

Annex B Project proposal template

APPLICATION FOR PROJECT FUNDING IN THE FIELD OF SOCIETY CONSOLIDATION

NAME OF PROJECT: PROMOTING POSITIVE MASCULINITIES, ATTITUDE AND BEHAVIOR CHANGE THROUGH EDUCATION, DIALOGUE AND CIVIL SOCIETY CAPACITY BUILDING

AMOUNT REQUESTED :500.000 EUR

DURATION : 24 months

DATE OF INTRODUCTION : 06/08/2021

1. Organization

Full name: Aegis Trust

Abbreviation: Aegis

Legal status: International NGO registered in the United Kingdom and Rwanda

Official address: Aegis Trust, 34-36 Goose Gate, Nottingham, NG1 1FF, United Kingdom

Representative (name and function): Freddy Mutanguha, Executive Director

Internet website: www.aegistrust.org

Contact person: Estelle Kayitesi

Telephone: +250 7820 89398

E-mail: estelle.kayitesi@aegistrust.org.rw

2. Bank details

Name of the bank: COGEBANQUE

Bank address: Centenary House, KN 4Av.72ST, P.O Box 5230 Kigali-Rwanda

Account number / IBAN (UE): 130-001-1390066615-69/EURO

Holder: AEGIS TRUST/KIGALI GENOCIDE MEMORIAL

BIC / SWIFT: CGBKRWRW

3. Motivation (Relevance)

3.1 Context:

The Aegis Trust and The Centre for Gender Studies (CGS) at the University of Rwanda have partnered to embed transformative approaches to gender within public institutions and civil society organisations, in order to influence wider positive attitudinal and behavioural change. This section sets out the context for those interventions – the current state of gender roles and relations in Rwanda. This is followed by a section looking more closely at some of the social problems which stem from negative constructions of gender and the inequality this perpetuates.

After over a decade of engagement and consultation with young men and boys who, due to a range of conditions, are ‘high risk’ in engaging in communal and intrafamilial violence, Aegis has developed a deep, culturally-rooted understanding of toxic masculinity in Rwandan society and the urgent need to bring men on board in efforts to promote women’s rights and leadership.

Rwanda is often cited as an African country which has not only embraced gender equality, but on some measures, such as the number of women parliamentarians, is world leading. However, while Rwanda is doing well enshrining principles of ‘gender equality’ in law and public policy, it is doing less well transforming deeply engrained social constructions of what it means to be male, or female, which is creating a social resistance to the best intentions of public policy. This may be due to how ‘gender equality’ has been constructed in public policy discourse as the equal incorporation of women into the economy, without touching on the domestic sphere, or considering the way inequalities are enmeshed in issues of power, identity and socially constructed notions of masculinity, as well as femininity, which are (re)produced in homes, schools, churches, mosques and workplaces.

With regards to education, an area where Aegis has substantial experience and expertise, Rwanda has achieved gender parity of access to primary education in 2001, with girls having a slightly higher completion rate (finishing all six years) but boys having a marginally higher transition rate (moving on to high school)¹ A similar pattern can be seen for the lower and upper secondary schooling. However, boys still perform better than girls on O-Levels and A-levels, which MINEDUC acknowledges is an on-going challenge.

While the popular commitment to equal opportunities for girls in Rwanda is welcome, the way gender equality has been defined in the narrow terms of making girls and women into useful human capital for economic development overlooks other forms of gender inequality and deeply engrained notions of male and female roles and characteristics, particularly for the most marginalised in society. Indeed, the idea that men and women, boys and girls, should occupy different social roles is touched upon in the 2003 Constitution, which talks about ‘gender equality’ in the context of ‘complementarity’. This is sometimes referred to in terms of men and women being ‘equal, but different’ – indicating a strong societal belief that men and women have distinct social roles.

Thus, a narrow focus on granting equal legal and political rights is no guarantee to achieving equality of opportunities or outcomes, because it risks “*neglecting wider economic and social contexts which hinder and impede girls’ ability to realize their rights*”². This context includes the way constructed notions of masculinity and femininity influence the norms that govern social and familial relations. For example, Gervais et al report that despite legal changes allowing women to inherit, many orphaned girls and widows either lack the resources to defend their land or property rights in the courts, or they choose to forego their rights for fear of souring relationships with male relatives and communities they may rely on, who are often resistant to changing customs. As Rushworth has observed, the same could be said of girls’ abilities to access their rights to education, as much depends on the attitudes of parents and the economic choices families must make about where best to place their resources. These issues have only worsened with the global pandemic, and research currently being conducted by the Centre for Gender Studies’ Dr Jolly Rubagiza and Jane Umutoni on Aegis’ Peace Education Research Network, looks at the differential impact of Covid-19 school closures on girls’ and boys’ education.

In summary, therefore, while at a legislative and public policy-level Rwanda has taken big steps to empower women with rights and opportunities, the outcome for women is uneven, because a woman’s ability to claim her rights and access justice depends greatly on other intersectionalities, such as her level of education and social and economic capital, as well as the attitudes and behaviours of others, including male relatives and colleagues.

The same is true for Rwandans who identify as LGBTQ+. While same-sex marriage is not legal, there are no legal prohibitions on same sex relationships and Rwanda has avoided the anti-LGBTQ violence and rhetoric of neighboring countries like Uganda and Tanzania. However, as some recent high profile cases have shown, identifying as LGBTQ has serious social consequences, including being publicly denounced

¹ MINEDUC (2014) ‘Education Statistical Yearbook’. Ministry of Education, P.O. Box 622 Kigali.

² Aikman and Rao (2012:214)

on social media, shunned by family and friends and possibly discriminated against for employment.³ Social norms about heterosexuality can be so rigid that even people who do not openly identify as bi- or homosexual, but display styles and mannerisms judged not to conform to social expectations of their gender, can be subject to gossip, ridicule and public shame. Such social expectations also harms all men, not just minorities, as the 'dominant masculinity' fosters aggression, competition, emotional hardness and narrowly defined social codes around heterosexual behaviour. In Rwanda, like elsewhere, the size of the male prison population and numbers of men who die young through suicide, violence, substance abuse, or excessive risk taking, is evidence of a need to promote more positive masculinities, and to engage men as allies in women's empowerment.

3.2 Problem:

Gender inequality harms everybody, girls, boys, women, and men. In Rwanda, despite doing well on women's political representation, equality laws, and LGBTIQ+ freedoms, deeply engrained social attitudes around gender and sex (a) undermine women's empowerment initiatives, (b) create various forms of discrimination and social exclusion, (c) make the contributions of women in homes and workplaces more difficult for people to see and appreciate, and (d) lead many boys and men to behave in ways which harm themselves and others.

Legal Rights: Widowed women and orphaned daughters often struggle to claim their legal rights to inherit, because they under pressure from male family members to whom they look as patrons, and fear souring relationships. Similarly, single mothers often struggle to get fathers to accept responsibility to contribute financially to their children, and even when court orders are in place, fathers are able to avoid fulfilling their obligations as mothers lack the means or will to repeatedly return a case to the courts.

Political Representation: Quotas stipulating at least 30 per cent of positions on decision-making bodies be reserved for women have resulted in high levels of political representation of women at national and to a lesser extent local government levels. Women make up 64 per cent of the members of the House of Representatives. However, this has not filtered down to the lower levels of government or other areas such as higher education, the police, the armed forces or the private sector;⁴ and it is not necessarily the case that women represent the interests of women. For example, recently parliament has rejected the recommendations made by the Coalition Rwandaise pour l'Accès des Femmes à la Terre, an advocacy group made up of the main women's community-based organisations that in revising the Civil Code protection should be given to the property rights of women (and men) living in consensual unions.⁵

Equal opportunities at work: A study⁶ of gender discrimination within the health workforce in 2011 found that thirty-nine percent of health workers had experienced some form of workplace violence in year prior. The study identified gender-related patterns of perpetration, victimisation and reactions to violence. Negative stereotypes of women, discrimination based on pregnancy, maternity and family responsibilities and the 'glass ceiling' affected female health workers' experiences and career paths and contributed to a context of violence.

Domestic division of labour: A direct link exists between women's time poverty and their ability to take on leadership and civic engagement roles in their communities. Cultural norms still influence gender roles and responsibilities at the household level in Rwanda and put a burden on women to perform unpaid care task⁷. On average, women work for about 20 hours more a week than men when domestic work is taken

³ Rwandan gospel singer faces backlash after coming out as gay | The Independent | The Independent

⁴ Gender Monitoring Office, National Gender Statistics Report (Republic of Rwanda, 2013); Gender Monitoring Office, Gender Baseline and Key Indicators in Four Sectors: Decision-making, Agriculture, Infrastructure and Private Sector (Republic of Rwanda, 2011).

⁵ Abbott P And D Malunda (2016) 'The Promise and The Reality: Women's Rights In Rwanda' *African Journal of International and Comparative Law* 24.4 (2016): 561–581

⁶ Newman, C.J., de Vries, D.H., d'Arc Kanakuze, J. *et al.* Workplace violence and gender discrimination in Rwanda's health workforce: Increasing safety and gender equality. *Hum Resour Health* 9, 19 (2011). <https://doi.org/10.1186/1478-4491-9-1>

⁷ Scippa, Dina and Bamusiime, Mary Alice. USAID/Rwanda Gender and Social Inclusion Analysis Report. Prepared by Banyan Global. 2019.

into account, doing the childcare and domestic labour, being mainly responsible for collecting wood and water and undertaking voluntary care work in the community.⁸

Gender-based Violence: Aegis Trust's intergenerational dialogues have highlighted domestic violence as a growing concern. A 2016 study suggests high levels of domestic violence may be a legacy of genocide, as it found that women who married after 1994 experienced significantly increased domestic violence and reduced decision-making power relative to women who married before, with a greater effect for women in localities with high genocide intensity.⁹

GBV and Sexual Abuse in Schools: Levels of gender-based violence in schools have been found to be high, with girls being abused by male pupils as well as teachers. Girls are also deterred from attending school by 'sugar daddies' that waylay them as they walk home from school. Concern has also been raised about the numbers of teenage pregnancies, with girls dropping out of school as a result and girls' progress in school being hampered by the demands made on them to do domestic labour as they grow older.

Toxic Masculinity: There is not one single masculine ideal but all the different versions of masculinity in Rwanda place pressures on young men and can lead to behaviours which not only hurt girls and women, such as sexual and gender-based violence, and gender discrimination, but which can also hurt men. For example, a strong belief that men should not display emotion and must carry the emotional weight of family burdens alone exacerbates a mental health crisis; expectations for men to be physically tough can lead to excessive risk taking and/or violence; while young men who struggle to perform masculine ideals can be open to ridicule and discrimination.

In summary: Deeply engrained social norms and values about masculinity and femininity influence the way people behave and how they judge and treat one another, in ways which impede gender equality and are harmful to the wellbeing of women and men. Therefore, both women and men (and girls and boys) must be engaged and experience a change in attitudes, values and behaviours for a positive transformation to occur.

3.3 Relevance regarding the criteria of the call for projects:

The focus of this project relates very closely to the call criteria: Firstly, a key focus is on "*transformative masculinities, engaging men and boys and fighting gender discrimination and stereotypes in the context of women's empowerment and leadership*", which is one of the key thematic axes for the call.

Secondly, recognizing the importance of institutions – the family, home, workplace, church etc. in influencing attitudes to gender – the project will build the capacities of public and civil society organisations to influence social attitudes and behaviours within these spaces, which corresponds to the second thematic axis.

Promoting attitude and behaviour change through education and dialogue, and civil society capacity building are already key parts of Aegis Trust's global mission and programming, while the Centre for Gender Studies at the University of Rwanda has the country's greatest concentration of gender-focused researchers. So, for both organisations the proposed interventions are strategically aligned with existing work.

4. Objectives (Effectiveness)

4.1 Main objective (goal):

The project aims to achieve two measurable goals: Firstly, to engage men and boys as allies to women and girls in fighting gender-based violence and discrimination and promoting attitudes and practices that build

⁸ Abbott, supra, note 33; Abbott and Malunda, supra, note 64; Abbott, Kemiremb and Malunda, supra, note 69.

⁹ Giulia La Mattina (2017) 'Civil conflict, domestic violence and intra-household bargaining in post-genocide Rwanda', *Journal of Development Economics*, 124:168-198.

gender equality in homes, schools, workplaces, places of worship and other community spaces; and secondly, to transform popular gender norms to support more positive masculinities and greater tolerance for gender diversity.

Though this second impact is a means to achieving the first, it in itself a positive measurable end goal.

4.2 Specific objectives (impacts):

- **Impact One:** Traditional gender norms have been challenged and men and boys show increased support for more positive masculinities and greater tolerance for gender diversity (men who do not conform).
- **Impact Two:** Both genders display increased understanding and empathy for the challenges faced by the other, including greater recognition of unpaid care and domestic work largely performed by women, and a commitment to better share responsibilities within the household.
- **Impact Three:** men and women show more positive attitudes towards people who do not conform to gender stereotypes, (including those who identify as LGBTIQ+) and defend their inclusion.
- **Impact Four:** civil-society organisations that support these goals, and institutions which influence gender norms (such as schools and churches) have increased capacity (knowledge, tools, resources) and are actively engaged in promoting greater gender equality.

4.3 Target groups (number and type):

The boundary partners the project will directly engage are given below. In all cases there will be gender balance, as the aim is to foster dialogue and collaboration between men, women, boys and girls.

- (1) 20 national level civil society and government organisations representing the interests of women, men, youth and LGBTQ+ communities.
- (2) 100 'Gender Champions' in one hundred large businesses and organisations.
- (3) 200 local-level 'faith leaders' (40 near each of Aegis' 5 Community Peace Centres spread across the country).
- (4) 2000 parents (40 per school, at 10 schools surrounding each of 5 CPCs)
- (5) 300 local activists in 15 community organisations (one men's, one women's and one youth group per CPC).

The total numbers influenced by the project will be many times higher than this, however, as most of the above will be engaged in order to build their capacity to promote gender and positive masculinity within their institutions. The means the project is expected to reach thousands of employees across major employers; up to ten thousand churchgoers; tens of thousands of students; and hundreds of thousands who will notice the public campaigns.

5. Activities and strategies (Efficiency)

5.1 Strategies developed (theory of change):

(1) Engage men and boys – focus on self-esteem, social respect and empathy

As we understand that the biggest barrier to gender equality in Rwanda is that equalities laws and affirmative actions by government are often resisted, or simply unable to reach the social and domestic domains, which remain dominated by males acting out traditional masculinity, it is essential to engage men and boys as partners with women and girls in challenging gender stereotypes and promoting equality.

To enlist them as allies, it is important men and boys do not feel threatened by the idea of gender equality, and, even, that they can see social benefits for themselves. It is important to understand that although men are traditionally the dominant sex, they often do not always feel 'powerful', but many live anxious lives in fierce competition with other men. They may also see themselves as having lower social status than many women from more advantaged socio-economic backgrounds, and therefore resent being told they have 'male privilege' and view measures to promote women and girls as unfair. In this context, discourse around

‘women’s empowerment’ is often perceived by men and boys ‘male disempowerment’, which they resent and resist.

Therefore, gender inequality (including discrimination against women and people who do not conform to their gender stereotype) can be strengthened when both sexes have increased understanding of and empathy for the difficult experiences of the other; when both sexes resist gender stereotyping and are open to diverse forms of masculinity and femininity; and when men can gain self-esteem and social respect by adopting pro-feminist/pro-equality positions.

(2) Focus on identity-shaping institutions

The home, school, place of worship and place of work are all places where gender identities are constructed and where gender relations (and institutional prejudices) play out. So, these are important sites of intervention. Parents, schoolteachers, religious leaders and major employers will all be targeted by the project.

(3) Engage and capacity-build civil society

Evidence shows grassroots civil society organisations, are often more dynamic, aware of and flexible to needs, nimble and cost-efficient. By using project funds to strengthen such organisations, through provision of expertly designed materials, training, and micro-funding, there is a multiplier effect in terms of reach, and the influence of the project endures beyond its lifetime, so where possible a ‘resource development; and ‘trainer-training’ model is used, rather than direct delivery.

(4) A Theory of Change to capture the above could read as follows:

If boys and men are exposed to public discourse which esteems men who embrace more positive forms of masculinity and who actively support gender equality; and if men and women are brought together in dialogue focused on experiences of gender relations in homes, schools, workplaces and places of worship; and if civil society organisations are supported to promote gender equality within these spaces; then girls, boys, women and men, will become more aware of their biases, more conscious of how their attitudes and behaviours around gender impact on themselves and others, and more committed to women’s empowerment and gender equality and rights, including for LGBTQ+ people.

This can be achieved through:

- (1) Dialogue between men and women (as well as people who identify as LGBTQ+) to increase understanding and empathy
- (2) Promoting the values of gender equality through (a) public media campaigns, (b) changing the discourse and practices of identity-shaping institutions, such as schools, churches and workplaces.
- (3) Rewarding good practice – for example, through establishing clear evaluative criteria for institutions and recognizing those that meet it.
- (4) Strengthening the capacity of civil society organisations to promote gender equality.

5.2 Planned activities:

(1) Engagement with national civil society and public and private sector leaders

The project will begin by convening national level civil society organisations representing women, men and youth in a structured dialogue around gender equality, with the aim to tease out different perspectives and reach some consensus. Representatives from this group will then have further structured dialogues with prominent religious leaders, major employers and a selection of school leaders, to help (a) establish ‘best practice’ criteria, (b) influence the production of learning and facilitation materials.

(2) Development of evaluation criteria and learning materials

Following initial dialogues, a team of experts convened by the Centre for Gender Studies, alongside Aegis Trust, will develop a evaluation criteria for ‘best practice’ within these institutions, as well as a set of

learning materials and workshop activities for promoting gender equality and positive masculinity. These will be piloted and refined.

(3) Promoting gender equality in the workplace

One hundred major employers (including government ministries, police, banks, major businesses etc.) will be recruited to send a ‘gender champion’ for trainer-training. This person should be sufficiently senior that they can promote organizational change and facilitate gender workshops with mixed teams (senior and junior, male and female). These one hundred gender champions will be given resources, training and support, and monitored over the remainder of the project as they engage colleagues in workshops and aim to improve policies and practices.

(4) Promoting gender equality in religious institutions

Two hundred religious leaders (two groups of twenty at each of Aegis’ five Community Peace Centres (one per province) will be invited to participate in workshops that promote critical thinking around gender. Ideally, these will be led by respected faith leaders identified in the original dialogues). The aim here is not to change people’s theological positions, which is likely to cause push-back, but to move religious leaders to feel unthreatened by gender diversity, to support the principle of tolerance and inclusion, and to take positive steps to improve gender equality within their practice.

(5) Promoting gender equality in schools

Aegis already has a programme embedding peace and values education into the national curriculum and classroom pedagogies. It does this through the development of self-teach materials in digital and book form, trainer-training at Teacher Training Colleges and directly training in-service teachers through workshops. This project will enable Aegis to add a new module to this training, focused on gender equality and positive masculinity.

(6) Promoting Gender Equality in the home with equal marriage and gender equality workshops for parents

Aegis conducts workshops with parents as part of its education programme, focused on issues such as resolving conflict in the home peacefully, how to talk to children about difficult topics like the genocide, positive parenting and mental health awareness. Through this project, Aegis and CGS will develop and add a module on equal marriage, encouraging fathers to play a greater role in the home and coaching husbands and wives in equal decision making.

(7) Promoting gender equality and positive masculinity through public campaigns and role models

Aegis has experience using cultural arts and media, including film and radio to raise awareness and spread public messaging. This project will work with Aegis’ network of youth, artists and media specialists to design and run a public campaign, including using well known Rwandan celebrities as positive role models for supporting gentler masculinities, LGBTQ+ rights, respect for women and support for girls’ and women’s empowerment.

(8) Building capacity of grassroots civil society to promote gender equality & positive masculinity

Using a tried and test model, the project will engage one men’s, one women’s and one youth organization to run projects in each of the five CPCs (so 15 organisations in total), giving them training and micro-funding to run their own projects in pursuit of the overall aims of this project.

5.3 Timetable:

Following an initial set-up period, the project will commence 1st January 2022 and run for 24 months (20 months of activities and 4 months for final M&E and reporting). Please see Gantt Chart in appendix, for activity streams by month.

5.4 Organizational capacity: past results and lessons learned (from ongoing projects/programmes):

Aegis Trust is one of Rwanda's leading organisations for influencing attitudinal and behavioural change through education, dialogue and civil-society capacity strengthening. Its mission is peace and reconciliation, but years of engagement in Rwanda have highlighted the importance of promoting gender equality and transformative masculinities for this aim.

Experience bringing about attitudinal & behavioural change: Aegis runs peace education and dialogue workshops in Rwanda and Central African Republic, using stories of real people as discussion points for helping participants develop critical thinking, empathy, and personal responsibility to be agents of change, as they are challenged to think through difficult choices from another's perspective. An independent evaluation of Aegis' work by Dr K. Pells at University College London found: "*profound, transformative effects for participants and promising evidence of wider impacts beyond those directly involved.*"

Experience facilitating dialogue and listening: Aegis peace education work includes fostering safe spaces for community and intergenerational dialogues in which difficult topics can be addressed with openness and inclusivity.

Experience using media and creative arts to influence public thinking: Aegis' public influencing work has in the past included the use of radio, film, performance art and media. For example, its partnerships with Radio La Benevolencija's Musekweya, and the annual Ubumuntu Arts Festival.

Experience in supporting successful civil-society/youth-led initiatives: Aegis trains young leaders to identify problems in their communities and supports them to design and implement projects that address them. Projects are co-developed, funded by Aegis and mentored throughout their progress to ensure successful community engagement and personal behaviour change. Linking youth leaders (50% female) with local authorities has also given them increased visibility and resulted in them being empowered to take on additional leadership roles.

Experience influencing national policy change: Aegis has led on the incorporation of Peace & Values Education into the National Curriculums & national teacher training programmes of Rwanda. Its Research & Higher Programme has supported Rwandan researchers to communicate learning to policy makers. Currently, Aegis manages a Global Challenges Research Fund project on behalf of the University of Rwanda and University of East Anglia (UK), of which one thematic working group led by CGS' Dr Jolly Rubagiza and Jane Umutoni is looking at gender.

6. Partners (Synergy and complementarity)

6.1 Partners and their added value:

The Centre for Gender Studies has Rwanda's greatest concentration of gender specialists leading research, developing policy, raising awareness and educating individuals and organisations in gender equality and women's empowerment. A main aim of the Centre is to train gender experts and practitioners and to build networks and partnerships to promote gender awareness at local, national, regional and international levels.

CGS will bring gender expertise where Aegis has experience running particular activities. As an example, of how CGS' work fits with this project, it recently worked with Rwanda National Police identifying gender issues, developing a training manual and trainer training gender champions, much as this project intends to do with religious leaders and major employers.

The ***Rwanda LGBT Coalition*** will be consulted on all relevant aspects and receive funding for Kigali Pride.

6.2 Synergies and complementarities with other interventions:

For both organisations, some of this work builds synergies with other interventions. For example, Aegis is already working on parents trainings and embedding various aspects of inclusion into school curriculum

and practices, but this project will create specific resources and training units on gender; CGS has already developed various training materials, but does not yet have a flexible set of materials for use with large employers. Both organisations use research and community-based dialogues to ‘speak truth to power’ and influence policy and practice, but this project will produce a more comprehensive baseline of social attitudes to gender among key groups than presently exists, and will further knowledge about what works.

7. Impact and sustainability

As a thread that runs throughout all aspects of sustainable development, ‘gender’ and measures to address gender issues, are by their own virtue sustainable and enduring.

This particular programme and the approach of Aegis and the CGS is especially sustainable in that it: (1). Includes the voices of the most marginalised and unrepresented (members of grassroots advocacy groups with minimal resources). These individuals are the future leaders of tomorrow and have immense untapped potential as forces for change; (2) Addresses the disparity between public policy / the number of women in Rwandan institutions and the lack of tangible improvements in the role of women in society. This is achieved by a focus on training, behavioural change and creating an enabling environment for women’s leadership so that when women rise through the ranks they have the ability to effect change because their voices are heard; (3) Provides microgrants which puts the behavioural change elements into practice by enabling poorer women and girls to be financially empowered and demonstrate women’s leadership and entrepreneurship in action within their own communities, with the support of their own husbands, brothers, fathers and male counterparts.

In acting as two complementary partners, Aegis and CGS will bring together Aegis’ expertise in training, behavioural change and microfinance and CGS’ expertise in gender and ability to convene groups of women and girls and translate their needs and requests into tangible recommendations and educational materials.

8. Visibility of the donor

The donor will be made visible in the project in the following ways:

- All documents and learning materials created digitally or in hard copy shall bear the logo and give recognition to the donor.
- The donors name and logo, detailing the contribution will appear on the walls of the Kigali Genocide Memorial and Peace School and at the Community Peace Centres.
- The donor will be invited to send representatives to opening dialogue sessions and to a closing event.
- Aegis Trust will dedicate a section of its website (www.AegisTrust.org) to the project and give full recognition and thanks to the donor for support giving.

9. Monitoring methods (Management capacity)

9.1 Logical framework (core values, target results, indicators): Please see appendix below.

9.2 Proposal for monitoring and evaluation:

This project will come under Aegis’ ASPIRE Programme (Action for Sustainable Peace, Inclusion, Rights and Equality) and use the same monitoring and evaluation process. This uses an Outcome Mapping approach, under which the target groups listed in 4.3 are considered “boundary partners”, in bringing about changes in knowledge, attitudes and practices in themselves and others. The boundary parts are: (1) media and civil society organisations, (2) decision makers and influencers, (3) educators (including teachers and religious leaders), (4) parents, (5) youth, and finally (6) a partner not listed under APSIRE, large employers. Key indicators and means of verification are given in the logical framework. In addition, pre- and post-training surveys will be used for all training; a substantial baseline study will be conducted measuring public and institutional knowledge, attitudes and practices; and an external evaluation will verify project claims.

10. Detailed results-based budget (Efficiency)

See attached budget. Although this complements other work, it will be a stand-alone project with its own budget lines. No other donor is contributing to this project.

11. Risk analysis

A risk analysis and mitigation plans are given in the Logical Framework below.

Logical Framework				Risk Management
Goal: Men and Boys engaged by the project have taken positive actions, alongside women and girls, to stand-up against gender stereotypes, discrimination, and violence, and to promote gender equality in homes, schools, workplaces, and places of worship.	Indicators	Means of Verification	Assumptions/Risks	Mitigation
<p>Impact 1: Traditional gender norms have been challenged and men and boys show increased support for more positive masculinities and greater tolerance for gender diversity (men who do not conform).</p>	<p>(a) Aspects of the current ‘dominant masculinity’ have been deconstructed and negative masculine traits that can do harm are identified. (b) Men actively challenge aspects of masculinity that harm such as risk-taking, aggression, or suppressing emotions, and understand social problems that can be caused by these tendencies. (c) Men become more accepting of diverse ways of being male in themselves and others (being emotional or gentle) and men who do not conform are included. (d) Men embrace and do not feel threatened by the concept of gender equality.</p>	<p>(a) Produce a mapping of masculine gendered spaces (including online interactions) to assess reduced discrimination and shifts in male interactions (b) Conduct interviews with men and female members of their household to evaluate behavioural change. (c) A follow up progress will be undertaken three months after the initial training to review changes in attitude and practices.</p>	<p>(a) Risk men feel threatened about their status and rebel against the attempts to question the dominant form of masculinity (b) Risk of response bias when self-reporting. (c) Risk men who do not conform to dominant masculinity are received into male spaces but incur less overt forms of discrimination. (d) Risk men struggle to open up to question masculinity in the presence of other men (and first need private one-to-one mentoring)</p>	<p>(a) Mitigate: effort will be made to keep sessions fun. Men and women will meet separately first, before joining together, and both challenges to show sympathy for the others. (b) Mitigate by triangulating, asking wives about husbands’ practices in a confidential survey to understand what has changed and whether men have an increased presence in their children’s lives and have volunteered to help at home c) Monitor & reshape programme as new learning unfolds. d) Mitigate: use of icebreakers, set ground rules at beginning, use male trainers as role-models of openness</p>
<p>Impact 2 Both genders display increased understanding and empathy for the challenges faced by the other, including greater recognition of unpaid care and domestic work largely performed by women, and a commitment to better share responsibilities within the household.</p>	<p>(a) Male and female parents engage in discussions around domestic work during workshops and training. (b) Women recognise men’s struggles with responsibilities outside of the home (such as at work) and poor mental health burdens as a result.</p>	<p>(a) Number of couples who have openly discussed their domestic work situation – report (b) Gender attitudes surveys and interviews show increased awareness (c) Triangulate by asking wives about husband’s practices in a confidential survey to understand</p>	<p>(a) Risk men feel that their status in the home is under threat and resort to violence to retain their authority (b) Risk women are afraid to articulate their needs in the home or uncomfortable asking for help (c) Risk a working-class Rwandan male may struggle to</p>	<p>(a) Communicate the benefits of gender equality for the wider community and for men themselves, with an awareness of the ways in which gender expectations impact male mental health outcomes. Provide psychosocial support where</p>

	(c) Men volunteer to take a fairer share of domestic labour and chores.	what has changed and whether men have an increased presence in their children's lives and have volunteered to help at home	accept they have privilege in the presence of a middle-class Rwandan female	necessary to mitigate feelings of distress or insecurity. (b) In bringing women together as a group first, the women will have an opportunity to express themselves in a women-only space before articulating their needs to their husbands or partners. (c) Case studies will be used as part of the training materials, with role play sessions, to convey the ways in which privilege manifests itself, and one may have economic privilege but still incur gender-based discrimination.
Impact 3: men and women show more positive attitudes towards people who do not conform to gender stereotypes, (including those who identify as LGBTIQ+) and defend their inclusion.	(a) People who identify as LGBTIQ+ report greater acceptance and protection (b) There is a greater understanding among men and women about of what being LGBTIQ+ is and they no longer feel that the self-identification of others infringes on their own identities. (c) Individuals who have undertaken the training feel comfortable accommodating people who identify as LGBTIQ+ or who do not conform to gender norms, without feeling threatened	(a) Baseline and end-line studies including public attitudes surveys and interviews with people who identify as LGBTIQ+	(a) Risk LGBT individuals do not feel comfortable in the 'safe spaces' that are created (especially if they don't feel represented by the trainers) (b) Assumption LGBTIQ+ categories and definitions are sufficiently inclusive or there is a risk of further perpetuating narrow definitions of gender and sexuality.	(a) Safe spaces will be created, including a separate sensory room for participants to retreat to during times of discomfort or stress. Efforts will also be made to ensure LGBTIQ+ representation among trainers, but where this is not possible LGBTIQ+ will be surveyed ahead of time as to their needs and ways to ensure sessions are inclusive. (b) The pre-course surveys will include an assessment of appropriate terminologies and preferred language to ensure that categories are inclusive and aid the wider goal of the programme.
Impact 4: civil-society organisations that support these goals, and institutions which influence gender norms (such as schools and churches) have increased capacity (knowledge, tools, resources) and are actively engaged in promoting greater gender equality.	(a) The indicators to assess the support given to civil society organisations have been shaped in alignment with them (b) Their capacity has been increased according to the agreed criteria and their own assessment	(a) pre- and post-intervention surveys with civil society organisations. (b) Outcoming mapping of changes in policy and practice in institutions.	(a) Institutional resistance to the measures to active promote gender equality. (b) institutions 'game' evaluations to appear to have made more progress.	(a) Monitor (c) Robust and sensitive informed consent and provision of psychosocial support by project if any participants unsettled.

	(c) Institutions such as schools and churches will have gender mainstreaming integrated into their existing work and practices.	(c) external evaluation of uptake of policies within key institutions with explanatory report on reasons for increased or decreased uptake.	(c) heads of civil society organisations are put at risk in their active and open engagement on this issue (e.g. job loss, acts of prejudice).	
Output 1: National women's and men's civil society organisations have engaged in a series of dialogues with national leaders of faith organisations, education leaders, and captains of business to identify ways of improving equalities through staff training and policies.	(a) number, quality and diversity of CSOs present. (b) quality of discussion and concrete proposals agreed on by these meetings (c) CSOs maintain dialogue with leadership of key institutions (schools, churches and businesses) to follow-up on outcomes.	(a) Attendance list and reports from these meetings are shared with stakeholders and verified as a true record. (b) six-month and 12-month follow-up with organisations will assess whether lasting engagement has occurred and what outcomes have been.	(a) Assumption participants can all be convened and engage constructively. (b) Risk religious leaders feel they are misunderstood, or that tenets of their faith are under attack and so dig in and resist. (c) Risk reforms made are tokenistic and only exist on the policy level rather than cultural change within the organisations.	(a) This is a fair assumption as both Aegis and CGS have previously engaged stakeholders. (b) Mitigate: use pedagogy that helps religious leaders feel in control and root discussion in faith context. (c) Monitor: regular M&E follow-ups provide opportunities for course correction during project.
Output 2: Gender equality and positive masculinities assessment criteria and recommended policies and practices have been established, and an awards scheme put in place to recognise organisations that display excellence.	(a) A consultative process with civil society organisations and the CGS has combined a set of recommended policies, which build on the learning from the baseline study and preliminary civil-society dialogues. (b) Number of organisations incentivised to participate in awards assessment as part of a wider commitment to gender equality	(a) Verify existence of evaluation criteria and design process, including survey responses and dialogue reports. (b) Verify numbers of organisations registered for gender evaluations.	(a) Risk the incentive is not enough to prompt uptake to the scheme. (b) Risk organisations are able to 'game' evaluations without embedding real change. (c) Risk of resentment from organisations who feel they have done enough and should be recognized. (d) Risk recommended practices receive pushback from individual members of organisations even if on a wider scale the organization is receptive to change.	(a) The awards scheme can be integrated into the public campaign to add a layer of public recognition to further incentivize corporations. (b) we will triangulate the impact of the 'changes' by conducting anonymized interviews of the staff, which will inform the assessment for the excellence awards. (c) feedback sessions and reports will be conducted to explain why a certain organization did not reach the standard and steps they can take to improve. (d) Individual members of the organization will have opportunities to address their personal concerns during their one-to-one meetings with managers.
Output 3: A set of learning materials and workshops for promoting positive masculinity and gender equalities in	(a) Materials are independently verified by experts, including in the CGS and other stakeholders. (b) Pilot for first cohort shows	(a) verification reports on materials (b) Pre- and post-training surveys from pilot study.	(a) Risk learning materials are inaccessible due to being overly academic or not sufficiently	(a) Materials to be independently verified, including accessibility of the materials. Representatives from key gender movements with

workplaces and places of worship has been developed and piloted.	positive outcomes which can later be replicated on a national scale		tailored to the specific audience and institution	expertise in working in each of the key sectors (e.g. corporations, churches, schools) will provide the sector-specific lens.
Output 4: ‘Gender Champions’ in one hundred large businesses/organisations (5 groups of 20) have been trainer-trained to facilitate gender-dialogues and equality training within their organisations.	(a) The target number of Gender Champions have been trained and feel confident in conducting equality training to others. (b) Organisations demonstrate a commitment to supporting their gender champions and giving staff time and space for gender dialogues and training.	(a) Reports received from trainers. (b) Pre- and post-training surveys (c) Interviews with heads of organisations participating to assess levels of support – and potentially short MOUs. (d) out-coming mapping of policy and practice changes 6 months on.	(a) Risk Gender Champions struggle to play their role due to lack of institutional support / resistance of colleagues. (b) Risk Gender Champions struggle to develop facilitation skills.	(a) Aegis will take care to ensure that organisations provide an enabling environment for their Gender Champions, including time and space for the training. (b) Budget will be allocated for additional mentoring or peer-to-peer learning sessions for those who are struggling with the development of facilitation skills.
Output 5: 200 ‘Faith leaders’ (2 groups of 20 at each of 5 CPCs) has engaged with workshops to promote critical thinking around gender and see women’s leadership as beneficial to them and society.	(a) Diverse religious leaders show a willingness to engage with the project and receive training. (b) Groups who can often hold very rigid approaches to gender, become more accepting of new approaches to masculinity and femininity and can tie women’s leadership to their faith and to the benefit of the community.	(a) Register of attendance (b) Pre- and post-training attitudes surveys, compared well against baseline study and show shift in attitudes. (c) Report/ anonymized transcripts from dialogues. (d) Outcome mapping exercise and observations studies at random sample of church events and during sermons assess shifts in approaches to gender.	(a) Risk of backlash from faith leaders who then actively discourage people from engaging in this work and take more active step to counter gender progress	(a) materials will convey the strong ethical and moral basis for justice and equality, to ensure that the language is in line with church values. The faith leaders will also have Q&A sessions and opens communication channels with trainers to communicate any reservations which can then be dealt with at the trainer rather than at the community level.
Output 6: Materials and methods for promoting positive masculinity, girls’ empowerment and gender equality in schools has been developed and incorporated into Aegis Trust’s materials (including the Belgium-funded Digital Platform) and training of pre- and in-service teachers.	(a) Materials developed included voice of women, girls and boys and evidence from baseline studies and early dialogues, as well as research. (b) Materials are independently verified by experts, including in the CGS and other stakeholders, as well as girls and boys, and people who identify as LGBTQ+	(a) verification report (b) diversity monitoring of contributors to report.	(a) New materials compete for attention among so many other school-based interventions. (b) Teachers struggle to make conceptual shift from gender equality as ‘plugging deficits in girls’ to transformative approach.	(a) Materials will be used as an additional tool but will also be integrated and streamlined into current curriculum interventions to ensure material complements existing work. (b) Teachers will meet with independent experts to ensure that they understand the rationale behind the development of the materials and the theories behind the content.
Output 7: Forty parents at each of fifty of Aegis’ target schools (10 per CPC), have engaged in workshops (a) raising awareness about gender equality,	(a) Pre- and post-training survey of 2000 parents shows shift in attitudes on i) equal marriage, ii) presence of fathers in the home,	(a) Pre- and post-training surveys (b) Outcome mapping reports 6 months on, including self-monitoring.	(a) risk of backlash from parents who do not want to be told how to parent their children and may be ideologically opposed to some	(a) Parents will be consulted in advance of the training as to the content to give the sense of consultation and involvement.

<p>including expectations places on sons and daughters, and (b) promoting dialogue around shared household responsibilities.</p>	<p>iii) transforming the way gender is communicated within families and passed down to children. (b) Self-monitoring from women in the household will log tagingle outcomes, such as instances where the father was absent or looked after the children.</p>		<p>of the principles taught (particularly on LGBT rights and masculinity) or may feel the workshops to be an attack on their parenting decisions. (b) risk of opening points of conflict between spouses.</p>	<p>Efforts will be made to ensure that content is not framed in an accusatory way but as a learning exercise and group exploration. (b) a conflict mediator will be assigned to intervene at moments when couples have ceased to communicate constructively.</p>
<p>Output 8: One ‘men’s’ group, one ‘women’s group’ and one ‘mixed-gender youth group’ at each of Aegis’ five Community Peace Centres, has been trained, coached and micro-funded to run a project towards one or more of Impacts 1-3.</p>	<p>(a) Those who attend training have gained new knowledge and skills. (b) thematic calls have been developed with input from stakeholders, including women, girls and boys. (c) At least fifteen small projects have been well designed to respond to needs.</p>	<p>(a) Pre- and post-training surveys and self-assessment on skills and knowledge. (b) Verification of calls by stakeholders. (c) project documents for small-projects, including problem tree, solutions tree and logframe. (d) M&E report from small projects.</p>	<p>(a) Risk groups may need more or less support than expected to launch their projects. (b) Risk of groups not behaving in inclusive manner / not displaying values of the project. (c) risk of funds being misused.</p>	<p>(a) A package of additional support options will be created by the Aegis Team, with different skills and offerings selected on a team and project basis. (b) the agreement for commencing the project with the microgrant will include a pledge to commit to the values of the project, and a return of the money if values of fairness, inclusivity and respect are breached. (c) Aegis will develop M&E criteria and a gold standard to ensure that funds are monitored and accounted for.</p>
<p>Output 9: Youth, alongside known sports personalities, artists and influencers have been engaged to run a public campaign challenging gender stereotypes and promoting positive masculinity and girl’s & women’s empowerment (including support for Rwanda’s LGBT+ coalition Isange, to run its annual Pride event).</p>	<p>(a) At least 10 influencers have supported of a public campaign which has reach across TV, radio, the internet &social media (b) The campaign has promoted visibility of LGBTIQ+ and gender non-conforming individuals as well as women’s and girl’s empowerment.</p>	<p>(a) A quant and qualitative assessment will be carried out to count the increase in media visibility of desired messages. (b) A qualitative assessment comments and instances of engagement with campaign content will be conducted to evaluate impact.</p>	<p>(a) Risks high visibility individuals later behave in ways that bring embarrassment or undermine campaign message. (b) Mental health implications for those who may experience negative internet abuse during the campaign</p>	<p>(a) Individuals will be fully briefed ahead of the campaign as the aims, and whether they are on board with the messaging. Individuals will be selected who have good rapport with women’s groups and the LGBTIQ+ community so that if any instances occur, the movement can release a joint statement disassociating the individual from the campaign. (b) Those involved in the campaign will receive support mechanisms from the Aegis Team as well as regular check-</p>

Material development - course																							
E-learning course																							
Verification & incorporation																							
Output 7: Forty parents at each of fifty of Aegis' target schools (10 per CPC), have engaged in workshops																							
Development of materials																							
Incorporation in parents trainings																							
Follow-up outcome mapping																							
Output 8: 1 'men's' group, one 'women's group' and one 'mixed-gender youth group' at each of Aegis' five CPCs, has been trained, coached and micro-funded to run a project																							
Selection of groups																							
	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	
Capacity-building/training																							
Develop selection criteria and themes																							
Groups design projects																							
Selection and further coaching																							
Funded projects implemented																							
Project outcomes evaluated																							
Output 9: Youth, alongside known sports personalities, artists and influencers have been engaged to run a public campaign challenging gender stereotypes and promoting positive masculinity and girl's & women's empowerment.																							
Team selected and campaign planned																							
Execution of campaign																							
Evaluation of outcomes																							

Indicative Budget Based on Outputs/Results		
Project Overheads	2-6% contribution to CEO, Executive Director, Programmes Director, Head of Strategy, Financial Controller and Education Manager, plus reasonable percentage of expenses of maintaining offices, meetings spaces etc. Coming to less than 10% of the overall project	€49,700
Monitoring, Evaluation and Learning	Costs of a very robust baseline study using quantitative and qualitative methods, plus and end-line study and M&E activity throughout the project. 5% of total project budget	€25,000
Salaries	Project Manager €25,000 and Administrative Assistant €10,000 over two years, Counsellor/Therapist on standby to support any participants negatively impacted and consult on project \$10,000	€80,000
Output 1 – National-level Civil-Society Dialogues	At least three full day conferences – conference facilities, meals, travel expenses, facilitation and reporting	€12,000
Output 2 – Development of Assessment Criteria	Cost of consultancy/expertise from CGS and engagement of other stakeholders as verifiers (€6,000), promotion of awards scheme (€2000), consultancy on evaluation process (€10,000), prize incentives (\$10,000)	€28,000
Output 3 – Development of learning materials	Consultancy/expertise of development (€8000), cost of pilots (\$6000), cost of printing and disseminating (€2000)	€16,000
Output 4 – Training Gender Champions	5 groups of 20 – cost of training (2000 per workshop = €10.000)	€10,000

Output 5 – Training of Faith Leaders	10 sessions (2 groups of 20 at each of 5 CPCs) @ \$1500 per session including trainers, transport, incentives etc.	€15,000
Output 6 – Materials Development for schools	Consultancy/expertise of development (€5000), cost of e-learning (\$3000), cost of printing and disseminating (€5000)	€13,000
Output 7 – Training for 2000 parents	Materials development (€2000), additional training sessions – 400 per CPC in 10 groups of 40 = 50 sessions at \$500 per session (€25,000) plus extra M&E (\$4000)	€31,000
Output 8 – Civil Society Capacity Building	Training and Coaching of 15 CSOs across 5 CPCs (\$10,000), Micro-funding (\$75,000), Oversight and follow-up = 1 pt support staff over 6 months = \$8000	€93,000
Output 9 – Public-facing campaigns	Cost of public campaigns, including €27,300 grant to LGBT coalition for Kigali Pride, €30,000 to engage influencers, €30,000 on TV/Radio Advert, €10,000 on billboards, €10,000 on Ubuntu Festival to support thematic engagement. And €20,000 to support participation of youth-led CSOs.	€127,300
TOTAL		€500,000