

**SECRETARY-GENERAL'S PEACEBUILDING FUND
PROJECT DOCUMENT TEMPLATE**



United Nations
Peacebuilding

PBF PROJECT DOCUMENT

Country(ies): Somalia	
Project Title: Building Peace Through Religious Education in Somalia	
Project Number from MPTEF-O Gateway (if existing project):	
PBF project modality: <input type="checkbox"/> IRF <input checked="" type="checkbox"/> PRF	If funding is disbursed into a national or regional trust fund (instead of into individual recipient agency accounts): Country Trust Fund Regional Trust Fund Name of Recipient Fund:
List all direct project recipient organizations (starting with Convening Agency), followed by type of organization (UN, CSO etc.): United Nations Children's Fund (UNICEF) United Nations Educational, Scientific and Cultural Organization (UNESCO)	
List additional implementing partners, specify the type of organization (Government, INGO, local CSO): Government: Ministry of Education, Culture and Higher Education Ministry of Endowments and Islamic Affairs Ministry of Interior, Federal Affairs and Reconciliation Office of National Security Jubaland State Ministry of Education Banadir Region Education Directorate	
To support community engagement, the project will work with members of the network of religious scholars (<i>ulema</i>) in the project locations. It will also identify opportunities to include women-led organizations and youth-led organizations and networks.	
Project duration in months^[1] ^[2]: 36 months Geographic zones (within the country) for project implementation: Jubaland Federal Member State Banadir Region	
Does the project fall under one or more of the specific PBF priority windows below: Gender promotion initiative ^[3] Youth promotion initiative ^[4] Transition from UN or regional peacekeeping or special political missions Cross-border or regional project	

Total PBF approved project budget* (by recipient organization):

UNICEF: \$ 1,797,067

UNESCO: \$ 702,933

Total: USD 2,500,000

Any other existing funding for the project (amount and source): N/A

PBF 1st tranche (40%):

UNICEF: \$ 718,827

UNESCO: \$ 281,173

Total: 1,000,000

PBF 2nd tranche* (30%):

UNICEF: \$ 539,120

UNESCO: \$ 210,880

Total: 750,000

PBF 3rd tranche (30%):

UNICEF: \$ 539,120

UNESCO: \$ 210,880

Total: 750,000

Provide a brief project description (describe the main project goal; do not list outcomes and outputs):

This project aims to harness the universal reach of **Quranic education** to advance peacebuilding and social cohesion in Somalia. With more than 4 million children enrolled in an estimated 50,000 Quranic schools, most of them informal and unregulated, the initiative recognizes both the centrality of religious education¹ within Somali society and its vulnerability to exploitation by politically motivated groups. By introducing a peace-focused pedagogical framework and safeguarding standards into religious instruction and classrooms, the project seeks to build a scalable approach to teacher training that targets early childhood education as a critical entry point for cultivating resilience, tolerance, protection and critical thinking from a young age. It will support recently initiated government-led efforts to standardize and improve the quality, safety, and peace orientation of both traditional and Integrated Quranic schools, while also elevating the unique contributions of female Quranic school teachers.

Jointly implemented by UNICEF and UNESCO over a three-year period, the project will pilot peace education approaches in **180 schools across Banadir and Jubaland**. It will train 360 teachers and 36 Master Trainers, implement child safeguarding protocols, and establish Local Teacher Networks to promote peer learning. At the same time, the initiative will engage communities—religious leaders, parents, and youth—through sensitization campaigns, religious events, and local partnerships to reinforce community support for peacebuilding through religious education. At the policy level, the project serves as a critical platform for **harmonizing religious education** and child safeguarding policy across government bodies and for scaling a transformative, **child-centered model of religious education** that builds the foundation for lasting peace in Somalia.

Summarize the in-country project consultation process prior to submission to PBSO, including with the PBF Steering Committee, civil society (including any women and youth organizations) and stakeholder communities (including women, youth and marginalized groups):

This project emerged from a national consultative process driven by the Government of Somalia and the United Nations Transitional Assistance Mission in Somalia to prevent and counter violent

¹ Within this proposal, the terms ‘religious education’, ‘Quranic education’ and ‘Islamic education’ are used interchangeably to refer to education provided in traditional Quranic schools, as well as the integrated Quranic schools and Islamic institutions under the Ministry of Education, Culture, and Higher Education (MOECHE). The project targets the traditional Quranic schools and integrated Quranic schools that nearly all children participate in from a young age.

extremism (PCVE) within Somalia. The PCVE portfolio has overseen the creation of a network of religious scholars (*ulema*) who work as a “**bottom-up infrastructure for peace**” by creating collaborative, religiously sanctioned approaches to diverse issues, and given its diverse and inclusive membership across clans, schools of Islamic thought, and gender.

One of the outputs of the *ulema* network has been the development of a **Peace Curriculum**, a specially designed approach to Islamic education that centers religious learning around peace-centered Islamic teaching, both Qur’anic verses and authentic Hadith, as well as Somali oral traditions, wisdom poetry, and child-friendly storytelling. The development of the Peace Curriculum inspired new thinking about the potential for religious education more broadly to serve as a key foundation for peacebuilding within Somalia, as it has undergone wide stakeholder engagement and consultation amongst government, civil society and community stakeholders, truly being a product of broad engagement across Somalia. This is complementary to a separate effort from the Federal Ministry for education to formalize religious education, including through creating a policy frameworks and a separate department overseeing religious education in formal schools and institutes.

Given this momentum and the respective mandates and expertise of UNICEF and UNESCO, this Peacebuilding Fund project was conceived from this larger conversation on peacebuilding to help structure and integrate the evolving approaches to formalization of Islamic education, and to develop a concrete model of teacher training that can demonstrate what peacebuilding-centric education looks like in practice.

An initial project design was drafted by UNICEF and UNESCO, which was then consulted with the following Ministries, both **collectively and bilaterally**, and each of whom provided key inputs to the project design:

Ministry of Education, Culture and Higher Education (Federal Government)

Jubaland State Ministry of Education

Banadir Region Education Directorate

Ministry of Endowments and Islamic Affairs

Ministry of Interior, Federal Affairs and Reconciliation

Office of National Security

The project team then solicited feedback from a variety of civil society organizations, including both women- and youth-focused organizations, who further helped refine the design and raise key considerations. The project was also informed by a mapping study of Quranic schools completed with partnership between UNICEF and MEISA. This mapping included identifying the different types of engagement and structures for teachers and parents to engage in religious education. The information from the consultations and study, together with the inputs from PBSO, contributed to its final design in this form.

Project Gender Marker score^[5]: \$985,477 (39.4%)

Specify % and \$ of total project budget allocated to activities in pursuit of gender equality and women’s empowerment:

Briefly explain through which major intervention(s) the project will contribute to gender equality and women’s empowerment ^[6]:

<p>The project will address gender equality and women’s empowerment both in regard to content and the targeted inclusion of women and girls. While the number of female teachers in early childhood Islamic education is a small proportion, they will be prioritized in identifying target schools to receive training and materials. Similarly, gender-responsive program design will also encourage participation of girl students, who also participate in education at a lower rate than boys. The content of the training will be gender-sensitive and address gender roles wherever feasible to target unequal gender norms which lead to discrimination against women. In ensuring child safeguarding measures in educational spaces, the programme will also address underlying unequal gender norms and strive to create safe spaces for children especially girls.</p>	
<p>Project Risk Marker score^[7]: <u> 1 </u></p>	
<p>Is the project piloting new approaches: Yes No Does the project design incorporate climate, peace and security related considerations : Yes No</p>	
<p>Select PBF Focus Areas which best summarizes the focus of the project (<i>select ONLY one</i>) ^[8]: (2.1) National Reconciliation If applicable, SDCF/UNDAF outcome(s) to which the project contributes: UNSDCF Outcome 1.3: All Somalis live in a peaceful, inclusive, and cohesive society</p> <p>Sustainable Development Goal(s) and Target(s) to which the project contributes: SDG 4 Quality Education SDG 16 Peace, Justice, and Strong Institutions</p>	
<p>Type of submission:</p> <p>New project Project amendment</p>	<p>If it is a project amendment, select all changes that apply and provide a brief justification:</p> <p>Extension of duration: Additional duration in months (number of months and new end date): Change of project outcome/ scope: Change of budget allocation between outcomes or budget categories of more than 15%: Additional PBF budget: Additional amount by recipient organization: USD XXXXX</p> <p>Brief justification for amendment:</p>

^[1] Maximum project duration for IRF projects is 24 months, for PRF projects – 36 months.
^[2] The official project start date will be the date of the first project budget transfer by MPTFO to the recipient organization(s), as per the MPTFO Gateway page.
^[3] Check this box only if the project was approved under PBF’s special call for proposals, the Gender Promotion Initiative
^[4] Check this box only if the project was approved under PBF’s special call for proposals, the Youth Promotion Initiative
^[5] **Score 3** for projects that have gender equality as a principal objective and allocate at least 80% of the total project budget to Gender Equality and Women’s Empowerment (GEWE)

Score 2 for projects that have gender equality as a significant objective and allocate between 30 and 79% of the total project budget to GEWE

Score 1 for projects that contribute in some way to gender equality, but not significantly (less than 30% of the total budget for GEWE)

^[6] Please consult the **PBF Guidance Note on Gender Marker Calculations and Gender-responsive Peacebuilding**

^[7] **Risk marker 0** = low risk to achieving outcomes

Risk marker 1 = medium risk to achieving outcomes

Risk marker 2 = high risk to achieving outcomes

^[8] **PBF Focus Areas** are:

(1.1) SSR, (1.2) Rule of Law; (1.3) DDR; (1.4) Political Dialogue;

(2.1) National reconciliation; (2.2) Democratic Governance; (2.3) Conflict prevention/management.

(3.1) Employment; (3.2) Equitable access to social services

(4.1) Strengthening of essential national state capacity; (4.2) extension of state authority/local administration; (4.3) Governance of peacebuilding resources (including PBF Secretariats)

PROJECT SIGNATURES:

<p>Representative of National Authorities</p> <p>Hon. Osman Ahmed Ma'ow Ministry of Endowments & Islamic Affairs Deputy Minister</p>  <p>Signature</p>  <p>Date & Seal 11th April 2026</p>	<p>Representative of National Authorities</p> <p>Hassan Mohamed Ali Ministry of Education, Culture and Higher Education Permanent Secretary</p>  <p>Signature</p>  <p>Date & Seal April 15, 2026</p>
<p>Recipient Organization(s)²</p> <p><i>Sandra Lattouf</i> UNICEF Country Representative</p> <p>Signature</p>  <p>United Nations Children's Fund (UNICEF) Date & Seal</p>	<p>Recipient Organization(s)</p> <p><i>Louise Haxthausen</i> Director of UNESCO Regional Office for Eastern Africa</p> <p>Signature</p>  <p>United Nations Educational, Scientific and Cultural Organization (UNESCO) Date & Seal</p> <p align="center">3 March 2026</p>
<p>Head of UN Country Team</p> <p><i>George Conway</i> Deputy Special Representative of the Secretary General, Resident and Humanitarian Coordinator for Somalia</p> <p>Signature</p>  <p>Date & Seal</p> <p align="center"><i>16/4/2026</i></p>	<p>Peacebuilding Support Office (PBSO)</p> <p><i>Elizabeth Spehar</i> Assistant Secretary-General for Peacebuilding Support</p> <p>Signature</p>  <p>Date & Seal</p> <p align="center">21/04/2026</p>

Peacebuilding Context and Rationale for PBF support (4 pages max)

- a) A brief summary of gender-responsive **conflict analysis findings** as they relate to this project, focusing on the driving factors of tensions/conflict that the project aims to address and an analysis of the main actors/stakeholders that have an impact on or are impacted by the driving factors, which the project will aim to engage. This analysis must be gender- and age-responsive.

Broader Political Context

In Somalia, religion can be used by some groups as a tool for political legitimacy and contestation. Al Shabab, the primary insurgent group opposing the Federal Government, has manipulated religious narratives to position itself as having a religious and governance authority. By promoting its interpretation of *Sharia* law and presenting itself as a religious authority, it appeals to communities disillusioned with perceived weak governance and political structures that exclude communities and key sectors. The group aims to offer a vision of governance rooted in religious identity rather than ethnic affiliation, and appealing to marginalized populations who perceive formal governance as exclusionary or unjust. Consequently, Al Shabab's use of religion as a political tool has enabled it to establish parallel institutions, including courts and educational systems, thereby consolidating its influence in regions where state presence is minimal and undermining state legitimacy, which fuels recruitment efforts that in turn are especially harmful to children. Somalia continues to be one of the countries reporting the largest number of child recruitment into armed groups in the monitoring of grave violations by the Secretary General of the UN as per UNSC resolution 1612. Studies show that most of the recruitment of children happens at early ages through the conduit of misguided religious education. Recruitment often includes gendered dimensions, with boys reached with narratives which link masculinity, heroism and religious duty, while girls are recruited with narratives related to domestic roles and religious reward.

The use by Al Shabab of its version of *Sharia*-based governance aims to tactically assert control over populations, mobilize children and youth, and destabilize governance in the name of religious obligation. The different existing religious interpretations within Somalia compound political and clan-based sensitivities; the environment and impacts of climate change are also drivers of conflict and sensitivity. The presence of various Islamic schools of thought, including major Sufi orders and Salafi movements, has historically led to theological disputes and, at times, conflict. In this context, religious scholars have unique potential to play a mediation role by bridging divides and bringing together scholars from diverse Islamic traditions to foster dialogue and consensus on divisive religious—and by extension, social—matters, thereby contributing to national cohesion and stability.

Female religious scholars—*muallimas* and *sheikhas*—in particular can play a necessary role in addressing gender while fostering community cohesion and countering extremist ideologies. Their unique position allows them to address sensitive issues such as gender-based violence, early marriage and other harmful practices impacting women and girls, whereas men may not have such immediate communication with women and girls on these topics even as they still have the ability to be advocates. Their presence and engagement directly with families and communities has the opportunity to challenge more discriminatory narratives, providing alternative viewpoints rooted in Islamic principles, which may in turn empower communities to resist extremist influences, thereby strengthening social bonds and promoting peace. At the same time, trainings and engagement on safeguarding and GBV will also reach men and boys, including both local religious leaders and Quranic school teachers, as all have a role in ending violence and harmful practices. In addition, the **madrassa committees** being

established by the Government will include **gender-balanced representation** from local districts, parents, and teachers, promoting community ownership and shared responsibility for the protection of children.

Vulnerability of Early Childhood Religious Education to Radicalization Efforts

Being educated on the Quran and Islam is an immensely important facet of human development and national identity in Somalia. Because of the centrality of religious learning within Somali life from a young age, several types of institutions have evolved that cater to the needs of Somalis of all ages—from young children to adolescents and even adults—providing knowledge of the Quran and Islamic principles and teachings. Islamic education in Somalia has historically followed a more community-based, informal model where lessons are provided at existing local institutions such as mosques or other community spaces—often even under a tree within rural communities—and are financed directly by individuals or families themselves through cash or in-kind compensation to the teacher. Opening a Quranic school does not require any prior qualifications or vetting, allowing any individual with aspirations to teach children to establish one, often run out of their own private home. Quranic school teachers will often open a school as a form of livelihood due to the compensation they receive in cash and in-kind from community members. This approach has generally evolved outside of standardized frameworks or formal regulatory systems and played a vital role in preserving religious knowledge, maintaining both cultural continuity and continuity of education delivery even through turbulent periods of Somali history.

Together with the religious education offered in public primary schools, traditional Quranic schools play a foundational role in shaping children's values and beliefs. However, their informal and unregulated nature means that it does not operate with any standardized practices, including any sort of curriculum. With this, there is generally not an approach to teach non-violence within traditional Quranic schools. This then renders them particularly vulnerable to the influence of organized groups with political agendas, especially those claiming religious justification and use of violence. This vulnerability is then used as a pathway to use the rhetoric of political grievance and marginalization to persuade children and adolescents toward more extreme interpretations of religion, which can ultimately lead to recruitment to armed groups. The informality and lack of regulation leaves parents with little to no insight into or control over what is taught to their children or the quality of instruction or the learning environment. Many Quranic schools focus on memorization of the Quranic text in Arabic without teaching the meaning of the verses. As a result, children often do not develop meaningful understanding of the Quran's message, leaving them vulnerable as adolescents and youth to manipulation by self-proclaimed religious authorities offering contextless or extremist interpretations of Islam. Anecdotal evidence suggests that this interacts with other grievances, whether affiliation with a minority clan or economic marginalization, increasing the likelihood of recruitment.

While no systematic study of radicalization or recruitment within Somali schools has been conducted, groups like Al Shabab are said to exploit this vulnerability, benefiting from children's limited early understanding of Islam, especially in areas under their control. Without having developed active learning that nurtures the cognitive foundations of peaceful societies—faculties such as reflection, self-awareness, ethics and meaningful action—national stakeholders have suggested that Al Shabab targets adolescents and youth in religious schools in particular, operating through subtle methods such as introducing extreme ideological content in small manuals, media illustrating discrimination and/or violence against Muslim groups, or hosting after-class sessions led by visiting *imams*. Some children are gradually groomed to embrace violent interpretations of Islam and eventually recruited into the group primarily during adolescence and early adulthood. Parents are frequently unaware of the

indoctrination until their children fail to return home from school, having been asked to "protect their religion" by joining Al Shabab. Somali religious scholars and parents alike have expressed urgent concerns about Al Shabab's influence over religious education, highlighting the need for immediate action. According to the Secretary-General's annual report on children and armed conflict 2025, Al-Shabab targets children as young as nine years. Reaching children with teachings that more directly addresses peace and non-violence as soon as they begin their Quranic studies, even as young as three or four years-old, is thus critical to reducing their vulnerability to extreme interpretations later in life and to support a more transformative approach so they become active agents of peace. The unregulated nature of Quranic schools also leads to protection risks for boys and girls in addition to the significant risk of recruitment. Overall, all children are at risk for exposure to corporal punishment. Boys are more at risk of harsh discipline while girls face additional risks of gender-based violence and exclusion from education, particularly as there are few female teachers and limited safe spaces for girls.

The Potential for Early Childhood Religious Education as a Driver of Peace

Due to the almost-universal participation within religious education in Somalia, and against a backdrop of increasing levels of religious factionalism and the utilization of religion as a way of expanding political influence—particularly following the collapse of the Barre government in 1991—developing a more purposeful and peace-centered approach to religious education delivery is now seen as an important opportunity to build the foundations of peace at scale within the country. This has been recognized across government, civil society, religious leadership and Somalia's development partners alike, with several important but currently independent workstreams being taken forward by different Ministries as well as religious scholars. Efforts are now under way to develop standards, improve safeguards, train teachers, improve school management, and integrate peacebuilding approaches within many of these institutions. As such, this Peacebuilding Fund project comes at an incredibly unique and opportune time in the evolution of institutions of Islamic religious learning within Somalia, and has the potential to serve as a platform and accelerant for the integration of these various efforts.

Today's children face the future task to address the environmental degradation that is one of the main drivers underpinning conflict. Early childhood exposure to nature is strongly associated with positive attitudes to nature and (joint) sustainable natural resource management in adulthood. Experiences in nature also positively impact child development. Where possible the project will include faith-based environmental peacebuilding through integration of Quranic Ecology / Al-Mizan in proposed project activities, building on existing efforts to interpret this to Somalia.

There are two broad categories of educational institutions that provide religious education to Somalis: Islamic Sharia Institutes (*macahids* in Somali) and Quranic schools. Quranic schools can be further divided into two categories: traditional Quranic schools, and Integrated Quranic Schools (IQS). Islamic Sharia Institutes (ISI) include broader religious education including Islamic jurisprudence (*fiqh*), *hadith* studies, Arabic language, theology, and Quranic memorisation as well regular school subjects in their curriculum. These are quite formal and could be at the primary and secondary school levels.

Quranic schools—both the traditional and the Integrated—focus on Quranic recitation (*tajweed*) and memorisation (*hifz*). For the Integrated Quranic Schools, the Ministry of Education (MoECHE) in Somalia developed an early childhood education (ECE) policy framework and curriculum that integrates religious education with education in languages (Arabic and Somali), mathematics, and other subjects. MoECHE is creating ECE classrooms within existing primary schools using the IQS approach and expanding access across all Federal Member States. Support to these schools has now

been formalized through the creation of a Department for Quranic Education within MOECHE, which sets clear legal frameworks and operational guidelines. A Director leads the department, staffed by seven staff members, which is already fully functional.

In Somalia, traditional Quranic schools, or informal schools of Islamic education for children (referred to as *dugsis* in Somali language), are by far the most prevalent form of Quranic school, and are particularly pivotal to the educational and cultural landscape. They are deeply embedded in the nation's history and tradition, providing intensive study of the Quran, and have been the cornerstone of education in Somalia for over 800 years, introducing structured learning rooted in Islamic values and taught in Arabic. They represent the original system through which literacy and religious instruction were spread, and even today, Arabic literacy is often the first form of reading taught to Somali children. In the 1960s, there were efforts to integrate Quranic education into the national system, while they were sidelined by the socialist regime of the 1970s. By the 1980s, international actors like the Arab League sought to incorporate Quranic schools into broader education sector planning, but it was the collapse of the central government in 1991 that most clearly revealed their resilience—as state schools shut down, *dugsis* remained functional, continuing to provide education through periods of drought, conflict, and displacement.

Post-civil war, Quranic schools further demonstrated their adaptability by responding to changing social and educational needs. While private schools began to emerge in places like Puntland and “Somaliland”, often blending formal subjects with Quranic instruction, Quranic schools retained widespread community trust and support, particularly among marginalized populations. Even as some schools introduced higher fees, uniforms, and formalized structures, many families continued to rely on traditional Quranic schools because of their accessibility and longstanding role. Over time, communities have increasingly called on traditional Quranic schools to incorporate basic formal education, recognizing their important role in ensuring learning continuity.

Somalis almost universally voluntarily attend traditional Quranic schools for at least a few years during their early childhood, usually from the age of 3 or 4 years old. The longstanding custom of Quranic school attendance during this period of early life transcends socio-economic boundaries, geographies, and clan affiliations and in fact serves as a common reference point and foundation for personal development that all Somalis uniquely share. For this reason, Quranic schools are a crucial entry point for peacebuilding in Somalia, especially for shaping a shared vision of peace through religion.

The Ministry of Education, Culture and Higher Education (MoECHE) estimates that there are around 50,000 Quranic schools across the country providing religious education to over 4 million children. A December 2024 study led by the Somalia Ministry of Endowments and Islamic Affairs (MEISA) and UNICEF studied Quranic schools in major towns across the South and Central regions of Somalia (Banadir, Jubaland, Southwest, Hirshabelle and Galmudug), sampling over 2,000 schools enrolling more than 150,000 children. The practice in most communities is for both girls and boys to attend Quranic school during their earliest years of education (generally around 3-7 years of age). After this initial engagement during early childhood, a smaller proportion of children may continue their Islamic studies with the same Quranic school teacher or with the *imam* of a local mosque as adolescents and youth. Girls in particular tend to continue studying in Quranic Schools until an older age, as household responsibilities detract from the time they need to complete their studies. This often comes at the cost of their participation in basic education. At the same time, girls also participate in traditional Quranic schooling at a lower rate than boys, due either to household obligations or prioritization of boys for schooling when resources are constrained.

States	Total Quranic Schools	Total Students	Total Teacher	Students Per Teacher
Banadir	1,234	80,317	2,076	39
Galmudug	109	5,175	212	24
Hirshabelle	381	25,030	469	53
Jubaland	288	25,000	676	37
Southwest	244	19,218	551	35

Data drawn from *Madrasa/Dugsi Assessment Report*, Federal Government of Somalia/Ministry of Endowment and Religious Affairs, 22 December 2024

The mapping exercise provided key insights on enrolment, teachers, infrastructure, teaching focus, and safeguarding practices across different locations. It identified that only a few Quranic schools integrate a more comprehensive approach to Islamic education in their teaching methods, focusing instead on memorization and recitation only. Quranic schools tend to have less than 100 students, with the plurality having 1-50 students. Some Quranic Schools are situated in dedicated education spaces such as mosques or community spaces while others, particularly smaller schools and those taught by women, tend to be located in people’s homes. Importantly, regardless of the typology of Quranic School, they rarely had safeguarding measures in place, with nearly none reporting codes of conduct, teacher training on safeguarding, and other approaches.

Learning methods between schools taught by teachers trained in different schools of Islamic thought may differ. Teachers that broadly follow the Sufi school of thought traditionally use wooden tablets (*loox*) while schools that broadly follow the Salafi tradition tend to use printed Qurans and paper materials. This differentiation in Islamic school of thought tends to reflect the background of the *sheikh* or *imam* from which the Quranic school teacher received her or his training, which is usually a further reflection of the broader demographics and characteristics of the community. Quranic school attendance is mostly self-financed by families through payments from parents in cash or in-kind (e.g. livestock).

Gender within Religious Education and Inclusive Peacebuilding

Gender must be fully considered within any activities for inclusive and sustainable peacebuilding. Within religious education in Somalia, there are both shared experiences and significant differences for boys and girls in Quranic schools, as well as for female and male teachers.

Enrolment within Quranic schools is generally higher for boys (56% versus 44% girls in the MEISA/UNICEF study), and there is a far larger disparity when it comes to teachers, with 94% of teachers being male and only 6% female (3,745 male versus 239 female teachers in absolute numbers). Among pupils, girls may stay in traditional Quranic schools for more years, including from early childhood to adolescence, as their education is more likely to be disrupted in these years due to demands of household labor, concerns of safety, and more. This also leads to delayed enrollment in formal education and ultimately reduced years of formal schooling.

The significant disparity in female versus male teachers reflects broader societal attitudes and norms about gender roles, with a very low proportion of women in workforce including as schoolteachers,

and occurs despite the large female student population and the existence of women religious scholars. Interviews among a small sample of female teachers who own their Quranic school illustrated that both female and male teachers have a role in shaping the spiritual and moral development of children in their community. For female teachers, they additionally are able to provide unique support to girls, as they age to adolescents, through sensitive discussions that may not be possible with male teachers. Female teachers also help to create new models for the role of women in communities, demonstrating that women can lead schools and be teachers.

Female teachers encounter multifaceted challenges, including inadequate teaching materials, lack of respect from some community members, insufficient school space, and financial constraints. Female teachers face additional barriers such as balancing household duties, lack of institutional rights like maternity leave, limited community support for women-led schools, and societal misconceptions about their ability to teach boys or lead schools. Security concerns and the absence of formal support structures further compound these difficulties, highlighting the need for comprehensive material, institutional, and cultural support to empower female educators and promote girls' education. This highlights especially the need to consider the specific situations of women in reforms to formalize religious education, so that the proportion of female teachers may increase and thereby lead to improved inclusion of women and girls in religious education, and thereby amplify their role in promoting peacebuilding in religious education spaces.

- b) A brief description of how the project aligns with/supports **existing** Governmental and UN **strategic frameworks**³, how it ensures **national ownership**. If this project is designed in a PRF country, describe how the main objective advances a relevant strategic objective identified through the Eligibility Process. Elaborate on the catalytic nature of the project and how national ownership, including but not limited to, national and subnational entities are built in.

In December 2024, PBF approved the *Religious Scholars (ulema) as insider mediators building peace in Somalia* project, which works with MEISA, the Ministry of Interior, Federal Affairs, and Reconciliation (MOIFAR) and the Office of National Security (ONS) to build the capacity of the network of *ulema* (hereafter referred to as “the *ulema* network”) to act as a bottom-up infrastructure for peace. This project is part of the larger umbrella portfolio in Somalia on preventing and countering violent extremism (PCVE) (*Islaamku wa nabad*), part of the UN Mission's support to Government. The *ulema* network has been and remains a critical pillar of peacebuilding efforts given its diverse and inclusive membership across clans, schools of Islamic thought, and gender.

The emergence of the *ulema* network has come at a critical juncture when various parts of government have independently identified early childhood Islamic education as a particularly meaningful opportunity to contribute to peacebuilding within Somalia, as it allows for the development of both the theological and cognitive foundations of peaceful coexistence at scale—targeting a form of education that enjoys almost universal participation. MEISA and MoECHE have each developed substantial approaches to further developing, formalizing, and setting standards and a stronger regulatory framework for teaching and learning in Quranic schools.

One output of the broader PCVE effort was leveraging the *ulema* network to support MEISA to develop a national “Peace Curriculum”. The curriculum, currently at a final draft stage, was developed collaboratively by *ulema* from all schools of thought across Somalia's Federal Member States and

³ Including national gender and youth strategies and commitments, such as a National Action Plan on 1325, a National Youth Policy etc.

Mogadishu, and aims to address vulnerabilities in religious education at Quranic schools. Given the sensitive nature of Islamic education and interpretation of the Quran, especially when done by actors in the political system, this *ulema* network has proven essential to mediating and advising on religious education from community to state and federal levels.

Coordinated by the Federal MEISA, with contributions from state-level ministries, the curriculum introduces Somali children to the principles of Islam that promote peace, tolerance, education, equality, diversity, respect, neighbourliness, care for nature and natural resources, and acceptance of others. To date, the *ulema* network has created the core content of the curriculum, and MEISA has planned to pilot the curriculum within the country's traditional (informal) Quranic schools with the aim to scale up its adoption nationally. Notably, however, any attempts at formalizing these schools (in terms of curriculum, teaching standards, addition to Education Management Information System, etc.) into the formal education system would naturally require the involvement and leadership of MoECHE.

On the part of MoECHE, peace education is a foundational principle within and across the national curriculum at different levels, and is being taught under cross-cutting topics. It had also first developed the Integrated Quranic School approach with the support of UNICEF back in 2006/7, which combines Islamic education with foundational Somali, Arabic, and Mathematics. Having long since taken full ownership of Integrated Quranic Schools, IQS/early childhood education spaces are now being introduced into a growing number of primary schools while a new policy is being formulated to enhance the structure and functioning of IQS, recognising their growing role in the education system.

In 2023, MoECHE also established a dedicated department overseeing Islamic Sharia Institutes and Integrated Quranic Schools, setting clear legal frameworks and operational guidelines. Efforts are underway to create a national curriculum for Islamic Sharia Institutes, incorporating a standardised syllabus and relevant subjects to balance religious and formal education, and MoECHE plans to train 1,000 Islamic Sharia Institute teachers in 2025–2026.

Across the work of MEISA and MOECHE, this project aims to strengthen the current efforts and bridge gaps. It will support MEISA as it looks to finalize the Peace Curriculum and implement it in schools by offering an ability to pilot the curriculum with the resources to support monitoring, documentation, and learning which will assist in effective scaling of the materials. The development and implementation of teacher training modules and mentoring for transformative peace education will be a resource that can be used and sustained for peacebuilding efforts by both MEISA and MOECHE. Finally and critically, it will provide the space needed to accelerate harmonization of the work on religious education between both Ministries, as well as foster the ongoing engagement of the *ulema* network and increase engagement of key civil society actors such as women and youth-led organizations.

This project comes at a unique moment in the evolution of the Government of Somalia's efforts to formalize and standardize religious education in the country. At a time when this particular issue is being examined closely as a foundation of long-lasting peace within Somalia, this project presents an opportunity and a platform upon which to both bring together and potentially integrate the substantial progress being made by both MEISA and MOECHE. These combined efforts have the potential to serve as the foundation of peace-centered religious education within Somalia across both informal and formal schools, which reach nearly all children across the country. At the same time, it will be a dynamic and evolving process, and the specific form and outcomes of coordination will take shape through the ongoing process of consultations and with the close support of the implementing agencies, UNICEF and UNESCO. The work together in this project will support assuring the quality of teaching

and learning materials as well as the learning environment of the schools, while facilitating community engagement and acceptance.

- a) A brief explanation of how the project fills any strategic gaps and complements any other relevant interventions, PBF funded or otherwise. Also provide a brief **summary of existing interventions** in the proposal’s sector by filling out the table below.

Project name (duration)	Donor and budget	Project focus	Difference from/ complementarity to current proposal
Religious Scholars (<i>Ulema</i>) as insider mediators building peace in Somalia	Peacebuilding Fund	Reducing ideologically justified violence within Somali society	Religious scholars are developing curricular content for early childhood religious education that is based on dialogue and agreement between scholars from diverse schools of thought, geographical regions and across genders in Somalia.
<i>Islaamku Waa Nabad: A Peacebuilding Approach to Address Violent Extremism in Somalia (2022-2026)</i> _	UNDP Government Of Finland Che-Swiss Federal Institute of Technology (USD 1.6M)	Applying a conflict transformation lens to the protracted armed conflict between the Somali Government and Al-Shabaab	Umbrella PCVE project that includes strategy of tackling religion-based conflicts by developing and operationalizing ulema network. Peace Curriculum was developed under this umbrella but funding to institute or pilot the curriculum was unavailable.
Early Childhood Education (2020 – 2025): Support to MOECHE in Development of: - ECE policy - ECE curriculum framework - ECE teaching and learning materials - ECE teaching and learning aids.	Multi-Donor Funds (UNICEF; KFW Phase 2 & 3; JRP2; Finland, GAC, Norway, Thematic)	Institutionalizing and strengthening ECE sub-sector at system level at Federal and FMS Government education institutions.	Available ECE policy and materials lays the foundations for the integrated Quranic schools being established under MOECHE.

Mapping of Quranic schools (UNICEF CP)	Joint Programme on Human Rights Phase 2 – supported through the Somali Joint Fund. Implemented by UNICEF as lead and UNTMIS HRP (USD 7,117,500)	Overall strengthening of human rights framework in Somalia. With MEISA focus on understanding child rights in context of the Quranic schools and developing a LMS for teachers	The core of the information on the current status of Quranic schools comes from this mapping and also the foundation of developing a learning management system for teachers was achieved through this. This project can now pivot on this foundational work and focus on the actual training of teachers in the peacebuilding approach.
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There has been significant commitment to enhancing education for peace and tolerance within religious education in Somalia, as well as efforts towards broader standardization of religious education in support of both peacebuilding and national development, especially from key stakeholders such as MEISA, MoECHE, and other government entities. The work of the *ulema* network to develop materials that support teaching of messages of peace and tolerance in religious education for young learners garnered significant engagement across both geographical locations and schools of religious thought in Somalia. Politically, support to continue developing these materials and put them in use extends beyond line ministries to the President of the Somalia Federal Government.

Political commitment to formalizing religious education is also evidenced in the National Transformation Plan (NTP) 2025–2029⁴. In the NTP, the Government of Somalia prioritized the formalization of Quranic education, including through their eventual integration within the national education structure, highlighting that standardized religious education structures support the achievement of national development objectives while preventing extremist indoctrination through unregulated institutions. The plan clearly outlines the *Enhancing Qur’an Madrasa and Systematising Qur’an Learning* initiative that focuses on integrating religious education within Somalia’s national education systems while preserving its religious and cultural significance. Furthermore, this initiative in the NTP includes teacher workshops on peace and tolerance and national Qur’an competitions to increase student engagement and community participation. While large-scale implementation is still in the planning stage, these components demonstrate the Somali government’s commitment to the goals of this project.

The proposed approach for this project builds on these commitments, leveraging the existing engagement across religious scholars and government officials to integrate peace education into religious education. Bringing together stakeholders toward the goal of enriching and piloting the peace education teaching and learning materials will also create improved fora for collaboration at the Federal and State levels between Ministries and with religious scholars, as well as at community level to develop common perspectives within religious education across traditional Quranic and public schools, as well as to improve access to foundational learning through both. This work is also critical in light of the goals of the phase-down stage of the UN Transitional Assistance Mission to Somalia,

⁴ National Transformation Plan (NTP) 2025-2029 Report <https://mop.gov.so/national-transformation-plan-ntp-2025-2029-report/>

and the phase-out of the PCVE work, and ensuring integration of its agenda with the Government and UNCT.

UNICEF has previously supported MoECHE's broader strategy of developing an early childhood education (ECE) curriculum that includes Islamic education, along with Somali, Arabic, and mathematics subjects in Integrated Quranic Schools. With the finalization of the curriculum, MoECHE has been expanding the provision of ECE in its formal schools across the FMS and Banadir. UNICEF has also worked with MEISA on mapping of Quranic schools and assessment of the student and teacher profiles in them while also identifying gaps in current teacher capacities and safeguarding measures.

The combined work has laid the foundation to scale up peace-centered approaches to religious education within Somalia in both informal and formal schools. While the development of the Peace Curriculum progressed with important resources that can be used in Quranic school classes, further materials and the development of a teacher training that incorporates core peacebuilding and safeguarding principles will support a more robust implementation.

I. Project content, strategic justification and implementation strategy (4 pages max Plus Results Framework Annex)

a) Project Description

This Peacebuilding Fund project trains teachers of early childhood Islamic education in both traditional (informal) Quranic and public educational institutions to apply peacebuilding methodologies, approaches and practices in their regular instruction. The project will also work with schools and teachers to mainstream safeguarding practices for children that will serve as a model for a national safeguarding framework targeted first to traditional Quranic schools. Finally, it will also leverage the resources, support and engagement of the communities that host them.

Under the leadership of the Government, and drawing on the mandates and deep institutional expertise within both UNICEF and UNESCO, the two agencies will support the development of a program of teacher training which has ministerial ownership and community acceptability, in order to promote a transformative peacebuilding pedagogy that is tailored to Somali religious education and the social and cultural context in which this education is regularly delivered. The design and creation phase of the teacher training program will include a strong focus on solicitation and integration of inputs from project stakeholders—especially learners themselves, parents, teachers, community leaders, and local religious leaders. These inputs will be key to understanding and incorporating the values, priorities, constraints, cultural context and other considerations the teacher training program must account for when seeking to improve both the quality of instruction and the learning environments.

In addition to the integration of peacebuilding pedagogy, the project will also strengthen the capacities of teachers to integrate and uphold child safeguarding principles and standards within learning spaces and their teaching approach. The integration and piloting of these standards is expected to feed into dialogue around evolving policy and regulatory discussions surrounding traditional Quranic schools. The project adopts a Whole School approach, which fosters collaborative action in and by a school community to improve student learning, behavior and wellbeing, and the conditions that support them. Through engagement of the *ulema* present in the target communities and with local officials, project staff will work in parallel with the wider communities around these schools—either through

community education committees (CECs), other parent-teacher fora or direct engagement—to sensitize communities to the project and its messages, as well as to assess and address the safeguarding needs of each school.

Targeting Jubaland State and the Banadir Region, the implementation strategy will be to train 36 Master Trainers on the newly developed teacher training, who will then subsequently carry out cascade trainings to 360 teachers across 180 traditional Quranic and public schools, equipping them with a unified, peace-centered pedagogical approach to religious education. It is estimated that 10,800 young learners will be reached in the targeted traditional Quranic schools and integrated Quranic (public) schools.

A summary table of stakeholders is below:

Stakeholder	Influence / Impact	Planned Engagement
Federal-level Ministries	Set the priorities and policies across States (FMS), especially as it relates to formalization of education / religious education including standard measures for safeguarding – so that vulnerability to influence of external actors is reduced	Technical line Ministries (MEISA and MOECHE) lead and involved in setting policies related to formalization of religious education, involved in coordination platform for inter-ministerial coherence (See Output 1)
State-level Ministries	Set State-level priorities and frameworks, operationalize policies related to formalization of religious education – so that vulnerability to influence of external actors is reduced	Technical line Ministries for implementation at State/local level. Involved in consultations, implementation, and monitoring throughout project.
Civil Society - Women Led Organizations - Youth Led Organizations	Influence priorities, especially through representation of specific and differing experiences and requirements of young people, girls, and women.	Engagement with CSOs feeds into discussions of formalization and coordination at FGS level. At local level, CSOs engaged for community engagement related to peacebuilding and safeguarding.
Ulema	The ulema are recognized as respected religious authorities who are not partisan in regards to politics or clan, and who have demonstrated ability to reach agreement across religious schools of thought. They have significant credibility with communities when it comes to religious education.	The ulema will be involved in consultations regarding formalization of religious education while maintaining their role as stakeholders outside the political system. They will also be involved in developing the peacebuilding pedagogy training modules and will act as Master Trainers, given their role as religious authorities. Furthermore, they will support

		engagement with communities and especially (other) religious authorities, across different schools of religious thought.
Teachers	Teachers of religious education, in both traditional and integrated Quranic schools, are responsible for teaching of the Quran – recitation with increasing attention to interpretation – to children.	Teachers will benefit from capacity building for peacebuilding pedagogy and more peaceful classrooms through greater safeguarding, through both participation in training and in local teacher networks for ongoing mentoring. In traditional Quranic schools they will also use the peace curriculum developed by the ulema. This is intended to build knowledge, skills, and actions so that religious education further conveys elements of peace and is resilient to messages of violence.
Children	Children participate in religious education and learn from teachers, parents, and community members. While they learn from others, they also have potential to be agents of peace.	Children will be reached by their teachers with pedagogy anchored in peacebuilding, classrooms that create safe and peaceful environments, and increasingly learning aspects of religion which best convey its messages of peace. This will be reinforced as they are also reached by parents and community members with knowledge and actions related to peacebuilding. Where possible, they will also be given opportunities to act for peace.
Local Religious Leaders	Given the central role of mosques in communities and that they are often linked to Quranic schools, local religious leaders strongly influence understanding and interpretations of Islam in their locations.	Through ulema, local religious leaders will be engaged in awareness and action related to the peacebuilding project centered in schools.
Parents/Caregivers	Parents and caregivers are the nearest influence on children in the ecological model of child development. They teach knowledge, attitudes and values to their children,	Parents engagement creates a supportive environment and a partnership that would motivate a positive influence

	and are able to reinforce or counter what is taught in religious education.	
Other Community Members	Others in a community, beyond those immediately involved in religious education or sending their children to these schools, can also play a role in shaping religious education through supporting or opposing what and how it teaches. They can also enrich it further with applied efforts such as faith-based environmental peacebuilding initiatives.	The change at the religious educational site will create as a snowball effect, inspiring broader community engagement and further improvement.

The overall outcome of the project is that *Somali children (girls and boys) benefit from religious education that uses a peacebuilding approach, including learning in safer, positive education spaces toward the ultimate objective of increasing resilience to indoctrination to extremist ideologies.*

b) Theory of Change

If key stakeholders among Ministries and religious scholars have a forum to discuss religious education and coordinate on standards and approaches,

If there is systematic prioritization and coherence to operationalize policies for education access, inclusive infrastructure, and monitoring of quality and equity,

If there exists a widely agreed curriculum that introduces Somali children to the principles of Islam that promote peace, tolerance, education, equality, diversity, respect, neighbourliness, and acceptance of others,

If religious education teachers are well-equipped to deliver a peacebuilding pedagogical approach while introducing Islamic principles of peace and tolerance in religious education for all girls and boys from a young age,

If Somali children have safe, protected and enabling learning environments,

If local religious leaders, parents, and other community members are also engaged in creating safer and a more peace-oriented and in-depth religious education,

And if children learn foundational competencies necessary for them to become agents for peacebuilding and their own future prosperity,

Then

The Government of Somalia can lead a more coordinated, systematic and harmonious approach to promoting peacebuilding through religious education,

Teachers of religious education will have increased capacity to create positive, safer learning environments through peacebuilding pedagogy, improved materials, and greater safeguarding in both traditional Quranic and integrated Quranic schools,

Communities (local religious leaders, parents, and other community members) will have increased awareness of and engagement toward religious education that is positive, safe, and emphasizes Quranic messages of peace,

And ultimately, children develop values and competencies for peaceful living through religious education strengthened by improved teaching practices and safer learning environments.

The ubiquity and long-standing presence of early childhood religious education in Somalia is a unique opportunity through which to build the foundations of peace and resilience from the earliest years of life. In a context where traditional Quranic schooling enjoys near-universal participation, aligning religious education with peacebuilding pedagogy has the potential to effect deep and sustained social harmony. This project is rooted in the understanding that building resilience to extremism must begin with education that is not only protective and inclusive for all children but also authentically grounded in Islamic teachings of peace, justice, compassion, care for the earth, and social responsibility.

A foundational assumption of this project is that sustained peacebuilding through education requires a purposeful, pedagogically sound approach to teaching—one that is doctrinally impartial, socially responsive, and consistent across schools. Through the development and consultation processes around the national Peace Curriculum, Somalia has established an important foundation for this alignment. Produced collaboratively by *ulema* from across all Federal Member States, it presents a unifying learning content framework that integrates Quranic values, Hadith, Somali oral traditions, and child-centered storytelling. This project builds on that effort and the development of Integrated Quranic Schools by the Ministry of Education, Culture and Higher Education, with the goal of embedding peace education principles into the daily practices of religious instruction across formal and informal schools.

The project begins by addressing the foundational enablers within the education system. The project will support teachers through structured training that introduces peacebuilding pedagogical approaches, equipping educators with new tools to teach core Islamic concepts through a lens of peace, tolerance, and critical thinking. This includes not only content delivery but also a transformation in methodology—moving away from punitive and rote approaches toward compassionate, dialogic, and child-safe practices. The project will also reinforce safeguarding standards to ensure that both girls and boys can learn in protected, nurturing environments that affirm their dignity and potential.

Importantly, the project recognizes that teachers alone cannot transform religious education. Sustainable change must be anchored in the wider community—particularly among parents, siblings, local religious leaders, and other influential stakeholders. These actors often shape the norms and expectations around education and religious interpretation at the local level. As such, the project will facilitate outreach and engagement activities to build community understanding of the peacebuilding approach, foster acceptance of new pedagogical practices, and encourage collective responsibility in promoting safe and inclusive learning spaces. By engaging respected religious figures alongside parents and youth, the project reinforces local ownership and strengthens the legitimacy of its peacebuilding aims.

By harmonizing efforts across government, religious scholars, educators, and communities, the project aims to institutionalize a more coordinated, systematic approach to integrating peacebuilding within Islamic education in Somalia. Under the leadership of the Government of Somalia, with the substantive participation of the *ulema* network, and in line with existing government strategies, the project envisions strengthening the peacebuilding impact of religious education in Somalia. In this vision, religious learning is strengthened as a pathway to peace, and Somali children—especially the youngest learners—are equipped with the Islamic ethical foundations and cognitive resilience to resist extremist ideologies and contribute to a more peaceful society.

c) Key Project Components

Provide a narrative description of key project components (outcomes and outputs), ensuring sufficient attention to gender, age and other key differences that should influence the project approach. In describing the project elements, be sure to indicate important considerations related to sequencing of activities. Ensure that where relevant UN's [Community Engagement Guidelines](#) are adhered to.

The achievement of the overall outcome will be accomplished through the outputs targeted at system, teacher, and community levels.

The overall Outcome of the project is: *Somali children (girls and boys) benefit from religious education that uses a peacebuilding approach, including learning in safer, positive education spaces toward the ultimate objective of increasing resilience to indoctrination to extremist ideologies.*

The implementation strategy to achieve the stated outcome will be based on the leadership of the Government of Somalia, and particularly through implementation with MEISA and MOECHE at both federal and state levels, as well as coordination with MOIFAR in its guiding role for peacebuilding, as well as the support of ONS. This will build on existing partnerships of UN agencies with the Ministries, including prior peacebuilding projects. Implementation with State level Ministries will be agreed based on discussions at Federal and State levels, and will occur within joint agreements with the agencies, such as the multi-year signed joint workplans already in place at UNICEF at both Federal and State levels. Work at school level will occur with local officials, as well as with *ulema* based in communities reached through this project. Where appropriate and in discussion with Ministries, civil society organizations will have a role particularly in regards to engagement of youth and connections to women-led organizations. For each element of implementation, including partnerships and budget allocation, the project will be based on the principle of best interest of the child, so that children in the target communities are safer, more protected, and develop the foundational competencies needed to contribute to a more peaceful society.

A description of implementation under each output (component) is provided below.

Output One: A diverse group of stakeholders, under the coordination of the Government of Somalia, come together to increase evidence and develop more standardized approaches to religious education, with a focus on teacher training

The work under Output One will provide facilitation and coordination support to the Government of Somalia to develop a coherent approach that integrates peacebuilding while improving teaching quality and safeguarding standards in traditional and Integrated Quranic schools. Within government,

different ministries currently lead aspects of this process, but there is no formal mechanism to coordinate their efforts. Despite this, stakeholders share a strong commitment to strengthening Islamic education as a foundation for peacebuilding. This project will build on three main ongoing workstreams:

- The creation of the National *Ulema* Council, who through the *ulema* network are co-developing the National Peace Education Curriculum, with the overall leadership of MEISA and the Ministry of Interior and Federal Affairs (as the national lead on reconciliation). Additionally, MEISA's intends to develop a policy or regulatory framework for traditional Quranic schools.
- Development of Somalia's National Peace Education Framework, led by the Ministry of Education, Culture, and Higher Education (MOECHE), Ministry of Interior, Federal Affairs and Reconciliation (MOIFAR), and Ministry of Endowments and Islamic Affairs (MEISA), with contributions from the Office of the National Security (ONS). The National Taskforce, composed of national and private universities, civil society organizations and government institutions at federal and state levels, is currently developing the National Peace Education Curriculum, supported by these ministries.
- MOECHE's ongoing strengthening of Islamic education, through a dedicated department for Sharia Institutes and Integrated Quranic Schools. MOECHE also plans a nationwide survey and sampling of Somalia's estimated 50,000 Quranic schools, including traditional Quranic schools.

While MEISA has deep ties to traditional Quranic schools through its relationships with religious leaders and scholars, MOECHE holds statutory responsibility for education policy, standards, curricula, and teacher training. Any future government decision to formalize traditional Quranic schools will therefore require the close, coordinated engagement of both ministries. The project will support a participatory, government-led process that builds on these complementary roles while respecting the cultural and religious importance of Quranic schools within Somali society. The focus of this output will be to create a mechanism for sustained engagement among key stakeholders, especially decision-makers at:

- MEISA and MOECHE (implementation level)
- MOIFAR – Federal Government of Somalia (overall peacebuilding efforts coordination)
- ONS (PCVE and security-focused coordination efforts)
- Project Steering Committee (coordination and oversight)

This dialogue was initiated during consultations for the design of this project, with strategies and commitments already shared among ministries to move toward a unified approach. The coordination mechanism established under this output will operate at both Federal Government and Federal Member State (FMS) levels, ensuring that MEISA, MOECHE, and MOIFAR are actively engaged at each level with the involvement of ONS. The National Ulema Council will also play a consultative role. The platform will promote:

- Knowledge sharing on ongoing and future strategies
- Alignment of curricula, training programs, and learning materials
- Registration of students, schools, and teachers
- Safeguarding frameworks in Quranic schools
- Convergence of workstreams and institutional capacity building for peacebuilding across ministries and the ulema network

In regards to creation of a safeguarding framework, within this project it refers to a comprehensive set of policies, practices, and standards designed to protect children from harm, abuse, and exploitation within educational settings, especially traditional Quranic schools. It includes developing national safeguarding standards and codes of conduct, training teachers to recognize and respond to child protection concerns, and establishing oversight committees at district, parent, and teacher levels to monitor and facilitate referrals for issues such as gender-based violence.

Gender-responsive activities will be part of this and all project outputs. Within the work to support system-level coordination under output one, the project will ensure that the specific situation for women is an ongoing topic and area for advocacy in the consultations to be held. To do this, in the baseline the project will have a specific focus on collecting additional data for a more robust understanding of the strengths, challenges, and opportunities for women in religious education, as well as to support a gender analysis of students. This will feed into advocacy as part of the consultations, so that the needs of female teachers are in the discussions. An initial interview with a female Director in MEISA has indicated that as religious education is formalized and standards set, specific consideration for things such as maternity leave, security considerations, and more are required. To further support this, a contingent of female ulema already connected in previous PBF projects will be brought together and supported again in a network and involved in coordination, as will other women-led networks and organizations as relevant. Finally, the development and adoption of a national framework for child safeguarding will specifically address gender-related risks for girls and boys.

Major expected interventions:

- Additional baseline data collection and analysis of gender in religious education
- 8 consultations with the ulema network, MEISA, and MOECHE
- Ongoing collaboration with ministry focal points, including capacity building for positions focused on early childhood Islamic education
- Development and adoption of a national framework for child safeguarding and a code of conduct in Quranic schools
- Establishment and operationalization of the coordination platforms/mechanisms to guide standardization of religious education

Output Two: Teachers of religious education have increased capacity to apply inclusive, child-centered, and peace-promoting pedagogy to create peaceful, safer learning environments in traditional and integrated Quranic schools

This component aims primarily to develop and roll out a model teacher training program for teachers of Islamic education at traditional Quranic schools and Integrated Quranic Schools (within formal schools), drawing on peacebuilding curricular content developed by the *ulema* network and teacher training frameworks developed by MOECHE. The training will integrate this content with the peacebuilding pedagogy developed by UNESCO, and child safeguarding and protection training developed by UNICEF.

The development of the teacher training will begin with a series of focus groups from amongst the target communities to better understand and update learning needs and expectations from various stakeholders, including parents, community leaders, local religious leaders, civil society, and local government representatives (where applicable). These will also gather perceptions of safety and protection risks for children in religious and formal learning environments. The consultations will also inform how to design gender-responsive training modules and inform their implementation in a manner

which is also conflict sensitive. Based on stakeholder inputs and analysis of the educational context, project experts will then come in as technical assistance to MOECHE, with support of MEISA and consultation with ulema, to develop a programme of teacher training ensuring the training is in line with evolving strategies, policy frameworks and teacher training plans.

The trainings will be carried out on a cascade basis with the training of 36 Master Trainers, followed by the subsequent training of 360 teachers across 180 formal and informal Quranic schools. Master Trainers will be those with connections to the target communities, often coming from either the *ulema* network or, if not possible, local civil society. There are an average 1-2 teachers of religious education in both traditional and Integrated Quranic schools, so typically all teachers of Quranic studies in any given school will be reached. Schools with female teachers will be prioritized. Based on the findings of consultations, the implementation design of the training will respond to the gender-specific needs of the teachers, including the possibility of sessions which facilitate discussions with male and female teachers separately.

The teacher training modules will be founded upon UNESCO's Transformative Pedagogy for Peacebuilding (TPP) approach, which was created as part of a project of teacher training for peacebuilding in the Horn of Africa and surrounding countries. Through the learner-centred TPP approach, education progresses from a "transmission" model of teaching to a "transformative" model by learners acquiring the social, emotional, and cognitive tools to build peaceful relationships and challenge harmful ideologies.

In practice, it shifts the classroom from passive instruction to active engagement. Lessons focus not only on religious content but also on developing empathy, active listening, and respectful dialogue. Teachers facilitate group discussions, role plays, storytelling, and critical reflection exercises that encourage students to explore the meanings of justice, compassion, care for the earth, and community responsibility within Islamic teachings. Students are guided to ask questions and reflect on real-life dilemmas—making learning relevant to their daily experiences and community challenges. To enable this transformative approach, social-emotional learning will be integrated so that teachers, and through them the children, will be able to achieve the pre-requisites of emotional awareness and emotional management needed for compassion and constructive responses to conflict.

In each of the modules developed for the teacher training, gender will be integrated in a manner that is conflict-sensitive and informed by consultations with religious authorities, women-led organizations, women peacebuilder groups, teachers, and communities, with attention to reaching both men and women. Content on gender will address not only women's roles but those of men as well. It will build on the foundation that peace building cannot be achieved without, at minimum, a gender-responsive approach toward the ultimate goal of transformative actions.

In traditional Quranic schools and primary schools, this approach will be applied by training teachers to integrate these methods into their existing instruction. For example, instead of solely memorizing verses, students may discuss how a particular *surah* relates to peaceful conflict resolution or caring for others in society. Teachers will be supported to create safe spaces where all students, including girls, feel heard and valued. The goal is to not only improve comprehension of Islamic teachings but also to cultivate mindsets that reject violence and support social cohesion. Through this pedagogy, Islamic

education becomes a foundation for peacebuilding, shaping how children think, interact, and contribute to a more tolerant and resilient Somalia.

Corresponding improvements in the learning environment of students, focused through gender-responsive improvements in safety, will also be evaluated to correspond to the Whole School approach recommended for peace education. Teachers will be provided tools for children's active learning on gender roles and early interventions for promoting gender equality. Key child protection issues that emerged from the mapping exercise like unaccompanied and separated children, children without adequate family care, harmful practices and violence against girls will all be included in this in a manner sensitive to cultural and religious norms. In addition, standard codes of conduct and safeguarding norms will also be developed, which in turn will be included in the training. For improved safety of classrooms, the training will address a number of protection issues including encouraging a shift to use of positive discipline. It will also have a strong focus on safeguarding, and trainings will include a dedicated session on identifying, responding to, and referring cases of abuse or risk.. The referral pathways will be operationalized by establishing and supporting three-layer safeguarding committees (district, parent, teacher) responsible for monitoring, reporting, and facilitating referrals for child protection concerns, including gender-based violence. The project will allocate resources for training committee members and teachers on referral procedures, support confidential reporting mechanisms, and provide links to local child protection services. When a safeguarding concern is reported, these committees—supported by trained focal points—will ensure cases are referred to appropriate services, with clear roles and responsibilities outlined in the SOPs.

The trainings for teachers will be accompanied by the formation of local teacher networks (LTNs) — essentially communities of practice — facilitated by the Master Trainers for continued mentorship, knowledge-sharing and sustainability of the project interventions. These networks will connect teachers in localized clusters and include regular discussions on pedagogical approaches and challenges, child safety, peer support in dealing with protection concerns, and links with community-based child protection mechanisms. Female teachers will also be consulted on the creation of a female-only teacher network, allowing tailored support for the specific questions and discussions they may wish to have. In line with the Whole School approach, efforts to improve learning environments will be gender-responsive and explicitly address child safety, including physical infrastructure, supervision during breaks, and establishing clear codes of conduct. This will also include considerations for children at different ages, as some children continue in traditional Quranic schools beyond early years of learning.

Under this output for teacher capacity and learning environments, **gender-responsive activities** will be part of each stage. Quranic schools, both traditional and integrated, which have female teachers will be prioritized for selection. Consultations ahead of developing the teacher training modules will meaningfully include discussions about gender, and the findings will be reflected so that the modules are not just gender-sensitive but fully gender-responsive. The trainings and ongoing support to teacher professional development for peace education will also reflect the findings of gender-responsive approaches, such as the creation of a female-only teacher network for female peer support and the involvement of the female *ulema* network in this. Improved learning environments will occur with strengthened safeguarding that reduces the specific risks faced by girls and by boys. Additionally, female teachers identified a number of challenges with resource availability, financing, and security – the project will work with communities to design and implement sustainable co-financing to address these concerns which are disproportionately affecting female teachers.

Major expected interventions:

- Development of teacher training on peacebuilding pedagogy and child safeguarding
- 36 Master Trainers receive training and ongoing support to then train and mentor teachers in the target schools
- 360 teachers across the target schools receiving materials are trained on the new approach
- 120 traditional Quranic schools and 60 schools pilot the project's enhanced pedagogical approach
- 120 traditional Quranic schools and 60 schools improve their learning environment toward common, gender-responsive standards for safety and quality
- Ongoing mentoring support through formation of 36 local teacher networks, each led by a Master Trainer, with participation by female teachers informed by consultations on how they feel they can most meaningfully participate.

Output Three: Communities (local religious leaders, parents, and other community members) have increased engagement in supporting safe, inclusive, and peace-oriented religious education for children

Whereas activities under Outcome 2 focus on capacitating teachers to implement the newly enhanced Peace Curriculum through transformative peacebuilding and safeguarding pedagogy, activities under Outcome 3 will engage and sensitize this approach with community stakeholders. Integral to the methodology in Component Two is the Whole School Approach, which addresses the needs of learners, staff and the wider community, not only within the curriculum, but across the whole school and learning environment. This fosters collaborative action in and by a school community to improve student learning, behaviour and wellbeing, and the conditions that support them.

A number of stakeholders at the local level will be engaged. The *ulema* network will facilitate meetings and sensitization of local religious leaders in the target communities. These meetings will support building awareness and buy-in among these leaders, replicating the leadership shown by *ulema* at state level.

The mapping of Quranic schools completed by MEISA indicated that 75% of the schools hold meetings with parents on a regular basis. In government schools, Community Education Committees lead engagement with parents of students as well as the broader community. These existing entry points for parental engagement will allow for exchange, dialogue and sensitization on the peacebuilding approach among parents and community members, improving acceptability and supporting the possibility of further messaging beyond the schools. Engagement of communities through these channels will be further aided by developing relevant media supported by social behaviour change experts, which can be used both in meetings as well as disseminated more widely in communities. Additionally, the mapping of Quranic schools also identified regular Quranic competitions as another entry point for peaceful messaging in religious education. In this regard, local religious and community leaders will be engaged so that some communities hold competitions with themes relevant to peacebuilding.

An especially important use of these channels will be raising awareness of improvements in child safeguarding and both parent and overall community's role in reporting and referrals, especially in communities with Quranic schools that have previously reported few safeguarding measures. The capacity of parents to understand the SOPs on safeguarding, which will be designed with Ministries under this project, and then to support reporting and have knowledge of referral pathways, will be part

of the engagement. The project will also aim to increase capacity on safeguarding action among CSOs and improve linkages to child protection services.

Community level engagement on harmful practices against girls, violence and prevention of child recruitment and labour will also be a key component of parent and community engagement, and will be approached in a manner that is sensitive to cultural and religious norms. By ensuring communities have information on the consequences of child protection vulnerabilities, a protective and preventive environment can be built to support the ongoing engagement in schools. Clan elders, traditional leaders and religious leaders at the local level, women-led organizations, and youth groups will be key stakeholders in this process.

Engagement with parents through religious education school meetings, as well as other channels, will empower them as active partners in their children's life learning path, they will gain confidence in positive parenting and non-violent disciplines that mirrors the safer environment in schools. Interactive approaches also seek to support raising awareness of the importance of literacy and numeracy, especially as part of early childhood development. It will include building knowledge to support educational outcomes while promoting respect and empathy and understand when to enroll children in formal education, given that children in Somalia often enter education over-age, losing important years of foundational education in literacy and numeracy.

Under this output for community engagement, **gender-responsive activities** will elevate discussions about and actions related to gender in a culturally and conflict sensitive manner. Community engagement to raise awareness and involvement in safeguarding will include discussions about gender-specific risks and how they can be addressed, especially in a manner that does not rely on reducing female participation in education. The ulema who will support engagement with local religious leaders will include the female ulema who already worked in a previous PBF project, as they are best placed as respected religious authorities to advance culturally sensitive discussions on gender and religious education, alongside supportive male ulema. Communities will also be engaged in support for sustainable improvement of learning environments and financing of Quranic education – the aim for this will be to both raise the standards of traditional Quranic schools, where needed, and to raise community support especially for schools led by female teachers.

Major expected interventions:

- Local religious leaders in the target communities are engaged on a regular basis (6-monthly)
- Engagement and capacity building with the parents and community members supporting the target schools, at the start of local implementation and at least twice a year thereafter
- Quranic events and competitions at least once per year with a focus on the messages in the Quran about peace and tolerance

d) **Project targeting**

Provide a justification for geographic zones, criteria for beneficiary selection, expected number and type of stakeholders/beneficiaries (must be disaggregated by sex and age). Indicate whether stakeholders have been consulted in the design of this proposal. Do not repeat all outputs and activities from the Results Framework.



The PBF project will reach a total of 180 education spaces (120 traditional Quranic schools and 60 primary schools) in Jubaland State and Banadir Region. Approximately 36 Master Trainers will train and mentor 360 teachers to implement the new peacebuilding pedagogy approach. The total number of students expected to benefit from improved teaching and integration of peacebuilding into Islamic education is approximately 10,800 (50% girls). Local religious leaders, parents, and other community members will also be engaged throughout implementation, as well as civil society with a focus on youth representation. The Ministries of Islamic Affairs and Ministries of Education at Federal and State levels will provide leadership in implementation, with support for overall coordination on peacebuilding from the Ministry of Interior and the involvement of ONS. Implementation of activities with Ministries will be supported through signed agreements,

such as the signed workplans that UNICEF has with line Ministries for implementation at both Federal and State levels.

The project will have a purposeful strategy to cater its activities and impact to benefit women and girls to the largest extent possible. All schools that are staffed by female teachers will be prioritized, and project implementation will provide gender-responsive support both to these teachers and to girl students across the schools. Although enrollment in Quranic schools comprises boys as a majority, there will be proactive efforts in this project for equal reach to both boys and girls.

While Ministry officials and *ulema* from all regions of Somalia will be involved in the consultations to further develop the project approaches and materials, the pilot locations were selected due to the larger number of traditional Quranic schools as well as presence of ECE spaces in formal schools. Another benefit of Jubaland State is the inclusion of *ulema* within its networks which represent different schools of thought, allowing for more inclusive perspectives during the pilot and assessment of its results. This will also allow the project to reach traditional Quranic schools which may be less open to messages related to peacebuilding, as school of thought is an important determinant. Furthermore, while challenges exist in regards to coordination between Federal level and the State level in Jubaland, it is anticipated that the approach of maintaining signed agreements (i.e. UNICEF's signed multi-year workplans) and relationships with both FGS and FMS levels will facilitate implementation without significant delays.

The selection of schools will be completed in discussion and with leadership of the key Ministries, both in regards to the traditional Quranic schools and integrated Quranic schools. The agencies will agree on targeting criteria with the Ministries. It is anticipated that this will include: i) the presence of female teacher(s) and proportion of female students, ii) representation of different schools of thought, iii) representation of different population types (urban/rural, and with attention to clan), iv) presence of older students who may also benefit from more peaceful and safer learning environments. Especially in traditional Quranic schools, one teacher will be likely to reach the core population of early learners alongside older children and adolescents. The criteria will support the selection of schools in different districts, including across Jubaland, so that the peace education approach can be validated across different locations and communities. Within districts, additional vulnerability criteria may be applied, such as socioeconomic and displacement status, in addition those inherent in the above factors (i.e. gender, urban/rural, minority clans). Finally, it is not anticipated that the project will be piloted in areas that are not regularly reached by government officials.

Schools will be selected and monitored so that the peacebuilding training and overall approach can be documented and evaluated in different settings, providing a stronger basis for eventual scaling. Further, this project reaches young children given that religious education is one of the few institutions that nearly all people in Somalia participate in. However, it is expected that older children and adolescents will also benefit when they continue attending Quranic schools with teachers trained in the project.

This project was conceived from a larger conversation on peacebuilding to help structure and integrate the evolving approaches to formalization of Islamic education, and to develop a concrete model of teacher training that can demonstrate what peacebuilding-centric education looks like in practice.

An initial project design was drafted by UNICEF and UNESCO, which was then consulted with the following Ministries, both collectively and bilaterally, and each of whom provided key inputs to the project design:

- Ministry of Education, Culture and Higher Education
- Ministry of Endowments and Islamic Affairs
- Ministry of Interior, Federal Affairs and Reconciliation
- Office of National Security

The project team then solicited feedback from a variety of civil society organizations, including both women- and youth-focused organizations, who further helped refine the design and raise key considerations. These points, together with the inputs from PBSO, contributed to its final design in this form.

II. Project management and coordination (4 pages max)

- a) **Recipient organizations and implementing partners** – list all direct recipient organizations and their implementing partners (international and local), specifying the Convening Organization, which will coordinate the project, and providing a brief justification for the choices, based on mandate, experience, local knowledge and existing capacity.

Agency	Total budget in previous calendar year	Key sources of budget (which donors etc.)	Location of in-country offices	No. of existing staff, of which in project zones	Highlight any existing expert staff of relevance to project
Convening Organization: UNICEF	2024: US\$198,042,979.52		Mogadishu	312 staff; of these, 89 supporting	Somalia Country Office will support through: Chief Education,
Implementing partners: Implementation will occur with			Baidoa		
			Dhusamareb		
			Galkayo		

relevant Ministries through signed joint workplans. UNICEF will also reach communities through working with local <i>ulema</i> . Where appropriate and in discussion with government, it may also engage civil society especially as it relates to participation of women and youth.			Garowe Hargeisa		Education Specialist, and Child Protection Specialist. The Zonal Office for Central South States will provide further staffing through: an Education Specialist and Education Officer.
Recipient Organization: UNESCO	USD 178,118	UNICEF	N/A	N/A	Regional Office support—2 Education Specialists (part-time)
Implementing partners: Implementation will occur with relevant Ministries through contractual arrangements. Where appropriate and in discussion with government, it may also engage civil society organizations.					
Implementing partners:					

b) Project management and coordination

*Indicate the project implementation team, including positions and roles and explanation of which positions are to be funded by the project (to which percentage). Explicitly indicate how the project implementation team will ensure sufficient gender or youth expertise. Explain project coordination and oversight arrangements and ensure link with PBF Secretariat if it exists. Fill out project implementation readiness checklist in **Annex A.1** and attach key staff TORs.*

The project will be implemented by UNICEF and UNESCO. Both organizations are in fact currently finalizing a similar PBF project in Guinea-Bissau entitled *Strengthening social cohesion in Guinea-Bissau by aligning and integrating religious schools with the national education system*, again leveraging each organization’s institutional mandate and unique capacities and resources.

UNICEF

Within Somalia, UNICEF maintains signed workplans with both MEISA and MoECHE at Federal level, and with the Jubaland and Banadir Ministries of Education. UNICEF also has a presence in all locations of Somalia, including Mogadishu within Banadir Region and in Jubaland with sub-offices in Kismayo and Dolow, with long-standing experience in reaching vulnerable children and communities in conflict-affected areas. UNICEF also brings child protection expertise to support safeguarding and non-violence within the learning environments.

UNICEF provides ongoing programmatic and technical assistance through a team of Education and Child Protection officers, specialists, and managers under the leadership of the Chiefs of Education and Child Protection (all based in Somalia). Operational aspects including human resources, finance, logistics and administrative arrangements are managed through the Deputy Representative for Operations who reports to the Representative. UNICEF Somalia Management (Representative and the two Deputy Representatives) are all based in Somalia while overseeing the Somalia support office based in Nairobi.

At the decentralised zonal level (“Somaliland”, Puntland and Central South), UNICEF has specialists and officers who provide day-to-day management and guidance of partners. These individuals are under the supervision of the relevant Chief of Field Offices, however receive technical guidance and support from the Country Office education and child protection teams.

UNICEF will continue to leverage its strong in country presence, established partnership with the Government entities and CSOs as well as with UNTMIS and other UN agencies in Somalia to build synergy, collaboration and integration of this agenda into policy frameworks. Within the project, staffing costs will fund the cost equivalent of 75% level of effort from national officers with priority for those who work at field level, alongside local officials, *ulema*, and community members, to facilitate, monitor, and document the project implementation, results, and lessons learned. The project will also be guided by specialists and management in education and child protection, both national and international, within the Country Office in regards to engagement of federal and state level, but these positions will be prioritized for cost share through other funding sources.

UNESCO

UNESCO leads efforts to implement the Education 2030 Agenda and the teacher training modules will build on UNESCO’s Transformative Pedagogy for Peacebuilding (TPP) approach, which was created as part of a project of teacher training for peacebuilding in the Horn of Africa and surrounding countries. It has successfully carried out peacebuilding projects across Africa, notably through the development of tools and guides for teachers.

Due to its current lack of in-country presence, UNESCO will hire two positions funded by this project. The first is a Project Manager at International UNV (Expert) level (100% covered by PBF) to manage this project for the first year to cover project setup, teacher training design/development, training of Master Trainers and teachers, conducting stakeholder dialogues and establishment of coordination platform/mechanism. The Project Manager shall have a specific background in peacebuilding education and/or teacher training and curriculum development and will act as the principal liaison between UNESCO and UNICEF and provide overall management of the project in-country. The Project Manager reports to the Chief of the Education Sector at UNESCO’s Regional Office for Eastern Africa. UNESCO will also hire a National Project Officer at NO-B level (100% covered by PBF) who will serve as the principal liaison for relations and relationship-building with the Government of

Somalia and the respective line ministries, including with regional or state governments in the project areas. The National Officer will also serve as the principal liaison with operational partners and will be deeply familiar with UNESCO policy, standards and recommendations regarding peacebuilding education and teacher training, ensuring quality control during trainings and in implementation of the new pedagogical approach. The National Officer will also be the key interlocutor and lead on operational implementation, ensuring that all project components are being carried out in line with the project design. Terms of Reference for both projects are included as attachments.

UNESCO's Regional Office for Eastern Africa, together with UNESCO Headquarters and UNESCO Institutes, will also provide expertise, project support and backstopping on an as-needed basis (2% of UNESCO staff time covered by PBF). UNESCO project staff will work closely with UNICEF and UNTMIS Gender and Youth advisors and focal points to ensure that gender and youth considerations are informing each stage of project implementation, as well as ensuring implementation of the relevant considerations and strategies within this project document.

Field-level implementation will occur through engagement of UNICEF and UNESCO staff and experts working with partner civil society organizations as well as the engagement of local-level officials in the involved Ministries. The local officials and partner organizations will collaborate on the design, creation, and implementation of the teacher training, and support implementation and monitoring at the school level. UNICEF's existing connections to CSOs working across both education and child protection will be vital resources to coordinate implementation and engage and mobilize communities around the peacebuilding effort. These partnerships with civil society will complement the project's support to the leadership of the involved government ministries and the *ulema* network.

The UN takes a zero-tolerance policy on abuse and exploitation, and all UN staff have a mandatory duty to report all suspected cases of abuse/exploitation. The UN has various mechanisms to deal with any form of suspected or alleged sexual abuse or exploitation involving UN personnel or UN implementing partner personnel or other humanitarian aid workers. These range from reporting to the Office of Internal Audit and Investigations. In addition, reports of the above kinds of misconduct can also be made to the Head of Office or Division, who is obligated to report these to the OIAI, or to the focal points appointed to receive reports of sexual exploitation and abuse (SEA), as well as the Retaliation/Ethics Office. UNICEF has a Somalia PSEA Action Plan including assessment of all implementing CSO partners as well as training of UNICEF staff and partners. Training includes how to report along with reporting obligations. Any victims identified are referred to services including medical, PSS, safety and justice.

c) Risk management

Identify project-specific risks and how they will be managed, including the approach to updating risks and making project adjustments. Include a Do No Harm approach and risk mitigation strategy.

To reflect an approach that is led and delivered through national and local actors, the project will not use UN branding or logos in its materials or public engagement. This Somali-first approach—anchored in government and religious stakeholder leadership—will help mitigate the risk that the project is viewed as foreign interference. Engaging the *ulema* network will further support legitimacy and neutrality, as these scholars are widely regarded as independent arbiters across different Islamic schools of thought, clan affiliations, and community structures. Consultations with the *ulema* and local

communities will be maintained throughout the project to build consensus on methods and outputs and to reduce security or reputational risks for those involved.

A significant risk is the perception that the project may be attempting to define or redefine the contents of the Islamic education that is received by students. To mitigate this, all project content will be grounded in widely accepted Islamic principles and developed in close consultation with the *ulema* network. The project will clearly emphasize its focus on pedagogical methods and safeguarding—not theology—and will maintain transparency through community engagement at all stages.

There is also a risk that project materials or messaging may be selectively interpreted or politicized by particular actors, or that minority and dissenting religious voices may be excluded in the process of consensus-building. To address this, the project is grounded in the reputation and work of the *ulema* network, which engages scholars from multiple schools of thought and regions, includes women and youth scholars where possible, and engages in consultations that promote diversity and inclusiveness.

Teachers, particularly those in under-resourced Quranic schools and whom may have had little to no formal or even informal training on educating children, may face unrealistic expectations in applying new teaching approaches without sufficient support. The project will mitigate this by aligning training content with teacher capacity, providing hands-on tools, and establishing mentoring and Local Teacher Networks that reinforce learning and motivation over time.

Another risk lies in potential overreliance on the *ulema* network, which, despite its national reach, may not be uniformly trusted across all communities or may face internal rivalries. The project will regularly assess local religious dynamics and ensure that the scholars involved are accepted within each context. Where needed, respected alternative leaders will be engaged to uphold community trust and maintain cohesion.

Dynamics related to clan will also be monitored and considered within targeting and program design. While religion and school of thought often intersect different clan identities, attention will be given to understand the selection of target locations and ensure representation of different clans, including minority clans.

A further risk are the current challenges in coordination between the federal and state-level governments, particularly in regards to Jubaland State. Dialogue between leaders of FGS and Jubaland has been strained, and the project faces the risk of being delayed or politicized in this environment. As in other programs implemented by UNICEF and UN agencies in Jubaland, the agencies will hold regular discussions at both levels and will sign joint workplans with the implementing Ministries at both FGS and Jubaland State and Banadir Region levels. The negotiations on joint workplans covering two years has been a constructive way to ensure ongoing implementation as negotiations on roles and activities between the two levels occur once at the start of implementation.

The most substantial operational risk is the possibility that the Government does not adopt a coherent and coordinated approach to improving religious education. Fragmentation across ministries or between federal and state levels would hinder the scale, sustainability, and policy relevance of the project. To address this, Component 1 of the project serves as a platform to promote dialogue and coordination between government, religious institutions, civil society, and development partners. Political instability also presents an ongoing risk, potentially disrupting activities or threatening the safety of teachers and students. To mitigate this, the project will sustain regular engagement with political and religious leaders, while also developing contingency plans with teachers and parents to ensure continuity or quick resumption of learning during periods of unrest.

Quranic schools often lack formal safeguarding infrastructure, meaning that teachers may not recognize or know how to respond to signs of abuse or violence. The project will address this by integrating safeguarding and child protection into all teacher and community training components, and by linking schools to local protection actors for referral and follow-up.

Another key risk is the potential failure to meet the specific learning and protection needs of girls. To mitigate this, the project will actively recruit and support female educators and religious scholars as Master Trainers and ensure that gender-sensitive topics are embedded throughout the training curriculum. This will help make instruction more inclusive and relevant for girls in targeted education spaces.

Finally, there is a risk of community resistance, particularly if project activities around protection or discipline are perceived as externally imposed. The project will mitigate this by involving community members in co-developing teacher training materials and framing all child protection messages within Islamic values, delivered by trusted religious leaders. Feedback loops will be built into implementation to ensure responsiveness to local expectations, and care will be taken to avoid introducing content or practices perceived as culturally intrusive

Project specific risk	Risk level	Mitigation strategy (including Do No Harm considerations)
Perception of the project as foreign-driven or externally imposed	High	Avoid use of UN logos or branding; project is visibly led by Somali government and stakeholders, especially MEISA and MOECHE; ongoing extensive engagement with the <i>ulema</i> network to promote legitimacy and neutrality.
Lack of coordinated government policy leadership on enhancement of religious education for peacebuilding	Medium	Use the project as a platform to foster policy dialogue and coordination across government, civil society, and religious actors under Component 1; ensure constant communication and coordination of project implementation with and between relevant authorities; ensure coordination platform/working group is functional and active.
Political instability disrupting implementation or creating security risks	Medium	Maintain active dialogue with local leaders to build trust; develop contingency plans with teachers and parents to ensure education continuity during instability; ensure direct implementation with schools, local government at community level.
Absence of safeguarding systems in Quranic schools	Low	While absence of safeguarding systems is prevalent, the risk to the project implementation is lowered given this is one of the primary objectives of the project. However, as safeguarding is strengthened in schools, there is risk of retaliation of reporters/whistleblowers. Mitigation to include integrating safeguarding training into all teacher and community activities; support schools to meet minimum safeguarding measures such as PSEA training, signing codes of conduct, and awareness of complaints mechanism; link schools to local child protection actors for referral support and follow-up; provide confidential reporting options and support an anti-reprisal policy.
Failure to meet the specific learning needs of girls	High	Include gender-sensitive topics in training; actively recruit and support female educators as Master Trainers to ensure relevance for girls; target all schools in project areas led by female teachers; ensure gender-sensitive M&E.
Community resistance to external protection and discipline practices	Medium	Engage communities through focus groups to co-develop training materials; frame child protection messages in Islamic values and deliver them via respected religious leaders; establish community feedback mechanisms.
Perception that the project is attempting to influence the content of Islamic education or has an alternative agenda	High	Ensure that all content is grounded in widely accepted Islamic teachings and developed in consultation with the <i>ulema</i> network; emphasize the project's focus on pedagogy and safeguarding, not theology; maintain strong government leadership and community consultation to build trust and transparency; maintain involvement of <i>ulema</i> throughout project

		implementation; avoid linkage with CVE/PCVE in project implementation.
Strained coordination and political environment between Federal and State levels	Medium	Consistently hold project discussions at both levels and agree on multi-year joint workplans with Ministries at each level to cover the implementation period
Risk of selective use, politicization, or exclusion of minority religious interpretations through project materials and processes	Low	Ensure materials are co-developed and reviewed by a diverse set of respected scholars from multiple Islamic schools of thought and regions, i.e. the <i>ulema</i> network; engage women, youth, and minority religious voices in consultations; maintain transparency in how materials are to be used and provide contextual guidance to teachers.
Teachers face unrealistic expectations or insufficient support to implement new teaching methods	Medium	Design training content to match teacher capacity; provide practical tools and regular mentoring; facilitate peer learning and strengthen and maintain local teacher networks to sustain teacher motivation and reinforce practices over time; sensitization of teachers and community members about Whole School approach and necessity of collective support to both students and teachers.
Overreliance on the <i>ulema</i> network may overlook local legitimacy gaps or rivalries	Medium	Map local religious authority dynamics and validate local acceptance of <i>ulema</i> representatives; work with alternative respected religious leaders where necessary; maintain regular feedback loops with communities to confirm trust and legitimacy.

d) Monitoring and evaluation

Describe the M&E approach for the project, including M&E expertise in the project team and main means and timing of collecting data? Include: a budget break-down for both monitoring and evaluation activities, including collection of baseline and end line data and an independent evaluation, and an approximate M&E timeline. To ensure alignment, as relevant, indicators from existing Strategic Results Frameworks or UN Cooperation Frameworks should be included. Fund recipients are obligated to reserve at least 5-7% of the project budget for M&E activities, including sufficient funds for a quality, independent evaluation. Projects are recommended to invest in community-feedback loops (including with women), Community-based monitoring systems or output and/or outcome data collection mechanisms.

The project's monitoring and evaluation framework will assess both implementation progress and the extent to which teaching practices, learning environments, and child competencies evolve in line with the project objectives. Routine monitoring will be carried out with oversight by the agencies, and in coordination with the Ministries along with local implementing partners. Local-level Ministry offices and implementing partners will carry out data collection and activity tracking including documentation of teacher training, material distribution, classroom support, and community engagement sessions, using agreed indicators and standard tools. Monitoring visits will additionally provide qualitative reporting on both fidelity of implementation and progress, on how peace-centred pedagogy and safeguarding practices are applied in Quranic and integrated schools, using observation tools and structured feedback from teachers, children, and school and community leadership. All monitoring and associated tools will include gender disaggregation in quantitative reporting and specific qualitative measurements in regards to how women and girls and both participating and impacted, both in regards to intended and unintended results. It is anticipated that local partners and officials will report monthly with updated data and activities completed.

Joint monitoring visits with agencies, government, and implementing partners will occur quarterly. This will serve to verify implementation and provide field-level analysis of progress, challenges, and quality of delivery. Data collected during these visits—together with reports from community members and religious stakeholders—will be triangulated to validate the findings and ensure an accurate understanding of results. Centralized oversight of these processes, including the development of tools, quality assurance, and data synthesis, will be managed collaboratively by UNESCO and

UNICEF technical teams, in coordination with MEISA and MoECHE. This will be supported by expertise in M&E among current staff, including specialists with UNICEF's Performance, Monitoring and Evaluation (PME) team.

The project will measure outcome-level indicators for knowledge and attitudes related to peace building and protection to determine among the key beneficiary groups – religious education teachers directly and children indirectly – the extent to which the project builds competencies related to peace, in order to create resilience to narratives justifying violence. This will at minimum include baseline and endline measurements as part of a mixed-methods impact evaluation. UNICEF will also seek additional, complementary funding which would enable a more rigorous, experimental approach to provide evidence of the effectiveness of the project's approach to peace education. Either version of the impact evaluation will be a core component of the final independent evaluation, which will provide additional analysis using the OECD DAC criteria. The evaluation is included in the 8% budgeted toward M&E for the project.

All M&E activities will be conducted with strict adherence to Do No Harm principles. Data collection processes will follow rules of informed consent, child protection standards, and confidentiality, ensuring that data collection and feedback processes do not expose participants—especially children or teachers—to stigma, coercion, or retaliation. Particular care will be given to how sensitive topics are framed, particularly around perceptions of religious content or ideology. The M&E process will also strengthen local capacity by involving national counterparts and sharing learning at regular intervals to guide future program adaptation, policy dialogue, and potential scale-up.

e) Project exit strategy/ sustainability

Briefly explain the project's exit strategy to ensure that the project can be wrapped up at the end of the project duration, either through sustainability measures, agreements with other donors for follow-up funding or end of activities which do not need further support. If support from other donors is expected, explain what the project will do concretely and pro-actively to try to ensure this support from the start. Consider possible partnerships with other donors or IFIs.

At Federal and State levels, improved state-led policy coherence on religious education across the country is the key sustainability factor of this project. The improved coordination and alignment across government that ultimately emerges from the consultative process that this project directly supports will serve as a foundation for the structure and quality of religious education in Somalia for years to come. Working toward improved structure and quality will support the standardization of religious education that is needed to reduce the risk of harmful messages and practices within the schools. Furthermore, the teaching and learning materials developed through the project will be co-created by project stakeholders and be advocated as a ready-to-scale model of teacher training for broader policies and frameworks addressing religious education. The design of the teacher training will be inclusive of men and women, differing schools of Islamic thought, parents, students themselves, and community leaders, and will include scholars, civil society organizations and Ministry officials from across all Federal Member States so that understanding and acceptance is facilitated and supports eventual scaling. The project's outputs are accompanied by policies and frameworks either already in place or underway in the relevant line Ministries. As the formalization of Quranic schools is named a priority by the government, a key aim of this project will be not only supporting coordination and coherence of system strengthening toward this aim (output one), but also advocacy so that Ministries have dedicated budget lines at Federal and State levels, allowing for sustainability and scaling while reflecting the prioritization of these workstreams on religious education.

The selection of Master Trainers from those already involved in peace education work, including the *ulema* who participated in creating the ‘peace curriculum’, will leverage existing buy-in from key stakeholders to increase the chance that their work continues beyond the project end. The *ulema* network is well-established and invested in the work of the ‘peace curriculum’, making their involvement a critical aspect of sustainability as they are among the most likely to continue beyond the project period.

The teacher training is focused on changes in pedagogy and classroom practices. Sustaining the results of the teacher training therefore lies with the teachers themselves. The development of local teacher networks (LTNs) is known to foster peer learning and collaboration, allow teachers to share resources, discuss challenges and co-create solutions, and will help enable the project’s teachers to be active agents of their own continued professional growth even after a project has concluded.

Community engagement from the start will also aim to increase ownership of the activities at local level. From the start, connecting to local imams alongside parents and other community members will raise awareness of the project and its objectives. In consultation with religious scholars from the target locations, a conflict-sensitive approach will be used to create understanding and acceptance, and to effect changes in knowledge and attitudes even beyond the education spaces. Community consultation, active community participation, and involvement of key stakeholders at every stage of both development and piloting will be crucial for sustainability and fostering a sense of ownership, as well as the development of a contextualized and localized exit strategy(ies).

The piloting of the materials will also produce critical learnings and advocacy pieces that will be used to adapt and extend the peace education approach in the rest of Somalia. These advocacy pieces will be used internally, but also as investment cases to mobilize resources to scale an approach informed by the lessons learned. The pilot project has already attracted donor interest, including discussions with the Islamic Development Bank on shared objectives and ability to explore joint priorities.

III. Project budget

*Provide brief additional information on projects costs, highlighting any specific choices that have underpinned the budget preparation, especially for personnel, travel or other indirect project support, to demonstrate value for money for the project. Proposed budget for all projects must include sufficient funds for an independent evaluation. Proposed budget for projects involving non-UN direct recipients must include funds for independent audit. Fill out **Annex A.2** on project value for money.*

Please note that in nearly all cases, the Peacebuilding Fund transfers project funds in a series of performance-based tranches. PBF’s standard approach is to transfer project funds in two tranches for UN recipients and three tranches for non-UN recipients, releasing second and third tranches upon demonstration that performance benchmarks have been met. All projects include the following two standard performance benchmarks: 1) at least 75% of funds from the first tranche have been committed, and 2) all project reporting obligations have been met. In addition to these standard benchmarks and depending on the risk rating or other context-specific factors, additional benchmarks may be indicated for the release of second and third tranches.

Please specify below any context-specific factors that may be relevant for the release of second and third tranches. These may include the successful conduct of elections, passage of key legislation, the

standing up of key counterpart units or offices, or other performance indicators that are necessary before project implementation may advance. Within your response, please reflect how performance-based tranches affect project sequencing considerations.

*Fill out two tables in the Excel budget **Annex D**.*

In the first Excel budget table in Annex D, please include the percentage towards Gender Equality and Women's Empowerment (GEWE) for every activity. Also provide a clear justification for every GEWE allocation (e.g. training will have a session on gender equality, specific efforts will be made to ensure equal representation of women etc.).

Annex A.1: Checklist of project implementation readiness

Question	Yes	No	Comment
Planning			
1. Have all implementing partners been identified? If not, what steps remain and proposed timeline		X	The local partner that will work with UNESCO experts to develop and localize the peacebuilding teacher training, and the local partners which will support piloting with UNICEF, will be identified through competitive process. The RFP will be issued as soon as the project is confirmed, with research into suitable local partners ongoing.
2. Have TORs for key project staff been finalized and ready to advertise? Please attach to the submission	X		
3. Have project sites been identified? If not, what will be the process and timeline		X	UNICEF and UNESCO will work with the line ministries (MEISA and MOECHE) to identify project sites, line with the project standards.
4. Have local communities and government offices been consulted/ sensitized on the existence of the project? Please state when this was done or when it will be done.		X	The line ministries (MEISA and MOECHE) will notify local communities and government offices once the project has been confirmed. Upon project initiation, one of the first activities is the consultation of teachers and community members to inform development of teacher training modules and any further curricular materials.
5. Has any preliminary analysis/ identification of lessons learned/ existing activities been done? If not, what analysis remains to be done to enable implementation and proposed timeline?	X		The project builds on the outputs and lessons-learned of previous

		PBF projects. This includes the success of the <i>ulema</i> network as a trusted platform for deliberating on Islamic education. The network will be a central stakeholder in the project proposed here.
6. Have beneficiary criteria been identified? If not, what will be the process and timeline.	X	The project will reach teachers in traditional and formal Quranic schools, as well as young children who attend them. Reaching female teachers and girls will be a priority. Further criteria will be agreed with the line Ministries within the inception period (in the first 2 months).
7. Have any agreements been made with the relevant Government counterparts relating to project implementation sites, approaches, Government contribution?	X	Government counterparts are involved in project design and have agreed on the States to be reached, number of sites (traditional and formal schools), and the approach described in the project components. As with the previous PBF projects, the Government counterparts contribute time and expertise throughout the project's implementation. For UNICEF, this collaboration is detailed and agreed in signed workplans with its line Ministries.
8. Have clear arrangements been made on project implementing approach between project recipient organizations?	X	Yes, UNICEF and UNESCO have discussed in-depth and delineated their roles and responsibilities.

9. What other preparatory activities need to be undertaken before actual project implementation can begin and how long will this take?	N/A	
Gender		
10. Did UN gender expertise inform the design of the project (e.g. has a gender adviser/expert/focal point or UN Women colleague provided input)?		
11. Did consultations with women and/or youth organizations inform the design of the project?	X	Consultations were held with organizations involving youth and women led organizations during revision of the concept note and development of the proposal.
12. Are the indicators and targets in the results framework disaggregated by sex and age?	X	Yes
13. Does the budget annex include allocations towards GEWE for all activities and clear justifications for GEWE allocations?	X	

Annex A.2: Checklist for project value for money

Question	Yes	No	Project Comment
1. Does the project have a budget narrative justification, which provides additional project specific information on any major budget choices or higher than usual staffing, operational or travel costs, so as to explain how the project ensures value for money?	X		Addressed in project management section
2. Are unit costs (e.g. for travel, consultancies, procurement of materials etc) comparable with those used in similar interventions (either in similar country contexts, within regions, or in past interventions in the same country context)? If not, this needs to be explained in the budget narrative section.		X	
3. Is the proposed budget proportionate to the expected project outcomes and to the scope of the project (e.g. number, size and remoteness of geographic zones and number of proposed direct and indirect beneficiaries)? Provide any comments.	X		The budget per child is similar to other education projects within development and peacebuilding interventions.
4. Is the percentage of staffing and operational costs by the Receiving UN Agency and by any implementing partners clearly visible and reasonable for the context (i.e. no more than 20% for staffing, reasonable operational costs, including travel and direct operational costs) unless well justified in narrative section?			The staffing cost is slightly higher. This is related to the comparative advantage of UNESCO providing technical expertise through personnel and for UNICEF to have ongoing field-level

			support related to both education and child protection to comprehensively address peacebuilding.
5. Are staff costs proportionate to the amount of work required for the activity? And is the project using local rather than international staff/expertise wherever possible? What is the justification for use of international staff, if applicable?			See above. There is only one international position which will be funded in the project, an UNESCO will hire this position in a category that allows for reduced costs.
6. Does the project propose purchase of materials, equipment and infrastructure for more than 15% of the budget? If yes, please state what measures are being taken to ensure value for money in the procurement process and their maintenance/ sustainable use for peacebuilding after the project end.		X	
7. Does the project propose purchase of a vehicle(s) for the project? If yes, please provide justification as to why existing vehicles/ hire vehicles cannot be used		X	
8. Do the implementing agencies or the UN Mission bring any additional non-PBF source of funding/ in-kind support to the project? Please explain what is provided. And if not, why not.	X		This project will be co-funded through core funding allocations.

Annex B.1: Project Administrative arrangements for UN Recipient Organizations

(This section uses standard wording – please do not remove)

The UNDP MPTF Office serves as the Administrative Agent (AA) of the PBF and is responsible for the receipt of donor contributions, the transfer of funds to Recipient UN Organizations, the consolidation of narrative and financial reports and the submission of these to the PBSO and the PBF donors. As the Administrative Agent of the PBF, MPTF Office transfers funds to RUNOS on the basis of the signed Memorandum of Understanding between each RUNO and the MPTF Office.

AA Functions

On behalf of the Recipient Organizations, and in accordance with the UNDG-approved “Protocol on the Administrative Agent for Multi Donor Trust Funds and Joint Programmes, and One UN funds” (2008), the MPTF Office as the AA of the PBF will:

- Disburse funds to each of the RUNO in accordance with instructions from the PBSO. The AA will normally make each disbursement within three (3) to five (5) business days after having received instructions from the PBSO along with the relevant Submission form and Project document signed by all participants concerned;
- Consolidate the financial statements (Annual and Final), based on submissions provided to the AA by RUNOS and provide the PBF annual consolidated progress reports to the donors and the PBSO;
- Proceed with the operational and financial closure of the project in the MPTF Office system once the completion is completed by the RUNO. A project will be considered as operationally closed upon submission of a joint final narrative report. In order for the MPTF Office to financially closed a project, each RUNO must refund unspent balance of over 250 USD, indirect cost (GMS) should not exceed 7% and submission of a certified final financial statement by the recipient organizations’ headquarters);
- Disburse funds to any RUNO for any cost extension that the PBSO may decide in accordance with the PBF rules & regulations.

Accountability, transparency and reporting of the Recipient United Nations Organizations

Recipient United Nations Organizations will assume full programmatic and financial accountability for the funds disbursed to them by the Administrative Agent. Such funds will be administered by each RUNO in accordance with its own regulations, rules, directives and procedures.

Each RUNO shall establish a separate ledger account for the receipt and administration of the funds disbursed to it by the Administrative Agent from the PBF account. This separate ledger account shall be administered by each RUNO in accordance with its own regulations, rules, directives and procedures, including those relating to interest. The separate ledger account shall be subject exclusively to the internal and external auditing procedures laid down in the financial regulations, rules, directives and procedures applicable to the RUNO.

Each RUNO will provide the Administrative Agent and the PBSO (for narrative reports only) with:

Type of report	Due when	Submitted by
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Semi-annual project progress report	15 June	Convening Agency on behalf of all implementing organizations and in consultation with/ quality assurance by PBF Secretariats, where they exist
Annual project progress report	15 November	Convening Agency on behalf of all implementing organizations and in consultation with/ quality assurance by PBF Secretariats, where they exist
End of project report covering entire project duration	Within three months from the operational project closure (it can be submitted instead of an annual report if timing coincides)	Convening Agency on behalf of all implementing organizations and in consultation with/ quality assurance by PBF Secretariats, where they exist
Annual strategic peacebuilding and PBF progress report (for PRF allocations only), which may contain a request for additional PBF allocation if the context requires it	1 December	PBF Secretariat on behalf of the PBF Steering Committee, where it exists or Head of UN Country Team where it does not.

Financial reporting and timeline

Timeline	Event
30 April	Annual reporting – Report Q4 expenses (Jan. to Dec. of previous year)
<i>Certified final financial report to be provided by 30 June of the calendar year after project closure</i>	

UNEX also opens for voluntary financial reporting for UN recipient organizations the following dates

31 July	Voluntary Q2 expenses (January to June)
31 October	Voluntary Q3 expenses (January to September)

Unspent Balance exceeding USD 250, at the closure of the project would have to be refunded and a notification sent to the MPTF Office, no later than six months (30 June) of the year following the completion of the activities.

Ownership of Equipment, Supplies and Other Property

Ownership of equipment, supplies and other property financed from the PBF shall vest in the RUNO undertaking the activities. Matters relating to the transfer of ownership by the RUNO shall be determined in accordance with its own applicable policies and procedures.

Public Disclosure

The PBSO and Administrative Agent will ensure that operations of the PBF are publicly disclosed on the PBF website (www.un.org/peacebuilding/fund) and the Administrative Agent's website (www.mptf.undp.org).

Annex B.2: Project Administrative arrangements for Non-UN Recipient Organizations

(This section uses standard wording – please do not remove)

Accountability, transparency and reporting of the Recipient Non-United Nations Organization:

The Recipient Non-United Nations Organization will assume full programmatic and financial accountability for the funds disbursed to them by the Administrative Agent. Such funds will be administered by each recipient in accordance with its own regulations, rules, directives and procedures.

The Recipient Non-United Nations Organization will have full responsibility for ensuring that the Activity is implemented in accordance with the signed Project Document;

In the event of a financial review, audit or evaluation recommended by PBSO, the cost of such activity should be included in the project budget;

Ensure professional management of the Activity, including performance monitoring and reporting activities in accordance with PBSO guidelines.

Ensure compliance with the Financing Agreement and relevant applicable clauses in the Fund MOU.

Reporting:

Each Receipt will provide the Administrative Agent and the PBSO (for narrative reports only) with:

Type of report	Due when	Submitted by
Bi-annual project progress report	15 June	Convening Agency on behalf of all implementing organizations and in consultation with/ quality assurance by PBF Secretariats, where they exist
Annual project progress report	15 November	Convening Agency on behalf of all implementing organizations and in consultation with/ quality assurance by PBF Secretariats, where they exist
End of project report covering entire project duration	Within three months from the operational project closure (it can be submitted instead of an annual report if timing coincides)	Convening Agency on behalf of all implementing organizations and in consultation with/ quality assurance by PBF Secretariats, where they exist

Annual strategic 1 December
 peacebuilding and PBF
 progress report (for PRF
 allocations only), which
 may contain a request
 for additional PBF
 allocation if the context
 requires it

PBF Secretariat on behalf of the PBF
 Steering Committee, where it exists or
 Head of UN Country Team where it
 does not.

Financial reports and timeline

Timeline	Event
28 February	Annual reporting – Report Q4 expenses (Jan. to Dec. of previous year)
30 April	Report Q1 expenses (January to March)
31 July	Report Q2 expenses (January to June)
31 October	Report Q3 expenses (January to September)
<i>Certified final financial report to be provided at the quarter following the project financial closure</i>	

Unspent Balance exceeding USD 250 at the closure of the project would have to be refunded and a notification sent to the Administrative Agent, no later than three months (31 March) of the year following the completion of the activities.

Ownership of Equipment, Supplies and Other Property

Matters relating to the transfer of ownership by the Recipient Non-UN Recipient Organization will be determined in accordance with applicable policies and procedures defined by the PBSO.

Public Disclosure

The PBSO and Administrative Agent will ensure that operations of the PBF are publicly disclosed on the PBF website (www.un.org/peacebuilding/fund) and the Administrative Agent website (www.mptf.undp.org).

Final Project Audit for non-UN recipient organization projects

An independent project audit will be requested by the end of the project. The audit report needs to be attached to the final narrative project report. The cost of such activity must be included in the project budget.

Special Provisions regarding Financing of Terrorism

Consistent with UN Security Council Resolutions relating to terrorism, including UN Security Council Resolution 1373 (2001) and 1267 (1999) and related resolutions, the Participants are firmly committed to the international fight against terrorism, and in particular, against the financing of terrorism. Similarly, all Recipient Organizations recognize their obligation to comply with any applicable sanctions imposed by the UN Security Council. Each of the Recipient Organizations will use all reasonable efforts to ensure that the funds transferred to it in accordance with this agreement are not used to provide support or assistance to individuals or entities associated with terrorism as designated by any UN Security Council sanctions regime. If, during the term of this agreement, a

Recipient Organization determines that there are credible allegations that funds transferred to it in accordance with this agreement have been used to provide support or assistance to individuals or entities associated with terrorism as designated by any UN Security Council sanctions regime it will as soon as it becomes aware of it inform the head of PBSO, the Administrative Agent and the donor(s) and, in consultation with the donors as appropriate, determine an appropriate response.

Non-UN recipient organization (NUNO) eligibility:

In order to be declared eligible to receive PBF funds directly, NUNOs must be assessed as technically, financially and legally sound by the PBF and its agent, the Multi Partner Trust Fund Office (MPTFO). Prior to submitting a finalized project document, it is the responsibility of each NUNO to liaise with PBSO and MPTFO and provide all the necessary documents (see below) to demonstrate that all the criteria have been fulfilled and to be declared as eligible for direct PBF funds.

The NUNO must provide (in a timely fashion, ensuring PBSO and MPTFO have sufficient time to review the package) the documentation demonstrating that the NUNO:

- Has previously received funding from the UN, the PBF, or any of the contributors to the PBF, in the country of project implementation.
- Has a current valid registration as a non-profit, tax exempt organization with a social based mission in both the country where headquarter is located and in country of project implementation for the duration of the proposed grant. (**NOTE:** If registration is done on an annual basis in the country, the organization must have the current registration and obtain renewals for the duration of the project, in order to receive subsequent funding tranches).
- Produces an annual report that includes the proposed country for the grant.
- Commissions audited financial statements, available for the last two years, including the auditor opinion letter. The financial statements should include the legal organization that will sign the agreement (and oversee the country of implementation, if applicable) as well as the activities of the country of implementation. (**NOTE:** If these are not available for the country of proposed project implementation, the CSO will also need to provide the latest two audit reports for a program or project-based audit in country.) The letter from the auditor should also state whether the auditor firm is part of the nationally qualified audit firms.
- Demonstrates an annual budget in the country of proposed project implementation for the previous two calendar years, which is at least twice the annualized budget sought from PBF for the project.⁵
- Demonstrates at least 3 years of experience in the country where grant is sought.
- Provides a clear explanation of the CSO's legal structure, including the specific entity which will enter into the legal agreement with the MPTF-O for the PBF grant.

⁵ Annualized PBF project budget is obtained by dividing the PBF project budget by the number of project duration months and multiplying by 12.

Annex C: Project Results Framework (MUST include sex- and age disaggregated targets)

Outcomes	Outputs	Indicators	Means of Verification/ frequency of collection	Indicator milestones
<p>Outcome 1: Somali children (girls and boys) benefit from religious education that uses a peacebuilding approach, including learning in safer, positive education spaces toward the ultimate objective of increasing resilience to indoctrination to extremist ideologies.</p> <p>Contributes to: SDG 4 (Education) SDG 16 (Peace, Justice & Strong Institutions)</p> <p>(Any Universal Periodic Review of Human Rights (UPR) recommendation that this Outcome helps to implement and if so, year of UPR)</p>		<p>Outcome Indicator 1a Percentage of children reporting improved understanding of peaceful skills and practices (disaggregated by gender, age group, and disability)</p> <p>Baseline: TBD Target: 67%</p>	Surveys / assessments	Baseline Endline
		<p>Outcome Indicator 1b Percentage of Quranic schools meeting minimum safe-learning compliance (e.g. code of conduct signed, supervision plan in place – full set of minimum compliance to be agreed in safeguarding framework)</p> <p>Baseline: TBD Target: 80%</p>	Visits / assessments	Baseline Endline
		<p>Outcome Indicator 1c Percentage of religious education teachers reporting attitudes that are aligned with peacebuilding project approach (disaggregated by gender and disability)</p> <p>Baseline: TBD Target: 75% (10% female)</p>	Surveys / assessments	Baseline Endline
	<p>Output 1.1 A diverse group of stakeholders, under the coordination of the Government of Somalia, come together to increase evidence and develop more standardized approaches to religious education, with a focus on teacher training</p>	<p>Output Indicator 1.1.1 Number of meetings held with inter-ministerial participation to guide the design and outputs of the peacebuilding project</p> <p>Baseline: 0 Target: 8</p>	Meeting minutes and attendance records	Baseline: 0 Midline: 4 Endline: 8

		Output Indicator 1.1.2 Adoption of a national framework on safeguarding for Quranic schools Baseline: None Target : Framework exists	Ministry Notification / Framework	Endline
		Output Indicator 1.1.3 Existence of a coordination platform at Federal level for ongoing work towards harmonized approaches to peacebuilding religious education Baseline: No Target: Yes	Coordination platform terms of reference	Baseline: No Midline: Yes Endline: Yes
	Output 1.2 Teachers of religious education have increased capacity to apply inclusive, child-centered, and peace-promoting pedagogy to create peaceful, safer learning environments in traditional and integrated Quranic schools	Output Indicator 1.2.1 Number of consultations held with target communities to inform design of the peacebuilding pedagogy and child safeguarding training Baseline: 0 Target: 15	Consultation reports (containing key findings, participation summaries)	Baseline Midline Endline
		Output Indicator 1.2.2 Number of master trainers trained on peacebuilding pedagogy and child safeguarding (disaggregated by gender and disability) Baseline: 0 Target: 36	Pre and Post training learning assessment	Midline
		Output Indicator 1.2.3 Number of religious education teachers trained on peacebuilding pedagogy and child safeguarding (disaggregated by gender and disability) Baseline: 0 Target: 360	Pre and Post training learning assessment Surveys / observations	Midline Endline
		Output Indicator 1.2.4 Percentage of targeted education spaces with safeguarding measures in place (code of conduct, teacher training, reporting channels) Baseline: TBD Target: 70%	Training and monitoring reports	Midline Endline

		Output Indicator 1.2.5 Number of teacher learning networks (communities of practice) active with ongoing mentorship and/or peer-to-peer support for peacebuilding Baseline: 0 Target: 36	Monitoring reports	Midline Endline
	Output 1.3 Communities (local religious leaders, parents, and other community members) have increased engagement in supporting safe, inclusive, and peace-oriented religious education for children	Output Indicator 1.3.1 Number of meetings held engaging community-level religious leaders Baseline: 0 Target: 12	Meeting reports and participation records	Midline Endline
		Output Indicator 1.3.2 Number of community members (parents and others) reached for awareness raising and engagement (disaggregated by gender) Baseline: 0 Target: 900	Meeting reports and participation records	Midline Endline
		Output Indicator 1.3.3 Number of Quranic events/competitions held with a focus on peaceful messages Baseline: 0 Target: 60	Event records	Midline Endline