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**PBF PROJECT progress report**

**COUNTRY:** Myanmar

**TYPE OF REPORT: semi-annul (2021)**

**YEAR of report:** 15/06/2021

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| **Project Title:** Empowering young men and women to advocate for peace and challenge hate speech in Myanmar.  **Project Number from MPTF-O Gateway: 00119346** | |
| **If funding is disbursed into a national or regional trust fund:**  Country Trust Fund  Regional Trust Fund  **Name of Recipient Fund:** | **Type and name of recipient organizations:**  **Christian Aid Ireland. (Convening Agency)**  **Implementing partners:**  **A) CSOs:**  **1**)Treasure Land Development Association (TLDA)  2) Organisation for Building Better Society (BBS)  3)Peace and Development Initiative (PDI)  4) Myanmar ICT for Development.  5) Development Alliance Myanmar (DAM).  **B). Local Social enterprise:**  Koe Koe Tech.  **1. Non-funded academic partners:**  University of London (SOAS) and Yale University, Department of Computer Science.  **2. Non-funded UN partner:**  United Nations Human Rights Office of the High Commissioner (OHCHR).  **3. Non-funded media partner:**  Democratic Voice of Burma. |
| **Date of first transfer:** 20th December 2019  **Project end date:** 16 June 2021  **Is the current project end date within 6 months?** No cost Extension request submitted for six months | |
| **Check if the project falls under one or more PBF priority windows:**  Gender promotion initiative  Youth promotion initiative  Transition from UN or regional peacekeeping or special political missions  Cross-border or regional project | |
| **Total PBF approved project budget (by recipient organization):**  **Recipient Organization Amount**  Christian Aid Ireland  $ 989,999.89    Total: $ 989,999.89  Approximate implementation rate as percentage of total project budget: 87%  \*ATTACH PROJECT EXCEL BUDGET SHOWING CURRENT APPROXIMATE EXPENDITURE\*  **Gender-responsive Budgeting:**  Indicate dollar amount from the project document to be allocated to activities focussed on gender equality or women’s empowerment: $ 367832.52  Amount expended to date on activities focussed on gender equality or women’s empowerment: $227,397.26 | |
| **Project Gender Marker: GM2**  **Project Risk Marker: 1-Medium**  **Project PBF focus area: 2.3 Conflict Prevention and Management** | |
| **Report preparation:**  Project report prepared by Christian Aid Myanmar & Christian Aid Ireland.  Project report approved by: Head of Peacebuilding programmes and Global Program development and funding manager.  Did PBF Secretariat review the report: | |

***NOTES FOR COMPLETING THE REPORT:***

* *Avoid acronyms and UN jargon, use general /common language.*
* *Report on what has been achieved in the reporting period, not what the project aims to do.*
* *Be as concrete as possible. Avoid theoretical, vague or conceptual discourse.*
* *Ensure the analysis and project progress assessment is gender and age sensitive.*

**PART 1: OVERALL PROJECT PROGRESS**

**Briefly outline the status of the project in terms of implementation cycle, including whether preliminary/preparatory activities have been completed (i.e. contracting of partners, staff recruitment, etc.) (1500-character limit):**

The project has been affected by the Covid-19 pandemic restrictions (See Adaption Plan November 2020) and the removal of the civilian government in February 2021. Overall, there are delays in delivering the targeted peace education and media literary activities (Op 1.1 and 2.1) and a need to re-focus Outcome 3. The remaining activities implementation is on track and a switch to digital and virtual work was made where possible. A no-cost-extension was submitted in May 2021 outlining how implementation would adapt Outcome 3 and deliver the delayed activities. The project coordination teams overseeing implementation and the Steering Committee, met regularly, and ensured regular progress updates, discussed strategic issues, and updated risks and mitigation plan, along with ongoing support on virtual MEL. An independent mid-term review was commissioned and interviewed 11 project staff, 7 senior management partner staff and 20 beneficiaries virtually. This small-scale review gave some initial evidence of impact. Key findings were that the partners found the consortium model collaborative and the design comprehensive and innovative. Youth beneficiaries reported empowerment in understanding peace, raised issues of peace in their wider communities, religious leaders reported on the importance of peace for their institutions, participants in media training reported on an enhanced ability to identify hate speech and misinformation and a gender equality focus enhanced girl’s participation.

**Please indicate any significant project-related events anticipated in the next six months, i.e. national dialogues, youth congresses, film screenings, etc. (1000-character limit):**

1.1.2. Interfaith technical Peace Education Steering Committees

1.1.4. Deliver a peace education programme

1.1.5. Inter-faith Youth Conference

1.1.6. Youth Reflection sessions in Rakhine

1.2.1. Peace Innovation Lab Microgrants

1.2.2. Gender sensitive, participatory session on innovation, peace, youth policy and collective action.

2.1.1. Deliver anti-hate speech and media literacy training

2.1.2. Support displaced women in Rakhine with a program of digital literacy

2.2.1. Pilot the first NLP Algorithm able to identify hate speech in Burmese

2.2.2. Establish a platform for monitoring real time hate speech in Myanmar

2.2.3. Where feasible, continued engagement with OHCHR anticipated in relation to Meekin platform rollout depending on the situational context in Myanmar

**Outcome 3:**

Subject to NCE approval, the project has proposed revised activities under outcome 3 and few activities under outcome 1&2. Under outcome 3, a cross -regional youth exchange trip is planned to bring youth from **Mandalay, Mon and Rakhine** together in order to build trust amongst regional youth networks.

**FOR PROJECTS WITHIN SIX MONTHS OF COMPLETION: summarize the main structural, institutional or societal level change the project has contributed to. This is not anecdotal evidence or a list of individual outputs, but a description of progress made toward the main purpose of the project. (1500character limit):**

Some societal and institutional changes the project has contributed included the inclusion of strong gender manual in the peace education curriculum and the agreement of some of the key religious institutions the project engages with to integrate the peace education curriculum formally into the school curriculum. This is a significant achievement as it enhances the sustainability of the project to influence Buddhists and Muslims to change their attitudes on gender norms, particularly through the window of engagement with faith leaders.

Societal change could be attributed to the success of the peace innovation grant, where smaller local CSOs. CBOs, networks, and activist were supported to bring about innovative actions contributing to the project’s overall peacebuilding objective in Myanmar. An example of impact comes from Shan Women’s Network where a gender integrated social cohesion project reached 116 youths (M-32, F-83, other -1) from diverse ethnicities in Kachin State. This initiative has enhanced trust building and better relationships towards building inter-ethnic peace. Other examples such as ISDO (Indigenous and Social Development Organization) based in Rakhine State where the project intervention has brought together range of leaders from political parties, community leaders and religious leaders

A natural language processing (NLP) algorithm, Meekin, is now being user-tested by CSOs across Myanmar, to tackle hate speech through social media monitoring. This aspect of the project intervention brought about impact of positive collaboration with an emerging young technology company with the potential to change the way hate speech is monitored in Myanmar.

**In a few sentences, explain whether the project has had a positive human impact. May include anecdotal stories about the project’s positive effect on the people’s lives. Include direct quotes where possible or weblinks to strategic communications pieces. (2000-character limit):**

Peace education implementers have assessed the contribution pre and post the training in 1) **supporting youth religious leaders to mitigate conflict** and see an enhanced personal role in bringing social harmony, improved relationships, and enhanced engagement within and beyond schools, societies, families and between diverse communities. 2) **Catalysing leadership:** Religious teachers reported feeling more empowered and confident about being peace educators and role models of the young trainees and their peers. 3) bringing about institutional change. The school board of Head of Sitagu Buddhist Institution has acknowledged the importance of peacebuilding and peace education after seeing how students become more positive and willingness to engage with diverse communities. They are now willing to open a peace education department which will enhance their peacebuilding work and expand their engagement with other key stakeholders of other faiths as a platform for enhancing interfaith cooperation towards peaceful coexistence. With support of TLDA, schools in project targeted areas are planning to adapt peace education into the core curriculum. Peace Education and Media Literacy trainings conducted by BBS have brought young people from both Kaman Muslim and Rakhine secular communities together. This helped to strengthen trust and relationship between two communities towards promoting peaceful coexistence. The Bumay Education Center (BEC), run by PDI in Rakhine, supports youths from Rohingya community to learn different skills and brings together Muslins and Kamen communities.

*“In our monastery, there is an elderly monk who wasn’t good at communicating with people, especially with young monks. He hardly interacted with them too. He has attended the Peace Education Training delivered by Venerable Kumara. Since then, his approach and perception towards young monks has changed, and he started interacting with other monks and exchanging opinions and views with others. I feel like we are getting more cohesive and united. I think this is an example of how PE training impact on us.” (Participant from , Phat Shay Monastery, Mandalay Region, Myanmar)*

*“What I like most about peace education training is conflict resolution because whenever there are issues and arguments occur between family and relatives, I tried my best to mediate and helped them solve the problems with peaceful means.” Participant from Rohingya, Bawtuba Camp*

*“I have learned mediation practices and tools. This helped me act as a mediator. Two friends of mine are quarrelling each other’s. I let them sit face-to-face. I listened them so carefully and I could mediate between them to get problems solved.” Participant from, Rohingya, Dapine Camp.*

*“After learning about culture and symbols, I’ve understood more about other people’s symbols and right now I have the awareness to respect other’s culture and symbols that are sacred for another culture”. Participant from, Rakhine-Buddhist, Thel Chaung Village, Sittwe Tsp.*

**PART II: RESULT PROGRESS BY PROJECT OUTCOME**

*Describe overall progress under each Outcome made during the reporting period (for June reports: January-June; for November reports: January-November; for final reports: full project duration). Do not list individual activities. If the project is starting to make/has made a difference at the outcome level, provide specific evidence for the progress (quantitative and qualitative) and explain how it impacts the broader political and peacebuilding context.*

* *“On track” refers to the timely completion of outputs as indicated in the workplan.*
* *“On track with peacebuilding results” refers to higher-level changes in the conflict or peace factors that the project is meant to contribute to. These effects are more likely in mature projects than in newer ones.*

*If your project has more than four outcomes, contact PBSO for template modification.*

**Outcome 1:**

**Rate the current status of the outcome progress: On track with slight delay**

**Progress summary:** *(3000 character limit)*

The project has had a positive impact in contributing to religious coexistence and strengthened the capacity of religious youth and leaders to work on peace. A series of ToTs were conducted with Buddhist and Muslim institutions, both male and female, who then delivered peace education programs with 651 future religions leaders (original target was 600) in their respected religious institutions. The peace education programme firstly builds a range of skills such as critical thinking, empathy, self-awareness, interpersonal relationships, coping with stress and emotions. Secondly, over the course of five months, TLDA continues training on understanding peace and conflict. An Inter-faith technical Peace Education steering committee meets virtually quarterly to oversee this. Based on the USIP Peace Education Curriculum, the programme has been adapted into virtual learning due to Covid-19 restrictions. Post training, some participants gave the following reflections.

*“I used to look down on people who are different from my culture or ethnicity. I have my own doctrine that Rakhine and Muslim communities are always enemy but right now I have my sympathy that tells me that they are also human beings like me exactly”.( Participants from (Kaman) Village, Sittwe Tsp, Rakhine State)*

*“After learning about emotional intelligence, I’ve realized the important part of self-actualization. I came to understand more about conflicts that are happening between family members and about other people’s barriers and difficulties in life”. (Rakhine-Buddhist and Chaung Village participants from Sittwe Tsp, Rakhine State)*

*“For me, I thought conflict means only fighting but after attending the training, I realize that conflict is something which happens to everyone and cannot avoid it. Thus, I understand how to solve the conflict in a positive way and conflict always goes ahead to the bad direction. War is a kind of conflict. In a family, the elder one abuses violence to younger one, it is a kind of conflict as well.” (A Buddhist participant from Rakhine)*

In Rakhine where the project worked with non-religious institutions, trained female peacebuilding experts developed a digitalized Gender Sensitive Inclusive Peacebuilding Manual. Fourteen youths ToT trainees are delivering peace education training with 400 youths from Muslim and Rakhine secular communities from across Rakhine State. As of date, 146 youths (M-56, F-90) from Rakhine and Muslim communities have received training. Some of trained youths were also able to facilitate sharing sessions with their friends and neighbours in their communities.

The Peace Education curriculum included a strong manual on gender which was shared with school management boards and significantly they acknowledged and agreed for curriculum to be integrated with the school curriculum, key to persuading more extreme Buddhists and Muslims to change their attitudes on gender norms. 100 Buddhist and Muslim females have participated in inter-faith virtual platforms in Mon and Mandalay. This regular dialogue has brought not only female religious leaders also peace practitioners together.

13 Peace Innovation Sub-grants were awarded by a youth-led, interfaith Peace Innovation Committee, focusing on a range of issues. One example of impact comes from Shan Women’s Network where a gender integrated social cohesion project reached 116 youths (M-32, F-83, other -1) from diverse ethnicities in Kachin State. This initiative has enhanced trust building and better relationships towards building inter-ethnic peace. Other examples came ISDO (Indigenous and Social Development Organization) based in Rakhine State where the project intervention has brought together range of leaders from political parties, community leaders and religious leaders. They have acknowledged and accepted the rights and value of minority groups and contributed to enhancing social cohesion between minority and majority groups. Amongst 14 CSOs, RCDS (Rural and Community Development was not able to start the project implementation due to Covid and heightened security issue of the current political crisis in Mon State. As of now, the project has rewarded 20 PE innovation grants (50% focus on GEWE and 42% allocated to women led projects).

**Indicate any additional analysis on how Gender Equality and Women’s Empowerment and/or Youth Inclusion and Responsiveness has been ensured under this Outcome:** *(1000-character limit)*

PE innovation micro-grants supported 40% focus on GEWE and 30% allocated to women led projects to address women’s participation and issues affecting women within the community. The female interfaith dialogues have also informed how female religious leaders responded to Covid collectively in their communities. In Rakhine, more female youths from Kaman Muslim community were also trained on peace education. The gender sensitive peace education curriculum was developed by a female peace practitioner.

**Outcome 2:**

**Rate the current status of the outcome progress: On track with slight delay.**

**Progress summary:** *(3000-character limit)*

The project has contributed to creating an environment where ethnic and religious hate speech can be more easily challenged. 1994 (M-860, F-1134) youth and young religious scholars from Mon, Mandalay and Rakhine were trained on media literacy knowledge on how to identify fake news, misinformation, and disinformation. This media literacy knowledge is important and pertinent in current context, although the internet shutdown created challenges in implementing this activity. Participants reported that the media literacy training opened their eyes to take time to analyse on content, fact check information sources, the date, time, location and origins of pictures. Project monitoring demonstrated that many of the participants were then able to use their new knowledge with their friends, families, and neighbours to counter hate-speech on social media platforms related to racial discrimination and false news.

KKT has delivered Sayama App digital literacy multiplier training with 600 young IDP women in five IDP Rakhine camps located in Kyauk Taw Township and three IDP Muslim camps in Sittwe. In this reporting period, Koe Koe Tech ’s training team has delivered the first batch of digital literacy multiplier training with100 female youth beneficiaries in Kyauktaw IDP camps. The trained female youths were empowered with the skills of digital literacy which includes how to verify hate speech, fake news and cyber bullying, how to use smartphone and computer, and also knowledge on email, Gmail and social media apps (Viber, WhatsApp and Zello). A smaller percentage of females use smart phone users, this project has given opportunities to young IDP women to become more digital literate and they felt proud of it.

A participant reflected that: *“My mum is happy seeing I am joining training with my friends although we are living in this IDP camp. I taught her how to use the smart phone too. I also shared my families on how to verify fake news and hate speech”*.

The work on the Sayama App in both Rakhine and Muslim Camps engaged camp management committees from both Muslim and Rakhine camps and cautiously used a Do No Harm approach and they have utilized the local resources available inside camps. KKT and local partners have been in regular contact with camp committee while delivering training and training participants were mobilized in consultation with camp management committees. CA provided guidance on public health restrictions and provided guidance to partners on safe access to Rakhine, based on its on-going humanitarian projects in Rakhine. The Sayama TOT trainees were recruited from camps so that language barriers and other sensitive religious norms can be avoided while in discussion. Training place in Rakhine IDP camp was selected by IDPs.

An NLP Algorithm (the Meekin Platform) has been piloted and tested with some CSOs with core features to analysis and categorise hate speech. Since the change in the context in February 2021, CSOs have been unwilling to engage with this platform for safety reasons. As an alternative KKT will train consortium partners. It has not been possible to engage the OHCR as intended. The OHCR early warning mechanism is still in early design stage and unlikely to be launched within the extended UNPBF project timeframe.

**Indicate any additional analysis on how Gender Equality and Women’s Empowerment and/or Youth Inclusion and Responsiveness has been ensured under this Outcome:** *(1000-character limit)*

**On Track with slight delay**

The media literacy training delivered in Rakhine State had a majority of women participants (F-70%, M-30%) and all actively participated. The Kaman Muslim young women have led the group discussions while in training and they have shared the negative impacts of hate speech and how it is gendered. The participants also mentioned inequality between men and women in the family as men have greater chances to use mobiles while women have fewer chances. 600 young Rakhine and Rohingya IDP women were empowered on media/digital literacy through Sayama app. While, the Sayama app platform is specifically designed for both male and female users, it emphasises empowerment and gender equality. In some cases, the women use their husband’s phone to access apps, and this is also an opportunity to engage men on gender equality. The gendered dimensions of hate speech are fully integrated into the hate speech detection and labelling processes in the NLP platform and equal numbers of males and females are engaged in its testing and use.

**Outcome 3:**

**Rate the current status of the outcome progress: Off Track.**

**Progress summary:** *(3000 character limit)*

The project has contributed towards creating an enabling environment for enhancing the agency of youth to work on peace. Before the removal of the civilian government, in close collaboration and coordination with regional youth representatives, 20 township level YACs were established in Mon State, Rakhine State and Mandalay Region. Three strategic planning workshops were carried out with attendance of 75 youth affairs committee members (40% female) to develop the township level implementation plan as per agreed strategic plan. Youth members enthusiastically discussed and identified gaps and challenges that they face, the impact of hate speech and assessing trends on social media. The workshops emphasised the importance of respecting diversity and the role of youth in community development and peacebuilding. Strategic plans were developed by youth seek implementation of the 16 sectors of the youth policy. The strategic plan developed by YACs includes the peacebuilding component under Youth Policy, along with 4 other priority areas identified by them including addressing hate speech and media literacy. Capacity building was provided to the YACs (100 young people), A female participant from Pyinmana Township, Mandalay Region, remarked that *“As I am a high school teacher, I am friendly with the task of teaching to the students and attending the essential training if needed, that’s all. But here, I have got many learning tips different from my past environment, to highlight; the communication tools are very useful in the social communication to be a proper and effective communication. Moreover, I also learned that the dialogue approach is very effective to solve the conflict”.* Young people who participated highlighted the importance for them of understanding advocacy strategies and dialogue techniques. A diverse range of young people attended a seminar focusing on enhancing the role of young people in community development, peacebuilding, which was organized jointly with the Arakan Youth Network in Sittwe. This event provided a platform for young people to exchange knowledge, understand diversity and promote cultural awareness which will contribute to enhancing interethnic cohesion amongst majority and minority groups in Rakhine State.

Prior to the removal of the civilian government a meeting had been held with DSW, the key ministry working on the Youth Policy, and a set of constructive joint actions had been agreed. Outcome 3 has now been adapted under the NCE application.

**Indicate any additional analysis on how Gender Equality and Women’s Empowerment and/or Youth Inclusion and Responsiveness has been ensured under this Outcome:** *(1000-character limit)*

All activities in this outcome had a majority of female participation. These activities all included female only discussions which created safe spaces for women to assess their own roles as change agents and peace advocates. DA-Myanmar paid particular attention to female participation and as a result, in all 10 townships Youth Affairs Committees in Mon State, the secretaries and leadership role were appointed to female youths. The youth led peace campaigns, despite COVID-19 restrictions, included several successful female led campaign events. The seminar in Rakhine State included a panel discussion and all panellists and moderator were female youths from diverse ethnicities. The female panellists discussed ways to enhance female youths’ role in community development, self-development, employment opportunity and peacebuilding.

**Outcome 4:**

**Rate the current status of the outcome progress:**

**Progress summary:** *(3000 character limit)*

**Indicate any additional analysis on how Gender Equality and Women’s Empowerment and/or Youth Inclusion and Responsiveness has been ensured under this Outcome:** *(1000 character limit)*

**PART III: CROSS-CUTTING ISSUES**

|  |  |
| --- | --- |
| **Monitoring:** Please list monitoring activities undertaken in the reporting period (1000 character limit) | Do outcome indicators have baselines? Yes.  Has the project launched perception surveys or other community-based data collection? Yes.  Monthly M&E meetings were held between CA M&E officer and partners to help partners collect output level data on an ongoing basics while implementing, to address challenges and to resolve issues. Partners submit indicator progress monthly. The CA M&E officer analysed overall indicator achievement on a monthly basis. Joint monitoring calls have been organized via Zoom. In the joint monitoring calls, CA and partners meet with target youths and students to assess progress. Project implementation team and steering committee meetings continue to be conducted to provide project management oversight. |
| **Evaluation:** Has an evaluation been conducted during the reporting period?  Yes | Evaluation budget (response required): The approved budget adaption as 5.89% of the budget parked for M&E at $ 59,198.84.  **If project will end in next six months, describe the evaluation preparations *(1500 character limit)*:**  The project has commissioned an independent mid-term evaluation, via an external consultant. The report of this is currently under review process.  A request for six months no -cost extension has been made for this project given the unprecedented change in the political context in Myanmar in early 2021.  Should the NCE be approved, the project has already budgeted for an independent external evaluation. An external consultant will be engaged for this process towards the last two months of the project.  In addition the project has also budgeted for an independent project financial audit, which will be commissioned towards the last month of the project These reports will be shared with the UNPBF, along with the project final report, three months post the project end date. |
| **Catalytic effects (financial):** Indicate name of funding agent and amount of additional non-PBF funding support that has been leveraged by the project. | Name of funder: Amount: |
| **Other:** Are there any other issues concerning project implementation that you want to share, including any capacity needs of the recipient organizations? *(1500 character limit)* | The project has faced significant challenges with the COVID -19 pandemic in 2020 and the removal of the civilian government in February 2021. This brought about period of unrest, whereby travel restrictions and curfews were announced. This compounded context brought about unprecedented challenges to the project; much delaying planned activities. The collapse of the banking system has brought about challenges to partners in accessing project funds.  Given these circumstances, and with the increasing need to support civil society organizations in Myanmar, a no -cost extension for six months has been requested for the project. The proposed extension will give partners much needed flexibility in terms of time, to navigate through the current challenges and implement planned project activities, to bring about change in the target project locations  post the  Just as |

**PART IV: INDICATOR BASED PERFORMANCE ASSESSMENT**

*Using the* ***Project Results Framework as per the approved project document or any amendments****- provide an update on the achievement of* ***key indicators*** *at both the outcome and output level in the table below (if your project has more indicators than provided in the table, select the most relevant ones with most relevant progress to highlight). Where it has not been possible to collect data on indicators, state this and provide any explanation.* Provide gender and age disaggregated data. (300 characters max per entry)

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  | Performance Indicators | **Indicator Baseline** | **End of project Indicator Target** | **Indicator Milestone** | **Current indicator progress** | **Reasons for Variance/ Delay**  **(if any)** |
| Outcome 1  Religious coexistence and harmony strengthened through female and male youth (aged 18 – 25) from religious and secular educational institutions. | Outcome Indicator 1a: Number (%) of targeted youth who have taken action, to promote religious coexistence and harmony, disaggregated by sex and age | 14% | 70% of targeted women (322/460) and 70% of targeted men (378/540) | 40% of targeted women (184/460) and 40% of the targeted men (216/540) | NA | This outcome level indicator will be measured twice only. One at the baseline and another at the end-line. This indicator will be reported after doing the end-line assessment. |
|  | Outcome Indicator 1b (GEWE): % of female participants report speaking out more often on religious coexistence within their immediate sphere of study/work (e.g. monastery, grant recipients in the grant activity, tutoring employment) | 12% | No milestone was set in the proposal | 60% of female participant’s report speaking out | NA | This outcome level indicator will be measured twice only. One at the baseline and another at the end-line. This indicator will be reported after doing the end-line assessment. |
| Output 1.1: 400 trainee religious leaders (40% female) in Mandalay and Mon, 600 Buddhist and Muslim youth in Rakhine (50% female) undergo a program of peace education that is integrated into the targeted religious and educational institutions | Output Indicator 1.1a: Average level of satisfaction with peace curriculum on a scale of 1 - 4 disaggregated by sex | 0 | a minimum of 3.0/4 for female and male youth | a minimum of 3.0/4 for female and male youth | 3.38  Disaggregated data by sex:  Male-3.36, female-3.39 | NA |
|  | Output indicator 1.1b: institutions having the capacity and commitment to continue offering peace education as part of their syllabus. | The curriculum is not officially adopted as part of the core curriculum in any of the target institutions | At least one of the targeted religious educational institutions has the appropriate strategy to integrate the Peace Education component durably into their core curriculum. | The Technical Working Group has discussed with the institutions a strategy to integrate the curriculum as part of their core curriculum | 10 religious institutions are already integrating the PE training modules into their core curriculum. | NA |
|  | Output Indicator 1.1.c (GEWE): Percentage of targeted institution members demonstrating an adequate understanding of GEWE including safeguarding and protection, and prevention of sexual abuse | 0% | 80% of targeted institution members demonstrate an adequate understanding of GEWE, safeguarding and protection, and prevention of sexual abuse. | NA | NA | This indicator will be measured by a tailored survey assessing knowledge of GEWE, safeguarding and protection, and prevention of sexual abuse. It will be measured twice, one in the baseline and another in the end-line. The value of this indicator will be reported after doing the end-line assessment. |
|  | Output indicator 1.1d (GEWE): Average level of satisfaction on a scale of 1 - 4 by young female trainee religious leaders participating in issue -based dialogue and strengthening critical voice on gender and interfaith. | 0 | 100% of targeted female youth | NA | 2.92  (Male 2.67, Female 3.18) | NA |
| Output 1.2: 20 Youth-led organisations develop and implement youth-led innovations on hate speech and peace education reaching 7,000 young men and women. | Output Indicator 1.2.a: Number of youth-led organisations/ groups:  • applying for funding  • completing their project Initiative with 50% focusing on GEWE and 40% women led - disaggregated by sex of innovation team (female, mixed or male) | 0 | A minimum of:  • 40 apply (minimum 40% female led),  • 20 receive (minimum 40% female led) | A minimum of:  • 20 apply (minimum 40% female-led),  • 10 awarded grant (minimum 40% female-led)  • 9 complete innovations (minimum 40% female-led) | 14 CSOs being provided with grants   * - 6 out of 14 CSOs are women-led CSOs (42% female led) * - 4 out of 14 CSOs are focusing on GEWE (29 % focusing on GEWE) | NA |
|  | Output Indicator 1.2b: Number (%) of youth-led innovations that have met the youth-determined criteria 'successfully promoted peace' (disaggregated by female-led, male-led and mixed group innovations) | 0 | 70% of youth led interventions have met the criteria. | NA | NA | This indicator can only be measured once the grant awarded CSOs have finished implementing their small projects. Only a few of them have finished their project, most of them haven’t finished it yet. |
| Outcome 2: Ethnic and religious hate speech is challenged, creating an environment more conducive to social cohesions, by female and male youth (18 – 25). | Outcome Indicator 2 a: Proportion of targeted youth who report that they countered\* online hate speech in the previous month, disaggregated by sex and religious affiliation | 10% | An estimated 70% both female and male youth (2,100/3,000) self-report countering online hate speech in the previous month | NA | NA | This outcome level indicator will be measured twice only. One at the baseline and another at the end-line. This indicator will be reported after doing the end-line assessment. |
|  | Outcome Indicator 2 b: Proportion of youth who report believing that hate speech should be challenged/ removed from social media, disaggregated by sex and whether in displacement setting. | 0% | An estimated 70% female and male youth (2,100/3,000). | NA | NA | This outcome level indicator will be measured twice only. One at the baseline and another at the end-line. This indicator will be reported after doing the end-line assessment. |
|  | Outcome Indicator 2c: Proportion of youth (disaggregated by sex and religion) who can challenge specific narratives of hate speech, especially gendered hate speech | 7% | 27% | NA | NA | This outcome level indicator will be measured twice only. One at the baseline and another at the end-line. This indicator will be reported after doing the end-line assessment. |
| Output 2.1 3,600 female and male youth have the skills to identify and challenge hate speech | Output Indicator 2.1a: Number of ToT and youth that complete social media literacy and hate speech curriculum delivered (disaggregated by ethnicity, religion and sex) | 0 | 60 ToT and 3600 youth (at least 50% women) | NA | 1994 people  Disaggregated Data:  a) By Ethnicity: Rakhine- 745, Maramagyi- 3, Dinek- 1, Mryo- 10, Khami- 2, Kaman-31, Thet- 1, Chin- 9, Mon- 42, Bamar—949, Narga-2, Kayin- 126, Kachin- 4, Lisu- 1, Shan- 2, Pa’O- 5, Pa Laung- 9, Danu- 1, Pa Ahyine- 2, Hindu- 4, Muslim- 45  b) By Religion: Buddhism-1736, Islam-148, Other-110  c) By Sex: male-804, female-1134 | NA |
|  | Output Indicator 2.1b: Proportion of youth that are able to identify hate speech, disaggregated by sex and displacement setting | 0 | An estimated 70% female and male youth (2,100/3,000). | NA | 95%  Disaggregated Data:  By Sex: Male-76%, Female-91%  By IDP status: 90% | NA |
|  | Output Indicator 2.1c: Average level of satisfaction with 'social media and literacy curriculum' and Sayarma training, disaggregated by sex and age. | 0 | a minimum of 3.0/4 for female and male youth | a minimum of 3.0/4 for female and male youth | 3.46  Disaggregated Data:  By Sex: Male-2.85, Female-3.42  By Age: under 18- 3.43, 18 to 25 years old-3.44, 26 to 35 years old-3.39, >35 years old- 3.69 | NA |
|  | Output indicator 2.1d: Number (%) of young IDP women report using the Sayarma app. | 0% | 80% | NA | 70% | NA |
| Output 2.2 Female and male youth, local CSOs and OHCHR utilize the findings from the algorithm Natural Language Processing algorithm to counter hate speech | Output Indicator 2.2a: Functional NLP algorithm that can detect hate speech in Burmese is developed. | NLP exists but requires further development for piloting. | SOAS and Yale professors, and results from the testing, that confirm that NLP is functioning as anticipated. | NA | 'This indicator has been achieved. A recommendation from a professional was attached as an annex in the last report. | NA |
|  | Output Indicator 2.2b: Number of webforms reporting hate speech submitted and number of views of hate speech trends platform. | 0 | 200 webforms reporting hate speech submitted, and hate speech trends platform has 100 views monthly | 50 webforms reporting hate speech submitted, and hate speech trends platform has 50 views monthly | 1228 | - the webforms are defined as reports submitted by user CSOs by simultaneously selecting some labelling options to finish the reporting process  - 397 posts were reported  -831 comments were reported |
|  | Output Indicator 2.2c: OHCHR is using NLP to inform early warning system | OHCHR have an interest in using the platform, however it is not yet developed | OHCHR is starting to usethe NLP to inform their early warning system | OHCHR is starting to access the NLP data to explore whether it can inform the early warning system | NA | KKT and CA have met with OHCHR three times to introduce the platform to them. OHCHR has not decided to use it yet, since the platform is not launched publicly. |
| Outcome 3: Female and male youth improve the implementation of the Peace component of the Youth Policy and the drafting of Anti-Hate Speech Policy | Outcome Indicator 3a: Capacity and strength YACs, as assessed by their female and male members (Rubric to include gender criterion) | a) Poor - 1 YAC (33%)  b) Moderate - 2 YACs (67%)  c) Well-functioning- 0 YAC (0%)  d) Excellent - 0 YAC (0%) | 30 township-level YAC and 3 regional YAC have action plans and all are being implemented | 3 YAC have action plans. All (3) regional-level plans being implemented, and 50% (15) township-level plans being implemented. | NA | This outcome level indicator will be measured twice only. One at the baseline and another at the end-line. This indicator will be reported after doing the end-line assessment. |
|  | Outcome Indicator 3 b: Level of change in female YAC member’s behavior of speaking out in their role on the committees | 0 | 20 percentage point rise in self-reported frequency of speaking out in YAC meetings | NA | NA | Since only 3 regional level YAC existed and the number of female members was only three when the baseline was conducted, it was not possible to have a representative sample for measuring this indicator.  This outcome level indicator will be measured only in the end-line. |
| Output 3.1 30 township level Youth Affairs Committees are established and have strengthened capacity to coordinate and take action. | Output Indicator 3.1a: Number of YACs established and their membership, disaggregated by sex | 3 regional YACs existing, with 30 members | 30 township level YACs established, in addition to 3 regional YACs, with total membership of 330 youth. Minimum 30% committee members are female | 30 township level YACs established, in addition to 3 regional YACs, with total membership of 330 youth. Minimum 30% committee members are female | 20 YACs established, 268 members (145 males and 123 females) | This activity contributing to this indicator is not yet implemented. |
|  | Output Indicator 3.1b: Average level of YAC committees' confidence (scale of 1 - 6) that they can advocate and campaign on youth policy and hate speech | 0 | TBA-following baseline- more improved than the baseline situation. | NA | 2.67 | NA |
|  | Output Indicator 3.1c: Average level of satisfaction of youth with training and capacity building sessions, disaggregated by sex. | 0 | a minimum of 3.0/4 for female and male youth | NA | 3.29 (Male 3.33, Female 3.25) | NA |
| Output 3.2 300 Female and male youth participate in advocacy, dialogue and campaign initiatives, which seek to influence the implementation of the Youth Policy and drafting of the Anti-Hate Speech policy. | Output Indicator 3.2a: Number of youth participating in campaigns, debates, youth conference, disaggregated by sex. | 0 | 250 | NA | 480 | Disaggregated data cannot be collected because the nature of the activity, and it is not possible to register attendees in campaigning activities. |
|  | Output Indicator 3.2c: Policy briefs developed by youth individuals and CSOs that include recommendations for peace component of youth policy, with recommendations on gender considerations" | 0 | 2 policy briefs, one led by female members, are produced and shared with government and state officials. | NA | NA | The activity contributed to this indicator is not yet implemented. |