of-conflict">www.saferworld.org.uk/resources/view-resource/1076-gender-analysis-of-conflict</a></p>
<b>How to run the exercise</b>	<p>Take a flipchart page and divide it into two columns, with 'women' in one column and 'men' in the other, or draw pictures if participants are illiterate. If there are more gender categories in the community, and it is appropriate, add extra columns for those.</p> <p>Write the numbers 1–24 vertically down each column, and explain that these represent the hours of the day.</p> <p>If relevant, draw the table on two sheets of paper, using one to talk about the wet season and the other for the dry season.</p> <p>Give participants the pictures, and explain that the pictures can be used to represent activities. Participants are free to assign their own meanings to the pictures, or draw new ones if none of the pictures represent activities that are relevant for them. They do not have to use all of the pictures.</p> <p>Ask the participants to arrange the pictures on the page to show which activities women, men and (if appropriate) SGMs do at each hour of the day. Allow them to discuss this among themselves and agree how to arrange the pictures.</p>

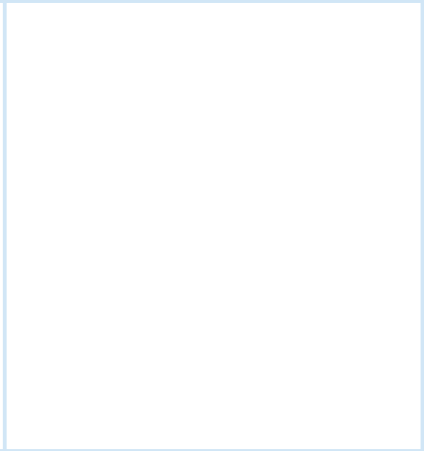
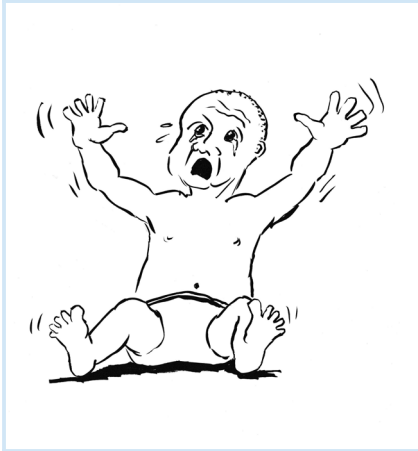
<p><b>How to run the exercise</b> <i>continued</i></p>	<p>If you are doing the exercise with men and women separately, it may be useful to ask each group to outline the daily routine of people of their own gender, and then the other gender(s).</p> <p>When they are finished, ask them to explain the daily routines they have come up with, making it clear what each picture means to them.</p> <p>Key questions to discuss can include:</p> <ul style="list-style-type: none"> <li>■ What are the differences between a man's and a woman's daily routine?</li> <li>■ What are the different responsibilities?</li> <li>■ Who is contributing what to sustaining the family?</li> <li>■ Whose work is more valued? Why?</li> <li>■ Are some men carrying out the work usually carried out by women, or the other way round? If so why? How is that/would that be perceived by others?</li> <li>■ How are daily routines changing over time – were responsibilities the same five years ago? Ten years ago?</li> <li>■ Do boys/girls have the same routine as adults or old men/women?</li> </ul> <p>In order to understand how routines differ among people of the same sex, you can use probing questions to find out how they differ according to (for example) age, class or ethnicity. Alternatively, you can repeat the exercise – for example, doing it once to look at young women's routines and then again for older women.</p>
<p><b>Issues to be aware of</b></p>	<p>This exercise may be easier to do in small groups. If you have a group larger than five or six people, consider dividing them into smaller groups and then comparing what each group has come up with at the end.</p> <p>There may be a tendency for participants to show you what people's daily routines would look like if gender norms were followed, which may or may not reflect the reality. If you suspect this is the case, ask probing questions to work out whether this is really what happens in practice.</p>

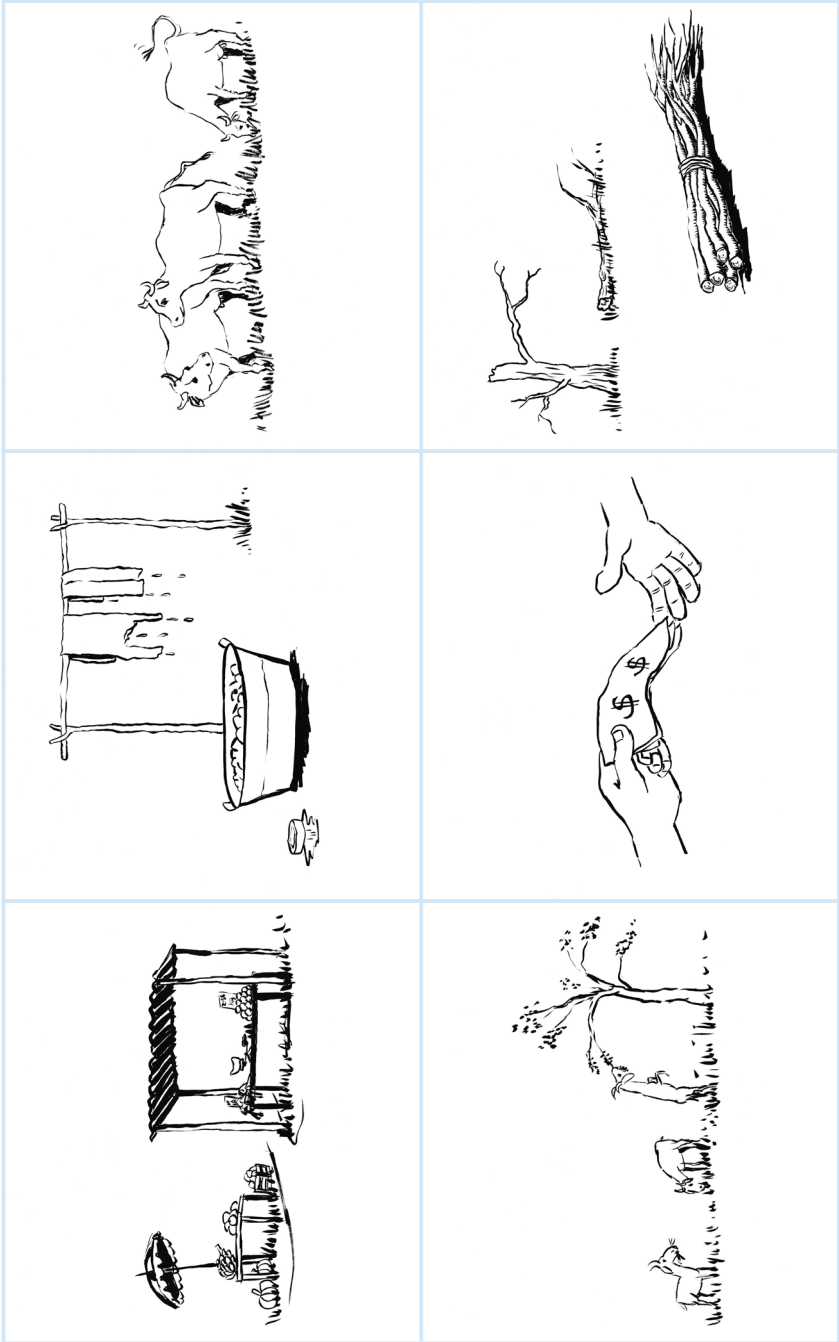
## Exercise 2: Access and control of assets

<b>Objective</b>	To understand who has access to, and who has control of, particular assets and resources.
<b>Timing</b>	Approximately 1 hour.
<b>Preparations</b>	<p>Flipcharts, pens, masking tape, small pieces of coloured paper or Post-it notes.</p> <p>Picture cards representing resources. The pictures on pages 9–10 have been designed so that the pages can be photocopied and cut into squares, with a picture on each square. Provide some blank squares as well, on which participants can draw their own pictures, or facilitators can draw pictures for them if necessary.</p> <p>Additional copies of the pictures are available for download at <a href="http://www.saferworld.org.uk/resources/view-resource/1076-gender-analysis-of-conflict">http://www.saferworld.org.uk/resources/view-resource/1076-gender-analysis-of-conflict</a></p>
<b>How to run the exercise</b>	<p>Draw and cut out symbols or pictures to represent a woman, a man, and a woman and man together. If there are more gender categories in the community, draw a picture or symbol for those too.</p> <p>Lay them on the ground, on a table or stick them on flipchart paper to represent columns.</p> <p>Ask participants to place under each column drawings of those assets accessed by people of each gender. Explain that access means being able to use that asset but not necessarily having a say in what happens to it or being able to sell it. For example, a woman may be able to access land to cultivate it but it may be up to her husband to decide whether to sell it or give some of it to another wife.</p> <p>Take the pieces of coloured paper or Post-it notes, and mark some of them with a symbol to represent women, some to represent men, some to represent both and some to represent SGMs (if appropriate).</p>

<p><b>How to run the exercise</b> <i>continued</i></p>	<p>Ask participants to identify who controls each asset. Explain that control means having the power to decide what happens to that asset – this can coincide with legal ownership, but does not always. Place the coloured paper over the assets to show who controls them.</p> <p>Ask participants to discuss how they made their decisions and what the implications might be of one group having access to an asset which is controlled by another group.</p> <p>Discuss whether this differs according to different aspects of identity. For example, mothers-in-law may have control over certain assets which daughters-in-law or unmarried women may only be able to access. Younger men may have access to, and control of, certain assets but control over others may rest with older brothers, fathers, uncles or elders.</p>
<p><b>Issues to be aware of</b></p>	<p>This exercise may be easier to do in small groups. If you have a group larger than five or six people, consider dividing them into smaller groups and then comparing what each group has come up with at the end.</p> <p>There may be differences between who is formally understood to control assets and who actually has a say in this. For example, officially women may not be able to buy, sell or own land but unofficially they may have strong influence over their husband's decision making and/or the opinions he puts forward in public. As with the previous exercise, use probing questions to distinguish whether people are describing norms or actual behaviours.</p>







**KEY QUESTION 2**

## What are the predominant gender norms for different social groups?

This links to the 'conflict profile' stage of your conflict analysis.

**POSSIBLE TOOLS TO DRAW ON INCLUDE:** Key questions for a conflict profile

**SOURCES**

Conflict Sensitivity Consortium (2004), *Conflict-sensitive approaches to development, humanitarian assistance and peacebuilding: A resource pack*. Chapter 2 – Conflict analysis – p 3  
[www.saferworld.org.uk/resources/view-resource/148-conflict-sensitive-approaches-to-development-humanitarian-assistance-and-peacebuilding](http://www.saferworld.org.uk/resources/view-resource/148-conflict-sensitive-approaches-to-development-humanitarian-assistance-and-peacebuilding)

**Checklist of issues to cover under this key question**

- What are the most important expectations which men and boys must meet in order to be considered masculine?
- What are the most important expectations which women and girls must meet in order to be considered feminine?
- What do young/old men do to demonstrate their masculinity to elders, their own family, young/old women or their peer group?
- What do young/old women do to demonstrate their femininity to elders, their own family, young/old men, or their peer group?
- Does this differ according to age, marital status, class, ethnicity, (dis)ability, location, religion, or other relevant markers of identity?

**SUGGESTED TOOL**

**Exercise 3: Understanding masculinity and femininity.** This exercise asks participants to think about what they and their communities see as the characteristics of a 'real' man or woman – that is, what are the norms relating to masculinity and femininity in their community. It stimulates discussion about what is expected of people and starts to explore what gender norms are at play.

### Exercise 3: Understanding masculinity and femininity

<b>Objective</b>	To understand what is considered masculine and feminine in the local context
<b>Timing</b>	Approximately 1 hour
<b>Preparations</b>	<p>Flipchart paper and pens</p> <p>A list of prompts of key areas it is important to consider (see below)</p>
<b>How to run the exercise</b>	<p>Draw a table on the flipchart with two columns. Label one column 'A real man' and the other 'A real woman'.</p> <p>Pose the question to participants: "What does it mean to be a real man in your community?"</p> <p>If the concept of a 'real man' or 'real woman' does not translate in the local language, look for another way of phrasing the question, such as 'What does society expect of men?'</p> <p>Let participants discuss this among themselves, and record key points on the flipchart in the 'real man' column. They may not agree with each other on the answers, in which case it is important to capture points which are contested.</p> <p>If participants are not literate you could consider asking them to draw a man and a woman and the key characteristics associated with each. If they are not comfortable drawing then the facilitator could draw these based on their suggestions.</p> <p>If the conversation dries up, it may be useful to develop prompts about different areas of life which participants may highlight, such as:</p> <ul style="list-style-type: none"> <li>■ Economic provision</li> <li>■ Roles in the family/household</li> <li>■ Roles in the community</li> <li>■ Decision making</li> <li>■ Security provision</li> <li>■ Personality traits</li> </ul>

<p><b>How to run the exercise</b> <i>continued</i></p>	<p>These can be tailored to the context, based on your existing knowledge or the findings of your literature review. (See the example opposite from Uganda).</p> <p>Use probing questions to understand how these norms differ according to different aspects of identity, such as age or ethnicity. Which of these identities are the most important will be different in different societies, and so which questions to ask about should be decided based on the literature review.</p> <p>Asking about any local proverbs or sayings about men can help to shed light on masculine norms. It can also be useful to ask what is shameful behaviour for a man – what type of behaviour would mark him out as not being manly?</p> <p>Once the discussion about what a ‘real man’ is concluded, run through the same process asking what is a ‘real woman’.</p> <p>While it is best to do this exercise with separate groups for women and men, it is recommended to ask both groups about what it means to be a real man and what it means to be a real woman, as this can also yield important insights.</p>
<p><b>Issues to be aware of</b></p>	<p>This exercise presents gender as binary: that is, there are only two gender identities. As noted in box 2 in the Introduction, some people identify themselves, or are identified by their communities, as belonging to neither category or to a new category entirely. However, even in societies where these identities, sometimes called ‘non-binary’, have gained some social recognition, there is usually no separate set of powerful norms defining how non-binary people should behave, akin to norms relating to masculinity and femininity. Rather, non-binary people are often under pressure to conform to either masculine or feminine norms, and are marginalised on the basis that they are perceived to be failing to do so.</p>

In Moroto, because most participants were illiterate, the research team did not use flipcharts but ran the exercise more as a traditional focus group, by posing questions to the groups and giving them time to discuss them.

The team used information from the literature review and a preliminary meeting with local CSOs to come up with a list of issues that were important to understanding gender norms in Karamoja. These were then used as prompts when the conversation slowed down, although in many cases these issues were raised independently by the participants without prompting.

Issues used as prompts in Moroto	
A 'Real Man'	A 'Real Woman'
<ul style="list-style-type: none"> <li>■ Cattle</li> <li>■ Marriage</li> <li>■ Initiation</li> <li>■ Land</li> <li>■ Decision making in the household/community</li> <li>■ Economic provision</li> <li>■ Personality traits</li> <li>■ Security provision</li> <li>■ Use of force</li> </ul>	<ul style="list-style-type: none"> <li>■ Cattle</li> <li>■ Marriage</li> <li>■ Initiation</li> <li>■ Land</li> <li>■ Decision making in the household/community</li> <li>■ Economic provision</li> <li>■ Personality traits</li> <li>■ Security provision</li> <li>■ Use of force</li> </ul>

Using this list, the team put together a list of probing questions to ask community members, for example:

- What is the importance of cattle for a man? Is it possible to be considered a man if you have no cattle?
- What is the importance of marriage for a woman/for a man?
- What is the importance of owning land for a woman/for a man?
- What kind of personality is a woman/man expected to have?

Instead of using the word 'norms' when asking about this we asked 'What does the society require?' as this concept was better understood.

As with all of the exercises, notes were taken on a laptop and an audio recording was made of the discussion, which was later translated and transcribed into English.

**KEY QUESTION 3**

## How do people's actual behaviours compare to the gender norms?

This links to the 'conflict profile' stage of your conflict analysis.

**POSSIBLE TOOLS TO DRAW ON:** **The Onion** – this provides an understanding of different conflict parties' positions and information about what they say they want and what they really want/need.

**SOURCES**

Fisher S et al (2000), *Working with conflict: Skills and strategies for action*, Zed Books in association with Responding to Conflict, p 27

Global Partnership for the Prevention of Armed Conflict (2015), *Conflict analysis framework: Field guidelines and procedures*, p 48

Peacebag – <http://peacebag.org/articles/toolkit-p4-conflictanaly.html#onion>

**Checklist of issues to cover under this key question**

- What are the differences between gender norms and the actual behaviours of women, men and SGMs?
- What is the cause of these differences?
- What happens to women, men and SGMs who don't conform to gender norms?
- Which aspects of non-conformity are most un/acceptable?
- Does this differ according to age, marital status, class, ethnicity, (dis)ability, location, religion, or other relevant markers of identity?

**SUGGESTED TOOL**

**Exercise 4: Gender norms vs behaviours.** This exercise compares the gender norms identified by participants in Exercise 3 with how men and women really act and behave, outlined in Exercises 1 and 2. The norms that determine what people believe it means to be a 'real man' or 'real woman' place very high expectations on people and the way they should live their lives. However, in reality, people's lived experiences are often very different. At times, this gap between gender norms and reality, and the frustrations and tensions that often arise as a result, can drive conflict and violence. It offers the opportunity to discuss the differences between the two and how people are perceived by society if they do not live up to expectations.

## Exercise 4: Gender norms vs behaviours

<b>Objective</b>	To understand the differences between norms relating to masculinities and femininities and people's lived experiences, and the consequences for people who do not or cannot conform to gender norms.
<b>Timing</b>	Approximately 1 hour.
<b>Preparations</b>	Flip chart paper, pens, notes from Exercise 3, and Exercises 1 and 2 if you have done them.
<b>How to run the exercise</b>	<p>Draw up a table on the flipchart with three columns, as in table 1 below. In the left-hand column, list out in bullet points (or draw pictures of) the key aspects of masculinity which were identified in <b>Exercise 3: Understanding masculinity and femininity</b>.</p> <p>Taking each point in turn, ask participants:</p> <ul style="list-style-type: none"> <li>■ Are men able to live up to this expectation in their everyday lives?</li> <li>■ What happens to men who are not able to meet these expectations?</li> </ul> <p>Fill in their answers in the next two columns.</p> <p>Use probing questions to find out how experiences differ among men of different identities – for example, 'Is this the same for young and old men? Is it the same for married, unmarried, divorced or widowed men?'</p> <p>Repeat the exercise using the list of aspects of femininity identified in Exercise 3, asking the same questions about women.</p> <p>If you have identified that it is safe to do so, you could also have a discussion about how any sexual or gender minorities in the community deviate from masculine and/or feminine norms, and what the costs of doing so are for them.</p>



<p><b>Issues to be aware of</b></p>	<p>Be sensitive to the fact that for individuals who do not meet societal expectations this may be a painful experience, and they may have experienced violence and abuse as a result of non-conformity. It may be helpful to ask about men and women in their community in general rather than asking people for their personal experiences or stories about other individuals, and to remind people that they do not have to share anything they do not want to. It is also helpful to emphasise that gender norms are often impossible to achieve in today's circumstances and that no one is able to meet them entirely.</p> <p>In case people do disclose traumatic experiences, it is important to be prepared to support them appropriately. (See section 2, page 6).</p>
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In Moroto, the team did not run this as a separate exercise due to time constraints. Because participants in each location were able to spare only one to two hours, the team ran **Exercise 3: Understanding masculinity and femininity** and **Exercise 6: Peace and conflict: gender roles and impacts** only. Instead, we used probing questions during Exercise 3 to ask people whether their realities reflected the norms they were describing and what was the cost of not conforming to gender norms. This saved some time, but allowed for a less detailed discussion.

Table 1 describes a few of the findings from Moroto.

**Table 1: Gender norms vs behaviours in Moroto**

<b>A 'Real Man' – norms</b>	<b>Reality</b>	<b>Costs of not conforming</b>
<p>A real man owns cattle – the more the better – and young men spend their time herding them.</p>	<p>Numbers of cattle in Karamoja have been vastly depleted in recent years, meaning many men own very few or none at all.</p>	<p>Men who do not own cattle are sometimes called 'dogs'. They find it harder to get married. They may have to do activities considered to be 'women's work', such as agriculture or collecting firewood, which will lose them respect in the community.</p>
<p>A real man is initiated through a ceremony, which gives him social status and enables him to take on decision-making roles in the community.</p>	<p>The scarcity of cattle, which are needed for performing initiation ceremonies, means fewer men are being initiated.</p>	<p>Men who are not initiated are less respected in the community, which is demonstrated through the food they are allowed to eat and the roles they play in traditional rituals. They lack decision-making power in the community.</p>

<b>A 'Real Woman' – norms</b>	<b>Reality</b>	<b>Costs of not conforming</b>
<p>A real woman is fully married – that is, her husband has paid the full bride price for her.</p>	<p>Men often cannot afford to pay the full bride price, meaning the couple is not fully married.</p>	<p>Women who are not fully married are less respected in the community. Another man can offer the full bride price for them and take them and their children away from their husband. Some women saw this as a positive thing, as they felt fully married women are the property of their husbands and he is free to treat them badly. However, if a woman is not fully married she has no rights over her husband's and husband's family's land and her sons have no claim on that land.</p>
<p>A real woman cultivates crops in order to feed her family, and perhaps some extra to sell.</p>	<p>Women are cultivating land, but pressure on land due to land grabbing by government, private companies and people returning to Karamoja means they may not always have enough land to grow enough crops for survival.</p>	<p>A woman who cannot provide food for her family will not be considered a good wife, which may create tensions within the family, leading to domestic violence or divorce. She and her family may suffer from malnutrition.</p>