



POLICY BRIEF

Updated in 2015

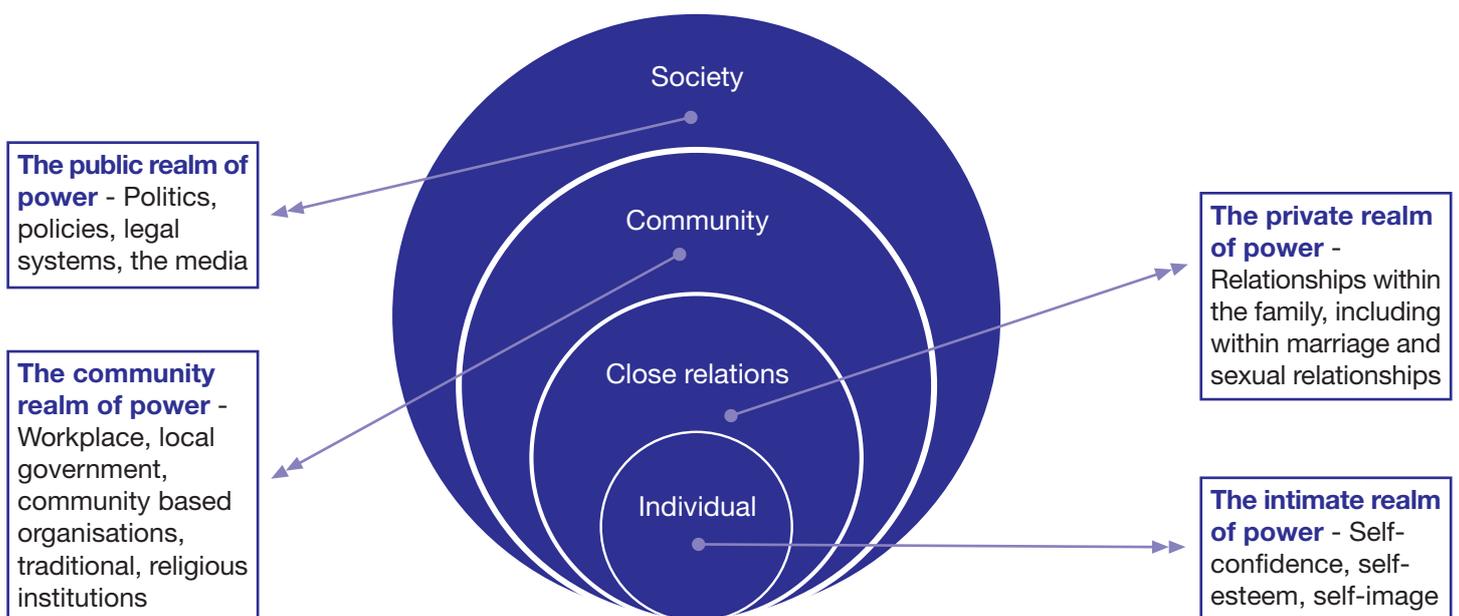
Gender Links' Theory of Change

Synopsis

Just as this Theory of Change (ToC) makes the case that social change occurs in a series of interlocking circles rather than as a linear progression, GL's Theory of Change has evolved through various cycles. GL's work began with a focus on gender and the media. This grew into a campaign for the adoption of the Southern Africa Development Community (SADC) Protocol on Gender and Development in August 2008. GL's programmes have expanded from media into governance and economic justice, with cross cutting themes on climate change, Sexual Orientation and Gender Identities (SOGI), and disability. Our slogan has evolved from *Gender equality in and through the media* to: *Gender Links for equality and justice*. In 2015, the SADC Gender Protocol Alliance that GL leads began a campaign for the realignment of the Gender Protocol to the Sustainable Development Goals (SDGs). We are now in a better position to see our programmes as a spider's web rather than silos; and to articulate the cumulative change that we seek by 2030. We have been assisted in doing so by peer learning partnerships that we have joined and fostered.¹ GL's Theory of Change should be read together with its policy briefs on key gender issues including polygamy, sex work and Lesbian, Gay, Bisexual, Transgender and Intersex (LGBTI) issues that can be accessed here: <http://www.genderlinks.org.za/page/policy-briefs>; as well as its gender, disability and going green policies that can be accessed here: <http://www.genderlinks.org.za/page/institutional-effectiveness>.

Current state of the problem

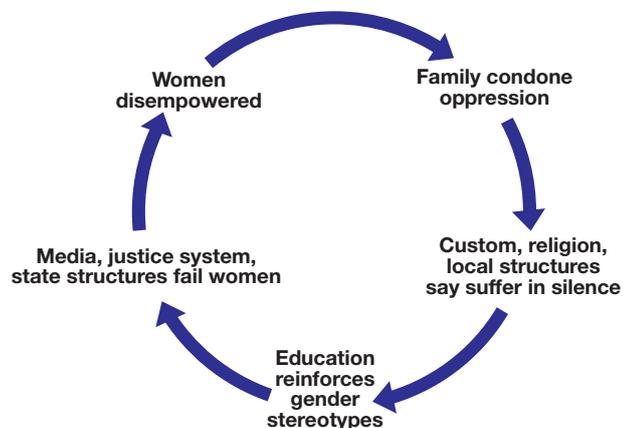
Of all the sources of inequality and exclusion across the globe, gender is the most cross-cutting of all. Reinforced in formal and informal ways, gender inequality begins in the home; is perpetuated by the family; schools; work place; community, custom, culture, religion and tradition as well structures within society more broadly-the media, new media, popular culture, advertising, laws, law enforcement agencies, the judiciary and others. While society generally identifies other forms of inequality, gender inequality is so *normalised* that it often goes unnoticed, including by women who have been socialised to accept their inferior status. Gender inequality is a *global phenomenon*. In South Africa, often described as a microcosm of the globe because of its history of racial inequality and ethnic diversity, a Constitutional court judge described patriarchy as the country's only truly non-racial institution because of its deep-seated and cross-cutting nature. Gender inequality follows the *life cycle* of most women from cradle to grave. Despite changes in laws and Constitutions, many women remain minors all their lives - under their fathers, husbands, even sons, and as widows subject to male relatives.



¹ The ToC is adapted from the draft ToC developed by the Gender Working Group of the DFID- PPA Gender Working Group, with substantial input from the Southern African Learning Partnership (SALP).

Behaviour is mediated by cognitions i.e. what people know and think affects how they act. Individual behaviour is the fundamental unit of group, organisational, community, and national behaviour. The individual behaviour of women and men both shapes, and is shaped by their social environment and its multiple levels of influences i.e. interpersonal, community and public policy (McLeroy et al., 1988).

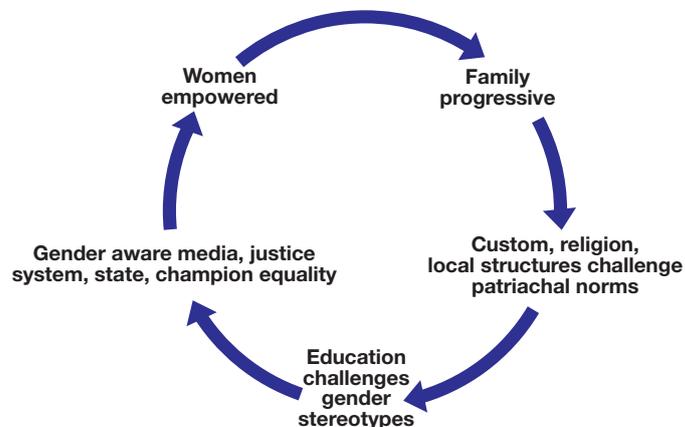
Vicious negative cycle of inequality



The ecological model often used in gender analysis illustrates the *vicious negative cycle* that reinforce gender inequality. Like an onion, layers of attitudes, customs, culture, traditions, practices and norms that reinforce the inferior status of women wrap around and entrap the individual woman. For example, a woman who dares to speak out against violence she is experiencing in the home is often told by close family (including female relatives) to go back into the abusive relationship and make it work. The community, including religious and traditional authorities, at best turn a blind eye, at worst condone this violence within the private sphere. Steeped in patriarchal norms and traditions, state structures

and processes (such as the police and criminal justice system) fail women. Instead of becoming the “voice of the voiceless”, the male-dominated media denies survivors of violence their own voice, reporting their experiences through heavily biased court reporting; often sensationalising and trivialising their experience.

Virtuous positive cycle of equality



Each one of these layers can equally become a *virtuous positive cycle* challenging these deeply entrenched values, attitudes, systems and norms. Unlike sex, a biological given, gender is a *social construct* that can be deconstructed. The media may be a part of the problem, or it can be part of the solution. State policies, laws and structures can be transformed to champion gender equality. Communities can be mobilised to reject negative practices, attitudes and tendencies. Women and girls can be mobilised to claim their rights. The growing men-for-change movement is testimony to the fact that boys and men can rise above and challenge social norms - hence the slogan, “men of quality believe in equality.”

Rhetoric and reality- the gender gap



Southern Africa, like many regions in the world, is confronting the chasm between progressive *rhetoric* of gender equality, and the *reality* of huge social, political and economic gender

gaps. On the one hand, this is the only region in the world to have adopted a legally binding Protocol with 28 targets in ten sectors to be achieved by 2015, providing a regional roadmap to the attainment of MDG 3 - gender equality. The region has shown global leadership through gender ministers agreeing to review the Protocol in line with the SDGs and accompanying this with a strong Monitoring, Evaluation and Results (MER) Framework.

The SADC Protocol on Gender and Development brings together existing global and regional commitments to gender equality and enhances these through time-bound targets. Many SADC countries have strengthened the gender provisions in their Constitutions. With an average of 27% women in parliament and 24% in local government, SADC fares well in the global stakes of women's political representation, although this varies from 8% women in parliament in Botswana to 45% in Seychelles. Most countries in the region have also achieved gender parity at primary and secondary school, and maternal mortality rates are dropping.

However, women remain the majority of the poor, the dispossessed, the landless and the unemployed. HIV and AIDS has reversed many of the fragile gains made. Women

constitute the majority of those infected and affected by the pandemic that has added to the unwaged work of women, and left young girls and older women fending for whole families. Customary practices undermine Constitutions and laws, sometimes condoning gender violence, one of the most telling indicators of gender inequality. Research conducted by Gender Links in six of the fifteen countries in the region shows that between half and two thirds of women in Southern Africa have experienced some form of violence over their lifetime, up to 20% within the last year.²

These studies, which include an attitude survey, show that while the majority of men say they believe women and men are equal, a shockingly high proportion believe that a man has a right to beat his wife. While attitude surveys show that women have slightly more progressive views than men, they show that many women have been socialised into believing in their own inferiority. They also believe that their communities hold highly conservative views, resulting in women being ready to claim their rights but feeling trapped by the attitudes around them.

Several other forms of exclusion intersect with gender to compound the misogyny associated with patriarchal norms. These include race, class, the rural/urban divide, age, disability, occupation (especially sex work), sexual orientation and gender identity. These forms of exclusion result in even higher levels of violence for certain categories of women. For example disabled women experience high levels of stigma and cultural myths relating to their physical impairments as well as high levels of physical, verbal, emotional and sexual abuse.

Homosexuality is outlawed in all but three Southern African countries (South Africa, the DRC and Mozambique). Lesbian women experience some of the most brutal GBV in the region as they are subjected to “corrective rape” in order to make them “normal.” The African National Congress (ANC) Women's League in South Africa recently broke new ground by inviting women who find themselves trapped in a male body (transgender men) to join their ranks.

Progressive decisions such as this are pushing the boundaries of social norms; challenging Southern Africans to think beyond the simple confines of male, female and the associated socially constructed identities that underpin gender inequality.

To advance progressive gender discourse in its work, GL in 2014 added five questions to the online Gender Progress Score (GPS)³ used to measure gender attitudes, based on a World Health Organisation (WHO) survey. These cover sexual orientation and gender identity; customary practices; sex work and abortion.

Research showing that women effectively lack a voice, from the bedroom to the boardroom, is corroborated by GL's 2010 *Gender and Media Progress Study* showing that women in Southern Africa constitute a mere 19% of news sources (compared to the global figure of 25% in the 2010 Global Media Monitoring Project). The study is being repeated in 2015, with added monitoring parameters on LGBTI, disability and other forms of exclusion.

Desired outcome

GL's vision is a region in which women, men and LGBTI persons can participate equally in all aspects of *public and private life* in accordance with the provisions of the SADC Protocol on Gender and Development.

Approaches

There have, over time, and in different contexts been various approaches to achieving gender equality. The post Third World Conference on Women in Nairobi is associated with the *Women in Development* (WID) approach that viewed women as an add-on to existing development projects and initiatives. The Gender and Development (GAD) Approach that followed the Fourth World Conference on Women in Beijing in 1995 sought to challenge the fundamental structural causes of gender inequality, through mainstreaming gender in all areas and at all stages of development.

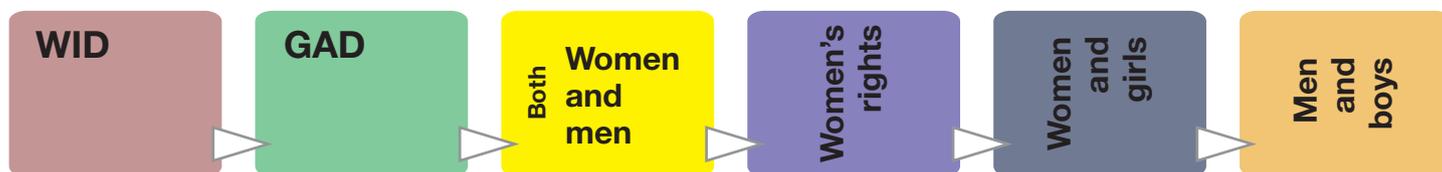
Issue	Women in Development (WID)	Gender and Development (GAD)
The focus -	Women	Relations between women and men
The problem -	The exclusion of women	Unequal relations that prevent equitable development and the full participation of women and men
The goal -	More efficient, effective development	Equitable development with women and men sharing decision making and power, opportunities and resources
The solution -	Integrate women into existing structures	Transform unequal relations and structures; empower the disadvantaged and women
The strategies -	Women only projects, increase women's productivity, income and ability to manage the household	Identify and address practical and strategic needs determined by women and men to improve their condition

Adapted from: European Communities (2004) *Toolkit on Mainstreaming Gender Equality in EC, Development Cooperation*, European Communities (2005) *EQUAL Guide on Gender Mainstreaming*.

² Violence Against Women Baseline studies in South Africa, Mauritius, Botswana, Zambia, Zimbabwe and Lesotho - see <http://www.genderlinks.org.za/page/gender-justice-measuring-gbv>
³ See <http://genderlinks.org.za/survey/surveys.php?surveyID=1>

Critics of *gender mainstreaming*, the buzz word over the last two decades, say that this approach has led to gender being mainstreamed (or male streamed) out of existence, giving rise to a strong women's rights lobby that seeks to put the emphasis back on empowering women to claim their rights. Within the donor community there has been a recent shift in focus from gender mainstreaming to a specific

focus on women and girls (in DFID, for example). Concurrently, a flurry of boys and men's organisations seek to ensure the effective participation of men in the struggle for gender equality. Though there is often a creative tension between these strands within the gender equality movements, no strategy is absolute; each potentially complements the other.



Empowering women, changing the attitudes of men and of society

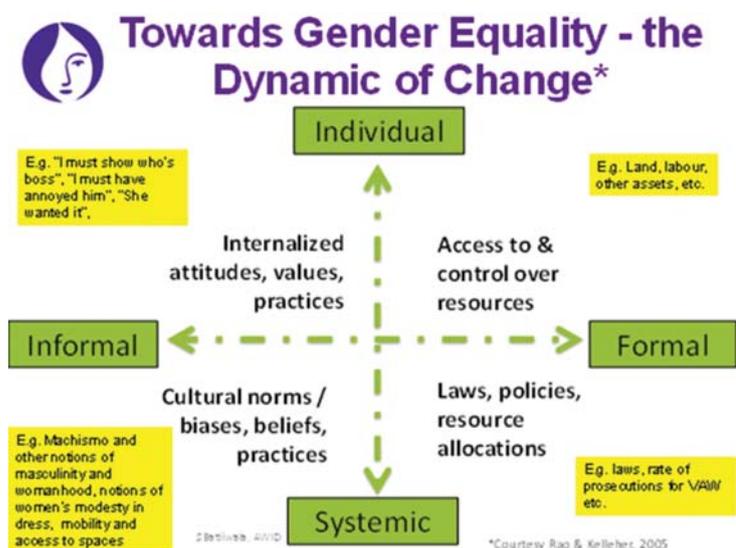
GL understands gender equality to comprise two essential components: empowering women who in every respect (social, political and economic) have been relegated to second class citizens to claim their rights; as well as changing the attitudes of men and helping them to understand that this is not a zero sum game. GL's work on attitudes shows that the challenge is more complex than just "empowering women and changing the attitudes of men". Neither women nor men are homogenous. For example poor, rural, disabled men may be more discriminated against and have a lower sense of self-esteem than rich, urban able-bodied women. All too often women also need to challenge their deeply ingrained patriarchal views such as the widespread view that a woman should obey her husband. Homophobia, a close cousin of patriarchy, runs high in every country. Unlocking the human potential of *all* the region's people is a win-win formula. GL is committed to "**transformative change**" - creating an enabling environment for women, men and LGBTI persons to achieve equality.

Womankind's "Dynamic of Change" model demonstrates the need for "formal" (laws, policies, resource distribution) as well as "informal" (culture, bias, beliefs attitudes) changes. *Formal changes* - laws, policies, even resource allocations, are quick wins, easy to measure. But they are no guarantee of change, as long as deep seated "*informal*" forces continue to militate against them. Changes in attitudes, practices, customs and traditions are hard to measure. But they can reverse the formal gains made if glossed over. For example, women have the vote in almost every country now, yet a barrage of *informal* factors continues to bar women from being represented and participating in decision-making.

Equality of opportunity and equality of outcome

GL's Theory of Change recognises that *equality of opportunity, often created by formal changes, does not necessarily equate equality of outcome, often undermined by informal forces*. For change to come about, strategies must go beyond the measures typically taken by governments (laws, policies and action plans) to include fundamental changes in attitudes and behaviour.

A holistic approach



Practical and strategic needs

Addressing short-term practical needs must always be building blocks for addressing strategic gender needs. For example, providing women with seeds to grow crops when they do not own land, have access to credit or markets, will not achieve the long term goals of gender equality. A programme to provide women farmers with seeds to produce better crops after a drought should also take account of longer term systemic issues such as access to credit, markets, and land.

Balancing rights

The dual existence of customary law alongside modern codified laws and statutes is often contradictory and undermines the rights of women. A rights-based approach respects diversity and culture but also recognises that culture is dynamic and that no right is absolute. The right to one's cultural and religious beliefs must be balanced against the equality of all peoples, women and men and LGBTI persons, as enshrined in international, regional and national instruments.

Principles⁴ - Voice, Choice and Control

1. **Gender equality:** Refers to a situation where women and men have equal conditions for realising their full human rights, and in which actions taken at the individual, relationship, community and societal level result in this equality being realised.
2. **Women's rights are human rights:** Women's rights are integral to the human rights enshrined in the Bill of Rights of Constitutions and the rights-based approach to development.
3. **The right to bodily integrity and security of person:** Women are entitled to bodily, emotional and psychological integrity; to making decisions over their own bodies, including their sexual and reproductive rights.
4. **Customary, cultural and religious practices are subject to the right to equality:** Religious and cultural rights that contradict, undermine or have a negative effect on the attainment of gender equality must be outlawed and eliminated.
5. **Women's equal participation in decision-making** in the private and public spheres is vital to the realisation of their rights.
6. **Economic empowerment of women is a prerequisite to attainment of gender equality.** Women's ability to exercise voice and strategic forms of control over their lives is linked to being able to generate regular and independent sources of income.
7. **Structural discrimination:** Efforts to promote women's empowerment need to do more than give individual women economic or political opportunities. They need to tackle deeper-rooted structural constraints that perpetuate inequalities.
8. **Affirmative action or positive discrimination,** enshrined in the Constitutions of many countries, is a legitimate short- term strategy for redressing gender imbalances that should not result in tokenism or complacency.
9. **Women are not homogeneous:** Women differ according to such factors as race, disability, class, culture, religion, sexual orientation and geographic location. These differences need to be taken into account in designing programmes to promote gender equality.
10. **Movement building,** of the women's and men's sectors, is vital for achieving gender equality.
11. **Debate and media:** Fostering public engagement and debate is essential to making policies that work for women's empowerment and gender equality. The media and popular culture have a vital role to play in this.
12. **Changing attitudes and values** is as important to bringing about women's empowerment as changing women's material circumstances and political opportunities.

Assumptions

Several assumptions about attitudes and behaviours underpin this Theory of Change:



Individual level

- Women believe in themselves and are not threatened by either other women or men.
- Women and girls acknowledge and have the self-confidence to challenge all forms of inequalities (social, economic, political).
- Men and boys acknowledge the existence of all forms inequalities.

Close relations

- Mothers, fathers, care givers believe and accept that boys and girls are equal, and therefore treat and social them as such.
- Partners & spouses acknowledge, respect and treat each other as equals and not reinforce gender stereotypes.

Community level

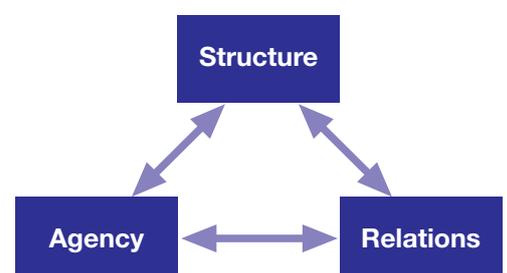
- **Workplace:** Men and women are treated and remunerated as equals in their various roles; work place policies and implementation thereof is gender aware/conscious; and selection processes employ a “zebra” system.
- **Local government:** Policies are gender sensitive/aware; the working environment is gender friendly and enabling.
- **Traditional authorities:** There is buy-in and commitment by traditional elders that reflects a value system promoting gender equality; there is commitment to changing customary laws that are gender oppressive; traditional elders create an enabling platform for women to enter the space and participate as equal traditional elders.

- **Religious institutions:** Male religious leaders embrace women as equal partners who are capable of leading the groupings/gatherings.

Societal level

- The principle of gender parity in decision-making in all areas is embraced.
- There is acceptance of affirmative action measures to redress gender imbalances.
- Women in decision-making are empowered and have the capacity and confidence to speak out and challenge gender roles that perpetuate violation of rights.
- Men in decision-making begin to lead from the front on gender equality; it is not just a “women's thing.”
- The State, Private Sector and Civil Society put in place Gender Management Systems that include policies, processes, structures and budgets to ensure that gender gaps are systematically redressed.
- The Legal System ensures adherence, implementation, monitoring and evaluation of international, regional and national human rights instruments and gender frameworks.
- The Media - mainstream, public, community, new media - adopts proactive policies and practices for achieving gender equality in and through the media, as well as challenging gender stereotypes that limit women and men, young and old.

Sequence of change



⁴ Adapted from The Pathways to Empowerment research commissioned by DFID.

CARE identifies the interplay between *structure, agency and relations* as integral to social change. For example: if *political representation* is a key dimension of women's empowerment, three critical indicators might assess:

- How individual women are exercising voice in public processes (agency),
- How women are building coalitions to advance collective agendas (relations),

- Whether laws and policies reflect the incorporation of those agendas (structure).

No measure of change can be sustained unless it is grounded in all three dimensions of change. The table below links this framework to the ecological model. It clusters the 23 dimensions of social change identified by CARE under individual (agency); relations (close relationships and community relations) and society - structures.

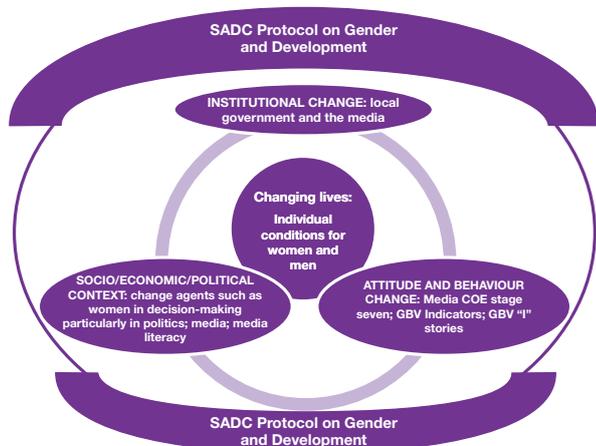
Agency (individual)	Relations		Structures - society
	Close relationships	Community	
Self-image, self esteem	Negotiation, accommodation, habits	Consciousness of self and others as inter-dependent	Marriage and kinship rules, laws, norms and processes
Legal and rights awareness	New social forms, altered relationships and behaviour	Alliance and coalition habits	Laws and practices of citizenship
Information and skills		Information and access to services	
Education		Group membership and activism	Access to justice, enforceable rights
Employment control of own labour			Market accessibility
Mobility in public space			Political rights
Decision-influence at household			State budgeting practices
Material assets owned			Pursuit, acceptance of accountability
Body health and bodily integrity			Civil society representation

Adapted from CARE's 23 dimensions of social change.

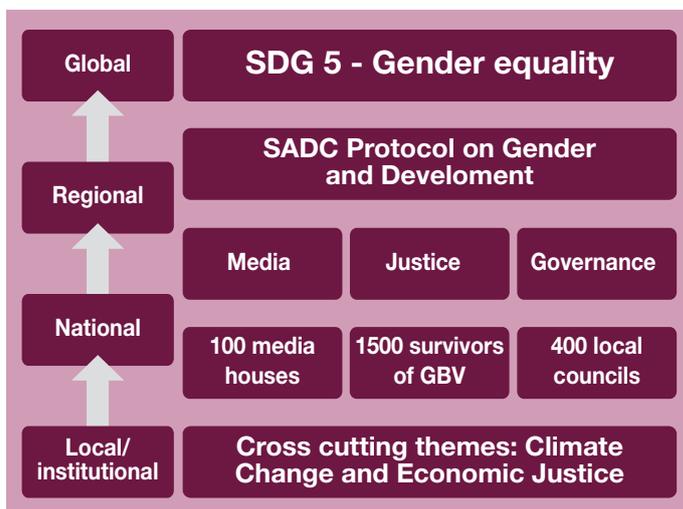
Circles of change

The Gender Links Theory of Change recognises that social change is seldom linear. It occurs in a series of interlocking circles. GL locates its work within the broader framework of MDG 3 and the SADC Protocol on Gender and Development. Within that framework it seeks to influence change at individual and institutional as well as national policy level. It seeks to ensure that *formal* changes result in changes in attitudes and behaviour at all these levels. The GPS - **Gender Progress Score** - <http://genderlinks.org.za/survey/surveys.php?surveyID=1> is used to measure change at all these levels.

the organisation has been able to make effective links from local, to national to regional and international level. At the global level, GL contributes to the attainment of SDG 5 (formerly MDG 3) and is actively engaged in the Post-2015 debates. At regional level, GL led the civil society campaign for the adoption of a SADC Protocol on Gender and Development that has 28 targets to be achieved by 2015, and served as a roadmap for MDG 3. GL coordinates the Southern African Gender Protocol Alliance that lobbied for the adoption and ratification of the Protocol, and now works for its implementatio, review and alignment to the SDGs that have far stronger gender targets and indicators than before. GL mainstreams the targets of the Protocol into its core media, justice and governance programmes that increasingly work at institutional level - in the media and local government - to localise the targets. Climate Change and Economic Justice cut across all three programme areas.



Making every voice count for gender equality: With its strong roots in gender and communications work, GL uses the ecological model that begins by locating responsibility with the state and all the societal forces that influence change, but follows the concentric circles through to the community and individual level. As GL's ToC has evolved,





Changing policies and laws: At the societal level, GL champions work on the SADC Gender Protocol. This is a strong, visible tool for holding governments accountable, given a sense of urgency by the 2015 deadline, and now the Post-2015 Review.

This instrument is also a tool for galvanising civil society to influence socio-economic and political change at the national level. GL works with change agents including women and men in government and civil society to effect change. The outcome of the Alliance programme is strengthened capacity of gender CSOs to hold governments accountable to their commitment to gender equality. This outcome is achieved through CSOs lobbying for the integration of Protocol targets into government gender policies, planning, and budgets in costed action plans.

GL's justice programme contributes to change at the policy level through advocating for governments to conduct baseline studies for measuring Gender Based Violence to strengthen their national action plans. GL's media programme, that includes a ten-part newsroom training on the targets of the SADC Gender Protocol creates awareness and debate, and contributes to accountability.



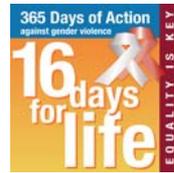
Changing institutions: At the institutional level, GL is taking the targets of the SADC Gender Protocol to the micro-level by working with 400 local councils and 100 media houses that have elected to become Centres of Excellence (COE's) for Gender.

The outcome of the media programme is to advance the Gender Protocol target of gender equality in and through the media. The performance of the media programme is measured by the proportion of women sources in the media houses that GL is working with and how the media covers sensitive topics such as HIV and AIDS; gender violence; and LGBTI issues.



The governance programme contributes to the Protocol target of gender responsive governance at the local level through gender action plans featuring gender violence, Local Economic Development (LED) and climate change. GL has recently piloted work on changing attitudes towards disability and LGBTI persons at the local level. The performance of this outcome is measured by the proportion of women in local government and the qualitative measure from case studies and testimonial evidence of the difference that this makes. Local government is at the centre of basic service delivery and the effective delivery of good governance to the people.

Changing communities: At the local level, the media and local government programmes contribute to change in power relations. These relations are the connections through which women as social actors or change agents engage with their husbands, children, siblings, parents, neighbours, religious actors, government, other types of authority and social actors to affect change in oppressive and disempowering structures, enhance their own agency, and make rights-based claims.



GL's ToC on gender violence is that this cannot be addressed in isolation - hence GBV action plans form part of the gender action plans devised by Councils. By cascading the work on GBV indicators to local level GL is testing the hypothesis

that *the battle against GBV can be won: community by community*. Given the general lack of progress in this area, the micro to macro approach is a fresh and innovative way of approaching the challenge.

Changing attitudes and behaviours: Ultimately changing the way women, men and LGBTI persons experience the world and change gender relations is about breaking down the existing patriarchal value system and replacing it with a 'rights' approach. Patriarchy is the most influential intangible barrier that surrounds and conditions women's choices. These are the routine patterns of interactions and conventions that lead to assumed behaviours that legitimise and reinforce the social order. The media and local government have a critical role to play in changing attitudes and mind-sets, as do campaigns against gender violence.



Changing lives: In the work at national and local level, as well as in the media, GL trains gender champions and focal persons who become "drivers of change" within their organisations and the broader society. GL is exploring the link between economic empowerment and ending gender violence by linking survivors of GBV with local economic opportunities created by local government. GL is testing the hypothesis that *women who are economically empowered have more voice and more choice*, and are therefore better able to challenge societal norms through enhanced agency.

A way of working that works

Each programme learns from the other. For example, the gender justice and local government project borrowed from the gender and media programme the idea of a summit to gather and share best practices of what works as a way of strengthening this work that in turn builds on research demonstrating gaps; action plans, training and support for new approaches. Since 2013, GL has brought all its programmes together in one annual *SADC Gender Protocol @Work summit*.

Applied learning and knowledge creation

*"I hear, I forget
I see, I remember
I do, I learn"*

GL training starts from the premise that participants have valuable experiences and contributions to make. As adults, much of what we learn is from each other or from our peers. The role of facilitators is to validate these experiences and to add new information/theory to the experience-based knowledge. In turn, as GL partners and beneficiaries engage critically with theories, they create new knowledge and theories.

FROM THEORY OF CHANGE TO LOG FRAME

SPHERE	PRIVATE		COMMUNITY	PUBLIC
RESULT	INDIVIDUAL	CLOSE RELATIONS	COMMUNITY	SOCIETAL
IMPACT ↑	A region in which women, men and LGBTI persons are able to participate equally in all aspects of <i>public and private life</i> in accordance with the provisions of the Southern African Development Community (SADC) Protocol on Gender and Development.			
OUTCOMES ↑	Women empowered to claim their rights as measured through the Changing Lives series; analysis of the SADC Gender Protocol @ Work case studies; Empowerment Index devised for the 1500 survivors of gender violence who undergo entrepreneurial training; “I” Stories collected before and after.	Men join the fight for gender equality, as measured through GL workshop statistics; patriarchal and homophobic attitudes challenged.	Gender mainstreamed in the policies and practices of media houses and local councils as measured through the Gender Score Card, and annual verification exercise. Changes in attitude, including on LGBTI, measured through the GPS.	Contribution to the attainment of the 28 targets of the SADC Protocol on Gender and Development especially: women's equal representation and participation in political decision-making; gender equality in and through the media and halving gender violence, as measured through the SADC Gender and Development Index (SGDI); the Citizen Score Card and the SADC Protocol@work case studies.
	Values, beliefs, attitudes, behaviours & practices at household, community and societal level shift to recognise gender inequality as unacceptable & a breach of human rights.			
OUTPUTS ↑	“I” Stories - first-hand accounts of surviving gender violence and economic empowerment.	Drivers of Change profiles; Attitude surveys.	Media and local government action plans. 6000 local government and 2000 media Drivers of Change trained.	Annual edition of the Barometer; 15 country Barometers; 12 x 3 years Roadmap to Equality newsletters. GBV indicators and media monitoring research.
ACTIONS ↑	Empower women through the media and local government COE's.	Ensure men constitute at least 40% of participants in all GL events.	COE process in local government and the media.	Coordination of civil society SADC Gender Protocol campaign; Barometer; GBV research to benchmark progress.
PROBLEM ↑	Despite progressive laws, constitutions and Protocols, women in Southern Africa remain the majority of the poor, the dispossessed, those missing from all areas of decision-making; those whose bodies are violated; those most infected and affected by HIV; those lacking a voice in the media and public affairs. Certain categories of women face even greater forms of exclusion, discrimination and violence. Homophobia runs high in all SADC countries; even those with Constitutions and or laws that decriminalise same sex relations.			

INDICATORS AND HOW THESE ARE MEASURED

Sphere	Change	Indicator	How measured
Private			
Individual	Attitude change	Change in attitude towards gender	Workshop evaluations and testimonial evidence; comments on website; Qualitative analysis of Changing Lives; Women and Men in Politics and the Media Making a Difference; “I” Stories and follow up “I” Stories (longitudinal studies); stories written for the Opinion and Commentary Survey. Attitude Survey administered at different levels and over time.
		Awareness of rights	
		Awareness of the SADC Gender Protocol	
	Skills	Conflict resolution skills	
		IT skills	
		Participate in cyber dialogues	
		Action planning skills	
	Voice	Lobbying and advocacy	
		Campaigning	
		Media	
		Public speaking	
	Agency	Networking skills	
		Confidence increased	
		Legal and rights awareness	
		Claiming rights	
	Leadership	Self-image, self esteem	
		Body health and bodily integrity	
Initiatives taken			
Empowerment	Others follow, change their ways		
	Policy influence and participation		
	Standard of living improved		
	Employment control of own labour	Women's Empowerment Index as part of the GBV and economic empowerment project	
	Material assets owned		
Close relations	Changes in family dynamics	Negotiation, accommodation, habits	“I” Stories; attitude survey
		New social forms, altered relationships and behaviour	
Community	Participating in development	Involved in project or initiative not previously involved in	Qualitative analysis of Drivers of Change
	Driver of change	Becomes a trainer, builds capacity	
		Changes in survivors of violence	
		Changes in the lives of care workers	
		Changes in the lives of children	
		Changes in the lives of people living with HIV/AIDs	
		Leads GBV/ 16 Days campaign	
	Builds Alliances and coalitions		
	Institutional Change	Governance - women's representation and participation in decision-making structures	Data collection
		Work place - percentage women employed and in management positions	Data collection
		Extent of public participation	Gender Score Card, verification
		Change in content	Media Monitoring
		New programmes created as a result of COE	Gender Score Card, analysis of summit entries, case studies
		Extent to which gender mainstreamed in programmes	
		Gender Management System	Gender score card
		New structures created	Gender score card, verification, institutional COE profiles
	Specific budget allocated to gender	Budget analysis	
	Gender responsive budgeting		
	Public	Policies, laws Norms Values	SADC Gender Protocol
Constitutional and legal			Barometer, summit case studies
Education			Barometer, summit case studies
Productive resources and employment			Barometer, summit case studies
Governance			Barometer, summit case studies.
GBV			VAW Baseline research, Barometer, summit case studies
Health			Barometer, summit case studies
HIV and AIDS			Barometer, summit case studies
Peace and conflict resolution			Barometer, summit case studies
Media, information and communication			Media Monitoring, Barometer, summit case studies
Implementation			Reports of alignment and costing audits and processes; monitoring of follow up; COE summative analysis from verification.
Gender and climate change			Barometer, summit case studies

DEFINITIONS

Disability, like gender, is a social construct, as much rooted in cultural, social, political, legal and economic factors as it is in biology. A recognised definition of disability refers to those with physical, sensory, emotional, intellectual, learning, health or other disabilities that may be visible or invisible, stable or progressive, occurring at birth or later.

Gender: The roles, duties and responsibilities which are culturally or socially ascribed to women, men, girls and boys. Our gender identity determines how we are perceived and how we are expected to behave as women and men. Thus while the fact that women give birth to children is biologically determined, the fact that they perform the majority of household chores, predominate in the informal survivalist sector and in the lower paid “care” work in the formal sector are all socially constructed. What is important to stress is that gender relations are dynamic. They are shaped through the history of social relations and interactions. They vary over time and place and between different groups of people. They may also be impacted by other factors, such as race, class, ethnicity and disability.

Gender and Development (GAD): The GAD approach concentrates on the unequal relations between men and women that are limiting development. It focuses not only on women as an isolated or homogenous group but on the roles and needs of both women and men. Given that women are usually in a disadvantaged position compared to men, promotion of gender equality implies an explicit attention to women’s needs, interests and perspectives. The objective then is the advancement of the status of women in society, with gender equality as the ultimate goal.

Gender equality: The equal enjoyment of rights and the access to opportunities and outcomes, including resources, by women, men, girls and boys.

Gender equity: Means just treatment, balanced recognition and appreciation of the potential of both women and men, in terms of rights, benefits, obligations and opportunities.

Gender identity is a person's perception of their gender and how they choose to identify themselves. I.e. man, woman or gender neutral.

Gender mainstreaming: Is a process of assessing the implications for women and men of any planned action (including legislation, policies and programmes) in all areas and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation and evaluation of policies and programmes in all political, economic and social spheres so that women and men benefit equally, and inequality is not perpetuated. The ultimate goal is gender equality.

Homophobia is a general term for negative attitudes toward members of LGBT community. These attitudes often translate into discrimination, different forms of violence and hate crimes. The term extends to bisexual and transgender people, but terms like biphobia and transphobia are used to emphasise specific prejudices against bisexual and transgender people.

Reproductive work: Comprises the child bearing/rearing responsibilities and domestic tasks ordinarily undertaken by women, required to guarantee the maintenance and reproduction of the labour force. It includes not only biological reproduction but also the maintenance of the work force

(husband and working children) and the future workforce (infants and school going children).

Practical needs arise from the actual conditions women and men experience because of societal roles assigned to them. With regard to women, this often relates to them as mothers, homemakers and providers of basic needs, and is concerned with inadequacies in living and working conditions, such as food, water, shelter, income, health care, and employment. For poor women and men, practical needs are often associated with survival strategies. Whilst necessary, addressing only practical needs is a limited strategy and may ultimately serve to perpetuate the factors that keep women in particular in a disadvantaged position in society. It does not promote gender equality.

Strategic needs are the needs required to overcome the situation of subordination of women and men in society, and relate to their empowerment. They vary according to the particular social, economic and political context in which they are formulated. They are usually concerned with equality issues, for example, enabling women to have equal access to job opportunities and training, equal pay for work of equal value, rights to land and other capital assets, prevention of sexual harassment at work and addressing domestic violence. A focus on strategic needs entails a slow transformation of restrictive traditional customs and practices.

Productive work comprises work done by both women and men for payment in cash or kind. It includes both market place production with an exchange value, and subsistence/home production with an actual use value, but also a potential exchange value. For women in agricultural production, for example, this includes work as independent farmers, peasant's wives and waged workers.

Sex: The biological differences between females and males.

Sexual orientation relates to a person's physical attraction to another person of the same or different sex. Gender identity and sexual orientation are not the same. Transgender people can be straight, gay or bisexual.

Stereotype: Reducing an individual to a mere instance of a characteristic; an unduly fixed mental impression that is made unchangeable.

Theory of change: A **process** which applies critical thinking to the design, implementation and evaluation of initiatives and programmes intended to support change in their contexts; the description of a sequence of events that is expected to lead to change.

Transgender is an umbrella term for people whose gender identity and/or gender expression is dissimilar from the sex they were born with. Transgender people may identify as transwomen (male-to-female/MTF), transmen (female-to-male/FTM), transsexual or gender-variant.

REFERENCES

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