

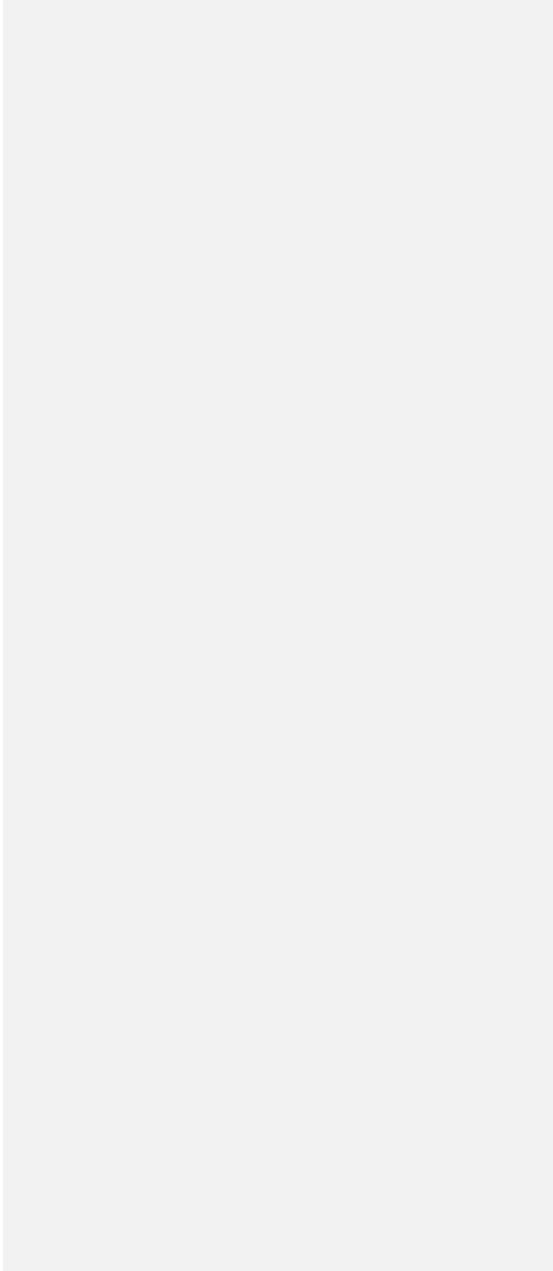


### PROJECT PROPOSAL

<b>Project Title</b>	To Support the Development of an Ethical Framework and Religious Intervention towards Combatting Violence Against Women and Girls (VAWG) in Nigeria
<b>Purpose</b> <i>This must be NO MORE than one sentence, clearly setting out the "change" to be delivered</i>	Engage key stakeholders at the regional and national levels to design an inclusive national religious policy framework for preventing and combating gender-based violence in Nigeria
<b>Context and Need for the Project</b> <i>In no more than 200 words, provide the background to the issue this project will change, what the expected final Outcome will be, and (where applicable) why the Ford Foundation should fund this project</i>	<p>Sexual and gender based violence are the current issues confronting the world today. In many parts of the world, including Africa, sexual and gender based violence have both theological and cultural roots that date back to the origin of mankind. The theological root of sexual and gender based violence, for example, is rich with evidence of male dominion where women are ascribed a subordinate status. Women are exposed to all forms of abuse ranging from rape, assault and practices that undermine their dignity and sexuality. Sexual and gender based violence subjects the women to emotional and psychological tortures leading to frustrations or even death. For example, in some Nigerian societies, widows are subjected to a number of oppressive and dehumanizing treatments. They are compelled to sleep on bare floor, wear rags, eat food from broken, unwashed plates, does not wash her body for several days or weeks, forced the widows to drink water that was used to wash the late husband's corpse, take the oath publicly to prove their innocence of not been responsible for the husband death, loses their rights to the deceased property or male children automatically died if she refuses to take the oath or drink the water used in washing the husband's corpse. Some of these practices are frequently excused, tolerated and sometimes justified in the communities using religious texts.</p> <p>With the outbreak of the COVID 19 pandemic, the incidences of sexual and gender-based violence increased in Nigeria. According to the World Health Organisation, 35% of women globally have already experienced some form of sexual and gender-based violence in their lifetime. In Nigeria, the reported cases of rape across the country largely skyrocketed during the lockdown, leading to riots and protests by women across the country. Human rights campaigners took to the streets in Abuja, Edo and Kano states, to demand urgent action to combat rape</p>

	<p>and sexual violence against women. A recent study commissioned by the Ministry for Women Affairs and Social Development and UNFPA asserts that</p> <p style="padding-left: 40px;">“28% of Nigerian women aged 25-29 have experienced some form of physical violence since age 15.” Also, the risk of violence varied based on marital status as “44% of divorced, separated or widowed women since age 15, while 25% of married women or those living with their spouses have experienced violence.”</p> <p>In addition, research and data collected on the impact of COVID-19 revealed increased in the levels of violent incidents against women and girls during the lockdown. We also note that the reality of religion as both an institutional and personal heritage among the people of Nigeria puts it as an important leverage in the cause against violence on women and girls and the rights of the Girl Child. This is in consonance with the 2020 theme on the International Day of the Girl Child which is “My voice, our future.”</p> <p>Religious leaders and faith-based organisations have a role to place in preventing and combating gender-based violence in Nigeria. Religious leaders have the duty of edifying the people’s culture and belief systems to discourage sexual and gender based violence in the society. Therefore, there is a need religious scholars, religionists, traditional and religious leaders to take phenomenological and non-violence approaches to eradication of sexual and gender based violence. The project is committed to developing a <i>National Policy Framework for Preventing and Combating Gender-based Violence in Nigeria</i>.</p>
<p><b>Statement of the Problem</b></p>	<p>Gender based violence is violence directed against women and men based on their status in a particular society or situation. It includes any act by male or female dominated social institutions and structures that inflict physical or psychological harm on men, women or girls because of their gender. It is violence intended to establish or reinforce gender hierarchies and perpetuate gender inequalities including harmful traditional practices targeting women such as honour killings, acid throwing, female genital mutilation (FGM) and forced marriage. With the outbreak of the pandemic, women and girls have become especially defenceless against physical abuse and exploitation, rape and human trafficking. Women have disproportionately become victims of various forms of violence which are often reinforced by existing socio-cultural norms. Gender based violence can be broadly classified into these categories: • Overt physical abuse (includes battering, sexual assault, at home or in the workplace). • Psychological abuse (includes deprivation of liberty, forced marriage, sexual harassment, at home or in the workplace). • Deprivation of resources needed for physical and psychological well-being (including health care, nutrition, education, means of livelihood). • Treatment of women as commodities (includes trafficking in women and girls for sexual exploitation).</p>

	<p>In Nigeria as well as most of Africa, gender based violence is legitimized by norms, traditional beliefs and practices. British Council argues that most structurally motivated gender violence emanates from social norms which define what constitute abuse of women both at the private and public levels. Thus, gender violence occurs in both the ‘public’ and domestic spheres. Such violence not only occurs in the family and in the general community, but is sometimes also perpetuated by the state through policies or the actions of agents of the state such as the police, military or immigration authorities. With the increasing levels of banditry, terrorism and kidnapping, gender based violence has substantially risen, with women and young girls becoming more vulnerable. Even when they are abducted and later freed, they remain stigmatised and rejected by family members. Over the years, responses to gender-based violence has always been examined from cultural, traditional and socio-economic perspectives. The religious strategy in confronting gender-based violence is most times undermined or neglected. Importantly, the role religion has played in certain aspects to facilitate gender-based violence has not been examined. In fact, how should the same religion be deployed against gender-based violence is also neglected.</p> <p>For example, the treatment of women by violent extremist groups such as Boko Haram, Islamic State and al-Qaeda is linked to the concept of salafism; a word which comes from <i>al-Salaf al-Saleh</i> meaning pious predecessors or the first generation of Muslims which includes the Prophet and his companions. The ultra-extremist salafi groups like Boko Haram claim that the temporal proximity to the Prophet is associated with the truest and the purest form of Islam. Achieving this proximity indicates literal and total submission to the Qur’an and the traditions of the Prophet, sometimes even in mundane things. For these salafi extremists, legitimate political authority must be based on God’s revelation in the Qur’an. The sovereignty of Allah must be the foundation for all religious, socio-political and economic systems. This means that human beings must, individually and collectively, surrender all rights of lordship, legislation and exercising authority over others. No person, class or group can lay claim to sovereignty. Allah is the real law-giver and absolute legislation rests in him. Democracy which advocates the rights of the individual, including the rights of women and girls, is therefore seen as the rejection of Allah’s supremacy over his creation.</p> <p>Under this extremist salafi claim, women are treated as second-class citizens. This ultra-salafi ideological mindset cast women as ‘lesser beings who, to varying degrees, require male guardianship. Female sexuality is generally perceived as a powerful and dangerous force, a predatory threat to male spirituality and family honour. It is simply categorized as a perilous feminine element that demands stringent supervision. This has led to the enactment of various forms of sharia law to grave endangerment to women. The state itself, in some instances, deploys religion and religious laws to legitimize power inequalities in family and society and perpetuate gender based violence through enactment of discriminatory laws and policies or through the discriminatory application of the law. With the outbreak of the pandemic, the enactment of lockdowns and the deployment of security service personnel who sometimes behave with impunity, gender-based violence against women and girls spiked in Nigeria.</p>
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In Christianity, just as in Islam, patriarchy is a form of violence against women because it affects women's dignity and place in society. Patriarchy is seen as sanctioned and ordained by God, and as embedded in the structure of human creation. In Genesis, God created man, and made the woman out of man's rib. This appears to present the woman as taken from the man, and the man is constantly in search of his 'missing rib' as a property that naturally belongs to him. Although the bible does not, however, give explicit permission for the perpetration of violence against women, patriarchy appears to be central to Christian beliefs and structures, which sometimes undergirds violence against women which is necessary to maintain patriarchal institutions. The assumption of a birthright priority for men to rule women forms some interior colonisation that leaves the women vulnerable and exposed to violence.

For example, in Christianity, there is the clarion call for women to totally submit to their husbands as explained in Col 3:18 and Eph 5:21-23. This submission is on the model of how the church submits to Christ in the form of reverence and not an opportunity for violating each other. However, a closer analysis shows that these passages from the scriptures offer some loopholes for interpretation, allowing them to be used both to support patriarchal understanding of relationships as well as more gender-focused ones where the woman is expected to demonstrate unquestionable obedience, total submission and availability for control to a higher man.

Despite recent Christian teachings that call for gender equality, the initial Christian understanding of women, was drawn from the thinking developed by some of the most significant theologians of the past. One of these is St. Augustine who claimed in his work 'De Trinitate', published around AD-400, that women are not a full image of God by themselves, but only through their husbands. In 1274, St. Thomas Aquinas, one of the foremost Christian philosophers tried to explain how women were made in the image of God. He argued instead that man was naturally superior to a woman because his soul was ordered for intellectual activity, while the woman, though having a rational soul, was created to help a man in the work of procreation. This understanding is pivotal for giving man superiority over a woman, allowing the abuse of the latter. This dualism and the manner in which it denigrates women's dignity continue to shape certain Christian attitudes towards women even today. Importantly, it provides the platform for African converts to Christianity to deploy these arguments in justifying their cultural beliefs on the role of the woman in society. The Bible has many narratives that put men as superior. Consequently, men use both religion and culture to justify dangerous sexual behavior, to support acts of violence against women and children.

Christian teaching on marriage also affects the way gender-based violence is perpetuated. Marriage is a covenant instituted by God and is a sacred covenant between husband and wife. For example, the Catholic Church completely forbids divorce, but allows the nullification of marriage if certain required conditions are discovered not to have been made before the marriage. Thus, Christianity teaches that marriage institution is only dissolved through death, justified by Luke (16: 18): "Anyone who divorces his wife and marries another woman commits adultery, and the man who marries a divorced woman commits adultery." Marriage signifies the union of Christ and the church. As such, this

commitment to marriage is placed highly as many believers want to live at the same level as Christ and the church. In this case, unmarried women are scorned upon or pressured to get married. In case of divorce, some Christians consider re-marriage a sin; a divorcee should remain single for the rest of their life. Additionally, Christianity supports traditional roles for women and has taught them to accept their fate and to be martyrs for their nation and the family”.<sup>1</sup> In Papua New Guinea, Christianity has encouraged female subordination: “a wife should not leave her husband, even if his violence persists unabated”.<sup>2</sup> All these combined to put pressure on women adding to psychological torture, mental anxiety and sometimes suicide.

Beyond Islam and Christianity, African cultural beliefs, norms and practices continue to inflict gender violence, promote social inequality and undermine effective social relations. Contemporary instruments meant to mitigate these are incapacitated by the same cultural beliefs. For example, McKinsey’s Women Matter, a report that provides insights on gender-based violence in Africa, only 5% of CEOs, 22% of cabinet members, and 24% of parliamentarians in Africa are women. These numbers seem shockingly low, but not surprising. For decades, cultural and traditional norms for child upbringing are done in such a way that gender inequalities continue to be perpetuated. Boys are socialised to be macho, strong and frank, to do less household chores as this is considered female work. On the other hand, girls are mostly prepared to be wives, mothers and care-givers for men. This means that most men in Africa marry and expect their wives to take the role of their mothers. This naturally leads to patriarchy, a huge contributing factor to gender inequality in our society. Harmful cultural, religious and traditional practices have continued to reinforce inequalities in all spheres from the home to the workplace and to parliament. Women are still viewed as tokens in the political arena where they are used as pawns in a game of chess to settle cheap political scores and organise support for male chauvinistic leaders which, with limited decision making roles for women.

Many government and non-governmental societies have attempted to proffer programs to mitigate violence against women. Yet, religious teachings and ideologies that appear to justify gender-based violence (GBV) on women remains unchallenged in all its forms. The innovation in this project is to go beyond socio-economic and political approach to the issue of gender-based violence. The project deploys the instruments of religion both at the institutional and doctrinal levels to prevent and combat gender based violence.

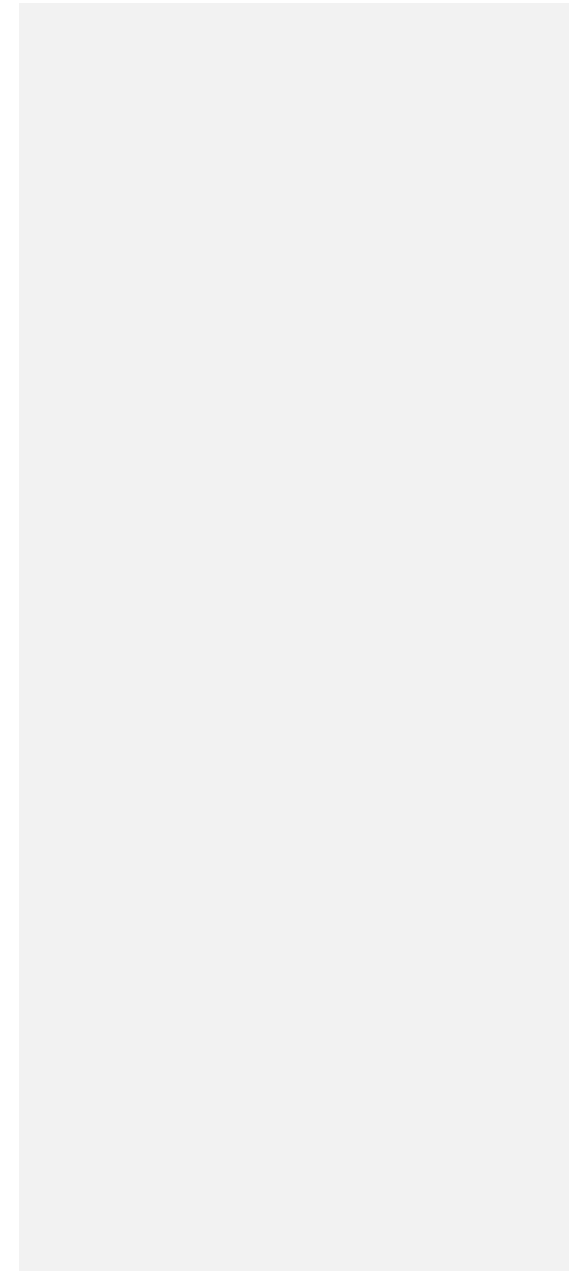
Thus, the objective of the project is to develop an inclusive national religious policy framework for preventing and combating gender-based violence in Nigeria. This means that religious scholars, faith-based organisations, key stakeholders and women groups will be engaged from the 6 geopolitical zones to help develop strategies that will

<sup>1</sup> Bystydziński, J. M. (2001). The Feminist Movement in Poland: Why So Slow? Women’s Studies International Forum, 24, 501-511. [http://dx.doi.org/10.1016/S0277-5395\(01\)00197-2](http://dx.doi.org/10.1016/S0277-5395(01)00197-2), p. 502.

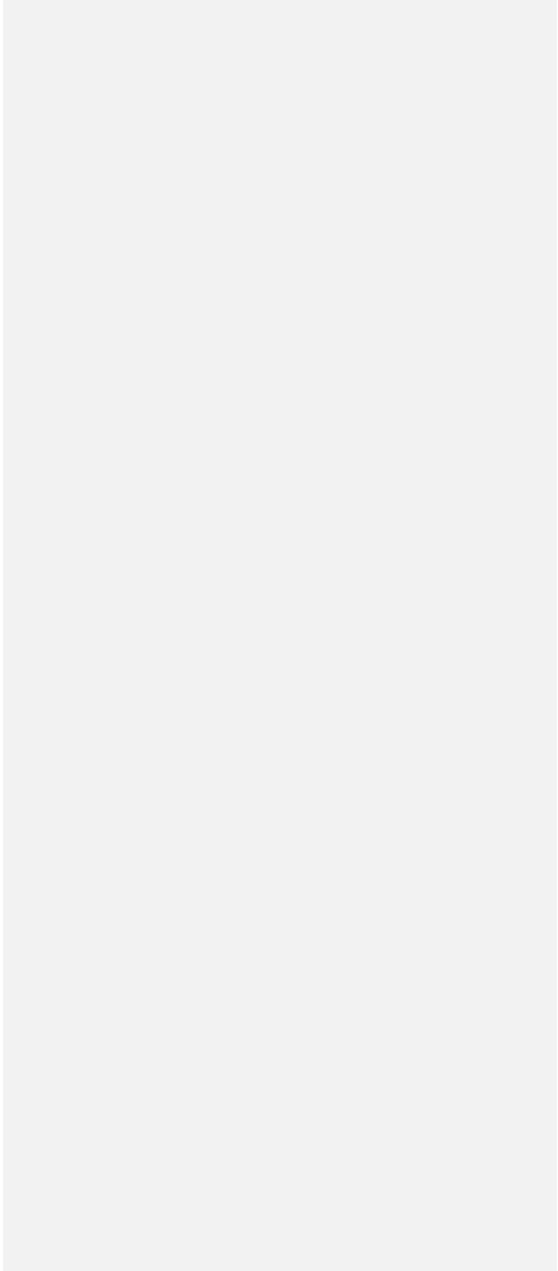
<sup>2</sup> Jolly, M. (2012). Engendering Violence in Papua New Guinea: Persons, Power and Perilous Transformations. In M. Jolly, C. Stewart, & C. Brewer (Eds.), Engendering Violence in Papua New Guinea (pp. 1-31). Canberra: Australian National University Press.

	<p>translate into a National Policy Framework for Preventing and Combating Gender-based Violence. This engagement will, among other issues, include identifying extremist ideologies in religion that justify the exploitation of women by extremist groups and how to provide counter and alternative narratives that support the integral human development of women and young girls.</p> <p>Hence, we have designed this project to highlight and include the role of religious leadership in this cause in collaboration with women leaders. These religious leaders will be drawn from Christian Association of Nigeria (CAN State Chapters) and Jamatu Nasril Islam (JNI State Chapters). The challenges that will be highlighted and discussed fully would include, but are not limited to:</p> <ol style="list-style-type: none"> <li>a) Countering extremist ideologies that justify violence against women</li> <li>b) Violence against Women and Girls (VAWG) and Sexual/Gender Based Violence (SGBV).</li> <li>c) Girl Child Education</li> <li>d) Early and Forced Marriage for girls.</li> <li>e) Negative social norms that exacerbate VAWG and promotes a culture of silence</li> <li>f) Psychological support for victims of gender-based violence</li> <li>g) Other discriminatory and traditional practices like FGM, widowhood rites, etc</li> </ol>
<p><b>Short Project Summary</b>  <i>In no more than 200 words explain what the project plans to achieve and how (setting out how the Outputs will deliver the Purpose/Objective, and how the activities will deliver each relevant Output), and what difference will it make on the ground over the next few years?</i></p> <p>This question will be looked at again during any Evaluation of this project, and when an Impact Report is done. The success of the project will largely be judged on what is said here</p>	<p>The project objectives is to design a religious and an inclusive approach that deploy the voices of religious scholars and leaders to counter ideological narratives that justify violence against women and girls. The approach will also work with women groups to sensitize communities and key stakeholders on the increasing levels of violence against women post-COVID 19 and how to mitigate it using religious instruments</p> <p><b>Outputs/Activities</b></p> <ul style="list-style-type: none"> <li>• Two major Activities will be carried out at the regional and national levels. 2 key stakeholders will be selected from each state in each region (Northwest – 7 states 14 key stakeholders; Northeast – 6 states 12 Key stakeholders; Northcentral 6 states 12 key stakeholders; South South 6 states 12 keys takeholders, Southwest 6 states 12 Key stakeholders and Southeast 5 states 10 key stakeholders, making a total of 72 key stakeholders to be engaged). One day engagement in each region to with these key stakeholders to develop a national policy framework on preventing and combating gender-based violence in Nigeria.</li> <li>• A project team of 9 will be organised made up of 6 project staff, 3 consultants.</li> <li>• The project will be implemented in the 6 geopolitical zones for the period of 2 Years.</li> </ul>

	<ul style="list-style-type: none"> <li>• Three qualified consultants with key expertise on religion, law, policy and international best practices on gender issues will be hired to work very closely with the project team. They will carry out minimal desk-top research to collate existing data on GBV from other CSOs and agencies regarding the existing evidence on gender-based violence, emerging issues, existing legal frameworks and policies. They will also lead discussions with key stakeholders and present their findings for validations. They will work with the project team to articulate and design the National Religious Policy Framework on Preventing and Combating Gender-Based Violence in Nigeria and make it ready for adoption.</li> <li>• Review of the Religious Policy Framework – In order to get Religious policy framework on gender-based violence ready for adoption during the regional and national conference, a review of that framework will be undertaken by an expert to ensure that the final draft gets both local and national key stakeholder buy-in.</li> <li>• Identify and deploy religious leaders that will provide sensitization and counter negative narratives that facilitate and even justify gender-based violence</li> <li>• Work with religious leaders and women-groups to organise state-based workshops that promote girl-child education and discourage early/forced marriage</li> <li>• Hold sessions with women groups and leaders of faith and culture to break the culture of silence and promote self-expression among women and girls.</li> <li>• Provide quarterly reports (every 4 months) on project progress</li> <li>• Activity Report (Monitoring and Evaluation)</li> </ul> <p><b>Expected Outcomes</b></p> <ul style="list-style-type: none"> <li>• Nine (9) project team members are fully aware of the project objectives, expected outcomes and their roles and responsibilities. Also, give their buy-in of the project.</li> <li>• Three (3) Project consultants are recruited and trained to understand the objectives of the project and give their buy-in to support the project implementation process.</li> <li>• A research framework is developed to reflect the methodology, goals and objectives of the research.</li> <li>• Consultants to gather more data on GBV in the 6 geopolitical regions, highlighting the influence of religion in reinforcing GBV across the the 6 geo-political regions</li> </ul>
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	<ul style="list-style-type: none"> <li>• Findings from the research are used in designing the framework for validation sessions, engaging regional stakeholders as well as developing an initial draft for the national policy framework.</li> <li>• Validation session to be conducted with the 72 stakeholders across the 6 geopolitical zones to verify findings from the desktop research carried out on GBV across the 6 geopolitical regions.</li> <li>• Focus group discussions are carried out with the 72 keys stakeholder in the 6 geopolitical regions and the policy framework developed, reviewed, and eventual approval</li> <li>• The 72 key stakeholders are better informed about the dangerous religious and cultural ideologies that support the exploitation of women and girls and key policy strategies needed for mitigating violence against women are developed.</li> <li>• All stakeholders commit to supporting the second phase of the project in terms of training and dissemination of the national policy framework.</li> <li>• Regional conferences are held to present the ethnical framework. These conferences bring together religious leaders, women groups and key stakeholders who reiterate the role of religion in preventing and combating GVB.</li> <li>• Community resilience is built among key stakeholders against gender-based violence based on these engagements.</li> </ul>
<p><b>Activity Implementation Framework</b></p>	<p>The project deploys a religious and an inclusive approach in addressing gender-based violence. The content of the delivery includes the use of religious narratives to mitigate gender-based violence. Training on accountability mechanisms and ending the culture of silence, as well as providing strategies for ending early/forced marriages and promoting girl-child education. To do this effectively and impactfully, it is necessary</p>





to design an implementation framework that is sensitive, measureable, achievable, reasonable and time-bound. The framework is anchored on Train-the-Trainers approach which has 2 Phases:

**Phase One**

The phase one of the project will last for two years and it has 4 components. This includes activities such as preparation of the project team, desktop research, project implementation, and national/regional conferences. These activities are explained below:

**Component 1 – Preparation for the Project Team:** The project team is made up of 10 members. 6 project staff from The Kukah Centre and the Bakhita initiative, and 3 expert consultants and 1 reviewer. The project team will undertake the following initial steps:

1. **Strategic meetings:** There will be two strategic meetings. The first meeting is to introduce the project to the project team, obtain their buy-in, and to ensure that all objectives and expected outcome of the project are understood. The second meeting is to conduct due diligence and background checks on all the state coordinators and the consultants, and ensure that roles and responsibilities are clearly signed. All contracts, agreements and consultancies will be agreed upon and concluded. It is expected that ongoing strategic meetings will be held as the implementation progresses.
  
2. **Training:** This training is specifically for the project team and the expert consultants. This is intended to explain the aims, objectives, expected outcomes, outputs and indicators of the project. Furthermore, project team members will discuss and allocate roles and responsibilities as captured in the proposal. Expectations on the training content will be explained and strategy for the training agreed upon. This training will include the 6 project team, the 3 expert consultants and other partners that are critical to the success of the project. This training will be virtual.

**Component 2 – Desktop Data Collation:** As articulated above, three qualified consultants will be to work with the project team in conducting minimal desk-top research to collate existing data on GBV from other CSOs and agencies. The findings will be presented to the invited key stakeholders for validation, and it will also be used in designing the first draft of the National Religious Policy Framework for Preventing and Combating Gender-Based Violence. This is the draft that will also be used in engaging the stakeholders at the regional level.

**Component 3 – Regional Validation of Desktop Research Findings:** As indicated above, 2 key stakeholders will be invited from each state in each region. region (Northwest – 7 states 14 key stakeholders; Northeast – 6 states 12 Key stakeholders; Northcentral 6 states 12 key stakeholders; South South 6 states 12 keys takeholders, Southwest 6 states 12 Key stakeholders and Southeast 5 states 10 key stakeholders, making a total of 72 key stakeholders to be engaged). Three (3) key activities will be carried out in each region before the regional and national conferences.

1. **Engagement/Validation:** One-day engagement will be provided on the use and abuse of religious narratives to promote gender-based violence. This will include religious scholars and men with moderate views. The training will also include accountability mechanisms in international best practices, including strategies for supporting girl-child education, and stopping early/forced marriages. This day will also include the validation of the desktop research findings.

**Component 4 – Focus Group Discussion and National Policy Framework Development:** A series of activities are carried out to engage key stakeholders in the 6 geopolitical regions in order to begin the process of developing the national policy framework. These activities are focus group discussions, framework development, review and approval

1. **Focus Group Discussions:** One-day focus group discussions will be carried out with the different keystakeholders in the different regions to underscore the nature of the gender-based violence and house best to respond to it using religious narratives. The first draft of the policy framework will also be presented to them for review and eventual approval.
2. **Policy Framework Development, Review and Approval:** One-day of discussions to finalise the policy framework to be presented at the regional and national conferences for adoption. Thus, stakeholders from each state will lead the developing and review of the strategy for the states.

**Component 5 – National/Regional Religious Dialogue on GBV:** There will be three dialogue sessions – One Northern Regional Conference, One Southern Regional Conference and One National Conference. The northern regional conference will be held in Abuja, made up of the northwest, northcentral and the northeast. The southern regional conference will be held in Lagos, made up of southwest, southeast and south south. At Northern regional conference, there will be 60 participants made up 38 stakeholders that have been engaged, 4 project staff, 3 consultants and 15 invited stakeholders. These conferences will bring together religious leaders, women groups and key stakeholders to reiterate the role of religion in preventing and combating GVB. It will resolve to address GBV at national and regional levels. At the Southern Conference, there will be 60 participants made up of 34 stakeholders already engaged, 9 project staff, and 17 invited stakeholders.

The National Conference will be held in Abuja. 150 participants will be invited to the conference, made up of 72 trainees from across the 6 regions, 6 project staff, 3 consultants and 69 invited stakeholder from CSOs, Religious Groups,

	<p>traditional rulers and international development partners. At this national conference there will be a public presentation of the ethical framework in mitigating gender-based violence from the religious perspective. This framework will be adopted to support existing governments laws, policies and processes on addressing GBV.</p> <p><b>Phase Two</b> Phase two of the project will be undertaken after the National Religious Policy Framework is adopted during the regional and national conferences. A step-down training on this policy framework will be conducted</p> <p><b>Step-down Activities:</b> The step-down activities will follow the religious policy framework adopted during the regional and national conferences. This will include trainings to state-based and regional-based CSOs, Women groups, youths, religious leaders, traditional rulers etc. The nature of this training will be decided during the regional strategy development. The evaluation of the first two years will determine the different components to be adopted as well as the budget. A framework for resource mobilisation will be designed to seek support from other donor agencies sustain the project.</p>
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<b>Twiming</b>	Planned start date: <b>August 2021</b>		Planned completion date: <b>July 2023</b>	
<b>Budget</b>	A two-year budget will be attached to this proposal			
<b>Implementing Agencies</b> <i>Name; Address; Telephone Numbers; Email; Website</i>	<p>The Kukah Centre: Faith, Leadership and Public Policy 1 Luanda Crescent, American Specialist Hospital Complex Opp. Rockview Royale Hotel Wuse 2, FCT-Abuja <b>Numbers: +2349031149816</b> Email: <a href="mailto:atta.barkindo@kukahcentre.org">atta.barkindo@kukahcentre.org</a>; <a href="mailto:kukahcentre@gmail.com">kukahcentre@gmail.com</a> Website: <a href="https://thekukahcentre.org/">https://thekukahcentre.org/</a></p> <p><b>The Bakhita Initiative (JDPC Sokoto)</b> St. Bakhita Diocesan Secretariat, 2 Aliyu Jodi Road, Sokoto – SOKOTO STATE Office Tel: +234 705 557 4459 E-mail: <a href="mailto:jdpc@catholicdiocese-sokoto.org">jdpc@catholicdiocese-sokoto.org</a> <b>Attn:</b> Fr. Lawrence Emehel (Ex. Director)</p>			

Field Code Changed

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<b>Country or countries covered</b>	Nigeria

Field Code Changed

**Project Plan**

Based on the information provided in the Summary, use the table below to set out the Purpose, Outputs and Activities to be delivered. Give the Indicator(s) for the Purpose and each Output, along with the Baseline information, what the target to be reached is, and when it will be delivered by, along with milestones (checkpoints) at which progress will be measured.

This will allow you to monitor and measure progress throughout the Project, and provide clear evidence of the Project's success

*Indicator = what will be measured (e.g. the number of people who will be trained; the increase in positive perceptions of an issue)*

*Baseline = the current status (e.g. no training exists; current perceptions are x% positive)*

*Sources = where will the information on the baseline data and targets come from (e.g. data from research carried out by the implementer; open source data)*

*Milestones = the key points at which progress will be tracked (can be specific dates/events or the regular quarterly reports – but provide indicative dates for the latter)*

*Target = what the project will deliver (e.g. 100 people trained; 50% increase in positive perceptions)*

*Date = the date by which it will be delivered*

**Purpose/Objective:**

- Design and deploy religious and inclusive approach to mitigating gender-based violence in the 6 geopolitical regions of Nigeria.
- Deploy the voices of religious leaders and women groups at the institutional and doctrinal levels to confront extremist religious ideologies that facilitate gender-based violence, including the promotion of girl-child education and the mitigation of early/forced marriages.
- Collect data and information on the different levels of gender-based violence, including early marriage, girl-child education and the culture of silence in order to design mechanisms for intervention
- Facilitate effective communication processes through stakeholder engagements in the different states to mitigate gender-based violence in all its ramifications
- Advocate for a change in perception of religious leaders, local community dwellers and key stakeholders, especially men and young girls on the elements that constitute gender-based violence
- Identify, document and create awareness on ongoing incidences of gender-based violence in the post-COVID 19 era.
- Work with women-led networks in the selected states to collect and document information on gender based violence and design ways of mitigating it.

Indicator	Baseline	Sources	Milestones	Target & Date
1.60% identification, training and coordination of project team members.	As it stands, 40% awareness of the project among team members and implementing partners is achieved. This awareness is from the lead project implementing agencies	1.Content of Project proposal 2.Research information on gender-based violence post-pandemic in the 36 states 3.Monitoring and Evaluation framework 4.Data collection, collation and reporting writing	1.Database of project team 2.Attendance list of physical meetings 3.Recording from the Zoom training platform 4. Report of decisions taken during strategic meetings	100% buy-in from project team members to support the entire project implementation plan nationally by September 2021. The project will deliver 60% increase by September 2021.

2. Data Collation is done to highlight at least 50% cases of gender-based violence in post-pandemic situation, and also to understand government regulations that will support the ethical framework to be developed	Current desktop research and documentation of gender-based reflecting differences in the 6 geopolitical region will take 50%	Data-base of NGOs that deal with gender-based violence  Data-base of British Council, EU and UNDP  Data-base of WRAPA  Data collected from the 36 states	Weekly reports of research progress  Report of the desktop research findings  Report on data collected from the different states	50% increase in research and data collection that highlight gender-based violence in the 6 regions of the federation
3.70% engagement with key stakeholders to design an ethical framework on preventing and combating gender-based violence through collaboration between religious leaders and women-led groups in all the 6 geopolitical regions	The deployment of religious narratives to mitigate gender based violence is barely 30% dictated by religious and cultural norms	UN Agencies' reports Reports of Local NGOs working in different states Desktop Research reports conducted by The Kukah Centre	Reports of Focus Group Discussion  Reports of Seminars and Conference held  Monitoring and evaluation reports from the different states  Content programmes for countering gender-based violence from religious texts.	70% increase in the collaboration between religious leaders and women groups in tackling gender-based violence
4.70% Launch and adoption of the ethical framework at the regional and the national levels.	Current involvement of key stakeholders in the development of an ethical framework informed by religion is barely 30%. This is also not in a coordinated and strategic manner, with widespread acceptance in the country.	1. Regional and National Conferences 2.Social media platform sensitization 3.Sharing of reports and policy briefs from the project 4. The use of media engagements to promote the findings of the project.	1.Weekly Reports  2.Reports from the project findings  3.Monitoring and evaluation report 4. Project Completion Report 5. Endline Evaluation Report	By July 2023 there is 70% increase in the design, presentation and adoption of a national ethical framework for combating gender-based violence at the national level.
<b>Output 1:</b> 9 Project Implementation Team members to be selected, trained and deployed				
<i>Indicator(s)</i>	<i>Baseline</i>	<i>Sources</i>	<i>Milestones</i>	<i>Target &amp; Date</i>
10 project team members will be trained. These will include 6 project staff, and 3 expert consultant and 1 reviewer. This is	There is 40% awareness about the project by implementing partners – this includes TKC project	1.Content of Project proposal 2.Desktop research on GBV 3. Concept note from the donor agency	1.Database of project team 2.Attendance list from physical meetings	60% awareness and buy-in from project team members and implementing partners in all states by September 2021.

<i>intended to achieve 60% awareness and buy in from them.</i>	<i>team and the Bakhita Centre</i>		<i>3. Recording from the Zoom training platform 4. Decisions taken during strategic meetings</i>	
<i>Activities linked to Output 1</i>	<i>1.1 Strategic Consultation with key partners and stakeholders 1.2 Strategic Meeting of the Project Team 1.3 Training for Project Implementation Team (project staff, state/gender coordinators, and implementation partners) 1.4 Deployment of project team for implementation</i>			
<b>Output 2: Research and Data Collection from all the 6 regions on GBV</b>				
<i>Indicator(s)</i>	<i>Baseline</i>	<i>Sources</i>	<i>Milestone</i>	<i>Target/Date</i>
<i>Desktop data collation from the previous works of other NGOs on GBV from differe to be increased by 25%</i>	<i>Current research on rate stands at more than 70%. The one to be undertaken through this project to confirm what has happen during and after the pandemic, but most importantly, how it is informed by religious narratives</i>	<i>1. Research reports from the states 2. Report of desktop research from other NGOs 3. Reports of Interviews with Religious leaders to ascertain how religion fuels GBV and ways of mitigating it.</i>	<i>1. Weekly Reports  2. Report of monthly strategic meeting with project team and implementing partners on the progress of the project research  3. Monitoring and evaluation report  4. Report of the Research</i>	<i>The target on information and data collection will is 50%, indicating 25% rise in all the states by November 2021</i>
<i>Activities linked to Output 2</i>	<i>1.1 Strategic meeting with project staff, and state/gender coordinators in charge of research and data collection 1.2 Inception of Project Research and Data Collection 1.2.1 Desktop Research and data collection from other NGOs 1.2.2 Research and Data Collection from 36 states of the federation 1.3. Designing strategies for regional validation of the reports and identifying ways to engage religious leaders and communities.</i>			
<b>Output 3: Regional Validation of Desktop Research Findings</b>				
<i>Indicator(s)</i>	<i>Baseline</i>	<i>Sources</i>	<i>Milestones</i>	<i>Target &amp; Date</i>
<i>Validation of desktop collation findings on gender-based violence and government</i>	<i>At the moment, there are no strategies for engaging religious leaders in collaboration</i>	<i>1. The use of religious texts 2. Reports of Seminars 3. Reports of research findings</i>	<i>1. Report of the validation sessions</i>	<i>The target is for the project to deliver 100% validation session and also design strategies for state-based interventions</i>

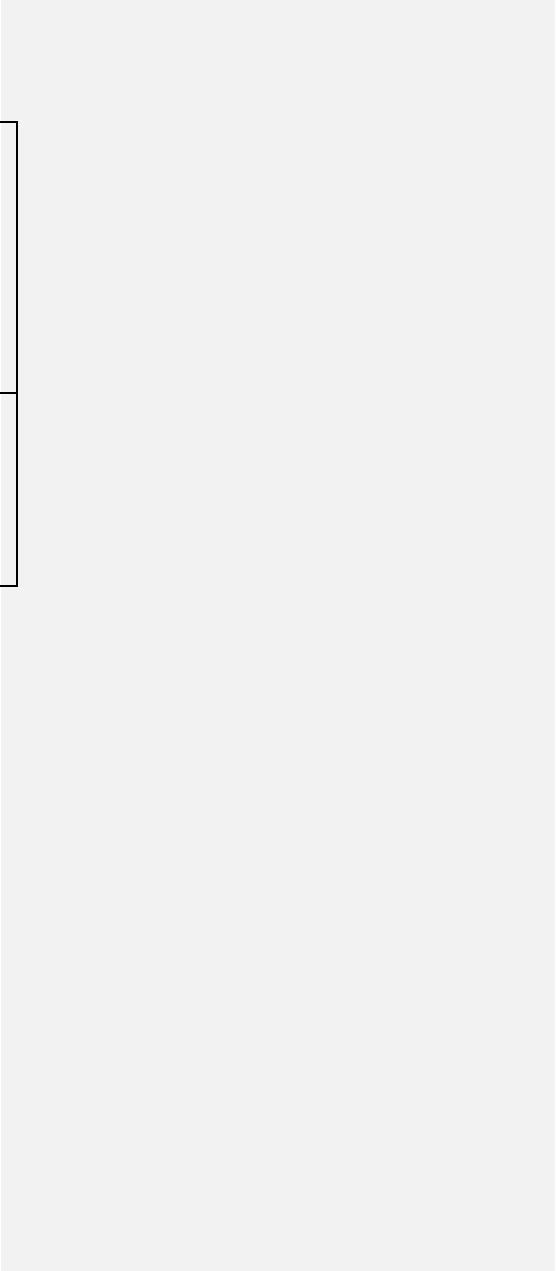
<i>regulations, and how to deploy religious intervention.</i>	<i>with women-led groups on how to deploy religion in mitigating GBV</i>		<i>2. Report on strategies to be adopted for intervention in the different states of the federation.</i>	
<i>Activities linked to Output 3</i>	<i>3.1 Organising regional validation sessions based on the reports of the research findings</i> <i>3.2 Conducting the validation session</i> <i>3.3 Identifying strategies for intervention in the different states in mitigating GBV through collaboration between women groups and religious leaders</i> <i>3.4 Preparing a report of the validation sessions</i> <i>3.5 Strategic Meeting to prepare for state-based interventions</i>			
<b>Output 4: Focus Group Discussion and National Policy Framework Development</b>				
<i>Indicator(s)</i>	<i>Baseline</i>	<i>Sources</i>	<i>Milestones</i>	<i>Target &amp; Date</i>
<i>70% increase in the deployment of religious narratives and accountability mechanisms to sensitize communities and to mitigate gender-based violence through collaboration between religious leaders and women-led groups and all the 6 geopolitical regions people are targeted in the selected LGAs.</i>	<i>Currently the mitigation of GBV through collaboration between religious leaders and women groups is barely 30%</i>	<i>1. Report of faith-based organisations on mitigating GBV</i> <i>2. Quarterly reports of project implementation</i>	<i>1. Quarterly reports of the intervention</i> <i>2. Development of religious texts contents that supports the mitigation of GBV</i> <i>3. Monitoring and evaluation report</i> <i>4. July 2023 Endline Evaluation Report</i>	<i>The target is to achieve 70% increase in two areas:</i>  <i>The first it the deployment of religious narratives in mitigating GBV</i>  <i>Second to improve the collaboration between women groups and religious leaders in mitigating GBV in all the 6 geopolitical regions of the country.</i>
<i>Activities Linked to Output 4</i>	<i>4.1 Strategic meetings of project team to prepare for focus group discussions and national policy framework development</i> <i>4.3 Focus Group Discussions with the same number of of key stakeholders in the different regions to design strategies and content of the national policy framework</i> <i>4.4 Strategy development, review and approval sessions and preparation for adoption</i> <i>4.5 Writing of weekly report</i>			
<b>Output 5: Regional and National Conferences to Adopt the National Religious Policy Framework on GBV</b>				
<i>Indicator(s)</i>	<i>Baseline</i>	<i>Sources</i>	<i>Milestones</i>	<i>Target &amp; Date</i>
<i>The Project team will use the findings from the project implementation to design policy</i>	<i>Currently there is 30% in the use of project research findings to</i>	<i>1. Report on the research findings</i>	<i>1. Online and social media advocacy via the number of people and agencies reached</i>	<i>It is expected that by July 2023, the design, presentation and adoption of</i>



<p>recommendations for other partners as well as development agencies. This will be done 90%. Advocacy will be carried out through the National-Regional conferences, as well as via digital platforms.</p>	<p>validate and design strategies for interventions.</p>	<p>2. Framework on strategies for intervention 3. Monitoring and evaluation report 4. Project Completion report 5. Strategy for the advocacy</p>	<p>2. Figures on how many agencies, development partners and NGOs have access to the report 3. Feedback report on how many agencies have adopted the strategy of the project for intervention in other programmes 4. Feedback on engagement with communities and media</p>	<p>a national ethical framework is completed and 70% is achieved.</p>
<p>Activities linked to Output 5</p>	<p>5.1 Review of the Final Draft of National Religious Policy Framework on GBV 5.2 Strategic meeting to prepare and conduct Regional Conferences (North and South) 5.3 Strategic meeting to Prepare and Conduct National Conference 5.4 Assessing the impact of the National Religious Policy Framework on GBV for step-down training to Communities. 5.6 Writing a report on the intervention</p>			
<p><b>Sustainability</b> How will the project ensure benefits are sustained once the project funding ends?</p>	<p><b>Sustainability Outlook</b> The sustainability of the project will be built through:</p> <ul style="list-style-type: none"> <li>• This project is considered significant with the potential for expansion in the coming years. A resource mobilisation framework could be developed to engage other donors, and perhaps establish a fund that will ensure a durable and effective project continuity. Donors such as the European Union, Foreign Commonwealth and Development Office, MacArthur Foundation, Plan International and others interested in gender mainstreaming will be approached.</li> <li>• Creating self-sustained networks of key religious leaders, women leaders, youth groups and local peace architecture who are supported as necessary local delivery partners by The Kukah and Bakhita Centres;</li> <li>• Actively support religious leaders and women led groups at both the state and national levels to collaborate and to take ownership of this project and succeed as active agents that mitigate GBV;</li> <li>• Ensure that the project is aligned as appropriate with the national and international aspirations the government and agencies that design strategies to mitigate GBV.</li> </ul>			

<p><b>Monitoring</b> Please note that the Grant Contract specifies the need for (at least) quarterly reporting on progress and finances</p>	<p>How will the monitoring be carried out and by whom e.g. <i>site visits, regular meetings etc</i></p> <p><b>Monitoring and Evaluation</b> There will be quarterly reporting on project implementation progress (Every 4 months). This will be followed by an annual monitoring and evaluation of the project. The evaluation is to underscore the progress made, the effectiveness of the intervention and the challenges encountered. This will allow for improvement and change in strategy for maximum impact where necessary. The final evaluation will come at the end of the second implementation year of the project. This will be led by the monitoring and evaluation officer, supported by the programme coordinator and gender officer. They will conduct regional assessment with state-based coordinators, if needs be, to ascertain the progress of the intervention. They will engage with state coordinators and implementing partners at the regional level. The monitoring and evaluation framework will be developed and submitted as part of the final vetting process of this proposal</p>
<p><b>Indicators for Measuring Success</b></p>	<p>The following are some of the indicators that may be utilized in the measurement of the extent of success or failure of the Project:</p> <ol style="list-style-type: none"> <li>1. Whether or not the government accepts the ethical framework that deploys religion in mitigating gender-based violence and the extent to which it becomes part of Nigerian law</li> <li>2. The quality and quantity of support given by key stakeholders and faith-based organisations in developing, teaching and implementing the ethical framework</li> <li>3. The number of inter-faith initiatives, inter-group dialogues and community engagements that are directly traceable to the outcome of this project.</li> <li>4. Whether or not public or private institutions that are part of the mentorship component of the project and the other beneficiaries of this activity find it worthwhile and recommend it to other agencies.</li> <li>5. Whether at all any government policy or framework to prevent and combat gender-based violence within the intervention period, or immediately thereafter, is based substantially, or is directly or remotely traceable to one or more of the outcomes of this project.</li> </ol>

	<p>6. The extent to which policy makers, both at the local level and also at the state level, directly request support, information or and the data collected by the Centre. Importantly, whether they retain the services of the Centre in the design, articulate and implementation of any policy decision within the intervention period.</p> <p>7. Whether the outcome of the project becomes a leading voice and a trail-blazer in deploying religion to prevent and combat gender-based violence in different parts of the country.</p>
<b>Project Workplan and Activities</b>	Project Work schedule and plan of activities is attached to this proposal.



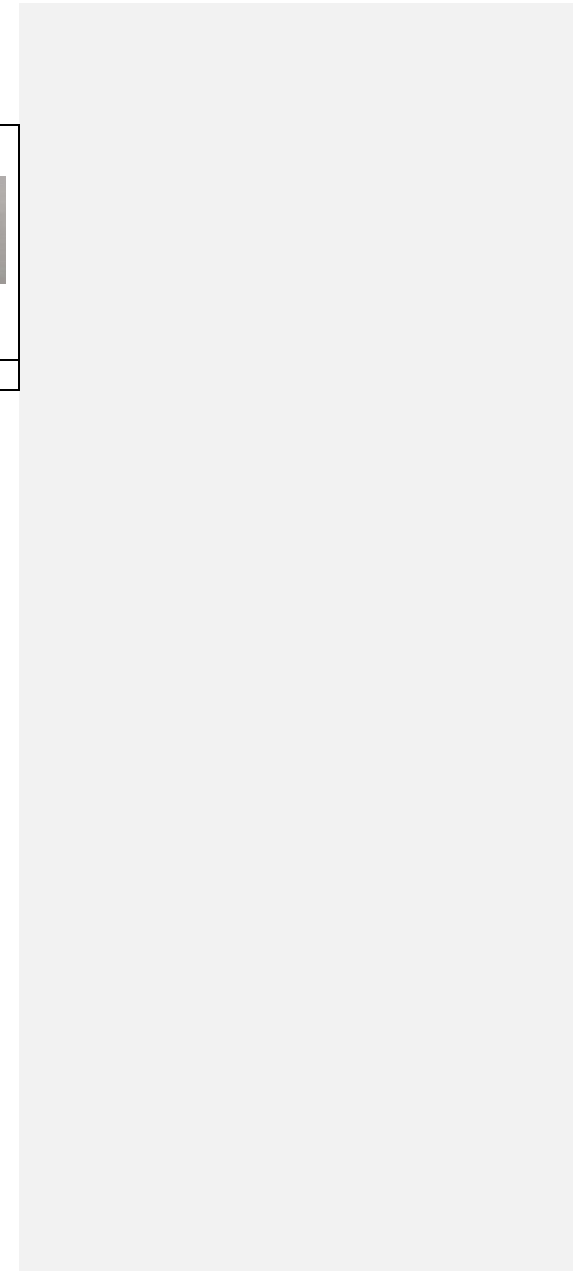
<b>Risks</b> <i>What are the key risks in implementing this project and how are you going to manage them</i> <i>Add more lines as required</i>	<b>Risk</b>	<b>Impact</b> Low/ Medium/ High	<b>Like- lihood</b> L/M/H	<b>Management</b> <i>How will the risk be managed and monitored, what are the mitigating actions, and who is the risk owner</i>	<b>Escalation Point</b> <i>At what stage will the management of this risk need to be escalated</i>
<i>Larger/higher value projects will require a full Risk Management Strategy. You should consider whether one is needed for this project.</i> <i>You should also think here about when risks should be escalated</i>	The uncertain nature of violent conflict in Nigeria	<b>High</b>	<b>High</b>	This is a risk to the project team and implementing partners. To monitor and manage the project in the context of an ongoing conflict	At every stage of the project implementation
	Potential for religious leaders to refuse collaborating with women-led groups	<b>High</b>	<b>low</b>	It is a risk to the entire project concept if religious leaders refuse to collaborate. To monitor and manage it, the project team will carry out due diligence, set a criteria for selection and exclude people with extremist views from the process.	At every stage of the project implementation
	Impact on religious and cultural sensitivity	<b>Medium</b>	<b>Medium</b>	There may be some resistance to this approach from some states. Again, prior engagement will be conducted and the qualified personnel selected.	At every stage of the project implementation
	Attempts to politicize the project as a foreign ploy to undermine religious beliefs	<b>High</b>	<b>Medium</b>	This is a risk to the project and the potential beneficiaries. The project team will monitor and provide recommendations to key stakeholders. It is to enable them engage the government in order to mitigate any riots, protests or security issue	At every stage of the project implementation
<b>Stakeholders</b> <i>Who are the people or groups with an interest in this project and who will be affected by it and/or can influence its success either positively or negatively?</i> <i>How will you manage your engagement with them</i> <i>Add more lines as required</i>	<b>Stakeholders</b>	<b>Interest</b> L/M/H	<b>Influence</b> L/M/H	<b>Engagement / Communications plan</b> (How to engage, how often and who by/who to)	<b>Owner</b>
	Women's Rights Advancement and Protection Alternative (WRAPA), Christian Women for Excellence and Empowerment of Nigerian Society (CWEENS). Federation of Muslim Women	<b>High</b>	<b>High</b>	The Project Coordinator, the Project and M&E officers will have constant communication with all key stakeholders to be selected to ascertain the progress of the intervention. The project team will	

<p><i>Larger/higher value projects will require a full Stakeholder Engagement &amp; Communications Strategy. You should consider whether one is needed for this project.</i></p>	<p>Association of Nigeria, FOMWAN, CAN Women, WARDC and WACOL</p> <p>National Human Rights Commission (NHRC)</p> <p>National Agency for the Prohibition of Traffic in Persons (NAPTIP)</p> <p>State Ministries for Women Affairs</p> <p>State Ministries of Justice</p> <p>Law Enforcement Agencies</p>			<p>liaise with regional coordinators to provide regular update on how best to work with key stakeholders</p>	
<p><b>Beneficiary Groups</b>  <i>Describe the level of participation of beneficiary group(s) in planning the project</i>  <i>Does the plan reflect the wishes/needs of the beneficiaries</i></p> <p><i>[Beneficiaries are those organisations, groups or individuals who are benefitting from the change that the project will deliver]</i></p>	<p>The Kukah Centre, the lead implementation agency, will coordinate the project implementation in partnership with The Bakhita Initiative (JDPC Sokoto). The beneficiaries will be drawn from 2 states in each of the 6 geopolitical regions in the country. The partnership to be developed by religious leaders and women led groups will be drawn from these organisations as beneficiaries:</p> <ol style="list-style-type: none"> <li>1. State Chapters of Christian Association of Nigeria</li> <li>2. State Chapters of Jamatu Nasril Islam – JNI</li> <li>3. Federation of Muslim Women Association of Nigeria (FOMWAN)</li> <li>4. Women Wing of Christian Association of Nigeria State Chapter</li> <li>5. Jamatu Nasril Islam Women Wing</li> <li>6. Zumuntar Mata (Northern Christian Women Association)</li> <li>7. Catholic Women Organization of Nigeria.</li> <li>8. Youth Wing of the Christian Association of Nigeria YOWICAN</li> <li>9. Congress of Northern Nigerian Christians</li> <li>10. National Council of Muslim Youth Organization (NACOMYO)</li> </ol> <p>The plan to intervene with this project should reflect the wishes of the beneficiaries, especially the key stakeholders from the states whose voices represent that of the people.</p>				

<p><b>Project Implementation Team</b></p>	<p>Chief Executive Officer – The Kukah Centre</p> <ul style="list-style-type: none"> <li>• Conceptualises, Designs and Coordinates the implementation of the project</li> <li>• Provides the general direction of the project implementation</li> <li>• Guides the Project manager</li> <li>• Reviews project reports before submission</li> <li>• Works directly with the project manager to ensure compliance</li> <li>• Addresses issues raised by the accountant to ensure financial accountability.</li> </ul> <p>The Project Coordinator – Bakhita Initiative</p> <ul style="list-style-type: none"> <li>• Monitors project implementation progress</li> <li>• Provides guidance and support on the project implementation</li> <li>• Advises and guides the project implementation team on the selection of partners</li> </ul> <p>M&amp;E Officer – The Bakhita Initiative</p> <ul style="list-style-type: none"> <li>• Works with the project officer to design the monitoring and evaluation framework of the project</li> <li>• Works with the project officer to monitor and evaluate the progress of the project</li> <li>• Makes recommendations during project evaluation to generate more impact</li> <li>• Writes all M&amp;E Reports and submit them to the project manager for review</li> </ul> <p>Media Officer – Bakhita Initiative/The Kukah Centre</p> <ul style="list-style-type: none"> <li>• Works with The Kukah Centre media team to provide online and offline publicity of the project</li> <li>• In partnership with The Kukah Centre, Organises and coordinates all media engagements</li> <li>• Works with the Kukah Centre to document all media activities and ensures that regional/national conferences are well publicised.</li> </ul> <p>Project Manager – The Kukah Centre</p> <ul style="list-style-type: none"> <li>• Oversees the entire project implementation strategy</li> <li>• Facilitate project implementation from beginning to conclusion</li> <li>• Coordinates the project team in allocating roles, responsibilities and monitoring compliance</li> <li>• Ensures that training facilitators and consultants comply with the terms and conditions of their contract</li> <li>• Coordinates all the project activities from the training to the report writing</li> <li>• Works with training facilitators to ensure that the training meets the objectives of the projet.</li> </ul>
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	<ul style="list-style-type: none"><li>• Supervises data collation consultants and ensures existing data is reviewed, and ethical framework developed in line with project aspiration.</li></ul> <p>Gender Officer – The Kukah Centre</p> <ul style="list-style-type: none"><li>• Coordinates the gender aspect of the project</li><li>• Supports the mainstreaming of gender in all the training and project implementation components</li><li>• Works with the project officer to coordinate all gender components of the project</li><li>• Identifies all gender-related issues and ensures adequate representation on the project</li></ul> <p>Finance/Procurement Officer – The Kukah Centre</p> <ul style="list-style-type: none"><li>• Coordinate all purchases and supplies for activities related to the project</li><li>• Document all items and services purchased for and on behalf of the project.</li><li>• Ensure that all items purchased and services provided are receipted for.</li><li>• Ensure that all vendors and clients engaged for the project are legal entities</li><li>• Manages the financial component of the project</li><li>• Ensures accountability and transparency</li><li>• Ensures that the project financial management is in line with Nigeria’s financial and banking regulations.</li><li>• Keeps financial records and ensure that the implementation of project activities are strictly with the budget lines items.</li></ul> <p>Data Collation Consultant(s)</p> <ul style="list-style-type: none"><li>• Work with the project officer to conduct desktop research by collating all existing reports, data and policies on GBV to disaggregate regional differences and identify emerging issues</li><li>• Collate current government policies, laws and process on GBV to identify existing gaps and make recommendations for religious intervention on mitigating violence against women</li><li>• Work with the Project Officer and Coordinator to develop the ethical framework to be adopted during national conferences and provide strategies for step down.</li><li>• Lead engagements in the 6 geo-political regions to religious leaders and key stakeholders on gender-based violence and prepare them as trainees for stepdown programmes.</li><li>• Develop drafts of the Policy Framework.</li><li>• Work with the project manager to prepare for the regional and national conferences.</li></ul>
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<b>Signatures of Implementing Agencies</b>	The Kukah Centre, Abuja  Fr. Atta Barkindo – Executive Director	The Bakhita Initiative (JDPC Sokoto)  Fr. Lawrence Emehel – Executive
<b>Date</b>	28 April, 2021	April 29 <sup>th</sup> , 2021





OFFICIAL DRAFT

