



Research Center

Final Report

Project Evaluation

#JashStan: Youth as Agents of Peace and Stability in Kyrgyzstan

JANUARY 2019

David Levy
Kairatbek Jamankulov
Tologon Sartbay

Delivered by the Evidence Research Institute

Table of Contents

List of Figures

Figure 1: Number of #JashStan Project Sites per District of the Kyrgyz Republic.....	6
Figure 2: Youth Sense of Belonging	13
Figure 3: Opportunities to Advocate for Tolerance.....	16
Figure 4: Participant Rating of Youth Centers	18
Figure 5: Participant Rating of Mentors	19
Figure 6: Participant Rating of #JashStan Program Methods by Gender (Mean Score out of 5)	20
Figure 7: Outcomes of #JashStan Program Methods by Gender (Mean Score out of 5).....	20
Figure 8: Direct Beneficiary Ratings of #JashStan Project Outcomes for Youth Capacity (% of Respondents)	24
Figure 9: Direct Beneficiary Ratings of #JashStan Project Outcomes for Community Resilience (% of Respondents).....	28
Figure 10: Youth Capacity for Advocacy	28
Figure 11: Viewership Data by Age.....	28
Figure 12: Viewership Data by Region.....	28
Figure 13: Impact on Audience of the #JashStan Youth TV Program	28
Figure 14: Direct Beneficiary Ratings of the Short and Long-Term Sustainability of #JashStan Project Outcomes	28

List of Tables

Table 1: #JashStan Project Target Locations	7
Table 2: Demographics of Quick-Fire Survey Respondents	7
Table 3: Research Methods and Surveyed Communities	8
Table 4: Because of the #JashStan project, I feel a greater sense of belonging in my community (Scale of 1-5: Strongly Disagree to Strongly Agree)	12
Table 5: Because of the #JashStan project, I am more engaged with my elders in community decision making (Scale of 1-5: Strongly Disagree to Strongly Agree)	14
Table 6: Direct Beneficiary Ratings of the Effectiveness of #JashStan Program Methods (Average Rating out of 5)	17
Table 7: Because of the #JashStan project, I have had more interaction with peers who have different ethnic or religious backgrounds from my own (Scale of 1-5: Strongly Disagree to Strongly Agree).....	22
Table 8: Because of the #JashStan project, I feel more capable of advocating youth issues in my community (Scale of 1-5: Strongly Disagree to Strongly Agree)	26
Table 9: Because of the #JashStan project, I have had opportunities to talk to my peers about ways to prevent violence and extremist attitudes (Scale of 1-5: Strongly Disagree to Strongly Agree)	27

1. Executive Summary

Search for Common Ground (Search) initiated the project “Youth as Agents of Stability in Kyrgyzstan” in April of 2017. Known as #JashStan, the project supports young women and men from marginalized backgrounds in becoming local promoters of UNSCR 2250. The UN Security Council Resolution 2250 on Youth, Peace and Security (UNSCR 2250) recognizes that young people have the power to positively transform violent conflicts if there are correct mechanisms in place that can enable youth to participate meaningfully in peace-building processes and devise resolutions. The #JashStan project aimed to reduce community-based conflicts and radicalization by engaging young people from highly conflict-prone communities, and putting them in leadership positions to become catalysts for peace in Kyrgyzstan.

Context Summary

Youth ages 14 to 28 constitute one-third of the country’s population.¹ While a young population can provide extraordinary opportunities for national growth and development, youth can also be a source of unrest when they are not engaged in productive activity. In Kyrgyzstan, this potential for unrest was demonstrated by the active involvement of youth in toppling two regimes in 2005 and 2010, respectively, in the 2010 interethnic conflict between Kyrgyz and Uzbeks, and in recruitment of youth by extremist groups, particularly by the Islamic State in Syria. The adoption of a National Strategy on the Implementation of Youth Policy for 2017 demonstrates that the government of Kyrgyzstan recognizes that youth can positively contribute to conflict transformation and peace-building. Nevertheless, a lack of resources and political will to implement this National Strategy means that many young people still experience many of the risk factors associated with violent extremism.

Theory of Change

The #JashStan project is driven by the following Theory of Change: ***IF youth feel a sense of belonging to local community and networks, and have their concerns and grievances heard at local and national levels, THEN they will be more resistant to recruitment into extremism.***²

To ensure measurement of the project’s Theory of Change, two main project outcomes were used, each with their own set of interventions and measurable outputs.

- Outcome 1: To what extent did the vulnerable youth in target communities increase their capacity for peacebuilding?
- Outcome 2 – How does the evidence show that the successful transformation of the youth caused greater community resilience to radicalization and extremism?

The team examined the extent to which outcomes and outputs were in line with the OECD DAC evaluation criteria of relevance, effectiveness, sustainability, and impact.

Methodology

The evaluation team conducted quantitative and qualitative data collection in 14 districts across 7 oblasts in Kyrgyzstan to assess the outcomes and outputs of the #JashStan project. The tools included a quantitative viewership survey to assess how widely the #Jashstan television series

Study Details:

- Quantitative viewership survey with 1,530 respondents
- 41 In-depth interviews with direct beneficiaries and stakeholders
- 12 Focus group discussions with direct beneficiaries, indirect beneficiaries, and mentors
- Quick-fire survey among 58 direct beneficiaries
- Quantitative data were analysed using SPSS software package
- Qualitative data from interviews and focus groups were coded and analysed using the MaxQDA qualitative software package.

¹ <http://kyrgyzstan.unfpa.org/uk/node/1852#sthash.HsBb6d00.dpuf>.

² Project proposal “Youth as Agents of Peace and Stability in Kyrgyzstan.”

was seen within the target communities, in-depth interviews with direct beneficiaries and stakeholders of the project, focus group discussions (FGDs) with mentors and direct and indirect beneficiaries, and a quick-fire survey gathering quantitative assessments of the project among all direct beneficiaries who participated in focus groups and quick-fire surveys.

Key Findings

The following section briefly summarizes the key findings related to the following aspects from the *OECD DAC* evaluation criteria: a) impact, b) effectiveness, c) relevance, and d) sustainability.

Impact: Empirical evidence demonstrates that the project accomplished its intended outcomes. The data show that the implementers made significant strides in increasing capacity of direct beneficiaries. Interviewed participants of the project indicated that they felt a boost in their skills and felt knowledgeable and capable to address various issues of their communities. Furthermore, they recounted significant engagement in local decision-making with elders in their community both during and after their participation in #JashStan. Participants reported that their views and attitudes towards questions of violence and extremism have changed as well:

- #JashStan increased the leadership and peacebuilding capacity of participants. For example, 85% of surveyed participants confirmed that their knowledge and skills in peacebuilding and conflict resolution improved significantly. About 70% of interviewed youth confirmed that #JashStan project was their first experience being involved in youth initiatives and 40% stated that due to this experience in the project they continued participating in other similar youth-led projects.
- 45% of surveyed participants reported that they observed decline in conflicts and/or violent acts in target areas and a decline in frequency of the conflict with the involvement of youth.

Effectiveness: The process through which #JashStan project was implemented improved the knowledge and capabilities of youth at multiple levels. To highlight, project participants in all 14 surveyed locations reported that their knowledge and strategies around decision-making in local policy-making process had improved. The indicators that supported this point included the number of events and projects that participants organized around issues that were most pressing for the young people in their locale. In terms of project implementation at the local level, mentorship activities and art-based peacebuilding activities were found to have faced bottlenecks, and the viewership survey along with FGDs indicated that the TV series were not as widely watched and enjoyed as Search had hoped.

While there is room to improve the levels of awareness and strategies for action among youth, the observed such challenges and bottlenecks are not unusual for a project run in impoverished, higher-risk and conflict-prone areas like those selected #JashStan. In such contexts, young people may also be restrained in their ability to spend their spare time freely, due to their need to contribute to their household through chores such as sheep herding, caring for children and others. These constraints can be especially severe in circumstances where one or both parents are working as labor migrants in the capital city or abroad.

Relevance: The #JashStan project made considerable effort to involve youth from marginalized backgrounds, who had never been exposed to similar activities and projects. Our qualitative data shows that the implementers took the needs of participants and the context in which they lived seriously. Therefore, both direct beneficiaries and community members assessed the project very positively, and emphasized that they learned about tolerance and peace.

For example, 49.1% of viewership survey respondents and 96% of the ‘at-risk youth’ who participated in action grants reported that they now have a better understanding of diversity, tolerance and peace.

However, interviews did register opinions from respondents in certain locations; Mirmahmudov and Bek-Abad that the project did not involve “really” vulnerable youth (e.g. children of migrants)

and those who have been exposed to “extremist” groups.³

Sustainability: There is strong evidence suggesting that the work done by the #JashStan project has produced sustainable outcomes, both in terms of the capacity and community engagement of individual participants, and in terms of the institutional change that the project has engendered. Participants recounted the number of projects that allow them to continue to be engaged in their communities, and the ways in which their status as leaders has grown among their peers. Furthermore, stakeholders from local governance institutions and civil society demonstrated familiarity with the work of #JashStan and with the youth participants from the program, and offered examples of how local decision-making had shifted to accommodate youth as a result of the project.

Recommendations

The following steps are key for consideration during the implementation of the next phase of the project:

1. We highly recommend working with parents from the beginning of the project. Since #JashStan did not involve parents from its inception, this led to some of the female participants dropping out of the project. They explained that their parents did not understand the goal of the project and therefore did not provide their consent for their ongoing participation.
2. We also recommend re-visiting the definitions of vulnerability to radicalization leading to violence and indicators measuring the vulnerability of youth groups. It is also worth revisiting the selection criteria and identify the differences within youth groups vulnerable to radicalization leading to extremism.
3. To ensure the “Do No Harm” approach and increase effectiveness, we recommend designing and applying project approaches while keeping in consideration the vulnerability of youth. Most of the mentors shared that they enjoyed working with the young people, but were not sure how they could help them, particularly in areas related to the project.
4. We recommend that the next phase is designed to address some of the challenges that the first phase faced in terms of greater ethnic inclusion. Though the project managed to be gender-balanced, it did not succeed in involving youth from diverse ethnic backgrounds to a degree that would be representative of all different oblasts and districts of Kyrgyzstan.

2. Current context analysis vis-à-vis the analysis during the baseline period

The history of the Kyrgyz Republic of the last 25 years highlights the importance of civic education and practice for children and youth. Young people have played a key role in political demonstrations, as well as been involved in illegal actions following the instability created by the changes of government in 2005 and 2010, and in interethnic clashes in June 2010 in southern Kyrgyzstan. It is also well known that the youth is playing a quite active economic role; in search for better employment opportunities, a vast number of young people and their parents are engaged in labor migration to Kazakhstan, Russia, Turkey, and South Korea, and remittances of labor migrants comprise almost one-third of national economy.⁴

Limited effectiveness of state policies on youth engagement in policy making combined with poor economy and lack of employment opportunities, as well as with lack of proper civic education and practice, cause the widening of the gap between various social, ethnic, gender groups. This leads to marginalization of youth by their status, pushing youth into the arms of

³ According to the respondents “extremists are those who joined extremist groups such as Hizb ut Tahrir and were sentenced to terms of imprisonment for preparing terrorist acts to establish an Islamic state or left for countries where they fight for religion.”

⁴ Akmoldoev & Budaichieva, “The Impact of Remittances on Economy of Kyrgyzstan,” *International Conference on Eurasian Economies*, 2012.

criminal groups and radical religious movements. This, in turn, contributes to the increase of media reports on juvenile delinquency, interethnic or religious hatred rants, gender violence, or even increase of early marriage cases, especially in rural areas. Youth who live in conflict-prone rural communities and have limited civic awareness are the most vulnerable group that can be easily dragged in such illicit actions.

The project documents stated that through in-country research and experience Search has identified 27 conflict-prone communities highly populated with ethnic minorities and four mutually reinforcing factors that drive radicalization and lead to violent extremism. The varieties of conflict and problems with which youth are involved include gender-based violence and early marriage,⁵ religious and secular tension/inter-religious conflicts,⁶ recruitment for combat zones, especially for Syria,⁷ inter-ethnic tensions⁸ and regionalism, and tense relations between the population and local authorities.⁹ Due to the absence of baseline data on level of acuteness of these tensions and frequencies of youth involvement in across the target communities it was not possible to make a comparative analysis.

Based on the qualitative data from our evaluation, it is still possible to make conclusions about changes in the nature and dynamics of these conflicts after the project ended. Gender violence (early marriage), religious and secular tension/inter-religious conflicts, and community-based divisions were raised in discussion events. The issue of early marriage, especially in terms of access to education for girls (and boys from low-income families), became one of the topics for TV program.

However, these issues remain acute in those communities. Putting aside the changes in attitudes of direct beneficiaries, there is no evidence from the viewership survey on changes in attitude of indirect beneficiaries towards early marriage and tensions around religion. The number of people leaving for combat zones may have decreased due to changed situations in those war zones and other external factors that extend beyond the project.

This evaluation demonstrates significant improvement in relations between youth and local authorities in almost all thirteen of the surveyed communities, except Kochkor. There has been a huge improvement in relations between youth and the local governments before and after the implementation of the project, and significant changes in attitudes of both local governments and youth. Prior to the project intervention, almost all youth surveyed said that “young people do not trust the municipal government and even do not know what they are working on”, and, “no one cares, no one hopes that local authorities will take into account the opinion of the population.” The in-depth interviews with direct beneficiaries did not provide such negative feedback towards local governments.

The most interesting finding was that interviews with local authorities before the project revealed that they “try their best to do a good job but fail to perform well due to low incentives like salaries, lack of clear rules, pressure from rayon-level and central government structures, difficulties to mobilize community members for joint actions...”. However, during the interviews, local authorities confirmed that collaboration with youth not only helped mobilize community members, but also helped address social problems.

3. Project Introduction

The #JashStan project is driven by the following Theory of Change: ***IF youth feel a sense of belonging to local community and networks, and have their concerns and grievances heard***

⁵ In Pasky Uzgen, Suzak, Bek-Abad, Arslanbap, Mirmakhmudov and Gulistan.

⁶ In Kashgar-Kyshtak, Nariman, Suzak and Aslanbap and Min-Kush.

⁷ From Kashgar-Kyshtak, Nariman, Suzak and Aslanbap and Min-Kush.

⁸ Between Uzbek and Kyrgyz in Pasky Uzgen, Chek-Abad, Mirmakhmudov, Suzak, Kyrgyz Kyshtak and Kashgar Kyshtak and Lenin-Jolu and between Dungans and Kyrgyzs in Tokmok and Iskra.

⁹ Saruu, Kochkor, Iskra, Jeti -Oguz, Aktam, Seidikum, Toktogul, Lenin Jolu, Kyzyl -Kyshtak, Nariman, and Allya-Anarov.

*at local and national levels, THEN they will be more resistant to recruitment into extremism.*¹⁰ To ensure measurement of the project’s Theory of Change two main project outcomes were operationalized, each with their own set of interventions, as well as measurable outputs.

Outcome 1: Increase capacity and opportunities for youth in community peacebuilding efforts as a better alternative pathway from violence:

Outcome 2: Promote greater community resilience towards violent extremism and recruitment to extremist or radical groups:

As the theory of change and outcomes demonstrate, the #JashStan project aims specifically to work with youth who are at-risk relatively higher to their peers for experiencing or engaging in violent and extremist behavior.

The #JashStan project was envisioned to create catalytic effects as a model for durable peacebuilding in Kyrgyzstan. The project focused on enabling vulnerable young people including influential ones (e.g. those who are leaders of school gangs and religious groups) from 27 communities to be agents of peace, who seek to increase civic identity, strengthen social fabric by engaging youth with their elder counterparts, and involve youth in community peacebuilding and decision-making processes. By targeting those youth, their initiatives and empowering youth leaders, the project supports a new generation of ideas and youth leadership in Kyrgyzstan.¹¹

Furthermore, the innovative media strategy allowed the project to increase its national reach and connect with a wider youth audience, without compromising the in-depth work with specific at-risk youth in their local communities. The project specifically aims at opening a new space for feedback to the UN on the application of UNSCR 2250 in Kyrgyzstan, highlighting the lessons learned and providing recommendations for the peacebuilding community.

Number of JashStan Project Sites per Rayon of the Kyrgyz Republic

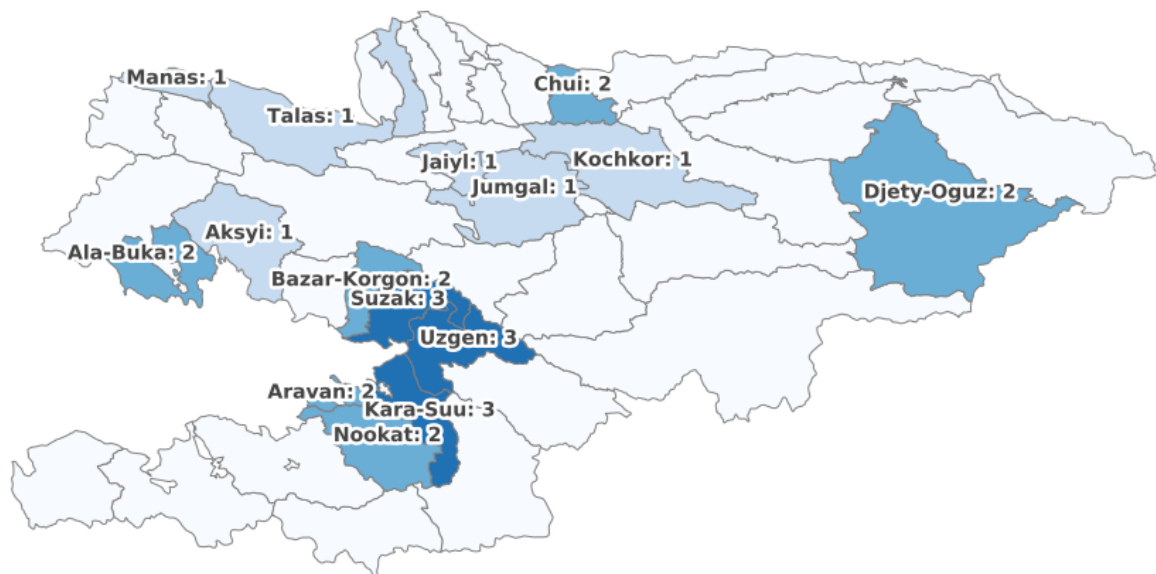


Figure 1: Number of #JashStan Project Sites per District of the Kyrgyz Republic

#JashStan was intended to have inclusive geographic coverage of the many regions and districts of Kyrgyzstan. Project sites were selected in collaboration with the Ministry of Internal Affairs, the State Committee on Local Self-Government and Interethnic Relations, State Committee for National Security and experts in this field. The project was eventually implemented in 27 sites in

¹⁰ Project proposal “Youth as Agents of Peace and Stability in Kyrgyzstan.”

¹¹ Ibid.

six out of seven oblasts of Kyrgyzstan. The chosen communities reflect many of the ethnic tensions, social issues that confront the population and the registered facts of individuals joining fights in Syria and Iraq.

Table 1: #JashStan project target locations			
Osh oblast (10)			
Kara-Suu rayon (3): Nariman, Kyzyl-Kyshtak, Kashkar-Kyshtak	Aravan rayon (2): Alle Anarov, Chek- Abad	Uzgen rayon (3): Pasky Uzgen, Toktogul (Kaganovich), Jazy (Lenin Jolu)	Nookat rayon (2): Gulistan, Mirmahmudov
Jalal-Abad oblast (9)			
Suzak rayon (3): Yrys, Bek- Abad, Suzak	Bazar-Korgon (2): Seidikum, Arstanbap	Ala-Buka rayon (2): Ak-tam, Kazhar	Aksy rayon (1): Kerben
Issyk-Kul Region (2)		Chui oblast (3)	
Zhety-Oguz rayon (2): Saruu, Zheti-Oguz		Chui rayon (2): Iskra, Tokmok city	Zhaiyl rayon (1): Kara- Balta
Naryn oblast (2)		Talas oblast (2)	
Min-Kush town, Kochkor		Manas, Talas city	

4. Methodology

This report presents the results of evaluation of #JashStan project and recommendations according to the OECD DAC evaluation criteria of relevance, effectiveness, sustainability and impact. At the inception phase the team reviewed some of the relevant literature on peacebuilding, youth agency, and media and conflict, project documents and existing reporting on project outcomes and developed its methodology with field data collection instruments to be used. The primary data supplement the desk review findings.

To evaluate whether the project contributed significantly to accomplishing its stated objectives, the evaluation utilized a mixed method that employed a variety of tools to access different populations. The primary tools included a quantitative viewership survey to assess the impact of the #JashStan television series, and mixed quantitative and qualitative instruments with participants and stakeholders of the project.

The **viewership survey** was designed to evaluate impact of the media component employing the 3-R approach. The survey evaluated the impact of the #JashStan Reality TV show in terms of geographical and demographical coverage (*Reach*), reaction of beneficiaries to these media messages (*Resonance*), and behavior change that occurred due to the influence of media messages (*Reaction*) (See Appendix C).

The evaluation employed a **quick-fire survey** which included closed-ended questions among 58 direct beneficiaries, averaging over four per location. The instrument supplemented data

Table 2: Demographics of Quick-Fire Survey Respondents		
Count	58	
Median Age	17	
Median Years of Education	11	
Gender	Number	Percent
Female	29	49.2
Male	29	49.2
Ethnicity	Number	Percent
Kyrgyz	48	81.4
Uzbek	8	13.6
Other	2	3.4

collected through in-depth interview with quantitative data to measure the impact of the project on target youth (See *Appendix C*).

The qualitative component consists of **in-depth interviews** that were administered to direct beneficiaries (participating youth) and other stakeholders such as local community leaders, government officials, and the heads of the partnering youth centers, “Jash Niet” and “TOSM.” In-depth individual interviews with *direct beneficiaries* investigated evidences on changes in youth capacity and their engagement in community peace building efforts (See *Appendix C*).

And semi-structured interviews with other *key stakeholders* collected data to assess respondents’ perception about the role that the project has played in strengthening youth agency and belonging to their communities. The interviews focused also on respondents’ perceptions as to whether the #JashStan project has contributed to community resilience to violent extremism, as especially through peacebuilding initiatives by youth at the local level. The interviewed stakeholders were municipal government officials, community leaders (head of village), religious leaders, Women’s Committee members, local Parliament members and the heads of the partnering youth centers. This instrument assisted in triangulating data obtained from the viewership survey and desk review (See *Appendix C*).

Table 3: Research Methods and Surveyed Communities						
Province	District	Location	Viewership Survey	Quick-Fire Survey	In-Depth Interviews	Focus Group Discussions
Osh	Kara-Suu	Kyzyl-Kyshtak	115	2	3	-
		Kashgar-Kyshtak	117	4	3	1
	Nookat	Mirma-khmudov	111	4	3	1
		Gulistan	-	4	-	-
	Aravan	Check-Abad	110	5	4	-
	Uzgen	Lenin-Jolu	109	3	3	1
Jalal-Abad	Suzak	Bek-Abad	111	3	3	1
	Bazar Korgon	Seidikum	111	5	3	1
	Ala Buka	Kazhar	110	5	3	-
	Aksy	Kerben	113	4	3	1
Chui	Chui	Iskra	107	5	3	-
	Jaiyl	Kara-Balta	107	6	3	-
Issyk-kul	Jeti Oguz	Saruu	107	6	3	2
Talas	Talas	Talas	95	3	4	2
Naryn	Kochkor	Kochkor	107	-	-	-
Mentors and Implementing Partners			-	-	2	2
Total			1530	59	43	12

This component also includes FGDs among *mentors and indirect beneficiaries who are school-age peers of the targeted young people*. FGDs helped to determine to what extent the project has introduced changes (diversity, tolerance, peace) in the community beyond its direct beneficiaries. Finally, FGDs were conducted with mentors of the direct beneficiaries to learn the successes and challenges mentors and mentees faced to draw up recommendations for the next phase of the project (Appendix C).

To the highest degree possible, we have retained similarly formulated questions across these instruments to allow us to compare answers across the different target populations that each instrument will address. Tables 2 and 3 below present the details on the research instrument and the list of regions in which primary data was collected.

These combined research methods served two purposes: 1) They tested the project's theory of change and 2) they provided data to measure the project's progress toward its outcomes.

Sample

14 locations out of the total 27 intervention areas in all six oblasts have been selected in consultation with relevant staff of Search. Our selection criteria include, but are not limited to: regional specifications of the country (north-south), the type of settlement (urban-rural), the ethnic composition of locations, hard-to-reach and high-mountain areas, border areas and conflict dynamics.

In the north, five locations (62,5%) of eight total locations were selected, and nine locations (47,4%) out of 19 locations were selected from the south of the country. Also, the sampling prioritized the multi-ethnic and border communities. In regard to ethnic composition, Kara-Balta (Russians, Ukrainians, Kyrgyz, Tatars) and Iskra (Dungans and Kyrgyz) from the north as well as southern communities shared by Uzbek and Kyrgyz were selected. Seven communities (Kyzyl-Kyshtak, Kashgar-Kyshtak, Check-Abad, Bek-Abad, Yrys, Kerben) are located close to border with Uzbekistan, and Manas is shares a border Kazakhstan.

The sample size reflects best practices for developing a representative sample. There was a total of 1,400 individuals in project locations. The sample size was estimated to result in a 95% confidence level and 2.5% confidence interval/margin of error) using the Cochran formula for estimating sample size with categorical data:

$$n_0 = t^2 * p(1-p) / d^2$$

Where:

- n_0 = the minimum necessary sample size (1,400)
- t = the t value of the t distribution associated with the chosen alpha level (1.96 for a 95% confidence level)
- p = the proportion of the population estimated to share attributes with the sample (.5 being the most conservative, and therefore the safest estimate), and
- d being the margin of error (.05 serving as the industry standard, but 1,400 respondents allowing for an even smaller margin of error of approximately 2.5)

Viewership survey: selection of the respondents

Selection of households: Households in survey locations were selected by the route method. The quantity of households in each location came from total number of households of this community (see Table 4). As the table shows, the range between communities with maximum number and minimum number of households is huge. There are locations with a small number of households (for example, Mirmahmudov - 134) and locations with a very large number of households (Kara-Balta - 18,416). Therefore, there is a very large standard error (4709). Institutional households (e.g. schools, hospitals, dormitories) were not selected from.

Considering this difference in range, equal-probability selection was used. In other words, the

'selection steps'¹² in communities with less households were lowered to ensure the required minimum sample per community. This was applied in the following locations: Mirmakhmudov, Check –Abad (Jakshylyk village)¹³, Lenin –Jolu (Jeerenchi village), Seidikum (Kyzyl ay village), Kazhar, Iskra and Manas.

In communities with bigger number of households, for example, in Kyzyl –Kyshtak, Bek – Abad, Kochkor, Kashgar – Kyshtak, Kerben, Saruu and Kara-Balta, 'selection steps' between houses were 9 on average. Selection started from the odd-numbered side of the street and the lowest street number household on each street. When the houses on the odd side ended, the enumerator went to the even side of the street and approached the household with the highest even number and continued the survey in the opposite direction. This allowed the enumerator to cover different categories of households throughout its territory and thereby reduce the intra-cluster correlation coefficient.

Selection of respondents within a household: Purposive sampling was applied at this stage to select the respondents according to age and gender criteria. Considering the project target groups, the survey covered both young people of 14-28 years old and adults (29-65 years old). In the country, youth makes up about 35%; the proportion of adults 65%. However, this study requires reverse relationship; to question 70% youth and 30% adults. The enumerator questioned only one respondent in each household in all locations except two small communities. But in Mirmakhmudov and Kazhar, where a continuous bypass of all houses was expected, if young people live in the selected households, then they were included into the survey. The reason was that even he enumerators questioned all the young people in these two villages, the share of young people would not exceed 50%. Therefore, insufficient amount of young people was compensated in locations with a large number of households. In the locations with a large number of households too the preference was given to young people aged 14-28 years. In cases when several young people lived in the same households, the "closest birthday" rule was applied. In families with no members under 28, according to the rule of the nearest birthday, one of the adults filled in questionnaire.

Data Analysis, Confidentiality and Informant Consent

Data analysis of the in-depth component: The results of in-depth interviews and FGDs were entered into databases and analyzed by qualitative and quantitative researchers. Evidence Research Institute team transcribed interviews and FGDs right after each recording to save time for analysis. The team used MaxQDA to analyze all of the qualitative data.

Data analysis for quantitative survey: The viewership and quick-fire surveys contained closed-ended quantitative questions. The results of these instruments were entered into SPSS and analyzed by local quantitative researchers under the guide of Lead Evaluator.

The preliminary analysis of quantitative and qualitative data was incorporated into the overall research report by the Lead Evaluator, and presented at the validation workshop. All efforts were made to ensure the confidentiality of respondents and the anonymity of their responses.

Limitations

There were minor changes in planned and actual numbers of respondents due to availability. Some of the project participants left for labor migration, some got married, and some changed their phone numbers. It was time-consuming to change and reach the number of respondents required for each instrument. Another time-consuming factor was that "location" (size/level of target location) was not clearly defined in the project documents. The target community was at different levels across the locations. For example, if Kashgar-Kyshtak was selected as a village level, Manas at district level and Saruu or Mirmakhmudov at municipal level.

There was no explanation about these in the documents. The third factor which took

¹² 'Selection steps' means quantity of houses between household 1 and household 2, e.g. one selection step equals one house.

¹³ In cases where villages names have changed, new names appear in brackets.

significant time was that the project did not consider that some of the communities changed their old names, which created confusion when collecting secondary data on population size for sampling. In addition, due to the reluctance of some of the respondents, for example, in Kochkor, three in-depth interviews were not conducted. It is worth noting that it was very difficult to gather indirect beneficiaries to conduct FGDs in cold weather and finding warm places in villages.

5. Findings

This section outlines the findings of our evaluation in relation to the OECD DAC evaluation criteria: relevance, effectiveness, sustainability and impact are presented. First, the overall impact that the project has had according to its own ToCh and then the relevance of the approaches employed by the #JashStan project in relation to this ToCh are evaluated. Furthermore, the report assesses the effectiveness of specific intervention tools employed by the project to meet the needs of the target beneficiaries and generated results. Both the changes in participants of the project, i.e. in youth at-risk of experiencing radicalization leading to violent extremism, and broader effects to others beyond its direct beneficiaries are discussed. Finally, sustainability of the achieved results, lessons learned and good practices for scaling up were analyzed and based on which recommendations were provided.

5.1 Impact According to Theory of Change

To reiterate, the #JashStan project is motivated by the following ToCh: **The project posits that IF youth feel a sense of belonging to local community and networks, and have their concerns and grievances heard at local and national levels, THEN they will be more resistant to recruitment into extremism.** The results of our evaluation strongly support both this ToCh, and the work of the #JashStan project to implement this theory.

Sense of Belonging

Evaluation findings provide significant evidence on the positive attitudinal change of at-risk youth, the project's direct beneficiaries, on their sense of belongingness to local community. In both quantitative surveys and qualitative interviews and discussions, youth expressed a strong sense of community belonging and engagement, and, crucially, corroborated their attitudes with accounts of their activism among their peers and in the broader community. This positive attitude towards youth's participation at the local level of decision-making is attributable mostly to the #JashStan's interventions, which allowed beneficiaries to recognize the latter's potential to be actively engaged in discussion of community issues.

The project mobilized 162 young people, equally represented by girls and boys aged 14 to 28, residing in each of the project's 27 prone-to-conflict communities. More than 80% have not previously been exposed to peacebuilding initiatives and have not had access to alternative life-skills and empowerment programs. During the first two months of implementation, the project team collaborated with local self-government representatives and key stakeholders to reach out to young people, specifically focusing on youth that were the most unheard, isolated and cut-off from opportunities.¹⁴

The project defines the term "At-risk youth" as youth in rural areas who do not take part usually in youth-led state or civil society programs, orphaned youth, youth from low-income families, girls in Uzbek communities who are often prevented from participating in public life due to conservative values, and youth who are from conflict-prone communities. In other words, the

I was asked by school students older than me to train them how to design a grant project and get funding for solution of school problems.

Female participant, Kerben.

¹⁴ PBF Extended Project Progress Report.

#JashStan project aims specifically to work with youth who are at high risk relative to their peers for experiencing or engaging in violent and extremist behavior. However, as the project document review shows, there was no data disaggregated by these categories of youth-at-risk (e.g. number of orphaned youth or youth from low-income families) which limited us to make a deeper analysis. Therefore, the evaluation focused mainly on gender, ethnicity and geographic location in analysis as it is demonstrated in Table 4 and Figure 1 below.

Table 4: Because of the #JashStan project, I feel a greater sense of belonging in my community (Scale of 1-5: Strongly Disagree to Strongly Agree)						
Total	Gender		Ethnicity			
Valid	56	Female	Male	Kyrgyz	Uzbek	Other
Mean	4.63	4.5	4.76	4.62	4.88	4
Sustainability						Mean
"I believe that this change will persist in the near future (over the coming year)"						4.63
"I believe that change will persist long-term (beyond the coming year)"						4.47

The table demonstrates increase of belonging among participants across diverse gender and ethnic backgrounds. And Figure 1 below also shows that these results hold across the 13 project sites surveyed. Increased sense of belonging the surveyed youth feel to the local community were demonstrated in two ways.

First, they experienced a feeling of being valued and excepted by community, for example, by parents, school teachers, local government and even by their peers. In the in-depth interviews and group discussions, where the target youth were asked on *how they know that they feel more valued and accepted in relation to their feelings since their participation in the project*, the following responses were dominant: “Despite my grades not being good at school, the school administration asks me to organize gatherings, competitions and games.”¹⁵ Another respondent commented, “My parents, especially grandmother, keep saying after my participation in the project, I can become a role model for my younger brother.”¹⁶ These quotes represent a broader pattern of increased leadership among #JashStan participants.

*Recently I was invited by schools to hold meetings on the topic “How to prevent early marriage among girls.” We prepared presentations and explained using it. One of the schools is located in the city of Kara-Suu, the school named after Rakhimdin, the second one is also Kyrgyz-Uzbek school №131. In addition to this, we were invited to a seminar on tolerance too, I went along with guys who were #JashStaners. Since our participation at the project #JashStan we became widely known.*¹⁷

¹⁵ In-depth interview with male participant, Saruu. Dec. 2, 2019.

¹⁶ In-depth interview with male participant, Bek-Abad. Nov. 30, 2018.

¹⁷ In-depth interview with female participant, Kashkar-Kyshtak. Dec. 3, 2018.

In addition, about 40% of the interviewed youth mentioned that they are invited by other organizations who run projects working with youth. But there were also participants who faced challenges especially after first trainings. They felt very motivated, but upon return to their families and schools, there was tension as parents and school teachers do not always understand this.

Because of the #JashStan project, I feel a greater sense of belonging in my community (Mean Score on a Scale of 1-5: Strongly Disagree to Strongly Agree)



Figure 2: Youth sense of belonging

Second, their perceptions about their role in society changed. They believe that they bring contribution to the community more than they did before the project and provide examples. For example, more than half of the surveyed youth were telling that they and their friends were not successful at

school, and therefore they never thought that they can solve community problems. But they admitted that after their involvement in the project they start working on addressing many problems of their community which demonstrate the changes in their attitudes toward their own role in community development.

Before, I used to think that problems in my village were not my problems. However, after attending the project's first training on problem analysis, I realized that I should not turn blind eyes to these problems. During this training, I realized that consequences of these problems are directly connected to peaceful coexistence in my community, which affects my own well-being. I also understood that problems can be resolved, and that youth also can make a valuable contribution in solving these problems.¹⁸

The findings show that youth's sense of belonging is accompanied by a sense that their grievances are being heard more at the local but less at the national level.

Youth Engagement and Sense that their Grievances Are Heard

The surveyed youth widely reported about a significant increase in their engagement of community affairs as well as local decision-making process. They participants recounted their past and current interactions with local government as a result of #JashStan, coming to recognize that politics is not always something distant and abstract, but also close and accessible. Prior project intervention, youth were more skeptic on their assessment of own attitudes towards local authorities. For example, 30% of youth who were involved in baseline survey indicated that they do not believe that their voices are heard by the government authorities while making a decision that impacts the young population. The current evaluation results indicate significant improvement and improved cooperation with local authorities since all the interviewed youth (100%) stated that they believe that their voices are heard by local government.

Interviews both with participants and stakeholders as well as FGDs supported this finding. Statements of youth indicate that their direct interaction between community leaders and local authorities strengthened during the course of the project. A respondent from Kerben noted that they sought assistance from the village council when considering how to discuss the issue of violence among their peers in school:

It is a good feeling, when adults discuss important issues with you. In the meetings with the local

¹⁸ In-depth interview with female participant, Saruu, Dec. 2 2018.

government, I understood that I can participate in decision-making. It was self-empowering. I realized that once there is a problem or initiative, I can approach these people from Aiyl Okmotu [Local Self-Government structure]; I can contact them.¹⁹

The change in their perception about the role of local government and improved trust towards enable them to collaborate within the action projects they developed. Out of more than 70 project proposals submitted by target youth, 16 social-oriented and 35 business-oriented projects were supported by the project, and successfully implemented by the youth in a close collaboration with other stakeholders, especially with municipal government.²⁰ The realized projects addressed various issues affecting youth welfare at community levels. For instance, 40 locations submitted proposals on renovating of sport facilities; 3 locations proposed opening sewing shops. There were also numerous original projects — for example, the purchase and distribution of hens among poor families in Paski-Uzgen, buying/selling of stationery and books in Kashgar-Kyshtak, procuring chess tables in Yrys, and establishing a theater forum in Nariman. In this way, the project significantly contributed to the increase of engagement of youth in their community decision making, providing youth with the sense that their voices are being heard and concerns are being solved.

It turns out, aiyl okmotu and the state are open to collaboration. If young people initiate something, they will always support us... Now we still go to aiyl okmotu and ask them what new things they have going.

Female Participant, Mirmakhmudov

This sense of engagement and advocacy even extended to national politics in some cases, as with a participant from Kashgar Kyshtak who recounted delivering a report to the Parliament as part of the project:

We wrote a report on extremism and terrorism. Through #JashStan, we were able to bring this issue up at the parliament - I delivered the report in front of parliament members, and asked them to pay close attention to this problem, so that they would monitor the process and send us educated imams, because religious leaders have lots of authority in our village.²¹

Another successful case was that at that meeting the project participant from Kerben raised there was no clean water in that town. After the meeting, the water pipes were fixed and local people gained access to drinking water.

Table 5: Because of the #JashStan project, I am more engaged with my elders in community decision making (Scale of 1-5: Strongly Disagree to Strongly Agree)						
Total	Gender			Ethnicity		
Valid	55	Female	Male	Kyrgyz	Uzbek	Other
Mean	4.38	4.37	4.41	4.39	4.5	4
Sustainability						Mean
"I believe that this change will persist in the near future (over the coming year)"						4.52
"I believe that change will persist long-term (beyond the coming year)"						4.45

Stakeholders and implementing partners from the community, similarly, noted how engaged youth participants became in their local communities. For instance, a school principal in Kajar expressed his amazement at the independent initiative shown by participants,

I was amazed that students, being so young, found ways to reach out to the local government, raise their concerns and organize various meetings with peers on community peace building, developed project proposals on football field and photo studio, and all of this by themselves. They carried out tireless work

¹⁹ In-depth interview with female participant, Kerben, Dec. 1, 2018.

²⁰ Based on a review of mini-grant protocols from 2017 and 2018.

²¹ In-depth interview with female participant, Kashgar Kyshtak, Dec. 3, 2018.

*for the past two years.*²²

The findings conclude that the project created opportunities for target youth to be actively engaged in community lives. The opportunities were skills and knowledge they gained in developing and implementing action project, changes in their perceptions and attitudes towards their own roles and community leaders' roles, established youth clubs (through project proposal development, and implementation), the project has indeed founded a trustful collaboration enabling them to address their grievances and participate in decision-making process.

Increase in Resistance to Recruitment into Extremism

The final assertion within the project's ToCh is that increased sense of belonging and youth engagement in decision making process will increase their resistance to recruitment into extremism. The collected data showed that almost all admit that there is extremism in the country but they cannot describe clearly its manifestation. Some of them told that "religious movements are agitating in mosques²³" and others assert that extremist groups promise a lot of money through the internet.²⁴ The evaluation found that recruitment to extremism was observed in three out of 14 surveyed communities: in Kashgar-Kyshtak of Osh oblast, Bek-Abad, Jalal-Abad oblast and Kara-Balta town, Chui-Oblast in 2015-2016.

According to stakeholders and the project participants from these locations recruitment to Syria has not been observed for the last two years. They stated that there is no causal relationship between the project intervention and decline in recruitment. The respondents mentioned that there were many state preventive measures but the most influential factor was the fact that people who returned from Syria told what they have seen in war-zone and the situation in war zones has weakened too. Unfortunately, radicalization leading to violent extremism seems to remain acute in these locations, or at least in people's perceptions since there were not evidences found in this evaluation.

*People join the extremist movements Ahmadiya or Yakin-Inkar. It is not hard [to know] who has joined. We see that if a person was previously poor, and then suddenly got rich, then he has joined these groups. They say they help those members who are in prison, but I don't see any help.*²⁵

About the project contribution in this regard, the participants reported significant increases in their ability to speak with peers and community members about ways to prevent violent behaviors and extremism. The participants using their skills organized meetings about terrorism or extremism together with imams, the village council for youth in places where they gather most.

*Since last year, we began to hold presentations in the gym with a couple of hundred participants already. Did the guys start to understand? They began to understand. Previously, many school children left classes to go to Friday namaz, I did it too. Now they have changed and given priority to education, which is promoted by Islam to.*²⁶

We organized meetings for the youth with school principals, representatives of the local aiyl okmotu and the members of local councils. Everyone came to see how successful #JashStan was as a project, and that the youth think about the future.

Civil society activist, Check-abad

²² In-depth interview with school principal, Kajar, Dec. 1, 2018.

²³ In-depth interview with male respondent, Lenin-Jolu, Dec. 2 2018.

²⁴ Based on interviews in Lenin Jolu, Bek-Abad, Mirmahmudov, and Kara-balta.

²⁵ In-depth interview with female participant, Kashgar-Kyshtak, Dec. 3, 2018.

²⁶ In-depth interview with male participant, Kashgar-Kyshtak, Dec. 3, 2018.

Information campaign through meetings and discussions directly touches the topic of extremism in this project. Mostly #JashStan succeeded in transforming many, if not most, of the at-risk youth who participated into “agent of peace”. In other words, they gained new knowledge and critical thinking, communication and leadership skills and changed their mind towards constructive attitudes. They worked with inter-ethnic conflict, school-racketing, fighting between youth from

Because of the #JashStan project, I have had opportunities to talk to my peers about ways to prevent violence and extremist attitudes (Mean Score on a Scale of 1-5: Strongly Disagree to Strongly Agree)

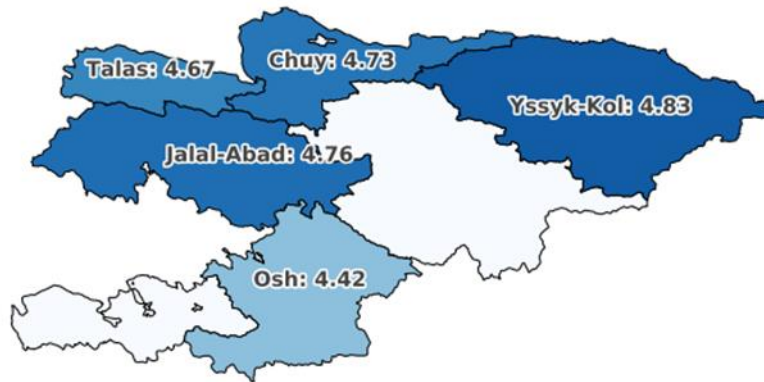


Figure 3: Opportunities to advocate for tolerance

different communities and suicide which do not present extremism. But still respondents in the surveyed communities mentioned that juvenile affairs inspectorate “did not come to schools since the project implementation, because there were not fighting at schools as it happened before.” In effectiveness section the report will bring more examples on changes in direct and indirect beneficiaries.

5.2 Relevance

The project’s objectives and its interventions are relevant given the socio-political situation and current conflict dynamics in the Kyrgyz Republic. Preventing destructive participation of young people in political instabilities and preparing young competent leaders for better governance became a topical issue for the country. These challenges are reinforced by the following issues:

- Poor capacity of youth to effectively participate in local decision-making
- Lack of formal dialogue between youth and local stakeholders
- Lack of awareness of what youth can accomplish
- Inability of youth to influence the decision-making processes at community and national levels.

By addressing these issues, the program is logically aligned with the needs and priorities of the country, since it seeks to empower rural youth, who are the most vulnerable to any potential conflicts. Moreover, the project contributes significantly to the existing youth policy objectives, specifically its explicit commitment to youth participation in policy making.

A core principle that guided the work done by Search was that participants should be drawn not from youth that are already active and thriving in their communities, but rather from those who are most vulnerable and at risk of experiencing or participating in violent extremism. As it was discussed in our literature review, many similar projects have undermined their own potential by working with the youth that is most accessible, rather than with youth that is most in need of intervention. This section will detail the efforts made by Search to ensure that their intervention targeted at-risk youth in these rural communities, as well as their efforts to make the project inclusive of gender and ethnic diversity.

Before this project, nobody else tackled such issues and worked with the youth.

Deputy head of local municipality, Check-abad

At-risk youth by definition hold marginal positions in their communities, making them less visible and more difficult to access than their more prosperous peers. But a successful impact required

that the #JashStan project worked to access these marginalized youths. This focus presented a number of challenges and opportunities. Mentors and implementing partners provided numerous accounts of initial struggles engaging with youth participants. One mentor from Bishkek described the variation he saw among the participants:

I think the teams were very diverse. There were youth who just needed a little push. They weren't very self-confident and didn't have full access to information about how to apply themselves and where. At the same time, there were youth who came from difficult backgrounds, and they didn't feel comfortable at first... Some of them thought of themselves as leaders, but their mode of thinking wasn't quite in the right direction. They were more like gang leaders. So, for all these reasons, we, mentors, had to work with each of them one-on-one. ²⁷

The director of the Jash Niet Youth Club, Nurgul Karaeva, which served as Search's primary implementing partner in the southern provinces, also recounted the ambivalence many youths initially demonstrated toward participation in the project.

An analysis of the interview shows that, in general, project activities had the greatest impact on girls from the southern regions. They assume that this result is due to the fact that girls in their villages have less opportunity to share their impressions. In Suzak, Bek-Abad, Mirmammudov, the level of gender based violence was high, and the participation of girls from these communities was difficult to ensure.

In fact, this success at reaching marginalized youth produced another set of problems as was recounted by the Manager of Search's Osh office at the time, Akylai Karimova. "Imagine: I'm a student who was never popular or exception; you never considered me a leader; and then I come to you one day and say, 'You know what, because of this program, now I'm a leader.' You probably wouldn't receive that well." Thus, success in reaching previously marginalized youth at times produced further challenges.

Project Design

The project design supports the country's priority to empowerment opportunities for rural youth. In this way, the project contributes significantly to the existing youth policy objectives, specifically its explicit commitment to youth participation.

The #JashStan project addressed the needs of this target population with a series of activities aimed at capacity building and advocacy. In line with the project's ToCh, these activities focused in particular on developing the peacebuilding capacity of participants by increasing their sense of belonging and engagement in their local communities. These activities included trainings with Search staff and implementing partners, work with youth clubs, youth symposia to develop grant projects, and mentoring by community members from various professional spheres. The project also involved outreach to the broader public through a Tolerance Road Show, and the #JashStan media program. The media component will be discussed separately as an outcome.

In terms of meeting needs of target beneficiaries, Table 8 presents youth participants' ratings of project activities broken down by gender and ethnicity. Search and its implementing partners made a conscious effort to make the project inclusive for female and minority participants. Their success in achieving this goal is reflected in the consistently high rating of program activities and methods across gender and ethnic categories.

Table 6: Direct Beneficiary Ratings of the Effectiveness of #JashStan Program Methods (Average Rating out of 5)				
	Leadership Training	Youth Clubs	Symposia	Mentorships
Total	4.7	4.72	4.83	4.71
By Gender				

²⁷ Focus group discussion with Mentors, Bishkek, Dec, 11, 2018.

Female	4.73	4.77	4.88	4.74
Male	4.7	4.7	4.78	4.7
By Ethnicity				
Kyrgyz	4.72	4.72	4.9	4.7
Uzbek	4.63	4.75	4.5	4.88
Other	5	5	4.5	4.5

Participants and stakeholders alike described an intense schedule of trainings, made all the more cramped by students' other obligations at home and in their schools. As one participant from Kashkar Kyshtak explained, "Every month we had trainings organized through #JashStan. The trainings were held at the village council or schools in the form of workshops."²⁸ A teacher from Seidikum recounted participating in "trainings on topics like preventing extremism and violence as well as peaceful community interactions."²⁹ Another teacher from Kerben recalled that after each training, "kids discuss and analyze, share their opinion. After having visited other places and other schools, they start practicing what they learned from the project and suggested implementing them at our school."³⁰

The work of youth clubs was coordinated separately in the north and south of the country. In the north, the Talas Province Youth Club [Talasskiy Oblastnoi Sovet Molodeji] served as a key implementing partner, while in the south, Search partnered with the Jash Niet Youth Club. Of the work of the latter, one stakeholder from Seidikum stated that they "managed to reach different parts of the local community by engaging young leaders, and by organizing various

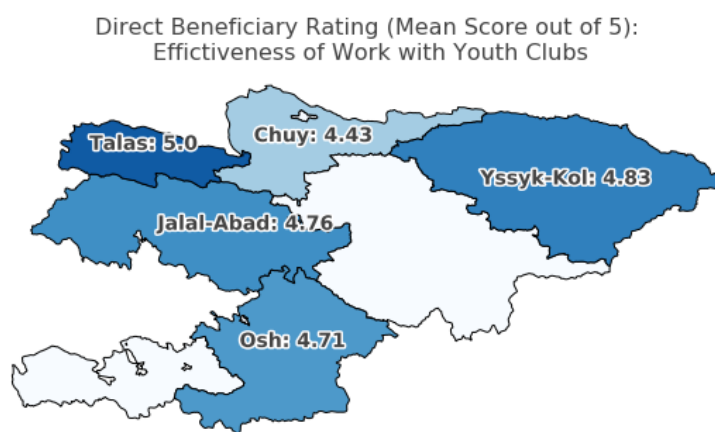


Figure 4: Participant rating of youth centers

awareness-raising events, seminars, trainings, where we invited village residents.³¹ Figure 4 shows that the work of both youth clubs was rated highly by participants across the provinces they served. Figure 6 shows similarly consistent ratings of mentors by participants from across the country.

The youth symposia also bore this distinction between north and south, with the first being organized in Osh and the second being held in Bishkek. Though participants generally offered favorable reviews of these symposia, respondents noted logistical and other problems with the second symposium, hosted at American University of Central Asia:

*I would like to emphasize that the first symposium was organized really well. But the second one, despite all of our efforts to break the stereotypes about the South and the North, wasn't as good. We could really feel it, especially from one of the people who led the second symposium, that there was quite a division between the South and the North, and it was really disappointing.*³²

²⁸ In-depth interview with male participant, Kashkar Kyshtak, Dec. 3, 2018.

²⁹ In-depth interview with female participant, Seidikum, Nov. 30, 2018.

³⁰ In-depth interview with female participant, Kerben, Dec. 1, 2018.

³¹ In-depth interview with female participant, Seidikum, Nov. 30, 2018.

³² In-depth interview with female participant, Kara-Balta, Dec. 7, 2018.

Despite this regional variation, however, Search and its implementing partners made a concerted effort to engender a culture of open and equal collaboration among participants from diverse backgrounds. This culture of tolerance and inclusivity is best captured by the Tolerance Roadshow organized with the active involvement of youth participants. One participant from

Kashkar Kyshtak characterized the roadshow as follows:

Our first Caravan of Friendship [Tolerance Roadshow] was organized at a grand scale. There were around two thousand people. We found sponsors, and made t-shirts with logos, disseminated information about the event widely. We invited child care centers, imams, female leaders. There's also a German organization, STI, that provides classes and trainings; we invited them too. We invited different chefs, who made Uighur, Kyrgyz, Uzbek

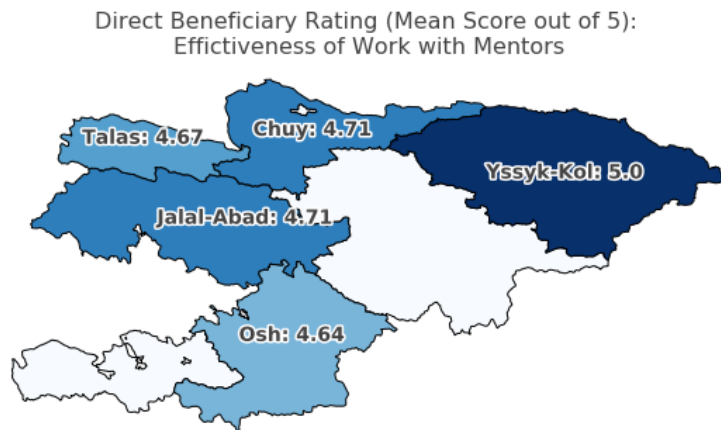


Figure 5: Participant rating of mentors

*and Russian dishes. Through this event, we raised awareness about terrorism and extremism, child marriages and other issues.*³³

Thus, this data demonstrates that the #JashStan project made a consistent effort to access and work with a diverse set of at-risk youth, and that the project’s methods addressed the needs of these youth inclusively. We discuss gender and ethnic inclusivity further below.

Gender Inclusivity

Search made a concerted effort to include female and male respondents equally throughout the project, with 62.4% of females enrolled in the intervention. But still during the implementation some of the female participants, initially selected from families practicing religion actively, dropped out of the project. Their parents did not allow them to participate in the activities held out of their communities when they had to stay late or with overnight.

One of the main problems we have is education - many women in rural areas can't get higher education.

“To identify youth problems, we [project participants] had to go to neighboring communities too. Initially, the project brought girls who wear ‘hijab’ from religious families. But their fathers did not allow them to go with us to another neighborhood” (Interview with direct beneficiary, male respondent, Mirmammudov). According to the project coordinators and the Jash Niet, it created extra workloads and challenges for them and group leaders since they every time explained to such parents and wrote explanatory note where they took a responsibility for their daughters. Barriers from parents were acute in the south, especially in Mirmahmudov and Kashgar-Kyshtak.

From recruitment to training and teamwork, the #JashStan project took steps to ensure active and equal participation by young women, and to develop group projects that addressed women’s issues in their communities.

These efforts at gender inclusion created significant friction with local customs in the more conservative southern project locations. The director of Jash Niet, Nurgul Karaeva, noted these

³³ In-depth interview with male participant, Kashkar Kyshqak, Dec, , 2018.

cultural obstacles:

Girls from schools like Besh-Tal and Biruni are typically veiled. I know because I work at a similar school myself. The girls tend to be very shy. They are not allowed to participate in seminars and trainings. Their parents isolate them and they just stay at home. But we tried to organize events that targeted them. We tried to engage them in conversations about their interests, their problems, their dreams and hopes in life.³⁴

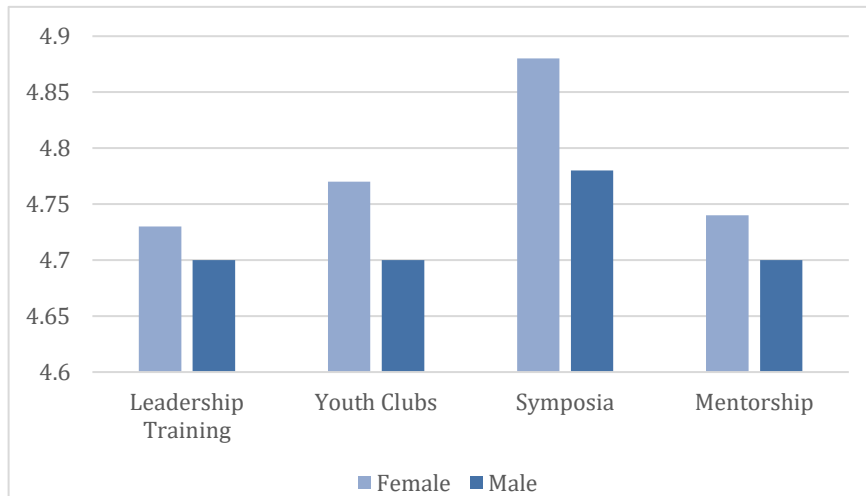


Figure 6: Participant Rating of #JashStan Program Methods by Gender (Mean Score out of 5)

Participants similarly noted the challenges faced by female participants in more conservative areas. Speaking of parents, one participant from Kashgar Kyshtak stated, “Parents of girls were especially against their daughters going around different

villages. They thought we were preparing them for jihad in Syria. Even some boys' parents were skeptical too.”³⁵

Nevertheless, the project succeeded in balancing gender participation in these areas, and powerfully impacted the lives of participants as a result. Nurgul Karaeva recounted several female participants who were, “really closed off and didn’t quite know what their goals were,” but through participation in #JashStan “realized where [their] interests and passions lie.”³⁶ Figure 8 shows participant ratings of the #JashStan project’s methods and outcomes broken down by gender.

Female participants consistently rated project activities more favorably than their male peers, and reported largely similar outcomes.

Mentors also took note of the transformation they saw in female participants. One mentor from Osh who worked with youth in these conservative communities observed

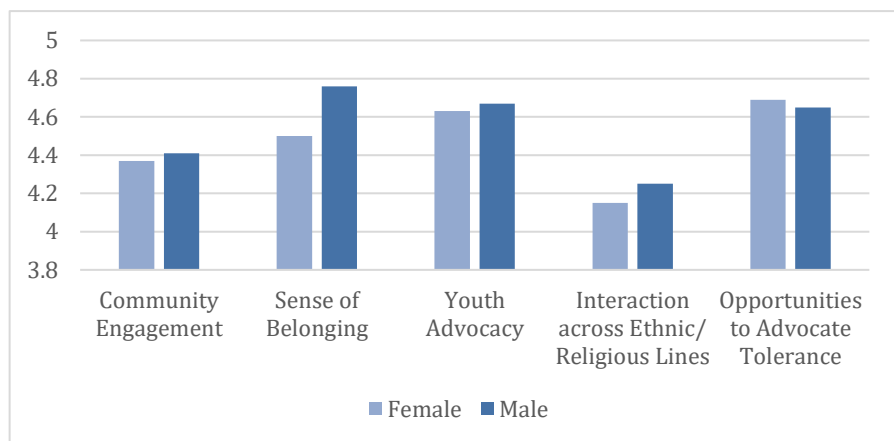


Figure 7: Outcomes of #JashStan Program Methods by Gender (Mean Score out of 5)

that this transformation also affected attitudes among broader sets of stakeholders: “I had girls in my project. They are full of energy. They just needed someone to guide them and to show them the way. When they realized their own potential, they could easily go to aiylokmotu and hold

³⁴ In-depth interview with Nurgul Karaeva, Director of Jash Niet Youth Center, Nookat, Dec, 4, 2018.

³⁵ In-depth interview with female participant, Kashgar Kyshtak, Dec. 3, 2018

³⁶ In-depth interview with Nurgul Karaeva, Director of Jash Niet Youth Center, Nookat, Dec, 4, 2018.

meetings there, as well as at schools. They gained authority in the eyes of their peers.”³⁷

Nevertheless, stakeholders report that female participants were generally at greater risk of dropping out of the project because of pressure from their families. Stakeholders and implementing partners, especially from the south of the country, also reported that female participants in some cases did not remain active in their communities as long as their male peers, because of conventions surrounding marriage and wife's domestic responsibilities:

*The girls from Nariman shared that some of the young people in their village are inclined to join radical groups. There is a tension there among Kyrgyz and Uzbeks. There was a girl, Aisanam, and her project aimed to install sinks in childcare centers and schools. The idea of the project was to tackle issues of hygiene but also to bring youth from different villages together by encouraging them to work together. They managed to achieve good results. But Aisanam got married and her project is now being carried on by the ayyl okmotu.*³⁸

Despite the obstacles to full and equal participation of young women, however, both qualitative and quantitative findings demonstrate that #JashStan had a profound impact on these young women precisely in communities where such interventions are most relevant.

Ethnic Inclusivity

The second major area in which Search made a concerted effort for inclusion involved ethnic diversity. Ethnic division has touched on sensitive questions about national character and sovereignty since the beginning of Kyrgyzstan's independent history. However, ethnic tensions climaxed during the clashes between Kyrgyz and Uzbek communities following the 2010 ousting of Kurmanbek Bakiyev, former president of the Kyrgyz Republic.

These clashes directly impacted the lives of Kyrgyz and Uzbeks alike in the Provinces of Osh and Jalalabad, and came at a formative time in the lives of #JashStan participants, many of whom were ten years of age or younger at the time. In an example of just how sensitive the coded language surrounding ethnicity could be, Search staff in the south of the country recounted how Uzbek youth walked out of a meeting at the mere mention of “extremism,” as the concept of religious extremism is frequently imposed on the putatively more religious Uzbek community by authorities and the media, associating this minority group with discourses on Islam and terrorism.

In this context, ethnicity was a topic that was both essential to address, and yet fraught with potential risks. Table 9 shows participants' ratings of the project's success in fostering inter-ethnic interaction. These data show that ethnic minority participants do report a lower capability of interacting across ethnic lines compared to their Kyrgyz peers. Figure 9 also breaks down participant ratings of project activities by ethnicity. Though the data show some variation, respondents from all backgrounds offered consistently favorable ratings across all project activities.

In many cases, therefore, Search and its implementing partners thus worked to address ethnicity without inciting tensions among participants and their broader peer groups and communities. A respondent from Kyzyl Kishtak, who wished to remain anonymous, noted that the project was able to work on issues of ethnic tension.

Now, even when we organize other events like Tennis tournaments among students, I have a habit of saying that the goal isn't even the sport itself, but to make sure that everyone becomes friendlier with each other, so that they become brothers and sisters to each other and great each other. We have students from so many ethnic backgrounds; Uzbeks, Kyrgyz and Turks. #JashStan taught us how to nurture inter-

The project gave me a good motivation. It changed my worldview, and changed my attitude towards people of other ethnicities. It taught me how to resolve conflicts and most importantly, I gained friends.

Participant in focus group among direct beneficiaries, Saruu

³⁷ Focus Group with mentors, Osh, Dec. 5 2018.

³⁸ In-depth interview with Nurgul Karaeva, Director of Jash Niet Youth Center, Nookat, Dec, 4, 2018.

Table 7: Because of the #JashStan project, I have had more interaction with peers who have different ethnic or religious backgrounds from my own (Scale of 1-5: Strongly Disagree to Strongly Agree)						
Total	Gender			Ethnicity		
Valid	52	Female	Male	Kyrgyz	Uzbek	Other
Mean	4.17	4.15	4.25	4.31	3.86	3
Sustainability						Mean
"I believe that this change will persist in the near future (over the coming year)"						4.45
"I believe that change will persist long-term (beyond the coming year)"						4.4

At other times, though, the project addressed inter-ethnic relations directly. The Deputy Head of the aiyl okmotoo in Mirmakhmufov, similarly noted that “Inter-ethnic relations were at the core of the Tolerance Road Show, due to the 2010 inter-ethnic conflict between Kyrgyz and Uzbeks”⁴⁰. Participants from Bek-abad and Kara Balta also discussed organizing events on “extremism and inter-ethnic conflict,”⁴¹ and even held “open discussions and meetings [on inter-ethnic tensions], where we involved school principals, parents, teachers and militia officers.”⁴² #JashStan participants thus spread the theme of tolerance among their broader peer groups, as one indirect beneficiary from Kerben recounted:

*In our school, we have students of different ethnicities, but mainly Uzbeks. We're also teenagers. This may lead students to have tensions and other serious problems... Participants of #JashStan project came to our school and told us about the events they're organizing. They organized a seminar for all the grades, where we shared our problems and suggestions. Participants of the project made an effort to address our problems.*⁴³

Thus, the data show that the #JashStan project successfully engaged with the ethnic modalities of the local context on two fronts: The project was able to create an inclusive culture of collaboration among participants of diverse backgrounds, and participants were able to engage with the broader ethnic tensions that exist in their communities.

5.3 Effectiveness

This chapter aims at answering the following research questions: *Were the outcomes of the project achieved and to what extent the project contributed to this? What was the influence of media programming as a tool for improving resistance to violence? What major factors shaped the successful implementation of outputs and contribution to successful outcomes?* In this way, it measures the progress made towards achieving the project objectives and relates the achievements to the project interventions. The chapter analyzes how productively applied project tools have worked in practice and focuses on possible ways of their improvement.

The Project’s Theory of Change anticipates two major outcomes from the project’s work to foster youth sense of belonging and engagement in their community: First, at-risk youth will be more resistant to violent extremism, and will increase their capacity for peacebuilding. Second, through the efforts of these youth, the broader community with which they engage will also become more resistant to violent extremism.

Outcome 1: Youth Capacity, Peace Building and Alternative Paths of Non-Violence.

For this outcome, the evaluation aimed to: *1) measure the capacity increase of vulnerable youth in target communities in peacebuilding; 2) investigate if there are significant differences in increase among ethnic groups, between rural and urban youth, or between young men and women; and 3) measure the extent to which target youth applied skills that they learned through the project into*

³⁹ In-depth interview with male participant, Kyzyl Kyshtak, Dec. 3, 2018.

⁴⁰ In-depth interview with head of local self-governance [aiyl okmootu], Mirmakhmudov, Dec. 3, 2018.

⁴¹ In-depth interview with female participant, Kara Balta, Dec. 7, 2018.

⁴² In-depth interview with male participant, Bek-abad, Nov. 30, 2018.

⁴³ Focus group with indirect beneficiaries, Kerben, Dec. 1, 2018.

1) Capacity building is an extremely crucial step towards youth's capability to analyze issues, as well as to envision potential challenges and opportunities, related to peace building. The project aimed at equipping targeted youth with the skills and knowledge needed to carry the project's key message to their local networks, so that they would be able to build the informed opinions and would become able to influence the decision-making processes. With this particular purpose, the activities such as **trainings on leadership development, promotion of best practices on community peace building and local collaborative decision-making, and mentorship** were conducted. The plan

I learned so much about leadership. Before, I used to think that leaders just walk in front of people and that they're egoistic. On the contrary, I learned that leaders give opportunities to other people and move with everyone else. This project completely changed my understanding.

Male participant, Kara Balta

stipulated to enable at-risk youth from diverse religious, ethnic, and socioeconomic backgrounds to show their vulnerable peers how to use nonviolent means to address their grievances.⁴⁴ From the beginning, the project sought to engender ownership of the project direction by participants.

The evaluation findings reveal strong evidence that the #JashStan project significantly increased the peacebuilding capacity of its direct beneficiaries — at-risk youth in the target communities. Participants offered overwhelmingly positive evaluations of the effectiveness of the program activities they engaged in (figure 8), and of the outcomes these methods produced in terms of their capacity to advocate for the needs of youth in their communities (table 10).

These figures are corroborated by extensive accounts from youth participants as to how the #JashStan project affected both their attitude and their capacity for advocacy. Participants recounted how the project increased their understanding of leadership, as well as their capacity for public speaking, organization, management, and other skills required of leaders. All participants of the meetings emphasized that they learned not to be shy and practiced expressing their views freely.:

At first, we were really intimidated - we couldn't believe that we would organize an event for a thousand people. I hadn't even seen a thousand people in one place before. We asked aiyl okmotu to help us. We received their help as well as support from the school principal. We expected a thousand people, but there were two thousand people. Interestingly, a lot of them were parents - they said they had heard about us.⁴⁵

Other respondents spoke of the skills they learned for identifying problems in their community and devising solutions.

⁴⁴ All results given below are retrieved from SFCG Progress Report, June 15, 2018

⁴⁵ In-depth interview with female participant, Kajar, Dec. 1, 2018.

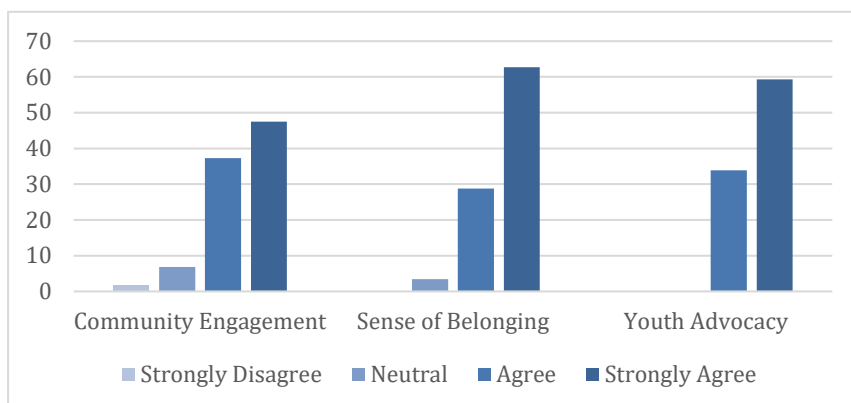


Figure 8: Direct Beneficiary Ratings of #JashStan Project Outcomes for Youth Capacity (% of Respondents)

We learned how to tackle problems. We divided into groups and went to different villages. We conducted a survey and interviews there, where we asked what were some of the main issues. Many people talked about racketeering among youth. That's why we addressed this issue first.⁴⁶

During in-depth interviews and FGDs, youth demonstrated strong analytical skills while analyzing issues

related to peace-building. They could identify not only vivid problems such as school racketeering and adolescent delinquency, but also latent issues. For instance, respondents emphasized indifference and unresponsiveness of adults toward the important interests of youth, lack of employment opportunities in the village, which results in the labor migration.

The six of us went to Kashka Suu and worked with their aiyl okmotu. We selected six students from four schools, and in cooperation with school principals, we organized a debate session on the topic of conflict prevention. Students from all four schools took active part in this event. Everyone seemed happy with the result.⁴⁷

Furthermore, while discussing a problem of school racketeering, youth could demonstrate that they can identify the causes of the problem, by examining them from different perspectives, such as *psychological* (overcompensations, complexes), *social* (social exclusion, alienation) and *socio-economic* (unemployment, corruption and so on).

As for solutions, youth proposed creative and inclusive problem-solving approach that are oriented on changing the mode of thinking of stakeholders and youth on a particular issue. For example, children organized debate games between teachers and students on an issue of their concern, such as indifference of adults on children's initiatives. In this way, children hope, first, to understand the position of adults, as well as to elucidate their own position. In all location involved in evaluation, youth suggest conducting inter-school sport games on a regular basis, in order to prevent school racketeering and inter-school fighting. Youth believe that having played together during the sport games, children would not "tax" each other anymore. This is a strong indicator that reports about a matured way to approach a problem, as these methods aim not to punish, but to improve and socially include the rule breakers.

⁴⁶ In-depth interview with male participant, Kyzyl Ai, Nov. 30, 2018.

⁴⁷ In-depth interview with male participant, Kerben, Dec. 1, 2018.

Youth Capacity and Youth Diversity

This section details how Search sought to ensure that their intervention targeted at-risk youth in rural communities, and what they did to make the project inclusive for the youth regardless of their ethnic and residential background and gender identity.

Ethnicity: Ethnic tensions within communities can make the youth from minority ethnic groups feel marginalized. #JashStan’s approach proved effective in making the project inclusive of youth and in promoting peace building initiatives. According to the desk review, 52% of participants were ethnic Kyrgyz, 40% of participants were ethnic Uzbek, and the remaining 8% were members of other ethnic groups. Moreover, the project targeted communities with pre-existing history of ethnic conflicts as well as settings, where

local residents were recruited by extremist organizations. The selected sites were very much in need of the project intervention. Finally, in its implementation, project participants shared that they felt like they all had similar opportunities to join the project, despite their ethnic background.

Gender: #Jashstan implementers strove to make the project gender-inclusive. The desk review findings indicate that 62.4% of participants were women. However, revision of problem mapping has shown that most community-level conflicts such as racketeering, intra-village fights and traffic-related problems, were more relevant to young men. Therefore, one of the recommendations based on the desk study was to ensure more active and equal participation by young men.

However, the evaluation revealed that men dominated discussions during problem mapping exercise, thereby making their issues prevail. In the next phase of intervention, we recommend that Search takes this into account and ensures that young women’s concerns are heard and discussed equally during problem mapping.

As we discuss in the “Relevance” section of this report, the survey has also shown how significant local religious and family traditions are, for they influence the extent to which women can participate in the project. Some female participants, particularly in the more conservative south, had to drop out of the project because their families did not allow them to continue attending meetings and capacity building events. It is recommended to take this finding into consideration - future similar interventions should consider religious and family practices and values and adapt the “no harm approach,” especially in more conservative contexts, so that women can have an equal chance to participate, without any risk of harm.

Furthermore, the extent to which participants managed to organize and implement various initiatives, is a good indicator of how effective #Jashstan was in teaching the youth to apply their skills of conflict prevention through non-violence in real-life scenarios. To illustrate, the study results show that out of 70 project proposals⁴⁸ submitted by target youth, 16 were socially-

Analysis of problem mapping by youth in Saruu, Issyk-kul province

Problem: school racketeering

Causes:

- Improper upbringing by parents;
- Wrong (bad) company of association;
- The racketeer feels psychologically vulnerable and overcompensates;
- Reputation, image, popularity of a racketeer;
- Lack of community and family control: some migrant parents who fail to take care of their kids.

Solutions:

- At a state level: fighting with criminal, corruption;
- Educating children, giving good positive examples. But, most of the children understand that this is bad;
- Attracting attention of children to sport and intellectual competitions;
- Introducing interactive methods of teaching, so that everyone will be involved into discussion and school life and nobody will feel socially excluded;
- Introduce different subject specializations, so that children will focus on those subjects they are talented

⁴⁸ From mini-grant protocols, 2017 and 2018.

oriented and 35 were business-oriented projects. These were supported by the project, and implemented by the local youth in close collaboration with other stakeholders. The projects that materialized, addressed various issues affecting youth welfare at community levels.

For instance, 40 locations proposed renovating sport facilities; 3 locations proposed opening sewing workshops. There were many other original projects that ranged from those where the youth purchased and distributed chicken among poor families in Paski-Uzgen, bought/sold stationery and books in Kashgar-Kyshtak, procured chess tables in Yrys, and established a theater forum in Nariman. In this way, the project significantly boosted engagement of youth in their community decision making, providing youth with a sense that their voices can be being heard and concerns can be addressed. During the evaluation, youth demonstrated very strong motivation to realize their ideas through writing project proposals, as they have asked for more training on fundraising, networking skills and techniques of writing project proposals.

Trainings on leadership helped me to overcome my shyness and to become more strong-willed when it concerns me or my community. However, I still feel that there is a lot to learn. We, the rural youth, need more trainings on other agencies that help rural people, how we can reach their funding, how we should apply to them... It would be great if we had more opportunities to share with other locations the gained experiences.⁴⁹

In many cases, participants spoke of how their peers recognized the capacities they had gained, and sought to work with them on similar projects:

When I returned to school, my classmates asked me to learn how to apply for projects. So, last year, I learned how to do it, and wrote three proposals, two of them were approved. One of the projects was financed by the Aksy Center of Education, and the second was financed by aiyl okmotu.⁵⁰

These evidences indicate that the target youth were designing and implementing projects aimed at addressing the issues faced by youth in respective communities, and that there is a clear pattern that grant opportunities provided by the project have significantly increased children's activeness and engagement in community-oriented activities.

Table 8: Because of the #JashStan project, I feel more capable of advocating youth issues in my community (Scale of 1-5: Strongly Disagree to Strongly Agree)						
Total	Gender		Ethnicity			
Valid	55	Female	Male	Kyrgyz	Uzbek	Other
Mean	4.64	4.63	4.67	4.66	4.75	4
Sustainability						Mean
"I believe that this change will persist in the near future (over the coming year)"						4.57
"I believe that change will persist long-term (beyond the coming year)"						4.35

Urban/Rural Division: #JashStan made opportunities for participation equally available for the youth from urban and rural areas. For example, in locations like Tokmok, Kerben, Kara-Balta and Talas the project was open to urban youth, while in the remainder of locations it opened its doors to the rural youth. According to our empirical data, the project was effective in both urban and rural areas and the project outcomes were attained successfully on both sides of the divide. For instance, participants from the urban areas of Talas succeeded in involving their members in round tables and working groups conducted at the local municipality level, so that the young people's concerns could be voiced and heard.⁵¹ Participants from rural areas were active as well. As one of the mentors, a lawyer at "Saruu" joint-stock company stated, the local youth actively participated in all local municipality level meetings where discussions focused on local budget distribution and school-related expenditures. The head of "Iskra" joint-stock company noted that the local participants gained higher community trust through their project work, and are now regularly invited to all community-level decision-making events. These kinds of statements

⁴⁹ In-depth interview with female participant, Check-Abad, Dec. 5, 2018.

⁵⁰ In-depth interview with participant, Kerben, Dec. 1, 2018.

⁵¹ Head of social monitoring and development, Talas oblast.

illustrate the extent to which both rural and urban youth participated in the project and continued to work at their local, community and municipal levels. Table 10 below further illustrates that most of the respondents agreed or strongly agreed with the statements that they felt more capable of advocating youth issues in their communities after the project, and they believed in short-term and long-term positive changes as a result of their activities.

Outcome 2: Community Resilience

For this outcome, the evaluation aimed to: 1) *measure the extent to which the project, through youth, contributed to greater community resilience to radicalization and extremism; 2) provide evidence of increased community awareness and understanding of diversity, tolerance, and peace.*

First, the project anticipated that direct beneficiaries would serve as “agents of peace” in their community, increasing resistance to violent extremism among a broader population of indirect beneficiaries. It is difficult to assess the social impact of any project in the short-term, i.e. to demonstrate that communities from which these youths were drawn have become more resistant to violent extremism. However, there is considerable evidence that #JashStan participants have been engaged in their communities as peace builders, and that their work has impacted the attitudes of their peers and other stakeholders. For instance, project enabled these participants to raise initiatives such as clubs, debates, sport events, tolerance shows, and even small businesses that provide alternatives to violence and extremism, with varying degrees of sustainability.

If we maintain this kind of interaction among communities, where we meet each other, I think our inter-communal relations will improve.

Participant in focus group of indirect beneficiaries, Kerben

Stakeholders, such as local authorities, school administration and mentors also acknowledged contribution of youth to the greater community resilience to radicalization and extremism. For instance, the school principal of the Kajar school noted that through the project, youth became more confident and started to believe that through proactivity and initiative, they can resolve problems. She also indicated that the grants provided through the project helped youth to gain great experience in planning and implementation. Lawyer of Saruu Aiyl Okmotu indicated that #JashStan helped youth to change their life views to the positive manner, and taught them how to pursue life goals, how to approach problems and conflicts in a constructive way. Deputy head of Mirmakhmudov Aiyl Okmotu noted that youth learned many positive things from the project: they learned how formulate their ideas, gained valuable experience to communicate own concerns and conflicts in a non-conflict and more productive approach. These findings indicate that the implementation methodology and activities of #JashStan, applied by Search during intervention were effective.

Table 9: Because of the #JashStan project, I have had opportunities to talk to my peers about ways to prevent violence and extremist attitudes (Scale of 1-5: Strongly Disagree to Strongly Agree)						
Total	Gender			Ethnicity		
Valid	56	Female	Male	Kyrgyz	Uzbek	Other
Mean	4.64	4.69	4.65	4.71	4.38	5
Sustainability						Mean
"I believe that this change will persist in the near future (over the coming year)"						4.64
"I believe that change will persist long-term (beyond the coming year)"						4.6

Youth mentioned that project activities changed their attitude towards their role in resolving factors that lead to radicalization and extremism. This pattern did not only apply to ethnic, or religious boundaries, but also to other social boundaries such as the “turf wars” between schools. One participant from Seidikum described the anti-racketeering and anti-bullying activities that her team organized among their schoolmates.

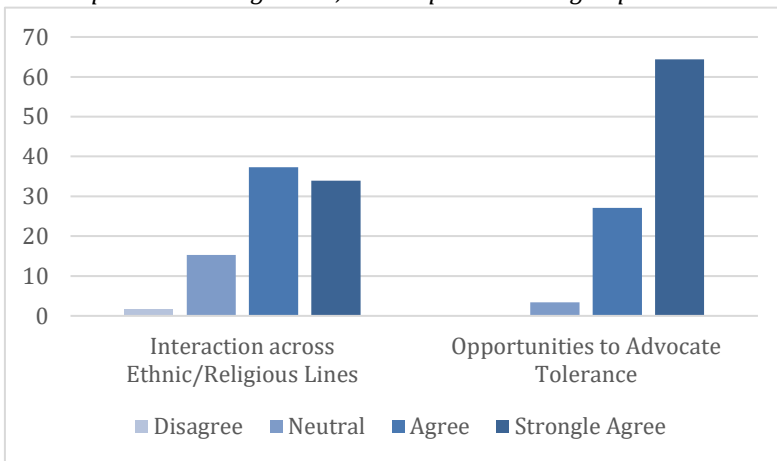
We showed videos about racketeering, and held discussion groups where students could share their

thoughts. They realized that those who involve in bullying and racketeering won't ever achieve anything for themselves, their parents, and their future. The students' parents are very grateful - they tell us they'd like their children to be like us.⁵²

Although UNPBF does not recognize racketeering and anti-bullying as peace building-related work, yet, project beneficiaries managed to make it an example how to create alternative paths of non-violent pro-action. It indicates effectiveness of the approach that the project applied in its intervention.

One finding is important to mention: all locations denied existence of conflicts that lead to radicalization and extremism in their community. May be partly due to sensitivity of the issue discussed, overwhelming majority of in-depth respondents and FGD participants, and even participants from Kashkar-Kyshtak, which is well-known to be a center of Hizbut-Tahrir and Akramiya movements, indicated low and even zero rate of radicalization and extremism in their communities. At the same time, all participants indicated that the project itself, as well as initiatives they raised greatly contributed to greater community resilience to radicalization and extremism:

The #Jashstan project led the community awareness raising events. Our students were in 8th grade then. The project aimed to explore problems that the youth faced. They disseminated brochures, organized meetings with the participation of local residents and imams. It made really good impact on our students' empowerment in general, and on peacebuilding in particular.⁵³



They [project participants] tried to change public opinion on role of youth in peacebuilding. They organized trainings in schools and put a lot of effort into developing our city, to change the opinion of the older generation as well as ours, on youth capacities and roles in policy-making.⁵⁴

In other words, participants agree that the project activities had a great impact on community resilience to radicalization and extremism; and by contrast, agree that the project helped to mitigate the existing situation regarding conflicts related to radicalization

Figure 9: Direct Beneficiary Ratings of #JashStan Project Outcomes for Community Resilience (% of Respondents)

and extremism. Therefore, a deeper study that investigates the factors that lead to such denial should be carried out before instigating similar interventions.

Second, increased community awareness and understanding of diversity, tolerance, and peace were one of the indicators to measure project's effective accomplishment of Outcome 2. To achieve it, Search organized Tolerance roadshows and various local stakeholder dialogue sessions and town hall meetings between local decision makers and the project's youth groups, and supported youth-led initiatives through grants.

Both youth and stakeholders were undecided with their responses when measuring effectiveness of activities on increasing community awareness and understanding of diversity, tolerance and peace. As one youth leader from Talas stated, it is hard to measure effectiveness of it, because one year is a too short period to see the real outcomes⁵⁵. Yet, youth indicated that the project helped them to realize that youth have enough capacity to contribute to peaceful conflict resolution on community level; to strengthen their partnership with relevant stakeholders and

⁵² In-depth interview with male participant, Kyzyl, Nov. 30, 2018.

⁵³ In-depth interview with Stakeholder Kajar, Dec. 1, 2018.

⁵⁴ Focus group discussion with Indirect Beneficiaries Kerben, Dec. 1, 2018.

⁵⁵ In-Depth Interview with Coordinator of youth project, Talas, Dec. 10, 2018.

local community and to prove adults that youth also have initiatives that can positively address potential community-level conflicts.

Before, I did not even dare to speak in public. After attending the project I see how conflicts can be resolved in a peaceful manner.⁵⁶

Intolerance based on ethnicity is a big problem here in the South. In our community, it mainly caused because of confrontation of two schools, Kyrgyz and Uzbek. I consider that the project activities helped to mitigate this confrontation between these schools. We conducted tolerance roadshows, joint sport events. This helped build friendships between students from these two schools.⁵⁷

Moreover, the study finds that the interaction between youth and local stakeholders raises awareness of pertinent stakeholders on youth potential and makes the latter more open for further cooperation. According to some representatives of local authorities, having participated in the events organized by youth and having seen their projects, they started valuing youth's initiatives even more⁵⁸. This finding suggests that it is necessary to make meetings with relevant stakeholders more focus on demonstrating youth's potential and initiatives in order to improve effectiveness of the project.

Responses of stakeholders reveal that the project activities, especially those carried out by local youth, were effective in increasing community awareness and understanding of diversity, tolerance and peace in that sense, that it made adult community members think that youth have a capacity to raise and address these issues adequately.

There were two times when they came to me very happy after they had won grant competitions. The first grant helped renovate a completely abandoned school basement into a sports hall. Now, instead of fights or searching other useless and dangerous adventures, they gather in that sport hall and spend their time in a much smarter way. As for the second grant, they used it for buying English textbooks and printer.⁵⁹

It is too early to say that people have become aware of tolerance or diversity. However, the fact that local the community became aware of the #JashStan project is already a huge achievement. It made people think that youth also can contribute to community peace and conflict prevention. We have many school students asking to be involves in the project.⁶⁰

Overall, it can be concluded that the project achieved to contribute to greater community resilience to radicalization and extremism, and increased community understanding and awareness of diversity, tolerance and peace to a large degree, which indicates its effectiveness. The analysis of the findings shows that the project successfully enhanced youth capacity to participate in the decision-making processes and empowered them to take more pro-active role in the peaceful resolution of conflicts in their communities, and that community recognizes it.

Media Component

Because of the #JashStan project,
I feel more capable of advocating youth issues in my community
(Mean Score on a Scale of 1-5: Strongly Disagree to Strongly Agree)

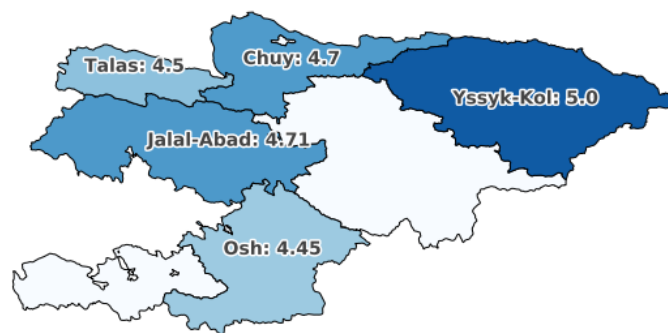


Figure 10: Youth capacity for advocacy

⁵⁶ Focus group discussion with indirect beneficiaries, Kashkar-Kyshtak, Dec. 3, 2018.

⁵⁷ In-depth interview with male participant, Bek-abad, Nov. 30, 2018.

⁵⁸ In-depth interview with Head of local self-government, Mirmakhmudov, Dec. 4, 2018.

⁵⁹ In-depth interview with School principal, Lenin Jolu, Dec. 2, 2018.

⁶⁰ In-depth interview with Head of local self-government, Mirmakhmudov, Dec. 4, 2018.

This section discusses effectiveness of media programming as a tool for improving resistance to violence. It measures: 1) the reach of TV programs to the audience; and groups of youth who had the most exposure to TV programs; 2) resonation of program themes with different audiences; and the responses of viewers in terms of attitude and behavior shifts.

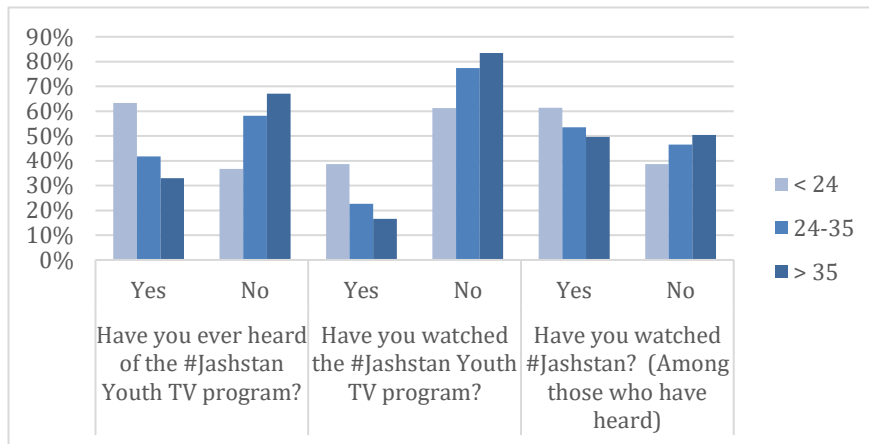


Figure 11: Viewership data by age

The media component for #JashStan involved creating a reality series based on the peacebuilding projects that participants implemented in their communities. The program produced 16 episodes over two seasons, detailing the work of four teams. This

component was conceived as a way of increasing the project’s national reach, without compromising in depth work at the local level. The media project met with mixed results, however, as a result of both production and distribution issues, as well as public interest in the series. Some participants offered very positive evaluations of both the series and of their participation in its production:

*#JashStan's TV project became pretty popular in our village. Before it aired, when we tried to explain to the locals what our project was about, many people thought it was just empty words. But after the TV project, they realized the scope of our work. We were able to share our ideas through the show.*⁶¹

*We first learned about #JashStan from the TV show. We usually watch TV with our entire family at home, and when my parents saw the show, they said #JashStan seems like a nice project. I ended up participating in some of the project activities, and my parents were confident that #JashStan can help people and that the young people can develop our country. It's because of their belief that I ended up participating in the youth club.*⁶²

Others offered less favorable reviews, commenting that, “I think we weren’t able to communicate the main point of the project through the TV show. It was covering different regions, and the viewers were just confused.”⁶³ Search staff recounted in interviews a number of problems with production and distribution. They had difficulty recruiting a production company with an experience of producing reality television shows, which impacted the quality of episodes. Furthermore, the show aired soon after Kyrgyzstan government had mandated a shift from analogue to digital broadcasting, which often did not reach the rural project sites over the air. Even after transitioning to distribution over local stations and internet platforms, the show struggled to gain an audience. Figures 13 and 14 show the viewership rate broken down by age and region.

Second, the respondents offered a mixed reception to the program. Some participants viewed

⁶¹ In-depth interview with female participant, Saruu, Dec. 2, 2018.

⁶² Focus group discussion with Indirect Beneficiaries Kerben, Dec. 1, 2018

⁶³ In-depth interview with female participant, Mirmakhmudov, Dec. 4, 2018.

Percent of the Local Population from Project Locations Who have Watched the #JashStan Youth TV Program

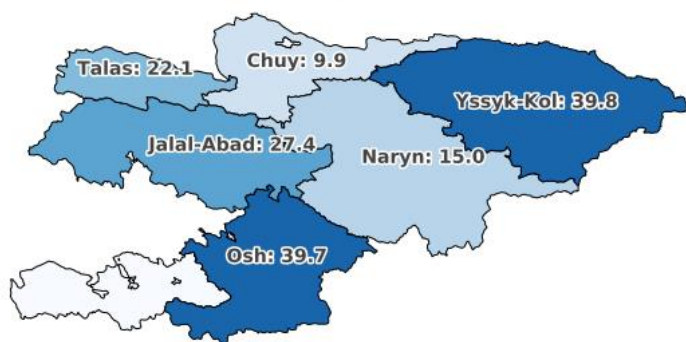


Figure 12: Viewership data by region

show. I don't think anyone watched it in our village, that's why I don't think it had much use here. I don't think people in our village were interested, because we weren't in it and our village wasn't covered there. School students weren't interested in it. The TV show wasn't very well done - it wasn't engaging and the editing work was poor. Many people said they could have filmed in different places and improved the editing work.⁶⁴

The TV show took a long time to make. To be honest, it was very interesting at first. But after watching the first episode, I already lost interest. It's supposed to be a reality show, where everything is based on real events and real life, instead of some preconceived plans. Initially, I was contacted too, the director and others visited us to get acquainted. They told us that they'd pick one issue locally and that we would work on it. But everything turned out differently – editing made everything look artificial, and like an adventure. I didn't like that at all.⁶⁵

Despite these critiques, however, respondents offered largely favorable reviews of the show. Figures 15 and 16 present attitudes on key aspects of the #JashStan youth series from the viewers.

As these figures demonstrate, the TV program received high marks for the youth involved, the work these youths engaged in, and the values that the show promoted. Respondents also credited the show with changing their attitude toward the role that youth play in society. The data shows mixed results in regard to how the TV program influenced people's attitudes toward inter-ethnic relations in Kyrgyzstan.

Thus, in the estimation of many participants, reality television show did not

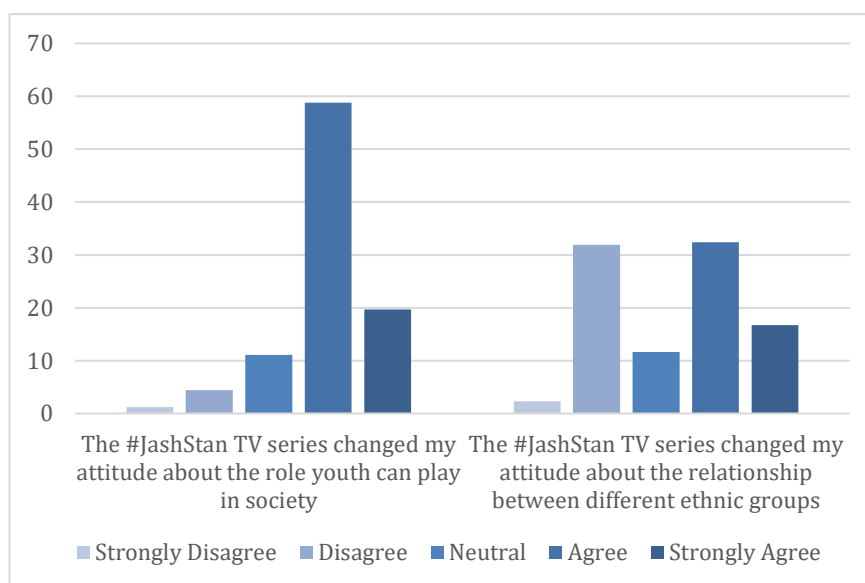


Figure 13: Impact on Audience of the #JashStan Youth TV Program

⁶⁴ In-depth interview with male participant, Kyzyl ai, Nov. 30, 2018.

⁶⁵ In-depth interview with male participant, Bek abad, Nov. 30, 2018.

provide the ideal medium for communicating the message or documenting the work done as part of the #JashStan project. Most of the constructive criticism about the quality came from the project participants themselves. "I think that through the TV project we could not give the key message effectively, the way it was prepared to broadcast was not convenient to watch, the viewers got confused" (Female participant, Mirmahmudov). "Filming this reality show took long. Honestly; the idea was so interesting and everyone was passionate to participate. After watching one episode, for some reason, I already stopped liking it. In a reality show, everything should be natural, in order to show real life, not fulfill someone's tasks. I was also invited first and got involved to raise one issue and resolve. The director and other schoolteachers came to us for review and most parts were corrected. I did not like it; it was an artificial show, not reality" (Participant from Bek-Abad).

Nevertheless, the #JashStan media project can be credited with increasing public awareness of the work done as part of the broader #JashStan project, and with influence on viewers' understanding of the role that youth can and should play in society.

5.4 Sustainability

The final evaluation criteria address the sustainability of the project outcomes. In relation to the work done by the #JashStan project, sustainability entails both the continued engagement of youth in their communities as agents of peace, as well as continued institutional support and plans on the part of stakeholders to continue facilitating peacebuilding in these communities. In both respects, there is significant evidence that the outcomes reviewed in the previous section are sustainable

Sustainable Youth Engagement

The program has achieved a lot in terms of empowering youth to analyze issues related to community peacebuilding. Since these accomplishments are basically about knowledge and attitudinal changes, they can be regarded as sustainable. Concerning youth's participation in decision-making at various levels, the project outcomes necessitates enforced facilitations, as well as mutual interests from the representatives of local authorities, in order to keep a sustainable involvement of youth in decision-making processes.

Participants demonstrated a strong commitment to and capacity for continued engagement in their communities. One stakeholder in Bek-Abad, a social worker, noted that participants of #JashStan have begun initiating their own projects for community service and engagement:

[Project participants] came to understand that they don't necessarily have to wait for the president, or for the Parliament. They realized they can locally come to an agreement with aiylokmotu, gather young people, and build a sport field, organize a sport contest, and other changes that they want to see in their community. They realized they can address their problems gradually.

Mentor to #JashStan participants, Bishkek

It's been about a month, since the students themselves started initiating projects like "clean community - clean village." Groups from 6 different villages have their leaders and committees, so they organize community-based clean-ups around schools and villages.⁶⁶

Participants have also spoken enthusiastically of their continued engagement in peacebuilding activities. One participant from Kara Balta recounted her excitement to learn that her fellow #JashStan "graduates" had organized a debate club to continue their interaction:

Recently, I saw that our graduates organized a debate at one of the schools. They want to continue this further. I was so excited to see them doing all these initiatives. They also shared that even during the

⁶⁶ In-depth interview with male participant, Bek abad, Nov. 30, 2018.

process of holding a debate club, students were already exchanging saying "look, I read this book", and "can I read this book next?"⁶⁷

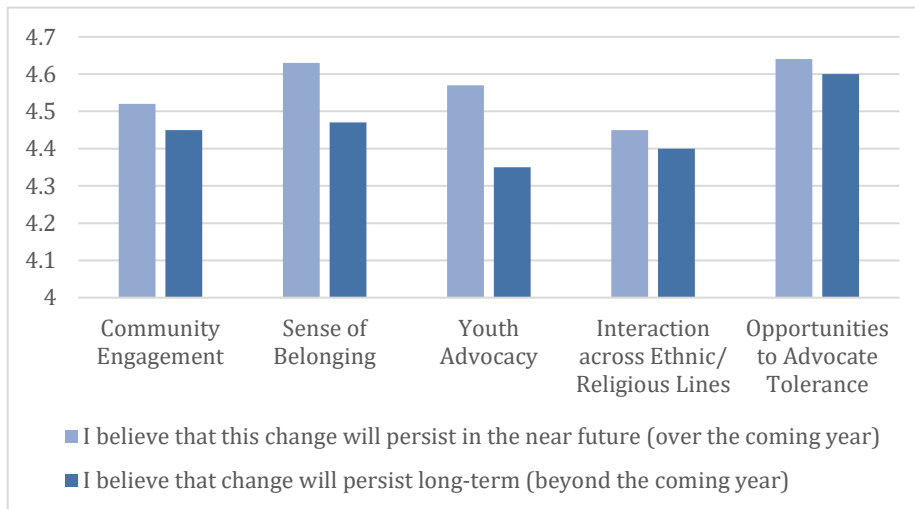


Figure 14: Direct Beneficiary Ratings of the Short and Long-Term Sustainability of #JashStan Project Outcomes

organizations, school principals, social workers and active students - and we hold discussion groups on various topics, from violence, to suicide, and conflict prevention.⁶⁸

In these and other accounts, participants and stakeholders related the many ways in which the #JashStan project's outcomes for youth capacity and engagement are sustainable. Self-reported scores for sustainability of these outcomes can be found in figure 14.

Institutional Change

In terms of institutional support and sustainability plans, the data show that #JashStan has left a significant institutional footprint in the communities where it operated. In interviews at the youth clubs that served as implementing partners, their directors listed many ways in which working on the #JashStan project had increased their capacity. They noted factors that ranged from increased local reputation to expanded ability to meet the administrative and accounting criteria of donor organizations.

Finally, the work that #JashStan did in these communities engendered collaboration and accommodation with local government and civil society organizations, resulting in greater willingness on the part of these institutions to engage with youth to prevent violent extremism. One teacher in Kashkar Kyshtak noted the increased attention that has been paid to the topic of violent extremism as a result of the project:

Besides #JashStan, we hold our own meetings. Our aiyl okmotu regularly organizes events to raise awareness about extremism. According to our observations, we don't have individuals who would be particularly vulnerable to extremism... For example, last Thursday, I participated in the event against violence and extremism, that was organized by one of the teachers with support from the women's committee, the village council, and the local imam.⁶⁹

Local government has also become more open to collaboration with youth. According to the head of the aiyl okmotu in Iskra, the work done by #JashStan has increased their interest in engaging with the youth.

When youth initiate new projects, we work with them. Sometimes they ask for our help and we help out.

⁶⁷ In-depth interview with female participant, Kara Balta, Dec. 7, 2018.

⁶⁸ In-depth interview with male participant, Kerben, Dec. 1, 2018.

⁶⁹ In-depth interview with school director, Kashgar Kyshtak, Dec. 3, 2018.

Recently, we opened the mini-soccer field, so that our youth wouldn't just hang out on the streets. Now they're into it, and they hold soccer matches between villages... In all such endeavors, we're open to collaboration. When we get requests, we don't decline - and help out with transportation expenses and so forth. We're open, especially when young people come to us with their project ideas.⁷⁰

Thus, in terms of youth capacity and engagement, as well as institutional change, there is significant evidence that the outcomes achieved by this youth project are sustainable.

6. Conclusion and Recommendations

Based on these findings, we offer the following recommendations for the next phase of the project:

Project Design and Start-up

1. It is recommended to re-visit the definitions of vulnerability to radicalization leading to violence and indicators measuring the vulnerability of youth groups. It is also worth to revisit the selection criteria and identify the differences within youth groups vulnerable to radicalization leading to extremism.
2. The evaluation found out during the field phase that the parents were initially against the participation of their children in the project due to the fact that the children, engaging in public affairs, skipped classes. In the next phase, when organizing events, it is necessary to ensure that the participants do not miss classes at school. It is also highly recommended to work with parents from the beginning of the project. The project did not work with parents which served as another reason why some of the female participants dropped the project and created challenges for the project team throughout the implementation.
3. The project participants mentioned that after their participation in the project they joined other youth projects in that locations where youth-oriented initiatives have already been established. So, prior to the selection of the youth for the second phase, it is necessary to identify those projects in order to not duplicate them and avoid working with the same young people.
4. The problem of migrant children was revealed in many interviews. Even some project participants were at the time of collecting empirical data were in labor migration. Such children become “social orphans”, as noted by the representatives of TOSM. Indeed, due to lack of parental attention, control and upbringing, these children are influenced by third-party manipulation and they do not feel a sense of responsibility. The children themselves also see labor migration as the next stage of their life after school and therefore do not show interest in participating in school or community affairs. Therefore, the new phase of the #JashStan project must consider and include the cases of these children of migrants.

Implementation and Effectiveness

1. One of the requirements during the intervention of the #JashStan project was provision of equal opportunities in terms of gender representation. The desk review findings indicate that females made up 62.4% of participants. However, revision of the problem mapping indicates that most community conflicts were more specific to males: racketing, youth fights between villages, traffic problems, etc. Therefore, one of the recommendations drawn during the desk study was to ensure more active and equal participation by males.
2. Although males composed minority of the involved participants, their voices could dominate during problem mapping; therefore, male-specific problems that bring to conflicts took over. Therefore, during next phase of intervention Search should take this into account to ensure that female concerns are heard more equally and deeply, as well as to ensure that male participants do not dominate the process of problem mapping.
3. To ensure the “Do No Harm” approach and increase its effectiveness, it is recommended to design and apply project approaches while considering the vulnerability of youth. The majority of the mentors stated that they liked participating in the project, but were often challenged and

⁷⁰ In-depth interview with head of local self-governance, Iskra, Nov. 27, 2018.

puzzled by working with youth targeted by the project. In addition, the evaluation found that the role of mentors is very important. Based on the suggestions of the mentors, there is a need to develop a guidebook for mentors who work with vulnerable youth and, if possible, to train them before they will start working with youth.

4. Another time-consuming factor was that “location” was not clearly defined in the project documents. The target community was at different levels across the locations. For example, if Kashgar-Kyshtak was selected as a village level, Manas was selected as a district level. There was no explanation for this in these in the documents. Additionally, the project did not consider the fact that some of the communities had changed their old names, which created confusion when collecting secondary data on population size for sampling.
5. It is recommended to pay more attention to ensure proper ethnic composition. Even though the concerted efforts made the project more gender inclusive it lacked to consider ethnic diversity.
6. It is necessary improve the quality of follow-up monitoring against the project objectives. It was noted that there were meetings on problems youth raises. Some of the problems youth raised required formal interaction (in the form of a working group with the participation of young people, local government, police departments, partner organizations) but no-follow up was conducted, and some resolutions discussed simply remained on paper and were not actually adopted.

Appendix A: Key Points from the Literature Review

Table 1: Overview of Themes in the Literature

Literature Engaged by the #JashStan Theory of Change		
<ul style="list-style-type: none"> • Peace and conflict studies • Youth agency, youth empowerment, and the role of youth in conflict and peace • Media as a driver of conflict and peace 		
Debates that Transcend this Literature	Major Assertions/Debates within the Literature	Position of the #JashStan Project within the Literature
Liberty vs. Capacity	The theory that sustainable peace can be best achieved through democratic institutions that enshrine rights and liberties, vs. the theory that sustainable peace can be best achieved through capacity-building and inclusion among systematically excluded and disempowered strata.	The #JashStan project strongly emphasizes capacity-building, empowerment, and inclusion of those youth who are at greater risk of engaging in violent and extremist activity as a result of their marginal position within their communities and the broader political community.
Social Networks and Embeddedness	A peaceful and civil society does not emerge solely as a result of democratic institutions; true civic engagement requires that citizens and state institutions (the officials who administer these institutions) be embedded in horizontal networks of social ties, which generates trust and accountability.	The #JashStan project directly engages recent work on the importance of network embeddedness by seeking to increase at-risk youth’s sense of belonging in their communities. The project’s approach to youth empowerment emphasizes youth ownership over public institutions and public life.
Double-Exclusion and Double-Jeopardy	The populations at greatest risk of experiencing and/or participating in violent and extremist activity often have the least resources to confront this challenge. Government and development projects often focus on populations that are most accessible or are thought to have the broadest impact, rather than on the populations that are most at risk.	The #JashStan project introduces a highly innovative approach to address this tradeoff between local focus and national reach. The project engaged in local capacity-building among the populations in greatest need of support, but gave this local work a national audience through innovative media strategies and the Tolerance Road Show.

Table 2: Key Points from the Literature on Peace and the Changing Nature of Conflict

Issue	Key Assertion from Literature
Sustainable Peace Requires Capacity-Building	Peace-building projects that include capacity-building have a greater likelihood of long-term success, whereas projects that focus exclusively on security, democratization, and rule of law often fail to produce sustainable peace.

Civic Engagement Requires Inclusive Participation	Adding on to the first point, capacity-building is more likely to produce sustainable peace when these efforts focus on including historically excluded groups into public life.
Lessons Identified, but Not Learned	There is sufficient existing knowledge about what makes peace-building projects succeed in the long-term, but often a lack of will to apply that knowledge.
Concepts and Tools to Adapt for the #JashStan Evaluation	
<ul style="list-style-type: none"> • The <i>Capabilities Perspective</i>: The approach to human development that emphasizes capacity-building and inclusive participation as effective and sustainable pathways to development and security. • Human Development Index (HDI) • Peace and Conflict Impact Assessment (PCIA) 	

Table 3: Key Points from the literature on Youth Agency and the Role of Youth in Peace

Issue	Key Assertion from Literature
Defining “Empowerment”	Martinez: Difficult to define and measure empowerment; many activities branded as “empowering” of youth merely serve to energize young people.
Pervasive Obstacles to Youth Participation	Young people are systematically excluded from equal participation in civic life, putting many at risk for engaging in alternative outlets such as violent organizations. Preventing violence requires greater inclusion of young people.
Local Capacity-building and National Reach	Peace-building projects often focus on the most accessible populations, rather than those at greatest risk of experiencing/engaging in violent or extremist activity.
Concepts and Tools to Adapt for the #JashStan Evaluation	
<ul style="list-style-type: none"> • At-risk youth: persons between the ages of 15-24 who are at relatively greater risk than their peers for experiencing or participating in violent and extremist activities because of their negative structural position in their local community. • Youth empowerment: Activities specifically designed to help youth overcome structural barriers to individual opportunity and civic engagement, including capacity-building and forms of mobilization that enhance the status of youth in society. • The Youth Against Terrorism program in Tunisia • The Peace through Development II program in Burkina Faso, Chad, and Niger 	

Table 4: Key Points from the literature on Media as a Driver of Conflict and of Peace

Issue	Key Assertion from Literature
Media as a Driver of Conflict and Peace	Although media has the capacity to increase tolerance and understanding, it is frequently used to further political agendas that counter these goals.
Promoting Tolerance in the Age of ‘Post-Truth’	New media has increased the opportunity to reach youth with messages of tolerance, but it has also enabled populations to seek out narratives that reinforce their existing worldviews.
Public Service Media with Limited Resources	Public service media can promote tolerance in some cases, but fragile states are often unable to afford such programming specifically in the contexts in which it is needed.
Concepts and Tools to Adapt for the #JashStan Evaluation	

- ‘Post-Truth’: the fragmentation of the media landscape, which has allowed increasingly narrow audiences to consume only media that reinforces (and often radicalizes) their existing worldview.
- Public Service Media: media produced and distributed as a public good as opposed to a private good; public service media has the capacity to promote tolerance and understanding, but often lacks the necessary funding the precise contexts where it would do the most good.
- DFID Rapid Evidence Assessment of media content and attitudes toward ‘others’.

Bibliography

- Alomair, M. (2016). “Peace leadership for youth leaders: a literature review.” *International Journal of Public Leadership*. 12 (3). pp. 227-238.
- Appadurai, A. (2004). *The Capacity to Aspire: Culture and the Terms of Recognition*. In V. Rao & Ma. Walton (Eds.), *Culture and Public Action* (pp. 59–84). Stanford, CA: Stanford University Press.
- Betz, M & K Williams. (forthcoming). “Pathways for Peace: Inclusive Approaches to Preventing Violent Conflict”
- Chopra, J & T Hohe. (2004). “Participatory Peacebuilding.” Pp. 241-261 in T. Keating and W. A. Knight (eds.) *Building Sustainable Peace*. Edmonton and Tokyo: University of Alberta Press and United Nations University Press.
- Chetail & Jütersonke. “Introduction.” Pp. 1-12 in Chetail & Jütersonke (eds.). *Peacebuilding: Critical Concepts in Political Science*, four volumes. London & New York: Routledge, 2014.
- Cutter, A. (2005). “Peace Building: A Literature Review.” *Development in Practice*. 15 (6) (Nov. 2005), pp. 778-784.
- Evans, P. (1992). *The State as Problem and Solution: Predation, Embedded Autonomy, and Structural Change*. In S. Haggard & R. Kaufman (Eds.), *The Politics of Economic Adjustment* (pp. 139–181). Princeton, NJ: Princeton University Press.
- Ferguson, J. (1994). *The Anti-Politics Machine: “Development,” Depoliticization, and Bureaucratic Power in Lesotho*. Minneapolis, MN: University of Minnesota Press.
- Ginty, R. (2012). “Routine Peace: Technocracy and Peacebuilding.” *Cooperation and Conflict*, 47(3). pp. 287-308.
- Himelfarb & Chabalowski. (2008). “Media, Conflict Prevention and Peacebuilding: Mapping the Edges.” USIPeace Briefing.
- Lopes, M *et al.* (2015). “Literature Review: Youth Agency, Peacebuilding and Education.” Report prepared for the Research Consortium on Education and Peacebuilding, UNICEF.
- Martínez, X. Ú., Jiménez-Morales, M., Masó, P. S., & Bernet, J. T. (2017). Exploring the conceptualization and research of empowerment in the field of youth. *International Journal of Adolescence and Youth*, 22(4), 405–418.
- Narula, S. (2016). “Role of Youth in Peace Building via New Media: A Study on Use of New Media by Youth for Peace Building Tasks.” *Journal of Mass Communications Journalism* 6. P. 311.
- Paris, R. (1997). “Peacebuilding and the Limits of Liberal Internationalism.” *International Security* 22 (2). pp. 54-89.
- Goodfriend, Elizabet. (2011). *Peacebuilding and Public Service Media: Lessons from Star Radio and media development in Liberia*. Dissertation: London School of Economics.
- Hennink, M., Kiiti, n., Pillinger, M., & Jayakaran, R. (2012). “Defining empowerment: Perspectives from international development organisations.” *Development in Practice*. 22. Pp. 202–215.

- Rao, V., & Sanyal, P. (2010). Dignity through Discourse: Poverty and Culture of Deliberation in Indian Village Democracies. *The ANNALS of the American Academy of Political and Social Science*, 629 (1), 146.
- Richmond, Oliver P. (2006). 'The Problem of Peace: Understanding the "Liberal Peace" .' *Conflict, Security and Development*. 6(3). 2006. pp. 291-314.
- Scott, J. C. (1998). *Seeing like a State: How Certain Schemes to Improve the Human Condition have Failed*. New Haven, CT: Yale University Press.
- Sen, A. (2000). *Development as Freedom*. New York: Anchor Books.
- Sending, O. (2011). "The Effects of Peacebuilding: Sovereignty, Patronage and Power." Pp. 57-68 in S. Campbell, D. Chandler and M. Sabaratnam (eds.). *A Liberal Peace? The Problems and Practices of Peacebuilding*. London: Zed Books.
- Somers, M. (2006). "Youth and Conflict: A Brief Review of Available Literature." Report prepared for USAID.
- Tsai, L. L. (2007). Solidary Groups, Informal Accountability, and Local Public Goods Provision in Rural China. *American Political Science Review*, 101(2), 355–372.
- Wambui, M. (2015). Youth's Perceptions On The Influence Of Youth Empowerment In Promoting Sustainable Peace In Kikuyu Sub County, Kiambu County, Kenya. Master's Thesis: University of Nairobi.
- Woolcock, M. (1998). Social Capital and Economic Development: Toward a Theoretical Synthesis and Policy Framework. *Theory and Society*, 27(2), 151–208.

Appendix B: List of Respondents

Direct beneficiaries involved in in-depth interviews by location, gender and age

#	Location	Gender	Age	Interview date
1.	Bekabad 1	Male	19	November 30, 2018
2.	Bekabad 2	Male	19	November 30, 2018
3.	Check-Abad 1	Female	17	December 5, 2018
4.	Check-Abad 2	Female	19	December 5, 2018
5.	Iskra 2	Male	15	November 27, 2018
6.	Iskra 1	Female	15	November 27, 2018
7.	Kajar 2	Female	17	December 1, 2018
8.	Kajar 1	Female	17	December 1, 2018
9.	Kara-Balta 1	Female	19	December 3, 2018
10.	Kara-Balta 2	Male	16	December 7, 2018
11.	Kerben 2	Female	19	December 1, 2018
12.	Kerben 2	Male	18	December 1, 2018
13.	Kyzyl Ai 1	Male	18	November 30, 2018
14.	Kyzyl Kyshtak	Male	25	December 3, 2018
15.	Lenin Jolu 1	Male	18	December 2, 2018
16.	Lenin Jolu	Female	19	December 2, 2018
17.	Mirmakhmudov 2	Female	29	December 4, 2018
18.	Mirmakhmudov 1	Male	20	December 4, 2018
19.	Saruu 2	Male	23	December 2, 2018
20.	Saruu 1	Female	16	December 2, 2018
21.	Seidikum	Female	17	November 30, 2018
22.	Talas 2	Male	26	December 10, 2018
23.	Talas 1	Female	20	December 10, 2018
24.	Kashkar Kyshtak 1	Male	17	December 3, 2018
25.	Kashkar Kyshtak 2	Female	29	December 3, 2018
26.	Kyzyl Kyshtak	Male	25	December 3, 2018
	Total males		13	
	Total females		13	
	Mean age		18.8	

Stakeholders involved in evaluation of #JashStan project

#	Location	Gender	Position	Interview date
1.	Kara-Balta	Male	Chairman of Youth club	December 7, 2018
2.	Seidikum	Female	Deputy Principal at secondary school #9	November 30, 2018
3.	Lenin Jolu	Female	School Principal	December 2, 2018
4.	Bek-Abad	Male	Social specialist at local municipality	November 30, 2018
5.	Kerben	Female	Deputy Principal at secondary school #9	December 1, 2018
6.	Kajar	Female	School Principal	December 1, 2018

7.	Kashkar Kyshtak	Female	School Principal	December 3, 2018
8.	Kyzyl Kyshtak	Female	Social specialist at school	December 3, 2018
9.	Check-Abad	Male	Deputy head of local municipality	December 5, 2018
		Female	Deputy head of vocational school	December 5, 2018
10.	Mirmakhmudov	Male	Head of local municipality	December 4, 2018
11.	Saruu	Female	Lawyer at local municipality	December 2, 2018
12.	Iskra	Male	Head of local municipality	November 27, 2018
13.	Talas	Female	Social monitoring department head at Oblast municipality	December 10, 2018
		Male	Coordinator of different youth project	December 10, 2018

Focus Group Discussions with Indirect Beneficiaries

#	Location	Number of Participants	Male	Female	Nationality	Date
1.	Kerben	7	2	5	1 Uzbek male; remaining participants Kyrgyz	December 1, 2018
2.	Bek-Abad	5	2	3	1 Uzbek male and 1 Uzbek female; remaining participants Kyrgyz	November 30, 2018
3.	Lenin-jolu	6	2	4	All participants Kyrgyz	December 2, 2018
4.	Seidikum	8	4	4	1 Uzbek female; remaining participants Kyrgyz	November 30, 2018
5.	Kashkar-Kishtyak	6	3	3	1 Kyrgyz male and 1 Kyrgyz female; remaining participants Uzbek	December 3, 2018
6.	Talas	6	2	4	All participants Kyrgyz	December 10, 2018
7.	Saruu	1		1	Kyrgyz ⁷¹	December 2, 2018

Focus Group Discussions with Indirect Beneficiaries

#	Location	Number of Participants	Male	Female	Nationality	Date
1.	Talas	3	1	2	All participants Kyrgyz	December 10, 2018
2.	Mirmah-	7	4	3	1 Uzbek male; remaining	December 4, 2018

⁷¹ For logistical reasons, only one indirect beneficiary participated in this focus group. The focus group took on the form of an interview, therefore. We include it in the list of focus groups, nevertheless, because the interview was held with an indirect beneficiary, and the interviewer administered the questionnaire for focus groups with indirect beneficiaries.

.	mudov				participants Kyrgyz	
3	Saruu	5	3	2	All participants Kyrgyz	December 2, 2018

Focus Group Discussions with Indirect Beneficiaries

#	Location	Number of Participants	Male	Female	Nationality	Date
1	Osh	5	4	1	1 Kyrgyz female; remaining participants Uzbek	December 6, 2018
2	Bishkek	3	2	1	All participants Kyrgyz	December 11, 2018

Appendix C: Research Instruments

#Jashstan Project Final Evaluation 2018

Questionnaire Form X: Viewership Survey (Code: 1)

Questionnaire # 1—|_|_|--|_|_|_|_| (interviewer code—Interview number, e.g. 1—01--001)

District: _____ Aiyl Okmotu _____ Village: _____

Location: _____ Interviewee name: _____

INTERVIEWER VISIT

Date	_ _ _ _ _ _ _ _ _ Day Month Year	Interview Start Time	_ _ _ _ Hrs Min
		Interview Finish Time	_ _ _ _ Hrs Min
If necessary, appointment for visit – 2			
Date	_ _ _ _ _ _ _ _ _ Day Month Year	Interview Start Time	_ _ _ _ Hrs Min
		Interview Finish Time	_ _ _ _ Hrs Min

Name of Interviewer: _____

Name of Supervisor: _____

Code: |_|_|_|

Code: |_|_|_|

Signature _____

Signature _____

Section A. Questions on Knowledge of the #JashStan TV Series

#	Question	Coded Responses
1.	<p>What are main sources where you get information from?</p> <p><i>(Multiple responses are possible. Mark a maximum of three response options that most closely correspond with the respondent's answers.)</i></p>	<ol style="list-style-type: none"> 1. Television news 2. Radio 3. Social networks (Odnoklassniki, Facebook, Instagram, etc.) 4. News portals (Akipress, Knews, 24.kg) 5. What's-App shares 6. Newspapers (local, national) 7. People (e.g. relatives, friends, peers, officials, etc.) 8. Other: (Specify) _____
2.	<p>Have you ever heard of the #Jashstan Youth TV program?</p> <p><i>(One response only)</i></p>	<ol style="list-style-type: none"> 1. Yes, I have 2. No, I haven't. If No, proceed to Q26 <p>99. Other response: _____</p>
3.	<p>Have you ever watched the #Jashstan Youth TV program?</p> <p><i>(One response only)</i></p>	<ol style="list-style-type: none"> 1. Yes, I have 2. No, I haven't. If No, proceed to Q26 <p>99. Other response: _____</p>
4.	<p>(IF yes to question 3) Where have you watched the #Jashstan Youth TV program?</p> <p><i>(One response only)</i></p>	<ol style="list-style-type: none"> 1. Television 2. YouTube 3. Other source: (Specify) _____
4.a.	<p>(If response to question 4 is 1) On what TV channel did you watch the program?</p>	<ol style="list-style-type: none"> 1. Yntymak TV 2. KTRK 3. Other _____
5.	<p>How many series of #Jashstan have you watched?</p>	<ol style="list-style-type: none"> 1. All episodes 2. Most episodes (all but 1 or 2 episodes) 3. More than half of all episodes 4. Less than half of all episodes 5. Only a few episodes (1 or 2 episodes)

Section B. Questions on Perception of the #JashStan TV Series (ask all questions if the respondent has watched at least one episode of the #JashStan series)

On a scale of 1-5, 1 meaning you strongly disagree, five meaning you strongly agree, and three being neutral, tell me how much you agree or disagree with the following statements:

Statement	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Don't Know/ Not Sure
6. I enjoy watching the #JashStan series.	1	2	3	4	5	0
7. I like the young people shown in the #JashStan series.	1	2	3	4	5	0
8. I like the projects that the young people work on in the #JashStan series.	1	2	3	4	5	0
9. I do not feel that the #JashStan participants helped their communities in the series.	1	2	3	4	5	0
10. I feel that the #JashStan series promotes good values for young people.	1	2	3	4	5	0
11. The #JashStan series changed my attitude about the role youth can play in society.	1	2	3	4	5	0
12. The #JashStan series changed my attitude about the relationship between different ethnic groups in society.	1	2	3	4	5	0
13. I feel that the #JashStan series teaches unrealistic ideas for youth in our society.	1	2	3	4	5	0
14. I found the #JashStan series boring.	1	2	3	4	5	0
15. I would be interested in watching new episodes of the #JashStan series.	1	2	3	4	5	0

Section C. Questions on perception of the situation in the local community

On a scale of 1-5, 1 meaning you strongly disagree, five meaning you strongly agree, and three being neutral, tell me how much you agree or disagree with the following statements:

Statement	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Don't Know/ Not Sure
16. Violent extremism is a problem for youth in my community	1	2	3	4	5	0
17. Ethnic tension is a problem for youth in my community	1	2	3	4	5	0
18. Youth are able to participate in decision making with their elders in my community.	1	2	3	4	5	0

Questions 29-35 only for respondents aged 14-28

19. I trust the Ayil Okmotu leaders in my community.	1	2	3	4	5	0
20. I feel a strong personal connection to my community.	1	2	3	4	5	0
21. I do not have a voice in my local community.	1	2	3	4	5	0
22. I trust people from different ethnic backgrounds than my own.	1	2	3	4	5	0
23. I have friends from a different ethnic background.	1	2	3	4	5	0
24. I work with people from a different ethnic background.	1	2	3	4	5	0
25. I could marry a person from a different ethnic background.	1	2	3	4	5	0

Section D. Demographic Information

26. Age:	27. Gender (Tick one):	28. Ethnicity (Tick one)	29. Education	30. Occupation (Tick one):
	1) Male 2) Female	1) KG 2) UZ 3) RU 99) Other (Specify): _____	1) Primary (4 grades) 2) Incomplete secondary (9 grades) 3) Complete secondary (11 grades) 4) Vocational (technical) 5) Incomplete higher 6) Complete higher (B.A.) 7) Advanced degree (M.A. <i>Kandidat Nauk</i>) 99) Other (Specify)	1) Student 2) Self-employed 3) Employed 4) Unemployed 99) Other (Specify): _____

Identification Sheet
#Jashstan Project
Final Evaluation 2018

Questionnaire Form X: Quick-fire Interview (Code: 2)

Questionnaire # 2—|_|_|--|_|_|_| (interviewer code—Interview number, e.g. 3—01--001)

District:	Aiyl Okmotu	Village:
Location:	Interviewee name:	

On a scale of 1-5, 1 meaning you strongly disagree, five meaning you strongly agree, and three being neutral, tell me how much you agree or disagree with the following statements:

As a result of the #JashStan project, I...	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Don't Know/ Not Sure
1. ...am more engaged with my elders in community decision making.	1	2	3	4	5	0
a. (If agrees) I believe that this change will persist in the near future (over the coming year)	1	2	3	4	5	0
b. (If yes to a.) I believe that change will persist long-term (beyond the coming year)	1	2	3	4	5	0
2. ...feel a greater sense of belonging in my community.	1	2	3	4	5	0
a. (If agrees) I believe that this change will persist in the near future (over the coming year)	1	2	3	4	5	0
b. (If yes to a.) I believe that change will persist long-term (beyond the coming year)	1	2	3	4	5	0
3. ...feel more capable of advocating youth issues in my community	1	2	3	4	5	0
a. (If agrees) I believe that this change will persist in the near future (over the coming year)	1	2	3	4	5	0
b. (If yes to a.) I believe that change will persist long-term (beyond the coming year)	1	2	3	4	5	0

4. ...have had more interaction with peers who have different ethnic or religious backgrounds from my own.	1	2	3	4	5	0
a. (If agrees) I believe that this change will persist in the near future (over the coming year)	1	2	3	4	5	0
b. (If yes to a.) I believe that change will persist long-term (beyond the coming year)	1	2	3	4	5	0
5. ...have had opportunities to talk to my peers about ways to prevent violence and extremist attitudes.	1	2	3	4	5	0
a. (If agrees) I believe that this change will persist in the near future (over the coming year)	1	2	3	4	5	0
b. (If yes to a.) I believe that change will persist long-term (beyond the coming year)	1	2	3	4	5	0
As a result of the #JashStan project, youth in my community...	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Don't Know/ Not Sure
6. ...feel that community leaders are more responsive to their needs.	1	2	3	4	5	0
a. (If agrees) I believe that this change will persist in the near future (over the coming year)	1	2	3	4	5	0
b. (If yes to a.) I believe that change will persist long-term (beyond the coming year)	1	2	3	4	5	0
7. ...feel that local government officials are more responsive to their needs.	1	2	3	4	5	0
a. (If agrees) I believe that this change will persist in the near future (over the coming year)	1	2	3	4	5	0
b. (If yes to a.) I believe that change will persist long-term (beyond the coming year)	1	2	3	4	5	0
8. ...have expressed less interest in participating in violent or extremist groups.	1	2	3	4	5	0

a.	(If agrees) I believe that this change will persist in the near future (over the coming year)	1	2	3	4	5	0
b.	(If yes to a.) I believe that change will persist long-term (beyond the coming year)	1	2	3	4	5	0
<hr/>							
9.	...have expressed less extreme views towards their peers from different ethnic or religious backgrounds from their own.	1	2	3	4	5	0
a.	(If agrees) I believe that this change will persist in the near future (over the coming year)	1	2	3	4	5	0
b.	(If yes to a.) I believe that change will persist long-term (beyond the coming year)	1	2	3	4	5	0
<hr/>							
10.	...have worked together to resolve tensions that have arisen involving groups from different ethnic or religious backgrounds.	1	2	3	4	5	0
a.	(If agrees) I believe that this change will persist in the near future (over the coming year)	1	2	3	4	5	0
b.	(If yes to a.) I believe that change will persist long-term (beyond the coming year)	1	2	3	4	5	0

Section E: Demographics

11. Age:	12. Gender (Tick one):	13. Ethnicity (Tick one)	14. Education	15. Occupation (Tick one):
	3) Male 4) Female	4) KG 5) UZ 6) RU 99) Other (Specify): _____	8) Primary (4 grades) 9) Incomplete secondary (9 grades) 10) Complete secondary (11 grades) 11) Vocational (technical) 12) Incomplete higher 13) Complete higher (B.A.) 14) Advanced degree (M.A. <i>Kandidat Nauk</i>) 100) Other (Specify)	5) Student 6) Self-employed 7) Employed 8) Unemployed 99) Other (Specify): _____

7. Did you have any interactions with local government officials before the program? [PAUSE FOR RESPONDENT]
 - a. If so, what were those interactions like?
 - b. Can you provide an example?
8. Tell me briefly about your participation in in the #JashStan project. [PAUSE FOR RESPONDENT]
 - a. What kinds of activities did you engage in?
 - b. What did you learn from these activities?
9. What were some of the highlights of your experience in the program?
10. What challenges did you face as a result of participating in the program? [PAUSE FOR RESPONDENT]
 - a. Were your family and relatives supportive of your participation?
 - b. Were you friends supportive of your participation?

On a scale of 1-5, 1 meaning very ineffective, five meaning very effective, rate the following components of the #JashStan project for developing your capacity for peacebuilding:

Component	Very Ineffective	Ineffective	Neutral	Effective	Very Effective	Don't Know/ Not Sure	
11. Youth leadership development training	1	2	3	4	5	0	17.a. Why?
12. Work with the youth clubs "Jash Niet" and "Talasskyi Oblastnoi Sovet Molodeji"	1	2	3	4	5	0	18.a. Why?
13. Youth symposia for sharing ideas and experiences	1	2	3	4	5	0	19.a. Why?
14. Work with mentors on positive roles and alternatives to violence	1	2	3	4	5	0	20.a. Why?

Section B: Community Issues and Outcomes

15. Thinking back to before the start of the #JashStan program, what can you tell me about the circumstances of young people in your community?
16. Were youth engaged with the elders in local decision-making processes? [PAUSE FOR RESPONDENT]
 - a. If so, can you provide an example?
17. What were some of the biggest challenges facing young people in your community?
18. Was there significant youth engagement in violent activity in your community? [PAUSE FOR RESPONDENT]
 - a. If so, can you provide an example?

19. Was there significant tension in your community among youth from different ethnic or religious backgrounds? [PAUSE FOR RESPONDENT]
 - a. If so, can you provide an example?
20. Did young people in your community interact with groups or organization that express intolerant or extremist attitudes towards other ethnicities or religious? [PAUSE FOR RESPONDENT]
 - a. If so, can you provide an example?
21. Did the #JashStan project address these challenges effectively? Why or why not?
22. How did the project identify the challenges young people in your community?
23. What methods did the program teach you for addressing community problems?
24. Were these methods of peacebuilding shared with youth in the community besides program participants? [PAUSE FOR RESPONDENT]
 - a. If so, can you provide an example?
25. As a result of the #JashStan project, have youth in your community become more engaged with my elders in community decision making?
 - a. If so, can you provide an example?
26. As a result of the #JashStan project, have youth in your community engaged in activities with their peers that provide alternatives to violence and extremism?
 - a. If so, can you provide an example?
27. As a result of the #JashStan project, have youth in your community expressed less interest in participating in violent or extremist groups?
 - a. If so, can you provide an example?
28. As a result of the #JashStan project, have youth in your community have expressed less extreme views towards their peers from different ethnic or religious backgrounds from their own?
 - a. If so, can you provide an example?
29. As a result of the #JashStan project, have youth in your community worked together to resolve tensions that have arisen involving groups from different ethnic or religious backgrounds?
 - a. If so, can you provide an example?

On a scale of 1-5, 1 meaning very ineffective, five meaning very effective, rate the following components of the #JashStan project for making your community more resilient to violence and extremism:

Component	Very Ineffective	Ineffective	Neutral	Effective	Very Effective	Don't Know/ Not Sure	
-----------	------------------	-------------	---------	-----------	----------------	----------------------	--

30. Institutional Support to Youth Clubs through Action Grants	1	2	3	4	5	0	41.a. Why?
--	---	---	---	---	---	---	------------

31. Workshops on the arts, career development and public speaking	1	2	3	4	5	0	42.a. Why?
32. Tolerance Road Shows	1	2	3	4	5	0	43.a. Why?
33. Town hall meetings and community dialogues	1	2	3	4	5	0	44.a. Why?
34. The #JashStan television program	1	2	3	4	5	0	45.a. Why?

35. Do you feel that your community is more resilient to violence and extremism since the #JahsStan project?

a. Why or why not?

36. Does the community have better means to address violent extremism should it arise?

a. If so, can you provide an example?

37. How could the program have made young people more resistant to violent and extremist activity?

38. What were some of the things you would change about the program?

39. If you could give advice to a young person who was about to begin participating in the #JashStan program, what would it be?

Section C: Demographics

40. Age:	41. Gender (Tick one):	42. Ethnicity (Tick one)	43. Education	44. Occupation (Tick one):
	5) Male 6) Female	7) KG 8) UZ 9) RU 99) Other (Specify): _____	15) Primary (4 grades) 16) Incomplete secondary (9 grades) 17) Complete secondary (11 grades) 18) Vocational (technical) 19) Incomplete higher 20) Complete higher (B.A.) 21) Advanced degree (M.A. <i>Kandidat Nauk</i>)	9) Student 10) Self-employed 11) Employed 12) Unemployed 99) Other (Specify): _____

			101) Other (Specify)	
--	--	--	-------------------------	--

- a. If so, can you provide an example?
17. Are you familiar with the #JahsStan project that took place in among some of the youth in your community? What do you know about this project?
 18. Did the #JashStan project address these challenges effectively? Why or why not?
 19. How did the project identify the challenges young people in your community?
 20. What methods did the program teach youth for addressing community problems?

Section B: Project Outcomes and Community Resilience

On a scale of 1-5, 1 meaning you strongly disagree, five meaning you strongly agree, and three being neutral, tell me how much you agree or disagree with the following statements:

21. As a result of the #JashStan project, do you believe that the youth in your community are more engaged with their elders in community decision making?
 - a. If so, can you provide an example?
 - b. If so, do you believe that this change will persist in the near future (over the coming year)?

22. As a result of the #JashStan project, do you believe that the youth in your community have an increased sense of belonging?
 - a. If so, can you provide an example?
 - b. If so, do you believe that this change will persist in the near future (over the coming year)?

23. As a result of the #JashStan project, do you believe that the youth in your community feel that community leaders are more responsive to their needs.?
 - a. If so, can you provide an example?
 - b. If so, do you believe that this change will persist in the near future (over the coming year)?

24. As a result of the #JashStan project, do you believe that the youth in your community feel that local government officials are more responsive to their needs?
 - a. If so, can you provide an example?
 - b. If so, do you believe that this change will persist in the near future (over the coming year)?

25. As a result of the #JashStan project, do you believe that the youth in your community feel that local law enforcement officials are more responsive to their needs?
 - a. If so, can you provide an example?
 - b. If so, do you believe that this change will persist in the near future (over the coming year)?

26. As a result of the #JashStan project, do you believe that the youth in your community have not engaged in activities with their peers that provide alternatives to violence?
 - a. If so, can you provide an example?

- b. If so, do you believe that this change will persist in the near future (over the coming year)?

- 27. As a result of the #JashStan project, do you believe that the youth in your community have expressed less interest in participating in violent or extremist groups?
 - a. If so, can you provide an example?
 - b. If so, do you believe that this change will persist in the near future (over the coming year)?

- 28. As a result of the #JashStan project, do you believe that the youth in your community have engaged in activities that include peers from different ethnic or religious backgrounds from their own?
 - a. If so, can you provide an example?
 - b. If so, do you believe that this change will persist in the near future (over the coming year)?

- 29. As a result of the #JashStan project, do you believe that the youth in your community have expressed less extreme views towards their peers from different ethnic or religious backgrounds from their own?
 - a. If so, can you provide an example?
 - b. If so, do you believe that this change will persist in the near future (over the coming year)?

- 30. As a result of the #JashStan project, do you believe that the youth in your community have worked together to resolve tensions that have arisen involving groups from different ethnic or religious backgrounds?
 - a. If so, can you provide an example?
 - b. If so, do you believe that this change will persist in the near future (over the coming year)?

Section C. Community Resilience and Conclusion

- 31. Do you feel that your community is more resilient to violence and extremism since the #JahsStan project?
 - b. Why or why not?
- 32. Does the community have better means to address violent extremism should it arise?
 - a. If so, can you provide an example?
- 33. How could the program have made young people more resistant to violent and extremist activity?
- 34. What were some of the things you would change about the program?
- 35. If you could give advice to a young person who was about to begin participating in the #JashStan program, what would it be?

Section E: Demographics

36. Age:	37. Gender (Tick one):	38. Ethnicity (Tick one)	39. Education	40. Occupation (Tick one):
	7) Male 8) Female	10) KG 11) UZ 12) RU 99) Other (Specify): _____	22) Primary (4 grades) 23) Incomplete secondary (9 grades) 24) Complete secondary (11 grades) 25) Vocational (technical) 26) Incomplete higher 27) Complete higher (B.A. 28) Advanced degree (M.A. <i>Kandidat Nauk</i>) 102) Other (Specify)	13) Student 14) Self- employed 15) Employed 16) Unemployed 99) Other (Specify): _____

36. What did you see as the purpose for the youth center in helping the #JashStan project address these challenges? [PAUSE FOR RESPONDENT]
 - a. Can you provide an example that illustrates this purpose?
37. What were some of the activities that your youth center organized for participants if the #JashStan project?
 - a. [For each activity mentioned] What was the intended contribution of this activity to the goals of the #JashStan project?
38. Can you provide an example of the kind of lessons or instruction that youth received at your center?
 - a. [For each lesson mentioned] What capacities was this instruction meant to provide in relation to the goals of the #JashStan project?
39. Do you feel that the youth center was successful in helping youth confront the challenge of violent extremism? [PAUSE FOR RESPONDENT]
 - a. Can you provide an example?
40. What would you change about the youth center's work and role in the #JashStan project? [PAUSE FOR RESPONDENT]
 - a. Can you provide an example that illustrates the value of these changes?

Section B: Community Issues

41. Thinking back to before the start of the #JashStan program, what can you tell me about the circumstances of young people in your community?
42. Were youth engaged with the elders in local decision-making processes? [PAUSE FOR RESPONDENT]
 - a. If so, can you provide an example?
43. What were some of the biggest challenges facing young people in your community?
44. Was there significant youth engagement in violent activity in your community? [PAUSE FOR RESPONDENT]
 - a. If so, can you provide an example?
45. Was there significant tension in your community among youth from different ethnic or religious backgrounds? [PAUSE FOR RESPONDENT]
 - a. If so, can you provide an example?
46. Did young people in your community interact with groups or organization that express intolerant or extremist attitudes towards other ethnicities or religious? [PAUSE FOR RESPONDENT]
 - a. If so, can you provide an example?
47. Did the #JashStan project address these challenges effectively? Why or why not?
48. How did the project identify the challenges young people in your community?
49. What methods did the program teach youth for addressing community problems?
50. Were these methods of peacebuilding shared with youth in the community besides program participants? [PAUSE FOR RESPONDENT]

a. If so, can you provide an example?

On a scale of 1-5, 1 meaning very ineffective, five meaning very effective, rate the following components of the #JashStan project for developing your capacity for peacebuilding:

Component	Very Ineffective	Ineffective	Neutral	Effective	Very Effective	Don't Know/ Not Sure	
17. Youth leadership development training	1	2	3	4	5	0	17.a. Why?
18. Work with the youth clubs "Jash Niet" and "Talasskyi Oblastnoi Sovet Molodeji"	1	2	3	4	5	0	18.a. Why?
19. Youth symposia for sharing ideas and experiences	1	2	3	4	5	0	19.a. Why?
20. Work with mentors on positive roles and alternatives to violence	1	2	3	4	5	0	20.a. Why?

Section C. Community Resilience and Conclusion

51. Do you feel that your community is more resilient to violence and extremism since the #JahsStan project?

c. Why or why not?

52. Does the community have better means to address violent extremism should it arise?

a. If so, can you provide an example?

53. How could the program have made young people more resistant to violent and extremist activity?

54. What were some of the things you would change about the program?

55. If you could give advice to a young person who was about to begin participating in the #JashStan program, what would it be?

On a scale of 1-5, 1 meaning very ineffective, five meaning very effective, rate the following components of the #JashStan project for making your community more resilient to violence and extremism:

Component	Very Ineffective	Ineffective	Neutral	Effective	Very Effective	Don't Know/ Not Sure	
26. Institutional Support to Youth Clubs through Action Grants	1	2	3	4	5	0	41.a. Why?

27. Workshops on the arts, career development and public speaking	1	2	3	4	5	0	42.a. Why?
28. Tolerance Road Shows	1	2	3	4	5	0	43.a. Why?
29. Town hall meetings and community dialogues	1	2	3	4	5	0	44.a. Why?
30. The #JashStan television program	1	2	3	4	5	0	45.a. Why?

Section F: Demographics

431. Age:	432. Gender (Tick one):	33. Ethnicity (Tick one)	34. Education	35. Occupation (Tick one):
	9) Male 10) Female	13) KG 14) UZ 15) RU 99) Other (Specify): _____	29) Primary (4 grades) 30) Incomplete secondary (9 grades) 31) Complete secondary (11 grades) 32) Vocational (technical) 33) Incomplete higher 34) Complete higher (B.A.) 35) Advanced degree (M.A. <i>Kandidat Nauk</i>) 103) Other (Specify)	17) Student 18) Self-employed 19) Employed 20) Unemployed 99) Other (Specify): _____

B. AWARENESS ON ISSUES AFFECTING PEACEBUILDING

2	What were some of the biggest challenges facing young people in your community?
3	Are there any tensions among the youth in your community? a) If so, do these tensions ever result in conflicts? b) If so, how frequently do these conflicts occur?
4	Do you have any suggestion how to solve them?
5	Let's take the problem _____ that you mentioned. a) Did the #JashStan project address these challenges effectively? Why or why not? b) What methods did the program teach you for addressing community problems? c) What can be done in future projects to ensure better peacebuilding dialogue among youth in your community?
6	Do youth in your community participate in decision making processes with their elders? a) Did the #JashStan project help to increase youth participation in local decision making? b) Who do you think is responsible to inform youth on their rights? Do you think that your access to information on your rights is sufficient?

C. EFFECTIVENESS OF #JASHSTAN PROJECT COMPONENTS

For each of the following components of the #JashStan project, as the group if it was effective and enjoyable, why or why not, and what they would suggest to improve.

7	Youth leadership development training
8	Work with the youth clubs "Jash Niet" and "Talasskyi Oblastnoi Sovet Molodeji"
9	Youth symposia for sharing ideas and experiences
10	Work with mentors on positive roles and alternatives to violence
12	Institutional Support to Youth Clubs through Action Grants
13	Workshops on the arts, career development and public speaking
14	Tolerance Road Shows
15	Town hall meetings and community dialogues

D. TELEVISION PROGRAM

16	What were some of the challenges producing the television series? The highlights?
17	Were your families supportive of your participation in the television series?
18	How did you apply the knowledge you gained from your trainings to your television project? a) Can you provide an example?
19	What changes would you recommend to how the show was produced?

**#Jashstan Project
Final Evaluation 2018**

Questionnaire Form X: Focus Group with Mentors (Code: 7)

Questionnaire # 7—|_|_|—|_|_|_|_| (interviewer code—Interview number, e.g. 7—01--001)

District:	Aiyi Okmotu	Village:
Location:	Number in Attendance:	

Focus Group

Date	_ _ _ _ _ _ _ _ _ _ <i>Day Month Year</i>	Interview Start Time	_ _ _ _ _ _ _ _ _ _ <i>Hrs Min</i>
		Interview Finish Time	_ _ _ _ _ _ _ _ _ _ <i>Hrs Min</i>

Name of Interviewer: _____

 Code: |_|_|_|
 Signature _____

Name of Supervisor: _____

 Code: |_|_|_|
 Signature _____

Instructions:

The participants and the facilitator introduce themselves. The Facilitator asks the participants to answer one by one, keep silence when others are speaking and pronounce their names (if they choose) before their answers.

The Facilitator asks questions according to the list and explores interesting information provided by the participants.

The Facilitator assists group in keeping the discussion within the topic frames, takes notes on important points, and records the group’s presentation on a voice recorder.

E. WARM-UP QUESTIONS

#	Questions
1	Why and how you came to join # JashStan project as a mentor? <ol style="list-style-type: none"> a) What was your experience of mentoring? b) What were some of the highlights? c) What were the biggest challenges?
2	What do you understand by the idea of “mentoring at-risk youth”?

	a) What benefit you get from participation in the project for yourself?
--	---

F. AWARENESS ON ISSUES AFFECTING PEACEBUILDING

2	What were some of the biggest challenges facing young people in your community?
3	Are there any tensions among the youth in your community? c) If so, do these tensions ever result in conflicts? d) If so, how frequently do these conflicts occur?
4	How did participation in the #JashStan project help you to face these challenges? a) What opportunities have been created for youth in your communities through mentorship?
5	How effective would you judge the effectiveness of the mentoring component of #JashStan overall? a) Do you feel that the mentoring contributed significantly to the project's overall goals? Why or why not?
6	Have you observed if youth you worked with have changed? If yes, how these changes are manifested?

G. OUTCOMES AND CONCLUSION

7	Have you observed if youth you worked with have changed? If yes, how these changes are manifested?
8	Did the youth you worked with become more engaged in local decision making?
9	Did the youth you worked with express less interest in engaging in violent or extremist activity?
10	Did the youth you worked with demonstrate a greater sense of belongingness to their communities?
12	Do you think that the project created equal conditions for all mentors? If not, what caused this discrepancy?
13	Would you like to be a mentor for youth project again? if yes or no, why?
14	What would you change or improve in mentorship program?

**#Jashstan Project
Final Evaluation 2018**

Questionnaire Form X: Focus Group with Indirect Beneficiary Youth (Code: 8)

Questionnaire # 8—|_|_|--|_|_|_|_| (interviewer code—Interview number, e.g. 8—01--001)

District:	Aiył Okmotu	Village:
Location:		Number in Attendance:

Focus Group

Date	_ _ _ _ _ _ _ _ _ _ _ _ _ _ _ <i>Day Month Year</i>	Interview Start Time	_ _ _ _ _ _ _ _ _ _ _ _ _ _ _ <i>Hrs Min</i>
		Interview Finish Time	_ _ _ _ _ _ _ _ _ _ _ _ _ _ _ <i>Hrs Min</i>
If necessary, appointment for visit – 2			
Date	_ _ _ _ _ _ _ _ _ _ _ _ _ _ _ <i>Day Month Year</i>	Interview Start Time	_ _ _ _ _ _ _ _ _ _ _ _ _ _ _ <i>Hrs Min</i>
		Interview Finish Time	_ _ _ _ _ _ _ _ _ _ _ _ _ _ _ <i>Hrs Min</i>

Name of Interviewer: _____

Name of Supervisor: _____

Code: |_|_|_|

Code: |_|_|_|

Signature _____

Signature _____

Instructions:

The participants and the facilitator introduce themselves. The Facilitator asks the participants to answer one by one, keep silence when others are speaking and pronounce their names (if they choose) before their answers.

The Facilitator asks questions according to the list and explores interesting information provided by the participants.

The Facilitator assists group in keeping the discussion within the topic frames, takes notes on important points, and records the group’s presentation on a voice recorder.

H. WARM-UP QUESTIONS ON COMMUNITY-LEVEL PEACEBUILDING ISSUES AND ON PROJECT AWARENESS

#	Questions
2	What kind of conflicts do you have at your Community level? Oblast level? Country level?
3	How frequently they occur?
4	Do you have any suggestion how to solve them?

	What role can youth play in these conflicts? Do they contribute to the conflicts, or help resolve them?
5	Let's take one of the problems you mentioned: _____. a) Can you think of any consequences for community peace-building if this problem is not solved? b) Can you think of any consequences for community peace-building if this problem is solved? c) What can be done to ensure better peace-building dialogue among youth in your community?
6	Have you heard of the #Jashstan project? Where have you heard of this project? If yes, can you tell us what you know about this project? Do you have anyone among your peers who involved in this project? What is their role in the project? Have their attitude/behavior changed since their involvement in the project? Could you specify with examples how?

I. CHILDREN REPRESENTATION IN PEACEBUILDING DECISION-MAKING

7	Which problem in your community would you rate the most significant? Could you specify with examples why you think it is that significant?
8	Do you have any ideas on solution of these problems existing in your community/oblast/country?

J. PEACEBUILDING PARTNERSHIP BETWEEN CHILDREN AND RELEVANT AUTHORITIES

9	Do you know of any examples of cooperation between local youth and local government authorities in solution of problems related to peace-building? If yes, what was that cooperation aimed at? What was the role of #Jashstan project in these initiatives? Was it successful? If no, do you think that cooperation can be useful for the community and how?
10	Are children sufficiently involved into solution of problems related to improving peacebuilding or society development? If no, why?

Appendix D: Researcher Biographies

David Levy holds a Ph.D. in sociology and has over a decade of experience conducting mixed methods research in international settings. His research and work experience focus on Central Asia and Eastern Europe, which he has studied using large quantitative and qualitative datasets. His dissertation examined religious policy and religious populism in Kyrgyzstan and Kazakhstan. He has also served as a Co-Principal Investigator on a pilot survey of religious attitudes in Kyrgyzstan and Tajikistan together with Dr. Pauline Jones, director of the International Institute at the University of Michigan, and Dr. Aisalkyn Botoeva from Brown University. Dr. Levy has lived and worked in Kyrgyzstan for over five years before and during his doctoral studies—first as an Instructor of Sociology at American University of Central Asia, and later as a Research and Teaching Fellow at the Academy of the Organization for Security and Cooperation in Europe. He is highly familiar with the ethnic and religious composition of the country and the shared stakes that all ethnic communities have in finding peaceful resolutions to social issues.

Tologon Sartbaev is an independent consultant with over ten years of working experience with monitoring and evaluation of donor-funded complex social-economic development and conflict prevention programs, focusing on the improvement of local governance structures, strengthening the capacity of school parliaments and grassroots of civic society in rural cross-bordering areas of Kyrgyzstan. While completing monitoring and evaluation activities that required strong communication, planning, and analytical skills, he gained strong knowledge and capacity in facilitating field-level data collection activities, as well as in conducting desk research inquiries. Tologon also has robust practical knowledge in project cycle management with specific experience in monitoring and evaluation of the programs, excellent English, Russian and Kyrgyz verbal, written and public speaking skills, and good knowledge of the oblasts targeted by the project.

Kayrat Jamangulov is a researcher with extensive experience in conducting quantitative sociological studies, calculating national samples, processing, analyzing data and advocating research results. He worked in research and academic centers in Russia, Kazakhstan and Kyrgyzstan for more than 20 years, and has extensive experience working with international organizations. He is a co-author on the development and implementation of the National Corruption Perception Index of Kazakhstan. He conducted research and has publications related to political culture of youth, identification of youth values, counteracting human trafficking, access of migrants to social services, issues of radicalization and Media literacy in Kyrgyzstan. Kayrat also conducted evaluation and monitoring activities of the educational projects of the World Bank and the Ministry of Education and Science of the Kyrgyz Republic.