

# Design, Monitoring & Evaluation of PVE Projects in Jordan



A Baseline Assessment of PeaceGeeks' Projects

## Acknowledgements

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## Foreword

As conflicts have grown in intensity and number over the past decade, terrorist attacks have simultaneously increased and spread. The international community, led by the UN Secretary-General, has acknowledged that security responses are insufficient, and many actors have joined hands to prevent violent extremism by addressing its root causes. Because underlying conditions and drivers of violence vary between states and localities, so too do interventions, resulting in an array of prevention-focused programming approaches.

From international interventions to projects at grass root level, colleagues and partners are grappling with the difficulty to measure prevention of violent extremism (PVE). With the support of Canada, UNDP has set out to strengthen Design, Monitoring and Evaluation of PVE programmes. We have worked with governments, civil society organizations and other UN agencies to improve measurement frameworks so that we may improve the impact while also sharing the knowledge with others.

In recent years, a community of practice has formed looking to improve how prevention work is undertaken, researched and measured, but gaps in evidence persist as to what works, how and why. This report is a contribution to the field of M&E for PVE. UNDP initiated the assessment of existing PVE-related projects implemented in Jordan by a civil society organization, not as an evaluation but as a contribution to learning by practical application of tools and methods for M&E and with the objective to share new knowledge within the community of practice.

Me and my team sincerely hope that you will find knowledge, ideas and inspiration for designing PVE programmes as well as for how to monitor them and overcoming obstacles for doing so. In order to learn, organizations need to share evidence and learning which I am glad that UNDP is hereby contributing to.



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## Acronyms Table

<b>AIR</b>	Artists in Residence
<b>CSO</b>	Civil Society Organisation
<b>DNH</b>	Do No Harm
<b>DPYN</b>	Digital Peace Youth Network
<b>FGD</b>	Focus Group Discussions
<b>KII</b>	Key Informant Interviews
<b>NA</b>	National Alliance
<b>M&amp;E</b>	Monitoring and Evaluation
<b>OECD/DAC</b>	Organisation for Economic Co-operation and Development / Development Assistance Committee
<b>VE/PVE</b>	Violent Extremism / Preventing Violent Extremism
<b>UNDP</b>	United Nations Development Programme
<b>YTS</b>	You Tube Series

## Executive Summary

PeaceGeeks, a Canadian-Jordanian CSO was approached by UNDP to contribute to an assessment on the practical application of monitoring and evaluation (M&E) concepts onto one of its projects in Jordan with relevance for Preventing Violent Extremism (PVE). This report provides the findings from a baseline assessment conducted for the third phase of the *Meshkat Community*, a programme carried out in Jordan focusing on digital peacebuilding, during the time of April 2017 to March 2020. This report aims to address the following questions: 1. What can we learn from the baseline survey of the assessed programme? 2. How can existing M&E practices be improved?

The primary tool for this M&E exercise was a baseline survey integrated to PeaceGeeks' project application scheme. The survey primarily assessed attitudes relevant for Meshkat's long-term objectives, as well as perceptions of gender roles. To deepen learning, interviews were held with PeaceGeeks staff. Thereafter, lessons were extracted for the practical application of M&E onto PVE projects.

The team used UNDP and International Alert toolkit on M&E for PVE to guide the framework of the assessment.

## Findings

**The Baseline Survey:** The baseline survey highlighted relevant attitudes amongst youth from a PVE-relevant perspective. The first finding is that gender stereotypes were deeply rooted in the respondents' mind. Whilst majority of respondents supported the idea of gender equality, fewer supported women working, travelling abroad, and having equal inheritance rights. Men were more commonly against the normalization of such freedoms and rights for women. Another gendered learning was that women often viewed themselves as leaders in comparison to their male counterparts, signifying that the PeaceGeeks project could effectively attract active women. The importance of religion was also brought out by the survey. 95% of respondents did not mind having a friend being of a different religion, but over half of the group did not want their family member to marry someone from a different religion. The programme attracted a tech-savvy segment of the population that all saw Internet as an important platform for promoting peaceful coexistence, and the place where most participants would gather information.

The baseline survey carried out jointly with the project application form, at the onset of the programme, allowed for an experimental and fruitful assessment design.

1. The on-line modality was effective in surveying those wishing to enrol in the programme but performed less well with those who were already benefiting from it. Despite this, surveying participants who were already enrolled in the programme allowed for a comparison of the response patterns with new beneficiaries.
2. Using an on-line survey likely allowed for more honesty when answering sensitive questions.
3. Using questions developed by local partners generated good results. Designing questions with the programme staff ensured that they were context sensitive.
4. Asking questions about the same concept from different angles exposed nuances in the participants' perceptions and attitudes on gender and the level of critical thinking and asking for day-to-day example of abstract concepts generated important insights.
5. UNDP Indicator Bank was effective in providing guidance for the selection of indicators at the broader programme objective level.

## Recommendations

### **Programmatic Focus in Jordan**

1. Address attitudes and opinions on gender equality focusing on applied practices rather than abstract definitions.
2. Carry out workshops to update programme understanding of how religious narrative should be included in produced digital content about peaceful coexistence and PVE.
3. Explore possible partnerships with social media influencers listed by the respondents to spread peaceful messages that amplify the impact of small PVE projects.

### **M&E Design of PVE Programmes**

1. Carry out an end-line assessment upon completion to determine the impact achieved by the intervention.
2. Include on-line baseline assessment with the beneficiary application form at the beginning of PVE projects focusing on digital interventions and using online selection modalities. Alternative means may include in-person surveys, FGDs, KIs or phone calls.
3. Prioritize more traditional and personal data collection methods when working with less tech-savvy population.
4. Utilize the knowledge of local staff when designing questions about opinions and perceptions of sensitive topics to ensure maximum context sensitivity.
5. Include multiple questions measuring similar PVE-related concepts from several angles to capture nuances in the respondents' opinions.
6. Compare response patterns between gender, locations and other demographic factors to capture group-specific nuances.
7. Develop indicators that capture the contribution to PVE-relevant objectives and relate directly to the analysis of the context rather than programme progress only. One option is to search the UNDP Indicator Bank for relevant indicators that can be contextualized to fit the programme that is being assessed.

# Chapter 1: Introduction

## 1.1 Background

To support preventing violent extremism (PVE) efforts locally and worldwide, and recognizing the need for easily adaptable tools for the design, monitoring and evaluation (M&E) of such projects, UNDP and International Alert have published [Improving the impact of preventing violent extremism programming. A toolkit for design, monitoring and evaluation \(2018\)](#).<sup>1</sup> As a follow-up, and in search for more context-specific learning on the planning and measuring of PVE programmes, an assessment of the lessons learnt from the practical application of the monitoring and evaluation concepts to existing PVE projects was commissioned by UNDP in August 2018. This report provides the findings from part two of this exercise centred around a baseline assessment conducted for the third phase of Meshkat Community, a PVE programme carried out in Jordan between April 2017 and March 2020 by PeaceGeeks, a Canadian-Jordanian NGO focusing on digital peacebuilding. Further details of the assessment and participating organization are outlined below.

## 1.2 Goals of the Assessment

The assessment aims to operationalize existing M&E frameworks to capture lessons learnt on the design and implementation of M&E activities for PVE projects based on the PeaceGeeks case assessment. By doing so, it strives to address the following questions:

1. What can we learn from the undertaken baseline survey of the assessed PVE programme?
2. How can existing M&E practices be improved?

## 1.3 Structure of the Report

Following a brief outline of the background and goals of this project in this introductory section, Chapter 2 introduces PeaceGeeks, a Canadian-Jordanian organization that participated in this research and its PVE programme that was assessed between March and June 2019 and served as the primary source of learning documented in this report. Chapter 3 provides a summary of the methodology while Chapter 4 offers findings drawn from a baseline survey conducted among the PVE programme applicants and beneficiaries. This section also serves as an introduction to Chapter 5, which further delves into findings acquired from the assessment for greater learning on M&E approaches to PVE. Finally, Chapter 6 provides recommendations for improved M&E frameworks for PVE-projects.

## 1.4. Context

Violent Extremism in Jordan is affected by internal factors as well as influenced by conflicts in its vicinity. Estimates of the number of Jordanian foreign fighters who left for Iraq and Syria vary between 2,500 and 4,000.<sup>2</sup> A comprehensive analysis of complex interaction of social, political, economic and other factors which drive violence and violent extremism (VE) in Jordan is beyond the scope of this study. To understand the rationale behind the assessed programme however, it is worth noting the following trends:

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<sup>1</sup> UNDP (2018). Toolkit: Improving the impact of preventing violent extremism programming. [online] UNDP. Available at: [https://www.undp.org/content/undp/en/home/librarypage/democratic-governance/oslo\\_governance\\_centre/improving-the-impact-of-preventing-violent-extremism-programming.html](https://www.undp.org/content/undp/en/home/librarypage/democratic-governance/oslo_governance_centre/improving-the-impact-of-preventing-violent-extremism-programming.html) [Accessed 24 Jun. 2019].

<sup>2</sup> Yom, S. and Sammour, K. (2017). Counterterrorism and Youth Radicalization in Jordan: Social and Political Dimensions. *Combating Terrorism Center (CTC) Sentinel*, [online] 10(4). Available at: <https://ctc.usma.edu/counterterrorism-and-youth-radicalization-in-jordan-social-and-political-dimensions/> [Accessed 3 Jul. 2019] after "Foreign Fighters: An Updated Assessment of the Flow of Foreign Fighters into Syria and Iraq," Soufan Group, December 2015.; "4000 urduni bi-sufuf al-tanzhimat, l-irhabiyyah fi-surriyyah," Al-Ghad, August 7, 2016.



Firstly, in the past years, organizations such as IS or Jabhat al-Nusra expanded their social media outreach using it as a tool to promote their cause and glorify their fight across online platforms.<sup>34</sup> Reportedly, IS media campaigns are nuanced and far reaching, tailoring recruiting messages to specific demographics. While recruitment in Jordan has largely occurred offline, through networks, with 88.5% of Jordanians having a Facebook account the Internet has gained importance as a propaganda tool.<sup>5</sup> While many PVE projects strive to create counter-narratives disseminated online, the effectiveness of counter narrative and media approaches in this area is still disputed.<sup>6</sup> Some research suggests that there is little evidence so far that these extremist narratives can be replaced with, or dismantled by, an alternative set of communications.<sup>7</sup> Ferguson (2016) indicates that alternative approaches drawn from multi-disciplinary fields of development, peacebuilding and social cohesion addressing issues such as identity, reconciliation, and tolerance may have an impact on public attitudes and behaviour. Key to success is trust and credibility of the employed media channels and the messengers.<sup>8</sup>

Secondly, multiple sources recognize that vulnerable young people in certain areas remains at high risk of being targeted by extremist recruiters. One piece of research based on multiple interviews with former Jordanian foreign fighters showed that most of them were below 30 years of age. Most of these interviewed had secondary school degree or lower, and often came from vulnerable socio-economic backgrounds. However, among the new recruits, there was also a significant portion of middle-class university graduates and white-collar employees.<sup>9</sup>

Thirdly, both online and offline networks are important to both preventing and fuelling violent extremist attitudes. Some research indicates that the presence and nature of social networks and social support for the extremist groups is equally important or sometimes matter more than individual socio-demographic characteristics.<sup>10, 11</sup> Overall, the role of the Internet as a propaganda and networking tool is undeniable; combined with its importance in harnessing support for extremist ideas and creating a perception of social support for radical group. Nonetheless, there is a need for more evidence to determine the effectiveness of online PVE strategies and the type of messages that are appealing to the local audience.

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<sup>3</sup> Almousa, A. (2017). *How Jabhat al-Nusra Hijacked the Syrian Revolution*. [online] Atlantic Council. Available at: <https://www.atlanticcouncil.org/blogs/syriasource/how-jabhat-al-nusra-hijacked-the-syrian-revolution> [Accessed 3 Jul. 2019].

<sup>4</sup> Rumman and Shteiwi, 2018 Shteiwi, M. and Abu Rumman, M. (2018). *Sociology of Extremism and Terrorism in Jordan*. Amman: Center for Strategic Studies/ University of Jordan, pp.7-10.

<sup>5</sup> StatCounter Global Stats. (2019). *Social Media Stats Jordan* | StatCounter Global Stats. [online] Available at: <http://gs.statcounter.com/social-media-stats/all/jordan> [Accessed 23 Jun. 2019].

<sup>6</sup> Knowledge Platform Security & Rule of Law & the Ministry of Foreign Affairs of The Netherlands (2017). *Strategic Communication & Countering Violent Extremism*. [online] Available at: [https://www.kpsrl.org/sites/default/files/uploads/summary\\_report\\_stratcomm\\_cve\\_final.pdf](https://www.kpsrl.org/sites/default/files/uploads/summary_report_stratcomm_cve_final.pdf) [Accessed 3 Jul. 2019]. & UNDP (2018). *Assessing Progress Made, and the Future of Development Approaches to Preventing Violent Extremism*. Report of the United Nations Development Programme Second Global Meeting on Preventing Violent Extremism, 'Oslo II'. [online] Fornebu: UNDP, pp.21-22. Available at: <https://www.undp.org/content/dam/norway/undp-ogc/documents/Oslo%20II%20final%20PVE%20report%20Sept%202018.pdf> [Accessed 4 Jul. 2019]. And Eric Rosand and Emily Winterbotham, *Do counter-narratives actually reduce violent extremism?*; Brookings Institute Wednesday, March 20, 2019 Available at: <https://www.brookings.edu/blog/order-from-chaos/2019/03/20/do-counter-narratives-actually-reduce-violent-extremism/>

<sup>7</sup> Ferguson, K. (2016). *Countering violent extremism through media and communication strategies*. [online] Partnership for Conflict, Crime & Security Research (PaCCS). Available at: <https://www.paccsresearch.org.uk/wp-content/uploads/2016/03/Countering-Violent-Extremism-Through-Media-and-Communication-Strategies-.pdf> [Accessed 3 Jul. 2019]. & UNDP (2018). *Assessing Progress Made, and the Future of Development Approaches to Preventing Violent Extremism*. Report of UNDP Second Global Meeting on Preventing Violent Extremism, 'Oslo II'. [online] Fornebu: UNDP, pp.21-22.

<sup>8</sup> Ibid.

<sup>9</sup> Rumman and Shteiwi, 2018 Shteiwi, M. and Abu Rumman, M. (2018). *Sociology of Extremism and Terrorism in Jordan*. Amman: Center for Strategic Studies/ University of Jordan, pp.7-10.

<sup>10</sup> Speckhard, A. (2017). "The jihad in Jordan: Drivers of radicalization into violent extremism in Jordan," International Center for the Study of Violent Extremism, available at <http://www.icsve.org/research-reports/the-jihad-in-jordan-drivers-of-radicalization-into-violent-extremism-in-jordan/>

<sup>11</sup> Mercy Corps (2015). *From Jordan to Jihad: The Lure of Syria's Violent Extremist Groups*. Mercy Corps.

## Chapter 2: About PeaceGeeks and Meshkat Community Programme

PeaceGeeks, a non-profit organization based in Canada and Jordan collaborates with communities to put technology tools and digital literacy in the hands of citizens, peacebuilders, human rights defenders and humanitarian responders. Their vision focuses on the principle of inspiring local action to solve local problems. PeaceGeeks was chosen as a participating organization for this project by UNDP because of its primary focus on technology-based solutions for social issues including a project in Jordan focused on digital content creation around community cohesion. Following initial consultations with PeaceGeeks, Meshkat Community, a flagship PeaceGeeks programme described below was deemed suitable for the purpose of this assessment and then assessed using the methodology outlined in Chapter 3.

### 2.1 About PeaceGeeks

Founded in 2011, PeaceGeeks has grown from a grassroots volunteer initiative into a non-profit leader in building technology for peace. Based in Vancouver, Canada and Amman, Jordan, the organization strives to harness tech to spread tolerance and improve digital literacy among the members of local communities, peacebuilders, human rights defenders and humanitarian responders. It operates in four areas outlined in the figure below.

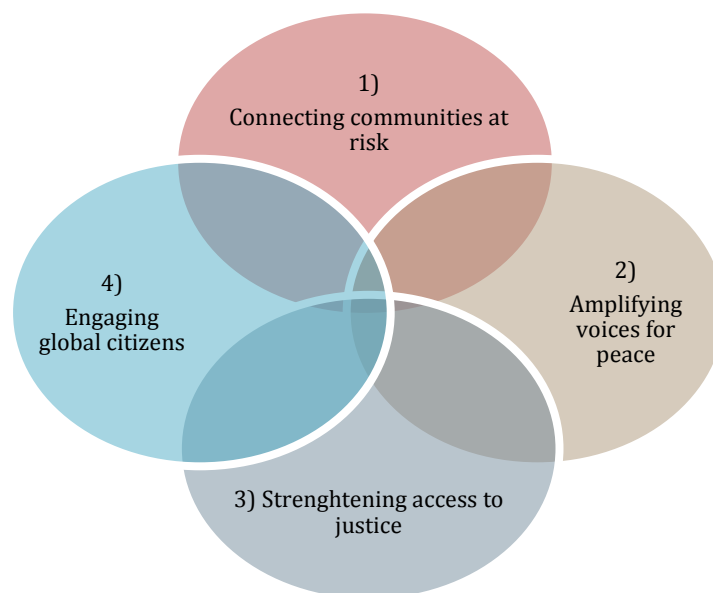
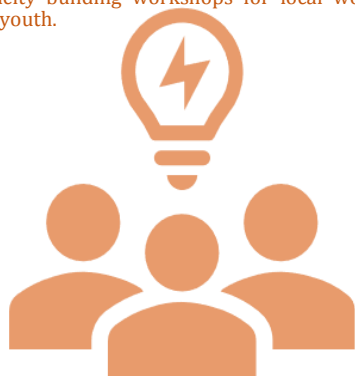


Figure SEQ Figure \\* ARABIC 1. Four programmatic areas addressed by PeaceGeeks

Meshkat Community, selected for this assessment, focuses on addressing harmful online narratives that contribute to spreading violent extremism in Jordan through seven main components summarized below.

### 1) National Alliance Network

A network of community-based organizations and civil society organizations working within and across communities around Jordan, digital artists and activists, community leaders and local influencers responsible for creating local Joint Action Plans that promote common objectives in the form of community-based activities, digital campaigns, awareness raising campaigns and capacity building workshops for local women and youth.



### 2) Artists in Residence (AIR)

A component aimed at provision of capacity building in PVE-related concepts, in addition to funding and mentorship to selected digital artists.



### 3) Digital Peace Youth Network (DPYN)

Aimed at building hard skills in content production and PVE-related knowledge of selected youth (14-24 yrs old) to facilitate their engagement in digital PVE content creation.



### 4) YouTube Series (YTS)

Aimed at engaging local professional and semi-professional service providers specialized in content creation to develop YouTube videos spreading peaceful messages.



### 5) Meshkat Peace Awards

Aimed at awarding the most outstanding digital PVE content creators and providing the winners with funding and mentorship.



### 6) Meshkat Community Website and Social Media

An information exchange platform aimed at provision of PVE-related knowledge and Online channels including Twitter and Facebook used to disseminate PVE-related content.



In April 2019, the programme entered its third and last phase of implementation; details and targets are summarized in the table below.

Table 1. Description and targets of Meshkat Community Programme

Project	Description	Output	Direct bnfs
Meshkat Community; 3 <sup>rd</sup> phase <u>Apr'19 – Mar '20</u>	Meshkat Community aims to bring together local youth, women, artists, activists, religious scholars, innovators and more, to address growing divides between tribal, racial, religious, political and other social groups in their communities. The overarching goal of the intervention is to increase creative peaceful citizen engagement in challenging violent extremism in order to reduce community vulnerability in target areas through three main channels: 1) Increase in PVE knowledge, dialogue & resources; 2) Empowerment & mobilization in PVE content creation; and 3) Strengthening civic engagement in target communities. The project doesn't address Individual, Social or Institutional pull and push factors. Instead, it focuses on responding to identified enablers such as online narratives.	-38 members of local CSOs (National Alliance) and 80 community youth trained in community resilience; -25 Digital Peace Youth Network (DPYN) trained in PVE-related concepts and content creation; -12 Artists in Residents provided with funding, mentorship and capacity building; -20 INGO/NGO workers trained in PVE-related concepts; -7 Peace Awards granted; -6 YouTube Videos produced;	182

The baseline assessment, on which the findings, learning and recommendations are presented in this report, was conducted for the phase outlined above using the methodology discussed in the next chapter.

## Chapter 3: Methodology

The M&E exercise described in this report is a baseline assessment conducted for Phase 3 of the Meshkat project implemented by Peace Geeks. The methodology applied included a combination of data collection methods and context-specific tools to achieve the best results.

### 3.1 Methodological Approach

The PeaceGeeks programme was characterized by a robust, well-established M&E system already in place focused on tracking the progress as per well-defined indicators. In order not to duplicate M&E efforts that will be undertaken by the programme in the near future, this baseline assessment framework centred around measuring concepts related to the overarching long-term objective of Meshkat Community of Increasing creative peaceful citizen engagement in challenging violent extremism to reduce community vulnerability in the Middle East. Relevant, complementary indicators, additional to these identified by the programme, were selected by the research company from the UNDP and International Alert PVE Indicator Bank and contextualized to measure programme-specific opinions and attitudes on PVE-related topics, the change of which over the duration of the programme may demonstrate that the participants are more likely to exercise critical thinking in its aftermath.<sup>12</sup> A list of selected indicators is outlined below.

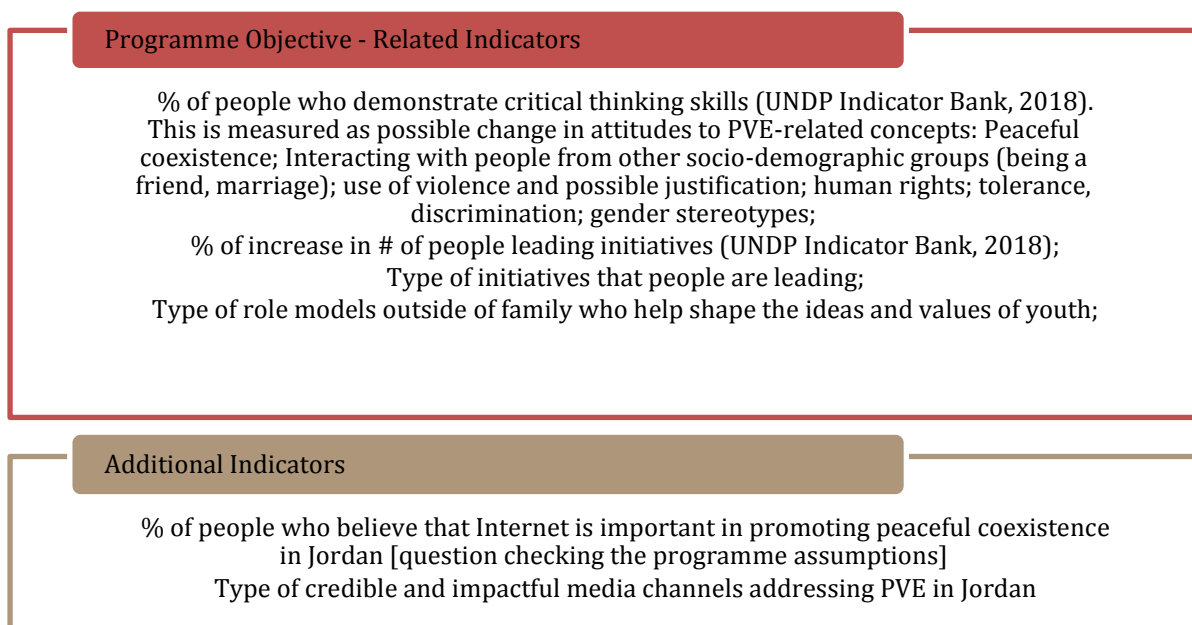


Figure 4. Additional indicators selected for Meshkat Community Programme

### 3.2 Data Collection Methods

The baseline assessment used a mixed methods approach following Explanatory Sequential Design where the quantitative data (collected through an online survey) served as the basis for analysis, while qualitative data provided insights into obtained findings. To gain more information about challenges of M&E for PVE, the research company also carried out interviews with project staff.

The baseline survey was attached to the online application form based on which beneficiaries were selected for the programme, and its completion was compulsory for every applicant. Following the participant selection by PeaceGeeks, this will allow the organization to incorporate the principles of quasi-experimental design in their end line where those who will be admitted to the programme will form the

<sup>12</sup> UNDP (2018). *Prevention of Violent Extremism Indicator Bank*. UNDP.

treatment group (36 pax), and the remaining will be considered as the non-treatment group (73 pax). One baseline survey consisting of open-ended, multiple choice, Likert scale and closed-end questions was developed and carried out online. The survey adopted a positive deviation approach meaning that questions around violent extremism were replaced by questions on peaceful coexistence. Additionally, one Key Informant Interview script guided four staff interviews when discussing the challenges and M&E efforts encountered in the previous phases of the programme.

Moreover, data has been analysed through three lenses to test for possible response variation between different groups – gender, location and previous exposure to the programme.

The online survey reached a total of 109 Jordanians who applied to participate in one out of two components of Phase III, Artists in Residence (AIR) or Digital Peace Youth Network (DPYN), and 12 beneficiaries who have already benefited from YouTube Series (YTS) or National Alliance (NA) Network components. Overall, 24 respondents revealed that they had previously participated in PeaceGeeks’ activities and wanted to enrol again. The breakdown of respondents and their socio-demographic profile is presented in the figure below.

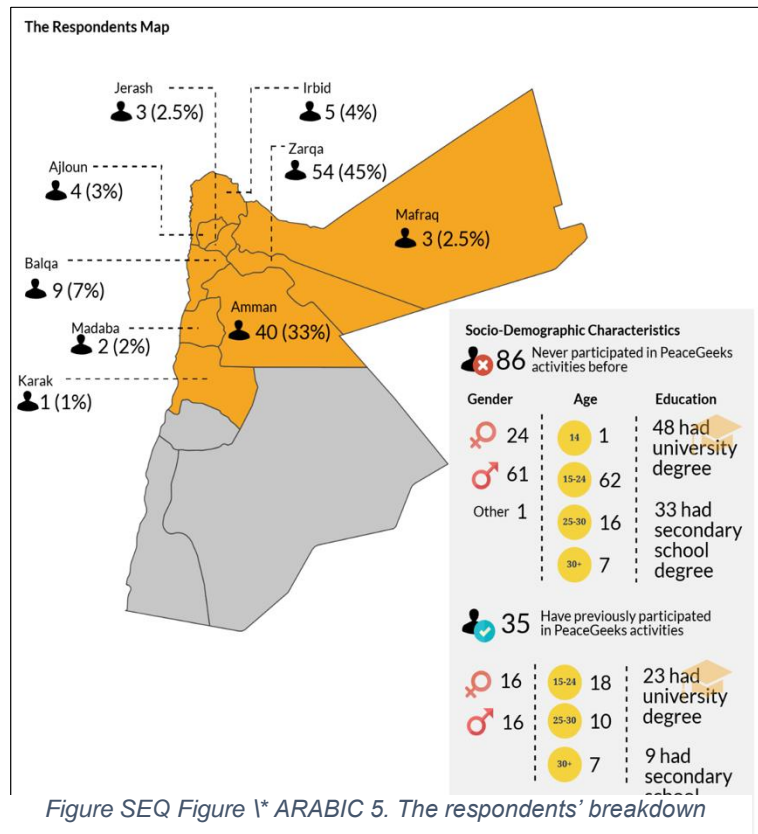


Figure SEQ Figure 1\* ARABIC 5. The respondents' breakdown

### 3.3 Limitations

**Sample group:** the sample is not representative of the Jordanian population at the governorate or national level, nor is it representative of gender at those levels. Moreover, geographical comparison of response patterns was undertaken in Amman and Zarqa only, due to a small number of applicants from other governorates.

**The Respondents' Bias:** questions on sensitive topics like the use of violence or gender stereotypes may encourage the respondents to conceal their real opinions if they think that they can be judged based on their responses. To mitigate this risk, the undertaken survey was conducted online guaranteeing maximum privacy, which is likely to reduce the bias, but it cannot eliminate it completely.

**Online Survey:** while online survey provided the respondents with privacy, it didn't allow for verification of their identity. It is unlikely that the questionnaires were filled by someone other than the applicants themselves, but this risk cannot be unanimously eliminated. Also, online modality was not the most effective when collecting responses from the past project participants, as there was no incentive for them to fill the form. Thus, some responses generated poor quality information. This limitation is further discussed in Chapter 5.

## Chapter 4: PeaceGeeks Baseline Findings

In consideration of the theory of change outlined in the table in Chapter 2 and as per the indicators discussed in Chapter 3, the baseline assessment measured the opinions and attitudes on seven subject matters identified as relevant to the overall programme objectives.

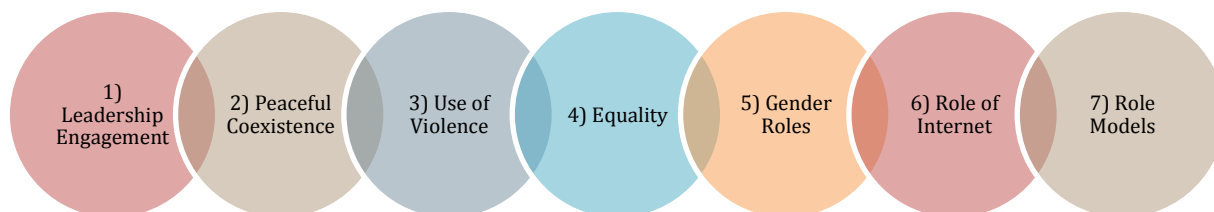


Figure 6. Seven subject matters measured through the undertaken baseline assessment

This section presents a summary of findings as per the clusters mentioned above and taking into consideration the three analytical lenses discussed in Chapter 3.

### 4.1 Leadership/Engagement

65% of the respondents stated that they often led initiatives or acted as leaders in their digital or physical communities. Women saw themselves as leaders more often than men in 10% of the cases. Those who had previously participated in other PeaceGeeks activities were more active as leaders than first time applicants. Over half of the respondents who led their initiatives did so by creating social media posts addressing social issues. They also created content such as videos and articles on, among many, the prevention of drugs or the empowerment of young girls. Some applicants revealed that they ran a Facebook page or a YouTube channel to spread messages tackling social issues. Over one-third of the respondents discussed ideas and new ways of seeing or doing things. They also shared books, articles and movies with their friends. About one third initiated their own project ideas. These included initiatives promoting reading in local communities, running discussion forums with university students, refugees and educators about international politics and the impact of technology on everyday life or organizing iftars for orphans during the holy month of Ramadan. Many also volunteered or participated in community activities, workshops or theatrical clubs. Only one fifth admitted to openly challenge or question people who were doing or saying destructive things.

### 4.2 Peaceful Coexistence

In my opinion, the term 'coexistence' implies a shallow or superficial relation between any two parties; I prefer the term 'communal living' or 'living together' because it implies love instead of just peaceful living; for instance, picture two neighbours joining together for breakfast, one brings the bread and the other brings thyme and olive oil – a male respondent from Madaba, 23

Peaceful coexistence was mostly defined along religious, social, national and ethnic lines by the respondents. For many assessment participants, this term meant tolerance and acceptance of people from all walks of life, geographies and beliefs. Peaceful coexistence equalled the provision of and access to services to all without discrimination or bias and treating others the way we wished to be treated. It was also related to freedom of thought. According to the participants, peaceful coexistence manifested itself in participation in religious customs of other groups like Christian neighbours helping to distribute water and dates to fasting Muslims or a Muslim girl joining her Christian peer in singing Christmas carols during a school performance. Respondents felt they lived together when they could peacefully enjoy a football match between Faysali, a traditionally Jordanian team, and al-Wehdat, a group established in 1956 from Palestinian refugees. In the near past, those games often incited violence between the opposing fans.<sup>13</sup> Respect for gender in relation to peaceful coexistence was mentioned only seven out of 121 times.

#### EQUALITY

95%

believed that all people deserve equal rights



#### USE OF VIOLENCE

NEARLY

75%

thought that violence was never justified



#### PEACEFUL COEXISTENCE

OVER

95%

didn't mind being friends with a person from another religion, gender, nationality, social class or race



OVER

50%

didn't want a member of their family to marry a person from another religion

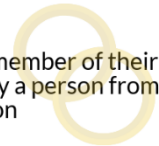


Figure SEQ Figure 1\* ARABIC 8. perceptions on peaceful coexistence

When it comes to personal choices of coexisting with people from other backgrounds, over 95% of respondents stated that they did not mind being friends with a person from another religion, gender, nationality, social class or race. There were no significant differences between the responses based on their gender, location or programme exposure status.

Cracks in those attitudes were exposed when confronted with the thought of their family member marrying a person from a different religious background. While marrying someone from a different nationality, social class or race was still highly acceptable by most respondents, nearly half of them did not want their relative to have a wife or husband from another religion. Between Zarqa and Amman, home to nearly 80% of all the respondents, the latter recorded higher rates of agreement for inter-religious marriages, notably, 52% in Amman with 33% in Zarqa. Also, those who had previously participated in PeaceGeeks activities were more open to the idea of such an arrangement in 20% of the cases.

### 4.3 Use of Violence

Three-quarters of the respondents thought that violence was never justified. While 14% were undecided, 11% believed that violent behaviour could sometimes be explained. Acceptable circumstances included the use of violence to bring justice when the law failed to do so or to protect one's liberties from those who wanted to take them away. Violent action against oppression or as an act of self-defence were also

<sup>13</sup> Aljazeera.com. (2010). *Rival Jordan football fans clash*. [online] Available at: <https://www.aljazeera.com/news/middleeast/2010/12/2010121020416452506.html> [Accessed 25 Jun. 2019].

quoted as justifiable. One respondent revealed that violent action in the times of revolution may constitute part of a political solution.

#### 4.4 Equality

95% of the respondents agreed that all people, whatever their gender, political affiliation, religion or social status should have equal rights. One person of the 2.5% who disagreed with this statement did so thinking that people perceived as having “low morals” do not deserve to be treated equally. For most, tolerance was same as forgiveness, acceptance of others and love. Discrimination was most often associated with divide, hatred, lack of equality, backwardness and oppression.

#### 4.5 Gender Roles

The Meshkat project does not focus specifically on gender. The baseline assessment however included questions on gender to provide insights for broader PVE learning. Nearly all respondents did not see any issue with married women working outside their houses. It is worth noting that over one-fifth thought that men were better than women at political leadership and another one-fifth was undecided. The responses clearly varied between women and men. Only 7.5% of women agreed with this statement in comparison to nearly one-third of males. Also, those applicants who never participated in PeaceGeeks programme before were more likely to second this attitude. There was no noticeable difference between response patterns in Amman and Zarqa.


Despite the fact that 95% of the respondents thought that everyone, men and women alike, deserve the same rights as outlined in section 4, 12% did not think that women can travel abroad by themselves and 15% was undecided. Over 80% of women in comparison to 68% of men believed that females were fully capable of going abroad alone. Once again, in 10% of cases, former programme participants were more supportive of this idea than those who never benefited from PeaceGeeks’ activities.

Lastly, only one-third of those surveyed felt that women deserve an equal share of inheritance as opposed to 42% who did not think this was necessary. Twenty-five percent were undecided. An equal share of men and women agreed that females should compromise on their inheritance rights. While there were no major differences between the responses collected from Zarqa and Amman, previous PeaceGeeks participants were less likely to be in favour of limiting the rights of women.

#### 4.6 Role of Internet

Taking into consideration the type of programming implemented by PeaceGeeks, it is not surprising that nearly all respondents believed that the internet can play an important role in promoting peaceful coexistence in Jordan. Social media was often cited as the most effective channel of spreading peaceful messages. Suggestions on how to do it best included creating digital content, usually in the form of videos and posts. The respondents also saw the importance of organizing awareness-raising workshops to educate society about tolerance. The methods of promoting peaceful coexistence meant different things for different people. Some participants pointed out the necessity of using Islam and religious terms to teach people about tolerance. Those responses cast some light on the differences in personal beliefs and opinions among Jordanians when it comes to the desired order of things.

#### GENDER ROLES

NEARLY  
**100%**   
thought that married women could work outside their houses

OVER  
**1/5**   
of male respondents believed that men were better at political leadership

**80%**   
of women in comparison to 68% of men believed that females could travel abroad by themselves

**42%**   
didn't think that women should have an equal share of inheritance

#### ROLE OF INTERNET


NEARLY  
**100%**   
thought that Internet played an important role in promoting peaceful coexistence

Figure SEQ Figure 1\* ARABIC 12.  
Perceptions on the role of internet



## 4.7 Role Model Influencers

Internet (74%) was an unambiguous winner among the media channels that helped the assessment participants in gathering what they consider credible information. TV and personal contacts were first and second runners-up respectively, appreciated by over half of all those surveyed. These were followed by the newspapers/printed press (48%) and radio (36%). When listing existing initiatives considered to be most effective in providing credible messages on peaceful coexistence, the respondents followed their personal taste. Among a multitude of cited outlets /shows were Youtube Channels such as: [Aqel Zeena](#), [Khawater](#) by a Saudi activist and writer Ahmed Al Shugairi, a Palestinian-Jordanian show [Modad Hayawi](#) (Antibiotic), satirical show [Watan 3ala Watar](#) produced by Roya TV; Community-based organisations like [Naya Community Network](#) based in Zarqa that partners with PeaceGeeks, Lebanese [Adyan Foundation](#) gathering members from across different religions or [Youth for Development Organization](#) also operating from Zarqa.

Some other interesting initiatives included a fact-checking youth project [Fatabayyeno](#) recognized by Harvard as one of the best ventures in Arab World for 2016; and two shows by Roya TV, [Caravan](#) and [Nabd al-Beled](#) (The Pulse of the Country).<sup>14</sup> However, also Zakir Naik, a radical Islamic preacher from India openly supporting the supremacy of Islam over other religions and gender-based violence made it to the list mentioned above.<sup>15</sup>

More than one third of the respondents (47/121) were influenced by their friends at work, school or university. Some respondents stated that social media and their users (11/121) influenced their views on peace and tolerance.<sup>16</sup> A small number of respondents cited to sheykhs, priests and religious teachers (8/121) in shaping their opinions. Other influential social media influencers included Ahmed Al Shugairi mentioned above; Moataz Mash'al, a Palestinian career and personal development speaker who runs his own YouTube Channel called [Meet the Real You](#); Gandhi, a Lebanese (female) director Nadine Labaki; Abdulla Juma, the head of Saudi Aramco; and, Haifa Bessaiso, a Palestinian travel blogger running her YouTube channel [Fly with Haifa](#). Some of the respondents who had previously participated in PeaceGeeks activities mentioned that the programme staff was their role models who shaped their views about peace and tolerance.

## 4.8 Reflections on Baseline Findings

Overall, the two major components measured in this baseline, Artists-in-Residents and Digital Peace Youth Network, attracted predominantly young, well-educated Jordanians mainly from Amman and Zarqa who have already been acting as leaders in their digital and physical communities. The more technological character of these modules is counterbalanced by other programme components such as Community Resilience workshops, which target less tech-savvy youth from challenged communities who are selected through partner CSOs rather than online applications. Due to time limitations, this component could not be assessed in this study.

Many respondents understood peaceful coexistence as respect for other ethno-religious groups and experienced it in their lives when co-participating in the other group religious or social activities. The majority of the surveyed people rejected the idea of violence and supported the equality of rights. That said, both men and women had a more complex understanding of gender with males being more likely to support limiting of female rights and abilities when it came to political leadership or personal freedom.

### ROLE MODEL INFLUENCERS

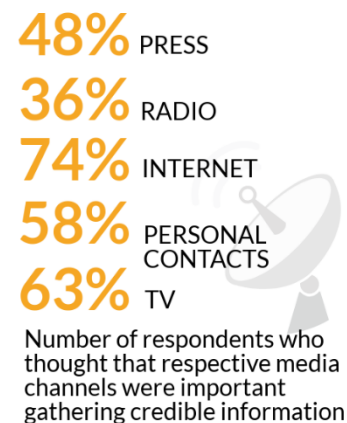


Figure SEQ Figure 1\* ARABIC 13. Perceptions on the role model influencers

<sup>14</sup> Jordan Times. (2017). *Combating fake news: Ambitious project of Jordanian youth*. [online] Available at: <http://www.jordantimes.com/news/local/combating-fake-news-ambitious-project-jordanian-youth> [Accessed 23 Jun. 2019].

<sup>15</sup> The Times of India. (2019). *Zakir Naik: Latest News, Videos and Zakir Naik Photos | Times of India*. [online] Available at: <https://timesofindia.indiatimes.com/topic/Zakir-Naik> [Accessed 23 Jun. 2019].

<sup>16</sup> This is less than 10% - it bears out the importance of real life social networks

The respondents thought that the Internet was an effective and impactful way to spread peaceful messages and admitted being influenced by digital personas. However, findings also highlighted the significance of the influence of offline social networks (friends and peers at school, university or work), which underlines the importance of grounding online methods in real-world, offline action.

The findings outlined above raised the following questions which are addressed in the Baseline Findings section below:

- 1) To what extent do socio-demographic profiles influence perception of importance of internet/ social media platforms and how does this impact the effectiveness and impact of using the internet as a key tool for spreading peaceful messages in Jordan amongst different groups of young people of different socio-economic backgrounds, in different locations?
- 2) What are young people's perceptions of gender stereotypes and how can negative or reductive stereotypes be addressed sensitively within the context? Connected to this - given the importance of gender equality in peaceful and stable societies, how can the programme integrate gender equality with the concept of peaceful coexistence among its participants?
- 3) Given that the programme aims to contribute to national PVE efforts, is it important to include indicators that measure less tangible, more perception based PVE-related outcomes such as the indicators used in this assessment?

These and other findings are explored more in detail in the next chapter.

## Chapter 5: Baseline Findings

Drawing on the baseline outcomes discussed in Chapter 4, this chapter delves into findings and learning in two broad areas - a) Programmatically speaking, areas and trends that the programme should explore in its current phase, and b) Findings on designing and undertaking M&E for PVE projects. This report does not provide an assessment of the Meshakat project per se, as this was not the objective, rather this chapter presents an account of methods and tools used in this assessment and their role in capturing the findings presented in Chapter 4.

### 5.1 Programme Findings

This section presents findings and learning drawn from the baseline assessment regarding potential areas of programmatic focus.

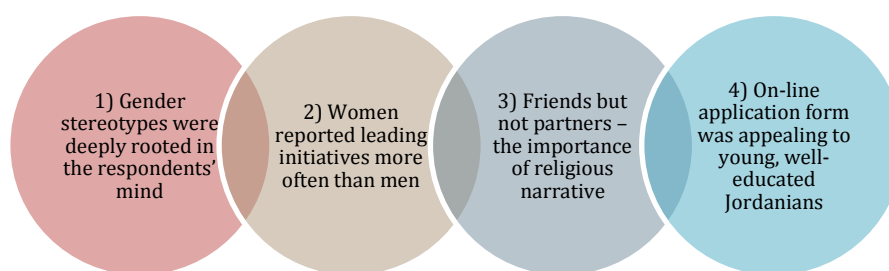


Figure 14. Four key findings at the programmatic level

#### FINDING 1 | Gender stereotypes were deeply rooted

In spite of the fact that initially, the majority of the respondents expressed their support for the idea of equal rights for all and their acceptance of married women working outside of their houses, additional questions tailored to the local context revealed multiple shades of thinking about broad gender roles and rights. Male respondents were more likely to deny female abilities and rights in the areas of traveling abroad and political leadership. Women, however, saw themselves fully capable of both things. Surprisingly, many women agreed with men about them having a smaller share in inheritance. Those outcomes indicate the depth and complexity of perceptions of gender among both women and men.

#### FINDING 2 | Women reported leading initiatives more often than men

As discussed in the previous paragraph, women reported leading initiatives more often than men even though they constituted one-third of the respondents' caseload only. This means that the programme effectively attracted active Jordanian women to participate in its activities. It is important to capitalize on the potential offered by women leaders committed to the idea of promoting peaceful coexistence when addressing radical narratives targeting their female peers.

#### LEARNING 1&2 | Gender equality

The findings outlined above cast some light on the duality of thinking about gender equality. While widely accepted at a general, abstract level, the support for an every-day equality remained superficial among both men and women respondents. The perception of what women can and are capable of is often more limited among men. However, in many instances, female respondents also second those opinions. This finding corresponds with general perceptions on gender roles in Jordan, where only approximately 50% of the population surveyed in 2019 by the Arab Barometer assessment think that a women president or prime minister is acceptable. Also, around half of them believes that husbands should have the final say in all family decisions. This indicates the necessity to engage in in-depth discussion about the roles and rights of women and men not only in society but also at home and in daily life. The focus should not be on what is gender equality but rather, on how to practice it and what this means for individuals and

communities in reality.<sup>17</sup> Bearing in mind that female respondents reported leading initiatives more often than men even though they accounted for one-third of the assessment participants only, breaking the stereotypes may be achievable through setting actual examples of female leadership practiced throughout the programme. Promoting positive female role models may also result in increased participation of women in future programming.

### FINDING 3 | The importance of religious narrative

Throughout the research, religion came across as an important topic. From peaceful coexistence often being defined as respect for another religion to religious teachers, sheikhs, church and religious YouTube shows being perceived as opinion shapers. Being friends with people from another religion was acceptable to many but entering a familial relationship was not desired. The latter needs more research to understand whether this pattern stems from a subjective importance of religion or simply family structures and codes followed by the assessment participants. Nonetheless, the baseline findings indicate the importance of religious narrative in day-to-day life of the respondents.

### LEARNING 3 | Religious Narrative

The finding above corresponds with general trends identified in Jordan where less than 10% of Jordanian respondents of Arab Barometer assessment only openly identifies themselves as non-religious. In fact, PeaceGeeks acknowledges the importance of collaborating with religious communities to strengthen the quality of their work. At this stage, it is worth discussing initial assumptions on how and at which points in the project cycle religion should be incorporated to ensure an understanding of dynamics around religious practice and its relevance to such programming in Jordan. Practicing context sensitivity and adaptive management in this context would mean regularly adjusting digital content, including content related to religious narrative, based on a range of participants' feedback.

### FINDING 4 | On-line application form was appealing to young, well-educated Jordanians

Nearly three-quarters of all the applicants for the third phase of the programme were between 15 and 24, and nearly 20% were between 25 and 30 years old. While over half held university degrees, nearly 40% had a secondary degree. The remaining graduated from primary school or had no formal education. This finding indicates that the modality used by the programme to select beneficiaries is more appealing for persons of a specific socio-demographic profile.

### LEARNING 4 | Participants

PeaceGeeks aims to target three groups of participants. Firstly, local content producers; secondly, vulnerable youth and lastly, community-based leaders and peace builders. Due to this variety, the organization uses different modalities to select participants for their respective components. While online application guides the selection for two components, AIR and DPYN, and a total of 36 participants, a more traditional face-to-face modality is used to identify 80 youth from presumably less tech-savvy communities and 38 local CSOs members in Zarqa. The study conducted by Rumman and Shteiwi (2018) indicates that around Amman, former foreign fighters often came from the middle and lower class, and educated classes, including students and schoolteachers.<sup>18</sup> On the contrary, in Zarqa, many originated from poor socioeconomic backgrounds with no university education and work. Taking into consideration the local context, PeaceGeeks' participants selection modality seems to be very well tailored.

PVE programmes hoping to use online beneficiary selection modality should take into consideration the findings outlined above as this method is likely not the most effective when targeting Jordanians with lower education, limited knowledge of tech or persons over 30 years of age.

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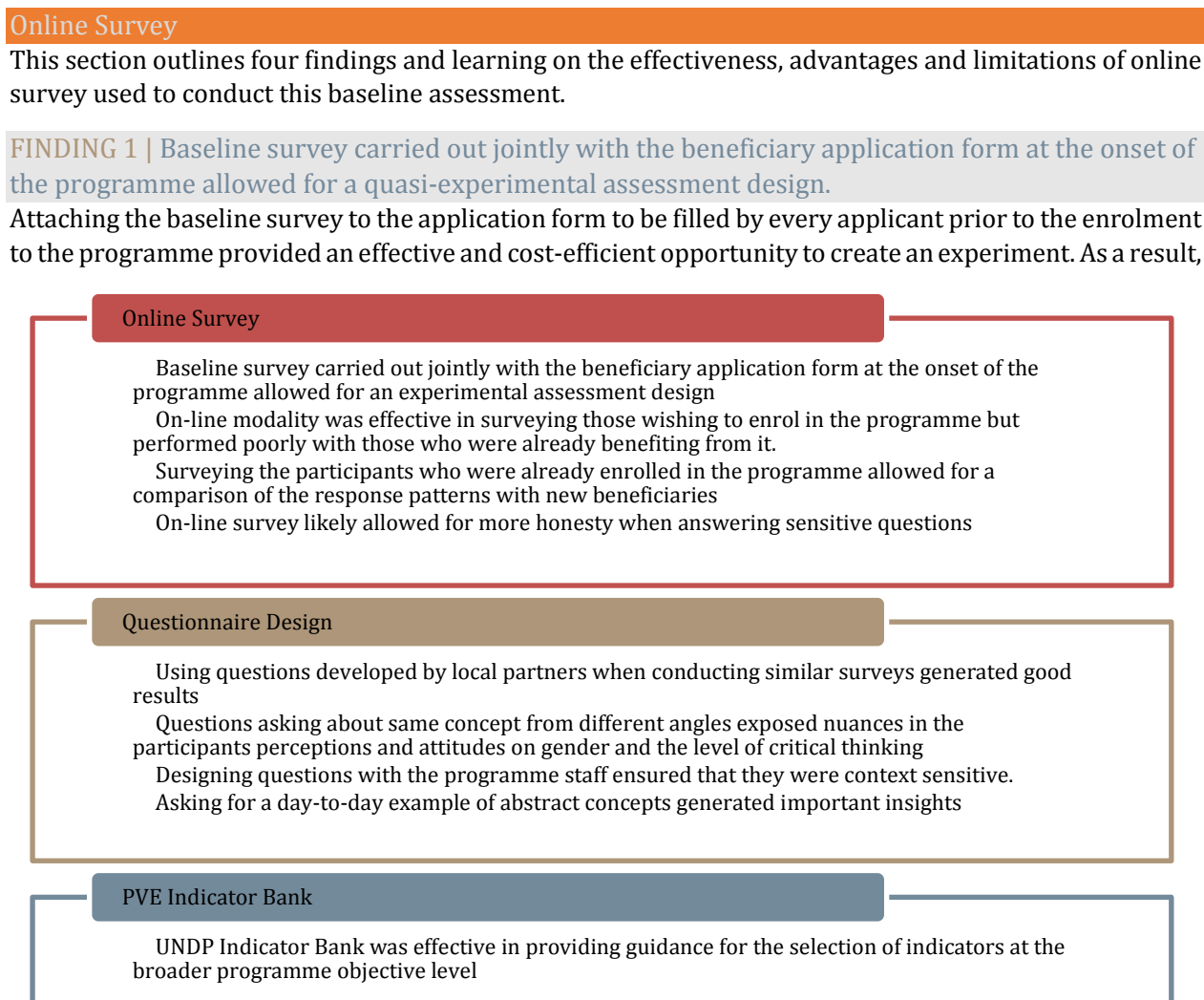
<sup>17</sup> Addressing this topic is crucial in any PVE or conflict prevention programme taking into consideration the role that women empowerment plays in building peaceful and stable societies.

<sup>18</sup> Rumman and Shteiwi, 2018 Shteiwi, M. and Abu Rumman, M. (2018). *Sociology of Extremism and Terrorism in Jordan*. Amman: Center for Strategic Studies/ University of Jordan, pp.7-10.

## 5.2 Findings on Designing and Undertaking M&E for PVE Projects

While the previous section provided findings and learning on the programmatic aspects captured by the baseline assessment, the section below offers insights about the technical aspects of designing and conducting the survey in the field in the context of implementing projects related to PVE in a changing and dynamic environment in Jordan. The main findings are summarized in three thematic areas in the figure below.

Figure 15. Four key findings at the M&E level



this process will generate a treatment group formed by the applicants who will be admitted to the programme in the near future, and a non-treatment group drawn from the remaining respondents. Making it compulsory for the applicants to complete the survey along with their application was a key success factor. It was crucial to link the respondents' profiles with their e-mails at a later stage to match them with a treatment or non-treatment group after the selection is completed. Ideally, the programme beneficiaries should be chosen randomly from the pool of applicants to ensure that both groups display similar characteristics. If this is not possible, a potential bias should be accounted for when analysing response patterns generated by the end line. The success of this quasi-experiment will also depend on the response rate of the treatment group after the survey is repeated at the end of the project.

**FINDING 2 | On-line modality was effective in surveying those wishing to enrol in the programme but performed poorly with those who were already benefiting from it.**

Surveys completed by the applicants who wished to enrol in the programme generated better quality data than those administered among the participants enrolled in ongoing PeaceGeeks activities. Robust

responses originated from the position of a respondent in the overall programme life cycle rather than their previous exposure to its activities. Even those who had participated in the previous phase of the programme provided more detailed answers when responding as applicants for the new phase. Filling the baseline survey was compulsory for them, thus, completing the form was likely incentivized by the desire to fulfil all the requirements necessary to be considered for the programme. This incentive did not exist for the respondents who have already enrolled in the initiative. As a result, many of them did not fill the online survey despite multiple reminders.

#### FINDING 3 | Surveying the participants who have previously benefited from the programme allowed for a comparison of the response patterns with new beneficiaries

As explained in Chapter 3, a total of 36 respondents had already benefited from the programme. The comparison of their responses with those of first-time applicants indicated that former programme beneficiaries had a slightly more liberal outlook on concepts such as peaceful coexistence, the use of violence, equality and gender roles. Overall, former participants constituted less than one-third of all the respondents. While interesting, this finding lacks research rigour. Former beneficiaries participated in the previous phases of the programme, wherein implementation might have varied from the approach taken in the third phase. The selection criteria may also vary between the two phases. Thus, to truly assess whether activities changed the participants outlook on the topics outlined above, there is a need for comparison of response patterns between the treatment and non-treatment group at the end of the current phase of the programme.

#### FINDING 4 | On-line survey likely allowed for more honesty when answering sensitive questions

The response patterns for questions around gender, violence and peaceful coexistence indicated that many participants answered honestly. As an example, when the majority of people did not mind having friends from another religion, many of them reported that inter-religious group marriages were not desired. Similarly, the participants seemed to share their true opinion on the questions about gender roles. The perception of privacy was created by a non-personal and non-judgemental relationship between a participant and the online form. It was likely enhanced by a statement included in the introduction to the survey informing the participants that despite their e-mails were collected, their responses would be analysed anonymously and would not affect their admission to the programme. The ability of online modality to capture more nuanced responses should be further tested by possibly conducting an experiment, in which two similar groups are surveyed using a similar questionnaire where one of them is administered on-line and one in-person.

#### LEARNING 1,2,3 & 4 | Advantages and limitations of online survey

The most important takeaway from this exercise was the capacity of an online survey to generate high quality data when carried out as part of the beneficiary application process among relatively young, well-educated and tech-savvy population. Low costs and non-personal, non-judgemental relationship between the respondents and the survey are among key advantages of this method. The inability to confirm the participants' identity is the main drawback since no enumerator is present to validate that the respondent is an actual applicant filling the form and not his/her acquaintance, for example. This modality failed to collect quality responses from those who were already enrolled in the programme and had no incentive to complete the form. For those, more traditional data collection methods requiring personal contact between the enumerator and the respondent may be necessary. As an alternative, the online form could be rolled out to collect quantitative findings and augmented by additional in-person qualitative FGDs or KIIs.

It is important to remember that due to the focus on digital content, the programme likely attracts young and tech-savvy applicants who may be more familiar with online questionnaires. It is not clear whether this modality is effective when used by PVE projects addressing other, less tech-focused, thematic areas, even if working with youth.

## Questionnaire Design

This section outlines four findings and learning on the methods and approaches undertaken when designing a questionnaire for this baseline assessment.

#### **FINDING 5 | Using questions developed by local partners when conducting similar surveys generated good results**

The assessment used questions about perceptions of gender roles in Jordan developed by Shteivi (2015).<sup>19</sup> They inquired about the opinion on women working outside their houses, females traveling abroad by themselves and having an equal share in inheritance as well as the comparison of political leadership abilities between men and women. This approach allowed to capture the complexity of those concepts and ensured that the questions were tailored to the local context. When inquiring about violence or peaceful coexistence, the survey adopted questions used in similar studies undertaken globally.

#### **FINDING 6 | Questions asking about the same concept from different angles brought out nuances in the participants perceptions and attitudes on gender and the level of critical thinking**

Multiple questions testing opinions on similar topics from different angles exposed nuances in the way participants thought about this concept. On purpose, those questions did not follow one another. For example, while initially the responses indicated that the participants were supportive of the idea of gender equality, the more specific the questions got, the more diverse the opinions became. This points out to a limited acceptance of the concept at the conceptual but not necessarily day-to-day level meaning that participants are likely to agree that women should have equal rights in general but when it comes to specific applied examples, like equal share in inheritance, less number of participants were in agreement.

#### **FINDING 7 | Designing questions with programme staff ensured that they were context sensitive**

All questions, even those selected from other relevant local studies, were consulted with the local programme staff. The review revealed that in the previous phases of the programme, the vocabulary around violent extremism sparked a mixed reaction from target communities. Reportedly, when asked about their perceptions of violent extremism and its occurrence in Jordan, the beneficiaries felt unclear about the objective of the question. As a result, the survey was redesigned following the principles of positive deviation. The vocabulary around violent extremism was replaced by terminology around peace and peaceful coexistence.

#### **FINDING 8 | Asking for a day-to-day example of abstract concepts generated important insights**

When providing the definition of peaceful coexistence, many respondents spoke about respect for another religion, race, nationality or about even distribution of resources and access to services. However, multiple responses about the daily-life events considered as examples of peaceful coexistence drew attention to the most common interpretation of this term involving mainly peaceful interaction between different religious groups. Including questions in the survey that inquired about specific examples of when abstract concepts were experienced by the participants in their daily lives substantiated the findings and provided tangible examples on the topics studied.

#### **LEARNING 5,6,7 & 8 | Questionnaire Design**

The stage of questionnaire design demonstrated the importance of context sensitivity. Replacing vocabulary around violent extremism with terminology on peace ensured that the participants were not prejudiced towards the programme at its onset. Ignoring this might have jeopardized the project impact overall. Also, using local sources when designing questions increased the context sensitivity and led to better data. Moreover, having multiple questions on overlapping topics allowed to capture nuances in the respondents' opinions and provided information on the level of critical analysis involved when answering those questions. Request to provide day-to-day examples of how the participants experience abstract

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<sup>19</sup> Shteivi, M. (2015). Attitudes towards Gender Roles in Jordan. British Journal of Humanities and Social Sciences, [online] 12(2), pp.15-27. Available at: [https://www.researchgate.net/publication/302581523\\_Attitudes\\_towards\\_Gender\\_Roles\\_in\\_Jordan?enrichId=rgreq-601d8744683d24be7d853280d6c5ecfd-XXX&enrichSource=Y292ZXJQYWdlOzMwMjU4MTUyMztBUozNjAxMDE3NzM4ODk1MzdAMTQ2Mjg2NjM2MTQyOA%3D%3D&el=1\\_x\\_2&\\_esc=publicationCoverPdf](https://www.researchgate.net/publication/302581523_Attitudes_towards_Gender_Roles_in_Jordan?enrichId=rgreq-601d8744683d24be7d853280d6c5ecfd-XXX&enrichSource=Y292ZXJQYWdlOzMwMjU4MTUyMztBUozNjAxMDE3NzM4ODk1MzdAMTQ2Mjg2NjM2MTQyOA%3D%3D&el=1_x_2&_esc=publicationCoverPdf) [Accessed 25 Jun. 2019].

concepts such as peaceful coexistence helped to narrow down the applied definitions of those broad topics.

Overall, tools and methods used in this assessment proved effective when collecting the baseline assessment data. The forms are provided in Annex 1 and Annex 2.

## Indicator Bank

### FINDING 9 | UNDP and International Alert Indicator Bank was useful in providing guidance for the selection of indicators at the broader programme objective level

After identifying four of the most relevant thematic areas addressed by the programme - Youth, Gender Equality, Media and Social Cohesion – a set of indicators at the programme objective level were selected from the UNDP and International Alert PVE Indicator Bank, and used as a framework for the baseline assessment questionnaire design.<sup>20 21</sup> The indicators discussed in Chapter 3 added value to the overall programme M&E by measuring the contribution to broader PVE objectives including change in perceptions, opinions and attitudes.

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<sup>20</sup> UNDP (2018). *Prevention of Violent Extremism Indicator Bank*. UNDP.

<sup>21</sup> UNDP (2018). *Prevention of Violent Extremism Indicator Bank*. UNDP.



## Chapter 6: Recommendations

The recommendations presented in this chapter reflect best practices as drawn from the learning on M&E for PVE discussed throughout this report, in addition to suggestions on future areas of programmatic focus. Presented suggestions are clustered as per similar categories used when discussing the findings from the PeaceGeeks baseline assessment. These recommendations are for practitioners of PVE-projects whether at the design, implementation or evaluation phase.

### 6.1. On Programmatic Focus

4. Address attitudes and opinions on gender equality focusing on applied practices rather than abstract definitions. This can be done through in-depth discussions with programme participants and encouraging female participants to become leaders to change the stereotypes by setting an example.
5. Carry out workshops with programme participants, including religious leaders and other community members, as well as with other youth to update the programme understanding of how religious narrative should be included in produced digital content about peaceful coexistence and PVE.
6. Explore possible partnerships with social media influencers listed by the respondents to spread peaceful messages that amplify the impact of small PVE projects. Each partner should go through a due diligence process to ensure that his/her messaging is in line with the programme objectives.

### 6.2. On M&E Design

8. Carry out an end-line assessment upon programme completion to determine the impact achieved by the intervention. If an online form will not generate sufficient data, an option is to contact the non-treatment group by phone to collect information given that the participants shared their phone numbers and agreed to be contacted. This is especially useful for PVE projects as subtle behavioural and perceptual changes are harder to attribute to project activities without control group monitoring.
9. Include on-line baseline assessment with the beneficiary application form at the beginning of PVE projects focusing on digital interventions and using online selection modalities. This will allow for some comparison between a non-treatment group<sup>22</sup> and treatment group from among the project beneficiaries and the applicants who were not admitted to the programme. Develop an alternative data collection strategy plan in case on-line survey does not bring expected quality of data. Alternative means may include in-person surveys, FGDs, KIIs or phone calls.
10. Prioritize more traditional and personal data collection methods when working with less tech-savvy population or the participants who may not have sufficient incentive to fill an online form.
11. Use local sources when asking about the opinions and perceptions of violence, violent extremism, radicalization, gender, equality, grievances etc. and develop the questionnaire in consultation with local staff to ensure maximum context sensitivity. Amend the M&E tools and methods as per the feedback from relevant programme staff. See Annex 1, Part III for more examples.
12. Include multiple questions measuring similar PVE-related concepts from various perspectives to capture nuances in the respondents' opinions. See Annex 1, Part III for more examples. This includes capturing the level of consistency (or contradiction) in responses and critical thinking in the respondents' opinions. See Annex 1, Part II and III for more examples.
13. Compare response patterns between men/women, locations and other demographic factors (socio-economic status, education level etc.) to capture group-specific nuances. These findings can be used to help orient the programme's approach to gender and how methodology and

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<sup>22</sup> It will be important to consider the ethical implications of including the group of people who have not been included in the programme. The implementing agency will need to take care to manage participant expectations at all stages and ensure that the messages of the voluntariness of such an exercise and any misunderstandings of its use to gain a seat on the programme are clearly and gently reinforced to the participants.

content (such as messaging) can be tailored to the needs, perceptions and experiences of different young men and women from different backgrounds, in different areas.

14. Develop indicators that capture the contribution to PVE-objectives and relate directly to the analysis of the context rather than programme progress only. For this purpose, one starting point could be reviewing other organisations' analysis and indicator frameworks for similar programmes in similar contexts. Another option would be to search in the UNDP Indicator Bank for relevant indicators that can be contextualized to fit the programme that is being assessed.

## Annex: BASELINE INSTRUMENTS

### Tool 1 Meshkat Community Baseline/ End Line Survey

NOTE: This part is where the monitoring form starts. The numerical value next to the answers won't be visible to the respondents. Also, the titles of each section will be hidden.

Introduction: This survey was prepared by Proximity International, a private research company based in Jordan. It seeks to understand your opinions about certain topics such as leading initiatives, peaceful coexistence, your communities, tolerance and anti-violence as well as engaging with media channels to build positive messages.

The data is collected by PeaceGeeks and then provided anonymously to Proximity. It will be used to understand how to better design and monitor similar projects focusing on creating positive media narratives. Your answers WILL NOT determine your selection for the programme. Please complete this 25-minute survey.

If you have any questions or concerns, please contact [name] at [e-mail address]

Thank you for your time.

Please, provide us with the below details:

Date of Application:

Place of residence:

Age:

Gender: female\_ male\_\_

Education: no formal\_\_ education\_\_ primary\_\_ secondary\_\_ high school\_\_ university

Employment: employed\_unemployed\_

Previous participation: Have you previously participated in any PeaceGeeks activities? Yes\_\_ no\_\_

PART I -- YOUR ROLE: Please tell us about your engagement in the community (digital or physical) activities.

1. In what ways have you made meaningful contributions to social change projects in your community? Please select all that apply:

(drop-down list)

Social media posts addressing social issues

Creating articles/ video

Discussing ideas and new ways of seeing or doing things

Initiating project proposals

Sharing books, articles or movies with friends

Challenging or questioning people who are doing or saying destructive things

Other, please clarify [should contain a field to fill in additional information]

2. I often am the person who starts and leads new projects/initiatives online or in my communities (including peer groups)

Strongly Agree (5) Agree (4) Undecided (3) Disagree (2) Strongly disagree (1)

\* Initiatives include independent community activities, social work; creating new projects and initiatives such as YouTube videos or social media posts.

2a. Can you give us examples of a project/initiative you led? [ONLY AFTER THE ANSWERS strongly agree, agree in Q2)

PART II -- YOUR OPINIONS AND PERSPECTIVES: Please tell us about your opinions on the following topics.

1. In your opinion, what does “peaceful coexistence” mean in Jordan?

2. Can you tell us about an event (please provide one example only) that you would describe as an example of peaceful coexistence in your community (either physical or digital)?

3. Please tell us your views on the following statements.

I don't mind being friends with a person from another:

Religion

Strongly Agree (5) Agree (4) Undecided (3) Disagree (2) Strongly disagree (1)

Gender

Strongly Agree (5) Agree (4) Undecided (3) Disagree (2) Strongly disagree (1)

Nationality

Strongly Agree (5) Agree (4) Undecided (3) Disagree (2) Strongly disagree (1)

Social Class

Strongly Agree (5) Agree (4) Undecided (3) Disagree (2) Strongly disagree (1)

Race

Strongly Agree (5) Agree (4) Undecided (3) Disagree (2) Strongly disagree (1)

4. I don't mind my family member marrying a person from:

Strongly Agree (5) Agree (4) Undecided (3) Disagree (2) Strongly disagree (1)

Another Religion.

Strongly Agree (5) Agree (4) Undecided (3) Disagree (2) Strongly disagree (1)

Same Gender

Strongly Agree (5) Agree (4) Undecided (3) Disagree (2) Strongly disagree (1)

Another Nationality

Strongly Agree (5) Agree (4) Undecided (3) Disagree (2) Strongly disagree (1)

Another Social Class

Strongly Agree (5) Agree (4) Undecided (3) Disagree (2) Strongly disagree (1)

Another Race

Strongly Agree (5) Agree (4) Undecided (3) Disagree (2) Strongly disagree (1)

People deal with situations in different ways. What do you think about the statements below?

5. Sometimes violent action is justified.

Strongly Agree (5) Agree (4) Undecided (3) Disagree (2) Strongly disagree (1)

5a. Can you give us an example when violence is justified? [ONLY AFTER THE ANSWERS strongly agree, agree in Q5)

6. All people, despite of their gender, political affiliation, religion or social status should have equal rights. Strongly Agree (5) Agree (4) Undecided (3) Disagree (2) Strongly disagree (1)

6a. Can you give us an example of when despite of their gender, political affiliation, religion or social status all people SHOULD NOT have equal rights? [ONLY AFTER THE ANSWERS disagree, strongly agree in Q6)

7. Can you please give us synonyms of the following words (use one, two words maximum):  
Tolerance  
Discrimination

PART III -- YOUR VIEWS ON GENDER ROLES: Please tell us to what extent do you agree with below statements.

1. A married woman can work outside the home.  
Strongly Agree (5) Agree (4) Undecided (3) Disagree (2) Strongly disagree (1)

2. In general, men are better at political leadership than women.  
Strongly Agree (5) Agree (4) Undecided (3) Disagree (2) Strongly disagree (1)

3. It is permissible for a woman to travel abroad by herself.  
Strongly Agree (5) Agree (4) Undecided (3) Disagree (2) Strongly disagree (1)

4. Women's share of inheritance should be equal to that of men.  
Strongly Agree (5) Agree (4) Undecided (3) Disagree (2) Strongly disagree (1)

PAT IV -- COMMUNICATION: Please tell us to what extent do you agree with below statements and what are your opinions on the following topics.

1. Internet can play an important role in promoting peaceful coexistence in Jordan.  
Strongly Agree (5) Agree (4) Undecided (3) Disagree (2) Strongly disagree (1)

2. In your opinion, what are some of the most effective ways to promote peaceful coexistence among your peers in Jordan?

3. Given that credible information means honest and believable content, how important to you are below channels when gathering credible information?

Press: Extremely (5) Very (4) Moderately (3) Slightly (2) Not at all (1)

Radio: Extremely (5) Very (4) Moderately (3) Slightly (2) Not at all (1)

Internet: Extremely (5) Very (4) Moderately (3) Slightly (2) Not at all (1)

Personal Contacts: Extremely (5) Very (4) Moderately (3) Slightly (2) Not at all (1)

Television: Extremely (5) Very (4) Moderately (3) Slightly (2) Not at all (1)

4. Can you please provide a name of one or more specific initiative(s) (YouTube Channel, Social media platform, TV show) that is most credible in promoting peaceful coexistence in Jordan and explain why?

5. Who are the people outside your family who helped shape your ideas and values and influence you most on matters such as peace and tolerance?

Should we like to meet with you and ask some additional questions, can we contact you?

Yes (please, leave your phone number)

No

### Tool 2 Project Staff Interview

Audience: Project Staff involved in various stages of project design, implementation and M&E

Timing: Upon the project completion

Purpose: Aims to understand the experience and opinions of project staff about the impact of the project on the participants, some challenges in implementation, monitoring and evaluation. It also aims to draw attention to what can be improved, amended to achieve a greater impact.

Analysis: Used to learn about the programme and ways to improve it.

Introduction:

1. Introduce yourself:

- a. "Hello, my name is \_\_\_\_\_ and I am a researcher with Proximity International. I am speaking with you today as part of a research project that we are conducting on your project. We are looking to assess the extent to which your project has resulted in change among both beneficiaries and the broader communities in which activities were taking place. We are particularly interested in learning how levels of youth engagement and their awareness of the PVE concepts changed as a result of your project. Also, we want to hear about your experience in monitoring and evaluating PVE activities. In doing so, we will help other programmes design projects in the future to better be able to address these and other important issues"
- b. Protecting your confidentiality is important to us. If at any time you feel uncomfortable answering a question, please let me know. You may skip a question or stop this interview at any time.
- c. Please note that this conversation will be recorded for our records only. Do I have your consent to be recorded?
  - i. If yes, then you may record. If no, you may continue the interview but you will NOT record the audio.
- b. This discussion should take no more than 45 minutes. Thank you for taking the time to speak with me today. Let's begin.

2. Turn on the recording device if you are using one.

Part 1: Background

Please describe your role in the project. How long have you worked for it?

Part 2: Personal Perceptions and Opinions

Tell me about the impact that your project had on various participants?

What was the most significant change that you observed in participants when it comes to their opinions, attitudes and behaviours?

What were some of the most successful parts of the project? Why do you think they were successful?

What parts of the project were the most difficult to monitor? Why? And how did you address it?

Tell me how you made use of the M&E data collected.

Tell me if your project had to adapt to the changing environment or changing participants needs? If so, how did it do it?

What were some of the identified project risks? How did you monitor them and address them?

What is conflict sensitivity for you and how did you mainstream it in the project?

How did you mainstream gender sensitivity in your project?

Part 3: Areas for improvement

How could the project be improved in the future?

What advice would you give to other practitioners implementing PVE projects in terms of things to watch out for?

What could be done to better monitor your project and other similar initiatives?

Would you like to add something? Or bring other relevant issues to our attention?

Thank you for your time.

If you have any questions or concerns, please contact [name] at [e-mail address]

