

# Reconstruction of the National Narratives and Counter-Violent Extremism Model For Pakistan

**Fairness** Reintegration **Gender**  
**Education** Curriculum  
**Media** **Who am I?** Religion  
Cultural diversity Dialogue  
**Tolerance** Constitution **Citizenship**  
Youth Positive thinking  
Religious scholars Equality **Justice**



Pak Institute for Peace Studies (PIPS)

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# Background

Understanding violent extremism and the ways to counter it are among the major themes PIPS has been exclusively focusing on since its establishment in the last quarter of 2005. The other main areas of PIPS' focus are also directly or indirectly linked to counter-violent extremism (CVE) such as conflict analysis and peace-building; religion and conflict; internal and regional security; media for peace and democracy; and dialogue.

PIPS launched a multifaceted program of understanding and countering violent extremism and radicalism in Pakistan in 2007, titled "PIPS De-radicalization Plan (2007-2013)". The Plan encapsulated the related concepts of empirical understanding of radicalization and religious extremism, de-radicalization, and counter-radicalization. PIPS executed a host of activities linked to this progressive model traversing three levels: [i] Taking its basic input from empirical studies and surveys aimed at understanding the issue of violent extremism and radicalization, [ii] it underwent processes of knowledge creation and knowledge sharing to evolve certain strategies which were [iii] implemented at the final stage of de-radicalization and/or countering radicalization.

To understand and define phenomenon of radicalization, and extremism, in Pakistani context, PIPS conducted a series of 15 "peace talks" in 2008-09 inviting scholars, academicians, and subject specialists. Parallel to this exercise, the Institute carried out rigorous empirical research to understand trends and level of extremism and radicalism in Pakistani society, such as a comprehensive national-level public survey; a survey of educated Pakistani youths from universities and colleges; a survey of madrassa students and teachers across Pakistan; a survey of literatures; and a survey of media persons and practitioners. The outcomes of this entire empirical research were more than 40 research papers and studies providing empirical and contextual understanding of different aspects of radicalization, religious extremism and concomitant phenomena in Pakistan including factors, trends, level and impact of these phenomena, and local, context-bound imperatives to counter them.

Beyond the research, on the second level, efforts were made and events conducted to share knowledge on PIPS empirical findings and develop practical strategies to counter violent extremism and radicalization. One of these measures included a two-day international seminar on "Countering extremism: strategies and sharing best

practices” held by PIPS in collaboration with Quaid-i-Azam University, in Islamabad on May 4-5, 2009. Academia persons, scholars and researchers from various countries including the United Kingdom, Singapore, Sri Lanka, Australia, Norway and Pakistan participated.

On the third level of its De-radicalization Plan, PIPS launched its first comprehensive awareness campaign to counter radicalization and violent extremism in 2008-09 that helped create a constituency for counter-extremism and peace among a cross-section of Pakistani intelligentsia, media, policymakers and religious scholars.

In subsequent years, PIPS’s work on the three elements of its De-radicalization Plan only expanded and strengthened (*Please see Annex-A for timeline of PIPS work on CVE and concomitant phenomena*). For instance in 2011, PIPS started multilayered engagement with religious scholars subscribing to different Islamic schools of thought for three main purposes: first, to create spaces in larger religious discourse for peace, religious tolerance and harmony; second, to produce counter-extremism argument and response in academic, legal and jurisprudential perspectives to reduce the appeal of religious extremist and militant narratives; and third, to educate people about peace, tolerance and harmony using the authority of credible religious scholars. The practice continues to date.

From 2013 onwards, PIPS used the lessons it learnt from its implementation of the seven-year De-radicalization Plan to develop and execute certain specific CVE interventions built around the concepts of dialogue, training and education, use of media, including social, for creating awareness among people, and production and dissemination of moderate and CVE literature and responses. In recent years, these interventions have increasingly focused on creating moderate and CVE spaces in cyberspace using social media platforms. For instance, in 2016, PIPS produced about 20 short videos on themes like CVE, counter-narratives, critical thinking and minority rights and published online on social media platforms including on [pakistanisaga.com](http://pakistanisaga.com).

This proposed model for reconstruction of the national narratives and countering violent extremism in Pakistan is built on what PIPS has learnt and understood throughout these years of its exclusive and rigorous work on violent extremism, radicalism and concomitant phenomena such as militancy, terrorism and political violence in Pakistan.

In 2016, PIPS constituted a core dialogue group to discuss the guiding principles of a new national narrative aimed at countering violent extremism. Members of the group passionately discussed the contours of a new national narrative, which, once absorbed by the people of Pakistan, could greatly help dispel the space gained by extremists.

In the second stage, the principles developed by the core group, along with the proposed model for the Counter-Violent Extremism, were shared with a wider group, inclusive of members of the core group. *(Please see Annexure B for list of people consulted in either core or wider group.)* The purpose of the rigorous exercise was to refine the outcome and also develop consensus on different aspects of the national narrative and the CVE model.





# Key Principles for Shaping National Narrative

S. No.	Problems	Recommendations
<b>Intellectual challenge</b>		
A.	<ol style="list-style-type: none"> <li>1. Extremist narrative</li> <li>2. Non-acceptance of cultural and social diversity</li> <li>3. Confusion in education system</li> <li>4. Ideological tensions</li> </ol>	<ul style="list-style-type: none"> <li>❖ There is a need to review afresh the political construct of religion as well as religious thought on the c concepts like <i>ummat</i> (pan-Muslim statehood), collective order, and state and society.</li> <li>❖ The strength of the militants' narrative is hidden in their religious arguments. Therefore it is greatly needed to first understand the intellectual/jurisprudential context of militants' narrative and then counter it in the same perspective.</li> <li>❖ The hate-filled attitude in the Muslim world and the west, towards each other, such as anti-westernism and Islamophobia, is an intellectual challenge, which can be addressed through intellectual endeavour and strength.</li> <li>❖ Understanding intellectual challenge requires continuous research and intellectual exercise.</li> </ul>

S. No.	Problems	Recommendations
<b>Religious context</b>		
B.	<ol style="list-style-type: none"> <li>1. Traditionalist religious thought appears unable to respond to the modern challenges</li> <li>2. There is lack of adequate responses to growing faith-based discord and sectarianism</li> </ol>	<ul style="list-style-type: none"> <li>❖ There is a need of concerted dialogue between religious scholars and experts in social studies, so as to understand the modern needs and counter the negative narratives.</li> <li>❖ To promote social and religious harmony, scholars should highlight commonalities among different faiths, as well as develop an understanding of modern citizenship, which is compatible with the concepts of tolerance, fairness and harmony.</li> <li>❖ Efforts are required for restructuring a non-discriminatory religious thought. Proper public education and guidance are required on sensitive religious issues, so that terrorists justifying their activities by invoking wrong interpretations lose appeal among people.</li> <li>❖ The authority of issuing <i>fatwa</i> (religious edicts) should be handed over only to a credible institution that represents all Islamic schools of thoughts.</li> <li>❖ Respecting all religions and accepting their presence is highly important for</li> </ul>

S. No.	Problems	Recommendations
		<p>religious harmony.</p> <ul style="list-style-type: none"> <li>❖ The acceptance of religious diversity as a fundamental value should be at the heart of all efforts meant to improve social harmony among different religious communities and sects</li> <li>❖ Religious scholars will have to take up this responsibility of responding to militants' use of some of the concepts and legal rulings, tradition and history of Islam to justify their use of violence including the concepts of <i>takfeer</i> (the act of declaring a Muslim to be outside the creed of Islam), and <i>khurooj</i> (going out/ armed rebellion against the state).</li> </ul>
C.	<ol style="list-style-type: none"> <li>1. Extremist narratives are against cultural diversity</li> <li>2. Social and economic inequalities also feed into extremist narratives and violent extremism</li> <li>3. The lack of moderation and tolerance in social attitudes and narratives is a major problem</li> </ol>	<ul style="list-style-type: none"> <li>❖ The foundation of Pakistani culture should be built on positive cultural expression that accepts and tolerates diverse cultural identities.</li> <li>❖ There is a need to discourage sick customs and traditions playing out in the garb of culture. There is also need to legislate to this end.</li> <li>❖ Cultural diversity should be made the foundation of formal and non-formal education. Local cultures should be accepted as part of the national heritage.</li> </ul>

S. No.	Problems	Recommendations
	<p>4. Sectarian undertones in day-to-day conversation and discourse</p>	<ul style="list-style-type: none"> <li>❖ The provincial and federal governments should pay special attention at eliminating class divide, reforming justice system, governing better, distributing national resources justly, producing new resources, planning about population pressure. Although manifestoes of all political parties speak clearly about these issues, it is important that the parties ruling in provinces and at centre take necessary steps regarding that.</li> <li>❖ Restructuring of social attitude is required, wherein progressive change is taken as positive value. Static, regressive social attitudes do not accept any type of social, cultural, and political change, thereby endangering the social development.</li> <li>❖ There is a need of promoting peaceful expression as a principle social value.</li> <li>❖ The growing expression of sectarian divide in daily attitudes indicates a move towards social discord and turmoil, which needs to be stopped immediately.</li> <li>❖ Gender equality, be ensured.</li> </ul>

S. No.	Problems	Recommendations
<b>Education system</b>		
D.	<ol style="list-style-type: none"> <li>1. Education systems and curricula are responsible for deteriorating ways of thinking and social behaviours in Pakistan</li> <li>2. The education system is not producing minds capable of engaging in critical thinking and enquiry</li> <li>3. Lacking the culture of research and investigation, universities are stagnated</li> </ol>	<ul style="list-style-type: none"> <li>❖ The centre and provinces urgently need to review key principles of shaping curriculum, and for developing it, there is a need to establish dedicated permanent research and educational centres.</li> <li>❖ To question and to be able to think critically should be among the purposes of education.</li> <li>❖ The subjects of “citizenship” and “civic education” should be compulsorily added in primary-level institutions, especially public and private schools and madrassahs; and the nurturing of a good citizen in light of constitution and law, should be given central place.</li> <li>❖ Higher educational institutions, such as colleges, universities, and higher-tier madrassahs, should uphold the modern requirements of research and critique, which, in touch, should be accorded central status in the education system.</li> <li>❖ The Constitution be gradually made part of the education curriculum.</li> </ul>

S. No.	Problems	Recommendations
<b>State, constitution, and politics</b>		
E.	<ol style="list-style-type: none"> <li>1. Power sharing and consensual representation is a key aspect of the debate</li> <li>2. Extremists believe in and promote their own parallel legal/jurisprudential narratives</li> <li>3. The extremists have built their legal/constitutional narratives on religious grounds; the language, idiom and rationale of their narratives is religious</li> <li>4. Justice system and better governance shall be basic attributes of the state</li> </ol>	<ul style="list-style-type: none"> <li>❖ The Constitution of Pakistan is a comprehensive social contract, on which parties espousing different thoughts agree. State and society, both, should seek guidance from the constitution. The constitution will end negative narratives, and this activity will help in laying foundation of positive thinking.</li> <li>❖ In a country like Pakistan, which is diverse in languages, cultures, religions, and ethnicities, a better system is parliamentary democracy, which needs to be strengthened further.</li> <li>❖ The day-to-day language of Pakistani society, its idiom must come out of the constitution and social diversity, a possibility as long as parties respect basic democratic values and play role in promoting them.</li> <li>❖ Providing justice is the basic responsibility of the judicial system. All institutions are bound to respect the constitution, its enforcement and writ.</li> <li>❖ There are needs for reform in lower courts and in processes of justice system.</li> </ul>

S. No.	Problems	Recommendations
		<p>To legislate in such matters, upholding basic constitution rights is mandatory.</p> <ul style="list-style-type: none"> <li>❖ Social justice be ensured in light of the constitution.</li> <li>❖ Any parallel judicial setup that contradicts the constitution and law shall be abolished.</li> <li>❖ Parliamentary supremacy shall be ensured in the process of making all domestic and foreign policies.</li> </ul>
<b>Internal security and challenges</b>		
F.	<ol style="list-style-type: none"> <li>1. Banned groups and extremist outfits are threat to internal security</li> <li>2. Strategic justifications are creating problems</li> </ol>	<ul style="list-style-type: none"> <li>❖ Pakistan should be a welfare state.</li> <li>❖ The state shall realistically re-assess its critical strategic priorities and link them to the internal security framework.</li> <li>❖ The constitution bars against raising any sort of private army or militia. There is a need to ensure complete enforcement of Article 256 of the constitution, which clearly says that no private organisation capable of functioning as a military organisation shall be formed, and that any such organisation shall be illegal.</li> <li>❖ Efforts should be made to bring people or groups espousing violent ideologies into the national mainstream. To that</li> </ul>



S. No.	Problems	Recommendations
		end, there is a need to take steps on governmental and non-governmental level.
<b>Media</b>		
G.	<ol style="list-style-type: none"> <li>1. Media, especially the mainstream ones, rely on the market of sensationalism and lack professionalism</li> <li>2. Cyber spaces have certain grey areas</li> </ol>	<ul style="list-style-type: none"> <li>❖ Media, while staying within the basic framework of democracy, human rights, and freedom of expressions, should discourage extremist attitude and narrative.</li> <li>❖ Extremists and terrorists do not face many challenges in the domain of cyberspaces. They can be countered through alternative narratives in the cyberspaces.</li> </ul>

# A Proposed Counter-Violent Extremism Model

No.	Component	Responsible institution/sector
1	<p data-bbox="325 667 528 703"><b>The Dialogue</b></p> <p data-bbox="325 768 751 804"><b>A. National Dialogue Forum</b></p> <p data-bbox="325 869 895 1200">There is a dire need for establishing a <b>National Dialogue Forum (NDF)</b>, to serve as a platform for scholars, academics, political and religious leaders and policymakers to bring the key challenges on the discussion table and to understand various viewpoints.</p> <p data-bbox="325 1265 890 1451">The NDF cannot only help connect diverse ideological, social and political segments of society, but also create an environment to discuss critical issues.</p> <p data-bbox="325 1547 759 1583"><b>B. The dialogue observatory</b></p> <p data-bbox="325 1648 911 1930">The NDF secretariat can have support from a counter-extremism research centre comprising experts from the relevant fields of social sciences and religious studies. This centre can also establish a desk to monitor the extremist narratives and hate speech.</p> <p data-bbox="325 1995 847 2031">Similarly, provincial counter-extremism</p>	<p data-bbox="943 768 1378 1099">The initiative must come from the chief executive of the country, with the support of parliament. The Prime Minister's office can lead this initiative, with a formal secretariat and administrative body.</p> <p data-bbox="943 1648 1362 1930">National Counter Terrorism Authority (NACTA), Pakistan Peace Collectives (PPC), an initiative of the Federal Information Ministry, can serve the purpose of the centre.</p>

No.	Component	Responsible institution/sector
	<p>research centres can be developed and connected with the NDF.</p> <p><b>C. The debate</b></p> <p>During the Arab Spring events in Egypt, concern was raised that radical and violent actors could try to exploit the situation to pursue their objectives. However, such apprehensions proved to be unfounded because a debate in the background slowly defused violent tendencies in Egypt at the time of the Arab Spring.</p> <p>Egypt passed through a violent phase in the 1990s when the government made all-out efforts to dismantle jihadist groups in the country. The Hosni Mubarak regime had jailed thousands of suspects. Although rejection of violence by the Muslim Brotherhood had shrunk the space for violent actors in Egyptian society, the discourse facilitated among captive members of the Islamic Group and Al Jihad, the two main jihadist groups in Egypt, on the issue of legitimacy of pursuing a violent path, contributed much in countering violent ideological tendencies. The debate provided an opportunity to Islamic Group and Al Jihad members to review their strategies and give up violence.</p>	<p>Apart from NDF, religious scholars, civil society organizations and educational institutions can play effective role in triggering debates on critical ideological issues.</p>

No.	Component	Responsible institution/sector
	<p>Is such debate possible among Pakistan-based militants? Though the religious scholars in Pakistan have issued more than a dozen conditional religious decrees against suicide attacks, stating that there is no justification for such attacks on Pakistani soil, such conditional or even unconditional religious decrees cannot reverse the phenomenon of militancy in Pakistan. A debate within religious and militant circles is essential. Such debates can enrich the discourse of the national dialogue to respond critical challenges.</p> <p>The moderate religious scholars can do this job more effectively both in terms of reconstruction of political and religious views and contributing to a national dialogue.</p>	
2	<p><b>A reintegration model for the violent and non-violent radicals<sup>1</sup></b></p> <p>The model shall have three components:</p> <ul style="list-style-type: none"> <li>A. Tactical engagement with conventional militant groups to stop violence;</li> <li>B. Ideological and political reintegration of the militants to repair lost narratives and</li> </ul>	

<sup>1</sup> This is a delicate and sensitive model and participants of the expert groups agreed that it can work only by adopting a zero tolerance approach towards all forms of militancy and militant narratives. Any ambiguity left can make it counter-productive.

No.	Component	Responsible institution/sector
	<p>build new and alternative narratives; and</p> <p>C. Prospects for a comprehensive de-radicalization framework for rehabilitation of militant detainees.</p> <p><b>A. The tactical engagement with conventional groups</b></p> <p>Harkatul Jihad-e-Islami (HUJI) provides one of the best case studies on why tactical engagement with conventional jihadist groups is vital and required for reintegration.</p> <p>HUJI was the first Pakistani group to launch attacks on the country’s own soil. Before the Red Mosque operation in 2007, it was the HUJI and the LeJ factions, which were behind most of the terrorist attacks carried out in Pakistan, mainly between 2002 and 2006. Even though the HUJI was a small group in terms of the number of militants, it took more than nine years to become non-functional. It contributed towards the formation of the Punjabi Taliban groups, which, among others, comprised HUJI splinter terrorist cells. The HUJI militants also joined the ranks of Al Qaeda and Tehreek-e-Taliban Pakistan.</p>	<p>Security agencies, police should have a leading role</p>

No.	Component	Responsible institution/sector
	<p>Eliminating militant groups is not an easy task. HUJI's example suggests that even the groups that once served as proxies of state institutions can cause extensive damage to the country before becoming non-functional as an entity.</p> <p><b>B. Reintegration scheme for banned militant and sectarian groups</b></p> <p>In order to neutralize violent extremist tendencies, detaching the conventional militant groups from the terrorism landscape and curbing hate speech, the government has to initiate a reintegration scheme. Under this scheme the government can offer amnesty to banned groups that agree to abide by the following conditions:</p> <ul style="list-style-type: none"> <li>❖ Obey the constitution of Pakistan;</li> <li>❖ Quit and denounce all kinds of violence and militant activities;</li> <li>❖ Shun all criminal activities including spreading hate messages; and</li> <li>❖ Register with the relevant authorities/ departments. A separate mechanism for their registration and monitoring can be evolved at the federal or provincial level.</li> </ul> <p><b>C. Rehabilitation of detainees</b></p>	<p>Federal and provincial governments</p>

<b>No.</b>	<b>Component</b>	<b>Responsible institution/sector</b>
	<p>The Pakistan Army launched an initiative for the rehabilitation of detainees in the conflict-hit Swat region of Khyber Pakhtunkhwa in 2009 after a military operation against extremist militants there. During the operation, thousands of militants and their active supporters surrendered, were arrested or turned in by their families. They remain in the army's custody.</p> <p>Pakistan's rehabilitation program in Swat and in the tribal areas is not part of a comprehensive policy and is a counter-insurgency initiative introduced by the military, if implemented judiciously it can provide the basis for a broader de-radicalization strategy.</p> <p>The Pakistani rehabilitation program is based loosely on the Saudi model. The financial constraints were not considered while designing these initiatives. On the other hand, although the Sabaoon component does not face any financial constraints, but lack of knowledgeable and devoted scholars, such as Dr Farooq Khan, has certainly been a challenge. Furthermore, the initiatives focus mainly on low-cadre militants, which come from poor economic backgrounds. Rehabilitation of this rank is important but the program needs to be</p>	<p>Police needs to take lead in this initiative and with the collaboration of educational institutions and civil society organizations a better model can be developed</p>

<b>No.</b>	<b>Component</b>	<b>Responsible institution/sector</b>
	<p>expanded to the mid-level cadre, which has more political and ideological tendencies for radicalization. If some of them are disengaged from militants and extremism, they can prove valuable assets in the de-radicalization process, as has happened in Indonesia. But disengagement of the mid-level cadre is a difficult task, and countering the militants' narratives is a challenge where Egypt has had a good record.</p> <p>The Swat model was developed in a post-insurgency perspective and the counter-argument modules focus on defusing anti-state tendencies, but in Pakistan the militant landscape is quite complex and the challenge posed by the militants of the second and third generation might not be addressed through this simple approach. Complete denunciation of extremism should be the objective of the program and a viable ideological anchor needs to be provided in the framework of nationalism and pluralism.</p>	



No.	Component	Responsible institution/sector
3	<p><b>Effective implementation on NAP</b></p> <p>The National Action Plan (NAP) was the outcome of the consultation with political parties and consensus among the civil and military leadership. The NAP provided a functional framework and connected scattered counterterrorism responses by the law enforcement agencies.<sup>2</sup></p>	<p>Federal and provincial governments (mainly the Apex committees formed to oversee NAP actions), Parliamentary oversight committee, NACTA, and vigilance of civil society organizations</p>
4	<p><b>Criminal Justice System</b></p> <ul style="list-style-type: none"> <li>❖ Oversight of the criminal justice system by parliament and provincial assemblies should be increased.</li> <li>❖ Greater emphasis should be placed on improving law and order, on the increased outlay of resources during annual budget allocations, and smart utilization of allocated resources.</li> <li>❖ More efficient networking is needed among the subsystems of the criminal justice system.</li> <li>❖ Those engaged in this endeavour should be trained in conflict resolution and management so that these techniques can be employed before resorting to the use of force.</li> </ul>	<p>Parliament and judiciary</p>

<sup>2</sup>Please see executive summary of PIPS study on NAP, containing recommendations for effective implementation, at: <http://pakpips.com/downloads/pdf/Exec-Summary-NAP.pdf>.

<b>No.</b>	<b>Component</b>	<b>Responsible institution/sector</b>
5	<p><b>Youth engagement programs</b></p> <p>The purpose of these programs should be to identify and consolidate ways to make youth immune to extremist narratives and ideologies, such as:</p> <ul style="list-style-type: none"> <li>❖ Mobilizing and engaging youth with existing community circles to promote harmonious values in society. These community circles could include Cultural societies, literary circles, sports clubs, welfare societies, communities on interfaith and religious harmony and academic and institutional societies, etc.</li> <li>❖ Enhanced interaction and dialogue among different shades of youth including students of mainstream and religious educational institutions.</li> </ul>	<p>Education and related ministries, educational institutions, civil society organizations</p>
6	<p><b>Media engagement programs</b></p> <p>Sensitizing the media on critical issues is crucial as media is not only a medium to transfer narratives, but it also transforms certain tendencies in people’s thinking and making opinions. Media should also be engaged in the NDF.</p>	<p>PCC, Information Ministry, civil society groups</p>

<b>No.</b>	<b>Component</b>	<b>Responsible institution/sector</b>
7	<p><b>Cultural reintegration</b></p> <p>Apart from social and economic uplift of deprived communities, their cultural reintegration is also crucial. It is recommended that the federal and provincial governments come up with comprehensive cultural policies, based on the guiding principles proposed by the experts. <i>(Please see the section on Key Principles for Shaping National Narrative)</i></p>	<p>Government, cultural bodies, educational institutions</p>
8	<p><b>Educational reforms</b></p> <ul style="list-style-type: none"> <li>❖ National educational curriculum should be based on the principles of social cohesion and larger acceptance of religious and ethnic diversity.</li> <li>❖ There is need for regulating the informal educational channels like the Friday sermons by the Imams (clerics/prayer leaders).</li> <li>❖ The provinces will need to establish curriculum review committees comprising educationists, and experts from diverse religious, academic and political backgrounds. Such committees can be established separately within the existing mechanisms, with specific tasks</li> </ul>	<p>Federal and provincial governments and relevant education and other departments, civil society, education sector including madrassas</p>

<b>No.</b>	<b>Component</b>	<b>Responsible institution/sector</b>
	<p>to regularly monitor and evaluate the impact of the content in the textbooks.</p> <p>❖ After the 18<sup>th</sup> constitutional amendment, education is a provincial subject and madrassas are in the jurisdiction of the provinces, which have to evolve certain mechanism to regulate this sector of education.</p>	



# Annexures



## Annex A: Timeline of PIPS Work on CVE and Concomitant Phenomena

EMPIRICAL UNDERSTANDING			
How?	What?	When?	Outcome?
Peace talks (FGDs)	15 in-house sessions of talks or focus group discussions held with experts <sup>3</sup> on “defining radicalization in Pakistan’s context”.	Between Sep. 2008 and Oct. 2009	Document containing definitional and causative aspects of radicalization and religious extremism in Pakistan.
Research and analysis	A study of religious, ideological, economic and political trends of radicalization and extremism in Pakistani Diaspora community in the U.K.	2007 (Phase-1: Mirpur, AJK); 2010 (northern and central Punjab).	Two comprehensive reports; the outcome of phase-2 was published in PIPS .research journal Conflict and Peace Studies (Vol. 4, No. 1).
	Public survey of 2,500 respondents from across Pakistan to understand factors, trends, and impact of radicalization in Pakistan at societal level.	2009	Survey findings were used to develop over dozen research papers on different aspects of radicalization and religious extremism in Pakistan; the papers were published in different issues of PIPS research journal, mainly in 2010-11.  A comprehensive report on violent radicalization in Pakistan, which later formed a major part of PIPS 2013 publication “ <i>Radicalization in Pakistan</i> ”.

<sup>3</sup> Each session brought one of these scholars and experts to engage with PIPS staff in debate: Dr Mumtaz Ahmed, Mr Zafarullah Khan, Professor Javed Iqbal, Dr Akhlaq Ahmad, Dr Tariq Rahman, Dr Riffat Hussein, Ms Shabana Fayaz, Dr Rasul Bakhsh Rais, Dr Muhammad Islam, Mr Wusatullah Khan, Professor Pervez Hoodbhoy, Dr Shaheen Akhtar, and Dr Ayesha Siddiq. Some international scholar and experts on the subject were also invited to provide an external view of radicalism in Pakistan including Mr Stephen Tankel, Professor Adam Dolnik, and Mr Peter Bergen.



EMPIRICAL UNDERSTANDING			
How?	What?	When?	Outcome?
	Countrywide survey of 345 students in 16 universities/colleges to explore trends and levels of radicalization among the educated youth.	Feb. to Apr., 2010	A comprehensive report published in PIPS research journal " <i>Conflict and Peace Studies</i> " (Vol. 3, No. 3)
	<p>Comprehensive profiling and study of ideological, political, socio-cultural and global viewpoints of madrassa administrators, teachers and students.</p> <p>Over 300 madrassas were empirically studied and profiled across Pakistan belonging to all Islamic schools of thought.</p>	Between 2010 and 2011	<p>Improved understanding of the trends and level of violent and non-violent extremism and sectarian hatred in madrassas.</p> <p>Analytical reports on different aspects of madrassa education in Pakistan, which were published in different issues of PIPS research journal <i>Conflict and Peace Studies</i>.</p> <p>An insight into ways and strategies on bringing in basic educational reforms in madrassas.</p>
	Survey to explore litterateurs' views on extremism and radicalization; interviews with 50 litterateurs across Pakistan.	2010	A report which was included in " <i>Conflict and Peace Studies</i> " (Vol. 3, No. 2).
	<p>22 issues of PIPS research journal "<i>Conflict and Peace Studies</i>" have been published so far. The journal exclusively focuses on issues linked to violent extremism, radicalism, militancy, terrorism, etc.</p> <p>The journal's issues in 2010 and 2011 exclusively focused on radicalization, violent extremism and concomitant phenomena in Pakistan.</p>	Between 2008 and 2016	Enhanced empirical knowledge-base and scholarship on extremism and linked issues and viable options of achieving peace, security and stability in Pakistan.

EMPIRICAL UNDERSTANDING			
How?	What?	When?	Outcome?
	A research study on “Radicalization and media: who influences whom and how in Pakistan”.	2008	Improved understanding of how media could be used to reduce appeal of violent extremism and radicalism.
	A comprehensive study on the role of militants’ media in promoting violent extremism and radicalism in Pakistan.	2009	A book titled “ <i>Understanding Militants’ Print Media in Pakistan and Its Impact</i> ,” published in 2010.
	“Radicalization in Pakistan,” a book containing abridged outcome of PIPS empirical and theoretical research between 2009 and 2011 on radicalization and violent extremism in Pakistan and on countering measures.	2012	Expanded empirical knowledge-base of subjects such as radicalism, violent extremism and related phenomena in Pakistani context.  Set of recommendations for counter- and de-radicalization strategies to be adopted on state and society level.
	A comprehensive survey-based research study on how religious extremism and intolerance impact on the lives of religious minorities in Pakistan.  Over 700 people were surveyed and interviewed across Pakistan representing different minority groups, human rights and civil society organizations and groups working for minority rights.	2014	A comprehensive report that was published online on PIPS website and also in PIPS research journal <i>Conflict and Peace Studies</i> (Vol. 6, No. 2).  Improved awareness about different aspects of the life of minority communities in Pakistan and how these are impacted by growing extremism and intolerance.  Ways and options to improve religious tolerance and harmony in Pakistan and reduce persecution of minority faiths.
	A comprehensive review of National Action Plan (NAP) to	2015	Comprehensive research report carrying empirical and theoretical

EMPIRICAL UNDERSTANDING			
How?	What?	When?	Outcome?
	<p>counterterrorism conducted and published.</p> <p>PIPS engaged prominent scholars, experts on different subjects covering aspects of NAP to produce respective analyses.</p>		<p>analyses of progress on all NAP points, which was published in PIPS research journal <i>Conflict and Peace Studies</i> (vol. 7, No. 2).</p>
	<p>Empirical research study of [post-noon] extracurricular activities in madrassas and their impact in terms of religious extremism and intolerance among students.</p>	<p>First quarter of 2016</p>	<p>Printed report containing findings of the study.</p> <p>Enhanced empirical understanding of the environmental factors of extremism and religious intolerance/persecution among madrassa students and teachers.</p> <p>Improved understanding and capacity of religious educational institutions and boards, and the government to take corrective measures.</p>

KNOWLEDGE SHARING AND POLICY ADVOCACY			
How?	What?	When?	Outcome?
National seminars	<p>Two seminars and a policy dialogue on the role of militants' print media in promoting extremist and radical views, held in Islamabad and Lahore.</p>	<p>Between Oct. and Dec. 2009</p>	<p>A comprehensive set of recommendation on how to reduce appeal of militants' ideological onslaught.</p>
	<p>One-day seminar on 'Counter-Radicalization Strategies' held in Islamabad in collaboration with the</p>	<p>Aug. 4, 2010</p>	<p>Academic and policy level awareness and suggestions.</p>

KNOWLEDGE SHARING AND POLICY ADVOCACY			
	USIP.		
	One-day seminar titled “The Pakistan Phantasmagoria: Between Liberalism and Extremism” held in Islamabad.	Mar. 7, 2011	Academic and policy level awareness and suggestions.
	One-day seminar on “Tackling conflict and violent extremism in Karachi” held in association with AKTIS Strategy in Islamabad.	May 16, 2014	Suggestions about the ways and options to counter violent extremism and reduce the risk of violence in Karachi.
International seminars	Two-day international seminar on “Countering Extremism: Strategies and Sharing Best Practices” held in collaboration with Quaid-i-Azam University, in Islamabad.	May 4-5, 2009	Report containing viewpoints of academia persons and scholars from various countries including United Kingdom, Singapore, Sri Lanka, Australia, Norway and Pakistan.
	A seminar titled “Creating an environment that counteracts militant ideologies and radicalism in Pakistan,” in Islamabad in collaboration with Norwegian Peacebuilding Resource Centre (NOREF).	Oct. 11, 2013	A comprehensive report published by NOREF on its website and printed by PIPS containing ways to reduce appeal of militant ideologies in Pakistan, including the roles of media, and mainstream and madrassa education, and contours of proposed plan for rehabilitation and reintegration of Pakistani militants.
	Three-day international seminar on the themes of religion’s link to security, and the impact and implications of the Arab Spring, held in Kathmandu in association with Beijing-based Institute of Ethnic Minority Groups Development Research (IEMGDR) and the Institute for Global Engagement (IGE), USA.	Feb. 28 to Mar. 2, 2014	Improved understanding among regional and international stakeholders and enhanced scholarship on the aspects of religion involved in the Middle Eastern conflict; and comparative perspectives on education and extremism, women and extremism, and religion, security and citizenship, etc. Participants included prominent

KNOWLEDGE SHARING AND POLICY ADVOCACY			
			scholars, including religious, from North Africa, Middle East, Central Asia, South Asia, Europe, USA and China.

IMPLEMENTING CVE STRATEGIES AND MEASURES			
How?	What?	When?	Outcome?
Dialogue	Two-day dialogue on “The Role of Religious Scholars in Promotion of Peace and Harmony in Society” held in Islamabad.	Jun. 21 and 23, 2011	Improved understanding of appropriate ways to create a constituency for peace by engaging the religious scholars.  A comprehensive report printed and disseminated to stakeholders.
	Three comprehensive dialogues on <i>Takfeer</i> (declaring Muslims excluded from the fold of Islam) and <i>Khurooj</i> (rebellion against the state) with prominent religious scholars from all Islamic sects.	2011: Sep. 21 (Islamabad); Nov. 22 (Lahore); and Dec. 19 (Islamabad)	Religious-ideological counter narrative to militants’ selected and skewed interpretations of the concepts of <i>takfeer</i> and <i>khurooj</i> to justify violence.  English and Urdu language books containing findings and proceedings of dialogues.
	Four dialogues between religious scholars and academicians/intellectuals on Islam’s socio-cultural, humanitarian and ethical considerations for peace, harmony and co-existence. “The dynamics of radicalization in Pakistan and the role of religious scholars in curbing religious extremism” was a constant sub-	2012: Jul. 9 (Lahore); Aug. 29 (Islamabad); Sep. 10 (Islamabad); and Oct. 17 (Islamabad).	Improved interaction and dialogue between representative scholars of religious and secular segments of society.  Enhanced awareness and understanding among participants about the need of a shared response to critical challenges facing Pakistan, particularly those related to religious extremism and polarization in

IMPLEMENTING CVE STRATEGIES AND MEASURES			
	theme of all dialogues.		society on religious and sectarian bases.
	Ten FM radio programs of dialogue among moderate religious scholars produced and broadcasted across Pakistan containing moderate, balanced and rational messages to the people based on Islamic teaching.	2012	Reduced appeal among listeners of violent extremist and militant messages and ideologies.
	One full-day dialogue on “Interfaith Harmony in Pakistan: Perspective, Challenges and Opportunities” held in Islamabad among prominent Islamic scholars, and religious leaders and scholars of Christian, Hindu and Sikh communities, and also representatives of organizations working for the rights of minority groups and on inter-faith harmony.	Jun. 17, 2013	Improved interaction and dialogue among scholars, leaders of different faiths.  Set of recommendations by credible scholars and leaders on how to counter extremist and militant narratives on followers of other faiths and sects including through the use of media, education and dialogue.
	Daylong session of dialogue among Islamic scholars, civil society activists, and scholars representing secular segments of society in Islamabad on the topic of “Peace, Harmony and Coexistence: National and Religious Obligations.”	Aug. 27, 2013	Enhanced understanding about the opportunities and ways for broadening the space for dialogue and tolerance among different sections of the Pakistani society.
	Daylong dialogue between students of madrassas from different cities and Quaid-e-Azam University held in Islamabad in collaboration with Khudi Pakistan.	Nov. 6, 2013	Enhanced interaction and dialogue between students getting education from two distinct systems of education and also understanding of how students from two distinctive systems of education viewed challenges facing Pakistan and their solution.

<b>IMPLEMENTING CVE STRATEGIES AND MEASURES</b>		
<p>A series of four dialogues among prominent religious scholars on aspects of democracy and Pakistan’s Constitution and their link to Islam. More than 200 scholars from all Islamic schools of thought participated in this largely academic/legal debate meant to produce counter-extremism responses.</p>	<p>2014: May 17 (Karachi); May 19 (Lahore); Sep. 1 (Islamabad); and Sep. 22 (Islamabad).</p>	<p>Urdu and English language books containing outcome of dialogues in form of academic-level and legal, or jurisprudential, responses in support of democracy and constitutionalism in Pakistan, and counter-arguments to militant ideologies and violent Islamism, which propagate an anti-democracy narrative.</p> <p>Improved awareness among people on the basis of authority of credible religious scholars about Islam’s link to democracy, and its emphasis on rights and obligations of citizens and their loyalty to social contract with the state.</p>
<p>Three two-day dialogue-cum-training workshops held among a total of 101 teachers of Islamic studies and Arabic language from universities and colleges across Pakistan.</p> <p>The dialogues were focused on the role of teachers in improving social cohesion and religious harmony; issues, root causes and the way forward [to make educational narratives inclusive and tolerant); education’s [and curricula’s] link to violent extremism; religious intolerance and negative perceptions, or stereotypes; and recommendations for reformed role of teachers and curricula.</p>	<p>2016: Apr. 27-28 (Karachi); and May 30-31, and June 1-2 (Murree).</p>	<p>101 teachers trained in tolerant, moderate and inclusive education.</p> <p>Improved ability of participating teachers to indiscriminately and inclusively engage with students irrespective of the latter’s faiths.</p> <p>Improved ability of participants to revisit and challenge discriminatory and intolerant educational narratives.</p> <p>Increased space and support in the existing educational discourse for correcting ideologically-imbued and excluding/persecuting narratives and materials.</p> <p>Comprehensive printed report containing recommendations on</p>

IMPLEMENTING CVE STRATEGIES AND MEASURES			
			how to reform educational curricula, teaching and educational environment with a view to improve interfaith harmony and social cohesion.
Training and education	Five training workshops with journalists in Peshawar, Islamabad and Lahore on violent extremism and radicalism.	Between Aug. and Nov. 2008	A pool/network of opinion makers capable of influencing the public views against radicalization and militancy, and generate awareness.
	Three-day engagement with over 100 madrassa students and teachers in educational and training activities in Islamabad (including training workshop on functioning of a modern state and its institutions, and prize distribution among position holder madrassa students)	Sep. 19-21, 2011	Education of madrassa students about the functions of state and society in modern times and militants' regressive anti-state and anti-constitutional narratives.  Enhanced interaction among students belonging to different Islamic sects.
	Training of more than 300 madrassa students and teachers in Karachi and 150 in Lahore, in different aspects of the state, law, governance, the justice system, evolution of Islamic legislation in Pakistan, and international relations, etc.	2011: Oct. 24, (Karachi); and Nov. 21 (Lahore)	Education of madrassa students about the functions of state and society in modern times and militants' regressive anti-state and anti-constitutional narratives.  Enhanced interaction among students belonging to different Islamic sects.
	Two-day training and interaction workshop with students of madrassas and mainstream educational institutions held in Islamabad on peace, CVE and harmony themes.	Nov. 5-6, 2012	Improved ability of students of madrassa and universities/colleges to shun extremist messages of sectarian and interfaith hatred and militant violence.  Enhanced interaction and dialogue between students of madrassas and mainstream educational institutions.



<b>IMPLEMENTING CVE STRATEGIES AND MEASURES</b>		
<p>Three-day education tour of 11 leading Pakistani religious scholars to Jakarta, Indonesia to visit different institutions of Islamic education and meet with scholars and students there.</p>	<p>Jun. 24-26, 2012</p>	<p>Improved exposure of visiting Islamic scholars, mainly in terms of introduction to emerging trends in Islamic scholarship in contemporary Muslim world including responses and ways to counter violent ideologies; delegates in particular explored and appreciated how Nahdat-ul Ulama, Maarif Institute, Dar al-Nijah and Muhammadiyah were educating people according to what they said peaceful and dynamic principles of Islam.</p>
<p>Educational exchange trip of 8 Islamic scholars from Egypt, Turkey, Indonesia, Iran, Bangladesh and Malaysia to Pakistan to participate in three-day activities organized by PIPS including a seminar and subsequent visits to different Islamic institutions and madrassas.</p>	<p>Sep. 17-20, 2012</p>	<p>Improved education and awareness among Pakistani madrassa students, teachers and religious scholars about the international perspective of progressive Islamic scholarship and reduced appeal among them for narrow and regressive sectarian and extremist agendas.</p>
<p>Four training workshops with a total of 168 young religious scholars from different faiths (including Muslim, Christians, Hindu and Sikh, etc.) and regions across Pakistan on the themes: Citizenship, freedom of faith and minority rights as espoused in Constitution of Pakistan and precepts of different religions or faiths; Challenges facing sectarian, interfaith harmony and social cohesion in Pakistan: minorities' perspective; and Role of youths in improving sectarian and interfaith harmony among religious communities.</p>	<p>2015: Two in Islamabad on Apr. 30 and May 28; one in Karachi on Aug. 3; and one in Lahore on Aug. 5.</p>	<p>A pool of 168 young religious scholars from different faiths and Islamic sects trained in the issues linked to social cohesion, tolerance and minority rights.</p> <p>A book containing the findings of the workshops as counter-argument to reduce the appeal of militant ideologies and violent Islamism, which propagate social disharmony.</p> <p>Improved ability of participating young religious scholars of different communities to remove mutually held misperceptions.</p>

IMPLEMENTING CVE STRATEGIES AND MEASURES			
			Considerable learning achieved by participants about minorities' perspective on religious freedoms and persecution.
Awareness campaign	FM radio campaign "Innovative/moderate thought" launched across major cities of Pakistan.	Dec. 2008	Improved ability of people to reach out to alternative/moderate viewpoints.
	Over 2 dozen FM radio awareness programs broadcasted in Urdu and local languages across Pakistan.	2009	Enhanced awareness among masses about tolerance and counter-extremism.
	FM radio programs on the concepts of "Religious freedom", "Need for sectarian harmony" produced in national and regional languages and broadcast on various Radio channels across Pakistan.	2011	Improved space for harmony and religious tolerance among the listeners.
	<p>Production and broadcasting of eight television programs and a same number of radio programs on the themes of the life and contribution of religious minorities in Pakistan, the challenges they face including from religious extremists, and imperatives of harmony and peace, etc.</p> <p>The programs included two documentaries (one each on marginalization and discrimination facing minorities and socio-cultural connectors among communities), a tele-film revolving around social, interfaith harmony, a package of</p>	2014	<p>Improved education and awareness among people about the common, connecting socio-cultural aspects of the lives of followers of all religions living together in Pakistan.</p> <p>All the media productions offered considerable appeal to a wider Pakistani audience for enhanced interfaith harmony and social cohesion and provided sufficient learning about socio-cultural life and contribution of minority communities in national development and strength.</p> <p>Contribution towards creating an</p>

<b>IMPLEMENTING CVE STRATEGIES AND MEASURES</b>		
<p>three reportages or untold stories of non-Muslim heroes of Pakistan, and two peace songs.</p>		<p>environment that supports reduction of pervasive misperceptions and misunderstandings about and discrimination against religious minorities, and faith-based violence.</p> <p>The produced and broadcast media productions provided due representation to socio-cultural, political and economic lives of the minorities in Pakistan’s media space.</p>
<p>Production and broadcasting of 12 television talk shows and as many radio programs to influence policymakers and public opinions against persecution of religious minorities, faith-based violence and other aspects impeding peace and harmony.</p> <p>TV talk shows “Aao Baat Karain” (Let’s Talk) were telecasted on Capital TV, while the radio talk shows were broadcast on different radio channels across Pakistan.</p>	<p>Between Jun. 19 and Jul. 26, 2015</p>	<p>Improved awareness and education among viewers/listeners about issues impending peace and interfaith harmony in Pakistan and their improved ability to critically think and challenge appeal of extremist narratives and interpretations on issues linked to religion, peace and inter-community relations.</p> <p>Improved understanding and ability of policymakers, civil society and also media about the need for and ways to respond to faith-based persecution and violence and violations of minority rights.</p>
<p>Social media: About 20 short videos on themes like CVE, counter-narratives, critical thinking and minority rights produced and published online on social media platforms including on</p>	<p>From Apr. to July 5, 2016 (the practice will continue throughout the year)</p>	<p>Increased availability of counter-extremist or alternative narratives in cyberspace for Pakistani youth, mainly in terms of political, religious-ideological and socio-cultural standpoints.</p>

IMPLEMENTING CVE STRATEGIES AND MEASURES			
	pakistansaga.com..		Improved awareness and ability of users to challenge extremist narratives and messages abundantly available online.
Moderate & CVE literature and counter-extremism responses	<p>Production and dissemination of print and online versions of Urdu periodic magazine <i>Tajziat</i>, a publication containing academic, intellectual and ideological counter-extremism responses.</p> <p>The printed copies of now quarterly <i>Tajziat</i> (for the first few years since 2009 it was printed as monthly) are regularly disseminated free-of-cost to media persons, experts on the subject(s), religious scholars and madrassas, civil society organizations, educational institutions, and relevant state departments, ministries etc.</p>	Continued since 2009	<p>Improved understanding and awareness among readers of <i>Tajziat</i> about the context, need and imperatives of CVE, peace and harmony in Pakistan.</p> <p>Increased capacity of the people to question and dispel the extremist ideologies.</p> <p>Improved space for and strengthened discourse on counter violent extremism (CVE) narratives in the society.</p> <p>Positive changes in viewpoints of religious scholars, clerics and an expanded space in larger religious discourse for debate on issues linked to peace and social harmony.</p> <p>Exposure of Urdu readers to research and analyses being produced in the world on issues linked to Islamist extremism, militancy and concomitant phenomena; each <i>Tajziat</i> issue contains some translations of key articles and papers from English and other languages.</p>
	Production and dissemination of counter-argument to extremists' narratives on sectarian and jihadist	2012	Two Urdu language books: (translated titles) " <i>Sectarianism in</i>

IMPLEMENTING CVE STRATEGIES AND MEASURES			
	violence.		<i>Pakistan in the Historical Perspective of Sub-Continent</i> ” and “ <i>Jihad, War and Terrorism</i> ” written by Mufti Zahid and Mujtaba Muhammad Rathore, respectively.
	Production and dissemination of counter-extremism responses on the imperatives of positive socio-cultural change and Islam’s link to democracy.	2013	Two Urdu language books including “ <i>Tazadat-O-Imtiazat: Pakistani Muashre ke Tanazar Me</i> ” ( <i>Contradictions and Discriminations in the Perspective of Pakistani Society</i> ) by Raza Muhammad Rathore; and “ <i>Islam, Jamhooriyat and Pakistan</i> ” (Islam, Democracy and Pakistan) by Maulana Ammar Khan Nasir.
	Production and dissemination of counter-extremism or moderate Islamic literature on the issues of <i>takfeer</i> and <i>khurooj</i> , which are exploited by militants to justify violence.	2013	English and Urdu language books containing findings and proceedings of dialogues held among Islamic scholars on the subjects.  Improved space for democracy and man-made legislation in larger religious discourse.
	Production and dissemination of moderate literature to counter extremists’ narratives on democracy and constitution.  (The literature was the result of four dialogues held among prominent Islamic scholars, which was printed in form of books and disseminated free of cost to madrassas, Islamic magazines, educational institutions,	2014	Urdu language book titled “ <i>Islam, Jamhooriyat Aur Ayeen-e-Pakistan: Ahm Mubahis</i> ” containing academic-level and legal, or jurisprudential, responses in support of democracy and constitutionalism in Pakistan.  English version of the book was printed as “ <i>Islam, Democracy and Pakistan’s Constitution: Critical</i>

<b>IMPLEMENTING CVE STRATEGIES AND MEASURES</b>			
	media, government departments and religious scholars, etc.)		<p><i>Debates”.</i></p> <p>Improved awareness among people on the basis of authority of credible religious scholars about Islam’s link to democracy, and its emphasis on rights and obligations of citizens and their loyalty to social contract with the state.</p>
	Production and dissemination of literature containing viewpoints of credible scholars that supports interfaith harmony, social cohesion and peaceful co-existence.	2015	<p>Urdu language book titled (translated title) <i>“How to Improve Social Harmony: Outcome of Training Sessions with Young Religious Scholars of Different Faiths”</i> published and disseminated free-of-cost to madrassas, religious scholars, media, universities and colleges, Islamic magazines, civil society, clerics including Friday prayer leaders, and government departments.</p> <p>Four radio programs containing messages of peace and harmony from leading religious scholars produced and broadcasted on different radio channels across Pakistan.</p>

## Annex B: List of Experts Consulted

<b>List of Experts (Arranged by alphabetical order by last name)</b>	
1.	<p><b>Dr. Ishtiaq Ahmed</b></p> <p>Dr. Ahmad is Director, School of Politics and International Relations, Quaid-e-Azam University, Islamabad. He has taught courses on terrorism, security issues in South and Central Asia, contemporary Muslim World, U.S. foreign policy, arms control and international security.</p>
2.	<p><b>Ahmed Ali</b></p> <p>Mr. Ali is senior research fellow at the Institute of Social and Policy Sciences, Islamabad. His areas of interest revolve around research and analysis, policy dialogue, education and capacity building programs.</p>
3.	<p><b>Dr. Husn Al-Ameen</b></p> <p>Dr.Ameen is assistant professor in Politics and International Relations department in International Islamic University, Islamabad. His areas of speciality include political economy, political Islam and peace and conflict studies. Currently, he works as executive director at Iqbal National Institute for research and dialogue of the University.</p>
4.	<p><b>Dr. Qibla Ayaz</b></p> <p>Dr.Ayaz is an educationist, who has worked at senior positions at different institutions, including as acting vice chancellor of University of Peshawar (UOP), dean of faculty of Islamic and Oriental Studies, UoP; and director, Shaikh Zayed Islamic Centre, UOP. He is PhD from Edinburg University UK. His areas of interest include religious diversity,</p>

conflict resolution and religion, peace and dialogue and interfaith dialogue.

5. **Romana Bashir**

Ms. Bashir is the founding member of Peace and Development Foundation. She works as consultant with ‘Pontifical Council for Inter-religious Dialogue’. She has been actively engaged in the areas of peace building and human rights for a period of more than one decade; her areas of interest include interfaith harmony, religious freedom and women and minorities rights in Pakistan.

6. **Rashad Bukhari**

Mr. Bukhari works as director of an independent research organization, Peace and Education Foundation, Islamabad. He has worked extensively on issues related to Islam and the west, relations of Muslim community with the west, and education and curriculum in Pakistan.

7. **Inam ul Haq**

Mr. Haq, a career diplomat, represented Pakistan at senior positions internationally, before being appointed as Foreign Secretary in 2007-2008. He has held the portfolio of state minister for foreign affairs, foreign secretary, Pakistan’s permanent representative to the United Nation and Pakistan’s ambassador to Turkey and China.

8. **Dr. Khadim Hussain**

Mr. Hussain is Managing Director of Bacha Khan Education Foundation Peshawar. He has taught in the linguistic department in different national universities including Quaid-e-Azam and Bahria University, Islamabad. His domain of interest revolves around discourse construction, critical discourse analysis, education, human security,



social transformation and extremism and terrorism. He has also authored *“The Militant Discourse.”*

9. **Zafarullah Khan**

With diverse and rich experience in the fields of journalism, parliamentary democracy, civic education, constitutionalism and human rights, Mr. Khan joined Pakistan Institute for Parliamentary Studies Islamabad as Executive Director in 2016. He graduated in political science from Government College Lahore, and did Master’s in Media and Communication from London School of Economics and Political Science UK. He also wrote *“Consistent Parliamentary Cord, Fundamental Rights of Citizen of Pakistan”*.

10. **Barrister Zafarullah Khan**

Zafarullah Khan works as Minister of State for Justice and Law. Mr. Khan holds Barrister-at-Law degree from Lincoln’s Inn London and also studied Bar Vocational Studies, University of the West of England, Bristol, and Bachelor in Laws from City University, London. He practiced law from 2002 till 2013 with focus on constitutional law, international law and human rights.

11. **Dr. Khalid Masud**

Dr. Khalid Masud is former chairman of the Council of Islamic Ideology. A renowned educationist, Dr Khalid Masud did his Ph.D. in Islamic Studies from McGill University, Montreal, Canada. He has taught at different universities across the world including Netherland, France, Nigeria, United States and Malaysia. He has written several books, including *Shatibi’s Philosophy of Law, Iqbal Reconstruction of Ijtihad* and *Islamic Legal Interpretation*.

12.

**Khursheed Nadeem**

Mr. Khursheed Nadeem is a renowned scholar and columnist contributing mainly to leading newspapers of Pakistan. He also hosts a show on Pakistan Television.

13.

**Muhammad Amir Rana**

Amir Rana is a security and political analyst presently working as a director at Pakistan Institute for Peace Studies Islamabad, an independent think tank. His areas of interests include counter-militancy, counter-extremism, internal and regional security and politics. Previously, he worked as a journalist with different Urdu and English dailies.

14.

**Dr. Fozia Saeed**

Dr. Fozia Saeed is Executive Director at Pakistan Institute of Folk and Traditional Heritage, Lok Virsa, Islamabad. She has a rich experience, comprising over 20 years, on issues pertaining to violence against women, prostitution, women in the entertainment business, women's mobility and sexual harassment and women in the folklore. She is also author of "*Taboo!: The Hidden Culture of a Red Light District*" and "*Working with Sharks: Countering Sexual Harassment in our Lives.*"

15.

**Dr. Sohail Tajik**

Dr Tajik is a senior police officer who has extensive experience in national security and counter terrorism.

16.

**Nadeem Omar Tarar**

He is Director of National College of Arts, Rawalpindi Campus. Earlier, he was the head of department and director graduate program at NCA, Lahore campus. With a Master's in Anthropology from Quaid- e-Azam

University, he later earned his PhD in Arts, History and Theory from the University of New South Wales, Sydney, Australia.

17.

**Dr. Kamaluddin Tipu**

Dr. Tipu is member of National Counter-Terrorism Authority (NACTA). He has held several senior positions in the past.

18.

**Dr. Farhan Zahid**

Dr. Zahid is an expert of counter terrorism and Islamist violent non-state actors in Pakistan. Dr. Zahid earned his PhD in Counter Terrorism Studies from the University of Brussels, Belgium. His book *“Roots of Islamic Violent Activism in South Asia”* was published in 2014.

19.

**Muhammad Ziauddin**

Mr. Ziauddin is a senior journalist working in mainstream print and electronic media of the country. After completing his Master’s degree in Journalism from Karachi University in 1964, Ziauddin started his career as a journalist. He was the former editor of *Dawn* and *Express Tribune*. He also served as Pakistan President of South Asian Free Media Association (SAFMA) from 2002 to 2006.

Annex C: PIPS in Media



اسلامیات کے اساتذہ طلباء میں ریگانگت پیدا کریں، عامر رانا  
اساتذہ معاشرے میں ہم آہنگی کے فقدان کی وجوہات تلاش کریں

**Experts for shaping new narrative against extremism**

اسلامیات پڑھانے والے اساتذہ طلباء میں ریگانگت پیدا کریں  
اساتذہ ہم آہنگی کے فقدان کی وجوہات تلاش کریں: انسٹیٹیوٹ فار میٹریٹل سٹڈیز ورکشاپ

ریاست اور معاشرے کے مذہبی تصورات پر نظر ثانی کی جائے، مجوزہ قومی پالیسی کے رہنما اصول ہماری  
قومی سلامتی کے امور پر پارلیمنٹ کی بالادستی ہو، مذہب کی سیاسی تعبیر کا جائزہ لیا جائے  
وفاق اور صوبوں کو نصاب سازی کے رہنما اصولوں پر نظر ثانی کی اشد ضرورت ہے

Scholars suggest first-of-its-kind inclusive national narrative to curb terrorism

ریاست کیلئے نیا بیانیہ تشکیل دیا جائے، پاک انسٹی ٹیوٹ فار میٹریٹل سٹڈیز  
معاشرے کے مذہبی تصورات پر نظر ثانی کی جائے ماہرین کی مشورے سے رہنما اصول جاری

شدت پسندی کے خاتمہ میں اساتذہ کا اہم کردار ہے: ورکشاپ  
یونیورسٹیوں کو تحقیق کے دائرے وسیع کرتے ہوئے پہلے سے موجود نظریات کو پرکھنا ہوگا  
انسٹیٹیوٹ فار میٹریٹل سٹڈیز میں ورکشاپ سے ڈاکٹر خالد وسعت اللہ خان اور دیگر کا خطاب

**Teachers should adopt 'critical inquiry' in their learning, pedagogy**

ملکی اور عالمی سطح پر بین المذاہب مکالمے کو فروغ دیا جائے، اسکالرز و علما

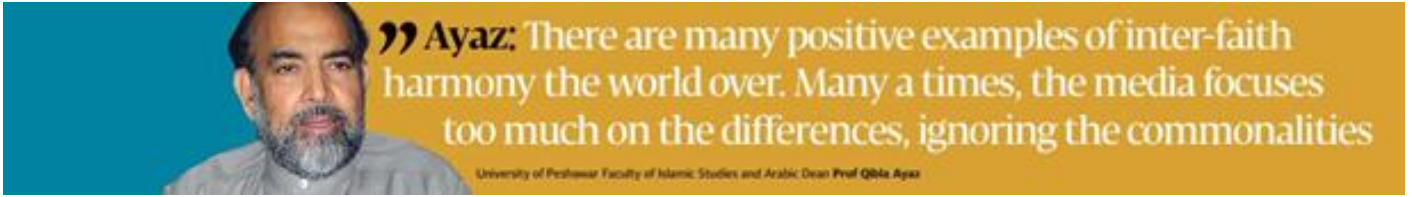
Fear of the other PIPS  
'Dispelling misconceptions must for social harmony'

محدود اور مخصوص تشخص سماجی ہم آہنگی کے قیام میں رکاوٹ ہے  
پاکستان پر مبنی لسانی قومی شناخت بنائی جائے، ہر قوم کی تہذیب سے مارا جوں والا سر قبلہ ایاز

Plural Pakistan  
'National identity crisis at heart of communal divide'

**Mutual dialogue urged for harmony**

'Interfaith dialogue vital for social harmony'



**Ulema and Scholars urged to promote peace and harmony**

سماجی ہم آہنگی کیلئے بین المذاہب مکالمے کو فروغ دیا جائے، مقررین  
 تمام مذاہب کی اہمیت کو تسلیم کرنے اور اشتراکات کو اجاگر کرنے پر اتفاق کیا

سماجی ہم آہنگی اور امن و امان کے لیے بین المذاہب مکالمے کو فروغ دیا جائے  
 تمام مذاہب کی اہمیت کو تسلیم کرنے اور اشتراکات کو اجاگر کرنے پر اتفاق کیا

ہمیں بین المذاہب مکالمے کی ضرورت ہے مناظرے کی نہیں مقررین  
 قیام پاکستان کی تاریخ کو سچ لکھنا چاہتا تو سماجی ہم آہنگی کی یہ صورت حال نہ ہوتی، قبلہ ایاز  
 پاک انسٹیٹیوٹ فار سٹڈیز کے ڈائریکٹر اور سماجی و مذہبی ورکشاپ سے ڈاکٹر ڈین ٹائٹلن ووگنر کا خطاب

Scholars suggest first-of-its-kind inclusive national narrative to curb terrorism

**Suicide attacks are un-Islamic: clerics**  
 Daily Times Monitor such resentment that people resented to

عقائد و عقوبت کے طرز عمل کو مسلمانوں کا طرز عمل قرار نہیں دیا جاسکتا علماء  
 غائب کے درمیان مذہبی آہنگی کے فروغ میں اور بھائی چارہ کی ترویج کے لیے تمام مذاہب کے لوگوں کو مل کر کوشش کرنا ہوگی  
 (پہلے ہی انگریزی اخبار میں لکھی گئی تھی کہ ان کے لیے ایسی جگہیں چھانیں جہاں وہ آکر اپنے مذاہب کے عقائد اپنے آپ میں سمجھ سکیں اور کشمکش سے بچ سکیں)

سماجی ہم آہنگی کے لئے بین المذاہب مکالمے کو فروغ دیا جائے، مقررین  
 ورکشاپ میں مذاہب کے اہل علم کو مل کر اشتراکات کو اجاگر کرنے پر اتفاق کیا

معاشرے میں فرقہ واریت نے سماجی ہم آہنگی کو متاثر کیا ہے، شرکاء و تربیتی ورکشاپ  
 قیام پاکستان کی تاریخ کو سچ لکھنا چاہتا تو سماجی ہم آہنگی کی یہ صورت حال نہ ہوتی، روڈ ٹریڈ فورڈ ہمدردی اور امن

**Teachers urged to promote social, religious harmony**

**Experts for shaping new narrative against extremism**

اسلامی تعلیمات پر عالمی سطح پر بین المذاہب مکالمے کو فروغ دیا جائے سرکار  
 عمل کی ضرورت ہے عالمی سطح پر بین المذاہب مکالمے کو فروغ دیا جائے سرکار  
 سماجی ہم آہنگی کے فروغ میں اور بھائی چارہ کی ترویج کے لیے تمام مذاہب کے لوگوں کو مل کر کوشش کرنا ہوگی مولانا محمد یوسف سیوٹی  
 ہائی اور غیر ہائی مذاہب کی اہمیت کو تسلیم کرنے اور اشتراکات کو اجاگر کرنے پر اتفاق کیا

سماجی ہم آہنگی کیلئے مناظرے کی نہیں مکالمے کو فروغ دینا ہوگا، ڈاکٹر قبلہ ایاز  
 قیام پاکستان کی تاریخ کو سچ لکھنا چاہتا تو سماجی ہم آہنگی کی یہ صورت حال نہ ہوتی، سماجی و مذہبی ورکشاپ سے خطاب

سماجی ہم آہنگی کیلئے مناظرے نہیں مکالمے کو فروغ دیا جائے، قبلہ ایاز  
 جنوبی انتہا پسندوں کے بجائے اہل علم کو بہرہ و بنا دیا جائے، مقررین کا ورکشاپ سے خطاب

فرقہ وارانہ، مذہبی ہم آہنگی، سماجی میل جول پر سیمینار  
سیمینار کا اہتمام پاک انسٹیٹیوٹ فار پیس سٹڈیز نے کیا، ڈاکٹر ایاز، خورشید ندیم و دیگر کی شرکت

The Pakistani diaspora and potential for terrorist acts

Militant media  
Writers stymie action on hate literature  
Prominent contributors boost readership, interior ministry source says

BOOK LAUNCHING  
95% of laws are Islamic in Pakistan: Dr. Khalid

Human rights on the back burner: PIPS

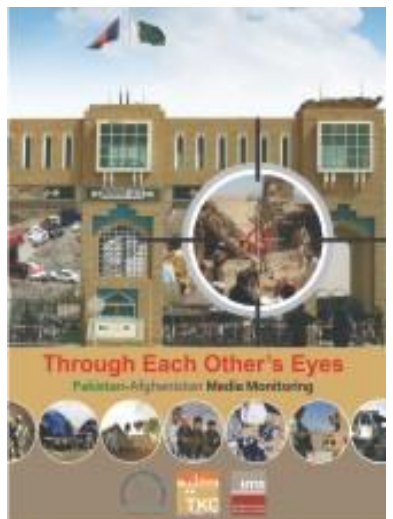
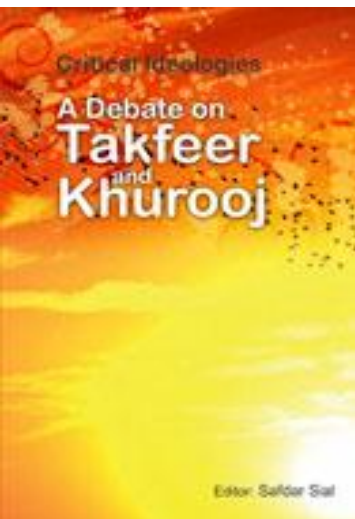
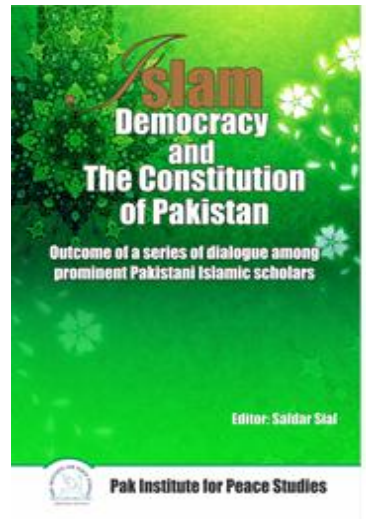
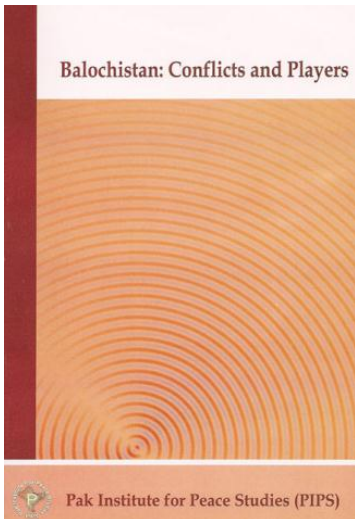
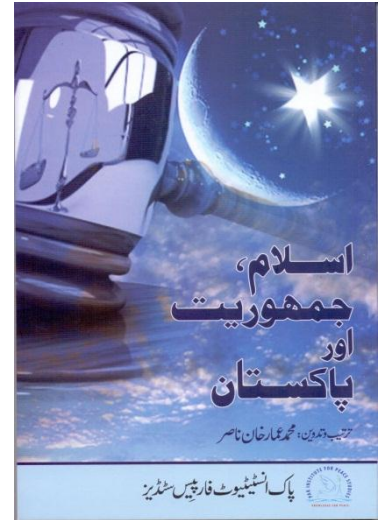
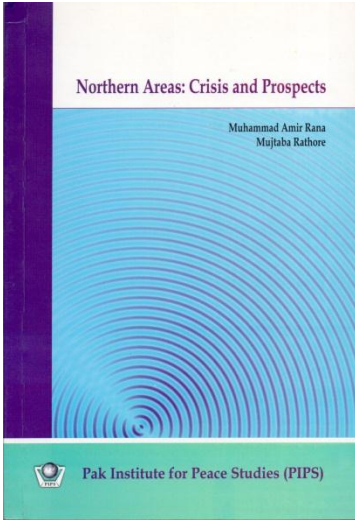
‘Centralised policies of state resulted in religious extremism’

‘Interfaith dialogue vital for social harmony’

پاک انسٹیٹیوٹ فار پیس سٹڈیز کے زیر اہتمام تربیتی ورکشاپ  
اساتذہ شدت پسندی کے خاتمہ کیلئے کردار ادا کریں، مقررین کا خطاب

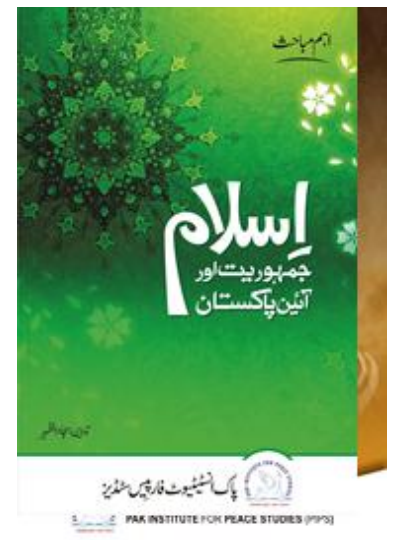
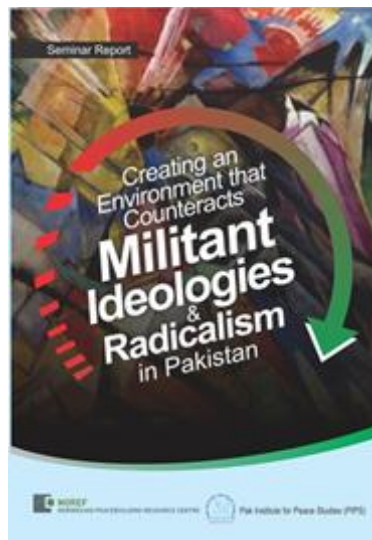
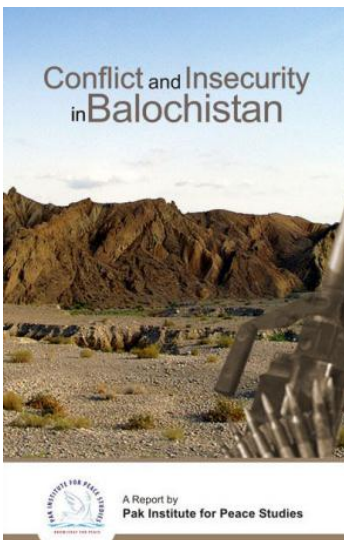
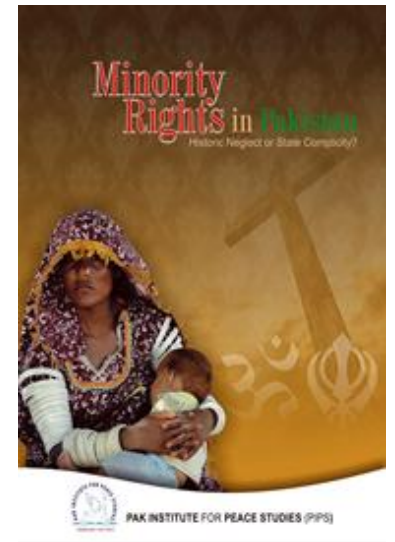
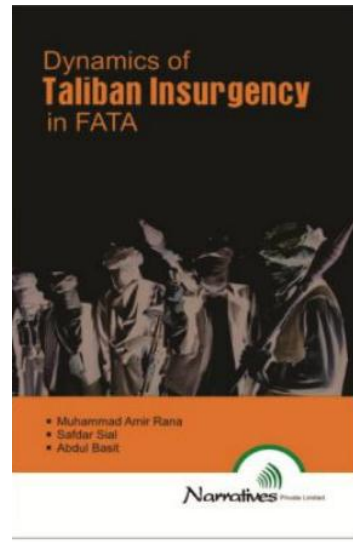
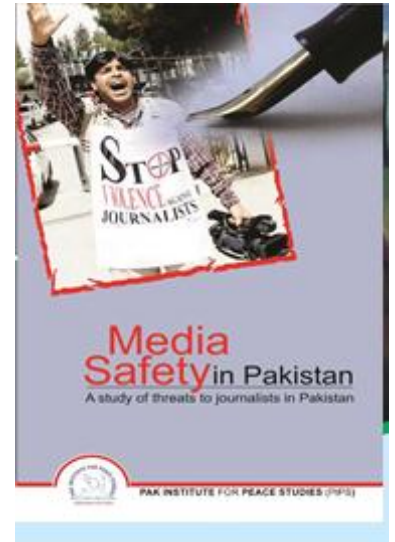
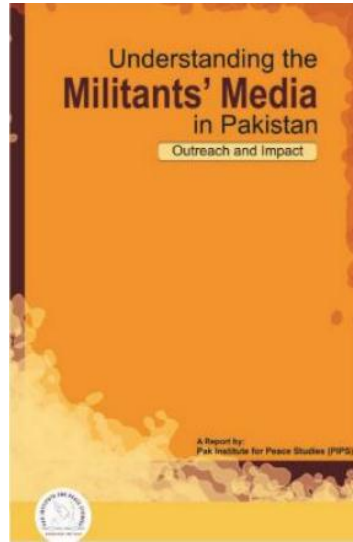
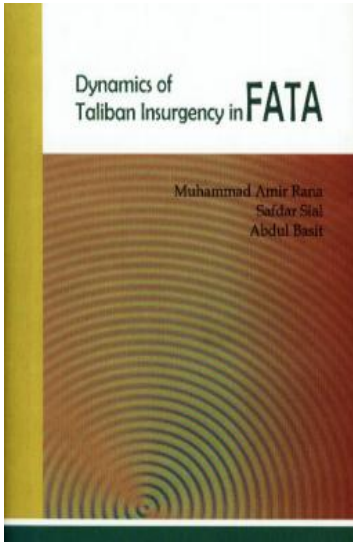


Annex D: PIPS Publications

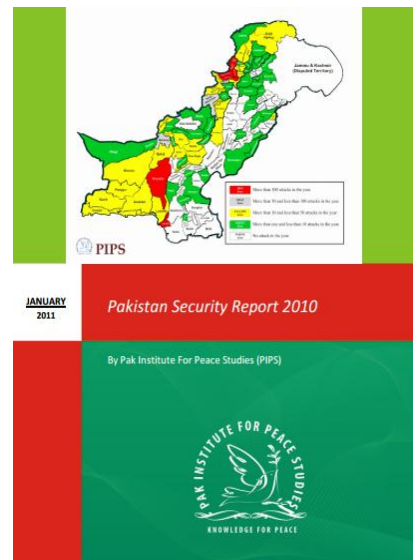
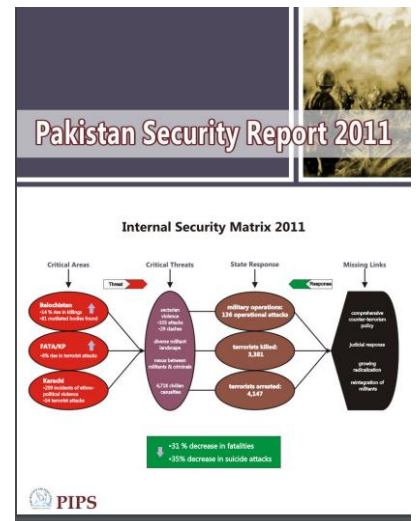


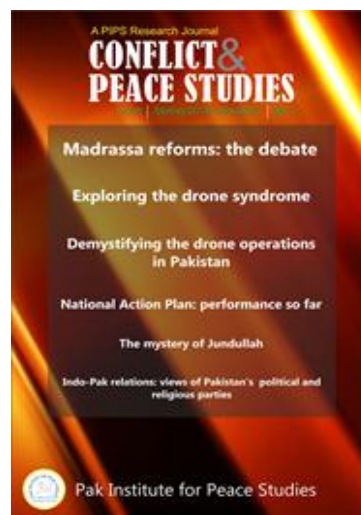
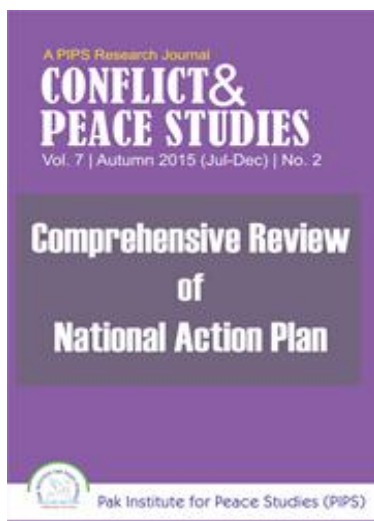


RECONSTRUCTION OF THE NATIONAL NARRATIVES AND COUNTER-VIOLENT EXTREMISM MODEL FOR PAKISTAN



RECONSTRUCTION OF THE NATIONAL NARRATIVES AND COUNTER-VIOLENT EXTREMISM MODEL FOR PAKISTAN





**Pak Institute for Peace Studies (PIPS) is an independent think-tank comited to provide an in-depth understanding and onjective analyses of regional and global issues. PIPS provides international strategic thinkers a forum to play an active role in understanding and re-searching real and perceived threats to regional and global peace and security. The objec-tive is to engage leading regional and international strategic thinkers, academicians, and media persons in pursuance and production of knowledge of national, regional, and global security issues and to promote awareness about the importance of peace and democracy. The goal will be achieved through independent policy analysis, and collection, processing, interpretation and dissemination of information and skills/training.**

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