

Civil Paths to Peace in Pakistan

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Centre for Peace and
Development Initiatives

A report to understand the nature of violence and extremism in Pakistan. It outlines the economic and human costs of violence and suffering. It examines the efficacy of alternate dispute settlement mechanisms as a means of addressing conflict. It also outlines the initiatives taken by civil society organizations to curtail violence and extremism through promoting tolerance and understanding in society. The report outlines areas of good practice where the secretariat can increase its involvement in order to promote the Civil Paths to Peace agenda.

Civil Society Initiatives Aimed at Promoting Peace

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EXECUTIVE SUMMARY

CIVIL PATHS TO PEACE

In the Munyonyo Statement on Respect and Understanding, issued at the 2007 CHOGM, Heads endorsed the “Civil Paths to Peace” Report of the Respect and Understanding Commission, chaired by the Nobel laureate Professor Amartya Sen. The report advocates the principles of Commonwealth values, multiple- identities, mutual respect and dialogue- based approach towards group-based conflict. The report recommended the Commonwealth to engage with two priority groups, women and young people, in order to promote the principles of Civil Paths to Peace (CPP). It also regarded Educational Institutions and Media and Communication, as two critical conduits to strengthen CPP and recommended the Commonwealth to build their institutional capacities to strengthen sustainable conflict prevention and resolution. In 2011 Perth CHOGM, Heads of Governments reiterated the continuing need for comprehensive efforts in this regard to promote, preserve and defend the fundamental values, principles and aspirations of the Commonwealth stating, “Promoting tolerance, respect, understanding and religious freedom which, inter alia, are essential to the development of free and democratic societies.”

The Secretariat has supported various initiatives to operationalize the CPP approach. For instance, a global symposium on “Women as Agents of Change” was organised in London in association with the Foreign Press Association (FPA) in June 2011 to discuss ways of political and economic empowerment of women and their portrayal in media. An updated version of the CPP report was published in 2011 as “Peace and Democratic Society” with the additions of a chapter entitled “Violence and Civil Society” and an indicative CPP Action Plan. Pilot ‘youth dialogue and action forums’ in two Commonwealth countries, Pakistan and Belize, to promote understanding, respect, tolerance and a culture of peaceful coexistence through dialogue and inclusive activities is also under consideration.

CIVIL PATHS TO PEACE: PAKISTAN

With a population approximating 180 million people, Pakistan is a country accommodating diverse ethnic, linguistic, and religious groups. Since independence in 1947, the country has faced many violent political, ethnic and religious movements. The main conflicts include; ethnic separatism in three of the four provinces; sectarian violence amongst different religious groups; and the rise of Islamist extremism.

This report builds on the insights and recommendations presented by the Commonwealth Commission on Respect and Understanding to explain intra-state conflict in Pakistan. The report analyses the long term causes of violent conflict. It also examines precipitating factors that exacerbate the growth of conflict into organized movements.

Secondly the report outlines the implications of these conflicts on stability and economic growth in Pakistan. It explores the costs of violence borne by Pakistan due to radicalized politics and violence. It argues that the costs of violence have been felt through the loss of human lives and through setbacks to economic growth and development.

The report then focuses on the various civil society organizations that are working in areas linked to the 'Civil Paths to Peace'¹(CPP) agenda suggested by the Commission on Respect and Understanding. It explores civil society interventions and examines civil spaces for dialogue and conflict resolution already in place in Pakistan. The report examines the efficacy of the various forms of traditional alternate dispute resolution mechanisms such as the jirga and panchayat system established in Pakistan. Finally the report suggests areas of intervention which should be supported to promote stability and development in Pakistan.

¹AmartyaSen et al 'Civil Paths to Peace: Report of the Commonwealth Commission on Respect and Understanding' Commonwealth Secretariat (2007): London

TRACING THE ROOTS OF CONFLICT, VIOLENCE AND EXTREMISM IN PAKISTAN

Violence and conflict are not created in a vacuum. According to the CPP report there are usually conditions such as political or social oppression which interact with a pervasive sense of hopelessness and humiliation in preparing grounds for violent extremism. It is therefore crucial to understand the real or perceived injustices that spark violence in any context.

Macro level analysis shows that radicalized politics precipitates at the level of political organizations. Such organizations will adopt violence as a strategy in situations of extreme conflict². A key factor that pushes organizations towards violence is the lack of opportunity for legitimate political participation to air and address their grievances. The refusal by a government to address the political and social rights demanded by groups often results in their resorting to violent means to have their grievances addressed³. CPP therefore places emphasis on creating spaces for political participation and dialogue to deal with conflict and grievances before they escalate into violent conflict. Providing platforms for discussion and dialogue on the grievances and histories of injustice suffered by communities engaged in conflict is crucial for any viable solution to intra-state violence⁴. The contention here is that simply dealing with the outward manifestations of conflict and violence will not lead to viable solutions. CPP suggests that any attempts to respond to violence and conflict must pay greater attention to perceived injustices and genuine grievances of groups involved in conflict.

At the structural level the impact of globalisation on increasing group violence is significant in its own right⁵. In this regard there are some key changes linked with globalisation which have an impact on current forms of organised political violence. First are some technological advancement linked to globalisation and late modernity such as advances in communication and transportation and diaspora communities which have led to the connection of the global and local⁶. These changes mean that group violence can escalate to a transnational level⁷. Along with this the symbolic impact of group violence has been magnified by an international news media which gives instantaneous worldwide coverage to such events⁸. The role of the media in fuelling and combating violence is recognised by the CPP report which emphasises the important role of the media in disseminating CPP messages. An unequal globalisation has led to 'weaker globalisers' these are communities, nations and groups that are not able to compete within the global market and as a result experience unemployment, political tension and

²Merari, A. (2005) Social Organisation and Psychological Factors in Suicide Terrorism in Bjorgo, T. (ed) *Root Causes of Terrorism*. Routledge: UK

³Laqueur, W. (2004) *Terrorism in the Twenty-First Century*, New York: Continuum

⁴Bjorgo, T. (ed.) (2005) *The Root Causes of Terrorism*, London: Routledge.

⁵Bauman, Z. (2006) *Liquid Fear* Polity Press: UK

⁶Gurr, T. R. (2005) Economic Factors in *Addressing the Causes of terrorism: The Club de Madrid series on Democracy and Terrorism Vol 1*. Club de Madrid: Spain.

⁷Crelinsten, R. (2009) *Counter Terrorism* Polity Press: UK

⁸Wilkinson, P. (2001) *Terrorism Versus Democracy: the Liberal State Response*. Abingdon: Frank Cass.

poverty⁹. Finally globalisation is also linked to cultural invasion in which traditional values and identities are seen to be eroding through the transportation of Western culture and values. All of these factors have created conditions which are directly conducive to the growth of terrorism.

Micro level analyses of individuals who join extremist movements show that life experiences and social conditions make certain individuals vulnerable to radicalisation¹⁰. These critical events can include personal loss or misfortune; identity crisis; alienation from main stream culture; relative deprivation or poverty; racism; or repeated dispossession¹¹. Such 'critical events' lead individuals to seek out new moral frameworks making them vulnerable to radicalisation.

At the meso level, individual experiences of humiliation and deprivation are given meaning by extremist political movements through ideology and charismatic leadership. The ideology provides group members with a frame of reference through which they make sense of the world and their experience in it. The danger of such framing lies in the significance which is attached to one aspect of a person's identity such as their religion or ethnicity as the frame through which they explore all future events and experiences¹². Once an individual is radicalised his commitment to action is maintained through processes that encourage group bonding and attachment¹³. The successful combination of all of these processes leads some individuals to perform and support acts of violence to promote their movements cause.

The CPP report therefore attaches great importance to developing diversity and respect within communities so that they have greater resilience against extremist ideology and discourse. At the micro level it is important to identify and support vulnerable groups and individuals through interventions that strengthen the complex mix of identities and traits that make up an individual. It is also important to create spaces for diverse interaction between different ethnic and religious groups. In this CPP identifies youth and women as groups that can play an important role in peace building. Finally it is also important to counter radicalized ideology in order to inoculate communities against its effects. CPP attaches importance to the role of the media and education as conduits through which CPP messages can be relayed.

The next section outlines some of the factors and conditions that have combined to create entrenched conflict situations in Pakistan. Since its creation in 1947, Pakistan has experienced multiple interstate and intrastate conflicts. It is presently embroiled in a number of conflicts on several fronts. These

⁹Gurr, T. R. (2005) Economic Factors in *Addressing the Causes of terrorism: The Club de Madrid series on Democracy and Terrorism Vol 1*. Club de Madrid: Spain.

¹⁰Horgan, J. (2009) Individual disengagement: a psychological analysis in Bjorgo, T. and Horgan, J. (eds.) *Leaving Terrorism Behind: Individual and collective disengagement* Routledge:UK

¹¹Bouhana, N. and Wikstrom, P.O. (2011) *Al Qaida influenced radicalization: A rapid assessment guided by situational Action Theory* Home Office Publication: UK

¹²Elster, J. (2005) Motivations and Beliefs in Suicide Missions in Gambetta, D. (ed.) *Making Sense of Suicide Missions* Oxford University Press: UK

¹³Gambetta D. (2005) Can We Make Sense of Suicide Missions? in Gambetta, D. (ed.) *Making Sense of Suicide Missions* Oxford University Press: UK

conflicts can be broadly categorized into religious extremism and ethnic conflicts. This report examines the events and processes that have led to these conflicts.

RELIGIOUS VIOLENCE

Islamist extremism in the present form is a new phenomenon that started in the 1980s due to complex local and global political events. Analysts suggest that several political and social changes contributed to the spread of extremism in this part of the world. These include; Iranian Islamic revolution; martial law in Pakistan in the 1980s; and Mujahidin resistance to the Russian invasion of Afghanistan. Recent research has questioned the labelling of Pakistan as a failed state pointing to the complex mix of local and global forces that have fuelled instability in this region¹⁴. Lieven attaches particular significance to Pakistan's front-line role in the 'war on terror' as a factor which has increased religious extremism and violence in the region. This view is supported by CPP recommendations which cautions against unilateral military means to ending conflict.

Religious extremism in Pakistan is a complex phenomenon. Research suggests that fundamentalist interpretations of religions are on the rise in most parts of the world. This is explained in a number of ways. One of the key factors that attract individuals to fundamentalist forms of religion is the binary world view it poses which divides the world into the in group and the out group. Along with this extremist religious identity is also attractive because of the frame it provides to individuals through which they can make sense of all their experiences. This aspect of extremism is also linked to group conflict, as entrenched one-dimensional identities can lead to extreme action in support of group ideology. Such conditions can be exacerbated by events in local and global politics which can re-enforce feelings of persecution and hatred in groups if they perceive themselves to be under attack.

The organizations involved in religious violence can be placed in the broad category of religio-political groups, though only a small number of such groups are directly involved in acts of violence. Activities of some militant religious groups have been linked to acts of violence which have destabilized the country and raised international concerns about security and conflict in Pakistan.

Conflict in the Federally Administered Tribal Areas of Pakistan (FATA) has also been fuelled by social and economic under-development. It is regarded as one of Pakistan's most neglected regions. The area is seen to be in need of socioeconomic resources which include basic facilities in health, education, and communications. This is regarded as the first step after which there is a need to initiate both political and administrative reforms to strengthen political participation and rule of law in the region.

CONCLUSIONS

This section draws attention to some of the security related interventions carried out in Afghanistan and Pakistan since the 1980s which have exacerbated and reinforced extremist religious identity in the area. It outlines the impact international developments can have in sparking local sectarian conflicts. It also highlights the lack of socio-economic resources for tribal areas in Pakistan as a significant factor that has sustained conflict in this area.

¹⁴Anatole Lieven (2011) *Pakistan: A Hard Country* Penguin Group: UK

ETHNIC UNREST

Pakistan is a multi-ethnic state. Each of its provinces is associated with a certain linguistic group; Punjab with Punjabis; Sindh with Sindhis; Balochistan with Balochs; and Khyber Pakhtunkhwa (KP) with Pashtuns. However, ethnic and linguistic divisions exist within every province. Sindh is the most ethnically diverse province of the country. Mohajirs form the majority in urban Sindh while Sindhis dominate rural Sindh. Sindh however is also home to a large number of Pashtuns, Punjabis and Balochs. Balochs and Pashtuns are the largest ethnic groups in Balochistan while a considerable number of Siraikis and Sindhis also live in Balochistan. Punjab and KP are also diverse. A considerable number of Siraikis are residing in southern part of the Punjab. KP is home to Hindko speaking and Siraiki populations along with the dominant Pukhtuns.¹⁵

Pakistan has experienced ethno-national movements since its inception in 1947. Pakistan's central government was first challenged by an ethnic group when Bengali's, largely settled in what was then known as East Pakistan, mobilized around their common ethnic identity. The Bengali language movement (bhashaandolan) started barely a year after the country came into existence.¹⁶

Evidence suggests that the exclusive design of power structure and relatively centralized governance has marginalized and alienated certain communities in Pakistan. This sense of marginality and lack of power-sharing has mobilized these communities along ethnic lines to seek power.¹⁷ Pashtun separatism, Sindhi regionalism, and Baloch nationalism have all challenged the federal character of the state at various junctures of Pakistan's history.

Since 1980s, the Mohajirs (Urdu speaking community who migrated from India in 1947 and primarily settled in urban centres of Sindh) have been mobilising along ethnic lines to protect their interests. A low profile nonviolent assertion is also seen in southern Punjab. Therefore, excluding Punjabis, all sub-national groups have mobilized politically to have their rights acknowledged and recognized. This highlights the significance of ethnic identity in Pakistan's politics since its inception.¹⁸

Karachi, Pakistan's largest city with a population of 19 million is the country's most liberal and secular metropolis. It is home to its only viable port, and an industrial and commercial hub that generates 60% of Pakistan's federal revenue. As a result, it is a magnet for migrants, refugees, and displaced persons. Violent ethnic-based unrest in Karachi has claimed some 1,000 lives during 2011, with more than

¹⁵ Muhammad Mushtaq, Managing Ethnic Diversity and Federalism in Pakistan, , European Journal of Scientific Research Vol.33 No.2 (2009), pp.279-294

¹⁶ Tariq Rahman , Language and Ethnicity in Pakistan, Asian Survey, Vol. 37, No. 9 (Sep., 1997), pp. 833-839

¹⁷ Muhammad Mushtaq, Managing Ethnic Diversity and Federalism in Pakistan, , European Journal of Scientific Research Vol.33 No.2 (2009), pp.279-294

¹⁸ PILDAT, Ethnic Conflict in Sind, Background Paper, Pakistan Institute of Legislative Development and Transparency (PILDAT), October 2011 p 20-21

100alone in the last week of August 2011.¹⁹ Research suggests that extremist politics is appealing to the youth because it provides them with closely knit social networks and a sense of thrill and adventure²⁰.

Balochistan, which forms 42 per cent of the entire territory of Pakistan, is the largest but also the least developed province in the country. Four post-partition insurgencies were witnessed in the province during 1948, 1954, 1961 and 1977. At present, it is experiencing its fifth insurgency which was ignited in middle of 2004. Since then it has claimed more than 800 lives till June this year. The current spate of violence in Balochistan has posed a real security threat to Pakistan.²¹

The table presented below chalks out the major ethnic strife since the independence of Pakistan in 1947²²:

Time	Group	Location	Description
1947 – 48	Baloch	Kalat and Surroundings	First Baloch insurgency of Abdul KarimKhan against forcible annexation of Balochistan into Pakistan.
1947 – 48	Pashtun	NWFP (KPK)	Reaction to dismissal of Dr Khan's nationalist government.
1958 – 63	Baloch	Baloch Countryside	Resistance against one unit scheme, distant identity
1950s	Pashtun	NWFP (KPK)	Resistance against one unit scheme, Afghan irredentist movement. But at the same time Dr Khan accepted the offer of central government and became Chief Minister of West Pakistan
1973 – 77	Baloch	Baluchistan Tribal Areas of Marri-Mengal	Baloch insurgency against central government on the dismissal of nationalist regime. This war involved more than 80,000 Pakistani troops and some 55,000 Baloch guerrillas (Hamson, 1981). The insurgency ended after the over throw of Bhutto by Zia ulHaq
1973 – 74	Pashtun	NWFP	Resignation of elected government as a protest against central governments interference in provincial matters of Balochistan and NWFP
1980s	Sindhis	Rural Sindh	Movement for the restoration of Democracy
1980s	Mohajirs	Urban Sindh	Killings in Karachi
2002 -	Baloch	Baloch Countryside	Baloch resistance movement: a response to marginalization, demands for distributive justice

¹⁹ Ibid

²⁰ Verkaaik, O. (2004) Migrants and militants: fun and urban violence in Pakistan Princeton University Press: USA.

²¹ KhuramIqbal , Counter-Insurgency in Balochistan: Pakistan's Strategy, Outcome and Future Implications, Pakistan Institute for Peace Studies, July 2008

²² Mushtaq, M. (2009) Managing Ethnic Diversity and Federalism in Pakistan. In: European Journal of Scientific Research, Vol. 33, No. 2, pp. 279–294.



CONCLUSIONS

This section has outlined the need to strengthen mechanisms of power sharing and consensus building in Pakistan in order to accommodate the various ethnic identities that are a part of Pakistan. It has highlighted the need to implement interventions or policies that help individuals deal with conflicts and issues that are a part of living in multiethnic cities or provinces. It has also pointed to some of the reasons that make extremist groups appealing to the youth.

COST IMPLICATIONS OF VIOLENCE FOR PAKISTAN

There are both direct and indirect costs associated with extremism, and group violence in a society. While some of these costs can be quantified such as; fatalities or people injured due to various forms of violence, infrastructural damages, and drop in FDI, other costs cannot be precisely measured. These include, fear, anxiety, grief, and overall decrease in subjective well being suffered by society. The following section is an attempt to provide a rough estimate of the cost of group violence and extremism that Pakistan has suffered during the last decade.

FATALITIES IN TERRORIST VIOLENCE IN PAKISTAN:

As per the “Terrorism Risk Index 2011”, a ranking by global analystsMaplecroft, Pakistan is considered the second most dangerous country in the world after Somalia. The UK based company’s index rates 198 countries on the number, frequency and intensity of terrorism attacks, plus the likelihood of mass casualties occurring.²³

Looking at fatalities due to terrorist violence during 2003-2012, reveals that a total of 39,714 lives have been lost out of which civilians account for 31% and security force personnel account for approximately 11% of the figure. On average there have been 1121 civilian and 387security force personnel lost in fighting terrorists/insurgents each year. The highest number of civilian casualties has been during 2011 wherein 2580 people lost their lives.

Year	Civilians	Security Force Personnel	Terrorists/Insurgents	Total
2003	140	24	25	189
2004	435	184	244	863
2005	430	81	137	648
2006	608	325	538	1471
2007	1522	597	1479	3598
2008	2155	654	3906	6715
2009	2324	991	8389	11704
2010	1796	469	5170	7435
2011	2580	765	2797	6142
2012	395	192	524	1111
Total	12336	4266	23112	39714

Source:<http://www.satp.org/satporgtp/countries/pakistan/database/casualties.htm>

HUMAN SUFFERING DUE TOSUICIDE ATTACKS IN PAKISTAN

²³<http://www.pakistantoday.com.pk/2011/08/09/comment/terrorism-risk-index-2011/>

During the last eleven years a total of 4900 people have been killed due to suicide attacks in Pakistan, while 10,347 have suffered various degrees of injuries. The worst year in terms of casualties has been 2010 during which 1,167 people lost their lives and 2,199 were injured. On the average, 445 lives have been lost due to suicide attacks while 940 have been injured each year since 2003.

Year	Killed	Injured
2003	69	103
2004	89	321
2005	84	219
2006	161	352
2007	765	1677
2008	893	1846
2009	949	2356
2010	1167	2199
2011	628	1183
2012	95	91
Total	4900	10347

Source: <http://www.satp.org/satporgtp/countries/pakistan/database/Fidayeenattack.htm>

SECTARIAN VIOLENCE IN PAKISTAN

The data from the past 24 years depict that, unlike terrorist violence and suicide attacks, sectarian violence is not a new phenomenon for Pakistan. Since 1989, approximately 108 incidents of sectarian violence have taken place, claiming 158 lives, and 324 injuries on average in a year. The most vicious year in terms has been 2007, wherein 341 incidents took place, claiming 441 lives.

Year	Incidents	Killed	Injured
1989	67	18	102
1990	274	32	328
1991	180	47	263
1992	135	58	261
1993	90	39	247
1994	162	73	326
1995	88	59	189
1996	80	86	168
1997	103	193	219
1998	188	157	231
1999	103	86	189
2000	109	149	NA
2001	154	261	495
2002	63	121	257
2003	22	102	103

2004	19	187	619
2005	62	160	354
2006	38	201	349
2007	341	441	630
2008	97	306	505
2009	106	190	398
2010	57	509	1170
2011	30	203	297
2012	19	103	78
Total	2587	3781	7778

Source: <http://www.satp.org/satporgtp/countries/pakistan/database/sect-killing.htm>

ECONOMIC LOSS SUFFERED

According to the Pakistan Economic Survey 2010-11, Pakistan's economy has suffered direct and indirect losses of up to \$67.93 billion since 2001 due to its role as a frontline state in the 'war against terrorism'. The survey suggests that the war has affected the country's exports, prevented foreign investment, hampered the privatization programme and slowed down overall economic activity.

Loss of employment opportunities due to the decrease in economic activity along with no new opportunities being available have further weakened Pakistan's economy. Jobs opportunities were also lost because of the destruction of domestic and foreign tourism and increase in expenditure to support displaced people.

"Pakistan's investment-to-GDP ratio has declined from 22.5 per cent in 2006-07 to 13.4 per cent in 2010-11 with serious consequences for the job creating ability of the economy." "The economy was subjected to enormous direct and indirect costs which continued to rise from \$2.669 billion in 2001-02 to \$13.6 billion by 2009-10, projected to rise to \$17.8 billion in the current financial year and moving forward, the direct and indirect costs to the economy are most likely to rise further," the survey said."²⁴

According to a study conducted by Harvard, higher levels of terrorism risk are associated with lower levels of net FDI²⁵. The FDI inflow in Pakistan depicts a deteriorating trend since 2007. Table below presents the figures from 2005 to 2010²⁶.

FDI Inflow in Pakistan (million \$)					
2005	2006	2007	2008	2009	2010
2201	4273	5590	5438	2338	2016

²⁴<http://www.dawn.com/2011/06/20/war-on-terror-cost-pakistan-679-billion.html>

²⁵*Terrorism and the World Economy*, Alberto Abadie and Javier Gardeazabal, Harvard University/NBER and the University of the Basque Country, October 2005.

²⁶<http://www.unctad-docs.org/files/UNCTAD-WIR2011-Full-en.pdf>



CONCLUSIONS

Violence and conflict can cause direct and indirect losses and suffering. The direct loss and suffering is in terms of loss of lives, injuries suffered and destruction of infrastructure. The indirect costs are felt in terms of the slowing down of economic growth and development.

CIVIL AND UNCIVIL SOCIETY

Civil society organizations can play a crucial role in dealing with some of the socio-political issues that spark group violence. Civil society organizations are able to help mitigate the conditions that fuel violence and extremism, through advocacy on key social concerns and by providing a platform for dialogue. Civil society organizations are also able to provide help and support to vulnerable individuals and communities by engaging them in peaceful activities that promote well being such as sports and education. Furthermore by facilitating dialogue amongst strained groups civil society organizations are able to break the strangle hold of extremist politics. Such organizations can also provide support for individuals who are trying to break away from extremist politics and groups. Research suggests that extremist groups can become magnets for vulnerable individuals searching for identity and meaning in their lives. By providing strong bonding and through focusing on and emphasizing a single aspect of a person's identity extremist groups begin to occupy a key role in the lives of individuals who join such groups. The work of civil society organizations in providing mentorship and spaces for peaceful social interaction with a diversity of groups is a key strength of community work done in areas of conflict. Civil society organizations can also play a crucial bridging role between conflicting groups or between the state and marginalized communities to air the grievances that spark conflict.

Based on these premises the CPP report places special emphasis on the work done by civil society organizations in promoting peace. It outlines the importance of civil society organizations in promoting peace through work on the following key areas.

- Dialogue and engagement on the root causes of conflict
- Strengthening democracy through increased political participation
- Human rights and the rule of law
- Women empowerment
- Youth and education

Pakistan is home to some highly respected and widely admired and emulated examples of nongovernmental-sector-based service-delivery and advocacy groups. Yet the same society that has generated positive civil-society activism is also home to a multiplicity of very visible nongovernmental actors espousing religious extremism and violence.²⁷

The literature on nongovernmental organizations (NGOs) and social movements is often linked to the twin concepts of social capital and civil society. More recently the idea of “uncivil society” has also gained ground as many researchers have pointed to the fact that all human societies are capable of producing simultaneously the kind of positive social capital needed to sustain democratic consolidation, and also some negative social capital that constraints human freedom. This raises some difficult questions about how to disentangle pro-democratic activities by civil society groups from routine power struggle by political entrepreneurs who hide behind civic or charitable organizations to pursue an often unethical agenda?²⁸

²⁷Daanish Mustafa, Society(Anti)Social Capital in the Production of an (UN)Civil Society in Pakistan Author(s), Geographical Review, Vol. 95, No. 3, New Geographies of the Middle East (Jul., 2005), pp. 328-347

²⁸Célestin Monga, , Uncivil Societies: A Theory of Sociopolitical Change , Policy Research Working Paper 4942, The World Bank Development Economics Policy Review Unit, May 2009

The following sections highlight the positive work done by organizations in supporting vulnerable groups in order to promote peace. It also looks at traditional dispute resolution mechanisms and draws attention to some of the limitations in these mechanisms.

CIVIL SOCIETY ORGANISATIONS WORKING ON PEACE BUILDING

This report has collected information on 69 organizations working in areas linked to the CPP agenda on peace building in Pakistan. This information has been tabulated and is attached as Appendix A to this report. Appendix A includes a complete list of the organizations; along with a brief description of the work they do; city or province in which the head office of the organization is located; and area of intervention recommended in CPP which the organization supports. Most of the organizations have done work in more than one area within the CPP suggested areas of intervention. The following table outlines the number of organizations working in each of the suggested areas of focus by CPP. This information has been accessed through websites and other literature collected from the organizations. The qualitative information has been tabulated into key themes based on CPP guidelines. Contact information and website addresses are included in Appendix A. Qualitative descriptions of each of the organizations is available in Appendix B.

Type of work	No of organizations
Education	5
Women empowerment	13
Conflict and Violence	11
Human rights	17
Democracy	7
Peace building Interventions	42
Youth	12
Sports	4
Development	4
Media	3
Inter-faith harmony	6
Multilateral Involvement	22

The table shows that there are around 36 organizations carrying out interventions linked to peace building in Pakistan. The number of organizations working on promoting human rights, youth development and women empowerment are 17, 12 and 13 respectively. There are 7 organizations working on increasing political participation and strengthening democracy. In-depth research of the work carried out by these organizations has highlighted areas of good practice that need to be supported. Particularly remarkable is the Youth Parliament Initiative organized by PILDAT, which is run along the lines of the National Assembly of Pakistan. This intervention links in with the CPP focus of empowering youth through engaging them in political participation. The Youth Parliament has brought together youth from across Pakistan in order to develop their leadership skills and understanding of and participation in parliamentary style democracy. Detailed information on the youth parliament is available in Appendix B.

Another interesting initiative is the Women Parliamentary Caucus²⁹ whose patron is Dr Fehmida Mirza, the speaker of the National Assembly of Pakistan. This forum brings together women parliamentarian in Pakistan from varying political affiliations. The key concern for the organization is to work on women's concerns and issues across political party lines. This is an important achievement; it can be further strengthened by carrying out interventions with these parliamentary leaders which enables them to participate within the political main stream.

The number of organizations working on interventions designed to promote peace through; educational reforms are 5; through sports events are 4; focusing on development issues such as poverty reduction and infra-structure development are 4. There are three organizations working on training journalists and radio presenters. In particular Intermedia and Search for Common Ground have worked together in this area; this work is important and needs to be supported. There is also room for further work in the last three areas discussed, namely; sports; education; and development. The Swat Youth Front's initiative on 'Sports for Culture of Peace' project brought together 36 cricket teams, 24 football teams and 36 volley ball teams in a network called Sports for Peace Network. This was a considerable achievement and similar events should be supported and encouraged.

Multilateral involvement and interest in civil society organizations is evidenced by the financial and practical support provided to civil society organizations in Pakistan by multilateral organizations such as the United Nations, Friedrich-Ebert-Stiftung (FES), Search for Common Ground, International Campaign to Ban Landmines (ICBL). There are 22 organisations that have worked with some international organization. Multilateral interests are also evidenced through the cross-national focus of research and work done by some organizations. These include; the Pakistan Institute for Peace Studies which publishes a South Asia Journal covering research on South Asia; The HRCP which is part of South Asian Forum on Human Rights and South Asian Free Media Association; and BARGAD which has a 'youth track' for peace building which includes universities in Pakistan, India and Afghanistan. An important partnership has been forged between the Charter of Compassion spearheaded by Karen Armstrong and Peace Education Welfare Organisation in Pakistan. Through this partnership the charter of compassion which 'transcends religious, ideological and national differences'³⁰ is being incorporated into the curriculum of a hundred schools in Pakistan. This partnership effort can be further strengthened by the involvement of the secretariat.

There are instances of cross cultural exchanges and peace building efforts with neighbouring countries. Particularly interesting are the cultural exchanges organized through Ajoka Theatre organization and Tehreek-i-Niswan. These instances of multilateral involvement between civil society organizations and international agencies are a promising development. Such interactions provide spaces through which multilateral dialogue and engagement can be strengthened in Pakistan.

²⁹<http://www.wpcp.org.pk/wpcp/Home.aspx>

³⁰<http://charterforcompassion.org/the-charter/#charter-for-compassion>

TRADITIONAL DISPUTE RESOLUTION MECHANISMS

It is important to understand cultural spaces for dialogue that can be used to promote civic paths to peace. Most areas in Pakistan have a tradition of informal civil society. This provides spaces for dialogue and fulfils a number of social functions including social protection, resource allocation, security and conflict resolution.

Pakistan is a legally plural society where completely different and independent systems of law like the Islamic law, the state law and the traditional law co-exist. The state and state law do not acknowledge and accept non-state legislative proceeding as state law. In reality however, the dominant practiced law in Pakistan is traditional law. Traditional law is found in a variety of forms like panchayts, jirgas, informal meetings of families, is dispensed by pirs, or chaudharys, etc. This is because people practice law according to their social structure and value system.

Jirga is the most well-known and important informal mechanism for dialogue in Pukhtun communities. It is a body comprised of local, elderly, and influential men who undertake dispute resolution, primarily through the process of arbitration. It involves a strategic exchange, between two or more people, to address an issue through verbal communication. The exchange may or may not result in an agreement on the issue, but the process itself leads the parties, including the interveners, to maintain a certain level of formal communication, thus ensuring peace.³¹

Jirga is also used to resolve disputes and criminal cases. Decisions are made with consensus and in accordance with Pakhtunwali, the traditional tribal code. The jirga decisions are normally implemented and honoured by the communities.

Jirga is categorized according to three levels at which it is convened i.e. local (Maraka), the tribal (wolasi) and National (Loya Jirga). The jirga is not legally institutionalized in the 'settled areas' of Khyber-Pakhtunkhwa where it has been replaced by the Pakistani legal system. However, jirga is institutionalized in the FATA areas under the Frontier Crimes Regulation (FCR) and constitutes the main justice system. The Jirgas constituted under FCR however, are different to the traditional Jirga (Wlasi Jirga). Under the FCR Jirga, the Political Agent enjoys the powers of District Magistrate (judge). With the consent of the accused the Political Agent can constitute a Jirga. The Jirga will be responsible for investigating the allegations, determining guilt and providing their verdict based on Rawaj (traditions) and, in some cases, Islamic Sharia.³²

A similar institution in Punjab is known as *Panchayat*. It is a 'council of any number of *mu'tabar* (trustworthy, respectable) people, summoned or meeting on their own, called by one or a third party, given *ikhtiyar* (authority discretion) by one or both or none of the parties to decide a conflict. *Panchayat* can be divided on the basis of their areas of influence or their identification with a particular group.

³¹Hasan M. Yusufzai and Ali Gohar, Towards Understanding Pashtun Jirga, Just Peace International, Peshawar, 2009

³²Naveed Ahmad Shinwari. 2007, Understanding FATA, Attitudes Towards Governance, Religion and Society in Pakistan's Federally Administered Tribal Areas, Community Appraisal and Motivation Programme, CAMP, 2008

Matters of common interest are resolved in a *panchayat* and both civil and criminal cases can be brought before them. The method of punishment varies from compromise to conflict.³³

Other informal mechanisms for dialogue include mosque and mohalla committees to solve local issues. Youth are mostly excluded from positions of leadership in these mechanisms. However, it should be noted that Pakistan is a diverse country and relevance and influence of traditional institutions differs from place to place.

Unfortunately, both Jirga and Panchayat have continuously failed to keep abreast of the norms and principles of human rights and equality. Whilst addressing a two-day conference on Alternate Dispute Resolution, Iftikhar Muhammad Chaudhry, the Chief Justice of Pakistan outlined some of the problems with the Jirga and Panchayat. He suggested that these institutions had not developed to keep pace with the demands of modernity. The problems with these systems stem from their lack of understanding of emerging issues of human rights, norms of equity, equality and non-discrimination. He argued that these systems could have developed if they had received state recognition and support as formal mechanisms for settling small disputes. Such initiatives have been developed and introduced in advanced democracies. Some states have institutionalized such informal dispute settlement mechanisms by giving them official recognition and legislative support. Such recognition and support of ADR could harness its potential of settling a significant portion of claims and disputes in a cost effective and speedy manner.³⁴

FAILURE OF TRADITIONAL DISPUTE RESOLUTION MECHANISMS

Jirgas and Panchayats have more than often portrayed bias in favor of the stronger party, cases of dispute resolution that tend to go against the weak have continuously emerged and brought anguish and horror rather than peace and harmony in the society. It is in these horrid instances that these traditional dispute resolution mechanisms lose their legitimacy in serving as a fair dispute resolution mechanism and their practices become highly questionable.

A few cases presented below highlight some of the instances where unfair practices in these traditional systems to bring justice have been used:

1 A jirga in Ibrahim village near Sukkur, relying on the archaic concept of collective punishment, settled a murder case by decreeing that 12 girls from the accused family be handed over to the aggrieved party. The girls are all minors aged between five and 15 years, which should only add to the outrage. Even though the practice of *vani* has been technically banned in the country, a law that is routinely flouted and rarely prosecuted provides scant protection to the vulnerable.³⁵

2 In June 2002, in village Meerwala, a 12-hour drive southeast from Islamabad, members of a high-status tribe sexually abused one of Ms. Mukhtaran's brothers and then covered up their crime by falsely accusing him of having an affair with a high-status woman. The village's tribal council determined that the suitable punishment for the supposed affair was for high-status men to rape one of the boy's

³³ Muhammad Azam Chaudhary, *Justice in practice: legal ethnography of a Pakistani Punjabi village*, Oxford University Press 1999

³⁴ <http://www.nation.com.pk/pakistan-news-newspaper-daily-english-online/Politics/30-Apr-2010/CJP-stresses-jirga-panchayats-role>

³⁵ <http://tribune.com.pk/story/163853/the-dangers-of-jirgas/>

sisters, so the council sentenced Ms. Mukhtaran to be gang-raped. As members of the high-status tribe danced in joy, four men stripped her naked and took turns raping her. Then they forced her to walk home naked in front of 300 villagers.³⁶

3 Back in 2002, in 'Aba KhelVanni Case (2002)' in Mianwali, Nawab of Kalabagh played a vital role in the decision of handing over eight girls as compensation to resolve an age old dispute. The victims of an age old custom called 'vanni' were rescued by the suo-motu action of the Supreme Court of Pakistan.³⁷

4 In June 2006, an incident took place in Kashmore, Sindh, where five minor girls were to be handed as compensation to the rival party. Again, a parliamentarian and the District Nazim were part of the members of the tribal council.³⁸

The cases presented, along with many others appearing in news and media, highlight that the informal dispute resolution mechanisms continue to fail in providing justice and to act as effective remedial mechanisms in the society. The fundamental reasons, in cases where they fail to serve their purpose are:

- Bias within the mechanism, favouring the powerful;
- tendency of the mechanism to be exploited due to involvement of powerful Nawabs, Chaudharys, parliamentarians and Nazims, with their own motives and interests;
- non-involvement of women and youth in the conflict resolution;
- Inadequacy of these systems to keep abreast with the norms of developed world, such as human rights standards;
- Role of imposer rather than passing recommendation;
- Absence of a speedy, accessible, and cheap state justice system, rendering traditional mechanism as the only alternative;

CONCLUSION

Whilst traditional dispute mechanisms are important because they are able to provide speedy and cost effective justice, their role in Pakistan is fraught with contention. Considering the key problems that have been discussed above the report suggests that this is a sensitive area which should be monitored for now. By working on CPP areas outlined above the secretariat can promote social conditions of equality and political participation which can help bring about structural changes to these mechanisms at a later stage.

³⁶Nicholas D. Kristof. (2004). *Sentenced to Be Raped*. Available: http://www.nytimes.com/2004/09/29/opinion/29kris.html?_r=1. Last accessed 14th March 2012.

³⁷<http://www.supremecourt.gov.pk/ijc/Articles/9/2.pdf>

³⁸ Ibid

CONCLUSIONS

This report has provided a systematic analysis of the conditions that have sparked and sustained conflict in Pakistan. It has also outlined the real human and economic losses suffered by Pakistan as a result of violence and conflict. Finally the report has outlined the groups and organizations working on building peace and sustainable growth in Pakistan. The report concludes that sustained effort is required to create a culture of peace and tolerance in Pakistan. It re-emphasizes the Commonwealth's priority of promoting respect, understanding, tolerance and dialogue to combat violence and conflict. The report suggests that interventions in Pakistan are required across all the key CPP areas.

- It is important to relay and disseminate the CPP report widely in Pakistan. This can be facilitated if it is translated into Urdu which is the national language and most widely read in Pakistan.
- The CPP report should be shared with educational institutions, civil society organizations, and media groups and journalists to have a wide enough impact.
- There is a need to explore institutions of higher education in Pakistan in which CPP messages can be incorporated into the syllabus. This will be particularly important in institutions that teach the social sciences, as the CPP agenda fits in with a multiplicity of disciplines ranging from political science to psychology.
- The report recommends working with the top ranking universities of Pakistan as outlined in the Higher Education Commission's (HEC) rankings 2012³⁹. This list includes the Lahore University of Management Sciences, The Lahore School of Economics, Quaid-e-Azam University, Ghulam Ishaq Khan University, University of Karachi, University of Punjab, University of Peshawar, University of Baluchistan, Bahuddin Zakriya University, and Shaheed Zulfikar Ali Bhutto Institute of Sci. & Tech. (SZABIST).
- The CPP report should also be shared with the National Defence University of Pakistan. This is the primary training institute for military recruits and relaying of CPP messages to future army officers will have significant impact on the understanding of violent group conflict within this important sub-group. This could lead to changes in the strategies designed to deal with conflicts in the future.
- The secretariat can facilitate the building of a bank of information on peace building interventions carried out in different parts of the world to deal with violence and conflict. Providing civil society organizations with training on conflict resolution and programs used to de-radicalize youth from extremist political participation are all areas that can be executed through partnership with civil society organizations. Information exchanges on the subject of de-radicalization have been initiated across Europe. In these exchanges practitioners from across Europe exchange knowledge of best practice in this area. The Secretariat can facilitate the knowledge transfer of this emerging area of expertise in community and individual disengagement from extremist politics to Commonwealth countries dealing with group violence.
- As outlined in the section on civil society organizations the secretariat should support dialogue and action forums that bring together youth and women. Innovative interventions such as the Youth Parliament organized by PILDAT, the Women's Parliamentary Caucus headed by Dr. F. Mirza and the Charter of Compassion partners in Pakistan are key organisations working in this area and collaborative work with these organisations will have maximum impact in achieving CPP outcome of empowering youth and women.

³⁹[http://www.paked.net/higher_education/hec_university_rankings.htm#Rankings List \(2012\)](http://www.paked.net/higher_education/hec_university_rankings.htm#Rankings List (2012))

- There are instances in which organizations have collaborated such as AmanItehad which includes 35 different organizations and the Pathways to Peace initiative in which 100 different civil society organizations and activists came together for peace building. This process of information sharing and working collectively can be facilitated through the work on the secretariat.
- Countering violence and extremism through education, sports and development interventions are under developed areas in Pakistan. Encouraging partnership and interventions in these areas will help empower youth and women. The Swat Youth Fronts' Sport for Peace intervention is an important initiative which can be supported and developed further.
- There are some instances of rehabilitation work with victims of violence such as SPADO's work with victims of landmines; PAIMAN which works with women in Pakistan and Afghanistan; and The Association for Humanitarian Development (AHD) which is involved in rehabilitation work with internally displaced persons. There is room for further work in this area as interventions that support victims of violence and conflict are needed to provide support to victims and to help raise awareness of the costs of conflict.

APPENDIX A

The following section offers a brief introduction to some of the major initiatives taken up by Civil Society Organisations in Pakistan. Appendix A includes a complete list of the organizations; along with a brief description of the work they do; city or province in which the head office of the organization is located; and contact details if available. Some of the organisations are involved in work in more than one CPP area their details have been included in each of the areas in which they work.

ORGANISATIONS WORKING ON EDUCATION

1	Actionaid	Website: www.actionaid.org/pakistan	Work on education, women's rights and combating radicalisation.
2	Community Awareness Raising and Advocacy Ventures Around Needs (CARAVAN)	Khyber-Pukhtunkhwa Website: http://www.caravan-swat.org/	Human development, peace education, people empowerment and democracy.
3	The Community Support Programme (CSP)		Outreach work on education, environmental issues, reproductive health, human rights and peace building.
4	The International Centre for Religion and Diplomacy (ICRD)	Website: www.icrd.org	Education reform in Madrassa schools through introduction of themes around human rights, gender equality and democracy.
5	Peace Education Welfare Organisation (PEWO)	Karachi, Sindh Website: www.pewopk.org	School-wide activities that involve students and teachers to promote peace.

ORGANISATIONS WORKING ON WOMEN'S EMPOWERMENT AND RIGHTS:

1	Actionaid	Website: www.actionaid.org/pakistan	Work on education, women's rights and combating radicalisation.
2	Association for Behaviour control and Knowledge Transformation (ABKT)	Contact Person: Fayyaz Muhammad Iqbal (program manager) Address: Old Bara Road, University Town, Peshawar. Email: info@abkt.org Website: www.abkt.org Tel: +92 (0) 91 570 0240	Peace building initiatives and conferences. Specific focus on youth and women.

3	Association of Women for Awareness and Motivation (AWAM)	Website: www.awampk.org	Working on empowering women and to promote peace.
4	BEDARI	Contact Person: Salim Malik (Executive director) Address: 875, Street 79, I-8/3, Islamabad, Pakistan Email: bedari@bedari.org.pk Website: www.bedari.org.pk Tel: +92 51 4862880	Advocacy for gender rights and equality; Increasing education for Women; Youth initiatives to promote peace.
5	Cavish Development Foundation	Contact Person: M. Maroof Cell: 03215370040 Address: House# 192, Street 73, F-11/1, Islamabad, Pakistan Email: aumirabbas@cavish.org Website: http://www.cavish.org Tel: +92-51-2212434	Focus in inter-faith harmony through education cultural events. It also works on violence and women.
6	Community Awareness and Training on Human-rights and Education (CATHE)	Lahore, Punjab Website: www.cathe.org.pk	Works on health education and development issues particularly for women, young adults and children. Also provides legal services and peace building workshops.
7	Harmony Foundation	Punjab Website: www.hfpak.org	Women empowerment, community development and peace building interventions.
8	Insan Foundation Trust	Rawalpindi, Punjab	Peace building through sports and advocacy for women.
9	Paiman Alumni Trust	Contact Person: HinaBatoool Address: Paiman House, Gulab Nagar, Sector H-13, Kashmir Highway, Golrachowk, Islamabad Email: mail@paimantrust.org , paiman_trust@yahoo.com , Paiman.trust@gmail.com Website: http://www.paimantrust.org/ Tel: 92-51-2102689/90	Peace building interventions with youth and women in conflict ridden areas.
10	PakCare	Website: www.pakcarepakistan.org	Promotes peace through sports. Has peace building initiatives focused on youth and women.
11	Pattan Development Organisation	Contact Person: Sarwar Bari Cell: 0300 8545572	Works in the areas of disaster reduction,

		Address: House No. 5, Street 58, F-10/3, Islamabad, Pakistan Website: www.pattan.org Tel: +92-51-2299494, +92-51-2211875	democracy and governance, women empowerment, youth concerns, and promoting culture.
12	Tehrik-e-Niswan (The Women's Movement)	Website: www.tehrik-e-niswan.org.pk	Works primarily on women's rights. Also works on peace building through the use of culture.
13	Women's Parliamentary Caucus	Contact: Dr. Fehmida Mirza Website: http://www.wpcp.org.pk	Works on enhancing women's participation in parliamentary democracy.

ORGANISATIONS WORKING ON HUMAN RIGHTS

1	Aim4faith ministries Pakistan	Website: www.aim4faith.org	Rights for marginalised groups
2	Centre for Peace and Justice Pakistan (CPJP)	Contact Person: Hyder Shar (Executive Director) Cell: +92 (333)-7581238 Address: Centre for Peace and Justice Pakistan (CPJP), Suit No. U-20, Ruffi Shopping Paradise, Near Metrological Department, University Road, Karachi, Sindh, Pakistan Email: info@cpjp.org Website: http://www.cpjp.org Tel: + 92 (21)-35484578	Provide legal services and advocacy through research to vulnerable communities.
3	The Centre for Human Rights Education (CHRE)	Lahore, Punjab	Promote human rights through education and training. Inter faith harmony interventions.
4	The Community Appraisal & Motivation Program (CAMP)	Khyber Pukhtunkhwa Website: www.camp.org.pk	Research and advocacy on development, human rights, peace and security.
5	The Community Support Programme (CSP)		Outreach work on education, environmental issues, reproductive health, human rights and peace building.
6	The GIYAN foundation	Website: www.giyan.org	Works in the areas of environment, peace building, arts and culture, policy activism, and human rights.

7	Human Rights Commission of Pakistan (HRCP)	Lahore, Punjab Contact Person: I.A Rehman (Director) Email: hrcp@hrcp-web.org Website: www.hrcp-web.org Tel: +92 (0) 42 3583 8341	Advocacy and legal assistance on human rights issues in all four provinces. Particular focus on areas of conflict.
8	The Human Rights Commission on Social Justice and Peace (HRCSJP)	Baluchistan	Community building to promote human rights and 9peace.
9	The International Centre for Religion and Diplomacy (ICRD)	Website: www.icrd.org	Education reform in Madrassa schools through introduction of themes around human rights, gender equality and democracy.
10	International Peace Commission (IPC)	Karachi, Pakistan Website: www.ipc-online.info	Works in areas related to the International declaration of Human rights. It conducts research and organises events to promote these concerns.
11	Mehergarh		Organises youth leadership camps, promotes human rights issues particularly rights for women.
12	Mutual Advancement and Reconciliation in Society (MARS)	Website: www.marspead.com	Works to promote and project rights of women and children. Also run a peace education training programme in schools.
13	National Commission for Justice and Peace (NCJP)	Website: www.ncjppk.org	Human rights advocacy.
14	The Organisation for Peace and Development (OPD)	Website: www.opdpeace.org	Awareness raising campaigns on peace. Support marginalised and indigenous groups across Pakistan.
15	The Sustainable Peace and Development Organisation (SPADO)	Khyber Pukhtunkhawa Website: www.spado.org.pk	Research and awareness raising campaigns on small arms and land mines.
16	Swat Youth Front (SYF)	Malakand, Khyber Pukhtunkhawa Website: www.syfswat.org	Peace building through sports. Also works on women empowerment and poverty reduction
17	The Tribal Development Network (TDN)		Works on rights for IDPs in the FATA region of

		Pakistan.
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ORGANISATIONS DOING RESEARCH ON CONFLICT AND VIOLENCE

1	Actionaid	Website: www.actionaid.org/pakistan	Work on education, women's rights and combating radicalisation.
2	AmanTehrik		Working in Khyber Pukhtunkhwa to influence policy on dealing with conflict and violence in the province.
3	Cavish Development Foundation	Contact Person: M. Maroof Cell: 03215370040 Address: House# 192, Street 73, F-11/1, Islamabad, Pakistan Email: aumirabbas@cavish.org Website: http://www.cavish.org Tel: +92-51-2212434	Focus in inter-faith harmony through education cultural events. It also works on violence and women.
4	Centre for Peace and Development Initiatives (CPDI)	Contact Person: AmerEjaz (Executive Director) Address: 409-B, Main Nazim-ud-din Road, F-11/1, Islamabad Email: info@cpdi-pakistan.org or cpdi_pakistan@yahoo.co.uk Website: www.cpdi-pakistan.org Tel: +92 (0) 51 210 8287	Research on conflict and intolerance to inform policy and for capacity building.
5	The Centre for Research and Security Studies (CRSS)	Contact Person: ImdadUllah (Research Fellow) Address: House # 36-B, Street # 30, Sector F-8/1, Islamabad, Pakistan. E-mail: mail@crss.pk Website: www.crss.pk Tel: (+92-51) 831 4801 – 3	Research and conferences on security issues and conflict.
6	Institute of policy studies (IPS)	Islamabad Website: www.ips.org.pk	Works on Pakistani affairs, international relations and faith and society. Has done work on madrasa reform and the Kashmir dispute.
7	The institute of Regional Studies (IRS)	Islamabad Website: www.irs.org.pk	Research and public awareness campaign on international relations and conflict and violence.
8	Islamabad Policy Research Institute (IPRI)	Contact Person: Dr. Maqsoodul Hassan Noori (Head) Address: Islamabad Policy Research Institute, House no.6,	Research and conferences on conflict and violence.

		Street no.63, F-8/4, Islamabad, Pakistan Email: ipripak@ipripak.org Website: www.ipripak.org Tel: +92-51 9261348-50	
9	Just Peace International (JPI)	Khyber Pukhtunkhwa Website: www.justpeaceint.org	Supports community based conflict resolution initiatives and citizen policing projects. Also promotes sports as an effective means to promote peace and understanding of social issues.
10	Pakistan Institute for Peace studies (PIPS)	Contact Person: Muhammad Amir Rana (Director) Postal Address: P.O Box 2110, Islamabad, Pakistan Email: pips@san-pips.com Website: http://www.san-pips.com Tel: 92-51-2291586	Research on conflict and violence to develop interventions on peace building
11	Sustainable Development Policy Institute (SDPI)	Address: 38 Embassy Road, G-6/3 Islamabad Email: main@sdpi.org Website: www.sdpi.org Tel:+92 (0) 51 227 8134	Research on sustainable development. Particular concern with issues of security and peace building.

ORGANISATIONS WORKING ON PEACE BUILDING INITIATIVES

1	Ajoka	Website: www.ajoka.org.pk	Works on strengthening democracy, secularism and peace through theatre.
2	Alaap	Website: www.alaap.org.pk	Promotes peace through cultural events
3	Amanittehad	Contact Person: Mr. Ali Asghar Khan (Executive Director- Omar Asghar Khan Foundation) Cell: 0300- 8565279 Address: 2-B, Parbat Road, F-7/3, Islamabad Email: aakhan@oakdf.org.pk Web: www.amanittehad.com Tel: +92 (0) 51 261 109 2/4	Primary research and cultural productions to promote peace.
4	Association for Behaviour control and Knowledge Transformation (ABKT)	Contact Person: Fayyaz Muhammad Iqbal (program manager)	Peace building initiatives and

		Address: Old Bara Road, University Town, Peshawar. Email: info@abkt.org Website: www.abkt.org Tel: +92 (0) 91 570 0240	conferences. Specific focus on youth and women.
5	The Association for Humanitarian Development (AHD)	Khyber Pukhtunkhwa Website: www.ahdpak.org	Rehabilitation and relief work with marginalised groups including internally displaced persons.
6	Association for Peace and Prosperity	Punjab	Events to promote peace and inter faith harmony
7	Association of Women for Awareness and Motivation (AWAM)	Website: www.awampk.org	Working on empowering women and to promote peace.
8	Aware Girls	Khyber Pukhtunkhwa	Training workshops to train peace activists in Khyber Pukhtunkhwa
9	BARGAD	Contact Person: Sabiha Shaheen (Executive Director) Address: House # F-36, Street # 1-A, Allama Iqbal Town, Rahwali, Gujranwala, Punjab, Pakistan Email: info@bargad.org.pk Website: http://www.bargad.org.pk Tel: +92 (0) 55 386 4920	Youth peace building initiatives in universities.
10	BEDARI	Contact Person: Salim Malik (Executive director) Address: 875, Street 79, I-8/3, Islamabad, Pakistan Email: bedari@bedari.org.pk Website: www.bedari.org.pk Tel: +92 51 4862880	Advocacy for gender rights and equality; Increasing education for Women; Youth initiatives to promote peace.
11	The Charter of Compassion, Pakistan Chapter	Address: World Learning Grammar School Paria Street, Near Ali Dina Hospital, Kharadar Karachi, Pakistan Website: www.pewopk.com	
12	Centre for Peace, Security & Development (CPSD)	Karachi, Pakistan Website: www.cpsd.org.pk	Organises conferences on peace, democracy, security and development.
13	The Centre for Youth Development & Activities (CYDA)	Sadikabad, Punjab Website: www.cydapakistan.org	Peace building through workshops and training programmes.
14	The Centre for Human Rights Education (CHRE)	Lahore, Punjab	Promote human rights through education and

			training. Inter faith harmony interventions.
15	The Centre for Civic Education Pakistan (CCE)	Website: www.civiceducation.org	Events and publications to promote peace and democracy.
16	Chanan Development Association (CDA)	Contact Person: Muhammad Shahzad Khan (Executive Director) Address: E-881/2, E-Block, near Mohammadi Masjid, Nishat Colony, R.A. Bazar Lahore. Email: cda@cdapak.org Website: www.cdapak.org Tel: +92 (0) 423 574 9671	Interventions to build peace with youth from all four provinces.
17	The Coalition on the Rights and Responsibilities of Youth (CRY)	Khyber Pukhtunkhwa Website: www.crypk.tk	Peace building through educating youth.
18	The Community Appraisal & Motivation Program (CAMP)	Khyber Pukhtunkhwa Website: www.camp.org.pk	Research and advocacy on development, human rights, peace and security.
19	Community Awareness Raising and Advocacy Ventures Around Needs (CARAVAN)	Khyber Pukhtunkhwa Website: http://www.caravan-swat.org/	Human development, peace education, people empowerment and democracy.
20	Community Awareness and Training on Human-rights and Education (CATHE)	Lahore, Punjab Website: www.cathe.org.pk	Works on health education and development issues particularly for women, young adults and children. Also provides legal services and peace building workshops.
21	The Community Support Programme (CSP)		Outreach work on education, environmental issues, reproductive health, human rights and peace building.
22	The Friedrich-Ebert-Stiftung (FES)	Website: www.fespk.org	Democracy, youth development and conflict resolution.
23	The GIYAN foundation	Website: www.giyan.org	Works in the areas of environment, peace building, arts and culture, policy activism, and human rights.

24	Harmony Foundation	Punjab Website: www.hfpak.org	Women empowerment, community development and peace building interventions.
25	The Human Rights Commission on Social Justice and Peace (HRCSJP)	Baluchistan	Community building to promote human rights and peace.
26	The Institute for Development Studies and Practices (IDSP)	Quetta, Baluchistan Website: www.idsp.org.pk	Training courses on peace building and community development.
27	Institute of Peace and Secular Studies (IPSS)		Peace building through seminars and cultural events.
28	Just Peace International (JPI)	Khyber Pukhtunkhwa Website: www.justpeaceint.org	Supports community based conflict resolution initiatives and citizen policing projects. Also promotes sports as an effective means to promote peace and understanding of social issues.
29	KhwendoKor	Website: www.khwendokor.org.pk	Works in the area of peace building in several cities. Also organises peace rallies.
30	Mutual Advancement and Reconciliation in Society (MARS)	Website: www.marspead.com	Works to promote and protect rights of women and children. Also run a peace education training programme in schools.
31	National Commission for Inter-religious Dialogue & Ecumenism (NCIDE)	Website: www.ncide.com	Inter faith harmony group. Organises cultural festivals and conferences to promote inter faith harmony.
32	Omar Asghar Khan Development Foundation (OAKDF)	Khyber Pukhtunkhwa Website: www.oakdf.org.pk	Works on democracy and tolerance. Part of the 'pathways to peace' group.
33	The Organisation for Peace and Development (OPD)	Website: www.opdpeace.org	Awareness raising campaigns on peace. Support marginalised and

			indigenous groups across Pakistan.
34	Paiman Alumni Trust	Contact Person: HinaBatool Address: Paiman House, Gulab Nagar, Sector H-13, Kashmir Highway, Golrachowk, Islamabad Email: mail@paimantrust.org , paiman_trust@yahoo.com , Paiman.trust@gmail.com Website: http://www.paimantrust.org/ Tel: 92-51-2102689/90	Peace building interventions with youth and women in conflict ridden areas.
35	PakCare	Website: www.pakcarepakistan.org	Promotes peace through sports. Has peace building initiatives focused on youth and women.
36	Pakistan Education and Development Foundation (PEAD)	Contact Person: Ms. Sameenalmtiaz (Executive Director) Address :Street 30, F-8/1, Islamabad Email: info@pead.org.pk ; pead@dsl.net.pk Website: www.pead.org.pk Tel: +92 (0) 51 285 1517	Interventions in primary and secondary schools in Khyber Pakhtunkhwa to promote peace.
37	Saiban	Mansehra, Khyber Pukhtunkhwa Website: www.saiban.org.pk	Works with local communities to improve access to social justice. Peace building forums and debating competitions for youth.
38	Swat Youth Front (SYF)	Malakand, Khyber Pukhtunkhawa Website: www.syfswat.org	Peace building through sports. Also works on women empowerment and poverty reduction
39	TaanghWasaibOrganisation (TWO)	Website: www.taangh.org.pk	Peace building through the use of sufi music and culture. Have developed a peace sanctuary.
40	Tehrik-e-Niswan (The Women's Movement)	Website: www.tehrik-e-niswan.org.pk	Works primarily on women's rights. Also works on peace building through the use of culture.
41	The United Religions Initiative (URI)	Website: http://www.uripakistan.org/	Inter-religious harmony through dialogue to promote peace.
42	The Yeh Hum Naheen Foundation	Website: www.yehhumnaheen.org	Peace building

			through awareness raising campaigns.
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ORGANISATIONS WORKING ON STRENGTHENING DEMOCRACY

1	Ajoka	Website: www.ajoka.org.pk	Works on strengthening democracy, secularism and peace through theatre.
2	The Centre for Peace and Civil Society (CPCS).	Contact Person: Jami Chandio (Executive Director) Cell: 92 300 3013 436 Address: 127, Sindh Muslim Cooperative Housing Society, Qasimabad, Hyderabad, Sindh, Pakistan. Email: jchandio@cpcs.org.pk Website: www.cpcs.org.pk Tel: +92 (0) 22 29 04 408	Strengthening democracy and civil society through awareness campaigns and forums.
3	Centre for Peace, Security & Development (CPSD)	Karachi, Pakistan Website: www.cpsd.org.pk	Organises conferences on peace, democracy, security and development.
4	The Centre for Civic Education Pakistan (CCE)	Website: www.civiceducation.org	Events and publications to promote peace and democracy.
5	Community Awareness Raising and Advocacy Ventures Around Needs (CARAVAN)	Khyber Pukhtunkhwa Website: http://www.caravan-swat.org/	Human development, peace education, people empowerment and democracy.
6	Pakistan Institute of Legislative Development and Transparency (PILDAT)	Contact Person: AkifNaeem (Programme Assistant) Address: Islamabad Head Office: No. 7, 9th Avenue, F-8/1, Islamabad - 44000, Pakistan Website: www.pildat.org Tel: +92 (0) 51 111 123 345 Email: info@pildat.org	Research and conferences on strengthening democracy. Leadership building programmes with female parliamentarians and youth.
7	Pattan Development Organisation	Contact Person: Sarwar Bari Cell: 0300 8545572 Address: House No. 5, Street 58, F-10/3, Islamabad, Pakistan Website: www.pattan.org Tel: +92-51-2299494, +92-51-2211875	Works in the areas of disaster reduction, democracy and governance, women empowerment, youth concerns, and promoting culture.

ORGANISATIONS WORKING ON YOUTH EMPOWERMENT

1	BARGAD	Contact Person: Sabiha Shaheen	Youth peace building
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		(Executive Director) Address: House # F-36, Street # 1-A, Allama Iqbal Town, Rahwali, Gujranwala, Punjab, Pakistan Email: info@bargad.org.pk Website: http://www.bargad.org.pk Tel: +92 (0) 55 386 4920	initiatives in universities.
2	BEDARI	Contact Person: Salim Malik (Executive director) Address: 875, Street 79, I-8/3, Islamabad, Pakistan Email: bedari@bedari.org.pk Website: www.bedari.org.pk Tel: +92 51 4862880	Advocacy for gender rights and equality; Increasing education for Women; Youth initiatives to promote peace.
3	Chanan Development Association (CDA)	Contact Person: Muhammad Shahzad Khan (Executive Director) Address: E-881/2, E-Block, near Mohammadi Masjid, Nishat Colony, R.A. Bazar Lahore. Email: cda@cdapak.org Website: www.cdapak.org Tel: +92 (0) 423 574 9671	Interventions to build peace with youth from all four provinces.
4	The Coalition on the Rights and Responsibilities of Youth (CRY)	Khyber Pukhtunkhwa Website: www.crypk.tk	Peace building through educating youth.
5	Mehergarh		Organises youth leadership camps, promotes human rights issues particularly rights for women.
6	Paiman Alumni Trust	Contact Person: Hina Batool Address: Paiman House, Gulab Nagar, Sector H-13, Kashmir Highway, Golra Chowk, Islamabad Email: mail@paimantrust.org , paiman_trust@yahoo.com , Paiman.trust@gmail.com Website: http://www.paimantrust.org/ Tel: 92-51-2102689/90	Peace building interventions with youth and women in conflict ridden areas.
7	PakCare	Website: www.pakcarepakistan.org	Promotes peace through sports. Has peace building initiatives focused on youth and women.
8	Pakistan Education and Development Foundation (PEAD)	Contact Person: Ms. Sameen Almtiaz (Executive Director) Address : Street 30, F-8/1, Islamabad Email: info@pead.org.pk ; pead@dsl.net.pk Website: www.pead.org.pk Tel: +92 (0) 51 285 1517	Interventions in primary and secondary schools in Khyber Pakhtunkhwa to promote peace.

9	Pakistan Institute of Legislative Development and Transparency (PILDAT)	<p>Contact Person: AkifNaeem (Programme Assistant) Address: Islamabad Head Office: No. 7, 9th Avenue, F-8/1, Islamabad - 44000, Pakistan Website: www.pildat.org Tel:+92 (0) 51 111 123 345 Email: info@pildat.org</p>	<p>Research and conferences on strengthening democracy. Leadership building programmes with female parliamentarians and youth.</p>
10	Pattan Development Organisation	<p>Contact Person: Sarwar Bari Cell: 0300 8545572 Address: House No. 5, Street 58, F-10/3, Islamabad, Pakistan Website: www.pattan.org Tel:+92-51-2299494, +92-51-2211875</p>	<p>Works in the areas of disaster reduction, democracy and governance, women empowerment, youth concerns, and promoting culture.</p>
11	Saiban	<p>Mansehra, Khyber Pukhtunkhwa Website: www.saiban.org.pk</p>	<p>Works with local communities to improve access to social justice. Peace building forums and debating competitions for youth.</p>
12	The Youth Parliament	<p>Website: http://www.pildat.org/youthparliament/</p>	<p>Political participation and leadership training for youth.</p>

ORGANISATIONS WORKING ON SPORTS

1	Insan Foundation Trust	Rawalpindi, Punjab	Peace building through sports and advocacy for women.
2	Just Peace International (JPI)	<p>Khyber Pukhtunkhwa Website: www.justpeaceint.org</p>	<p>Supports community based conflict resolution initiatives and citizen policing projects. Also promotes sports as an effective means to promote peace and understanding of social issues.</p>
3	PakCare	<p>Website: www.pakcarepakistan.org</p>	<p>Promotes peace through sports. Has peace building initiatives focused on youth and women.</p>
4	Swat Youth Front (SYF)	<p>Malakand, Khyber Pukhtunkhwa Website: www.syfswat.org</p>	<p>Peace building through sports. Also works on women empowerment and poverty reduction</p>

ORGANISATIONS WORKING WITH THE MEDIA

1	The Friedrich-Ebert-Stiftung (FES)	Website: www.fespk.org	Democracy, youth development and conflict resolution.
2	Intermedia	Contact Person: Adnan Rehmat (Executive Director) Address: Intermedia, H # 42, St. 32, F-6/1, Islamabad, 44000 Email: info@intermedia.org.pk Tel: +92 (51) 260 4205 Website: http://www.intermedia.org.pk	Capacity building interventions with journalists; to improve reporting on conflict; and to promote peace through media.
3	Search for Common Ground (SFCG)	Website: www.sfcg.org	An international organisation that informs media content on conflict concerns. Also involved with training journalists and radio presenters to improve conflict resolution skills.

ORGANISATIONS WORKING ON DEVELOPMENT

1	The Association for Humanitarian Development (AHD)	Khyber Pukhtunkhwa Website: www.ahdpak.org	Rehabilitation and relief work with marginalised groups including internally displaced persons.
2	The Institute for Development Studies and Practices (IDSP)	Quetta, Baluchistan	Training courses on peace building and community development.
3	Sustainable Development Policy Institute (SDPI)	Address: 38 Embassy Road, G-6/3 Islamabad Email: main@sdpi.org Website: www.sdpi.org Tel: +92 (0) 51 227 8134	Research on sustainable development. Particular concern with issues of security and peace building.
4	The Tribal Development Network (TDN)		Works on rights for IDPs in the FATA region of Pakistan.

APPENDIX B:

Appendix B contains brief qualitative description of the focus of the work done by the organisations researched for this report. Most of this information has been drawn from the organisations website and literature. Links to organisation websites have been provided in the footnotes and are also available in Appendix A.

ACTIONAID

Actionaid is an international organisation fighting poverty in 42 countries worldwide. In Pakistan the main focus of its work has been education, on combating militarisation and radicalisation, promotion of women's rights. In November 2007, Actionaid Pakistan partnered with the Citizen's Peace Committee and other NGOs to organise 'Karwaan-e-Aman' ('Rally for Peace') to promote interfaith harmony and relay a message of religious tolerance and peaceful co-existence. The rally brought together peace and human rights activists, religious leaders and people from different faiths. In August 2005, Actionaid Pakistan organised the 'Peace Education, Gender Sensitization and a Basic Introduction to Human Rights' training workshop for teachers.

AIM4FAITH MINISTRIES PAKISTAN

Aim4Faith is a faith based organization promoting and protecting Christians in Pakistan. Since 2004, Aim4Faith Ministries has worked in the remote areas of Toba Tek Singh, Faisalabad and Jhang, Punjab, with disadvantaged and marginalised groups of the community. Their mission describes their work "reaching the unreached, helping, empowering and developing the marginalized communities, building peace and interfaith harmony among ethnic and religious groups."

The organisation has been working with victims of the Gojra incident in Toba Tek Singh, in which an estimated 240 families were affected due to attacks by extremist Muslims in August 2009. Aims4Faith Ministries has been active in implementing projects working to prevent religious extremism in Pakistan.

AJOKA THEATRE ORGANIZATION

In 1983, a group of young people led by a renowned TV actress, Madeeha Gauhar, pioneered the theatre movement in Pakistan with a theatre group called 'Ajoka'. Ajoka has been part of the struggle for a secular, democratic just, humane and egalitarian Pakistan for the last 25 years. Few cultural institutions have been able to thrive, even survive, in the climate of hostility and apathy towards performing arts that has existed in Pakistan. Ajoka has been committed to promoting peace and tolerance in Pakistan.

Ajoka has established working relationships with NGOs in Pakistan and theatre groups in India, Bangladesh, Nepal, Sri Lanka and the Philippines, with the aim of creating theatre that contributes to the

creation of a just, secular, egalitarian Pakistan. Through collaboration with theatre groups and actors in India, Ajoka has shown a commitment to the ideals of peace and tolerance⁴⁰.

ALAAP

Alaap – Ambassadors of Love, Arts and Peace – is a research-based cultural organisation with a vision of pursuing peace through art in Pakistan. Alaap was founded by a group of motivated journalists, artists, researchers, musicians and writers, and is affiliated with Jeunesses Musicals International, which is the world's largest network of organisations promoting peace through music. The organisation promotes non-violence through events such as cultural festivals, art exhibitions, musical evenings, seminars and writings.

Alaap has a number of innovative projects, such as the 'Alaap Peace Calendar' which showcases leading women of Pakistan as a tribute to their role in the society. They organise poetry events (Peace Mushaera), Sufi literature (Kalam Night) and Peace Festivals of Arts to promote peace and harmony in Pakistan⁴¹.

AMAN ITTEHAD

Representatives of 35 organisations, belonging to trade unions, media, youth organisations, minority groups, NGOs, academia, business, and the legal profession, and from across Pakistan, gathered in Murree from 9-11 October 2009 to deliberate over the current state of affairs in the country and to discuss pathways to peace. The event was successful because they unanimously agreed on the indivisibility of peace for all citizens by avoiding any discrimination of gender, class, nationality, religion, occupation, or age.

Out of that conference, the group AmanIttehad ('Peace and Unity') was formed. Based around the statement that "Pakistan is a country where relations matter. Thousands of people have sacrificed their lives for peace. We are a nation that needs peace. As a part of this petition I promise to do everything needed for peace process", AmanIttehad has been producing inspiring videos and valuable surveys to motivate the people of Pakistan towards establishing peace in the country and beyond. The group has identified pathways to peace with emphasis on the recognition of a shared identity as South Asians, which includes the people of Afghanistan. This shared identity is crucial for peace in the region, and also to make regional forums like the South Asian Association for Regional Cooperation (SAARC) effective.

AMN TEHRIK

AmnTehrik (Peace Movement) is an emerging and dynamic movement of concerned individuals and organisations from the province of Khyber Pakhtunkhwa promoting peace in the troubled regions of the province. AmnTehrik has been regularly organising seminars, conferences and demonstrations to influence policy making with reference to the situation in certain areas of Khyber Pakhtunkhwa. AmnTehrik has dealt with a range of issues, from the role of armed forces in Malakand to

⁴⁰ www.ajoka.org.pk

⁴¹ www.alaap.org.pk

the Afghan-Pakistan policy in relation to terrorism. In addition, the AmnTehrik has been strongly opposing pro-terrorism clerics.

To spread awareness of the issue of Taliban and its diverse nature, AmnTehrik organised a dialogue on “ongoing terrorism and Punjabi Taliban” at the Peshawar Press Club on the 1 November 2010. The dialogue received the attention of people from all walks of life and politicians from different political parties. In the same month, the AmnTehrik group held a conference in Nowshera Khyber Pakhtunkhwa titled ‘Lost Livelihood- impact on youth’ in which members of the general public participated enthusiastically.

ASSOCIATION FOR BEHAVIOR & KNOWLEDGE TRANSFORMATION (ABKT)

Association for Behavior & Knowledge Transformation (ABKT) is an organisation of leading social entrepreneurs from Khyber Pakhtunkhwa, Pakistan. Founded in 1994, it is a nationally recognised non-governmental organisation that strives to improve the lives of underdeveloped and vulnerable communities, with a special focus on women, youth and children in Khyber Pakhtunkhwa.

With its mission to promote peace in targeted areas, ABKT is currently mobilising and organising young people and building their networks in different parts of Khyber Pakhtunkhwa, to ensure their effective and constructive contribution to restore peace in the region.

ABKT has organised many peace building events, such as the Peace and Development Seminar in October 2010, and the District Level Forum on Peace in 2010.

THE ASSOCIATION FOR HUMANITARIAN DEVELOPMENT (AHD)

The Association for Humanitarian Development (AHD) was founded in 2001 to work for peace, justice, harmony and equality through the participation of disadvantaged groups in Pakistan. AHD has been working with the marginalised communities so as to address the basic needs of the poor. The organisation has also been active in rehabilitation and relief work.

In 2009, AHD conducted the assessment of internally displaced persons (IDPs) in Mardan, Swabi and Haripur in the province of Khyber Pakhtunkhwa who were forced to move out of their homes due to conflicts in the valley of Swat and in the tribal areas of Pakistan⁴².

ASSOCIATION FOR PEACE AND PROSPERITY

Established in 1992, the Association for Peace and Prosperity is a registered NGO working for peace and harmony in three districts of Punjab. A central activity for the organisation is spreading the message of peace in the province of Punjab.

In 2009, on the occasion of the International Peace Day, the Association for Peace and Prosperity organised an event at St. Peter’s School. About 100 representatives of different NGOs, civil society groups and the general public attended the event. The organisation has also been promoting inter-faith harmony through the support of the Christian Study Centre, Rawalpindi.

⁴²www.ahdpak.org

ASSOCIATION OF WOMEN FOR AWARENESS & MOTIVATION (AWAM)

With the main goal of women's empowerment, Association of Women for Awareness & Motivation (AWAM) aims to build a just peaceful society free from discrimination and violence.

AWAM literally means "public" in Urdu, and with this in mind the organisation has been holding annual peace rallies: 2009 in Lahore and 2010 in Faisalabad. After the attacks on a Christian village in 2009, AWAM organised a protest to sympathise with the victims of the Gojra incident. To raise awareness of peace, AWAM, in September 2010, organised a seminar to mark the international day of peace on the theme of "Peace-building in Pakistan: prospects, efforts and challenges". The event was organised in collaboration with the Liaison for Enforcement of Human Rights. At the event more than 100 Muslims and Christian participants came to share their views on peace.

AWAM has also been an active member of the AmanIttehad (peace and unity) which is a citizens' platform to promote peace in Pakistan⁴³.

AWARE GIRLS

The Khyber Pakhtunkhwa (formerly North West Frontier Province) is one of the most radical states in Pakistan. Islamic militant groups exploit young people's strong religious beliefs and manipulate them into 'promoting' Islam through violent means: suicide bombings, torching schools and killing civilians.

Aware Girls is working to end this destructive process by utilising one of the most vital, yet neglected resources in the country – young women. They work directly with young people – particularly females – to help them develop leadership skills to be agents of change in their communities.

Aware Girls has set up a network of peace activist, 25 young and motivated women and men, who have joined together to promote tolerance, non-violence and peace. With funding from *Peace Direct* the members of the network will take part in a ten-day training course on peace activism, focusing on conflict resolution techniques and the dangers and complexities behind the terrorism that puts their lives and futures at risk.

Once trained, these 20 young activists will share what they have learned with their peers by forming their own monthly study circles in local schools and universities. Through this channel the message of peace and non-violence can take root and spread – not only to the 320 young people directly engaged in the study circles, but also to all those who come in contact with these young leaders. They will replace violence and division with supportive and trusting relationships and women, who have long been silenced in their society, can be given a voice and a platform on which to be champions of peace.

BARGAD

BARGAD was established in 1997 by a group of students from Lahore with the aim of youth development in Pakistan. The organisation engages with young people across the country in colleges and universities, both secular and those affiliated with religious seminaries. BARGAD works at the grassroots level with the support of over 800 volunteers throughout the country.

⁴³ www.awampk.org

The organisation knows the value of networking with other relevant organisations and institutions, and therefore it has institutionalised links with more than 35 universities and higher education institutions as well as with the Ministry of Youth Affairs in Pakistan. Through events such as the the celebrations of 'International Youth Day', BARGAD claims to have been a principal force in the mobilisation of young women in Gujranwala.

BARGAD is one of the most prominent organisations working with young people and peacebuilding in Pakistan. Their 'peace and youth cooperation' programme builds peace by encouraging young people to cooperate for common good in their academic institutions. The basic understanding behind this programme is that "it is more likely that in absence of viable platform of interaction, mutual cooperation and connection for common good, the organised youth may turn violent instead of resorting to procedural activism with campuses". Starting in 2003, it is a pioneering effort to launch a "youth track" of peacebuilding in South Asia, primarily in Pakistan. So far, 35 universities in Pakistan, three universities in India and two in Afghanistan have collaborated with the peacebuilding programme of BARGAD. The programme has been very effective, engaging more than 8,000 students, faculty members and citizens. One of the key features of the programme has been an annual "Regional Peace and Youth Cooperation Dialogue".

BEDARI

Based in Islamabad, Bedari works towards achieving the following objectives:

- Advocacy and lobbying for appropriate legislation to address gender based discrimination and violence;
- Raising awareness and building capacities around women's rights;
- Combating gender inequalities through girls' education beyond primary level;
- Making efforts for promoting peace and harmony which is a prerequisite for women's empowerment.

To address the issue of growing sectarian violence in Pakistan, Bedari has initiated a youth-based project. Bedari has been running a project 'Youth for Inter-Sectarian Harmony' with financial assistance from United States Institute for Peace. The organisation works with young people in four volatile towns of Chakwal district and has helped them to form groups to tackle sectarian violence.

CAVISH DEVELOPMENT FOUNDATION (CDF)

Cavish Development Foundation (CDF) has been working in Pakistan for over a decade, with a mission to empower deprived communities and disadvantaged groups so that they can improve their quality of life. Good governance, human rights, participatory approaches and education and literacy have remained core areas of CDF's work throughout, for achieving this. Peacebuilding and conflict resolution are part of CDF's recent projects, and has initiated the 'Inter-faith Harmony and Peace Project' along with a project on eliminating violence against women in Pakistan. Their geographic area of focus is in the provinces of Sindh, Punjab and Khyber-Pakhtunkhwa.

The Inter-faith Harmony and Peace Project works in two districts of Punjab – Khanewal and Rajanpur. The project's long-term goal is to "improve social co-existence and to promote inter-faith harmony among Pakistan's majority Muslims and the country's religious minorities." The project does this by creating awareness around the need for inter-faith harmony by educating Muslims and religious minorities on the importance of peace and social co-existence through puppetry, theatre, and dialogues.

This way, they have been able to reinvigorate public discussion on the issue, and have even run a national-level conference.

CDF aims to play a major role in enhancing support for ending violence against women in Pakistan, and, in early 2010, started a two-year project focusing on this issue. The project is funded by European Union, and in partnership with Bedari – a women and children’s rights organisation. The project takes a holistic approach towards addressing the issue of domestic violence, working on policy advocacy, capacity building and mass awareness building.

THE CHARTER OF COMPASSION, PAKISTAN CHAPTER

The Charter for Compassion⁴⁴ is a document that transcends religious, ideological, and national differences. Supported by leading thinkers from many traditions, the Charter activates the Golden Rule around the world. PEWO has over 100 member schools in Pakistan where students, teachers and community members work together to ensure that everyone feels safe, respected and valued.

PEWO wants to create a culture of peace in their learning environment. Rather than focusing solely on curriculum or teaching resources, the guide follows PSI’s holistic approach to creating a culture of peace through school-wide activities and initiatives that involve teachers and staff, students, parents, and the community at large.

COMMUNITY AWARENESS AND TRAINING ON HUMAN-RIGHTS AND EDUCATION (CATHE)

Cathe (Community Awareness and Training on Human-rights and Education) Foundation Pakistan (CFP) was established in 1999 by a group of development practitioners, medical specialists and educationists, and covers a range of issues in the areas of health care, education and development. Since its establishment, CFP has worked with women, young adults and children so as to improve their socio-economic and education status. CFP exclusively works in the three districts of Faisalabad, Kasur and Lahore in Punjab.

CFP advocates the cause of the victims of blasphemy laws in Pakistan and has recently managed to secure the release of ten people who were falsely accused of breaking the laws.

The Peace & Communal Harmony Program is one of the core areas of work for CFP and has been implemented in 15 communities and eight educational institutions across Lahore, Kasur and Faisalabad. The programme intends to create space for dialogue, initiatives for peace, communal harmony and social dignity involving policy makers, leaders and change agents from local communities. It has three main components:

- The School Peace Education Segment seeks to educate and prepare youth peace activists;
- The Communal Harmony Segment revolves around communities of mixed religious groups to be united, organised and harmonised;

⁴⁴<http://charterforcompassion.org>

Lastly, CFP emphasises the need for capacity building of peace activists and therefore organises various training programmes on peace building, conflict transformation and inter-faith harmony⁴⁵.

THE CENTER FOR PEACE AND CIVIL SOCIETY (CPCS)

The Center for Peace and Civil Society (CPCS) was established in 2001 by a group of scholars and practitioners from diverse backgrounds in Pakistan. CPCS is an independent think-tank that works to strengthen political parties and civil society in the principles of democracy, freedom, secularism and social justice. Therefore, the organisation works in the areas of human rights, rule of law, secularism, gender equality and human rights.

CPCS has initiated a fellowship programme, the ‘Benazir Bhutto Democracy Fellowship’, to promote knowledge of democracy in the province of Sindh. ‘Conflict Resolution in Pakistan’ is one of the themes of the fellowship programme. CPCS publishes a quarterly research journal, ‘Freedom’, in English and Sindhi. Also on a regular basis, CPCS organises civil society forums called “Dialogue for Change” to highlight the concerns of citizens on socio-political issues. CPCS is a member of the Network of Democracy Research Institutes.

CENTRE FOR PEACE AND DEVELOPMENT INITIATIVES (CPDI)

The Centre for Peace and Development Initiatives (CPDI-Pakistan) works exclusively on issues of peace and development in Pakistan. It was established in 2003 to inform and influence public policies and civil society projects through research-based advocacy and capacity-building, with the goal of promoting peace and achieving sustainable development. The Centre’s special areas of focus include promotion of peace and tolerance, rule of law, and transparency and access to information.

CPDI-Pakistan’s project on the promotion of peace and tolerance aims to develop research-based understanding of social conflicts and intolerance, and implements a wide range of activities to achieve the objectives of social harmony, tolerance, pluralism and improved understanding across cultures. However, the key areas of focus are crucial for the Pakistan society, such as religious and sectarian violence; inter-provincial conflicts; and improved understanding across cultures, sects and religions.

THE CENTRE FOR PEACE AND JUSTICE PAKISTAN (CPJP)

The Centre for Peace and Justice Pakistan (CPJP) was established in Karachi in 1995, and is an initiative of a group of lawyers, scholars and practitioners with the aim of promoting peace and justice in Pakistan by working with student unions, labour organisations, NGOs, political parties and media. The work of CPJP is directed towards traditionally vulnerable communities and groups.

‘Advocacy on Peace and Justice’ is one of the main projects of CPJP in the area of peace building. Through this project, the organisation has been advocating the rights of detained fishermen in India and Pakistan. There are roughly 800 fishermen imprisoned in either India or Pakistan. According to CPJP, “fishermen suffer the brunt of the neighbourly hostility, being ignorant, poor and marginalised communities unaware of the maritime border and protocols”. In violation of maritime borders, innocent

⁴⁵ www.cathe.org.pk

fishermen are detained in India and Pakistan. CPJP is lobbying and advocating at different levels through seminars and workshops.

CPJP also work in the areas of environmental justice, human rights and governance. Activities include provision of legal aid and support, training and skills development, and research and analysis into Pakistani society.

CENTRE FOR PEACE, SECURITY & DEVELOPMENT (CPSD)

Centre for Peace, Security & Development (CPSD) is a think-tank based in Karachi, Pakistan. It is an initiative of the Dadabhoy Institute of Higher Education. CPSD's major objective is to organise seminars, conferences and workshops on the themes of peace, democracy, security and development, with particular reference to Pakistan and South Asia.

In February 2011, CPSD organised its First International Conference on 'Peace, Security & Governance' in collaboration with *Carnegie Endowment for International Peace*.⁴⁶

THE CENTRE FOR PEACE AND DEVELOPMENT INITIATIVES (CPDI)

The Centre for Peace and Development Initiatives (CPDI-Pakistan) works exclusively on issues of peace and development in Pakistan. It was established in 2003 to inform and influence public policies and civil society projects through research-based advocacy and capacity-building, with the goal of promoting peace and achieving sustainable development. The Centre's special areas of focus include promotion of peace and tolerance, rule of law, and transparency and access to information.

CPDI-Pakistan's project on the promotion of peace and tolerance aims to develop research-based understanding of social conflicts and intolerance, and implements a wide range of activities to achieve the objectives of social harmony, tolerance, pluralism and improved understanding across cultures. However, the key areas of focus are crucial for the Pakistan society, such as religious and sectarian violence; inter-provincial conflicts; and improved understanding across cultures, sects and religions⁴⁷.

THE CENTRE FOR RESEARCH & SECURITY STUDIES (CRSS)

The Centre for Research & Security Studies (CRSS) claims to be Pakistan's first think-tank founded by civil society activists, and committed to producing quality and impartial analysis on a range of issues. CRSS works in the areas of governance, security and terrorism, and the environment. The centre has an advocacy role, and hosts regular conferences, seminars, and workshops to spread the findings of research produced by the centre.

CRSS has published reports on issues of human security such as the water and power crisis, as well as exploring the links between peace building and the Jihadi curriculum in Pakistan, democracy, the

⁴⁶ www.cpsd.org.pk

⁴⁷ www.cpdipakistan.org

Taliban, terrorism and governance. Often, peace in South Asia cannot be seen in isolation due to strong connections with neighbouring countries, hence CRSS's focus on understanding the regional situation.

THE CENTRE FOR YOUTH DEVELOPMENT & ACTIVITIES (CYDA)

The Centre for Youth Development & Activities (CYDA) was founded by a group of young professionals with a vision to positively influence their immediate environment. The organisation works in collaboration with Yuvsatta of Chandigarh (India) to promote peace between India and Pakistan. CYDA works in the core areas of awareness, peace, culture, education and environment.

CYDA works with young people in Pakistan through seminars, workshops, training programmes and youth camps. In the area of peace, CYDA has initiated the 'Campaign for Peace – City Sadikabad' in which more than 50 peace clubs will be formed in major education institutions of Sadikabad. The aim of this campaign is to control violence in the city with the participation of young people⁴⁸.

THE CENTRE FOR HUMAN RIGHTS EDUCATION (CHRE)

The Centre for Human Rights Education (CHRE) is a Lahore-based organisation working to promote the awareness of human rights through education and training. In addition, under capacity building programmes, CHRE aims at religious tolerance and harmony in Pakistan.

The centre has encouraged and promoted inter-faith harmony through awareness and dialogue. In this regard, CHRE initiated its programme "Religious Tolerance and Social Harmony Week" in 2010, which brought together leaders and common people of different faiths in the country. The centre has been active in peace movements in the country and also participated in the 2011 peace rally organised by the *AmanIttehad* in Lahore.

THE CENTER FOR CIVIC EDUCATION PAKISTAN (CCE)

The mission of the Center for Civic Education Pakistan (CCE) is to empower individuals by promoting values of responsible citizenship and principles of democracy in the country. CCE focuses on young people and their role in the betterment of the country, and in this regard the organisation has not only organised various events but also published relevant material, such as a report on 'Youth's Review of Counter Extremism Policy in Pakistan'. The centre organised a National Essay Writing Contest in 2010 on the topic: 'Role of youth for a peaceful and tolerant society in Pakistan'. The competition received over 120 contributions from young people across the country.

In 2009, CCE organised a roundtable conference on 'Extremism in Pakistan: the role of state and non-state actors, 1979-2009'. The event was organised in collaboration with Quaid-i-Azam University and the Higher Education Commission. In the same year, the centre also organised an exhibition of art by young

⁴⁸ www.cydapakistan.org

people promoting a peaceful society in Lahore. For the exhibition the young people from various institutions across the country participated to express their vision of peace through painting⁴⁹.

CHANAN DEVELOPMENT ASSOCIATION (CDA)

Chanan Development Association (CDA) is a non-profit, non-governmental, secular youth organisation in Pakistan. It was formed by a group of young professional activists in 2004 as a theatre group and registered in 2006. The mission of CDA is to “improve the status of youth, particularly young women, enabling them to equally and actively participate in all spheres of life without any biases of gender, religion, class etc for the creation of a healthy, just, democratic, non-violent and peaceful society”.

Chanan Development Association (CDA), has many different initiatives for promoting peace in Pakistan, including: Interfaith Dialogues for PEACE, Cricket for PEACE, Youth & Culture of PEACE, and using Composite Heritage as an instrument of PEACE.

CDA has also initiated a campaign named National YOUTH-PEACE (Youth Peer Education and Awareness Campaign to reduce Extremism). The mission of the Youth-PEACE campaign is to create a culture of equality, acceptability and tolerance among young people in order to help establish a just, democratic, non-violent, peaceful and harmonious society. As per strategy, CDA has reached more than 2,000 young peer educators (Peacebuilders) directly and some 10,000 young people indirectly from all the five provincial capitals: Lahore, Karachi, Peshawar, Quetta and Gilgit. CDA also provided opportunities for these young people to interact and explore other’s religion/culture values, beliefs and concepts of peace through exposure visits of their own provinces as well as inter-provincial exchange visits. This pilot phase is going to be concluded in September 2010 with the first ever National Youth PEACE Festival which will be Pakistan’s largest gathering of young people in support of peace. In the next phase, CDA plans to expand this campaign to 25 more districts of Pakistan.

CDA believes that young people can play a pivotal role in bringing peace to society and reduce extremism in Pakistan, and the wider region. For this, their active participation should be ensured and their exposure to the composite and cultural heritage and religious/cultural values of other groups in society must be enhanced.

THE COALITION ON THE RIGHTS AND RESPONSIBILITIES OF YOUTH (CRY)

The Coalition on the Rights and Responsibilities of Youth (CRY) is a youth-led membership organisation working in the Pakistani Province of Khyber Pukhtunkhwa (formerly known as North West Frontier Province). CRY has 500 young members who, through Peer Education and Community-Based Activities, are working to combat extremism and promote peace, tolerance and humanism. To share its experience cross-regionally and to amplify the effect of the organisation’s work, it is a member of International Networks such as United Nations Network of Peace builders, IHEYO (International Humanistic and Ethical Youth Alliance), and PRAY (Peace Revival Association of Youth).

CRY believes in the promotion of peace through initiatives led by young people. Extremist and militant organisations in Pakistan are using young people as their major stakeholders, but CRY believes in the power of young people as peace builders and therefore conducts peace education programmes with

⁴⁹ www.civiceducation.org

those who are most vulnerable to the influence of militant organisations. CRY is using peer education as a tool to prevent young people from engaging in militancy by promoting values of tolerance, non-violence, humanism and equity among young people. CRY also promotes supportive and trusting relationships among young people from different ethnic backgrounds for creating harmony and peace in the society⁵⁰.

THE COMMUNITY APPRAISAL & MOTIVATION PROGRAM (CAMP)

The Community Appraisal & Motivation Program (CAMP) was established in 2002 to work in underprivileged communities of the Khyber-Pakhtunkhwa province and the Federally Administered Tribal Areas (FATA). CAMP works in the following four areas: sustainable development, human rights, peace and security, and disaster management. To address the peace and security issues at all levels in Pakistan, CAMP is running a national level research and advocacy campaign on small arms and light weapons, landmines and cluster bombs. The organisation has established links with the International Action Network on Small Arms (IANSA), International Campaign to Ban Landmines (ICBL), and Cluster Munition Coalition (CMC). CAMP is the primary Landmine Monitor on Pakistan for ICBL's Landmines Monitor Report. They have also published the first research report in Pakistan on the situation of small arms and light weapons.

Under its project 'Understanding FATA' (www.understandingfata.org), CAMP has been conducting opinion polls in the FATA region of Pakistan. These opinion polls have for the first time depicted the viewpoints of people residing in the conflict-torn region. For example, according to the 2008 report, for the majority (57.4 per cent) of the population, the preferred type of Jihad (holy struggle) is to learn Qur'an and the knowledge of modern science. Roughly 24 per cent thought Jihad is the name of a peaceful resistance to oppression and for the rest Jihad meant armed resistance⁵¹.

COMMUNITY AWARENESS RAISING AND ADVOCACY VENTURES AROUND NEEDS (CARAVAN)

Community Awareness Raising and Advocacy Ventures Around Needs (CARAVAN) has worked in Khyber Pakhtunkhwa in the fields of human development, people's empowerment and participatory democracy since 1998. In a province where NGOs are considered agents of West, CARAVAN has developed a good rapport in local communities, allowing it to work towards a culture of peace and harmony. As well as its development work, the organisation considers peace and political education a vital area of work in an area badly suffering from conflicts. In Swat, in particular, peace education is the core of their work. CARAVAN has formed village-level peace and conflict resolution committees in Khyber Pakhtunkhwa for a speedy resolution of conflicts⁵².

THE COMMUNITY SUPPORT PROGRAMME (CSP)

⁵⁰ www.crypk.tk

⁵¹ www.camp.org.pk

⁵² <http://www.caravan-swat.org/>

The Community Support Programme (CSP) is a non-governmental development organisation established in Pakistan in 2001. The mission of CSP is to empower the out-reach workers through training in order to expand access to quality education, environmental responsiveness, reproductive health choices and services, and human rights in some of the most impoverished areas of Pakistan.

In the area of peace building, CSP organised a National Educational Festival with the theme of “Education for Peace and Tolerance” in 2005. CSP claims it was the biggest festival ever held in Islamabad and over 40 public and private sector organisations and hundreds of students were involved. Later in 2006, the CSP organised a national inter-faith conference under the theme of “Peace and Tolerance”. One-hundred and fifty religious scholars, civil society actors, journalists and researchers attended and discussed issues of inter-faith harmony in the Pakistan.

FRIEDRICH-EBERT-STIFTUNG (FES)

Friedrich-Ebert-Stiftung (FES) is a private German political foundation, committed to promoting social democracy around the world. The main work of FES in Pakistan focuses on cooperating with local partners in the fields of conflict management, promotion of democracy, youth development, industrial relations and regional dialogue. Under its core theme of ‘Creating Peace and Security’, the FES office in Pakistan has set up a ‘Topic Centre for Civil Conflict Management’ where experiences relating to conflict sensitive programme management and civil conflict transformation are being processed and shared with relevant actors in South Asia. The centre has developed tools and guidelines on ‘Peace and Conflict Impact Assessment (PCIA)’ to ensure sensitivity in conflicts and conflict-prone regions. The FES Pakistan office has also been implementing projects to promote understanding and peace between India and Pakistan.

At the national level in Pakistan, FES has developed a youth leadership programme, Young Professionals’ Network (YPN), to encourage young people to play active roles in society. YPN participants are exposed to various training programmes, including a workshop on ‘interpersonal conflict management’ which teaches important skills on resolving conflicts in their immediate environments⁵³.

THE GIYAN FOUNDATION

The GIYAN Foundation is a network of human rights activists working to promote and protect human rights. The Foundation also works in the areas of environment, arts and culture, inter-faith harmony and policy activism. Under the human rights theme, the Foundation focuses on civil and political rights, and their programmes on inter-faith harmony aim to raise awareness on diversity of faiths.

The GIYAN Foundation has emphasised the importance of peace building and minority rights in their work. The Foundation organised a peace rally on the issue of religious extremism in the Swat Valley region and also visited Gojra to show solidarity with the victims of violence against a local Christian community in 2009⁵⁴.

HARMONY FOUNDATION

⁵³ www.fespk.org

⁵⁴ www.giyan.org

Harmony Foundation has been working since 2001 with marginalised communities in the districts of Faisalabad, Jhang, Toba Tek Singh and Hasil Pur in the province of Punjab. The foundation is working at the grassroots level and aims to encourage an integrated approach with environmental, socio-economic and political considerations in community development.

The organisation has been implementing projects on women workers' empowerment through lobbying and advocacy, and legal support for women workers. To give one example, they have worked on the adoption of the code of conduct on sexual harassment at work place in Faisalabad.

Their programme on social harmony and peace building is ongoing with training activities for female students of high schools in Toba Tek Singh. Harmony Foundation has started a web radio 'New Global Harmony Radio' which is in the process of test transmission. Through its project 'May Peace Prevail in Pakistan', the organization has installed more than 200 'peace poles' across the country, with the aim of installing 500 more. The peace poles are physical poles where people can post messages of peace, including the prayer 'Pakistan main amanqaiho' (May Peace Prevail in Pakistan)⁵⁵.

THE HUMAN RIGHTS COMMISSION FOR SOCIAL JUSTICE AND PEACE (HRCSJP)

The Human Rights Commission for Social Justice and Peace (HRCSJP) was founded in 2002, working in the Balochistan Province of Pakistan for human rights protection, and to create a peaceful and just society through meaningful community participation. The vision of HRCSJP is to make the community enlightened and civilised for the protection of human rights and promotion of peace. HRCSJP works to promote peace and tolerance in the society; to promote ways and means to safeguard the social, cultural, economical and political participation and rights of women and other marginalised groups; and to aid social mobilisation and capacity-building for promoting peace and tolerance.

HRCSJP work innovatively with students, teachers and artists to promote peace and tolerance in the province. HRCSJP believes in learning from history. The organisation provided training to 500 students and 250 teachers in non-formal education institutes about "The Role of Youth in Saving the World from Extremism and Racism".

For the first time in the history of Balochistan, artists were educated about the destruction of the Second World War, the need for peace through painting and poetry, and their role to save society from every kind of violence, discrimination, hatred, bigotry and extremism. Two pictorial exhibitions showing the destruction of World Wars were also conducted, which inspired the young people and artists to promote peace and love.

HUMAN RIGHTS COMMISSION OF PAKISTAN (HRCP)

The Human Rights Commission of Pakistan (HRCP) was established in 1987 and since then has developed to become a broad-spectrum, countrywide human rights body. At national level in Pakistan, the HRCP has established a leading role in providing a highly informed and independent voice in the struggle for human rights and democratic development in Pakistan. Primarily, HRCP aims to work for the ratification and implementation by Pakistan of the Universal Declaration of Human Rights and of other related Charters, Covenants, Protocols, Resolutions, Recommendations and other internationally adopted norms.

⁵⁵ www.hfpak.org

The HRCP also works in peace building, working to resolve conflict in Balochistan and in Khyber Pakhtunkhwa (formerly the North West Frontier Province), as well as reducing tensions between Pakistan and India.

In Balochistan the HRCP has consistently urged the government of Pakistan to ensure political rights and rights over natural resources to the people of the insurgency-hit province instead of launching military operations there. It has also highlighted the need to address other concerns of the Baloch people, such as the high number of enforced disappearances of the people from the province.

In the militancy-hit Khyber Pakhtunkhwa, the HRCP has emphasised the need to address the causes of widespread militancy and religious extremism and not just the symptoms. HRCP has opposed the government's plan of forming civilian lashkars (private militias) to take on the militants, as the strategy is certain to lead to further militarisation of society. Also HRCP has recommended the government to enhance the capacity of civilian law enforcement agencies and urged that the military should be recalled from the area at the earliest. In addition, the organisation has emphasised the need to ensure that human rights and due process are observed in the government forces operations against the militants and that soldiers' actions are not arbitrary, as the militants' actions had been.

Members of HRCP are also members of the Pakistan India Peoples' Forum for Peace and Democracy, South Asian Forum for Human Rights, South Asians for Human Rights and South Asian Free Media Association, working with the aim of realisation of people's aspirations for peace between India and Pakistan and across the region.

THE INSTITUTE FOR DEVELOPMENT STUDIES AND PRACTICES (IDSP)

The Institute for Development Studies and Practices (IDSP) is based in Quetta, the capital of the province of Baluchistan. The development of IDSP was an outcome of more than 20 years of community development. The institute provides courses in community development, offering ten development studies courses in Quetta with a key emphasis on the local and regional crisis of peace, pluralism and justice; terrorism and its regional and global causes and impacts; the concepts and practices of non-violence; and most of all the course focuses on processes and approaches of social change and reconstruction, in which participants also learn to use music as a tool for promoting peace. The course is organised once a year with duration of 40 days. There has been a focus on peace so as to make sure that development workers understand the relationship between peace and development⁵⁶.

INSTITUTE OF PEACE AND SECULAR STUDIES (IPSS)

Institute of Peace and Secular Studies (IPSS) is a community supported organisation striving to bring peace in Pakistan and beyond. Among its key objectives, the organisation focuses on "inter-faith harmonisation by highlighting cultural tradition of resistance, love, peace, tolerance and justice as propagated by the Sufi and Bhagti movements".

Considering the recent incidents of violence in the country, IPSS has initiated a seminar series entitled 'Tracing the roots of religious extremism'. A list of topics has been prepared and it is planned that scholars will be invited to deliver talks in Urdu.

⁵⁶ www.idsp.org.pk

To promote peace between India and Pakistan, IPSS has been a key player for the *Partners in Victory – Flags for Peace* campaign, along with other members such as COVA, Folklore Research Institute and Yuvsatta from India and PPC and Ajoka from Pakistan.

INSTITUTE OF POLICY STUDIES (IPS)

Institute of Policy Studies (IPS) is an Islamabad-based think-tank focusing on policy research. IPS three core research areas – Pakistani Affairs, International Relations, and Faith & Society. In terms of India-Pakistan relations, the focus of IPS work has been predominantly on the Kashmir dispute, and they have organised events and published research papers in both English and Urdu.

With emphasis on madrassa reforms and training of madrassa teachers, the IPS has implemented projects in collaboration with International Centre for Religion and Diplomacy, and has worked with a range of other organisations. For its various projects in the area of education, IPS works in collaboration with universities of Peshawar and Punjab; International Islamic University; and the National Institute of Public Administration, amongst others. A well-known Islamic scholar, and leader of Jamaat-e-Islami of Pakistan, Professor Khurshid Ahmed, is the chairman of IPS⁵⁷.

THE INSTITUTE OF REGIONAL STUDIES (IRS)

The Institute of Regional Studies (IRS) is a think-tank based in Islamabad whose strong links with national, regional and international organisations put it in a position to produce quality research and encourage productive dialogues. IRS aims to increase public awareness and understanding of issues in neighbouring countries, and their relationship with Pakistan. The institute is active in promoting an India-Pakistan peace process. IRS research specialises in areas such as conflict resolution, violent religious conflict, confidence building measures, peace and democracy, and human security. Their international advisory board is comprised of eminent scholars in the field of peace research, such as Dr. Bates Gill of Stockholm International Peace Research Institute, Dr. Rifaat Hussain of Pakistan, and Dr. Beate Maeder-Metcalf of the United Nations. IRS gives equal preference to both traditional and non-traditional security issues, such as poverty⁵⁸.

THE ISLAMABAD POLICY RESEARCH INSTITUTE (IPRI)

The Islamabad Policy Research Institute (IPRI) plays a pivotal role in organising conferences, workshops, lectures and research that influence public policy in relation to issues such as the 'War on Terror', the radicalisation of young people, and non-traditional security threats to Pakistan. The IPRI Journal is another tool for the institute to disseminate research on policy-related issues.

IPRI collaborates with national, regional and international organisations, such as with the Regional Centre for Strategic Studies (RCSS), based in Colombo, and Global Partnership for the Prevention of

⁵⁷ www.ips.org.pk

⁵⁸ www.irs.org.pk

Armed Conflicts (GPPAC) to discuss the issues of conflict-sensitive journalism and role of the media in creating a culture of peace and tolerance⁵⁹.

INSAN FOUNDATION TRUST

Insan Foundation Trust is working since 1992 with the mission of to protect, support and promote negotiated peace, democratic values and rights of the disadvantaged children, youth, women, refugees and religious and ethnic minorities in Pakistan.

Sports for Change (2002)" is the initiative of IFT to use the sports as medium for education on peace, child rights in 51 schools of KP and Baluchistan for seven years. IFT formed 13 Community Protection Council (CPC) in Peshawar and Mensehra which are working on protection of women from violence and engage them in peace and non violence activities. IFT is the first organization in Pakistan who involves women and youth to do security mapping for protection of women and youth from violence and harassment at community level. Now this project is extend in 32 educational institutions from 8 districts (6 from KP and 2 from Punjab) and 2 religious seminaries named "Bridges for Peace and Democracy".

INTERMEDIA

Intermedia was established in 2005 to promote journalists' capacity-building and strengthening freedom of information in Pakistan and beyond. Intermedia has completed a two-country project on conflict reporting for Afghan and Pakistani journalists under the 'Pak-Afghan Journalists Fellowship' programme under the British High Commission's project on 'Joint training and study visit for Afghan and Pakistani journalists to improve reporting on conflict issues'. The main purpose of the project was to improve the capacity of journalists from both countries to report on conflict and post-conflict issues through exposure to case studies of conflict resolution. In this regard in 2009, Intermedia published 'practical guide: tips for conflict reporting' so as to ensure that reporters in conflict zones are capable of ensuring conflict sensitivity in the way they report.

Intermedia, in partnership with the Search for Common Ground (SFCG) in Pakistan and Uks Research Centre, is working with radio stations in the country to promote peace on air through radio broadcasts. In this regard, the organisation gathered representatives of radio stations from Azad, Jammu and Kashmir and Islamabad in August 2010 for an orientation training workshop on engaging local communities through radio for community peace building.

Intermeida has an interesting project called 'Radio partnership for peace'. The project started in 2010 and is undertaking the following activities:

- Establish a nation-wide **Radio Partnership for Peace** with licensed stations from Balochistan, Federally Administered Tribal Areas (FATA), Gilgit - Baltistan (GB), Islamabad, Khyber Pakhtunkhwa (KP), Punjab, Sindh and Azad Jammu and Kashmir (AJK) as partner members. These will be independent, govt-owned, campus and community stations.
- In the first phase of trainings, train 60 FM stations from across Pakistan on themes including **radio and conflict transformation** , conflict theory and practice, identifying and targeting audience and employing

⁵⁹ www.ipripak.org

radio to use dialogue as a way of addressing local issues and to promote peace in their respective communities.

- In the second phase of trainings, build technical capacities of 40 FM stations from across Pakistan to design and produce 120 unique **radio talk shows to engage local communities** and hold dialogues on promoting peaceful resolution of all types of conflicts.
- Establish a dedicated web portal to **showcase the richness and diversity of the Pakistani FM radio sector** to principally serve as a platform to share the success stories, various radio programs, ideas and various developments in the sector to a nationwide as well as an international audience.

Implemented by Intermedia, **this project is funded by United States-based based Search For Common Ground (SFCG).**

The International Centre for Religion & Diplomacy (ICRD) serves as a bridge between religion and politics in preventing and resolving conflicts in various parts of the world. ICRD's madrassa project in Pakistan was initiated as a result of ongoing debate that some religious seminaries in the country are a breeding ground for terrorism. The project aims to not only improve teaching methods but also directly focus education on themes of human rights, democracy, women rights, religious tolerance and conflict resolution. In an evaluation done by the Salam Institute for Peace and Justice, it was found that "the project is absolutely relevant to the existing needs and wants of the madrassa leaders"⁶⁰.

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IPRI collaborates with national, regional and international organisations, such as with the Regional Centre for Strategic Studies (RCSS), based in Colombo, and Global Partnership for the Prevention of Armed Conflicts (GPPAC) to discuss the issues of conflict-sensitive journalism and role of the media in creating a culture of peace and tolerance.

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⁶⁰ www.intermedia.org.pk

ICRD has signed an agreement with Karachi University to implement a six-week pilot university training programme for madrassa teachers. Also the centre has initiated inter-faith seminars in Pakistan by involving senior Muslim and Christian religious figures⁶¹.

INTERNATIONAL PEACE COMMISSION (IPC)

International Peace Commission (IPC) is registered in the US with its secretariat office in Karachi, Pakistan. IPC's work is based on upholding the values of the Universal Declaration of Human Rights, therefore their main projects focus on human rights with the aims of peace building and disarmament, social development, education, environmental security, development and democratisation. The commission has produced reports on peace in South Asia and problems in Pakistan. The report on Pakistan highlights the issues of women's rights, open drug markets, corrupt welfare organisations and general human rights violations. In November 2009, IPC organised a peace walk and seminar against terrorism in Karachi, Pakistan. The events attracted people from all walks of life, particularly young people⁶².

JUST PEACE INTERNATIONAL (JPI)

Just Peace International (JPI) works to build a society based on peace and justice by harnessing the creative energies of the poor and disadvantaged. The realisation of this aim is done through collaboration of partner communities and organisations in Khyber Pakhtunkhwa. The projects of JPI aim to support and develop replicable models and strategies for sustainable development and restoration of peace and justice based on community participation.

JPI, with the support of Ausaid and the Asia Foundation, has implemented a conflict resolution project in seven NWFP districts to increase citizens' knowledge of, and participation in, community-level dispute resolution. They work to enhance the ability of the state to facilitate the peaceful resolution of conflict by strengthening community-based resolution of disputes.

The dispute resolution project focuses on traditional ways of conflict resolution in Khyber Pakhtunkhwa, therefore JPI emphasises the swift resolution of local disputes through restoration of the traditional justice system and Jirga (local committees on dispute resolution). The project also aims to provide technical support to Musalihati Committees (Citizen-Police liaison committees) to enhance conflict resolution, mediation, arbitration and reconciliation.

JPI also believe in the power of sport to engage young people in peace building, and uses games such as volleyball, football and cricket to spread their messages of peaceful co-existence, HIV/AIDS awareness and ending domestic violence⁶³.

KHWENDO KOR

⁶¹ www.icrd.org

⁶² www.ipc-online.info

⁶³ www.justpeaceint.org

Khwendo Kor is a not-for-profit organisation working for the development of women and children in Pakistan. Much of its work is in the area of peace building. Khwendo Kor is currently working on a project called 'Women Action for Peace and Nonviolence' in Mansehra, D.I. Khan, Tank and Peshawar. The project is implemented with the support of UNIFEM and will continue until 2013 in its initial phase. Previously, during the time of the local Taliban in Tank, the organisation managed to mark AmnItte had (Peace Unity) Day. In this event, young and old marched across the street shouting peace slogans⁶⁴.

MEHERGARH

Mehergarh is a centre for learning in the area of human rights in Pakistan, working mainly with young people. They organise annual camps to promote peace and harmony. The founder, Dr. Fouzia Saeed, is a prominent, respected figure in the field of human rights in Pakistan, particularly in speaking out against sexual harassment. She is the author of a famous book 'Taboo' analysing the phenomenon of prostitution in Pakistan.

Mehergarh organises annual youth leadership camps, which draw participants from all across the country, from all religions and a range of backgrounds. During camps the participants are encouraged to learn about their society and promote peace and harmony in Pakistan.

MUTUAL ADVANCEMENT AND RECONCILIATION IN SOCIETY (MARS)

Established in 2002, Mutual Advancement and Reconciliation in Society (MARS) works in the protection and promotion of human rights, particularly women's and children's rights. Much of the work of MARS is focused on generating awareness of basic health issues, and the provision of formal and non-formal education. It also works to support peace, inter-religious dialogue and social harmony within underprivileged communities.

The Peace Education programme of MARS is exclusively for students, school staff and youth to build a peaceful society through bridging the social and religious gaps in society. Working with 18 schools in the region of Sheikhpura in Pakistan, the programme directly engages students through competitions, games and music. Four peace committees have been formed which bring together staff and students from all the schools, and an inter-religious youth club has also been established.⁶⁵

NATIONAL COMMISSION FOR INTER-RELIGIOUS DIALOGUE & ECUMENISM (NCIDE)

National Commission for Inter-religious Dialogue & Ecumenism (NCIDE) was established in 1985 by the Pakistan Catholic Bishops. The organisation has initiated programmes for the Muslims and Christian communities to foster peace and harmony. Several recent international and domestic events have made the work of NCIDE ever more crucial, in particular the episodes of violence against Christians and other religious minorities in Pakistan and that have occurred after the events of 9/11 in the US, the 7/7 bombing in London, the Iraq war, blasphemous caricatures, and lecture of Pope Benedict XVI. These incidents have made it easy for extremists and other elements to abuse religion for their personal agenda, and Pakistan remains a land of religious violence.

⁶⁴ www.khwendokor.org.pk

⁶⁵ www.marspead.com

NCIDE mainly targets women, young and children, as well as religious leaders from Islam and Christianity. The organisation believes that there are more and more people from different faiths who wish to live in peace, therefore NCIDE introduced a theme of joint celebration of religious festivals, such as Diwali and Holi of Hindus, Eid of Muslims, Easter and Christmas of Christians. At these celebrations like minded people are invited to understand other faiths. In addition, NCIDE has been organising conferences on peace and social harmony to raise awareness of religious minority rights and to build peaceful communities⁶⁶.

NATIONAL COMMISSION FOR JUSTICE AND PEACE (NCJP)

National Commission for Justice and Peace (NCJP) was formed in 1985 by the Pakistan Catholic Bishops' Conference. Since then, NCJP has provided services in the field of human rights and has worked to counter religious and other types of discrimination. It has seven offices around Pakistan which provide legal aid and human rights education. Under its legal aid programme, the commission provides legal counselling and financial assistance to vulnerable people. Over the past 22 years, NCJP has dealt with around 800 cases.

NCJP launched their first advocacy campaign, against bonded labour in brick kiln factories, in 1987. By building partnerships with other organisations, NCJP's campaign led to a law on abolition of bonded labour being passed in 1992. The Commission now concentrates on bonded labour in the agricultural sector.

A large portion of the activities of NCJP is devoted to supporting the victims of human rights violations, however the organisation does have a Peace Education Program. NCJP implemented a Peace Education Pilot Project (PEPP) in three cities of Pakistan (Lahore, Rawalpindi and Gujranwala) between October 2004 – March 2005; the success of the project convinced NCJP to extend it to 2010. It focuses on promotion of peace and tolerance through its activities, including training workshops, art competitions, theatre performance, seminars and meetings. Also in its mission for peace, NCJP produced an audio album 'AmankeGeet' with songs for peace sung by famous singers from Pakistan⁶⁷.

OMAR ASGHAR KHAN DEVELOPMENT FOUNDATION (OAKDF)

Omar Asghar Khan Development Foundation (OAKDF) was established in 1999 and strives for a democratic and peaceful society based on the values of equality, tolerance and justice. The foundation is a national organisation with its field office in Khyber Pakhtunkhwa. OAKDF was set up by a group of activists inspired by the late Mr Omar Asghar Khan (1953-2002). Mr Khan was a Pakistani social activist and a politician, and he was a Federal Minister for Environment, Local Government and Rural Development from 1999 to 2001.

⁶⁶ www.ncide.com

⁶⁷ www.ncjppk.org

Since June 2009, OAKDF has been active member of 'Pathways to Peace', an important development in which about 100 organisations and civil society activists from across Pakistan came together with the shared vision of peace in their homeland⁶⁸.

THE ORGANIZATION FOR PEACE AND DEVELOPMENT (OPD)

The Organization for Peace and Development (OPD) is working to create awareness of, demonstrate and spread innovative approaches to promoting peace and development in Pakistan. OPD achieves this by providing information and resources to marginalised and indigenous groups across the country. OPD's vision is to promote a culture of peace, harmony, social justice and development.

OPD organises annual events to raise awareness on peace and harmony, such as the International Day of Peace and Commemoration of the Victims of the Hiroshima and Nagasaki. In January 2008, with the support of the World Peace Prayer Society, they organised a 'Peace Pole' planting ceremony at Qurban and Surraya Trust School and Degree College to sensitise teachers and students on peace-related issues⁶⁹.

PAIMAN ALUMNI TRUST (PAIMAN)

PAIMAN Alumni Trust (PAIMAN) aims to reach out to women and young people in the conflict-ridden region of the Federally Administered Tribal Areas (FATA) of Pakistan, and conflict affected and conflict-prone districts of Khyber Pakhtunkhwa through awareness of the impacts of radicalisation and extremism on their lives and the role they can play in combating it. Let's Live in Peace is PAIMAN's initiative for conflict transformation and peace building in NWFP and FATA. The organisation believes that with the current situation there is an urgent need for developing the understanding of people on various aspects of conflict transformation and peace building and its application at a community level.

The organisation believes that an indigenous approach is indispensable to successful peace building. It is required, not as a moral imperative or an infallible theory, but simply because peace building cannot succeed without people's involvement in local society. Based on the well-established principle of 'local ownership', PAIMAN is working with communities hard hit by the ongoing conflict.

PAKISTAN INSTITUTE FOR PEACE STUDIES (PIPS)

The Pak Institute of Peace Studies (PIPS) is an independent think-tank based in Islamabad and committed to providing an in-depth analysis of regional and global issues relating to peace building. PIPS engages in research to understand the ongoing conflicts (such as militancy, religious extremism, radicalisation and national insurgency) with the help of leading academics, scholars and thinkers on these issues in their local, regional and global context with a view to creating knowledge that will foster peace building.

PIPS is currently pursuing two comprehensive and multi-layered programmes for peace building: the PIPS De-radicalization Plan (2007-2013) and the PIPS Media Interventions to Promote Democratic Values and Conflict Resolution (2008-2012) Plan. These programmes are not limited to mere empirical

⁶⁸ www.oakdf.org.pk

⁶⁹ www.opdpeace.org

understanding of issues relating to peace building, but to fully implement developed strategies for countering radicalisation and to spread the message of peace.

PAKCARE

PakCare is creating an empowered society, free from discrimination; based on the values of social justice, peace and tolerance in Pakistan. PakCare is striving to play the role of a messenger of peace and create a new generation of peace workers, peace defenders and peace negotiators, in order to create positive changes in the community towards prevention of conflicts and promotion of peace in the multi-ethnic, multicultural Pakistan and beyond. The main peace building activities are:

1. Peace and Inter-faith Harmony through Sports.
2. Youth Peace and Social Harmony Initiative
3. Women Peacemakers Program.

Recently Pak Care has begun working on a project to improve social co-existence and inter-faith harmony among the Muslim majority, and minorities from other religions in Pakistan⁷⁰.

PAKISTAN EDUCATION AND DEVELOPMENT FOUNDATION (PEAD)

Pakistan Education and Development Foundation (PEAD) is a training and advocacy organisation committed to the values of peace, non-violence, human rights and democracy. PEAD works through self-funded and sponsored activities. The Foundation has implemented several projects in the areas of peace education, in particular in Khyber Pakhtunkhwa. In the province, through the project, the foundation is promoting peace through peace education in 36 government high and higher secondary schools in the districts Peshawar, Nowshera and Charsadda.

Also, in collaboration with the Save the Children (Sweden), PEAD is working on a peace education project in six government middle & secondary schools and six madrassas in the district of Peshawar. In August 2010, PEAD Foundation organised a very productive consultation with the civil society on 'Peace Education Programs – an assessment'.

With its peace education and awareness programmes, the Foundation is active in the areas of Khyber Pakhtunkhwa and FATA with the purpose of engaging with youth groups. In the past, the PEAD Foundation has implemented the following projects: Interfaith harmony and peace-building; theatre for peace; and sensitisation of teachers through trainings on 'peace and conflict management'.

PAKISTAN INSTITUTE OF LEGISLATIVE DEVELOPMENT AND TRANSPARENCY (PILDAT)

Since 2002 the Pakistan Institute of Legislative Development and Transparency (PILDAT) has worked towards strengthening democracy and democratic institutions in Pakistan. For the past few years PILDAT has been organising projects on civil-military relations, women parliamentarians and madrasa education.

⁷⁰ www.pakcarepakistan.org

To forge better understanding on civil-military relations, the PILDAT has set up a Dialogue Group on Civil-Military Relations which meets to discuss relevant issues. The organisation has also been arranging discussions and training programmes with women and women parliamentarians on issues of electoral violence and electoral dispute resolution, conflict management and negotiation styles. With the hope of creating a new leadership with productive mindset to address challenges faced by Pakistan, PILDAT has created a 'Youth Parliament'.

PATTAN DEVELOPMENT ORGANIZATION

Pattan Development Organization (Pattan) was established in 1992 to do relief work in the flood-affected areas of Pakistan. Its core thematic areas are disaster reduction, democracy and governance, women's empowerment, youth and volunteerism, and arts and culture.

Under its 'Arts and Culture' projects, the work of Pattan has strong components of peace building. Their LOK NATAK (Arts and Culture Desk) engages both women and men of diverse backgrounds on social, economic and political issues through the media of street theatre/skit performances, storytelling and folk music. Such performances encompass a wide range of topics, including violence against women, extremism and democracy.

PEACE EDUCATION WELFARE ORGANIZATION (PEWO)

Based in Karachi, Peace Education Welfare Organization (PEWO) provides support to schools that have shown commitment to creating and maintaining a culture of peace in Pakistan. PEWO has over 100 member schools in Pakistan.

PEWO aims to create a culture of peace in a learning environment. Rather than focusing solely on curriculum or teaching resources, the guide follows the Peaceful Schools International's holistic approach to creating a culture of peace through school-wide activities and initiatives that involve teachers and staff, students, parents and the community at large.

Through affiliation with the Peaceful Schools International, PEWO has been promoting peace education in the schools of Karachi. Dr. Hetty van Group of Peaceful Schools International has been supporting PEWO and visited its schools in 2009⁷¹

SAIBAN

Saiban began as a community-based organisation in 2002 in District Mansehra of Province Pukhtunkhwa. Saiban aims to improve the living conditions of the local communities by reducing their vulnerabilities and facilitating their access to social justice. Saiban focuses on peace, capacity building of grassroots institutions, empowerment of women and human rights.

Saiban started 'Peace Development Project' in 2009 in Hazara Division of Province Pukhtoonkhwa, with the aim of constituting District and Divisional Level Peace Dialogues and Forums for raising awareness about Peace; to develop harmony among people of diverse cultures and religions; and to mobilise young people for building peace in their communities. So far, four District Level Forums, one Divisional Level Peace Forum and a Peace Development Forum of Young people have been established by Saiban for

⁷¹www.pewopk.org

prompting peace in the community through involvement of young people, journalists, lawyers, elected and religious representatives of community, teachers, and farmers. To raise awareness about peace among young people and to promote peace activism among young people Saiban conducted five Debate Competitions in 2009 among young people of Colleges in Hazara Division⁷².

SEARCH FOR COMMON GROUND (SFCG)

Search for Common Ground (SFCG) is an international conflict resolution NGO – currently with 17 different field programmes. SFCG works with local partners in each of their programmes to help resolve conflicts and bring groups together. Their slogan is “Understanding Differences. Acting on Commonalities”. SFCG works with local partners to find culturally appropriate solutions to conflict resolution at the community levels. SFCG has two main offices in the US and Belgium.

SFCG began working in Pakistan through its Urdu edition of the Common Grounds News Service in 2007. Since then the Urdu edition of the news service distributes five Urdu articles per week to newspapers and online news outlets in Pakistan. Also, the Pakistan programme of SFCG has brought together 20 journalists and civil society practitioners to develop techniques on covering Muslim-Western issues and topics relating to conflict resolution.

Through its office in Pakistan, SFCG has initiative a project called ‘Radio for Peace building (R4PB)’. Through R4PB, SFCG is helping to develop the skills of radio broadcasters from roughly 50 per cent of FM radio stations in Pakistan. The basic aim of the project is to provide training to radio producers and journalists on conflict resolution skills with the hope that these skills will be incorporated in future radio shows. R4PB was launched in Islamabad in June 2010, through a national level summit of radio stations..

In the near future, SFCG will produce cricket-based TV and radio soap opera series with positive messages telling stories of youth from different political, ethnic and religious backgrounds playing in the same cricket team⁷³.

SUSTAINABLE DEVELOPMENT POLICY INSTITUTE

The Sustainable Development Policy Institute (SDPI) was founded in August 1992 as a result of a recommendation by the Pakistan National Conservative Strategy to conduct research and give policy advice on issues relating to sustainable development in Pakistan. While working on issues of human security, SDPI also realises the significance of peace building in Pakistan and South Asia.

The ongoing Peace Studies Program of SDPI is based on engaging with Bangladesh to build scholarship and encourage dialogue between the two countries. Previous projects under the Peace Studies Program include:

- Human Security in South Asia: Discourse, Practice and Policy Propositions;
- Peace and Conflict Zones;
- Collection of partition stories/oral history of partition in two districts of Punjab; and
- Contribution of Pakistani women’s movement to peace the peace movement;

⁷²www.saiban.org.pk

⁷³www.sfcg.org

In 2008, SDPI organised an “Immersion Course on Peace, Violence and Development: Analytical and Conceptual Capacity Building in Research” for organisations and individuals working in the area of peace building and development in Pakistan. SDPI has been active in encouraging dialogue on issues relating to peace through its regular seminars.

THE SUSTAINABLE PEACE AND DEVELOPMENT ORGANIZATION (SPADO)

The Sustainable Peace and Development Organization (SPADO) is based in Khyber Pakhtunkhwa Province (formerly known as the North-West Frontier Province) in Pakistan, and is a network of more than 50 NGOs involved in awareness raising, research and lobbying on small arms and landmines. SPADO has been conducting activities related to small arms and light weapons because the organisation believes that in the tribal areas the use of small arms is contributing to militancy and terrorism, threatening peace and security, not only in Pakistan but also in the wider region.

SPADO mainly works in the areas of peace and security, and relief rehabilitation and development. In the areas of peace and security, SPADO is the official contact point and member organisation of the *International Campaign to ban landmines*. In this regard this organisation is involved in various awareness-raising, advocacies and research projects vis-à-vis the Landmine Ban Convention, and has developed a database of landmine victims in the tribal areas of Pakistan. Also SPADO is an active member of Clusters Munitions Coalition working against explosive remnants of war and mines other than anti-personnel landmines. SPADO is the member organisation of the International Action Network on Small Arms (IANSA) and International Peace Bureau (IPB) to work against illicit trade of small arms and to promote non-violence in the NWFP⁷⁴.

SWAT YOUTH FRONT (SYF)

Swat Youth Front (SYF) is a youth organisation working in the area of peace, as well as issues such as poverty reduction, women’s empowerment and disaster management, in the Malakand region of Khyber Pakhtunkhwa.

Under their Sports for Culture of Peace Project, SYF has brought together 36 cricket teams, 24 football teams, and 36 volleyball teams within its Sports for Peace Network. The organisation provided the players with necessary sports equipment and uniforms, giving them the chance to play in a friendly environment. According to SYF, “such activities revive and promote sports activities and provide a valuable tool for building peace by helping the victims of conflict to overcome trauma”. It is an ongoing project in the Swat valley, and in recognition of its innovative approach to peace, the project has been awarded by the Commonwealth Foundation⁷⁵.

TAANGH WASAIB ORGANIZATION (TWO)

Taangh Wasaib Organization (TWO) is a rights-based initiative of university and college teachers, students, social workers and citizens aiming to promote communal harmony, gender equality and respect for human rights. Established in 1998, TWO uses local Sufism as a strategy for building peace in Pakistan. Sufis are Islamic saints born in the region, they have their roots in Islamic teachings but they

⁷⁴ www.spado.org.pk

⁷⁵ www.syfswat.org

gave a very progressive interpretation of Islam. They have boldly addressed sectarianism, hatred, intolerance and gender issues, preaching a message of love, harmony, and peace.

Taangh Peace Garden is another unique initiative of TWO. It's a place of both reflection and celebration, of stillness and revelry, poetry and music. Tree branches give shade for daytime meditation and hold little twinkling lights for night time ceremonies – like a birthday party for a violence victim, wishes of long life to a woman rejected by society.

To mark the International Day of Peace, on 21 September 2010, World Vision International (WVI) awarded Rubina Feroze Bhatti, General Secretary of TWO, this year's World Vision International Peace Prize for Peacemaking. WVI gave the award in recognition of her "holistic approach to peace, her ability to identify culturally relevant ways to bridge gaps between members of society and highlight opportunities for women and youth to bring durable peace to communities through development, education and advocacy."⁷⁶

TEHRIK-E-NISWAN (THE WOMEN'S MOVEMENT)

Tehrik-e-Niswan (The Women's Movement) emerged as a result of its first All Women's Conference, held in Karachi in 1989. Tehrik-e-Niswan's initial focus was to organise seminars and workshops on issues relating to domestic violence, as the movement felt that both men and women needed to be made more aware of the low status of women, as a result of the socio-economic, political and cultural discrimination that women face in Pakistan. Tehrik-e-Niswan soon felt the need to spread its message through theatre and dance.

One of the most famous dance artists and actors from Pakistan, Sheema Kermani, founded Tehrik-e-Niswan. She is an active member in the Women's Movement and the other peace movements in Pakistan and South Asia. Early in 2010, a Tehrik-e-Niswan group travelled to India to carry a message of peace and disarmament at the South Asian Women's Theatre Festival, held in India.

Tehrik-e-Niswan is active in the area of peace building and has organised two theatre and dance festivals for peace and disarmament under its project called 'Tlism'⁷⁷.

THE TRIBAL DEVELOPMENT NETWORK (TDN)

The Tribal Development Network (TDN), is a network of local organisations based in the Federally Administered Tribal Areas (FATA). Launched in 2009, the main purpose of TDN is to promote and enable collaboration between member organisations.

In July 2009, TDN organised the 'Peace and Development in FATA' conference, bringing together parliamentarians, political and social leaders, journalists, lawyers and other representatives of FATA. Overall over 300 participants shared their views on peace and development in the FATA region. In December 2009, TDN organised a two-day training programme for its members on 'Conflict Resolution and Peace building'. The group has also been focusing on the rights of Internally Displaced Persons (IDPs) and therefore organised a seminar in 2009 in collaboration with University of Peshawar on 'FATA,

⁷⁶ www.taangh.org.pk

⁷⁷ www.tehrik-e-niswan.org.pk

IDPs, Issues and Challenges'. The aim of the seminar was to promote the legal status of the FATA IDPs under the UN guiding principles which were denied to IDPs of the FATA at that time.

THE UNITED RELIGIONS INITIATIVE (URI)

The United Religions Initiative (URI) was founded in 1988 in Lahore, Pakistan. The URI is a global initiative to promote inter-religious harmony across the world, and therefore its local chapter in Pakistan works towards achieving the same objective at the national level.

Since its establishment in Pakistan, the URI has been actively engaged in numerous activities to create a culture of peace, reconciliation and justice. In over 10 years, the URI has managed to reach people at the grassroots level through 30 URI Cooperation Circles in different parts of the country. The URI Cooperation Circles are aimed at initiating inter-faith dialogues at local levels.

In addition, the URI in Pakistan has also been participating in the global campaign to create a global day of peace and non-violence. In this regard, the URI has also been organising activities to raise awareness of peace on the international day of peace⁷⁸.

WOMENS PARLIMENTARY CAUCUS

Women's Parliamentary Caucus is all about enhancing Women's role in participating in Parliamentary issues. Under the leadership of Honourable Speaker Dr. Fehmida Mirza, Women's Parliamentary Caucus is a milestone in Pakistan's Parliamentary history and a boost to the cause of Women's rights in Pakistan.

Caucus attributes its creation to the legacy of Mohtarma Fatima Jinnah, Begum Rana Liaqat Ali Khan and Mohtarma Shaheed Benazir Bhutto. It also dedicates itself to all women rights activists, who have remained in the fore-front of women's movement in Pakistan.

Since the partition in 1947, the role of women's struggle has been the most vital and indispensable in order to strengthen the Parliamentary issues and matters. Due to countless efforts and strive of women, Pakistan has now become the dynamic and versatile platform to give the better picture of women's role. For this purpose Women's Parliamentary Caucus has been established to present Women participation and engagement regarding all Parliamentary discussions.

THE YEH HUM NAHEEN FOUNDATION

The Yeh Hum Naheen Foundation was founded in October 2007, after a song, 'Yeh Hum Naheen', performed by some of the leading musicians in Pakistan, became famous nationwide, leading to an unprecedented anti-terrorism movement.

The Foundation was established to:

⁷⁸<http://www.uripakistan.org/>

- promote tolerance and peaceful co-existence in Pakistan;
- reinforce the point that Islam is a peaceful faith that promotes tolerance and harmony;
- develop and awareness among people regarding the issue of the growing radicalisation of Pakistan youth;
- and to promote better understanding and co-existence of Muslims around the world among non-Muslim communities.

The ‘Yeh Hum Naheen’ song is a production of leading singers and bands of Pakistan i.e. Shuja Haider, Strings, Ali Zafar, Haroon, Shafqat Amanat Ali, Ali Haider and Hadiqa Kiani. Some renowned stars from the entertainment industry in Pakistan, such as Shan, Waris Baig, Mustafa Qureshi and Najma, have also issued testimonials supporting the movement. Media campaigns were also vital in establishing the reputation of the Foundation⁷⁹.

THE YOUTH PARLIAMENT

The Youth Parliament initiative undertaken by Pakistan Institute of Legislative Development and Transparency (PILDAT) which trains young Pakistanis in values of engagement through reasoned dialogue, the use of researched facts beyond simple perceptions, the ability of tolerance of others views and a deeper understanding of Pakistan itself, its various regional issues and perceptions, and finding practical solutions to those problems.

Youth Parliament Pakistan is patterned after the National Assembly of Pakistan and its members, selected from across the country, engage in Parliamentary business including debate on important national issues, legislation, and overseeing and scrutinising key national policies from the youth’s perspective. The well-researched and objective perspectives of the Youth Parliament Pakistan to various state and governmental policies that each batch offers to various Ministries and relevant Parliamentary Committees from time to time, was recognized at the highest policy level when the Prime Minister of Pakistan Syed Yusuf Raza Gilani, invited two Youth Parliament representatives to present their views on draft National Education Policy in the Federal Cabinet meeting held on September 09, 2009.

An independent Steering Committee comprising veteran and young members of Pakistan’s Parliament will lead the selection process. The Steering Committee includes Senator S. M. Zafar as chairman, while the other members include Mr. Wazir Ahmad Jogezi, former Deputy Speaker National Assembly of Pakistan, Mr. Faisal Karim Kundi, MNA, Deputy Speaker National Assembly of Pakistan, Patron Youth Parliament Pakistan; Dr. Donya Aziz, President Young Parliamentarians Forum, Mr. Khurram Dastgir Khan, MNA, Chairman National Assembly Standing Committee on Commerce, Ms. Anusha Rahman Khan, MNA, Secretary Young Parliamentarians Forum, Mr. Nadeem Afzal Gondal, MNA, Chairman National Assembly Standing Committee on Rules and Privileges and Mr. Ahmed Bilal Mehboob, Executive Director PILDAT.

The Youth Parliament follows its own two-Party System, an elected Leader of the House or Youth Prime Minister, Leader of the Opposition, a Youth Cabinet, a Shadow Cabinet and Standing Committees. Youth Parliament members, once selected, are to shadow the members of the National Assembly of Pakistan

⁷⁹ www.yehhumnaheen.org

as well as work in close coordination with National Assembly Standing Committees. A counter terrorism and extremism workshop will also be held for this batch focussing on young people's abilities to engage in a reasoned dialogue as opposed to violence.

Youth Parliament is addressed by national and international leaders on important issues during the year. President of Pakistan, successive Prime Ministers of Pakistan, Chairman Senate, Chief Justice of Pakistan, former British Secretary of State for Foreign and Commonwealth Affairs, Federal Ministers, a number of dignitaries and political leaders have addressed and inter-acted with the Youth Parliament Pakistan.

The Youth Parliament Pakistan 2012 batch will select 60 Members from across Pakistan including Balochistan, Khyber Pakhtunkhwa, Punjab, and Sindh as well as from Azad Jammu and Kashmir, FATA and Gilgit-Balistan. Overseas Pakistanis, who have a Pakistani Origin Card, can also apply to be members for one or more sessions⁸⁰.

⁸⁰<http://www.pildat.org/youthparliament/>