

# Sowing Peace in the Mind-fields



Naumana Suleman-Peter Jacob



An assessment of  
peacebuilding  
approaches and  
tools being used  
by the  
governmental and  
non-governmental  
organizations in  
Pakistan

CENTRE FOR SOCIAL JUSTICE

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Design and Research: **Naumana Suleman**  
Edits and Supervision: **Peter Jacob**



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Rotary



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**Naumana Suleman / Peter Jacob**



# Introduction

The **Centre for Social Justice** (CSJ) was born in October 2014 and accredited as a legal entity under the Societies Act 1860 in March 2015. CSJ was established with a desire to engage in result-oriented research and advocacy concerning human rights, democratic development, sustainable peace and social justice for the people in general and marginalized groups in particular.

CSJ brings together, among its Board of Directors, a combination of experience, and young professionals in human rights, law, journalism, practitioners in development, peacebuilding and conflict resolution. Its staff is also a mix of experience and fresh personnel.

**Outreach:** CSJ liaises with like minded organizations locally and internationally and wishes to engage throughout Pakistan though starting its work in Punjab Province.

**Vision:** CSJ envisions Pakistan a society based on principles of peaceful co-existence, justice and democratic values.

**Mission:** CSJ will further the cause of greater de jure and de facto equality among the citizens of Pakistan at social, political levels using social justice approach.

**Aims and Objectives:** The Centre strives to achieve the following aims and objectives:

- a) To study issues concerning and suggesting terms of engagement in establishing respect for rights and development of citizens in general, and marginalized groups in particular.
- b) To conduct the research, disseminate and provide consultations to interested institutions and organizations working for peace and justice.
- c) To organize trainings, publications, consultancy service and engage in advocacy for human rights and public policy.

## CSJ defines Social Justice as;

"A justice approach that deals with creating and enhancing; equality of rights amongst citizens; opportunities and realization of entitlements given in domestic and international law, so that individuals and communities can exercise freedoms meaningfully and to their fullest potential.

CSJ regards discrimination, inequality in all forms and manifestation; as principal causes of deprivation and suffering in the society. Therefore, CSJ advocates proactive policies for eliminating, institutional and social discriminations and denial of postulated fundamental human rights to end, deprivation and underdevelopment."

Rotary District 5340, U.S.A.

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# Chapter 1

## Introduction of Peacebuilding

- 1.1: The legacy of peacebuilding in Pakistan
- 1.2: Theoretical Framework of Peacebuilding
- 1.3: Key Characteristics for Holistic Peacebuilding
- 1.4: Important Actors and Dimensions
- 1.5: Systemic Peacebuilding

## 1. Introduction of Peacebuilding:

### 1.1. Legacy of Peacebuilding in Pakistan:

Inquiries about the Harappa and Mohenjo-Daro inform us that the inhabitants of these cities were highly civilized community which implies that they practiced moral principles for peaceful coexistence.



Yet we do not have much information about the social and political system of the Indus Valley civilization except that it was non-patriarchal agrarian society. The inscriptions on the tablets, approximately five thousand years old, might shed more light on this, when and if they are interpreted.

Among examples of holistic peacebuilding in the recorded history of our region, the eras of Ashoka Maurya the Great (304–232, BCE) and Jalaluddin Akbar the Great (1542–1605, ACE), are the most outstanding. The rich archeological sites in Pakistan's territory provide ample testimonies of the social and political orders of the Maurya period, the dynasty that Ashoka belonged to.



Ashoka's construct of a peaceful society is largely attributed to his embracing of Buddhism on the basis of his edicts. However historian Romila Thapar takes a different view. She claims that (since) "he also addressed people of all faiths living in his reign in his edicts, he was aware of his role as a statesman."<sup>1</sup>

The Ashoka's model of post conflict peacebuilding and consolidation included the following ingredients; a) moral principles based on compassion for all creation; b) patronage of (state-citizens and citizen-citizen) relationships through knowledge, art and culture; and, c) the promotion of common good through public welfare.

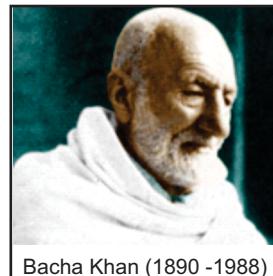
The chronicles inform us that Ashoka's era of peace was preceded by bloody wars and human suffering as was Akbar's turbulent rule in the Indian subcontinent. Their experience as combatants must have compelled the Emperors and their colleagues, to ponder over the moral principles and statecraft that were conducive to peace. The similar way perhaps the horrors of two World Wars in 20th century had brought attention of the world community on the sustainable international peace as a dire necessity.

Apart from lessons in the history, Pakistani society has been passionately and continuously waging the struggle for peace. Notwithstanding that the success was not as glorious, the struggle for building a peaceful society involved creative and courageous responses. No war or the preparation thereof, no military action or military rule went unchallenged by the collective conscience of the country.

<sup>1</sup>G. (2010, December 30). Emperor Ashoka and Buddhism. Retrieved March 25, 2016, from <https://www.youtube.com/watch?v=Fme7Bg8xAoU>

Let me underline a few peacebuilding campaigns and strategies that essentially and broadly articulate the peoples' agenda for peacebuilding.

Some 90 years ago, Abdul Ghaffar (Bacha Khan) had constructed his model of nonviolent resistance against foreign rule and local ignorance. Within a few years he transformed the anger against a global colonial power, particularly in Pakhtunkhawa, into self-constructive force of hundreds of thousand social workers. His idea of transformation of society through education, including girls' education, openness to other cultures and religions and political enlightenment is living tradition among Pakistanis.

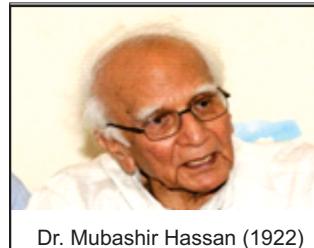


Bacha Khan (1890 - 1988)

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It was somewhere during the 2002 fall that the peace activists of India and Pakistan decided to hold a joint peace vigil on both sides of the famous Wagha border-post. The decision was made under very challenging situation. The activists had reached out to one another using means of telecommunication because restrictions on travel between the countries, etc. did not allow a preparatory meeting.

For all practical purposes Wagha border post has been treated as a monument of partition of the subcontinent in 1947. The authorities on both sides have used the venue, to showcase their vanity against one another since independence but particularly after 1971 war. The border patrol units on both sides entertain their compatriots with jingoist drum and drill before the flag lowering ceremony every day before the sunset.



Dr. Mubashir Hassan (1922)

As a vigil must be around the sunset, its timing somewhat conflicted with the flag lowering. However, there was an added cause that made the authorities on both sides nervous about the vigil. The armies had been on high alert, entrenched eyeball to eyeball against one another, after the terrorist attack on Indian parliament in December 2001. The incident had virtually caused cutting off of relations between India and Pakistan.

Therefore, no civilian movement was allowed in the area past five in the evening. The armed forces wanted to show preparedness to respond to anything, from skirmishes and "enemy" infiltration to worse. The nuclear stockpile of both countries exacerbated the sense of insecurity rather than building self-confidence of the individual countries.

The very circumstances that the peace activist wanted to change were themselves a stumbling block in way of a breakthrough, holding a peace vigil being the example at hand. Around five hundred activists from Pakistani side, who came to join the vigil, were stopped by Jawans patrolling the area. Even so, a bunch of senior activists were smart enough to make their way to the venue including Dr. Mubashir Hassan, the former finance minister and a senior peace activist.

Tall, gray hair and soft spoken, he could be easily identified among the small group walking steadily towards the gates on the border. Expectedly, an officer of the Pakistan Rangers ordered the group to stop. He addressed Dr. Hassan aloud, "Sir you can't go beyond this point. I will have to give an order to shoot if you do not



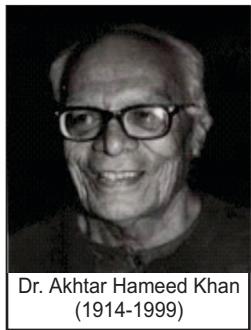
Nirmala Deshpande (1929 – 2008)

stop here." It was here that Dr. Hassan uttered a sentence speaking volumes. He replied, "Officer, you have tried shootings and wars a number of times. It's time that you allowed us using our brains." This polite but firm answer disarmed the officer spontaneously.

The vigil was merely a symbolic success yet it helped set the ball rolling. Prominent women from both sides lead by Ms. Asma Jahagir and Ms. Nirmala Deshpande, managed to build a connectivity using means that were available during the impasse between two countries. Women, especially mothers, jointly calling for peace on both sides of the border, managed to persuade the governments of India and Pakistan, finally a ceasefire agreement was finalized 13 months after this vigil that initially seemed unsuccessful.



Asma Jahangir (1952)



Dr. Akhtar Hameed Khan  
(1914-1999)

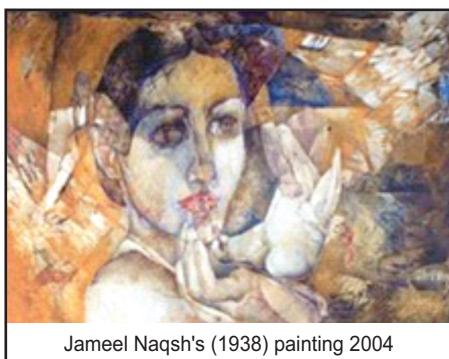
Dr. Akhtar Hameed Khan, used the development approach of peacebuilding through community organizing for Orangi Pilot Project, in Karachi in the 1980s. The fact that his successor Ms. Parveen Rehman was assassinated in 2013, was a sad reminder that over 30 years the violence and crime had grown to the level in Karachi city that did not tolerate even the most benign form of challenge to the status quo, and efforts about empowerment of the ordinary people had become a herculean task.



Parveen Rehman  
(1957-2013)



Fauzia Saeed (1959)



Jameel Naqsh's (1938) painting 2004

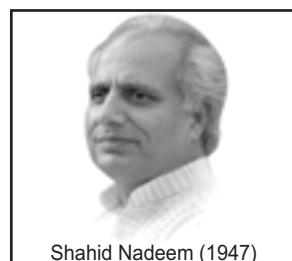


Sheema Kirmani



Madeeha Gauhar (1956)

The cultural action approach for peacebuilding has been also used extensively by activists like Sheema Kirmani (dance and theatre), Shaid Nadeem and Madiha Gohar (Ajoka Theatre), Fauzia Saeed (gender sensitive cultural action).



Shahid Nadeem (1947)

There was a galaxy of poets, writers, signers and musicians that fought against the darkness. They steered against the tide, produced songs and films, dramas and theatre contributing to peacebuilding in a variety of ways.

Sabeen Mahmood (1975- 2015) gave her life to creating civil space for dialogue and learning. Her assassins had been offended by her openness to celebrating Valentine's Day and her patronage of The Second Floor, which is the centre for cultural and intellectual exchange.



Sabeen Mahmud  
(1975-2015)



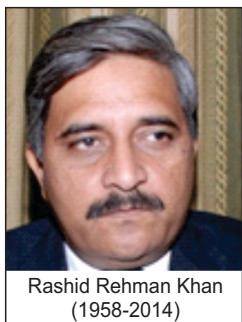
Bishop John Joseph  
(1932-1998)

Bishop John Joseph (1932-1998), ventured the path of interfaith dialogue, social development and defending people against injustices especially under blasphemy laws, through legal action. He found the institutional discrimination so hard to fight during his life that he sacrificed his life (Hara Kiri) in front of a court that passed death sentence against an innocent Christian youth under the charges of committing blasphemy. This form of violent protest is generally not appreciated in Pakistan but is not unheard of among the people who have experienced extreme violence and repression.



Shakeel Ahmed Pathan  
(1956-1998)

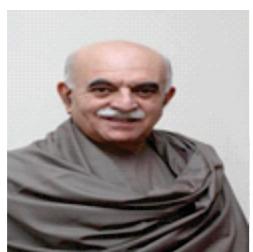
The rights based approach for sustainable peace is the most frequently and widely used approach, owing to the circumstances. Shakeel Ahmad Pathan created a unique example by freeing people from modern form of slavery practiced widely in Sindh by using legal recourse and social mobilization.



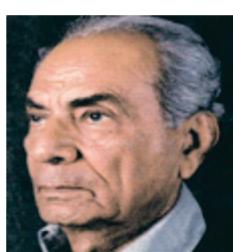
Rashid Rehman Khan  
(1958-2014)

Rashid Rehman in South Punjab defended the victims of systemic injustices including blasphemy laws. He too was seeking to build a just peace or peace through justice. Justice (retd.) Arif Hussain Bhatti assassinated twenty years before Rashid Rehman also paid the price with his life in a bid to make just peace a reality for victims of blasphemy laws. Governor Salaman Taseer and Minister Shahbaz Bhatti shared the approach and shared their fate too. They paid the price of adhering to the principles and commitment to defend the victims of unjust laws even when it meant risking their own lives and finally making an ultimate sacrifice.

Sobho Gianchandani, Asfrasiab Khattak, Mehmood Achakzai, and Khurshid Mehmood Kasuri were following the path of peacebuilding through political enlightenment and political action. It is no surprise that their statesmanship was called to duty for building bridges with neighbouring countries.



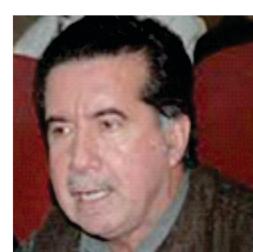
Mehmood Achakzai  
(1948)



Sobhogian Chandani  
(1920-2014)



Khurshid Mehmud Kasuri  
(1941)



Afrasyab Khattak  
(1950)

Of the failed strategies; when the talk about negotiation started in January 2014, people having a nuance in peacebuilding were not acceptable to Tehrik-e-Taliban Pakistan. Thus delegation that the Taliban agreed upon had only one person who had certain skills in peacebuilding, (Rustum Shah due to his career in diplomacy). Besides other causes, the fate of the negotiations was sealed with the nominations of the negotiators. Finally, a military operation had to be launched in June 2014.

Beena Sarwar represents the approach of regional peacebuilding, dreaming of South Asian solidarity, though as career journalist she gave equal importance to rights based peacebuilding approach. She was among the persons who contributed to Aman Ki Asha between Jang Group and Times of India, a viable media venture for peacebuilding.

The country lost young activists like Irfan Ali Khudi's in target killings and suicide bombing attacks, whose talent and compassion would have helped immensely in meeting the challenges of peacebuilding. Khudi followed the approach of peace education and interfaith harmony, making youth the primary stakeholders.



Beena Sarwar

The Jirgas and Panchyats lost credibility because these social institutions and social practices were made to serve the interest of the powerful. However reconciliation and the idea of restorative justice have been tried in variety of ways and methodologies. Including the on-going and so far successful experiment initiated by Ali Gohar's organization in Khyber Pakhtunkhawa.



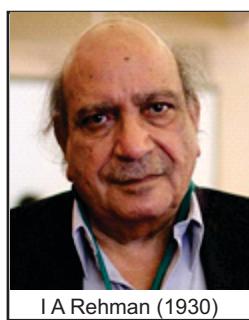
Irfan Ali Khudi (1980-2013)

The reconciliation committees in the province, according to the Police Chief, were able to resolve 600 matters in six months.<sup>2</sup> Imagine how much time of police, courts and citizens that the approach saved.

Pakistan was blessed with people who contributed to holistic peacebuilding approach like I A Rehman who has been guiding the sane discourse for decades.

Besides his iconic role in helping many human rights and peacebuilding organizations, especially his role in setting up Human Rights Commission of Pakistan was foundational. He also represents the conscientious objectors in the world of journalism and intelligentsia.

Unfortunately, most of the examples of peacebuilding mentioned here did not enjoy the support of the respective governments. A distorted concept of nationalism and vested interest having stakes in intolerance and animosity among different groups, has not allowed making worthwhile progress in achieving a sustainable peace so far.



I A Rehman (1930)

We mentioned here a few out of thousands of individuals and organizations of who waged

<sup>2</sup> KP's Dispute Resolution Councils settled nearly 6,000 cases over the last six months. (2016, March 31). Retrieved March 31, 2016, from <http://www.dawn.com/news/1248887/kps-dispute-resolution-councils-settled-nearly-6000-cases-over-the-last-six-months>

their struggle for peace, development and rights, often at a huge personal cost. The peace activists were usually maimed, jailed and even killed.

This survey looking at peacebuilding approaches and experiments picked a few out of variety of experiences. The examples cited here a snapshot of the legacy that Pakistani society built through experience. This legacy, together with new insights, would be helpfull for the reconstruction of the society and to make amendments in the state policies.

I hope the findings and recommendations of this study will be helpful in preparations to face the daunting challenge that is before us.

**Peter Jacob**

## **1.2. Theoretical Framework for Peacebuilding:**

Peacebuilding is a multi-dimensional process, which involves multiple actors, dimensions, approaches and procedures to transform a society from violence to peace. It not only aims to end violent conflict, but it also strives to (re) build the societal fabric, through building sustainable and peaceful relationships. Moreover, peacebuilding prevents the society from lapsing or relapsing into violent conflict. Peacebuilding process involves all levels from the top down and bottom up.

Norwegian sociologist Johan Galtung, coined the term “peacebuilding” in the 1970s.<sup>3</sup> However, the term entered in the international vocabulary in 1992 when the UN Secretary-General, Boutros Boutros-Ghali defined it in „An Agenda for Peace“ as a post conflict action to identify and support the structures which tend to strengthen and solidify peace to avoid a relapse into conflict. Hence, peacebuilding became a catchall concept, encompassing multiple perspectives and agendas. It is indiscriminately used to refer to preventive diplomacy, preventive development, conflict prevention, conflict resolution and post-conflict reconstruction”.<sup>4</sup>

Peacebuilding is an endogenous process and its interventions vary from place to place, according to the local context and needs. Different peace scholars and practitioners have defined peacebuilding in different terms:

### **Johan Galtung:**

“Peacebuilding is the process of creating self-supporting structures that remove causes of wars and offer alternatives to war or in situations where wars might occur. Conflict resolution mechanisms should be built into the structure and be present there as a reservoir for the system itself to draw upon, just as a healthy body has the ability to generate its own antibodies and does not need ad hoc administration of medicine”.<sup>5</sup>

### **John Paul Lederach:**

“Peacebuilding is understood as a comprehensive concept that encompasses, generates, and sustains the full array of processes, approaches, and stages, needed to transform conflict toward more sustainable, peaceful relationships. The term thus involves a wide range of activities that both precede and follow formal peace accords. Metaphorically, peace is seen not merely as a stage in time or a condition. It is a dynamic social construct”.<sup>6</sup>

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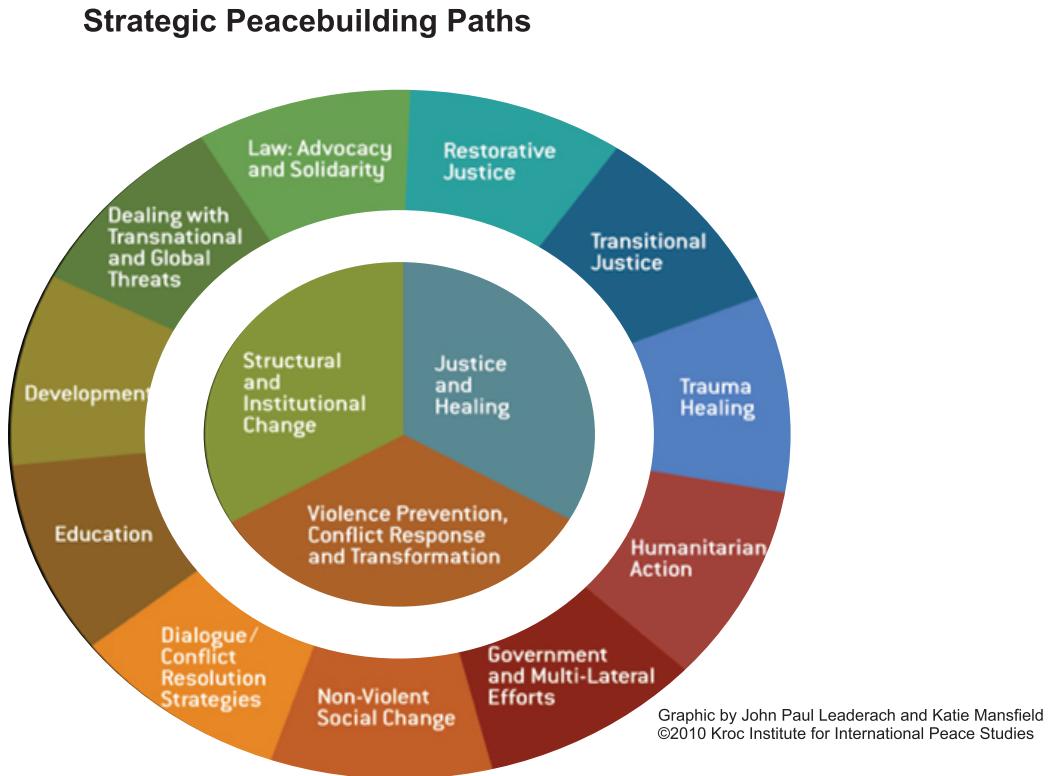
<sup>3</sup> The Evolution of Peacebuilding. (2010). In UN Peacebuilding: An Orientation (p. 45). United Nations Peacebuilding Support Office.

<sup>4</sup> Tschirgi, N. (2004). Post-Conflict Peacebuilding Revisited: Achievements, Limitations, Challenges. New York: WSP International/IPA Peacebuilding Forum Conference.

<sup>5</sup> Selected Definitions of Peacebuilding. (n.d.). Retrieved November 3, 2015, from <http://www.allianceforpeacebuilding.org/2013/08/selected-definitions-of-peacebuilding/>

<sup>6</sup> Selected Definitions of Peacebuilding. (n.d.). Retrieved November 3, 2015, from <http://www.allianceforpeacebuilding.org/2013/08/selected-definitions-of-peacebuilding/>

The wheel below illustrates the concept of strategic peacebuilding<sup>7</sup>:



The inner circle highlights the three major areas of strategic peacebuilding:

- 1) Efforts to prevent, respond to, and transform violent conflict;
- 2) Efforts to promote justice and healing; and
- 3) Efforts to promote structural and institutional change.

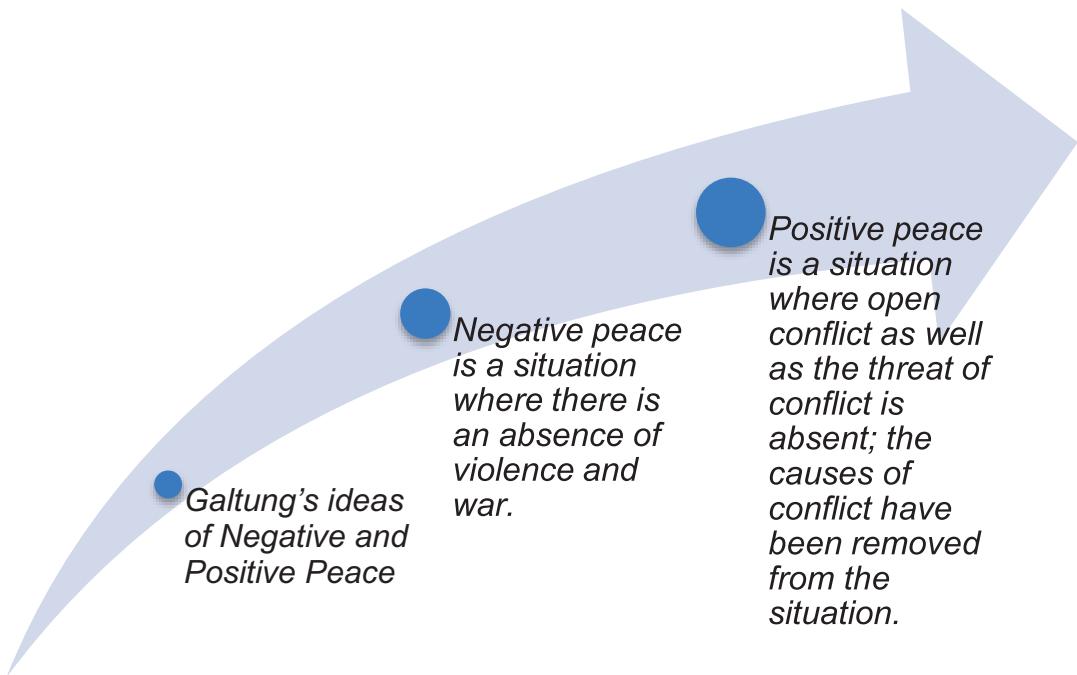
The outer circle highlights sub-areas of practice and career focus within those three areas. For each of these sub-areas, a variety of individual career pathways emerge.<sup>8</sup>

Therefore, it can be said that objective of peacebuilding is to strengthen and institutionalize peace by undertaking a range of actions that go beyond merely preventing a lapse into violent conflict, what Galtung (1985) termed „negative peace“ . It aims to address the underlying root causes of a conflict and to create the conditions for a

<sup>7</sup> Peacebuilding becomes strategic when it works over the long run and at all levels of society to establish and sustain relationships among people locally and globally. Strategic peacebuilding connects people and groups “on the ground”(community and religious groups, grassroots organizations, etc.) with policymakers and powerbrokers (governments, the United Nations, corporations, banks, etc.) It aims not only to resolve conflicts, but to build societies, institutions, policies, and relationships that are better able to sustain peace and justice. (What Is Strategic Peacebuilding? (n.d.). Retrieved January 21, 2016, from <http://kroc.nd.edu/about-us/what-peace-studies/what-strategic-peacebuilding>).

<sup>8</sup> Strategic Peacebuilding Pathways. (n.d.). Retrieved January 21, 2016, from <http://kroc.nd.edu/strategic-peacebuilding-pathways>

just social order, what Galtung termed „positive peace? This core focus on avoiding a lapse into violent conflict is also referred to as peace consolidation, and that is why it can be said that the core aim of peacebuilding is peace consolidation.<sup>9</sup> The following graph illustrates this idea:



### 1.3. Key Characteristics for Holistic Peacebuilding:

The United Nations has described national ownership, national capacity and common strategy as essential features of peacebuilding.<sup>10</sup>

National Ownership: Since peacebuilding is predominantly a national challenge, need and liability; therefore it is essential that this process should have national ownership, of the government and the citizens.

National Capacity: It is pivotal in the peacebuilding process that it should build the capacity of the local actors in order to sustain peace, in that specific territory.

Common Strategy: Peacebuilding process is inclusive; therefore it needs to develop a common strategy accepted by all the actors involved, including national and international. Most importantly, owned by the national actors.

<sup>9</sup> ACCORD Peacebuilding Handbook (1st ed., p. 12). (2013). Umhlanga Rocks: African Centre for the Constructive Resolution of Disputes.

<sup>10</sup> The Scope of Peacebuilding. (2010). In UN Peacebuilding: An Orientation (pp. 5-6). United Nations Peacebuilding Support Office.

#### **1.4. Important Actors and Dimensions:**

Peacebuilding is a long-term process that involves multiple actors and dimensions. The range of actors involves internal and external actors. The internal actors are national and local, people affected by the conflict or living in a conflict zone. For instance, the community, government institutions, civil society, private sector, elected representatives, NGOs, and CBOs. External actors are referred to as regional or international, those who engage in the conflict settlement but are not affected by the conflict or are not the natives of the conflict affected territory e.g., neighboring countries, international organizations like the United Nations, regional organizations like, SAARC, and international NGOs and the private sector (businesses).

The UN's Secretary General described five dimensions of Integrated Approach to Peacebuilding (2006) i.e. security and rule of law, political and governance, socio-economic recovery, human rights and humanitarian assistance.<sup>11</sup> The sample peacebuilding entities for this research are working in these dimensions. (Appendix 'A' section '2' question '1' for dimensions subsections).

Keeping in view these key characteristics of peacebuilding, the following definition is synthesized for the purpose of the action research at hand.

Peacebuilding in Pakistan's context must encompass and entail; strengthening governance structures through institutional, law and policy reforms, building pluralistic democracy and economy, developing and implementing human rights norms and values, strengthen equality among the citizens about equitable distribution of opportunities and resources and building peaceful relationships among the communities at all levels (vertical and horizontal) in the society.

This process should involve actors from all levels of the society and a holistic approach for reconstruction of the society and addressing structural and attitudinal factors of conflicts, their root causes, and effects, in order to manage conflict without lapse or relapse of the society into violence.

#### **1.5. Systemic Peacebuilding:**

The term systemic peacebuilding refers to the holistic approach for peacebuilding initiatives. The approach focuses the complex systems as a whole in order to make Peace Writ Large<sup>12</sup> in the conflict-affected society. The approach has developed Structural Attitudinal and Transactional (SAT) model with the idea that complex systems require the change in these domains. Moreover, the transactional domain is considered to be a catalyst for structural and attitudinal change. As it refers to the processes and skills used by key people to manage the conflict peacefully. The SAT model's goal is to

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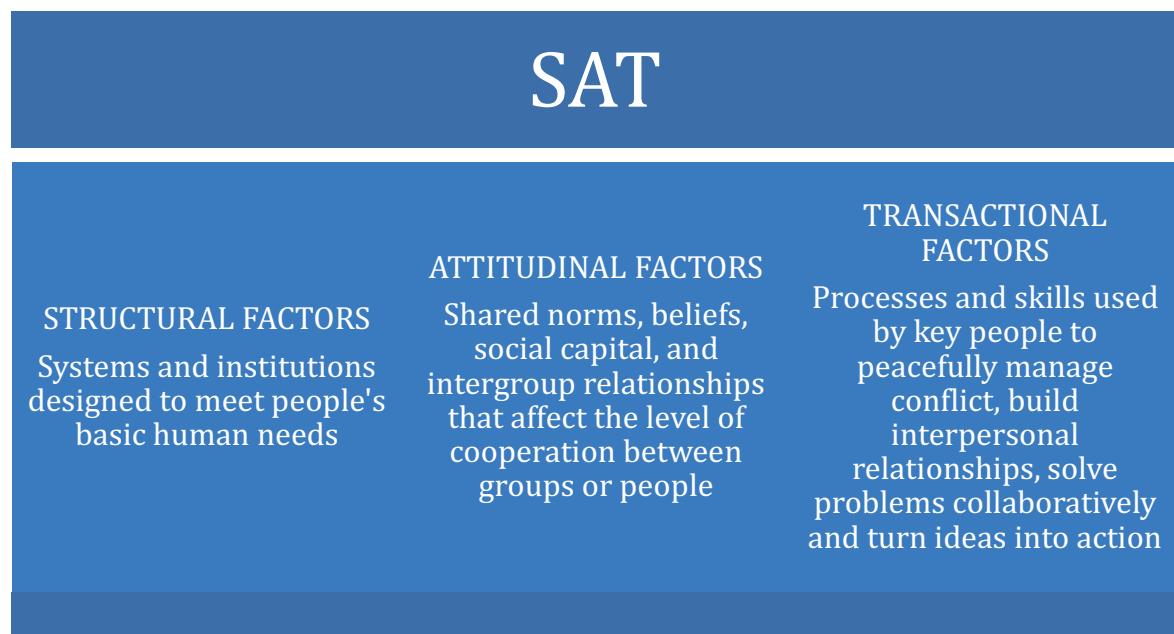
<sup>11</sup> ACCORD Peacebuilding Handbook (1st ed., p. 23). (2013). Umhlanga Rocks: African Centre for the Constructive Resolution of Disputes.

<sup>12</sup> Macro level peace

nurture change from within the system, through listening to the system and then helping it to change itself.<sup>13</sup>

### 1.5 (a). The SAT Model:

The SAT model is a structured process to help individuals and institutions engaged in peacebuilding, in order to consolidate peace in conflict-affected societies. Taken together, the framework for systemic change in the peacebuilding context is as follows:<sup>14</sup>



For instance, regarding the issue of **religious/ violent** extremism in Pakistan, the systemic change will involve rectification of following major structural and attitudinal issues, through transactional factors and actors:

<sup>13</sup> Ricigliano, R. (2012). A Shift of Mind: Systemic Peacebuilding. In Making Peace Last (pp. 19-39). Boulder, Colorado: Paradigm.

<sup>14</sup> Ricigliano, R. (2012). A Shift of Mind: Systemic Peacebuilding. In Making Peace Last (pp. 35). Boulder, Colorado: Paradigm.

# SAT

<b>STRUCTURAL Issues</b> Religiously biased: Constitution Laws Policies	<b>ATTITUDINAL Issues</b> Discrimination Social exclusion Marginalization Superior complex (majority community) Inferior complex (minority community)	<b>TRANSACTIONAL FACTORS</b> Peace education (formal/informal) Peacebuilding: conflict analysis and resolution trainings, Awareness/ advocacy seminars/ sessions, lobbying, negotiation, pro people/human rights legislation, pro citizenry public policies, track 1,2 &3 diplomacy, development of democratic state institutions etc.	<b>Transactional Actors:</b> <b>Local:</b> <ul style="list-style-type: none"><li>•Political parties/Parliamentarians</li><li>•Civil society/ NGOs, CBOs</li><li>•Religious leaders</li><li>•Media, NHRIs</li></ul> <b>Global:</b> <ul style="list-style-type: none"><li>•Neighboring countries</li><li>•Regional/ international NGOs/ networks</li><li>•United Nations</li><li>•European Union</li></ul>
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15

The National (Counterterrorism) Action Plan (NAP)<sup>16</sup> is a subject of intense debate. Keeping in view the systemic/ holistic peacebuilding approach, let us have a look on this 20 points form of peacebuilding viewpoint.

<b>Sr. #</b>	<b>National Counter Terrorism Authority (NACTA)</b>
1	Implementation of death sentence of those convicted in cases of terrorism.
2	Special trial courts under the supervision of Army. The duration of these courts would be two years.
3	Militant outfits and armed gangs will not be allowed to operate in the country.
4	NACTA, the anti-terrorism institution will be strengthened.
5	Strict action against the literature, newspapers and magazines promoting hatred, extremism, sectarianism and intolerance.
6	Choking financing for terrorist and terrorist organizations.
7	Ensuring against re-emergence of proscribed organizations.
8	Establishing and deploying a dedicated counter-terrorism force.
9	Taking effective steps against religious persecution.
10	Registration and regulation of religious seminaries.
11	Ban on glorification of terrorists and terrorist organizations through print and electronic media.
12	Administrative and development reforms in FATA with immediate focus on repatriation of IDPs.
13	Communication network of terrorists will be dismantled completely.
14	Measures against abuse of internet and social media for terrorism.

<sup>15</sup> The notion of constitutional preference (Article 41(2) and 91(3)) to one religion upon the others, paved the way for biased laws and policies, for instance, blasphemy laws and education policy/ curriculum.

<sup>16</sup> NACTA. (n.d.). Retrieved February 07, 2016, from <http://nacta.gov.pk/NAPPoints20.htm>

15	Zero tolerance for militancy in Punjab.
16	Ongoing operation in Karachi will be taken to its logical end.
17	Balochistan government to be fully empowered for political reconciliation with complete ownership by all stakeholders.
18	Dealing firmly with sectarian terrorists.
19	Formulation of a comprehensive policy to deal with the issue of Afghan refugees, beginning with registration of all refugees.
20	Revamping and reforming the criminal justice system.

Ostensibly, the action plan is focusing administrative action with some structural interventions, which may help build negative peace at best. One obvious reason is the action points were developed in reactive mode and with eight days after the Peshawar school incident 2014.

Noting that point number 15 and 20 of the national action plan are defined differently on the websites of NACTA and Ministry of information, broadcasting and national heritage, which might cause confusion for the readers:

Sr. #	National Counter Terrorism Authority (NACTA)	Ministry of Information, Broadcasting and National Heritage
15	Zero tolerance for militancy in Punjab.	No room will be left for the extremism in any part of the country.
20	Revamping and reforming the criminal justice system.	Reforms in criminal courts system to strengthen the anti-terrorism institutions including provincial CIDs.

Though there are elements of structural peacebuilding in point 5, 11 and 20, however, in order to build positive peace in the society it has to evolve more factors for structural and attitudinal peacebuilding taking all stakeholders on board, for instance, concrete legislative, policy and educational reforms.

However, the Action Plan for Human Rights<sup>17</sup> includes points that (if implemented) can be transactional factors for structural and attitudinal peacebuilding in Pakistan, for instance;

Structural	Attitudinal
<ul style="list-style-type: none"> <li>› Policy and legal reforms,</li> <li>› Strengthening of national human rights institutions,</li> <li>› Implementing key human rights priorities,</li> <li>› International/UN treaty implementation,</li> <li>› Establishment of implementation &amp; monitoring mechanisms.</li> </ul>	<ul style="list-style-type: none"> <li>› Education and sensitization of general public and duty bearers,</li> <li>› Community/Nation Building programs</li> <li>› Dispelling of myths</li> </ul>

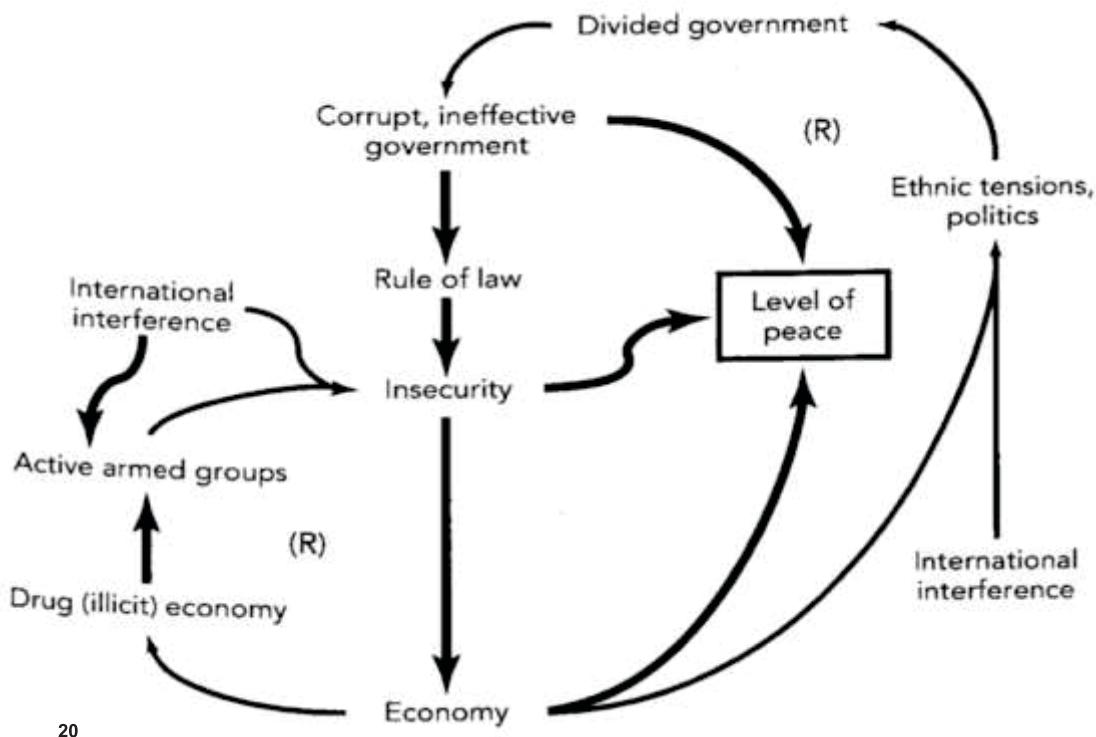
<sup>17</sup>Action Plan for Human Rights. (2016, February). Retrieved March 1, 2016, from <http://www.mohr.gov.pk/gop/index.php?q=aHR0cDovLzE5Mi4xNjguNzAuMTMwOjkwODAvbW9ocndlYi9mcm1EZXRhaWxzLmFzcHg/aWQ9NTEmYW1wO29wdD1uZXdzZXZlbnRz>

### 1.5 (b). Systemic Peacebuilding Assessment (SPA):

The SPA aims at producing analysis of social context that is both systemic and holistic. It is a living, ongoing and inclusive process, which separately analyzes the key structural, attitudinal and transactional factors that affect the level of peace in a society. The SPA uses diverse opinions, expertise and experiences; it requires the inclusion of voices that ensure both vertical (across levels of society/ social structure) and horizontal (across domains and disciplines) integration.<sup>18</sup>

### 1.5 (c). Systems Mapping Analysis:

SPA is not complete without a systems map based on an analysis of the key structural, attitudinal and transactional factors. The causal loop helps the analyst to understand the relationship between the factors identified on the three lists (SAT). This relationship can be used to make a systems map (explained below) for planning and prioritizing the action / intervention for making Peace Writ Large (macro level peace).<sup>19</sup> In other words, it is a process to develop *cause and effect* relationship in the issues of the conflicts and understand the social system/ context. Following is an example of systems mapping:

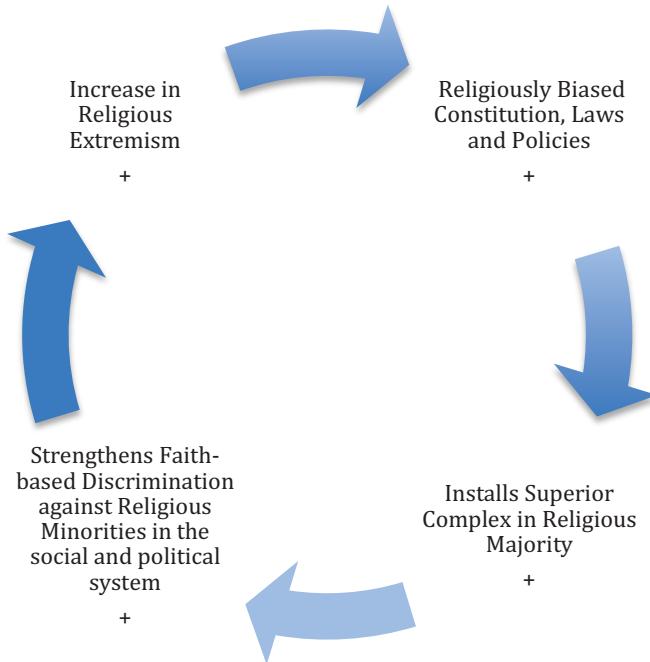


<sup>18</sup> Ricigliano, R. (2012). Systemic Assessment. In *Making Peace Last* (pp. 81-106). Boulder, Colorado: Paradigm.

<sup>19</sup> Ricigliano, R. (2012). Systems Mapping: Putting it All Together. In *Making Peace Last* (pp. 107-135). Boulder, Colorado: Paradigm.

<sup>20</sup> Ricigliano, R. (2012). Systems Mapping: Putting it All Together. In *Making Peace Last* (pp. 125). Boulder, Colorado: Paradigm.

With regards to the role of the biases in the constitution, laws and policies in nurturing **religious/ violent extremism** in Pakistan, the causal loop will look like the following:



Since the SAT model is a tool for systemic/ holistic peacebuilding, therefore, in the context of South Asia, peacebuilding in Nepal is quite relevant example, which has seen the end of the monarchy and the Maoist civil war (2006 Comprehensive Peace Accord), moreover, establishment of multiparty democracy. As Ricigliano defined systemic/ holistic peacebuilding as an approach that provides a collective framework under which peace, security, humanitarian support, rule of law, human rights and development initiatives should work together.

The SAT model has been used in Afghanistan by the Mercy Corps Afghanistan country team and has brought positive impact at the ongoing peacebuilding efforts, specifically, through integration of vertical and horizontal voices of peacebuilding actors.<sup>21</sup> Moreover, identifying the gaps and understanding the importance of connectivity between peacebuilding initiatives underway at micro and macro level.<sup>22</sup> However, the sustainability of peace in Afghanistan is dependent on external military and financial aid for years to come.

Therefore, keeping in view the above example of the causal loop, the entities engaged in peacebuilding in Pakistan, whether using the medium of peace education, interfaith harmony, common culture, legislative reforms and other approaches and tools; they are the transactional actors combating the violent extremism in Pakistan.

<sup>21</sup> Ricigliano, R. (2012). Systems Mapping: Putting it All Together. In *Making Peace Last* (pp. 107-135). Boulder, Colorado: Paradigm.

<sup>22</sup> Ricigliano, R. (2012). Moving from Analysis to Action. In *Making Peace Last* (pp. 156-175). Boulder, Colorado: Paradigm.

# Chapter 2

## Introduction to the study

- 2.1: Rationale of the assessment
- 2.2: Assessment methodology



## **2. Introduction to the study:**

The study assesses the needs for systemic/holistic peacebuilding in Pakistan through finding out needs of the actors involved in the process, as much as, approaches and tools being used by them.

This research has used qualitative and quantitative methods including primary and secondary data. The research has used non-probability sampling method because it best suited the purpose of the study seeking a quick appraisal and considering the timeline and resources available. Citations are done in the APA style<sup>23</sup>.

Centre for Social Justice (CSJ) used the Structural, Attitudinal and Transactional (SAT) model to construct the questionnaire, also keeping in view the nuance of systemic peace-building approach.

One to one interviews / meetings were carried out with the representatives of the sample organizations using the questionnaire. After the interpretation of the data, main findings of the study were shared with the participating organizations (sample) and a focused group discussion (FGD) was organized with the organizations and involving few more entities (not interviewed). The questions were posed differently during the FGD, in order to test out the reliability and validity of the research findings.

Since, the violent extremism specifically in Punjab and in parts of the Pakistan mostly religiously motivated, it has same patterns, moreover the entities interviewed have vast experience of working throughout the country therefore, the findings can have a general applicability in the country, which makes research's external validity strong.

For the purpose of this research (needs assessment), studying peacebuilding as dependent variable and the systemic peacebuilding approach as an independent variable, the findings of the research show that the use of systemic peacebuilding approach can cause positive affects on the peacebuilding process in Pakistan and have a room to be utilized. Therefore, it can be safely said that this research study has a good level of internal validity.

The questionnaire measured the scope/needs using the SAT model, an essential tool for systemic peacebuilding. Moreover, the following table was used for the construct validity of this research:

<b>Construct</b>	<b>Measurement</b>
Systemic peacebuilding scope (needs assessment)	Dimensions in which peacebuilding entities work. Approaches and tools used for peacebuilding. Frequency of networking among the peacebuilding actors. Capacity building needs of the entities. Important factors for peacebuilding. Key challenges for peacebuilding.

<sup>23</sup> What is APA Style? (n.d.). Retrieved March 30, 2016, from <http://www.apastyle.org/learn/faqs/what-is-apa-style.aspx>

	<p>Designing and implementation of peacebuilding initiatives.</p> <p>Important areas for peace consolidation in Pakistan.</p> <p>Traditional approaches for conflict resolution.</p>
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Finally, this action research is a qualitative assessment based on the responses of sample entities and by no means an exhaustive exercise and may be considered preliminary exercise. An additional study on the subject may be required. Nevertheless, the study at hand may be useful for introducing necessary modifications in the ongoing engagements in order to meet the challenges in peacebuilding.

## **2.1. Rationale of the assessment:**

Several entities working for peacebuilding in the country are using conventional and unconventional approaches and working with various tools in response to challenges concerning violent extremism. Advocacy for interfaith harmony, social cohesion, cultural action, awareness raising on socio-political issues, peace education, community development, enabling access to justice and human rights, and conventional dispute resolution are common approaches.

These efforts, by and large, succeed in establishing ‘negative peace’ usually. However, while the state of Pakistan is engaging in counter terrorism activities, the challenges at hand are in dire need of initiatives to develop ‘positive and sustainable peace’, which means building relations and realization of potentials of the society with clarity of purpose for a peaceful Pakistan.

An assessment of on-going initiatives can help the peacebuilding actors and the interventions at all levels to integrate a more holistic and strategic approach. Therefore, this assessment endeavours to offer an opportunity for deeper reflection on the direction and the quality of peacebuilding work.

## **2.2. Assessment Methodology:**

The study began with the literature review using research publications, resource material for trainings, individual analyses, newspapers, Journals, reports/ books, websites / online sources.

In the light of the literature review and research objectives a questionnaire was developed for interviews (Appendix A for questionnaire). To assess the need of systemic peacebuilding/ entities the SAT model was used.

Entities participating in the assessment were selected on the following criteria. **a)** Geographic location **b)** Engaged in peacebuilding initiatives, **c)** accessibility and best known to CSJ, **d)** their mandate, history and current engagement. Organizations were selected from Punjab (Lahore, Multan, Sargodha, Rawalpindi and Gujranwala) and Islamabad (Federal capital).

12 entities were selected including seven non-governmental organizations, two federal ministries, one provincial ministry and two educational institutions (Appendix B

for names). The organizational heads or senior staff members were the respondents for interviews to ensure the maximum and qualitative input.

The responses were recorded on questionnaires later collected on an excel sheet for interpretation and quantitative assessment of the response.

For a collective input, a focused group discussion was organized with the entities participating in assessment. Prior to the discussion, a table/ questionnaire was also shared with the invitees (via email); seeking their input on the adaptability needs for the approaches and tools used for peacebuilding in Pakistan. (Appendix C for entities details). A compilation of the research findings was shared for deliberations before the discussion.

# Chapter 3

## Highlights of the study

- 3.1: Findings
- 3.2: Recommendations

### **3. Highlights of the study:**

#### **3.1. Findings:**

The response of the participating organizations on questionnaire, one on one interviews and Focused Group Discussion brought the following conclusions:

- In the context of Pakistan, especially Punjab and Islamabad, peace education (mostly informal) is the frequently used approach, involving the metaphor of interfaith harmony and composite heritage.<sup>24</sup>

The organizations governmental and non-governmental mingle and cooperate with one another a lot, however a cohesive networking among the peacebuilding entities, is more of an aspiration than a fact.

- The compatibility of peacebuilding initiatives/project with the challenges in the context was rated as average by the respondents at the design and process level.<sup>25</sup>
- The government machinery is heavily invested in the administrative side of the peacebuilding, a large part of efforts under peacebuilding are largely foreign funded and there is a little direct financial investment in this approach (positive peace) coming from the government.<sup>26</sup>
- Due to the changing socio-political and peace situation, more flexibility may be required on part of donor partners, regarding the designing of peacebuilding programs and modification/s in the intervention/s.
- Peacebuilding entities are usually facing challenges concerning organizational and personal security which is affecting their work badly.
- Compromise is often used to resolve conflicts, however, agreement/litigation, reparation and reconciliation are also used.  
Peacebuilding entities require more capacity building in the area of, 1) Peacebuilding concepts approaches and tools, 2) Peacebuilding designing, monitoring and evaluation, and 3) Conflict analysis and resolution.
- Interfaith symbolism and ICT are categorized as a priority approach and tool for peacebuilding.

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<sup>24</sup> Religious peace is particularly a convenient entry point for peacebuilding in Pakistani context yet the usefulness of different activities under interfaith harmony and common heritage needs to be assessed. Specifically, the metaphor of interfaith dialogue, which has largely become a conversation among the religious representation from different faith groups while social and political spheres are ignored.

<sup>25</sup> The respondents cite the donors' influence on choice of activity frequently, though other influences such as, safety and security, as well as shrinking space for civil society cannot be ruled out.

<sup>26</sup> Ministry of Religious Affairs and Interfaith Harmony (MoRA&IH), Ministry of Planning, Development and Reforms (MoPDR), Ministry of Human Rights and Minorities Affairs (MoHR&MA) Punjab.

Peacebuilding initiatives partly use tools and the drive from the donor.

Important factors for peacebuilding can be, 1) State institutions' vigilance and civil society efforts, 2) Peace education, and 3) community organizing.

Rule of law, removal of hate speech and religious biases are important areas, which can help foster peace in the society.

A majority of respondent are using human rights and political and governance dimensions for building peace.

### **3.2. Recommendations:**

In light of the findings, the following recommendations are made to the entities (governmental and non - governmental) engaged in peacebuilding.

The Federal and Provincial Governments should establish a strong and independent infrastructure for peace<sup>27</sup>, provided with adequate financial and human resource, to ensure sustainable peace in the society. This infrastructure should include the institutions ensuring citizens' civil, political, economic, social and cultural rights on the basis of equity.

Ministry of Religious Affairs and Interfaith Harmony should develop a clear policy regarding interfaith or national harmony involving all important governmental and non-governmental actors. So that the inclusive discourse can be narrowed down to the socio-cultural and political nomenclature of the populace.

The Ministries (Planning and Development; Peace and Development Unit, Religious Affairs and Interfaith Harmony) should also plan and organize systemic/ holistic peacebuilding training programmes for its personals besides a collaborative planning for peace.

Inter-ministerial/interdepartmental coordination system regarding peacebuilding initiatives should be enhanced, through establishing a committee.

Peace education should be included in the syllabus, especially the subjects of languages and social studies at school level.

Public private collaborations should be enhanced, keeping in view the systemic peacebuilding approach, in order to build positive peace in the society.

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<sup>27</sup> A network of interdependent systems, resources, values and skills held by government, civil society and community institutions that promote dialogue and consultation; prevent conflict and enable peaceful mediation when violence occurs in a society. (Issue Brief: Infrastructure for Peace. (n.d.). Retrieved February 10, 2016, from <http://www.undp.org/content/undp/en/home/librarypage/crisis-prevention-and-recovery/issue-brief--infrastructure-for-peace.html>)

- Connectivity and networking between the stakeholders/ actors working in various dimensions of peacebuilding should be enhanced through work sharing and joint initiatives. Besides, enhancing human resource's capacities on, on-going basis.
- Federal government should find a resolve to abuses under Jirga and Panchayts and prepare guidelines and regulation for the implementation of Alternative Dispute Resolution approach. So that the initiatives in this dimension comply with the human rights standards preferably through public bodies like union councils and conciliation/ Dispute Resolution Committees, in order to prevent the occurrence of violent conflicts and Human Rights Violations.
- The federal government must develop and implement a national policy for the protection of human rights defenders and should bring all perpetrators of attacks on or threats against human rights defenders, to justice.<sup>28</sup>
- Keeping in view the findings, this research finds implementation on these recommendations extremely important to consolidate peace in Pakistan.

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<sup>28</sup> Recommendation # 56, Universal Periodic Review Pakistan (2012).

# Chapter 4

## The backdrop of violent religious extremism

- 4.1: Peace and security situation
- 4.2: The political landscape
- 4.3: State's response to terrorism

## **4. The backdrop of violent religious extremism:**

### **4.1. Indicators in Peace and Security:**

Pakistan is the 6<sup>th</sup> most populated country<sup>29</sup>, has 7<sup>th</sup> largest army<sup>30</sup>, 36<sup>th</sup> largest territory<sup>31</sup> in the world. Since 2000, it is among the top ten countries that provides largest number of troops (military and police personnel) to UN Peacekeeping Missions.<sup>32</sup> Pakistan has been encountering serious peace and security challenges that converge with religious extremism and terrorism particularly in last 15 years. According to the Global Peace Index 2015, Pakistan is 154th among 162 countries.<sup>33</sup>

The Global Terrorism Index 2015, ranked Pakistan among the five countries where terrorism was highly concentrated with 57% of all attacks and 78% of all deaths in 2014. Moreover, from 2000 - 2014 Pakistan is ranked 13 times in the ten countries most affected by terrorism.<sup>34</sup> According to the Country Threat Index worked out by IntelCenter, based at Washington, D.C, Pakistan is the eighth most dangerous country.<sup>35</sup> Approximately, 50,000 Pakistanis have lost their lives during 2004 - 2014, due to violent extremism.<sup>36</sup>

### **4.2. Issues in polity and the statecraft:**

Since independence in 1947, several factors contributed in the rise of religious extremism in Pakistan however the most fundamental factor was country's choice to fashion its political system as theocracy or a religious economy. The preferential treatment among citizens in Objectives Resolution (1949)<sup>37</sup> and later on in the constitutions<sup>38</sup>, translated into discrimination on the basis of religion in the political system.

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<sup>29</sup> List of Countries by Population. (2015, April 8). Retrieved February 10, 2016, from <http://statisticstimes.com/population/countries-by-population.php>

<sup>30</sup> 10 things you probably didn't know about Pakistan. (2014, December 9). Retrieved February 10, 2016, from <http://blogs.tribune.com.pk/story/25170/10-things-you-probably-didnt-know-about-pakistan/>

<sup>31</sup> 881,913 km<sup>2</sup> (340,509 sq mi)

<sup>32</sup> Troop and police contributors. United Nations Peacekeeping. (n.d.). Retrieved February 10, 2016, from <http://www.un.org/en/peacekeeping/resources/statistics/contributors.shtml>

<sup>33</sup> Vision of Humanity. (2015, October 22). Retrieved November 1, 2015, from <http://www.visionofhumanity.org/#page/indexes/global-peace-index/2015>

<sup>34</sup> <http://economicsandpeace.org/wp-content/uploads/2015/11/Global-Terrorism-Index-2015.pdf> (page 2 & 15)

<sup>35</sup> Pakistan eighth most dangerous country in the world: Report - The Express Tribune. (2015, April 1). Retrieved November 1, 2015, from <http://tribune.com.pk/story/862323/pakistan-eighth-most-dangerous-country-in-the-world-report/>

<sup>36</sup> 50,000 killed, \$80 billion loss incurred in war on terror, NA told - The Express Tribune. (2014, December 5). Retrieved November 1, 2015, from <http://tribune.com.pk/story/802231/50000-killed-80b-loss-incurred-in-war-on-terror-na-told/>

<sup>37</sup> The Objectives Resolution passed by the Constituent Assembly ignoring opposition by the members of minority community set the pace for a religious identity of the state of Pakistan in the outset.

<sup>38</sup> The Constitution of 1956 made Pakistan an Islamic Republic added "Islamic provision" characterizing the state of Pakistan to maintain a preference for religion of Islam. The second Constitution of 1962 (a Presidential form of government) also maintained these preferences. The

Based on the most recent national census conducted in 1998, Pakistan's religious demography is assessed as 96.28% Muslims and 3.73% religious minorities.<sup>39</sup> The declined ratio of minorities from 27-28 % in 1941 to the present ratio is a strong indicator of a hard social and political environment.<sup>40</sup> Besides migration and fall of East Pakistan, religious minorities must have found it difficult to survive social and official hostility on one hand and assimilative tendencies on the other.

Pakistan maintained the separate electorate, a religious apartheid system in the political order, during 1979 - 2002. The blasphemy laws introduced in Pakistan Penal Code (PPC)<sup>41</sup>, In 1980s bent the social behaviour towards religious intolerance. The abuse of law also accompanied economic, social and political incentives, as hatred in the name of religion and sect became a profitable business.

The religious political parties and extremist groups used state's position or narrative as their *raison d'être*.<sup>42</sup> Gradually, the faith-based violence became a norm that squeezed the space for the freedom of religion or belief in Pakistan.<sup>43</sup>

Besides, undermining internal peace and security, Pakistan's relationship with the neighboring countries (especially with India, Afghanistan and Bangladesh) remained strained as the centers of intolerance tried to expand their constituency, which brought back backlash in the form of weak and hostile foreign relations.

The religious parties as well as extremist groups invested in the intolerance and the dispute on Kashmir, transnational terrorism, and the projection of rivalry politics provided desired space to the negative non-state actors.

The education policy and curriculum in Pakistan<sup>44</sup> contained religious prejudices though primarily against the religious minorities<sup>45</sup> that created an exclusionist mind set. Consequently, the society was divided on religious and sectarian lines.

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Constitution of 1973 declared Islam as a State religion and reserved the offices of President and Prime Minister for Muslims only, under its Article 41(2) and 91(3) respectively.

<sup>39</sup> Pakistan Bureau of Statistics. (n.d.). Retrieved November 7, 2015, from [http://www.pbs.gov.pk/sites/default/files//tables/POPULATION\\_BY\\_RELIGION.pdf](http://www.pbs.gov.pk/sites/default/files//tables/POPULATION_BY_RELIGION.pdf)

<sup>40</sup> The white part in the national flag that represents minorities was designated 30 % space, a little more than their demographic strength in 1949.

<sup>41</sup> The Pakistan Penal Code 1860, chapter XV, Sections 295 B, 295 C, 298 A, 298 B and 298 C carries severe punishments up to life imprisonment and mandatory death penalty for various offences related to religion of Islam.

<sup>42</sup> Since, 2002 the United States Commission on International Religious Freedom has recommended designating Pakistan a 'Country of Particular Concern' with regards to the situation of religious freedom in the country.

<sup>43</sup> Minorities under attack: Faith-based discrimination and violence in Pakistan. (2014, November 7). Retrieved November 5, 2015, from [https://www.fidh.org/IMG/pdf/20150224\\_pakistan\\_religious\\_minorities\\_report\\_en\\_web.pdf](https://www.fidh.org/IMG/pdf/20150224_pakistan_religious_minorities_report_en_web.pdf)

<sup>44</sup> The first education policy in Pakistan was introduced in 1970. During 1970 – 2013 eleven different governments introduced their National Education Policies and interestingly all of them were discriminatory on the basis of religion and contained statements of violence, prejudice and hate. The latest national education policy of 2009 includes a chapter on Islamic values. The curriculum is biased and contains hate material in textbooks. There is hardly a material, which encourages respect for human rights, acceptance for religious diversity and concept of equality among the citizens.

<sup>45</sup> (2013, March 1). Retrieved November 7, 2015, from <http://archive.paxchristi.net/MISC/2014-0251-en-ap-GE.pdf>

The climate of hate and enmity against the neighboring countries of Pakistan created a demand and supply relationship between policy and societal behaviour that made the environment within the country fertile for inter and intra group hostility on the basis of ideology and faith.

The unstable peace and security situation in Pakistan also impacted its economy negatively.<sup>46</sup> Pakistan was ranked 129th out of 144 countries, according to the World Economic Forum's Global Competitiveness Report of 2014 – 2015.<sup>47</sup>

Given the slowing down of economy, the successive governments were hard pressed to find resources to combat extremism. Therefore GSP+ trade concessions and Kerry Lugar grants come as a huge relief.

#### **4.3. State's response to terrorism:**

Various governments in Pakistan have tried to control the situation through peace agreement<sup>48</sup> and talks<sup>49</sup> with the terrorist groups, but, in vain. Finally Pakistan launched a military operation against militants in the troubled North Waziristan agency of Federally Administered Tribal Areas (FATA) on June 15, 2014.<sup>50</sup> The operation brought more attacks hence the military operation had to be expanded to other areas including the non-tribal regions and Pakistan's largest city Karachi, another biggest sanctuary of extremist organizations.

After the terrorist attack on the Army Public School (in Peshawar) on December 16, 2014<sup>51</sup>, the government of Pakistan formulated and started implementing the National Action Plan<sup>52</sup> against terrorism.

Alongside, Pakistan is marching towards democratic order. Pakistan has a largely free judiciary, media, though the presence of I/NGOs is still seen as intrusion in the "internal affairs" by some quarters in the government. Therefore several INGOs were refused renewal of registration whereas activities of the local NGOs were watched, curtailed and subjected to harder registration and monitoring regulations during 2015 - 2016.

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<sup>46</sup> 33% stronger: A Pakistan without terrorism. (2015, January 21). Retrieved February 07, 2016, from <http://www.dawn.com/news/1158474>

<sup>47</sup> Pakistan ranks 129 out of 144 economies in WEF's GCR 2014-2015. (2014, September 4). Retrieved November 3, 2015, from <http://www.dailytimes.com.pk/business/04-Sep-2014/pakistan-ranks-129-out-of-144-economies-in-wef-s-gcr-2014-2015>

<sup>48</sup> Agreement signed to restore peace in Swat. (2009, February 16). Retrieved February 07, 2016, from <http://nation.com.pk/politics/16-Feb-2009/Agreement-signed-to-restore-peace-in-Swat>

<sup>49</sup> Peace initiative: Govt negotiators given 'open mandate' for talks - The Express Tribune. (2014, February 01). Retrieved February 07, 2016, from <http://tribune.com.pk/story/666132/peace-initiative-govt-negotiators-given-open-mandate-for-talks/>

<sup>50</sup> Operation updates: 22 militants killed in Datta Khel air strikes - The Express Tribune. (2014, June 15). Retrieved November 1, 2015, from <http://tribune.com.pk/story/722202/army-launches-operation-in-north-waziristan/>

<sup>51</sup> Militant siege of Peshawar school ends, 141 killed. (2014, December 16). *Dawn News*. Retrieved December 5, 2015, from <http://www.dawn.com/news/1151203>

<sup>52</sup> NACTA. (n.d.). Retrieved February 07, 2016, from <http://nacta.gov.pk/NAPPoints20.htm>

Nonetheless, the government of Pakistan is trying to strengthen international relation, revive economy, engage in counter terrorism campaign. It has established human rights infrastructure, including, National Commission for Human Rights Pakistan (2015)<sup>53</sup>, Punjab Information Commission (2014)<sup>54</sup>, National Commission on the Status of Women (2000)<sup>55</sup>, Provincial Commissions on the Status of Women in Khyber Pakhtunkhawa (2009), in Punjab (2014) and in Sindh (2015).

Pakistan received European Union's Generalized Scheme of Preferences (GSP) Plus status, effective since January 1, 2014 that removed duties on over 90% of all Pakistan's exports to EU countries. Pakistan is required to fully implement its commitments under the 27 international conventions on human rights, good governance, labor and environmental standards.<sup>56</sup>

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<sup>53</sup> Raza, I. (2015, February 14). Rights commission set up, to become operational soon. Retrieved December 7, 2015, from <http://www.dawn.com/news/1163508>

<sup>54</sup> PUNJAB INFORMATION COMMISSION. (n.d.). Retrieved February 05, 2016, from <http://www.rti.punjab.gov.pk/>

<sup>55</sup> National Commission on the Status of Women. (n.d.). Retrieved February 05, 2016, from <http://www.ncsw.gov.pk/>

<sup>56</sup> Duty free access: EU approves GSP Plus status for Pakistan - The Express Tribune. (2013, December 12). Retrieved November 7, 2015, from <http://tribune.com.pk/story/644916/duty-free-access-eu-approves-gsp-plus-status-for-pakistan/>

# Chapter 5

## Findings and Analysis

- 5.1: Enthusiasm, commitment and academic background
- 5.2: Dimensions of peacebuilding
- 5.3: Peace education is the frequently used approach, involving the metaphor of interfaith harmony and common heritage
- 5.4: Compromise is often used to resolve conflicts
- 5.5: Less networking among the peacebuilding entities working in different dimensions
- 5.6: Areas of capacity building
- 5.7: Interfaith symbolism and ICT are a priority approach and tool
- 5.8: Peacebuilding initiatives are average at process level
- 5.9: Peacebuiling initiatives are partly donor-driven
- 5.10: More flexibility is required on the part of donor partners, regarding the designing and modification/s
- 5.11: Organizational and personal security challenges
- 5.12: Significant factors for peacebuilding
- 5.13: Rule of law, removal of hate speech and religious biases can help foster peace

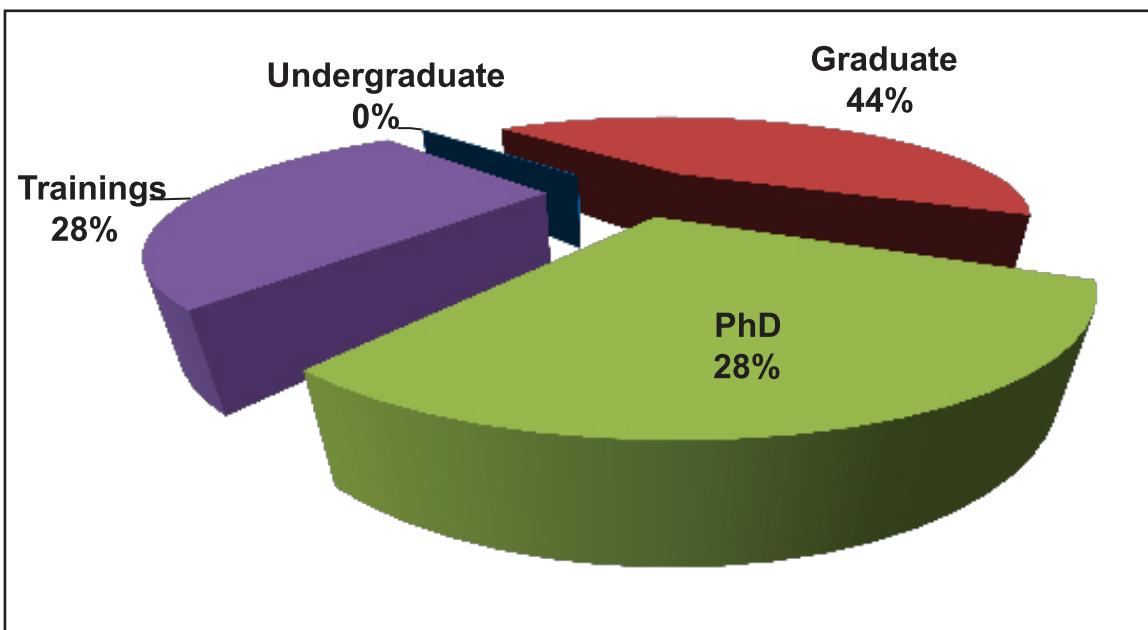
## **5. Findings and Analysis:**

### **5.1. Enthusiasm, commitment and academic background:**

The research concluded that entities interviewed felt deeply about their work. The assessment found the actors enthusiastic and committed for peacebuilding. Their openness to meet and share the information, hopes and anxieties about their work reflected a sense of ownership.

Most of them had mostly full time human resource, who have academic education of peacebuilding or otherwise have participated in short term training programs on the subject.

The following graph shows an overall picture of academic competence of the human resource with all entities:



57

However, this accumulative ratio of peace education (formal, informal) maybe or may not be equal in all the entities engaged in peacebuilding. A high ratio (28%) of Ph D staff is a dominant character of the two academic institutions involved in the research. There was one Ph D staff each in Governmental and Non-Governmental organizations whereas three in academic institutions assessed. Though most of the NGOs tend to have either masters degree holders as staff in the relevant disciplines or they have had the opportunity to participate in short term trainings.

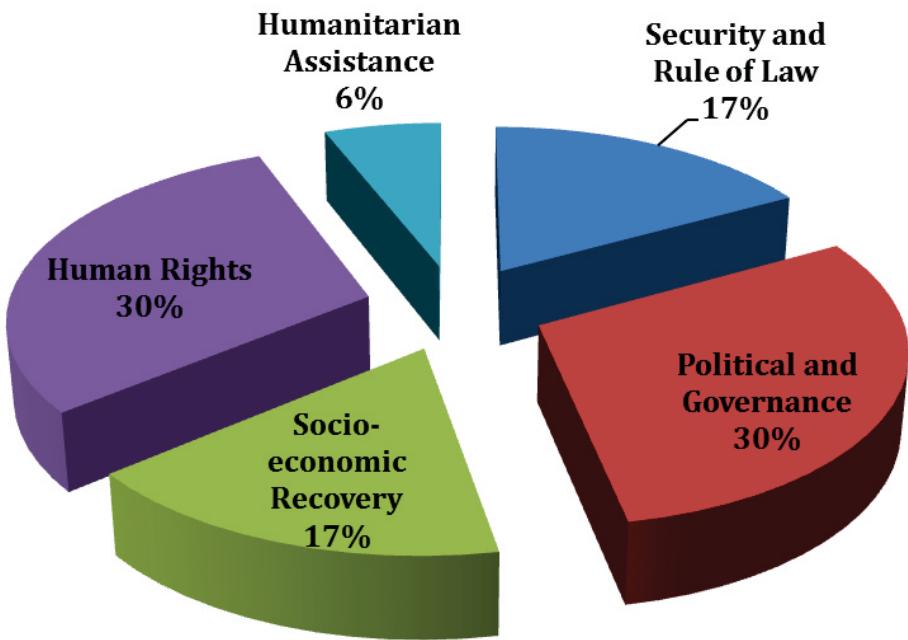
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<sup>57</sup> None of the staff member of the entities interviewed studied about peacebuilding during their undergraduate studies.

## 5.2. Dimensions of peacebuilding:

Sr. #	Dimensions	Explanation
1	Security and Rule of Law	Providing security trainings
		Protection of vulnerable
		Security Sector Reform
		Disarmament and Demobilization (of ex-combatants)
		Police, jail and judicial reforms (Rule of Law)
2	Political and Governance	Support the peace process
		Political participation
		State and government institutions, public administration and civil service capacity building
		Conflict Management Capacity
3	Socio-economic Recovery	Social services: health, education, social welfare, population registration
		Stimulate and facilitate economic growth and employment
		Strengthen civil society
4	Human Rights	Human rights education, advocacy and monitoring
5	Humanitarian Assistance	Emergency and early recovery services in the areas of food, water & sanitation, shelter, health, protection and returns of refugees/ internally displaced people

The respondents or actors engaged themselves in peacebuilding, using following dimensions and quantum:



The research learnt that the 17% of actors' engagement was in security and rule of law domain that mainly includes the general area of 'protection of vulnerable' along with providing security trainings.

The break down of area of involvement shows that the important areas of Security Sector Reforms (SSR) and Disarmament, Demobilization and Reintegration (DDR) are not thoroughly explored yet by the entities engaging in peacebuilding. There are reasons for SSR and DDR not being a priority in the peacebuilding efforts of civil society. For instance, lack of connectivity between security establishment and social sector/ actors, issues of organizational and personal security, no facilitation or lack of confidence on the CSOs from the state institutions.

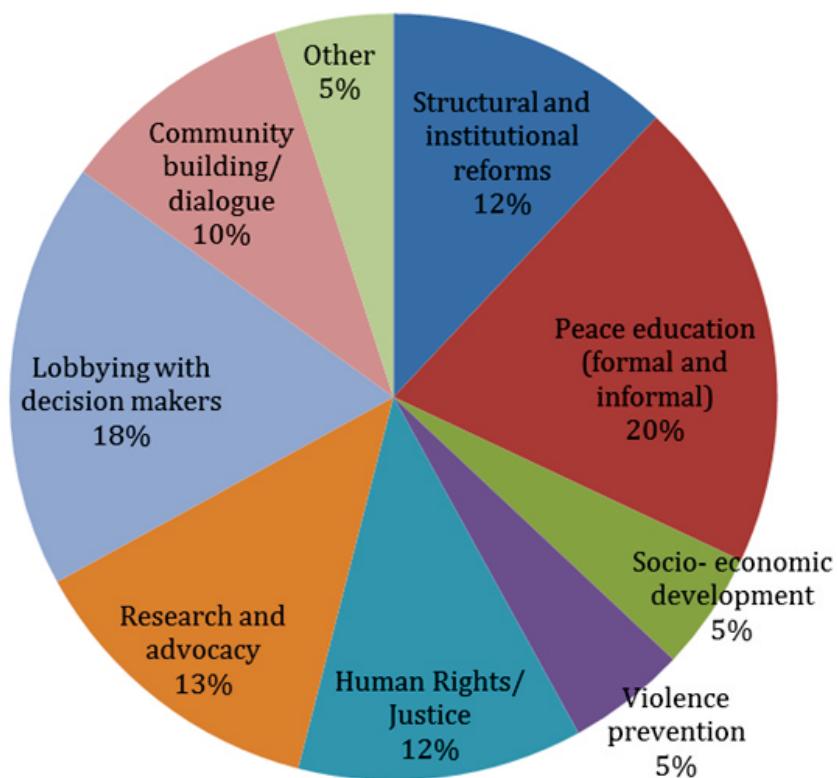
However, we also know the Crisis Management Cell of the Interior Ministry of Pakistan uses certain of DDR and SSR in the deradicalization program. Though assessing the work of security apparatus and the interior Ministry was not included in the purview of this study.

### **5.3. Peace education is the frequently used approach, involving the metaphor of interfaith harmony and common heritage:**

20% of the respondents reported peace education (formal/ informal) was the most frequently used approach for peacebuilding, though the interfaith harmony and common heritage are frequently used arguments from religious source, cultural

expressions. 18% respondents categorized “lobbying” as a useful tool for peacebuilding. The inference is that the lobbying tool suited the thematic campaigns as well as working on remedies for violence, etc. which the actors engaged in.

Structural and institutional reforms (12%), Human rights and justice approach (12%) and research and advocacy tools (13%) were marked as third highest priority. 10% of respondents considered community building and dialogue as a useful approach for building peace. Socio-economic development and violence prevention consumed 5% energies of the respondents. Sub-sections of the abovementioned approaches and tools were included in the category of others.

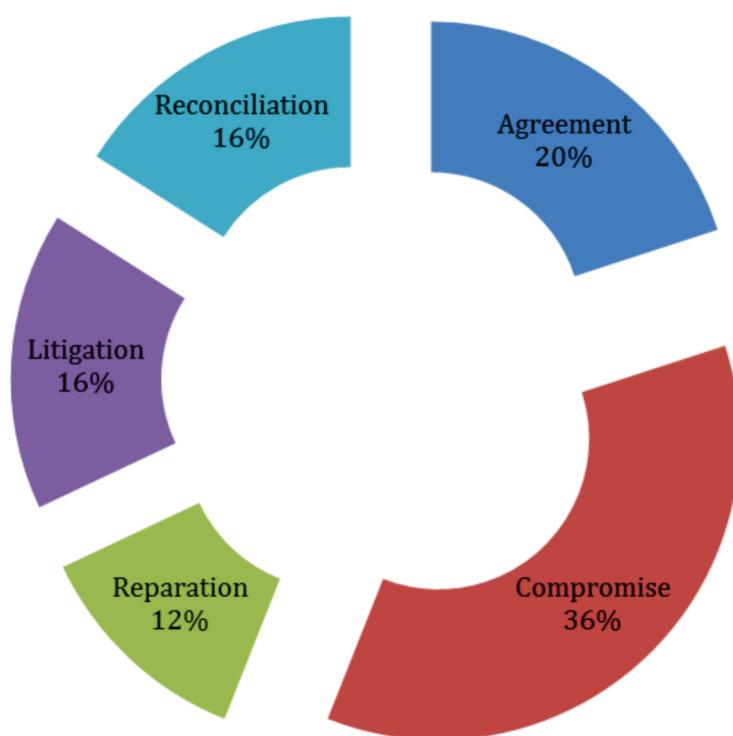


Religious peace is particularly a convenient entry point for peacebuilding in Pakistani context yet the usefulness of different activities under interfaith harmony and common heritage needs to be assessed. Specifically, the metaphor of interfaith dialogue, which has largely become a conversation among the religious representation from different faith groups while social and political spheres are ignored. Moreover, a dimension of religious peacebuilding can only be a part of the greater and multidimensional engagement.

Considering that there are several drivers of conflict and violence hence a diverse response might be extremely necessary. Regional approach, for instance South Asia peace, particularly India – Pakistan relationship, community development as peace building approach should add tremendous value to the ongoing initiatives.

#### **5.4. Compromise is often used to resolve conflicts:**

The respondents have identified ‘compromise’<sup>58</sup> as a tool often used to resolve conflicts among individuals and communities, which indicates that alternative approaches must have been found impractical or rigorous. Knowing different pressures, such as the social and political influence of the perpetrators, interferes with or even impedes the efforts for sustainable peacebuilding. This itself is strong indicator that positive peacebuilding is a rare among successes. The following graph portrays the ratio of different approaches used for resolving conflicts, in respondents’ experience.



Likewise, resolving conflicts in past is necessary for a self-sustaining peace process, for example, sustainable peace among the adversaries. The work of Just Peace Initiatives (JPI)<sup>59</sup> (Peshawar based organization), under the thematic area of peace and alternative dispute resolution is a good example in this regard. JPI has used the approach of restorative justice, which is an important element of building positive peace in the society and among adversaries. The organization has used a blend of the concept of Jirga with the approaches of restorative justice for conflict resolution.

<sup>58</sup> This study reads ‘compromise’ as a form of negative peace.

<sup>59</sup> JPI | HOME. (n.d.). Retrieved March 05, 2016, from <http://www.justpeaceint.org/>

No doubt any of the alternative dispute resolution mechanism, in this case Jirga or panchayat system, is highly debatable as it undermines the scope of human rights, specifically women rights. Nevertheless, given that the Civil Procedure Code of Pakistan always had room for alternative dispute resolution<sup>60</sup>, the approach may not be useless if carried out under nondiscriminatory procedures, with lawful authority and maintaining respect for human rights.

Therefore, a combination of global and local peacebuilding approaches and forms might help make the peacebuilding initiatives more compatible with the socio-cultural needs of Pakistan, as the process of building peace, at best, begins and ends with the local people.

### **5.5. Less networking among the peacebuilding entities working in different dimensions:**

The term networking in the current environment has come to mean; occasional inter-cooperation, inviting and participating in each other's activities rather than a cohesive working relationship towards common goals. Even though sometimes organizations work with guiding documents, like Memorandum of Understanding that are meant to provide a better foundation to collaborative working, yet a participatory planning and implementation is a weak area.

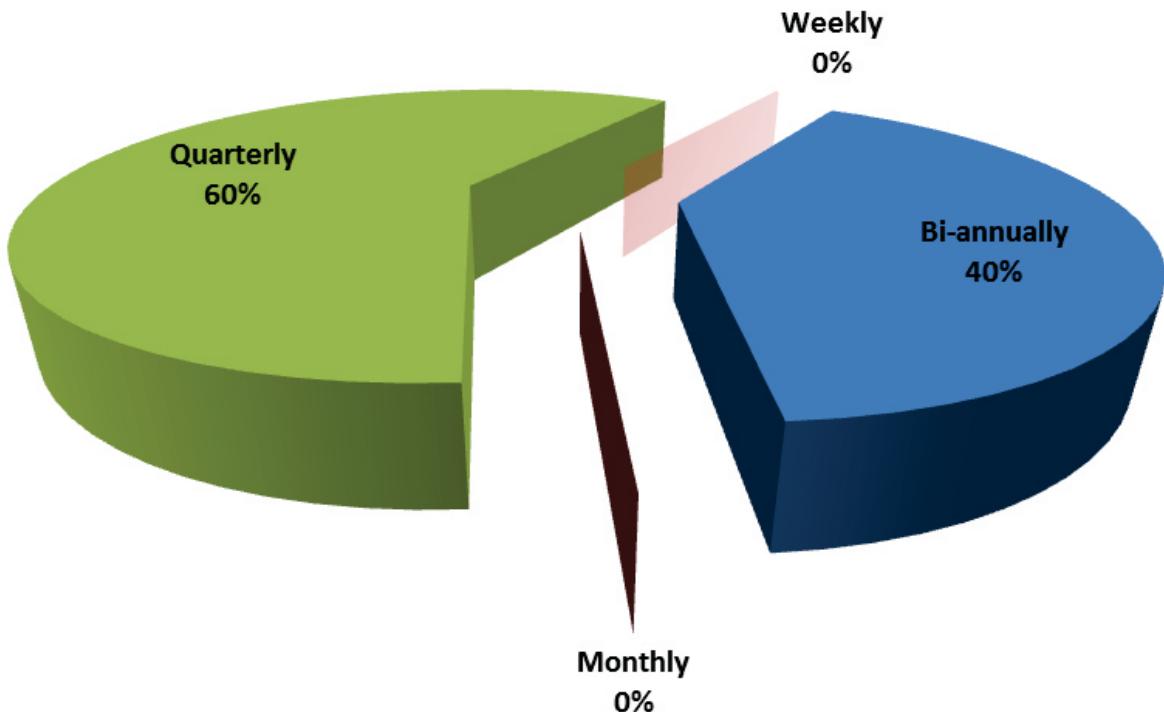
The reasons behind this loose understanding of networking and the practices therein largely are; lack of institutional sustainability, security threats, inapt political support and lack of community cooperation.

It is no surprise that the study found that the organizations working in peacebuilding and conflict resolution have comparatively active networking within a limited circle (though differently in each case; governmental, non-governmental and academic), rather than networking with the peacebuilding entities outsides their domain of work.

For instance, entities using interfaith harmony approach do not have an active or effective networking with the organizations working in dimensions such as, humanitarian assistance, development, human rights, security and rule of law. This distance among the peacebuilding entities can be risky or even delay the process of peace consolidation. The chart below depicts results of response about networking among the organizations working in the same dimension of peacebuilding:

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<sup>60</sup> Section 89-A, Civil Procedure Code of Pakistan.



Another known cause behind rather weak networking was that organizations do not have separate or enough human resource, which can be devoted to networking alone. It is usually the project staff, which is already fatigued with heavily demanding project activities which engages in wide range of networking.

Knowing that peacebuilding succeeds best when it involves broad cooperative efforts involving legal, economic, political and social cooperation. Which means incorporating, connecting and working simultaneously to achieve the essential elements of a just and peaceful society, for instance, good governance, economic development, and human rights protection. However, it does not mean that a single entity can take entire responsibility or expand its area of work in all the dimensions of peacebuilding, even though it has the size, resource and influence of a Ministry of Internal Affairs.

Therefore, successful peacebuilding will need meaningful interaction with other peacebuilding actors; for instance, networking among the civil society, government and local, regional and international institutions / actors. As building peace involves synergies and potential tensions as well, therefore a broader array of actors, their role and activities in peacebuilding will add strength to initiatives.

## **5.6. Areas of capacity building:**

The respondents prioritized the following three areas for the capacity building of the entities:

1	2	3
<ul style="list-style-type: none"><li>• Peacebuilding concepts approaches and tools</li><li>• 50%</li></ul>	<ul style="list-style-type: none"><li>• Peacebuilding designing, monitoring and evaluation</li><li>• 46%</li></ul>	<ul style="list-style-type: none"><li>• Conflict analysis and resolution</li><li>• 4%</li></ul>

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## **5.7. Interfaith symbolism and ICT are a priority approach and tool:**

The use of information and communication technology (social media etc.) and symbols of religious diversity were prioritized, respectively; under the thematic area of peacebuilding concepts, approaches and tools.

Reasons behind this choice being; ICT and interfaith harmony is easy to talk about instead of descriptive mention of human rights abuses, politically sensitive issues; use of ICT nowadays, specially use of the social media is trendy, easy, inexpensive means of communication. It is also an effective medium to reach out the youth in a secure way.

Most of the interviewees expressed that if hate mongers can spread hatred and extremism, why can't the ICT be used more effectively for peacebuilding.

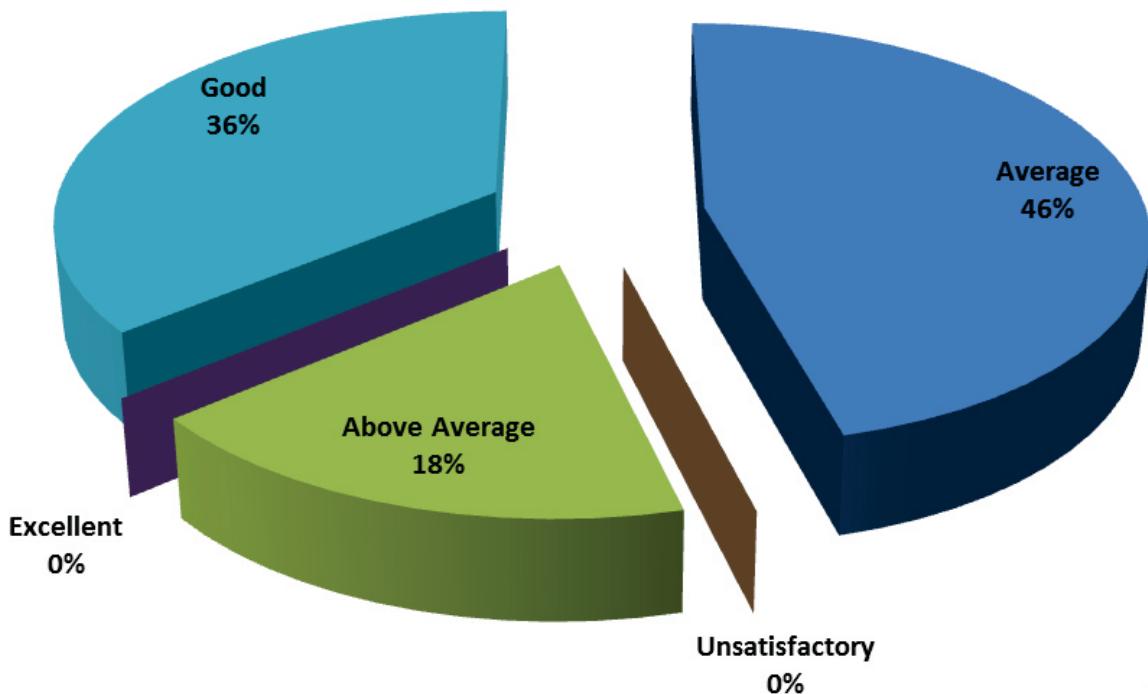
On the other hand, the interfaith harmony approach for peacebuilding in the context of Pakistan is considered to be effective, if narrowed down to the social and political spheres. As, terrorists use religious metaphor in the current context.

## **5.8. Peacebuilding initiatives are average at process level:**

The graph below illustrates the response of the organizations, on the question of peacebuilding initiatives' compatibility with the socio-cultural needs at the process level:

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<sup>61</sup> Each percentage is of all the respondents.



Critics have now and again, raised the issue of clarity implementation strategy concerning national plan of action on counterterrorism. The same question can be asked about the peacebuilding strategies of other actors. Peacebuilding initiatives need to be made more compatible with the wider strategy for building peace. For instance linking the micro and macro level peacebuilding initiatives. Peace-builders have to formulate a strategy to achieve positive peace. Though it is neither something that can be achieved in immediate or short-term nor with a diminutive time frame. Hence, a holistic understanding of the conflict is essential before stepping into its resolve, which can be attained through a comprehensive conflict analysis. Moreover, understanding and articulating program goals to achieve positive peace involving partners (donor and implementing organizations) on a long-term agenda for peace consolidation seems imperative.

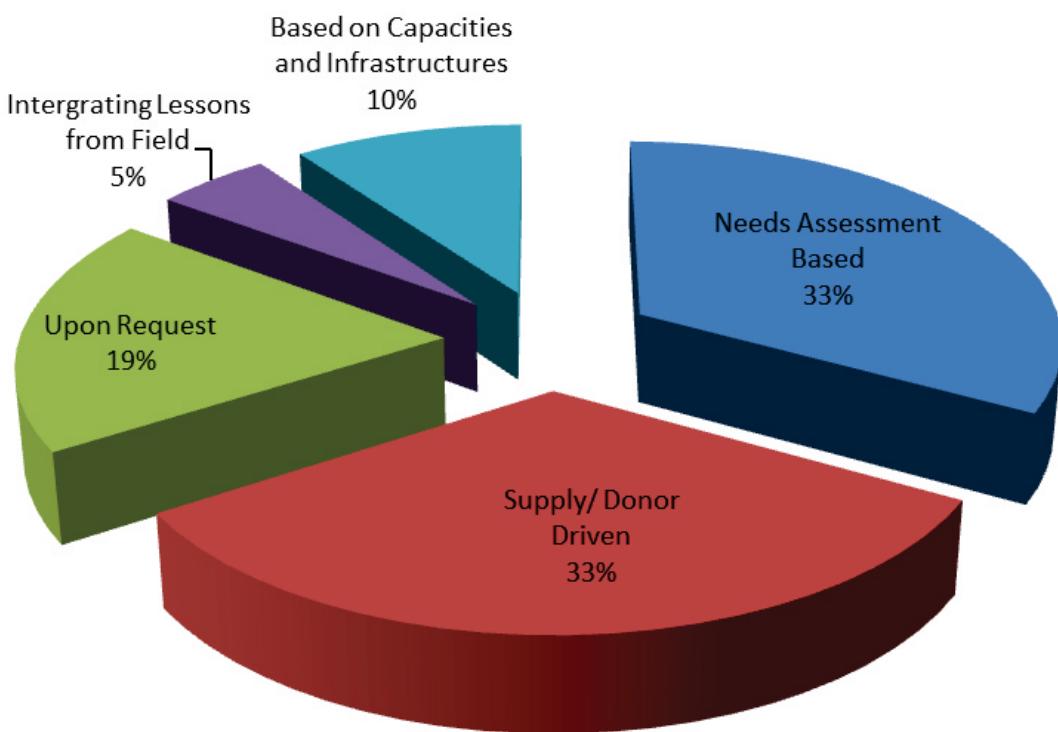
In addition, the actors have to keep tracking transitioning phenomenon and movements in peacebuilding, in order to bring institutional change in strategies according to the changing situation and contribute to greater peace. Therefore, organizations' positioning themselves in this environment for building peace is of utmost importance. The positioning must also include the alignment of organizations' internal resources with externalities. For instance, a continued and inbuilt monitoring and

evaluation or action, reflection process regarding peacebuilding initiatives; would help

the entities diversify the resource base (financial and human) with the changing socio-political scenario in order to achieve sustainable peace.

### **5.9. Peacebuilding initiatives are partly donor-driven:**

The response to this question shows that peacebuilding initiatives are partly donor-driven (33%) and an equal share was carried out through the needs assessments. However, in respondents' view the needs assessment for initiating peacebuilding processes is not as rigorous as it should be. The strategic deficit of rigorous needs assessment affects the results of peacebuilding initiatives. The graph below describes the proportion of peacebuilding trainings and programs usually designed and implemented in Pakistan, in accordance with the interviewees' response.



Monitoring and evaluation of the peacebuilding initiatives is an important component of the whole scheme. Usually, monitoring and evaluation are seen solely as planning and accountability process rather than an inclusive process of learning and incorporating the learning into next plan of action. Besides the common tangible results of the evaluation process, measuring changes in intangible dimensions, like relationships and attitudes is an intricate task, which is important. Though usually, overlooked. Yet, in peacebuilding initiatives assessing improvements in the relationship between individuals and communities/groups and their attitudes towards each other is a significant aspect of peacebuilding at any level; whether it is personal, intra-community, inter-community, bilateral, multilateral, regional or international.

Furthermore, assessment of deliberate strategies and emergent strategies while implementing peacebuilding initiatives is imperative. As during the designing phase, innovative strategies are incorporated in advance (deliberated strategies). When the activities/ programs are implemented, some emergent strategies also come up because of the contemporary situation/s, due to the changed context or different geographic location, which play an important role to achieve the objective, but normally left unassessed. Therefore, assessment of the abovementioned areas will add value in the outcome of the monitoring and evaluation and shall strengthen the peace processes. Hence, making monitoring and evaluation a reflection and action/plan exercise is indispensable for building sustainable peace and enhancing confidence among the donor and implementing partner organizations.

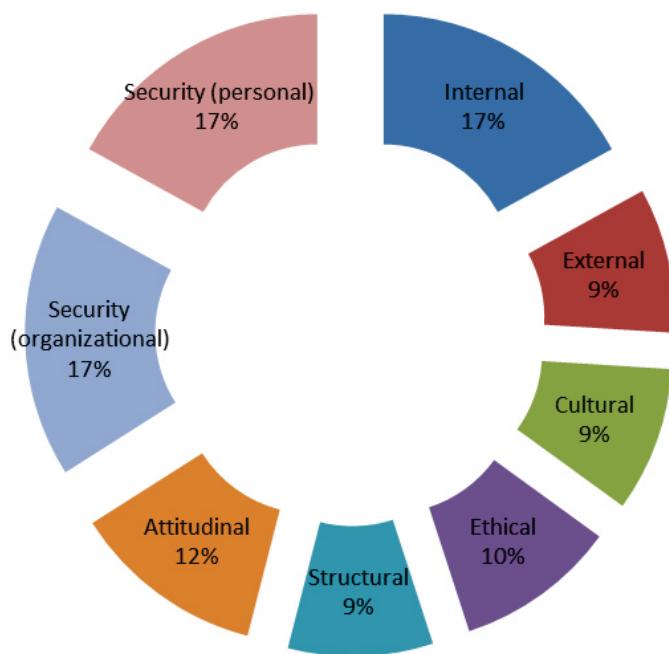
**5.10. More flexibility is required on the part of donor partners, regarding the designing and modification/s:**

The respondents shared during the interviews and discussions that donors exercise marginal flexibility in the design for local peacebuilding initiatives of the implementing organizations, which affects the peacebuilding work at the ground. For example, when the donor organization make it a priority to fund short-term projects or expect peace consolidation with short or medium term objectives. Whereas, it is essential for the successful peacebuilding interventions that the local actors apply their understanding of the context, in designing and modifying peacebuilding initiatives according to circumstances. A long-term commitment and understanding on part of the donor organizations is essential to achieve peace sustainability in the society.

Besides, the priorities of the donor organizations, the competition for funding among the implementing NGOs, is also a cause behind undertaking activities, which may be less relevant to local needs of peacebuiling.

**5.11. Organizational and personal security challenges:**

The illustration below shows different categories of challenges faced by the organizations (interviewed):



The organizations identified following internal and external challenges affecting the peacebuilding work:

Sr. #	Challenges	Causes
1	<b>Internal</b>	
1a	Social and Local/ national	Hate material/ speech in school and college curriculum and otherwise Curb on NGOs (new NGO policy) Political instability Economic injustices Inequitable distribution of resources Difficulty in organizing activities because of the socio-political and religious context Discriminatory laws and policies Terrorism and violent/ religious extremism.
1b	Cultural (practices/ stereotypes)	Stereotypical attitude towards women, minorities etc. Harmful social practices against women like dowry, vanni, swara, etc.
1c	Organizational pressures/ work constraints	Accountability by the donor partners regarding the challenges in peacebuilding work due to fluid socio-political situation; on which the implementing organization has no

		control.
1d	Structural (institutions and their working)	Delayed response from the government institutions Use of old technology in the government departments; like fax Use of religion in public life/ state matters Less inter-departmental (govt.) coordination.
<b>2</b>	<b>External</b>	
2a	Organizational and personal security	Surveillance from state and non-state actors. Threats from extremist elements
2b	Attitudinal (perspective/ mind set)	Biased views about minorities, etc. General public's mindset, attitudes, and perception regarding NGOs. Shrinking space for civil society.
2c	Regional/ international	Bumpy relations with neighboring countries Transnational terrorism

Though, the challenge related to personal and organizational security occupy the highest place here, and the state institutions are responsible for the protection, yet there is a denial on the latter's part for accepting and remedying this crucial issue.

This denial reflects in the National Action Plan and the Action Plan for Human Rights as well, as both documents does not take into account, the protection and security of Human Rights Defenders (HRDs). Another evidence is, Pakistan's vote against the resolution on Human Rights Defenders at the United Nations' General Assembly on November 25, 2015.<sup>62</sup> The concern about the security and protection of HRDs had been raised earlier in the recommendation # 56 (pg18), during Pakistan's Universal Periodic Review (2012) at the UN Human Rights Council.<sup>63</sup>

However, the civil society organizations and HRDs are mitigating the challenges of personal, organizational and digital security on their own; through different strategies.

### **5.12. Significant factors for peacebuilding:**

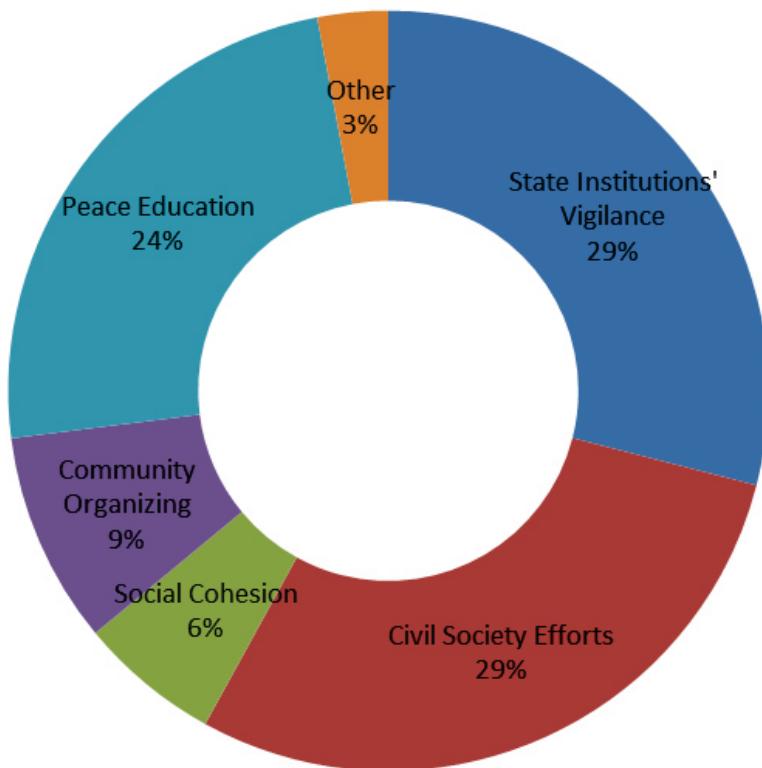
About addressing social, economic and political prejudices, inequalities and human rights violations the respondents were of the views that vigilance on part of the

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<sup>62</sup> General Assembly adopts important resolution on human rights defenders in face of opposition from China and Russia. (n.d.). Retrieved May 05, 2016, from [http://www.ishr.ch/news/general-assembly-adopts-important-resolution-human-rights-defenders-face-opposition-china-and#\\_ftn1](http://www.ishr.ch/news/general-assembly-adopts-important-resolution-human-rights-defenders-face-opposition-china-and#_ftn1)

<sup>63</sup> Report of the Working Group on the Universal Periodic Review Pakistan. (2012, December 26). Retrieved March 1, 2016, from <https://documents-dds-ny.un.org/doc/UNDOC/GEN/G12/190/31/PDF/G1219031.pdf?OpenElement>

state institutions<sup>64</sup> was an important factor in peacebuilding (29%), along with the civil society efforts (29%). The interviewees categorized the significant factors for peacebuilding as below:



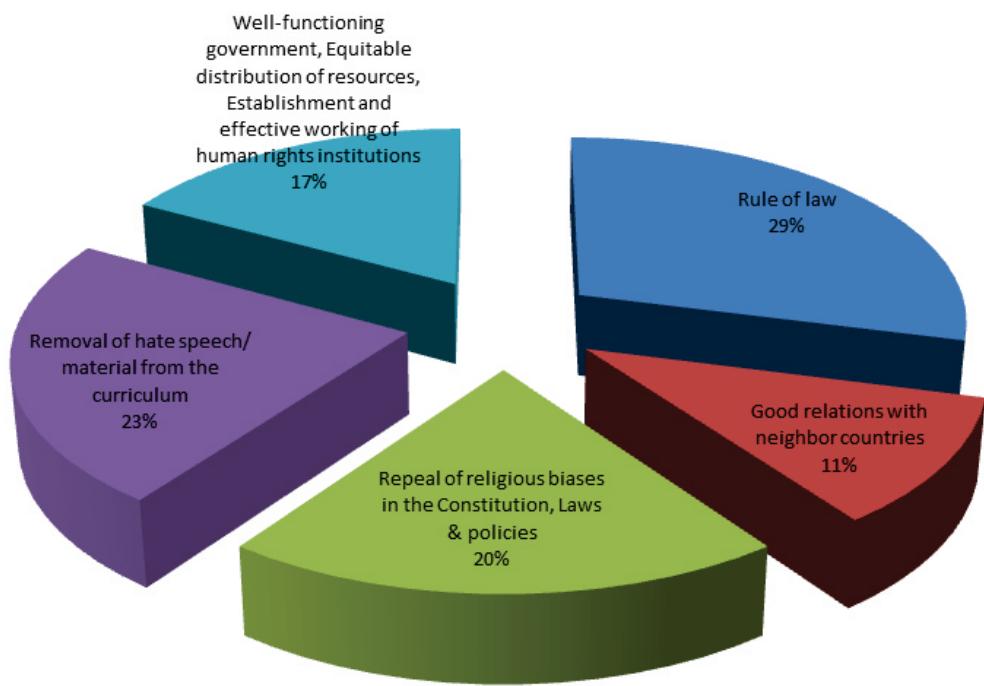
The response on the question about state institutions' vigilance and civil society efforts is indicative of the need being felt about enhancing public private partnership or joint working of the governmental and no-governmental stakeholders

### **5.13. Rule of law, removal of hate speech and religious biases can help foster peace:**

Responding to the question to point out five areas that are most important for fostering peace in Pakistan, 29% respondents viewed rule of law as important, 23% pointed out removal of hate speech from the curriculum as most crucial, 20% marked removing religious biases from the Constitution, laws and policies as important, 17% considered a well-functioning government (democracy), equitable distribution of resources, establishment and effective working of human rights institution as important factors and 11% chose good relations with neighbouring countries.

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<sup>64</sup> This research reads state institutions' vigilance as, promotion and protection of human rights of all the citizens, without discrimination on the basis of caste, creed, color, religion, sex, language etc.



Most importantly, the entities interviewed emphasized the need to enhance public-private collaboration for sustainable peace in the country.

Besides this, it is essential to identify the other factors and actors, which can have a catalytic effect on the peacebuilding process in Pakistan. At peace consolidation stage, hybrid peacebuilding endeavors may be required, including the multiplicity of actors ranging from local initiatives to transnational, regional and international, between state and citizens, intra-citizens and at all vertical and horizontal levels of the political and social system. To design this hybridity, lessons can be drawn from the past examples of the peacebuilding initiatives and approaches. For instance, peace process at Nepal, South Africa, Ireland and the approaches of transitional justice; truth telling, reparation, vetting, conditionality, arbitration and several others could enlarge the peace writ in the society.

An extract of the discussion above is, to carry out peacebuilding initiatives with a holistic approach in a simultaneous manner rather than sequential, though, sequencing of the activities and strong networking among the peacebuilding entities and actors from all domains and at all levels is crucial.

# **Chapter 6**

## **Conclusion**

## **6. Conclusion:**

Peacebuilding as a multidimensional process designed to create just and peaceful societies, treating challenges as opportunities. Same has to happen for incorporating inclusive dimensions and sustainability aspect to multiple transitions that Pakistan is passing through.

The National (counter-terrorism) Action Plan 2015 includes, curtailing religious extremism, eradication of hate speech and protection of religious minorities. This emphasis has changed the landscape for peacebuilding initiatives.

Besides dealing with fallout of religion based militancy and violent extremism that has haunted the state and society of Pakistan for a long time, the actors are confronted with a daunted task of rebuilding broken relationships, communities alienated by religious, sectarian, ethnic, linguistic and gender biases. The state machinery depending on decision makers and implementers lacking zeal and motivation, poses risks of failure to any plan of reconstruction. Therefore treating the disillusionment will be extremely important.

Therefore, organizations (donor and implementer) involved in peacebuilding work need to be more realistic<sup>65</sup> regarding results of peacebuilding initiatives and rely on the internal strengths of society; art, literature and cultural action. Furthermore, a balance<sup>66</sup> is also required at the interface of all the actors and endeavors in peacebuilding; importantly, in accordance with the local situation and needs. For instance, prioritizing needs and issues whether health or education should be dealt with first.

A strong connectivity among the various peacebuilding actors working at different levels is essential for a comprehensive and sustainable peace; including people to people contact and rehumanizing the society and relationships, which are at the core of peacebuilding. A paradigm shift and pragmatic terrain are essential for facing the challenge of treating mindset of intolerance and to overcome the root causes.

Since establishment of Human Rights Institutions<sup>67</sup>, National Action Plan and Action Plan for Human Rights provide a new paradigm for peacebuilding initiatives, it is imperative to review and re-strategize peacebuilding approaches and tools to make the process more systemic and holistic.

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<sup>65</sup> Expect peace writ small as a result of short-term peacebuilding initiatives, rather than peace writ large out of short or medium term peacebuilding interventions.

<sup>66</sup> Sequencing of peacebuilding interventions/ activities by different actors.

<sup>67</sup> Human Rights Observer. (2015, December). Retrieved March, 2016, from [http://csjpak.org/Human\\_Right\\_Observer\\_Feb.pdf](http://csjpak.org/Human_Right_Observer_Feb.pdf)

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## **Appendices:**

### **A.**

#### **Questionnaire**

#### **Needs Assessment for Peacebuilding Trainings for Entities Engaging in Peacebuilding in Pakistan**

##### **Section 1: General information of the respondent**

1. Name of the organization:

2. Type of the organization (please circle or add):

Sr. #	Type	Mark (X)
a	Community-based organization	
b	Local NGO	
c	National NGO	
d	Governmental Ministry/ department	
e	Educational institution	
f	Other:	

3. Organization active in Pakistan since:

-----  
4. Organization engaged in peacebuilding initiatives / programs since:

-----  
5. Respondent's name:

-----  
6. Title/Function:

-----  
7. Contact details (Mailing address, e-mail, phone/ mobile):

-----  
8. Area(s) of expertise:

Sr. #	Area	Mark (X)
a	Conflict analysis	
b	Human rights	
c	Counseling, inter personal, intra and inter community dispute resolution	
d	Inter country people to people dialogue	
e	Networking	
f	Negotiation	
g	Research and advocacy	
h	Peacebuilding initiatives designing, monitoring and evaluation	
i	Lobbying with decision makers	
j	Other:	

9. Years of experience working in your Area(s) of expertise:

-----

10. How many staff members of your organization are directly involved in peacebuilding initiatives/ programs? (Accounts staff is excluded).

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11. How many peacebuilding trainings they (staff members) have participated in?

-----

12. What level of education they (staff members) have in peace-building area?

Sr. #	Level	Mark (X)
a	Undergraduate	
b	Graduate	
c	PhD	
d	Other:	

**Section 2: Respondent's relation to the main area of the research:**

1. Please select the dimension in which your organization contributes for peacebuilding in Pakistan, Kindly mark X.

Sr. #	Dimensions	Explanation	Mark (X)
a	Security and Rule of Law	Providing security trainings	
		Protection of vulnerable	
		Security Sector Reform	
		Disarmament and Demobilization (of ex-combatants)	
		Police, jail and judicial reforms (Rule of Law)	
b	Political and Governance	Support the peace process	
		Political participation	
		State and government institutions, public administration and civil service capacity building	
		Conflict Management Capacity	
c	Socio-economic Recovery	Social services: health, education, social welfare, population registration	
		Stimulate and facilitate economic growth and employment	
		Strengthen civil society	
d	Human Rights	Human rights education, advocacy and monitoring	
e	Humanitarian Assistance	Emergency and early recovery services in the areas of food, water & sanitation, shelter, health, protection and returns of refugees/ internally displaced people	

2. What are the approaches used by your organization for peacebuilding in Pakistan?

Sr. #	Approaches	Mark (X)
a	Structural and institutional reforms	
b	Peace education (formal and informal)	
c	Socio- economic development	
d	Violence prevention	
e	Human rights/ justice	
f	Research and advocacy	
g	Lobbying with decision makers	
h	Community building/ dialogue	
i	Other:	

3. Please identify 2-3 relevant challenges of peacebuilding work in Pakistan, which are affecting your work?

Sr. #	Challenges	Mark (X)	Explanation
a	Internal (local/ national)		
b	External (regional/ international)		
c	Cultural		
d	Ethical		
e	Structural		
f	Attitudinal		
g	Organizational security		
h	Personal security		
i	Other:		

4. From your view, what are the main factors that contribute to peacebuilding in Pakistan? (Mark any three)

Sr. #	Factors	Mark (X)
a	State institutions' vigilance /cooperation	
b	Civil society efforts	
c	Social cohesion	
d	Community organizing	
e	Peace education (formal and informal)	
f	Other:	

5. Are you aware of any trainings being offered in the area of peacebuilding in Pakistan? If yes, who are the training providers?

a	
b	
c	

6. Does your organization network with other organizations (private or governmental), working for peacebuilding in Pakistan? If yes, kindly name them and check the appropriate box.

### **Section 3: Overview of capacity building for peacebuilding achievement in Pakistan**

1. What themes should be covered under the peacebuilding training programs for entities working for peacebuilding in Pakistan?

Sr. #	Theme	Mark (X)	Explanation
a	Peacebuilding and conflict transformation		
b	Conflict analysis and resolution		
c	Early warning and violence/crisis prevention		
d	Strategic planning and thinking		
e	Leadership in complex conflicts		
f	Designing, monitoring and evaluation of peacebuilding programs		
g	Gender and peacebuilding		
h	Youth and peacebuilding		
i	Human rights education		
j	Structural and institutional reforms		
k	Advocacy and lobbying		
l	Infrastructure for Peace (NHRI, National, Districts and Local Peace Committees/ Councils, Govt. Ministries/ Departments)		
m	Traditional peacebuilding practices		
n	Technology for peacebuilding		
o	Other themes		

2. In your experience, how peacebuilding trainings and programs are usually designed and implemented in Pakistan?

Sr. #	Approach	Mark (X)
a	Needs assessment based	
b	Supply and/ or donor driven	
c	Upon request from national/ local actors	
d	Integrating lessons learned from the field	
e	Taking into account/ building upon existing local/ community-based capacities and infrastructures	

3. In your opinion how do people resolve conflicts (religious: intra and inter-community) in Pakistan (Kindly check with X and assess percentage)?

Sr. #	Approach	Mark (X)	Percentage
a	Agreement (Negative Peace)		
b	Compromise		
c	Reparation (Compensation)		
d	Litigation		
e	Reconciliation (Positive Peace)		

a) Do they use any traditional/ cultural conflict resolution mechanisms / practices?

Yes	
No	

b) Which forms of traditional conflict resolution do you think work the best?

Sr. #	Form	Mark (X)
a	Panchayat	
b	Jirga	
c	Involving community elders	
d	Involving local political leaders	

4. How much are peacebuilding initiatives tailored (at process level) to the socio-cultural needs of Pakistan? (Kindly mark one option, only).

Sr. #	Level	Mark (X)
a	Unsatisfactory	
b	Average	
c	Above average	
d	Good	
e	Excellent	

5. Please provide 2-3 examples of most useful peacebuilding trainings you have participated in and what did you like about it?

a	
b	
c	

6. If you were designing peacebuilding training for yourself/ staff, what you would not like to miss?

a	
b	
c	

#### **Section 4: Organizational capacity building needs assessment for peacebuilding in Pakistan.**

1. Are there any specific training and capacity building needs that your organization would like to acquire regarding peacebuilding work?

Sr. #	Theme	Rank	Explanation
	Thematic knowledge (Please refer to Section 3, Question 1)		

	Any three from a - n		
A			
B			
C			
D	Skills, tools, methods		
E	Institutional capacity building?		
F	Lobbying with community and decision makers		
G	Other: .....		

### **Section 5: Recommendations**

1. What are five important areas for peace consolidation in Pakistan, which should be kept in view for future peacebuilding initiatives?

Sr. #	Recommendations	Mark (X)
a	Well-functioning government	
b	Sound business environment	
c	Equitable distribution of resources	
d	Rule of law	
e	Good relations with neighbor countries	
f	Free flow of information (transparency and accountability)	
g	Attention on grooming of social capital	
h	Ending corruption	
i	Enhanced participation of populace in the political process	
j	Repeal religiously biased provisions in the constitution, laws and policies	
k	Removal of hate speech/ material in educational/ academic curriculum	
l	Establishment and effective working of national and provincial human rights institutions	

### **B.**

#### **NGOs, Govt. Ministries and Educational Institutes engaged in peace-building in Pakistan (Punjab & Islamabad)**

Sr. #	Name	Website	City
<b>Non-Governmental Organizations</b>			
01	Taangh Wasaib Organization	<a href="http://www.taangh.org.pk/index.php">http://www.taangh.org.pk/index.php</a>	Sargodha
02	Christian Study Centre	<a href="http://www.cscpak.org/history.html">http://www.cscpak.org/history.html</a>	Rawalpindi
03	Peace Education and Development Foundation	<a href="http://www.pear.org.pk/">http://www.pear.org.pk/</a>	Islamabad
04	Sustainable Development Policy Institute	<a href="http://www.sdpi.org/">http://www.sdpi.org/</a>	Islamabad
05	United Religions Initiative Pakistan	<a href="http://www.uripakistan.org/Default.asp">http://www.uripakistan.org/Default.asp</a>	Lahore
06	Organization for Development and Peace	<a href="http://odppak.org/">http://odppak.org/</a>	Multan
07	Bargad	<a href="http://bargad.org.pk/">http://bargad.org.pk/</a>	Gujranwala
<b>Governmental Ministries</b>			
01	Federal Ministry for Planning, Development and Reforms (Peace and development Unit)	<a href="http://www.pc.gov.pk/?page_id=3707">http://www.pc.gov.pk/?page_id=3707</a>	Islamabad

02	Federal Ministry of Religious Affairs and Interfaith Harmony*	<a href="http://www.mora.gov.pk/gop/index.php?q=aHR0cDovLzE5Mi4xNjquNzAuMTM2L21vcmEv">http://www.mora.gov.pk/gop/index.php?q=aHR0cDovLzE5Mi4xNjquNzAuMTM2L21vcmEv</a>	Islamabad
03	Punjab Ministry for Minorities Affairs and Human Rights	<a href="http://www.punjab.gov.pk/human_rights_and_minorities_affairs_department">http://www.punjab.gov.pk/human_rights_and_minorities_affairs_department</a>	Lahore
<b>Educational Institutes</b>			
01	National University of Science and Technology (PhD in Peace and Conflict Studies)	<a href="http://www.nust.edu.pk/INSTITUTIONS/Schools/NIPCONS/nipcons-institutions/CIPS/Academic/PG/PhDPeace/Pages/default.aspx">http://www.nust.edu.pk/INSTITUTIONS/Schools/NIPCONS/nipcons-institutions/CIPS/Academic/PG/PhDPeace/Pages/default.aspx</a>	Islamabad
02	FCC, Centre for Dialogue and action	<a href="http://pu.edu.pk/program">http://pu.edu.pk/program</a>	Lahore

**CITIES:** Lahore, Sargodha, Multan, Gujranwala, Rawalpindi and Islamabad.

**Total Entities:** 12.

\* *The assessment of Ministry's direct and indirect engagement regarding peacebuilding in Pakistan is included in the findings on the basis of the information on its website and observation over the telephonic conversations (with Ministry's personnel). As, the ministry did not give appointment for the structured interview despite several requests.*

## C2.

### Participants of the Focused Group Discussion

Sr. #	Name	Organization	Website
1	Dr. Zahid Shahab Head of Department, Peace and Conflict Studies	National University of Science and Technology, Centre for International Peace and Stability	<a href="http://www.nust.edu.pk/INSTITUTIONS/Schools/NIPCONS/nipcons-institutions/CIPS/Academic/PG/PhDPeace/Pages/default.aspx">http://www.nust.edu.pk/INSTITUTIONS/Schools/NIPCONS/nipcons-institutions/CIPS/Academic/PG/PhDPeace/Pages/default.aspx</a>
2	Dr. Rubina Feroze General Secretary	Taagh Wasaib Organization	<a href="http://www.taagh.org.pk/index.php">http://www.taagh.org.pk/index.php</a>
3	Dr. Amineh Hoti Executive Director	Forman Christian College, Centre for Dialogue and Action	<a href="http://cda.fccollege.edu.pk/">http://cda.fccollege.edu.pk/</a>
4	Mr. Ahmad Salim Researcher	-do-	-do-
5	MNA Khalil George Parliamentary Secretary Religious Affairs and Interfaith Harmony	Federal Ministry of Religious Affairs and Interfaith Harmony	<a href="http://www.mora.gov.pk/">http://www.mora.gov.pk/</a>
6	Fr. James Channan Director	United Religions Initiative Pakistan	<a href="http://www.uripakistan.org/Default.aspx">http://www.uripakistan.org/Default.aspx</a>
7	Ms. Sameena Imtiaz Executive Director	Peace Education and Development Foundation	<a href="http://www.pear.org.pk/">http://www.pear.org.pk/</a>
8	Mr. Sheheryar Shahid Coordinator Youth Caucus	Bargad Organization for Youth Development	<a href="http://bargad.org.pk/">http://bargad.org.pk/</a>
9	Ms. Anisa Dar Project Coordinator	-do-	-do-
10	Mr. Tahir Shehzad Project Coordinator	Encourage the Human Development	<a href="http://ehdpak.org/">http://ehdpak.org/</a>
11	Mr. Yousaf Benjamin Executive Director	Dignity First	
12	Mr. Amjad Minhas Board Member	Centre for Social Justice (CSJ)	<a href="http://www.csjpak.org">www.csjpak.org</a>

13	Mr. Peter Jacob Executive Director	-do-	
14	Ms. Naumana Suleman Manager Programs	-do-	
15	Mr. Sachal Jacob Volunteer	-do-	
<b>REGRETS</b>			
1	Dr. Abid Qaiyum Suleri Executive Director	Sustainable Development Policy Institute	
2	MNA Asiya Nasir Chairperson	Group of Pakistani Parliamentarians for Freedom of Religion and Interfaith Harmony	
3	Mr. Asim Khan Special Assistant	Federal Ministry for Planning, Development and Reforms (Peace and development Unit)	<a href="http://www.pc.gov.pk/?page_id=3707">http://www.pc.gov.pk/?page_id=3707</a>
4	Mr. Muhammad Yousaf Deputy Director	Punjab Ministry for Minorities Affairs and Human Rights	<a href="http://www.punjab.gov.pk/human_rights_and_minorities_affairs_department">http://www.punjab.gov.pk/human_rights_and_minorities_affairs_department</a>
5	Mr. Yaqoob Shahzad Research Staff	Christian Study Centre	<a href="http://www.cscpakk.org/history.html">http://www.cscpakk.org/history.html</a>
6	Mr. Shahzad Ahmad Country Director	Bytes for All	<a href="https://content.bytesforall.pk/">https://content.bytesforall.pk/</a>
7	Ms. Sabiha Shaheen Executive Director	Bargad Organization for Youth Development	<a href="http://bargad.org.pk/">http://bargad.org.pk/</a>
8	Ms. Munaza Hashmi Executive Director	Encourage the Human Development	<a href="http://ehdpak.org/">http://ehdpak.org/</a>

## D. Five Dimensions of Peacebuilding System

01	Security and Rule of Law	Providing a Safe and Secure Environment
		Protection of Civilians
		Mine Action
		Security Sector Reform
		Disarmament and Demobilization
		Police, Corrections and Judicial Reform (Rule of Law)
02	Political Governance	Support the Peace Process and Oversee the Political Transition
		Political Participation, National Dialogue and Reconciliation
		Electoral Capacity Building and Oversight (Observation)
		State and Government Institutions, Public Administration and Civil Service Capacity Building (Governance)
		Extend State Authority Throughout the Territory
		Conflict Management Capacity
03		Physical Infrastructure: Roads, Ports, Airports; Electricity; Telecommunications
04	Socio-economic Recovery	Social Services: Health, Education, Social Welfare, Population Registration
		Stimulate and Facilitate Economic Growth and Employment
		Strengthen Civil Society
04	Human Rights	Human Rights Education, Advocacy and Monitoring
05	Humanitarian Assistance	Emergency and Early Recovery Services in the areas of Food, Water & Sanitation, Shelter, Health, Protection and Returns of Refugees/ internally displaced peoples (IDPs)

## About the researchers

Peter Jacob is a human rights professional, researcher, freelance journalist and a trainer. He contributes articles to local and international newspapers/publications and media. He worked for Justice and Peace Commission, as Assistant and Acting Executive Secretary (1988-1990), The Pastoral Institute, Multan as lecturer and Executive staff (1990-1995) and for National Commission for Justice and Peace as Executive Director (1995-2013).



He researched and coauthored “Working Conditions of Agricultural Labour in Punjab” (2001) and “Life On the Margins” (2012), a study on situation of minority women in Punjab and Sindh Provinces. He published several fact-finding reports and books in Urdu including; *Insani Haqooq Ke Irteqa* and *Insani Haqooq Ka Bainulaqwami Nizam* (Sanjh Publications).

He studied Political Science, Law and Rural Development in Pakistan and earned an LLM degree from University of Notre Dame, Indiana (USA) in International Human Rights Law (2014).

He is the Executive Director of Centre for Social Justice.

Naumana Suleman (Manager Programs) is a human rights professional and trainer. She worked as a high school teacher (2000-2005). Since 2006, she has been engaged in designing and implementing projects and training programs related to Human Rights, including minorities' and women's rights using national, regional and international / UN human rights mechanisms. She is a member of the civil society advisory group for UN Women Pakistan. She has compiled and translated six publications on human rights in Urdu and English.



She earned a bachelor's degree in social work from Kinnaird College for Women, Lahore, and a master's degree in political science from University of the Punjab, Lahore. She graduated in Peace and Justice Studies, from the Joan B. Kroc School of Peace Studies, University of San Diego, California, with an emphasis on human rights, peacebuilding, conflict analysis and resolution, transitional justice and research methodology.



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