Final Report

Project Evaluation

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

JANUARY 2019

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Delivered by the Evidence Research Institute

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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

and those who have been exposed to "extremist" groups.³

: 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 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 interethnicndnch and increase effectivene5le have

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 **populatio02a0.5abbaffau.Syria**:⁹ Due to the abse7q0.000n6 radicalization aofieh10(s)]T/F15l1.@210(b)]ft/F1

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.

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 envisio

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.

Osh oblast (10)

Kara-Suu rayon (3): Nariman, Kyzyl-Nariman, Ky 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 that were administered to direct beneficiaries (participating youth) and other stakeholders such as local community leaders, government officials, and the heads of 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 –

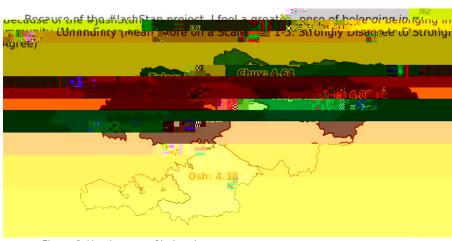
significant time was that the project did not consider that some of the communities changed their old names, which created confusion when collecting secondary data on population size for sampling. In addition, due to the reluctance of some of the respondents, for example, in Kochkor, three in-depth interviews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

#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								
"I believe that this change will persist in the near future (over the coming year)"								
"I boliovo that chango will porsist long								

"I believe that change will persist long-

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.



Second. their about perceptions 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 successful not at

Figure 2: Youth sense of belonging

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

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. 1 7m

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.

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

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

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

meetings there, as well as at schools. They gained authority

ethnic friendship. ³⁹

 Table 7: Because of the #JashStan project, I have had more interaction with peers who have different

1) Capacity building is an extremely crucial step towards yout

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

Youth Capacity and Youth Diversity

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

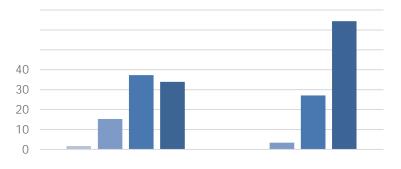
illustrate the extent to which both rural and urban youth participated in the project and continued to work at their local, community and municipal levels. Table 10 below further illustrates that most of the respondents agreed or strongly agreed with the statements that they felt more capable of advocating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

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

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

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*

the responses of viewers in terms of attitude and behavior shifts.

The media component for involved #JashStan creating a reality series based on the peacebuilding projects participants that 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

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

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

Another participant from Kerben noted that the techniques

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

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

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.



Appendix B: List of Respondents

r				
#	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	1	3	
	Total females	1	3	
	Mean age	18	3.8	

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

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 Female Kyshtak

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

Focus Group Discussions with Indirect Beneficiaries

#		Number of				Date
		Participant	Mal	Femal		
	Location	S	е	е	Nationality	
1					1 Kyrgyz female; remaining	December 6, 2018
	Osh	5	4	1	participants Uzbek	
2						December 11,
	Bishkek	3	2	1	All participants Kyrgyz	2018

Appendix C: Research Instruments

#Jashstan Project Final Evaluation 2018

Questionnaire Form X: Viewership Survey (Code: 1)

Questionnaire # 1- 1—01001)	- _	(interviewer code—Interview number, e	e.g.
District:	Aiyl Okmotu	Village:	
Location:	lr	terviewee name:	

INTERVIEWER VISIT

Dete		Interview Start Time	 Hrs Min
Date	Day Month Year	Interview Finish Time	 Hrs Min
	If necessary, appoin	tment for visit – 2	
Date	 Day Month Year	Interview Start Time	

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 (<i>Tick one</i>)	29. Education	30. Occupation (<i>Tick one</i>):
	1) Male 2) Female	1) KG 2) UZ 3) RU 99) Other (Specify):	 Primary (4 grades) Incomplete secondary (9 grades) Complete secondary (11 grades) Vocational (technical) Incomplete higher Complete higher (B.A. 	

	а.	(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
9.	to۱	ave expressed less extreme views wards their peers from different ethnic or igious backgrounds from their own.	1	2	3	4	5	0
	а.	(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
10	ter frc	have worked together to resolve nsions that have arisen involving groups om different ethnic or religious ckgrounds.	1	2	3	4	5	0
	а.	(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.	12. Gender		13. Eth	inicity	14. Edu	ucation	15. Occupation
Age:	:						:
	3) Ma	le	4)	KG	8)	Primary (4 grades)	
	4) Fer	nale	5)	UZ	9)	Incomplete secondary (9	
			6)	RU		grades)	
			99) Otł	nor	10))	
			(Specif				
			(00000)	<i></i>			

#Jashstan Project

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

000010	n or Boinographic		
40.	41. Gender	42. Ethnicity	
Age:	:		

101) Other	
(Specify)	

a. If so, can you provide an example?

17.

- 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

- 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 #JahsStan 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

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#Jashstan Project Final Evaluation 2018

Questionnaire Form X

#Jashstan Project Final Evaluation 2018

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

Questionnaire # 7— 7—01001)	_ _ _ _	(interviewer code—Interview number, e.g.
District:	Aiyl Okmotu	Village:
Location:	Number in Attendance:	

Focus Group

Date	_ _ Day Month Year	Interview Start Time	 Hrs Min
		Interview Finish Time	 Hrs Min

Name of Interviewer:	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

enefit you get from participation in the project for yourself?

N ISSUES AFFECTING PEACEBUILDING

he of the biggest challenges facing young people in your community?

ensions among the youth in your community? o these tensions ever result in conflicts> ow frequently do these conflicts occur?

pation in the #JashStan project help you to face these challenges? pportunities have been created for youth in your communities through ship?

ould you judge the effectiveness of the mentoring component of #JashStan

feel that the mentoring contributed significantly to the project's overall Vhy or why not?

ved if youth you worked with have changed? If yes, how these changes are

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-Principle 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-