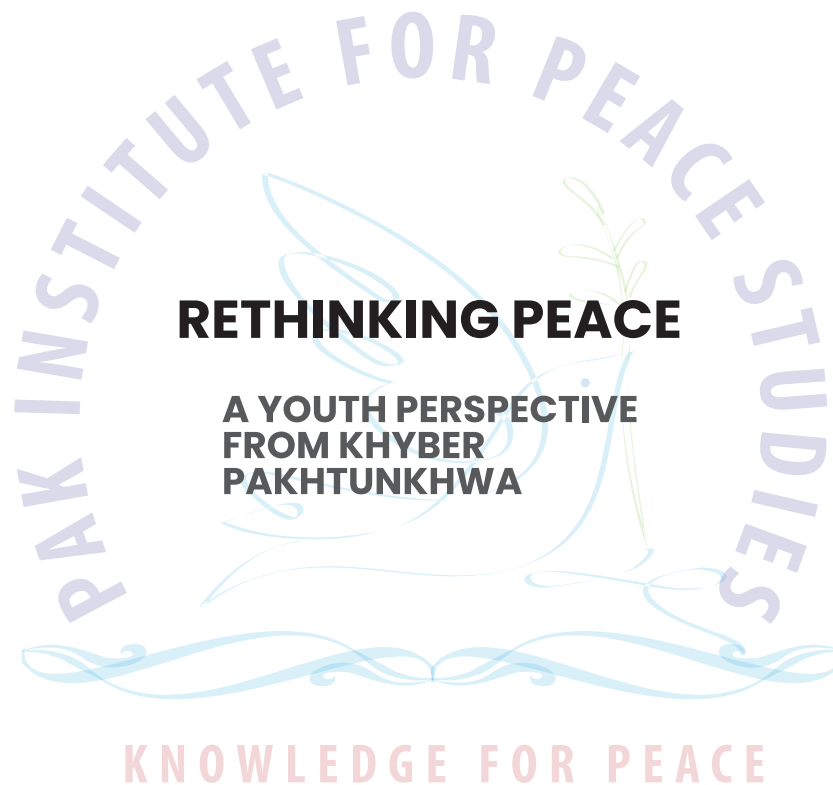




RETHINKING PEACE: A YOUTH PERSPECTIVE FROM KHYBER PAKHTUNKHWA





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By

Pak Institute of Peace Studies (PIPS)

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Acknowledgement

Pak Institute for Peace Studies (PIPS) likes to express its gratitude to the people of the Netherlands who supported this endeavor for strengthening freedom of faith and promoting social peace and stability in Pakistan. The partnership with and support from the Embassy of the Kingdom of the Netherlands helped PIPS a great deal in materializing the training and educational workshops with the Pakistani youth.

Likewise, PIPS is also grateful to all the learned resource persons who graced the workshops with their presence and shared their invaluable knowledge and experiences with the youth on diverse issues around the question of social peace and harmony. PIPS hopes to benefit from their knowledge and insight in the future, too.

Muhammad Amir Rana

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Executive Summary

This report is based on a comprehensive engagement with students and youth from Khyber Pakhtunkhwa. It draws on two two-day workshop-cum-dialogues, alongside extensive semi-structured surveys and interviews with participants. The purpose was to map and analyze young people's perspectives on peace, harmony, and diversity, particularly their implications for minority communities and broader social cohesion. The study also explored the trends and levels of radicalism among youth and possible ways to address these concerns.

Conducted between November 26 and 30, 2024, the survey questionnaires were extended in both English and Urdu to ensure accessibility. A total of 44 respondents completed the pre- and post-workshop survey forms during the sessions. In addition, 13 comprehensive semi-structured qualitative interviews were carried out with selected participants to further enrich the analysis.

The findings highlight a mix of hope and challenges. On the positive side, young people are showing greater openness to engaging with diverse communities. Many recognize the importance of tolerance, inclusivity, and interfaith dialogue as essential tools for building peace and harmony in Pakistan. In fact, over 80% of respondents stressed the value of interfaith conversations for strengthening communal ties.

At the same time, the study also reveals deep concerns. A large majority—84.6%—believe the government is not doing enough to curb faith-based discrimination. Similarly, about 77% feel people cannot openly express their religious beliefs without fear of backlash or negative consequences. This reflects a climate where religious intolerance continues to pose a serious challenge, despite an overall awareness of Pakistan's rich religious and cultural diversity.

The research also sheds light on sources of influence. Homes and religious texts remain central in shaping young people's views, while social media has emerged as a powerful force 72% rely on it for information and perspectives. This combination of traditional and modern influences underscores the complexity of how beliefs and attitudes are formed.

Taken together, the results paint a paradox. While youth are increasingly embracing tolerance and inclusivity, institutional and societal barriers still limit free expression and equal treatment.

The study points toward clear areas for action:

1. **Youth engagement:** Programs that bring together young people from different communities to share experiences and build understanding.
2. **Education:** Curricula that integrate inclusive values to promote acceptance from an early age.
3. **Policy reform:** Stronger government efforts to address discrimination and protect minority rights.

This research offers an important foundation for future initiatives. It shows that while challenges remain, there is strong potential—especially among youth to build a more inclusive, respectful, and cohesive society in Pakistan.

1. Introduction

Pakistan's social fabric is richly woven with diverse religious and cultural threads, creating a vibrant and dynamic society. However, this diversity is increasingly threatened by the rise of extremism, which has marginalized minority communities and eroded the foundations of interfaith harmony. In recent years, accusations of blasphemy have been weaponized to target individuals and communities, often with devastating consequences. Homes have been burned, lives lost, and entire communities have been left in fear. According to the Center for Social Justice, in 2023 alone, 329 individuals were accused of blasphemy, with religious minorities bearing a disproportionate burden.¹

With two-thirds of Pakistan's population under the age of 30², the youth represent both the promise and the peril of the nation's future. While they hold the potential to drive progress, they are also vulnerable to the allure of extremist ideologies, particularly in the face of unemployment, inequality, and a lack of critical thinking skills. The digital age has further complicated this landscape, exposing young people to harmful narratives while offering unprecedented opportunities for connection and learning.

In this context, the Pak Institute for Peace Studies conceived a project to train and educate the youth of Pakistan. The "Building Bridges" workshops emerge as a critical initiative to equip young people with the tools they need to combat extremism and promote inclusivity. By fostering dialogue, critical thinking, and mutual understanding, this program aims to empower youth as ambassadors of peace and tolerance in their communities. The workshop's primary objective is to teach youth about tolerance and also to provide them with the skills to lead changes in their communities. Through group activities, dialogues, and mentorship, participants can gain practical insights into how they can contribute to building a more inclusive and peaceful society. Additionally, these workshops provide a platform for participants to share their own experiences and learn from others, creating a shared understanding of the challenges faced by different groups and highlighting the importance of empathy in overcoming these challenges.

As part of the "Building Bridges" initiative, two two-day workshops were held in the province of Khyber Pakhtunkhwa, one each in Mingora and Peshawar. These workshops provided the youth with the opportunity to participate, present their ideas, and listen to the perspectives of

The students who attended the workshops belonged to different backgrounds as well. Students from different universities and madrassas with rural and urban backgrounds were part of the workshop. There were also participants representing minority religious groups, as well as females.

In Mingora and Peshawar, where these workshops took place, the local contexts present unique challenges. In Mingora, the effects of insurgency and violence have left deep scars on the community, creating an environment of fear and mistrust. Initiatives promoting peace and tolerance can be a powerful antidote to the division created by years of violence. Similarly, Peshawar, with its diverse population and proximity to conflict zones, serves as a microcosm of the broader challenges faced by Pakistan. Bringing together youth from these areas to discuss issues of tolerance and inclusivity is an important step in healing divisions and fostering a collective vision for a peaceful future.



Registrations of participants for the workshop

Muhammad Shahzad, "Punjab Records 193 Cases of Violence Against Minorities in a Year." The Express Tribune, March 8, 2024, <https://tribune.com.pk/story/2458695/punjab-records-193-cases-of-violence-against-minorities-in-a-year>

United Nations, "National Human Development Report 2017: Pakistan," January 1, 2017, <https://hdr.undp.org/content/national-human-development-report-2017-pakistan>.

Research Methodology

This study aimed to understand the educated youths' views on topics relating to peace and social harmony. How do youth view their fellow citizens of other faiths? What factors influence their sense of identity? Do they appreciate or suspect diversity and multiculturalism? What is the level of awareness among educated youth about the social challenges faced by minority communities? How prevalent is religious intolerance among the educated youth of the majority faith? These were some of the questions that were investigated during the study.

The study was inclined towards a qualitative approach as the purpose was to gain in-depth knowledge about the under-researched problem of educated youths' thinking in the context of growing radicalization. Likewise, understanding their perspectives on thematic issues and their social experiences as they lived in an increasingly radicalized society was a key objective of the study. On the other hand, however, the study also sought to measure variables and their inter-relationships and note frequencies in responses of the subjects, which could be achieved through a quantitative approach. Therefore, a mixed-method approach was adopted to integrate aspects of both quantitative and qualitative approaches. As stated earlier, the aim was to gain in-depth knowledge about youths' thinking, so the mixed method approach was most suitable to give a more complete picture of the problem under investigation and to improve the credibility of our conclusions.

The target population was between 15-29 years, with a few exceptions of participants over 30 years. The data reflects the high number of young people participating in the activities, which aligns with the scope of the research.

A total of 55 participants attended the two workshops held in Khyber Pakhtunkhwa. A total of 50 students filled in the pre-survey questionnaire, while 44 completed the post-survey questionnaire. This difference in numbers was mainly due to participant availability and time constraints during the workshops. The respondents included students from both regular education institutions and religious seminaries.

2. Thematic Analysis: Youth Perspectives on Society, State, and Identity

This section presents a detailed analysis of the core themes that emerged from the interactive workshop sessions with youth in Khyber Pakhtunkhwa. It explores the substantive discussions on personal development, citizenship, and social cohesion, delving into the nuances of the dialogues between facilitators and participants.



2.1 Foundations for Personal and Societal Growth

A significant portion of the workshop was dedicated to redefining the metrics of personal and societal growth and successes. Mr. Amir Rana, President of the Pak Institute for Peace Studies, initiated this discourse by urging participants to embrace a continuous cycle of "learning, unlearning, and relearning." He highlighted that curiosity and open-mindedness are fundamental to intellectual progress and that an informed youth is an asset to any nation. Rana emphasized that personal growth enhances problem-solving abilities and emotional intelligence.

In response to participants expressing desire to emigrate, a reflection of their disappointment with the country, Mr. Rana redirected the discussion toward personal development. He noted Pakistan's limited contributions to the global knowledge economy and science, underscoring the need for a shift from rote memorization to skill-based learning, active reading, and real-world exposure.

The conversation naturally evolved to address the digital age's complexities. Mr. Rana highlighted the paradox of the information era: while technology provides instant access to global knowledge, it also creates insular digital environments. He explained how social media algorithms are designed to cater to users' existing interests, potentially reinforcing biases and creating a limited, personalized worldview. To counter this, he advised the conscious cultivation of disciplined habits, notably focused reading, to improve concentration, build mental resilience, and develop the ability to structure complex thoughts. This was complemented by an epistemological discussion on the nature of truth. Mr. Rana distinguished between objective truth (a constant reality, independent of perception, like the law of gravity) and subjective truth (shaped by individual beliefs, experiences, and biases). He concluded that our worldview is often distorted by prejudices, and that a mature understanding requires acknowledging that our perceptions may be flawed. Embracing diverse perspectives is crucial for fostering empathy and breaking rigid thought patterns.

Mr. Husnain Jamal expanded the definition of success with an activity that asked participants to assign a monetary value to their lives, aiming to illustrate that human life is priceless. He then transitioned to a discussion about the complex challenges facing today's youth. In a world defined by technological advancement and global competition, people often equate a comfortable life with financial stability and luxury. However, this comes with certain costs, including the need for emotional intelligence and a balanced approach to freedom of speech.

Mr. Husnain Jamal argued that while emotional control is crucial for a stress-free life, Pakistani society is often influenced by contradictory "hero" narratives that glorify rebellion. The culture of being 'warriors' and the habit of interfering in others' personal lives create societal tensions. He noted the limited global value of a Pakistani passport, emphasizing that the youth must be guided toward a brighter future through practical means. He stated that true change requires more than just slogans; it demands jobs, education, and a commitment to personal and collective welfare. In response to the idea that words alone can bring about change, Mr. Jamal acknowledged their power, citing the soft revolution inspired by the words of Faiz Ahmad Faiz. However, he cautioned against the modern-day keyboard-warrior culture, where people share unverified content and believe they can change the world from behind a screen. He criticized the



"hero culture" and the societal lack of commitment, rule-following, and personal responsibility. Mr. Jamal pointed out that the educational system often fosters destructive competition for grades rather than a focus on practical skills and critical thinking. He concluded by stressing that the youth must step out of their comfort zones, identify their potential, and direct their energy toward productive goals rather than passively expecting ready-made solutions.

2.2 Civic Engagement and Constitutional Awareness

The workshop revealed a critical gap in civic education and youth's understanding of the structures of governance. Parliament, citizenship, and the constitution are deeply interconnected and form the foundation of governance. As a representative body, Parliament's primary role is to ensure citizens' fundamental rights are protected and upheld under the constitution.



Pakistan's Parliament is bicameral, consisting of a 96-seat Senate and a 335-seat National Assembly, with key parliamentary committees reviewing bills, budgets, and policies. Senior journalist Imran Mukhtar emphasized the importance for young people to understand this political structure to better comprehend their role and responsibilities. Pakistan's political history has been marked by a lack of stability, with the system fluctuating between democracy and dictatorship. The country has experienced four periods of martial law and the suspension of the constitution three times. To foster a positive role in national development, citizens must be politically aware of their rights and duties. A democratic state should ensure its constitution is transparent and should provide public access to parliamentary debates.

Mr. Mukhtar also explained the concept of a trichotomous system, which is based on the separation of powers. The three pillars of the state, the legislature, the executive, and the judiciary, work independently without interfering with one another. The discussion then turned to the Constitution's guarantees, particularly its stipulation that all citizens are to be treated equally regardless of religion, caste, or ethnicity. Fundamental rights ensure basic entitlements such as the right to life, education, and property. These rights also protect freedom of worship for minorities, allowing every citizen to practice and propagate their religion.

By protecting its citizens, a state safeguards its national interests, enhances its global image, and fosters economic growth, as domestic stability directly influences foreign relations. The landmark 18th Amendment was discussed as a significant step towards a more decentralized and responsive model of governance, better suited to managing the diverse needs of the country's population.

2.3 Navigating the Digital Information Ecosystem

In a session led by Mr. Muhammad Murtaza and Mr. Imran Mukhtar, the role of social media was analyzed as a dominant yet deeply problematic force in shaping public discourse. Mr. Mukhtar began by drawing a clear distinction between traditional media, which operates within a framework of censorship rules and regulations, and social media, which he described as having transformed the world from a collection of "global villages" into a single, unruly "online village."

Mr. Murtaza then provided a crucial lexical framework for the digital age, carefully differentiating between three key terms: misinformation (false or inaccurate information that is shared without malicious intent, often due to a mistake or misunderstanding), disinformation (false information that is deliberately created and spread to deceive people or achieve a specific agenda), and malinformation (genuine information shared with harmful intent, such as sharing private details to harass someone).

He linked the spread of disinformation to severe real-world consequences, citing the tragic example of blasphemy accusations, which subsequent investigations often reveal to be motivated by personal grudges that were amplified and legitimized through social media campaigns.



This point was reinforced by Mr. Rifat Ullah Orakzai, who noted that the very accessibility of platforms like Twitter, Facebook, and WhatsApp is their greatest strength and weakness. While they enable connection, they also allow anyone to post anything without verification, fostering a culture where users habitually share and re-share content without checking its authenticity. The session concluded that this environment makes digital literacy—the ability to critically assess online information—an essential skill for responsible citizenship and social stability.

2.4 Interplay of Culture, Religion, and Freedom

Freedom is a complex phenomenon with inherent limitations. Dr. Qibla Ayaz provided a sweeping historical perspective to frame a discussion on freedom, arguing that modern concepts like democracy and equality are hard-won achievements, not innate conditions. He noted that human history is largely defined by centuries of conflict, violence, and destruction, with the modern nation-state itself being a relatively recent development primarily born from colonialism and imperialism. For instance, British rule in the subcontinent was characterized by widespread famine and looting. In more recent times, the world has witnessed ethnic and religious cleansing in places like Rwanda and Palestine.

The 20th and 21st centuries have seen a shift toward ideological conflicts. Even seemingly peaceful modern developments, like the "Velvet Divorce" of Czechoslovakia, were driven by deep-seated nationalism and cultural differences, while India's Citizenship Amendment Act (2019) stands as a modern example of how democracies can institutionalize discrimination.

Within this global context, Dr. Ayaz contended that Pakistan offers a degree of freedom that is often overlooked in comparative analysis. He urged the youth to engage in discussions about the social, economic, and political challenges within the country, acknowledging that every state has its flaws. While recognizing the interconnectedness of Pakistan's cultural and religious identities, Dr. Ayaz argued that certain segments of society, particularly some religious leaders, misuse their freedom. He specifically pointed to the prevalence of hate speech in mosques and on city streets. He suggested that the state must impose limitations on this kind of expression to curb the spread of hatred and promote social harmony.

To illustrate the positive potential of cultural and religious interplay, Dr. Ayaz pointed to Pashtunwali, the centuries-old ethical code of the Pashtun people. This code, which is rooted in principles of respect, justice, and fairness, shares many elements with Islamic Shariah. This correlation suggests that core values of harmony and righteousness are taught across all the world's religions. This ideal, however, was contrasted with the current reality in Pakistan. Dr. Ayaz and other speakers expressed concern that the nation is increasingly neglecting the importance of coexistence, a trend that undermines peace and exacerbates the suffering caused by terrorism. The recent sectarian conflict in Kurram was cited as a poignant example: a local tribal land dispute rapidly escalated into violent sectarian warfare, a process amplified and justified by hateful propaganda on social media. This tragedy, they argued, underscores an urgent need to re-evaluate national priorities and address the persistent public reliance on personal justice over the state's constitutional and legal framework.

Dr. Rashid Ahmad of the University of Peshawar concluded this thread by stating that the protection of a citizen's property, life, and dignity is not only the duty of the state but a collective responsibility of all citizens. This principle of mutual protection, which safeguards an individual's property, life, and dignity, is a universal lesson taught by all major religions. True protection is also ensured by the freedom of expression and the liberty to practice one's beliefs.



2.5 Linguistic Diversity and Cultural Erosion

Pakistan's identity as a culturally and linguistically diverse society, home to an estimated 70-80 languages and more than 10-12 religions, was a key topic of discussion. Mr. Syed Irfan Ashraf and Mr. Zubair Torwali led a session exploring how this diversity, often cited as a strength, has also been a source of tension and division as society struggles to fully embrace concepts of individuality and inclusion.

Mr. Ashraf noted that despite this linguistic richness, many of Pakistan's native languages are critically endangered, with some on the verge of extinction. He cited the example of Torwali, an indigenous language spoken in parts of the Malakand Division, to highlight the imminent threat to the nation's intangible cultural heritage. Mr. Torwali then elaborated the profound and



verlooked influence of language on society and politics, arguing that language is not merely a cultural tool but a potent instrument of power. He provided a historical analysis, tracing how English was imposed as the official language of the subcontinent during British rule, serving as a key tool of colonization and establishing a power dynamic that privileged English speakers. This dynamic, he argued, persisted after independence. The political decision to designate Urdu as the national language, despite it not being the native tongue of any majority group in the new state, created significant linguistic friction. This conflict was a major contributing factor to the sense of alienation in East Pakistan (where Bengali was the majority language) and ultimately to the fall of Dhaka and the creation of Bangladesh in 1971.

Mr. Torwali lamented that today, many more languages face a similar fate, with only a handful of elderly speakers remaining. While languages can be preserved in written text and literature, he argued that the social value placed on native tongues has drastically diminished in the face of modernization and a pervasive preference for English, which is



perceived as a language of upward mobility and elite status. This has led many Pakistanis to abandon their linguistic heritage in an effort to appear modern, resulting in a loss of cultural identity. The session concluded that the first and most crucial step toward preserving this invaluable diversity is for individuals to accept, use, and take genuine pride in their own linguistic and cultural roots.

2.6 Universal Human Rights and Evolving Values

Taking the discussion forward, Mr. Dileep Kumar, an advocate at the High Court of Islamabad and a human rights activist, raised several crucial questions about human identity, evolution, and rights. He began by acknowledging that identity is shaped by cultural, linguistic, and religious affiliations, which provide a sense of belonging and help individuals relate to their surroundings. He noted that humanity's innate curiosity has driven a continuous quest for knowledge and understanding, leading to a profound evolution in human behavior. To illustrate this evolution, Mr. Kumar provided vivid examples. He referenced an ancient African tribe that practiced daily rituals to "kill the sun," highlighting how



discussed the fate of historically powerful languages like Sumerian, Latin, and Sanskrit, which have become extinct due to factors like colonialism and mass migration, yet remain preserved in religious texts and ancient scriptures, demonstrating the enduring link between language, culture, and belief systems. His central thesis was that both culture and religion are not static; they are dynamic and evolve over time. In an era of rapid technological advancement, he suggested, predicting future societal norms is challenging. Nevertheless, certain core values have remained consistent across all cultures, promoting the fundamental rights of all human beings. Societal norms, the shared rules of behavior, may change, but values, which are deeply embedded principles, tend to be similar across cultures.

Human rights themselves have also evolved significantly. The French Revolution, with its ideals of 'liberty, equality, and fraternity,' laid the groundwork for modern human rights. The concept gained formal traction after World War II, culminating in the formation of the United Nations and the Universal Declaration of Human Rights (UDHR). These developments were pivotal in promoting human dignity, fairness, and peace under the law. Human rights are broadly classified into categories such as political, religious, communal, and social rights, and they must be enjoyed equally by all people, regardless of background.

Mr. Kumar concluded his session by outlining two types of development in a modern state and society: infrastructure development and development in human behavior. While infrastructure is a tangible measure of progress, he argued that the evolution of human behavior and social values is equally significant. He asserted that a society's values inevitably change with each new generation, highlighting the ongoing process of social and moral evolution.

2.7 Diversity and Acceptance

A highly interactive session in Mingora, Swat, led by Ms. Esham Farooq, used creative expression to explore abstract concepts of diversity and acceptance. The session's theme, "the beauty of different shades and colors," was introduced through a simple but powerful exercise: participants were asked to imagine a world



painted in only a single color. Most participants agreed that such a world would be monotonous and dull, emphasizing that the existence of different shades and hues is what makes life vibrant.

This served as a perfect analogy for human society, leading to a discussion on how people from different cultures, ethnicities, and religions contribute to a vibrant and enriching social fabric. The facilitators stressed that these diverse identities should not be a source of conflict but should instead nurture and learn from one another.

The workshop then transitioned into a practical activity designed to spark creative thinking. Participants were provided with poster colors and asked to visually represent major social issues they perceived in their communities. The resulting artwork was both powerful and revealing, offering a window into the concerns of the youth. The creation depicted a wide

The creations depicted a wide range of challenges, including violence, hatred, gender-based violence, religious extremism, and terrorism. Other works focused on issues like the rule of law, access to education, climate change, and disaster management.

The conversation during this activity was equally insightful. One college student noted the prevalent habit in society of people interfering in each other's personal lives, beliefs, and values. He suggested that in an evolving world, a more positive contribution would be to focus on one's own personal growth and to foster a positive mindset characterized by gratitude, open-mindedness, and resilience. The session also aimed to inspire the youth to see themselves as agents of change. Demonstrating this impulse, some participants moved beyond depicting problems and began designing logos and plans for their own envisioned social welfare organizations. This demonstrated a strong, proactive desire to promote peace and harmony, a desire that the facilitators noted becomes even more profound and determined amidst periods of chaos and social tension

3. Challenges and the Way Forward

The youth of Pakistan face a significant challenge in the digital age: while they are highly connected and active on social media, they often lack the critical thinking and digital literacy skills to navigate the overwhelming influx of information. This vulnerability makes them susceptible to extremist ideologies and misinformation, leading to social polarization and, at times, violence against minorities. The problem is not merely a lack of employment, but a deeper crisis rooted in a traditional educational system that fails to promote tolerance and inclusivity.

3.1 Key Challenges

- **Vulnerability to Extremism:** Many young people lack the ability to critically evaluate online content, making them easy targets for extremist narratives often disguised as religious rhetoric. This is exacerbated by a "hero culture" that glorifies rebellious acts.
- **Social and Political Disillusionment:** Youth feel a sense of hopelessness regarding their future in Pakistan, leading to a desire to emigrate. They are disillusioned with the state's ability to protect its citizens and are often swayed by populist slogans rather than substantive policies.

- **Inadequate Educational System:** The current education model prioritizes rote memorization over critical thinking, emotional intelligence, and skills-based learning. This leaves youth unprepared for a competitive, technology-driven world and ill-equipped to challenge extremist ideologies.
- **Influence of Traditional and Digital Media:** Mainstream media and social media platforms often contribute to sectarianism and hate speech, blurring the lines between information and misinformation.

3.2 Recommendations for Long-Term Strategy

1. Addressing these challenges requires a comprehensive, multi-stakeholder approach.
2. **Educational Reform:** The government and educational institutions must overhaul curricula to embed values of tolerance, inclusivity, and mutual respect. This includes implementing media literacy programs to equip youth with the skills to critically analyze online content and identify misinformation.
3. **Youth Empowerment:** Beyond job creation, there must be a focus on providing intellectual and professional opportunities. This includes creating platforms for interfaith dialogue, community-based programs, and youth-led initiatives that promote peacebuilding. By giving young people the means to succeed, they are less likely to be swayed by extremist ideologies.
4. **Encourage Social Entrepreneurship:** Provide mentorship and resources to help youth identify their potential and channel their energy into social welfare and community-building projects.
5. **Accountability and Collaboration:** Media outlets must be held accountable for their role in either promoting or countering hate speech. There should be a strong collaboration between educational institutions, civil society organizations, and the government to create safe spaces, both online and offline, for youth to engage in constructive discussions about identity, religion, and social justice.
6. **Fostering a Shared Identity:** The ultimate goal is to cultivate a sense of shared identity that transcends religious, ethnic, and social differences. By empowering youth to become ambassadors of peace, Pakistan can create a more harmonious future. Initiatives like the "Building Bridges" workshops serve as a crucial first step in this broader, long-term endeavor.
7. **Strengthen Rule of Law:** Uphold the constitution and ensure that law enforcement agencies are impartial and effective in protecting all citizens. This will rebuild trust in state institutions and deter individuals from taking the law into their own hands.

4. Findings of Survey Study

The survey study was conducted after a comprehensive study of the prevailing social patterns and attitudes of the populace. However, survey data often encounters several common issues. Respondents may provide answers they perceive as socially acceptable rather than truthful, a phenomenon known as social desirability bias. Additionally, they may decline to answer certain sensitive questions, leading to gaps in data. This nonresponse bias can result in skewed findings, as those who choose not to respond may systematically withhold specific viewpoints.

Youth on diverse issues impacting long-term social peace and harmony

From a cohort of 44 participants who attended the two-day workshops in Khyber Pakhtunkhwa, 13 highly engaged students were selected for a subsequent in-depth examination of youth perspectives on critical societal issues with enduring implications for social cohesion and national development.

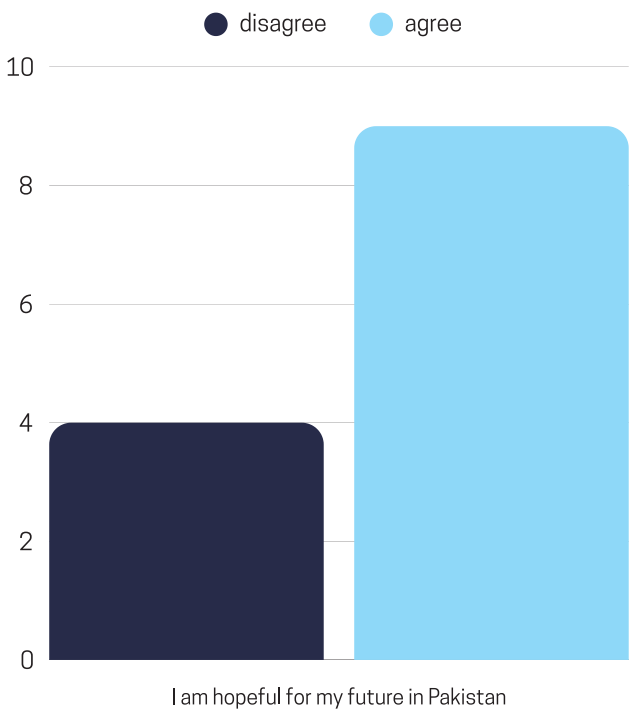
This selected group provided insights into a broad spectrum of social and political matters, including interfaith relations in Pakistan and the marginalization or persecution of religious minorities such as Hindus, Christians, Sikhs, and Ahmadis. Their perspectives were solicited on key areas such as the education system, career aspirations, citizenship, governance, Pakistan's sociocultural landscape, and the political and legal frameworks. The findings offer a valuable understanding of how young Pakistanis perceive their identities and interpret the world around them, contributing to a deeper analysis of youth thought processes and societal engagement.

The questionnaire was divided into five main portions from A to E. It covered a wide range of topics from personal development and career, diversity in Pakistan, interfaith harmony, constitution, citizenship and rule of law, and media. The purpose of this assessment was to know and understand the perception of youth about the topics and to check the level of awareness about the laws and regulations in the country.

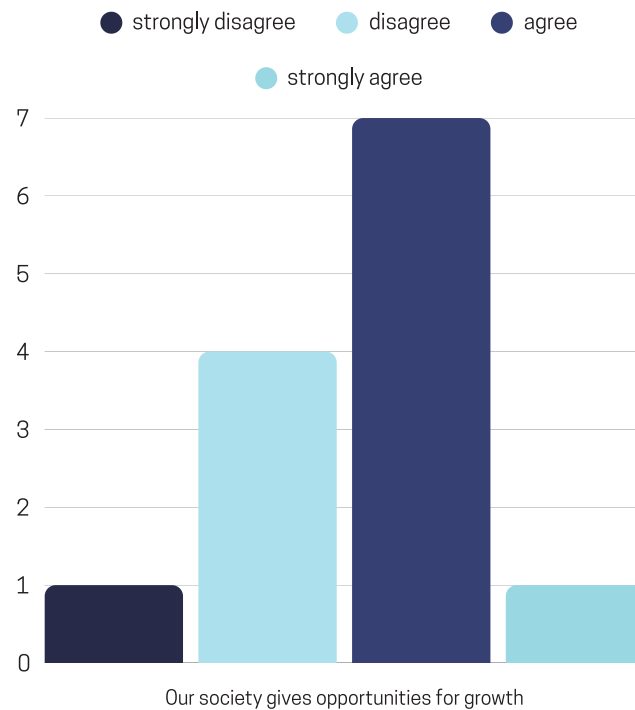
4.1 Personal Development and Career

This section evaluates and analyze youth perceptions regarding Pakistan’s education system and employment opportunities. The questions aimed to assess participants' level of optimism about the education system.

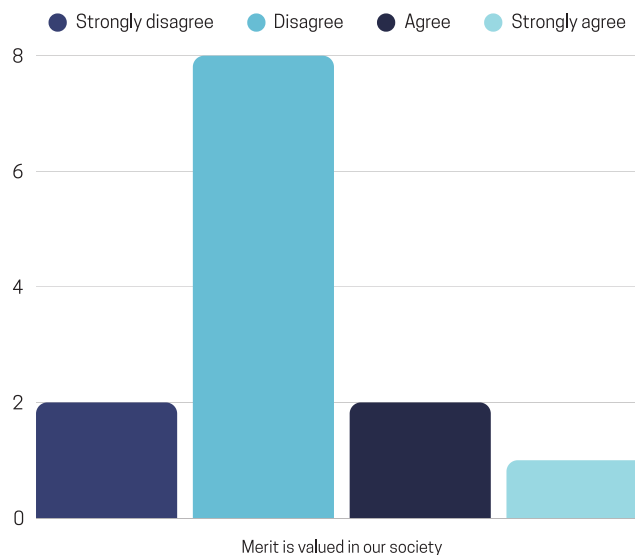
Findings indicate that 30.8% of respondents expressed a sense of hopelessness regarding their future in Pakistan, whereas 69.2% remained optimistic about their future prospects in the country. The data shows 69.2% of youth remain optimistic about their future in Pakistan, while 30.8% feel hopeless, reflecting concerns over economic instability, job opportunities, and political uncertainty. This highlights the need for policy reforms and youth empowerment initiatives to sustain optimism and create tangible opportunities.



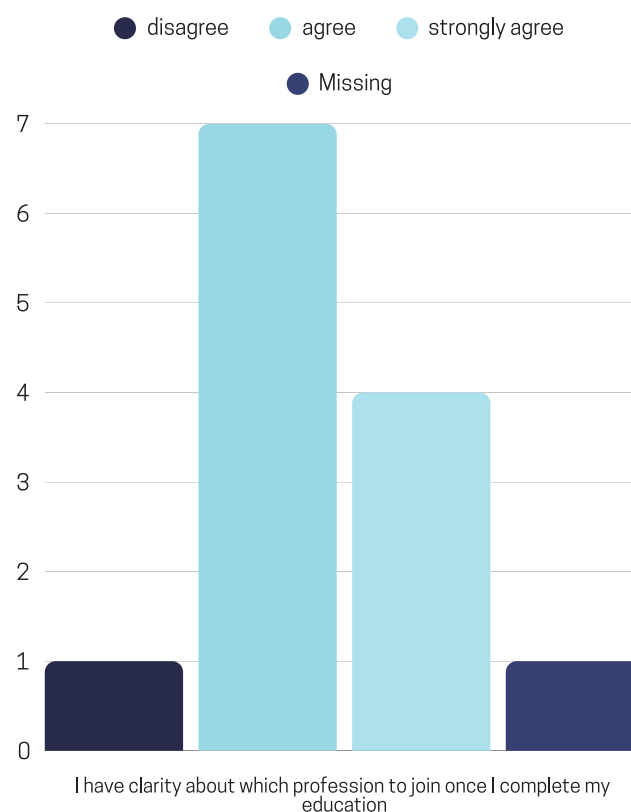
The survey revealed the opinion on societal opportunities based on effort that 7.7% of respondents strongly disagreed, 30.8% disagreed, 53.8% agreed, and 7.7% strongly agreed that hard work leads to opportunities. Overall, 61.5% believe hard work results in success, while 38.5% remain skeptical, attributing barriers to nepotism and corruption. Despite prevailing optimism, enhancing transparency and equitable access to opportunities is essential to fostering trust in merit-based growth.



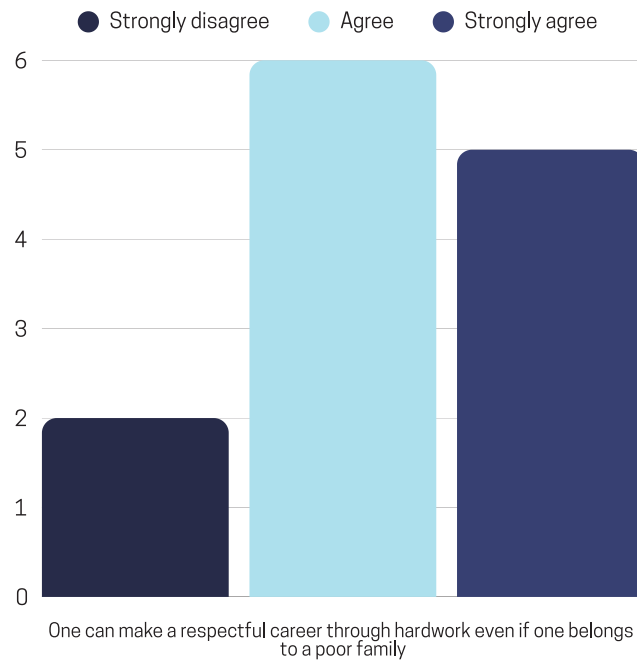
The survey suggested the perception of meritocracy in society. It revealed that 15.4% of respondents strongly disagreed and 61.5% disagreed that merit is valued, totaling 76.9% expressing skepticism. In contrast, 15.4% agreed, and 7.7% strongly agreed, indicating that only 23.1% believe merit is recognized. The widespread skepticism (76.9%) suggests concerns over nepotism and systemic biases in Pakistan. These findings highlight the need for transparent hiring practices, equitable access to education, and policy reforms to restore public confidence in a merit-based system.



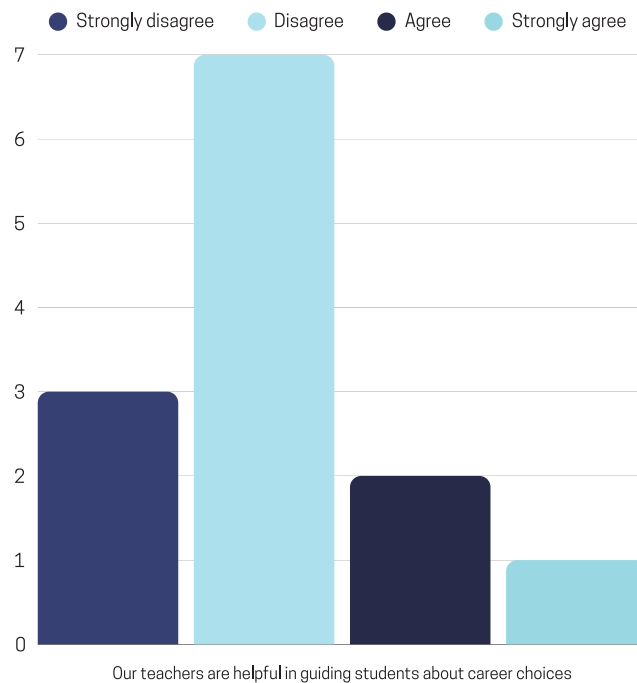
When asked about the clarity about what profession they wanted to join 53.8% agreed and 30.8% strongly agreed that they know the professional pathway they wanted to choose, whereas 7.7% didn't have any idea about what professional they wanted to enter on completion of their education. The data indicates that 84.6% of respondents (53.8% agreeing, 30.8% strongly agreeing) have a clear sense of their career path, reflecting strong career awareness among youth. However, 7.7% remain uncertain, highlighting the need for career counseling, mentorship programs, and skill development initiatives to support students in making informed professional choices.



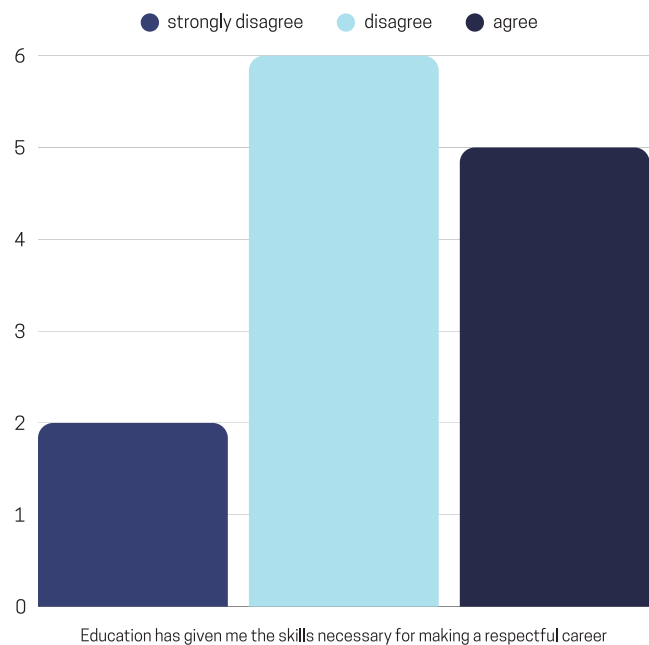
The data on socioeconomic mobility in Pakistan reveals that 15.4% of respondents strongly disagreed, 46.2% agreed, and 38.5% strongly agreed that hard work can lead to a respectable career despite a low-income background. While 76.9% express skepticism about meritocracy, 84.7% remain optimistic about personal success through effort. This contradiction reflects faith in individual perseverance but doubt in systemic fairness, potentially contributing to brain drain. Addressing these concerns necessitates transparent hiring, equal educational access, anti-corruption measures, scholarships, and skill development programs to support disadvantaged youth.



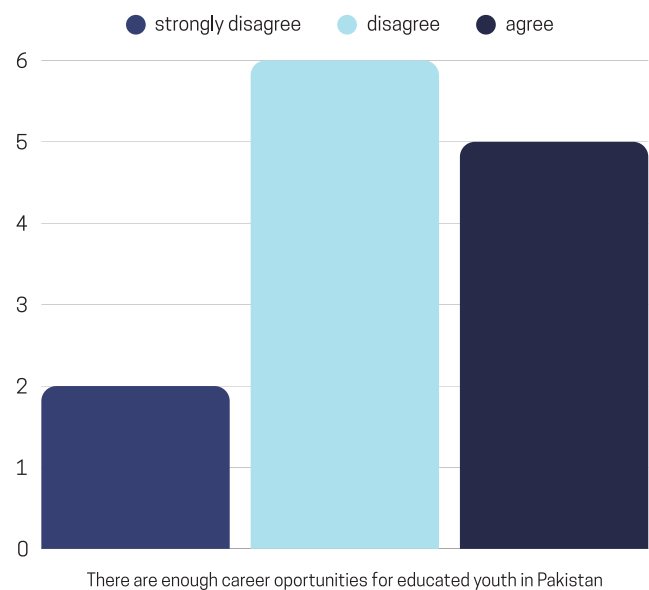
The survey found that 76.9% of respondents feel unsupported in career guidance, with 23.1% strongly disagreeing and 53.8% disagreeing that their teachers provide support. In contrast, 15.4% agreed, and 7.7% strongly agreed. Despite this, 84.6% of students' report career clarity, indicating reliance on self-research, family, or external mentors rather than institutional guidance. Enhancing career counseling programs in educational institutions is essential to bridging this gap and ensuring informed career decisions.



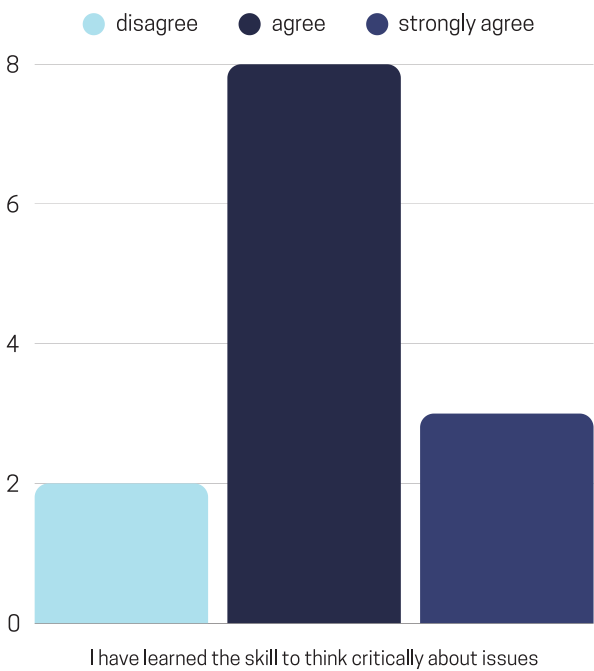
The survey reveals that 61.6% of respondents feel their education hasn't equipped them with the necessary career skills, with 15.4% strongly disagreeing and 46.2% disagreeing. Meanwhile, 38.5% believe their education has prepared them adequately. This divide reflects concerns about the education system's effectiveness, aligning with skepticism about meritocracy and career guidance. While many students report career clarity, gaps in practical skills persist. These findings underscore the need for curriculum reforms, skill-based training, and stronger industry-academia linkages to enhance employability.



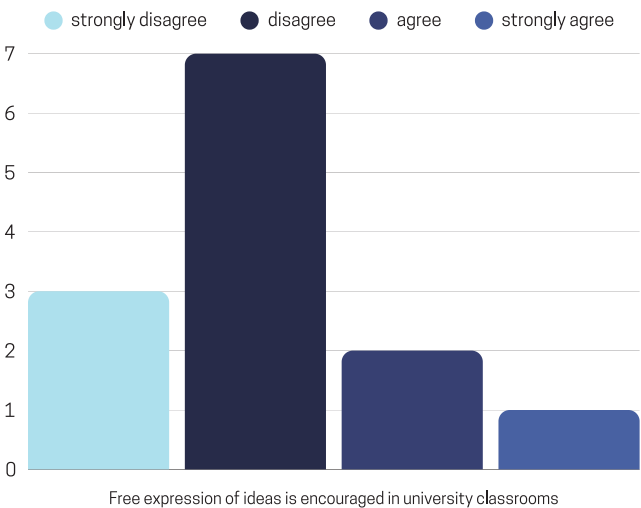
A majority of participants (61.5%) expressed disagreement with the statement that educated youth in Pakistan have sufficient career opportunities, with 7.7%



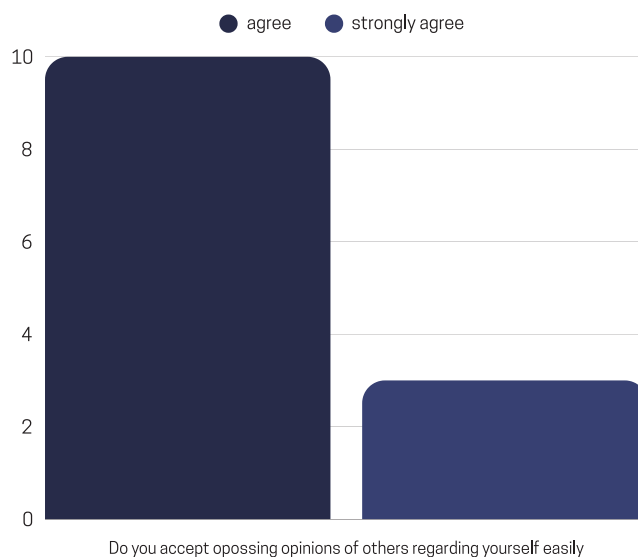
A significant majority of participants (84.6%) acknowledged having developed the ability to think critically about various issues, with 61.5% agreeing and 23.1% strongly agreeing. In contrast, only 15.4% of respondents expressed disagreement with this statement.



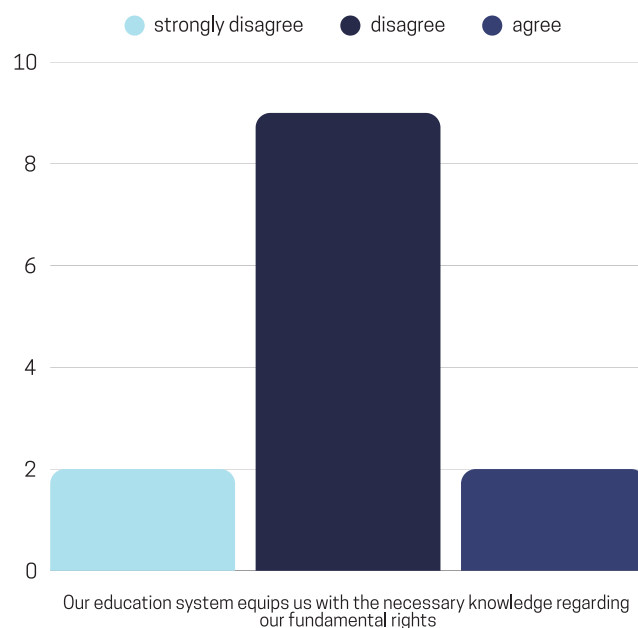
When asked whether the free expression of ideas is encouraged in university classrooms, 76.9% of participants disagreed, including 23.1% who strongly disagreed and 53.8% who disagreed. In contrast, 15.4% agreed, while 7.7% strongly agreed, indicating a predominant perception of limited academic freedom in classroom discussions. The findings suggest that a significant majority of participants perceive a lack of encouragement for free expression in university classrooms, indicating potential constraints on open academic discourse and critical thinking.



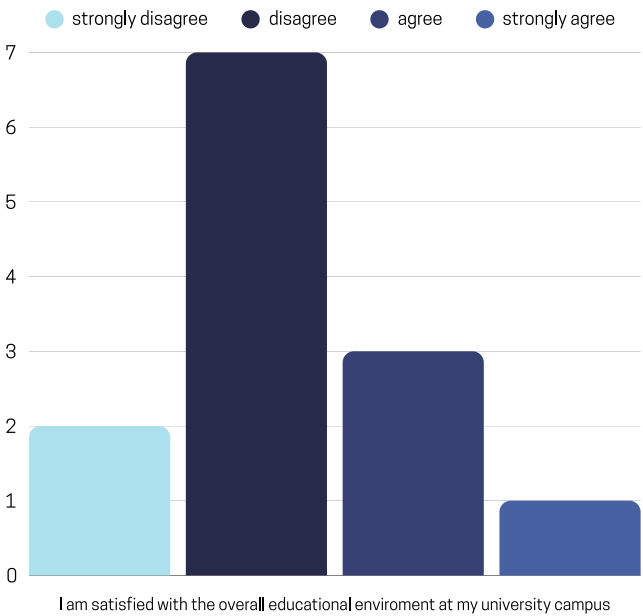
The assessment of participants' tolerance for criticism directed at them was unanimously agreed upon, with 76.9% indicating agreement and 23.1% expressing strong agreement showing a high level of tolerance.



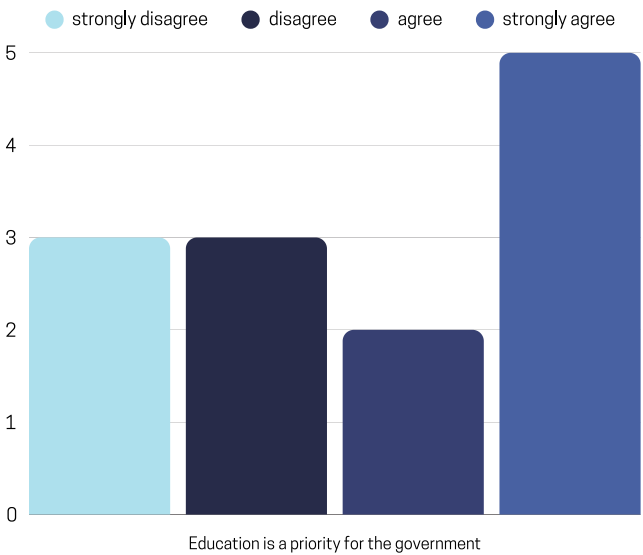
A majority of participants (84.6%) comprising 69.2% who disagreed and 15.4% who strongly disagreed, believed that the education system does not adequately equip them with necessary knowledge regarding their fundamental rights, while only 15.4% affirmed that it does. The findings indicate a widespread perception that the education system fails to sufficiently equip individuals with knowledge of their fundamental rights, as reflected by the 84.6% disagreement.



A significant proportion of participants (69.2%) expressed dissatisfaction with the overall educational environment on the university campus, with 53.8% disagreeing and 15.4% strongly disagreeing, whereas 30.8% provided a positive assessment, including 23.1% who agreed and 7.7% who strongly agreed. The expression of dissatisfaction by a majority of the student’s with the university's educational environment indicates a need for improvements in academic and campus conditions.

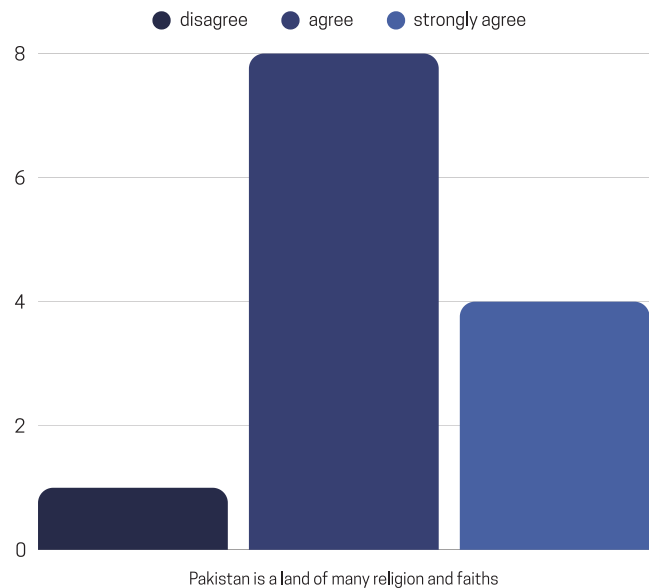


The survey reflects a divided perception of the government's commitment to education. While 53.9% believe it is a priority (38.5% strongly agreed, 15.4% agreed), 46.2% disagree (23.1% strongly disagreed, 23.1% disagreed). This split suggests lingering doubts about policy effectiveness, despite a slight majority acknowledging efforts in education.

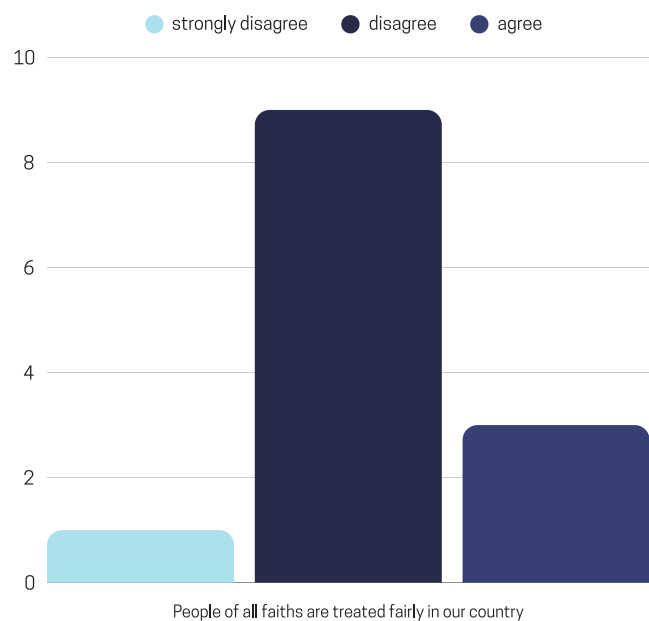


4.2 Religious Beliefs and Diversity

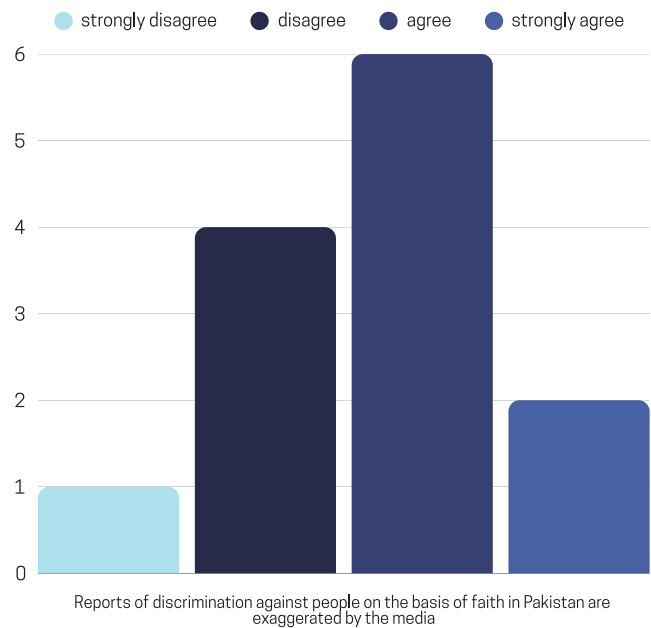
A majority number of 92.3% of the participants agreed (61.5% agreed, 30.8% strongly agreed) that Pakistan is a land of many religions and faiths, while 7.7% disagreed. This overwhelming agreement highlights the country's religious diversity, yet the small dissenting percentage suggests lingering debates over inclusivity and interfaith harmony in society.



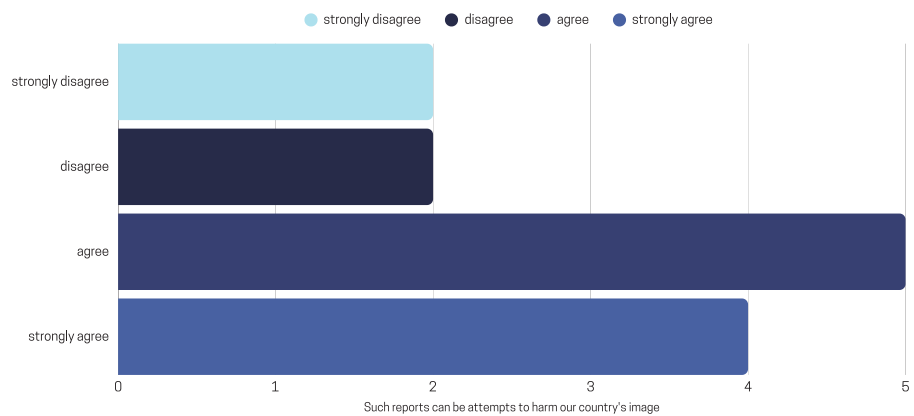
A huge number, i.e., 76.9%, disagreed (7.7% strongly disagreed, 69.2% disagreed) that people of all faiths are treated fairly in our society. A meager 23.1% believed otherwise. This significant disparity highlights concerns over religious inequality, suggesting a need for stronger policies promoting interfaith harmony and equal treatment for all communities.



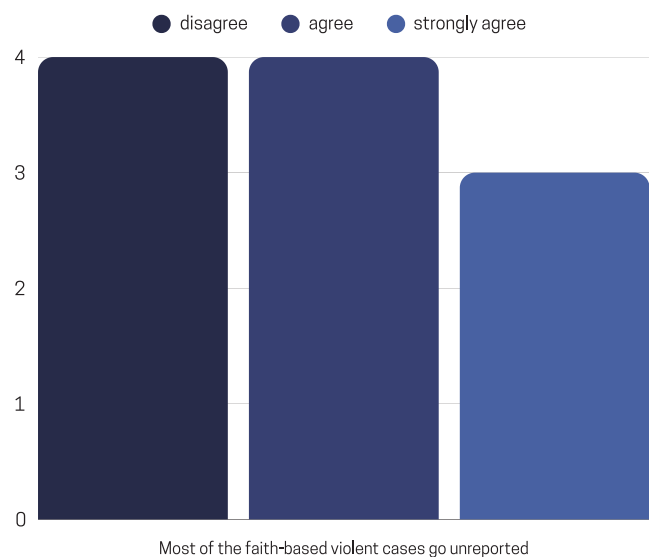
The data reveals a divided view on media portrayal of faith-based discrimination in Pakistan. While 61.6% (46.2% agreed, 15.4% strongly agreed) believe such reports are exaggerated, 38.5% (30.8% disagreed, 7.7% strongly disagreed) disagree. This split highlights skepticism toward media narratives while acknowledging persistent concerns about religious discrimination.



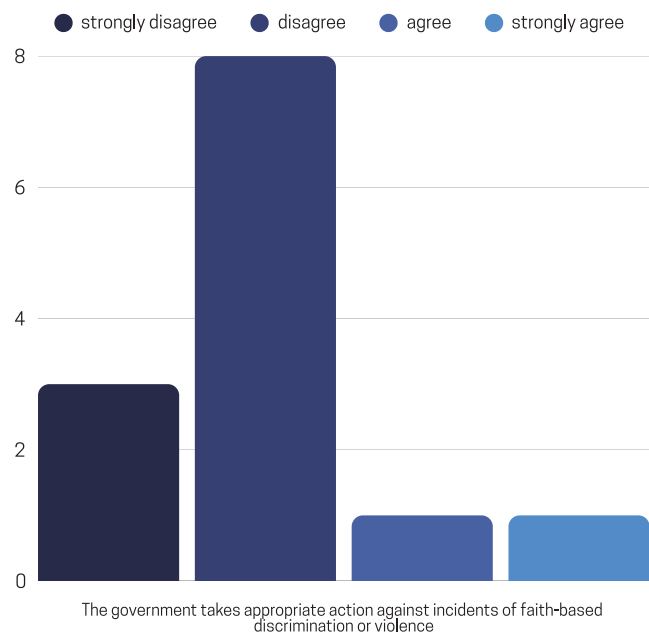
The data reflects a divided perception regarding whether reports of discrimination are attempts to harm Pakistan's image. While a majority (69.3%) of respondents agreed (38.5%) or strongly agreed (30.8%) with this statement, a significant minority (30.8%) disagreed (15.4%) or strongly disagreed (15.4%). This suggests that while many view such reports as potentially harmful to the country's reputation, a notable portion remains skeptical of this interpretation. The findings highlight the need for a balanced approach in addressing concerns over media representation while ensuring that genuine issues of discrimination are acknowledged and addressed.



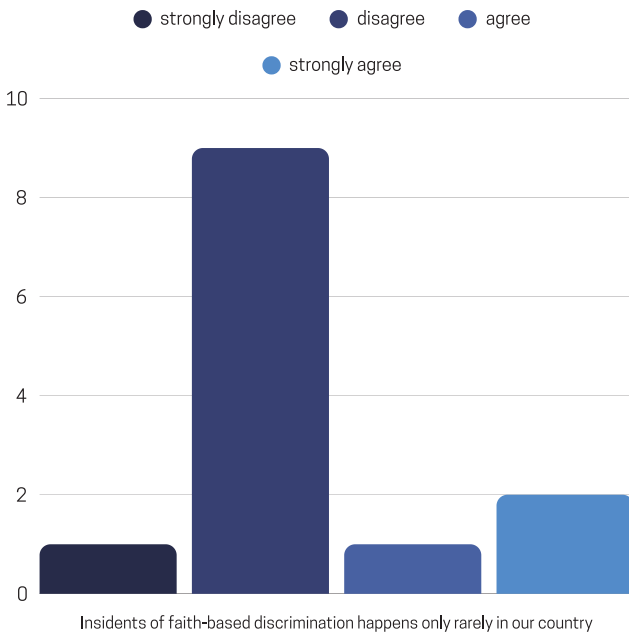
The data shows a divided view on reporting faith-based violence in Pakistan. A majority (63.7%) agreed (36.4%) or strongly agreed (27.3%) that most cases go unreported, while 36.4% disagreed. Missing responses (15.4%) suggest uncertainty. The findings highlight concerns over transparency, emphasizing the need for better reporting and accountability.



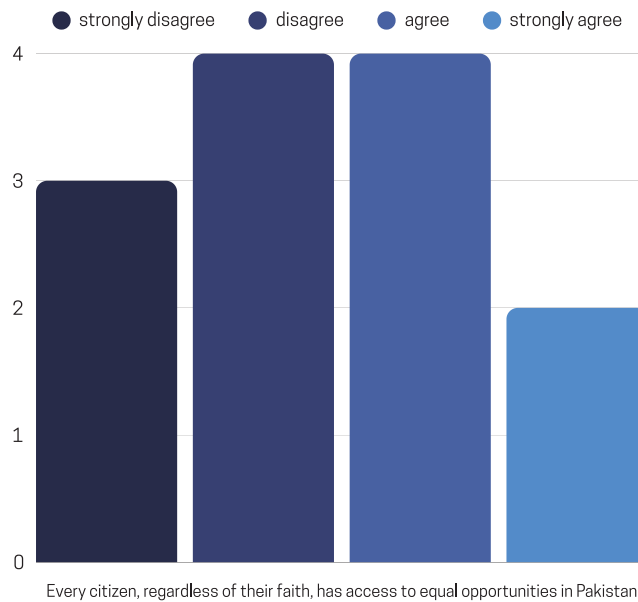
The data reflects a strong perception of government inaction on faith-based discrimination or violence. A majority (84.6%) disagreed (61.5%) or strongly disagreed (23.1%) that appropriate measures are taken, while only 15.4% believed otherwise. This skepticism highlights concerns over enforcement, accountability, and policy implementation, emphasizing the need for stronger legal frameworks.



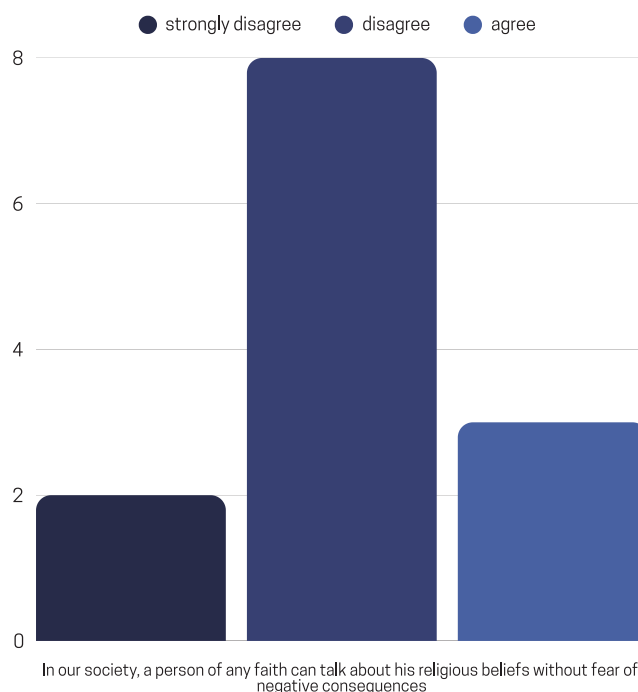
The responses suggest that faith-based discrimination is perceived as a recurring issue rather than a rare occurrence. A substantial majority (76.9%) rejected the notion that such incidents are infrequent, while only 23.1% believed they happen rarely. This indicates that many respondents view discrimination as a persistent challenge, potentially pointing to concerns about societal biases or systemic issues. Addressing this perception may require policy measures, awareness campaigns, and institutional reforms to foster inclusivity and protect marginalized communities.



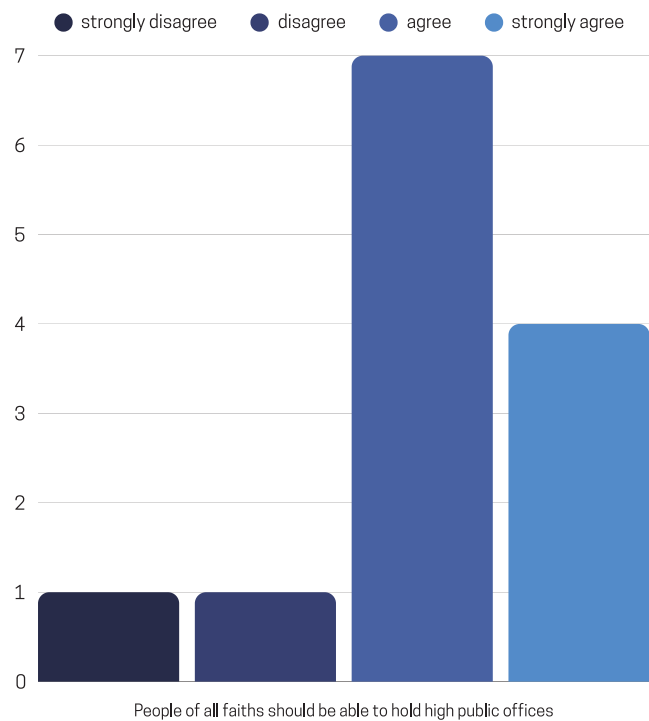
The data presents a divided outlook on equal opportunities for all citizens, irrespective of faith. While 46.2% disagreed or strongly disagreed, indicating concerns about systemic inequality, an almost equal proportion (46.2%) agreed or strongly agreed, suggesting confidence in fairness. This polarization highlights differing lived experiences and perceptions of social mobility, possibly influenced by regional, economic, or institutional factors. Bridging this divide may require stronger enforcement of anti-discrimination policies, greater inclusivity in public and private sectors, and initiatives to ensure equitable access to opportunities for all communities.



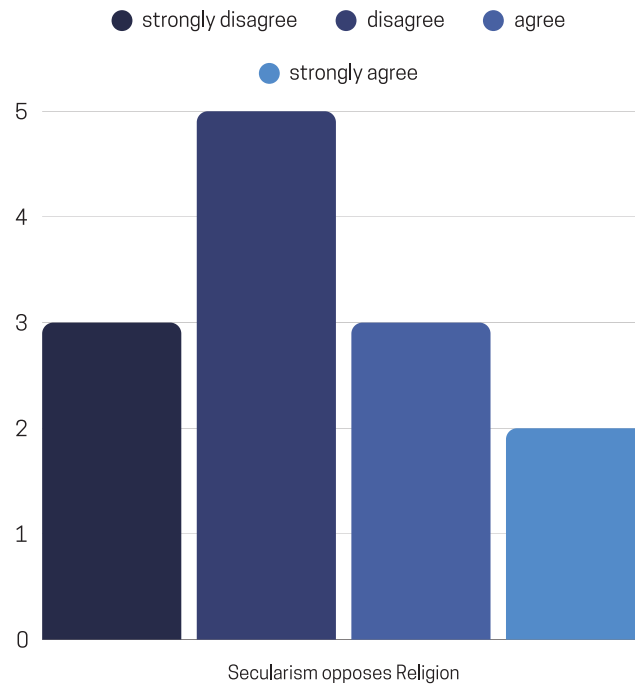
The findings suggest that a significant portion of respondents perceive restrictions on openly discussing religious beliefs. With 76.9% disagreeing or strongly disagreeing, there appears to be a prevalent concern about potential repercussions for expressing faith-related views. Meanwhile, 23.1% expressed confidence in religious discourse being free from negative consequences. This indicates a broader conversation on freedom of expression, societal tolerance, and the extent to which individuals feel secure in discussing their beliefs without fear of backlash. Strengthening protections for open dialogue and fostering interfaith understanding could help address these concerns.



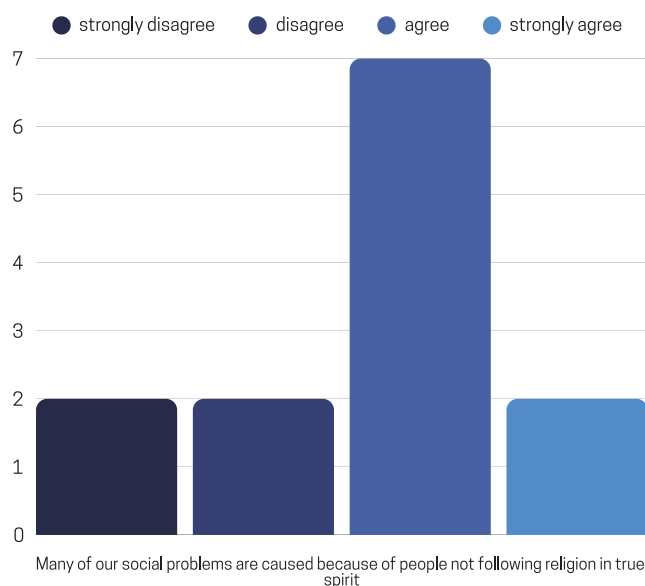
The data indicates broad support for inclusivity in public office, with 84.6% of respondents agreeing or strongly agreeing that individuals of all faiths should have the opportunity to hold high-ranking positions. In contrast, a small minority (15.4%) opposed this idea, suggesting the presence of some reservations about religious diversity in leadership roles. The overwhelming support reflects a progressive outlook on equal representation, highlighting the need for policies that promote merit-based appointments and ensure that religious affiliation does not hinder political or professional advancement.



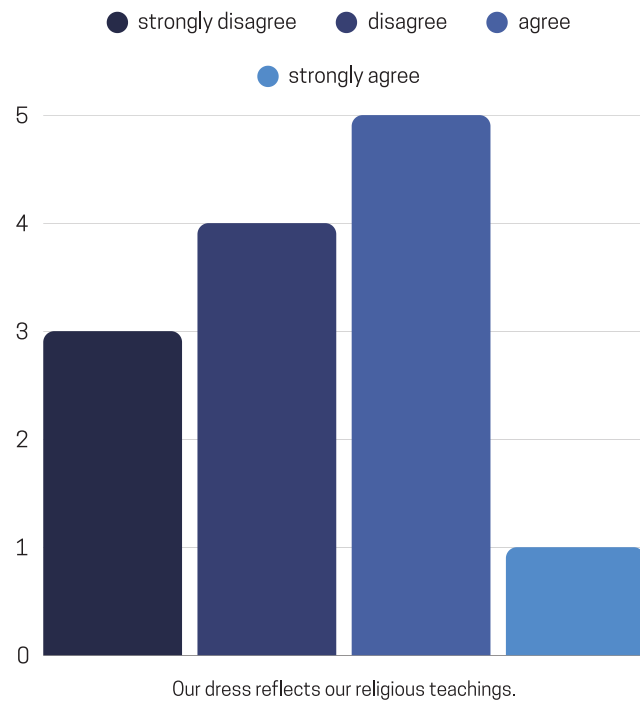
The responses reflect a divided understanding of secularism, with 61.6% disagreeing with the notion that it opposes religion, while 38.5% agreed or strongly agreed. This suggests that a majority view secularism as compatible with religious beliefs, whereas a notable minority perceive it as conflicting with faith. The variation in perspectives may stem from differing interpretations of secularism whether as a framework ensuring religious neutrality in governance or as an ideology perceived to undermine religious influence. This highlights the need for greater discourse on secular principles and their role in society.



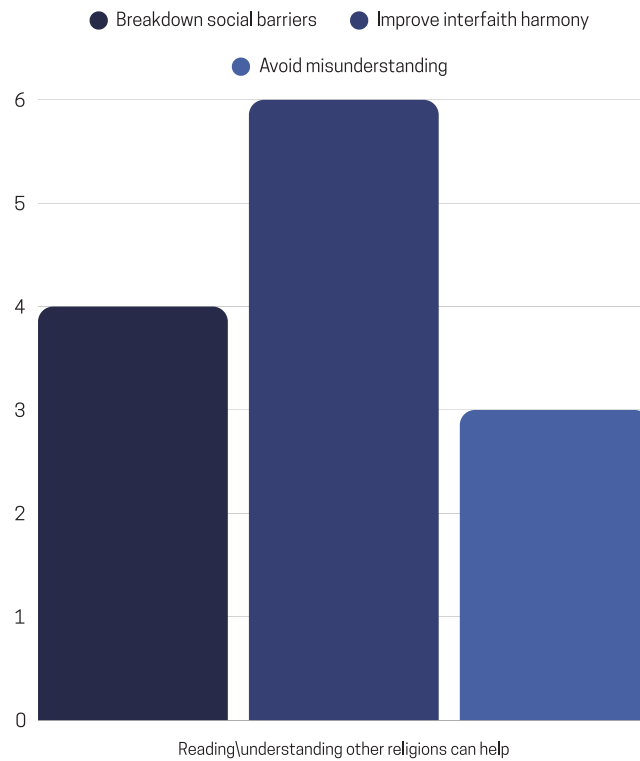
The survey results show that a majority of respondents (69.2%) believe social problems are influenced by people not following religion in its true spirit, with 53.8% agreeing and 15.4% strongly agreeing. However, 30.8% of respondents either disagree or strongly disagree, indicating a notable minority who do not share this view. The data suggests a general tendency to associate social issues with religious adherence, but it also highlights a significant divergence in opinion, with nearly a third of participants opposing this perspective.



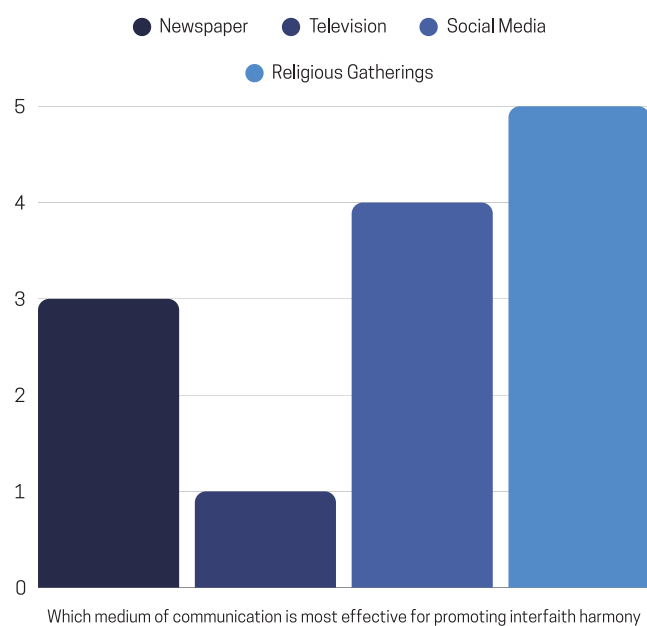
The survey results reveal mixed opinions on the statement "Our dress reflects our religious teachings." A combined 53.8% of respondents disagree or strongly disagree, with 30.8% disagreeing and 23.1% strongly disagreeing, suggesting that a majority do not perceive dress as a reflection of religious teachings. On the other hand, 38.5% agree, and 7.7% strongly agree, indicating that a smaller portion believes religious teachings are reflected in one's dress. These findings highlight a divide, with a clear majority not associating personal attire with religious principles.



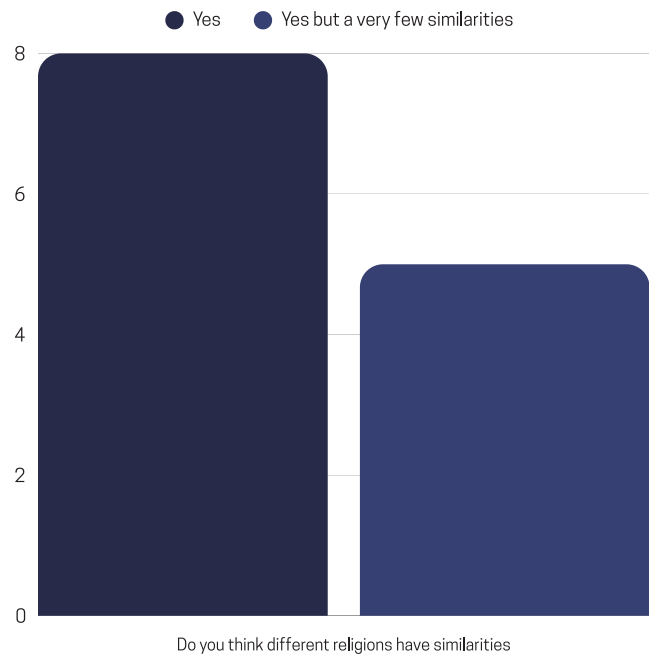
The responses indicate that understanding other religions is seen as a beneficial tool for promoting social cohesion and interfaith harmony. The majority of respondents (46.2%) believe it would improve interfaith harmony, while 30.8% think it would help break down social barriers. Additionally, 23.1% feel it would help avoid misunderstandings. These findings highlight the strong support for religious understanding as a means to foster unity and reduce conflict.



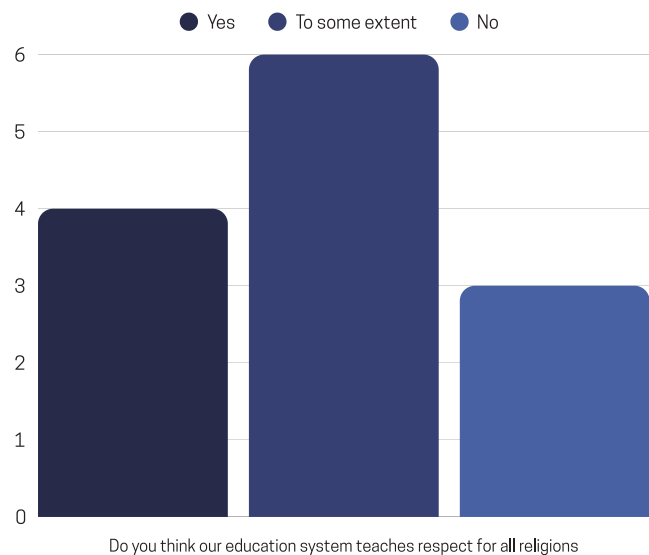
Data show that religious gatherings are considered the most effective medium for promoting interfaith harmony, with 38.5% of respondents selecting this option. Social media follows closely with 30.8%, reflecting its significant role in modern communication. Newspapers were selected by 23.1% of participants, and television was deemed the least effective, with only 7.7% supporting it. This suggests a preference for more direct, community-based or digital engagement over traditional media for fostering interfaith understanding.



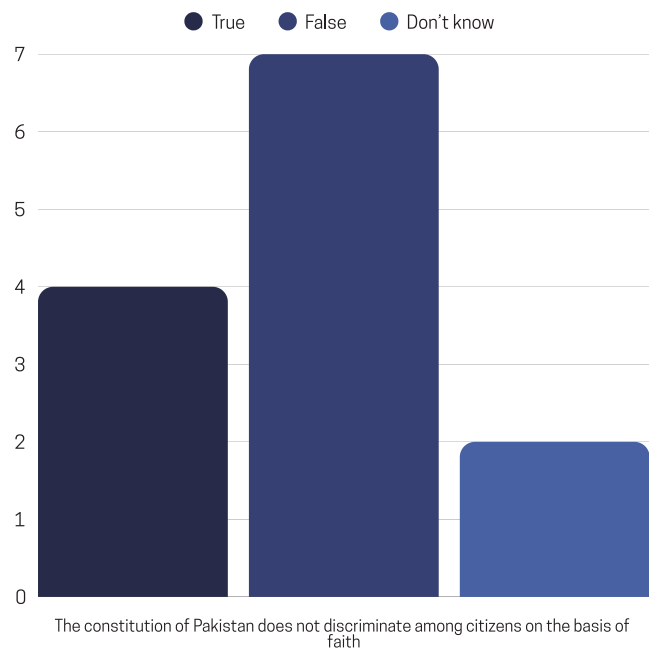
The data indicates a strong belief in the similarities between different religions, with 61.5% of respondents affirming that they believe there are similarities. Additionally, 38.5% of respondents feel that while similarities exist, they are few. This suggests a general acknowledgment of commonalities among religions, though some may see these similarities as limited or specific to certain aspects of faith.



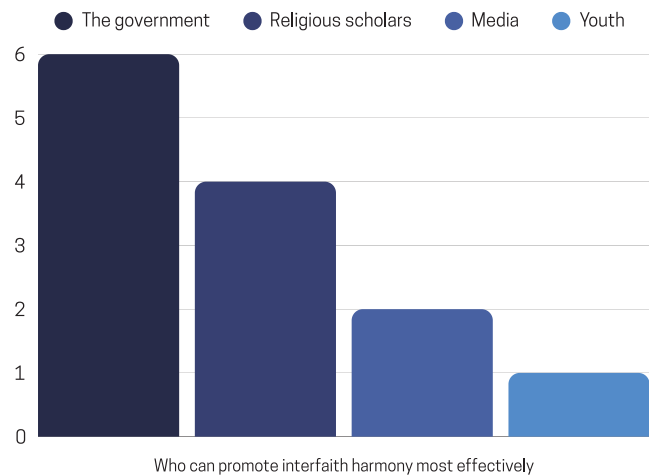
The data reveals a mixed perspective on whether the education system in the region teaches respect for all religions. While 30.8% of respondents believe it does, a larger proportion (46.2%) feel that it does so only to some extent. A notable 23.1% disagree, suggesting that the education system does not adequately promote respect for religious diversity. This indicates that while there is some recognition of efforts to foster religious respect, many feel that improvements are needed.



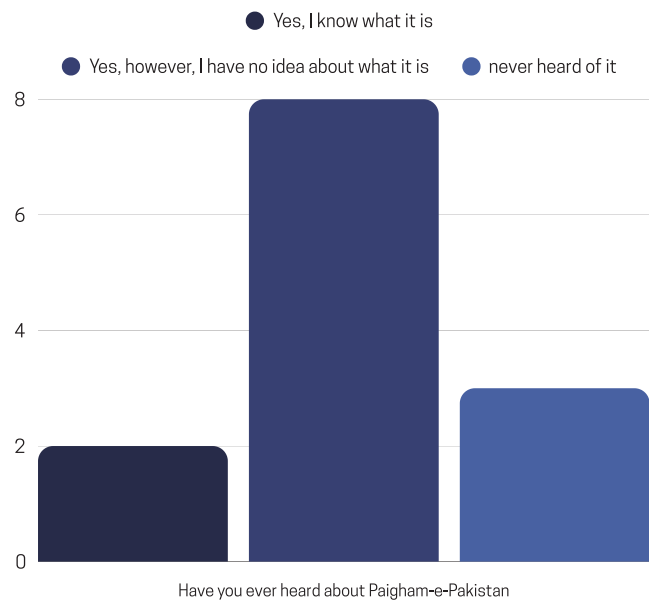
The responses show a clear divide regarding the perception of discrimination in Pakistan's constitution based on faith. A majority of 53.8% believe that the constitution does discriminate, while 30.8% consider the claim to be true. Additionally, 15.4% of respondents are unsure, indicating a lack of clarity on the matter. This suggests that while some individuals trust in the constitution's equality, a significant portion perceives potential biases or issues related to religious discrimination.



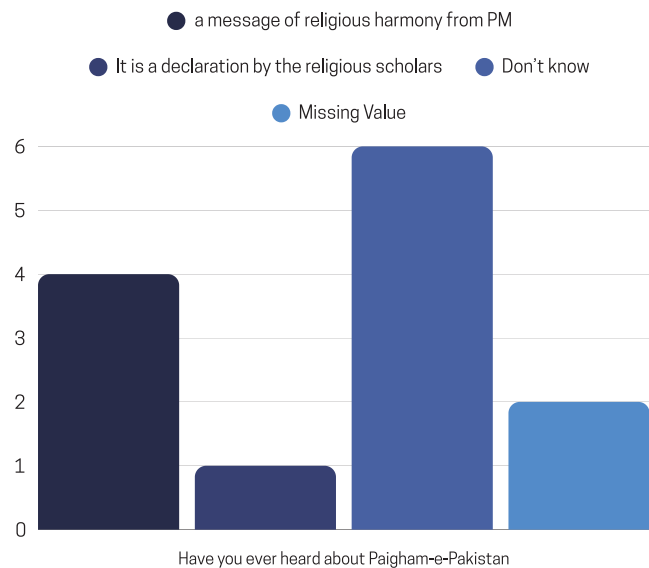
The majority of respondents (46.2%) believe that the government plays the most crucial role in promoting interfaith harmony, followed by religious scholars at 30.8%. Media is seen as a slightly less significant force, with 15.4% of respondents choosing it, and only 7.7% see youth as the key driver of interfaith harmony. This indicates a preference for institutional and authority-driven efforts over grassroots or media-driven initiatives in fostering harmony between different faiths.



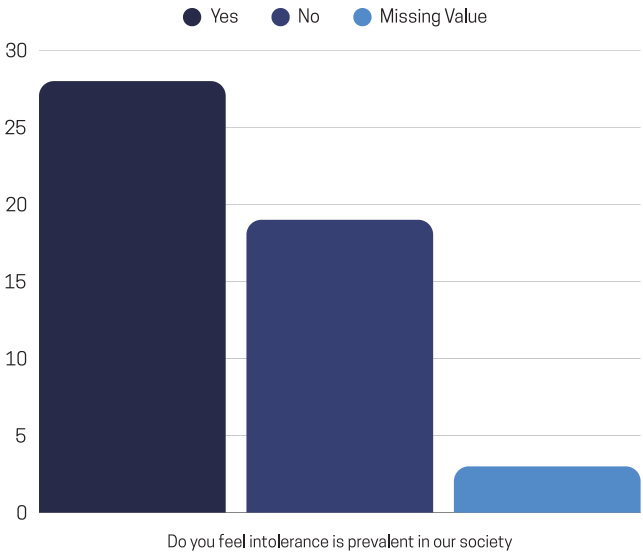
The majority of respondents (76.9%) view faith-based persecution as a major issue in the country, highlighting a significant concern regarding religious intolerance. A smaller group (15.4%) considers it a minor issue, while just one person (7.7%) believes it is not an issue at all. This suggests a widespread perception that faith-based persecution is a critical problem that needs to be addressed.



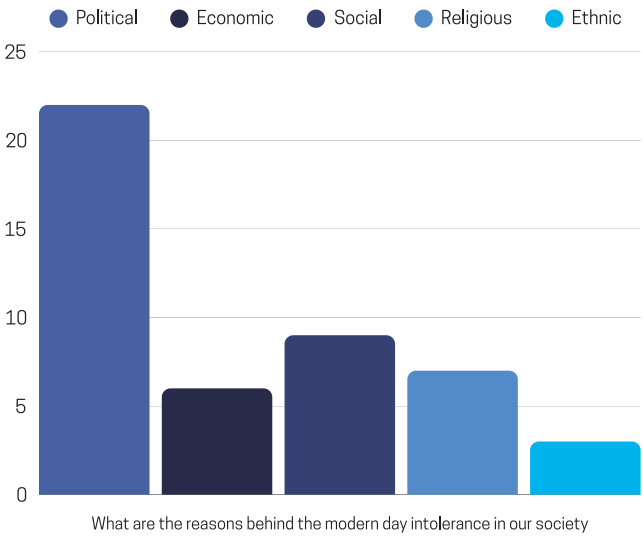
The majority of respondents (46.2%) do not know what Paigam-e-Pakistan is, indicating a lack of awareness or understanding about the initiative. Among those who have some idea, 30.8% believe it is a message of religious harmony from the Prime Minister, while 7.7% think it is a declaration by religious scholars. The remaining 15.4% did not provide an answer, suggesting a gap in knowledge or engagement with the subject.



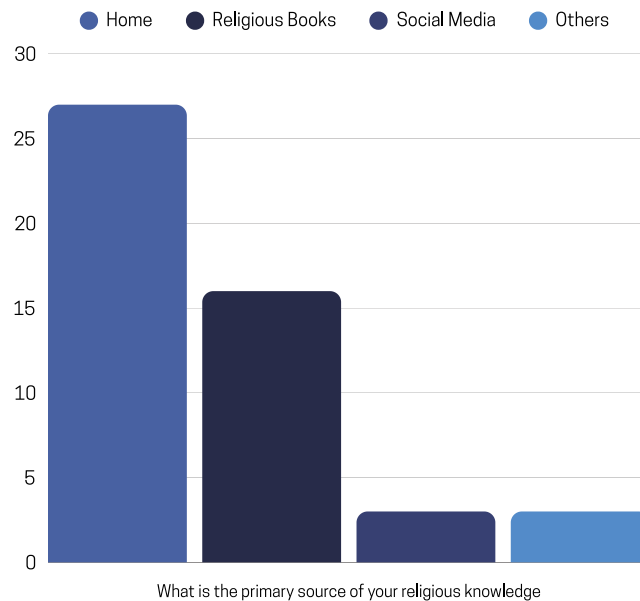
The findings reveal that an overwhelming majority of respondents (94%) perceive intolerance as a prevalent issue in society, while only 4% believe otherwise. This strong consensus suggests a widespread acknowledgment of societal intolerance among participants. The near-unanimous agreement highlights the significance of intolerance as a social concern and may indicate a need for further exploration into its underlying causes and potential solutions.



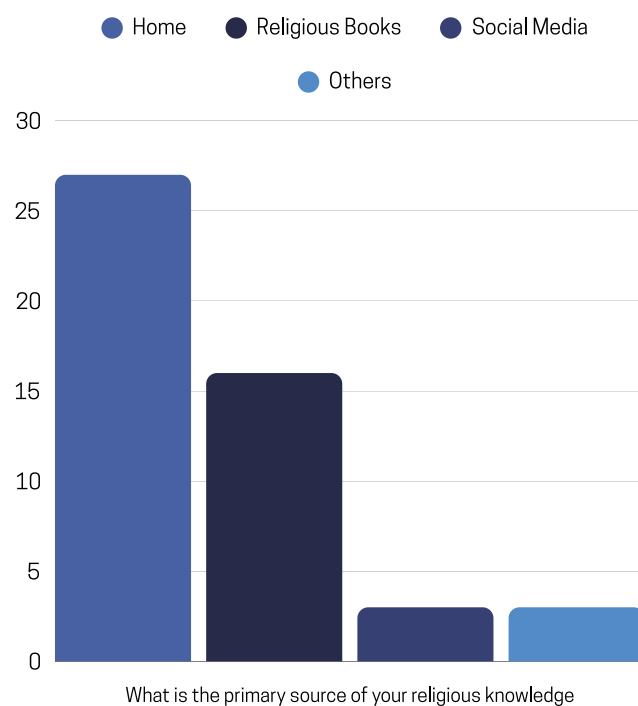
The data indicates that political factors are perceived as the leading cause of modern-day intolerance, cited by 44% of respondents. Social reasons follow at 18%, while religious and economic factors are identified by 14% and 12% of participants, respectively. Ethnic intolerance is the least recognized cause, accounting for 6% of responses. The findings suggest that intolerance is primarily seen as a consequence of political dynamics, though social, religious, and economic factors also play significant roles. The trends indicate a multifaceted issue influenced by various structural and societal elements.



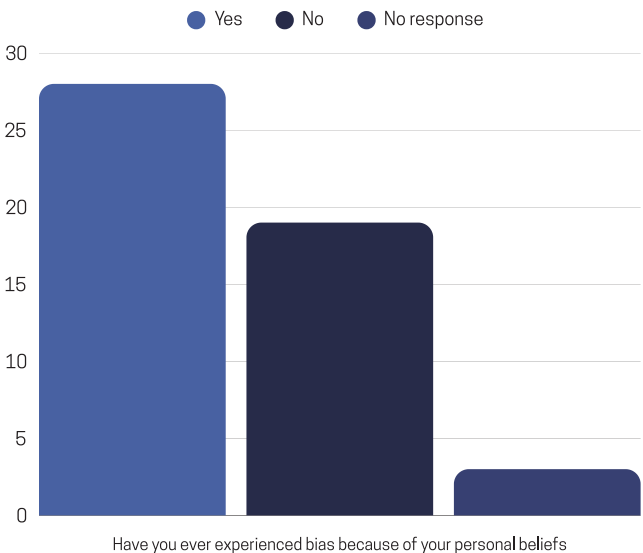
The data shows that most respondents (54%) acquire religious knowledge from home, followed by religious books (32%). Social media and other sources account for 6%. Traditional sources remain dominant, while digital platforms play a minor role.



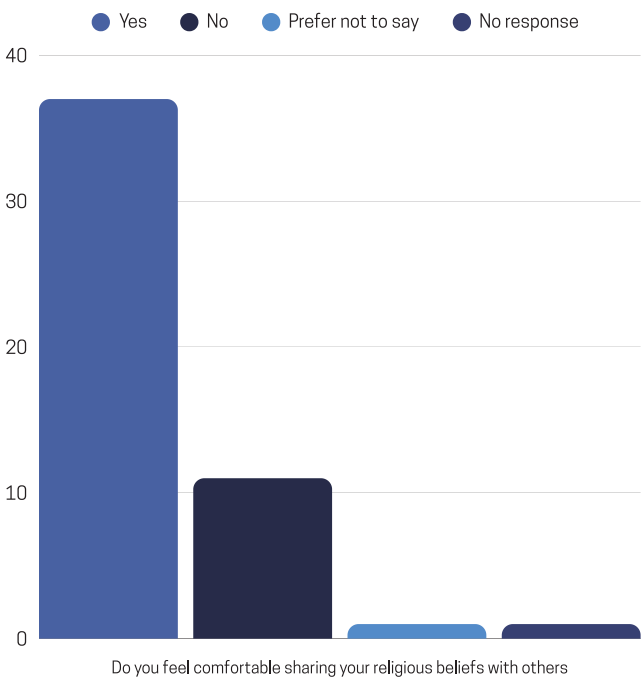
The findings indicate that 56% of respondents have encountered bias due to their religious beliefs, while 38% have not had such experiences. This suggests that religious discrimination is a significant concern for a majority of participants. With 94% valid responses, the data provides a strong indication of the prevalence of this issue.



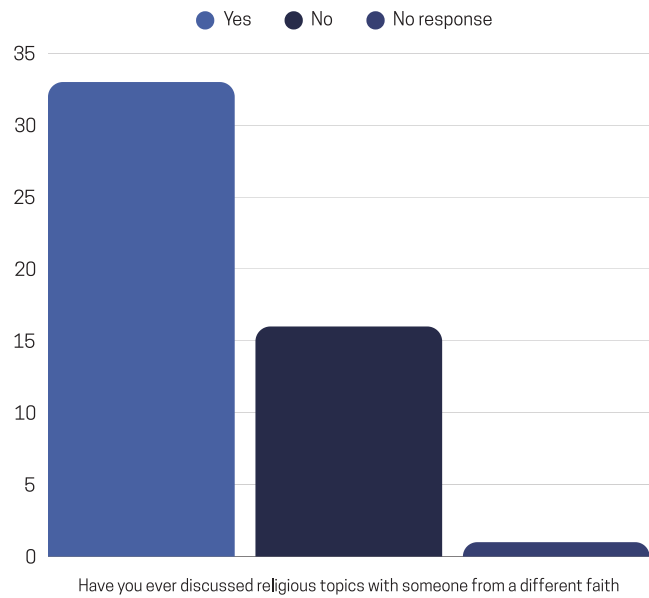
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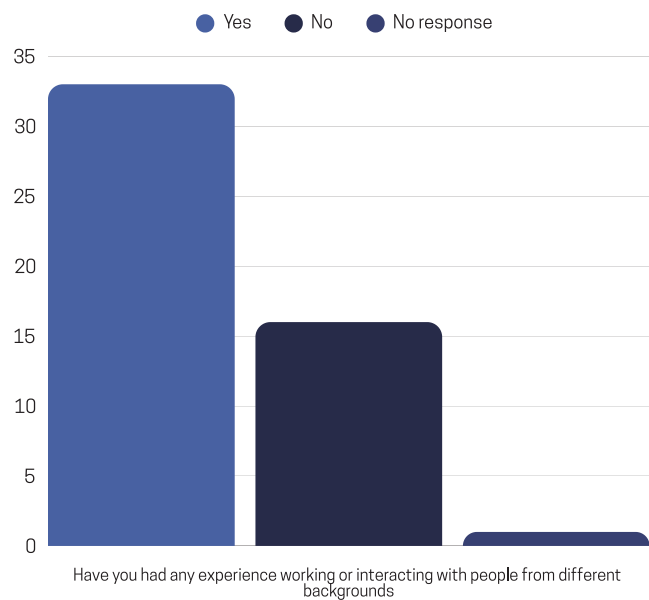
The data reveals that 74% of respondents feel at ease sharing their religious beliefs, while 22% do not. A small fraction (2.0%) provided an alternative response. With 98% valid responses, the results indicate that most individuals are open about their beliefs, though a notable minority remains hesitant.



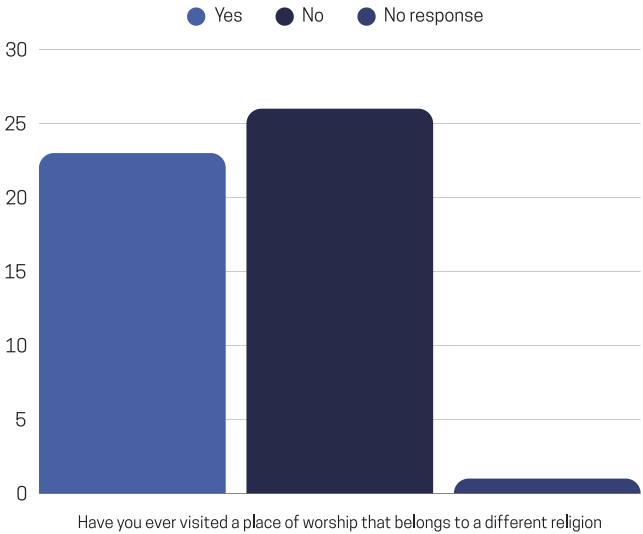
The findings indicate that 66% of respondents have engaged in discussions on religious topics with individuals from different faiths, while 32% have not. This suggests a considerable level of interfaith dialogue within the sample. With 98% valid responses, the data reflects a general openness to religious discourse, though a significant portion remains uninvolved in such conversations. The 2% missing data does not substantially impact the overall interpretation.



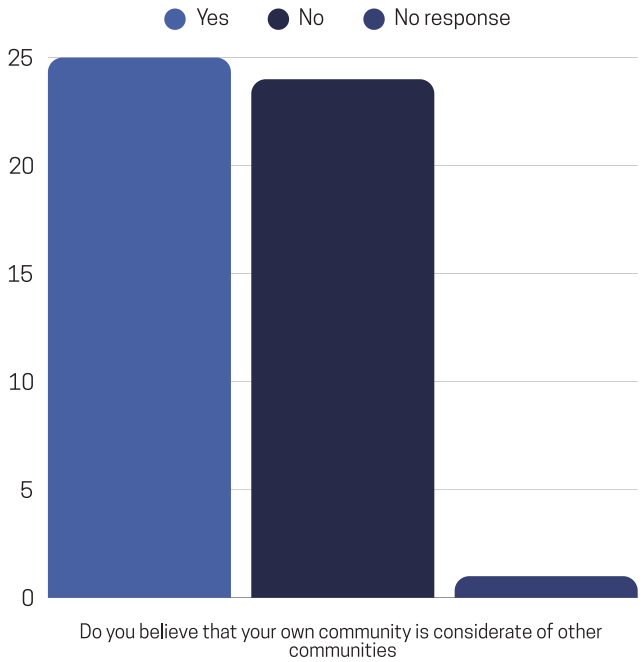
The data shows that 82% of respondents have experience working or interacting with individuals from diverse backgrounds, while 14% have not. This suggests a high level of exposure to diversity among participants. With 96% valid responses, the findings provide a strong indication of cross-cultural engagement.



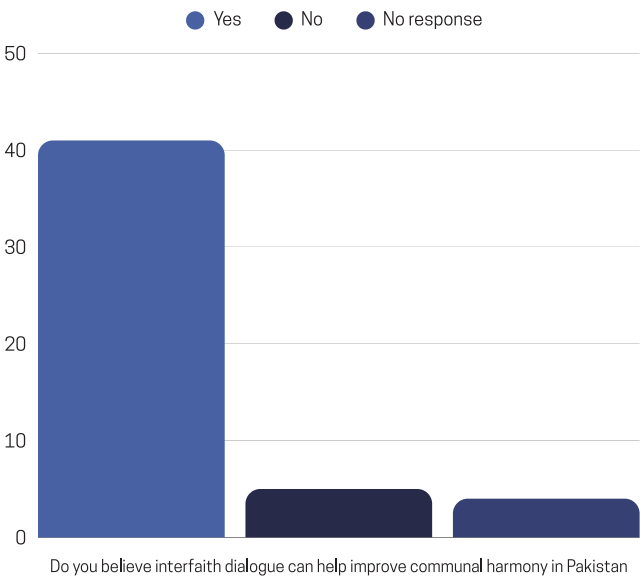
The results indicate that 46% of respondents have visited a place of worship of a different religion, while 52% have not. This reflects a nearly even division in experiences of interfaith exposure. With 98% valid responses, the data suggests that while a significant portion of participants have engaged in such visits, a slightly larger group has not.



The data reveals nearly split in perceptions regarding communal consideration, with 50% of respondents believing their community is considerate of others, while 48% hold the opposite view. This close division suggests differing perspectives on inter-community relations. With 98% valid responses, the findings highlight the complexity of societal attitudes towards inclusivity.

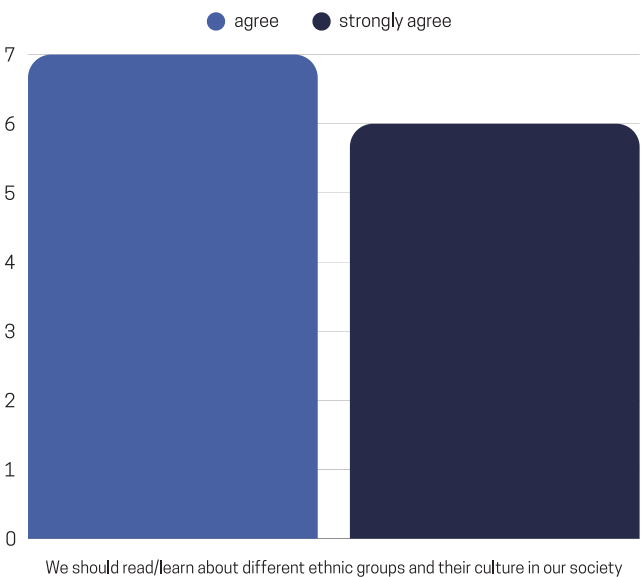


The results show that 82% of respondents view interfaith dialogue as a mean to enhance communal harmony in Pakistan, while 10% disagree. This strong majority suggests broad support for dialogue as a tool for fostering understanding among religious groups. With 92% valid responses, the data provides a clear indication of public sentiment.

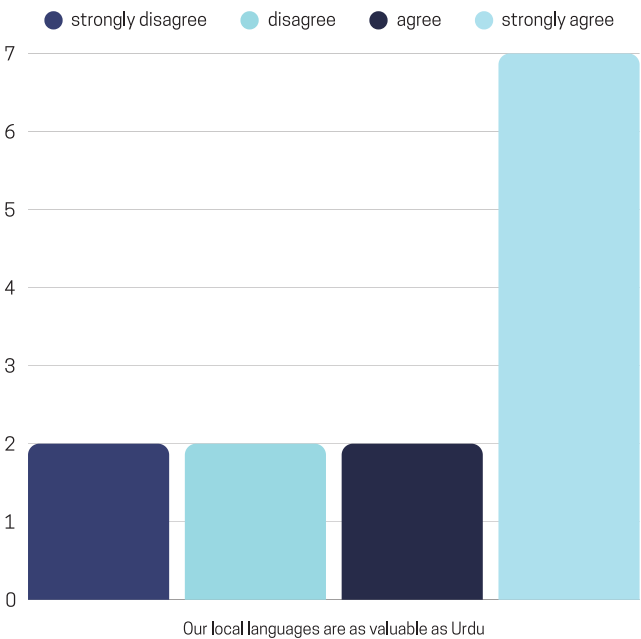


4.3 Ethnocultural Considerations

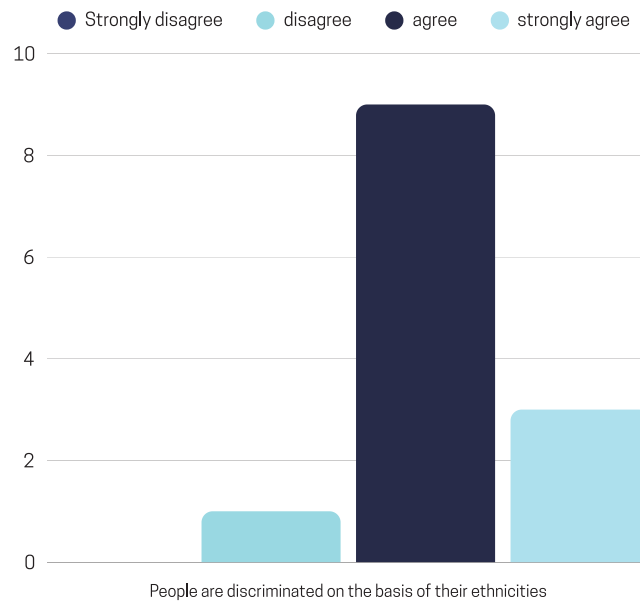
The survey results show strong support for the idea that we should read and learn about different ethnic groups and their cultures in our country, with 53.8% agreeing and 46.2% strongly agreeing. This indicates that the vast majority of respondents (100%) recognize the importance of cultural awareness and education, suggesting a shared belief in the value of understanding diverse ethnic groups. The data reflects a nearly unanimous consensus in favor of promoting cultural learning and inclusivity.



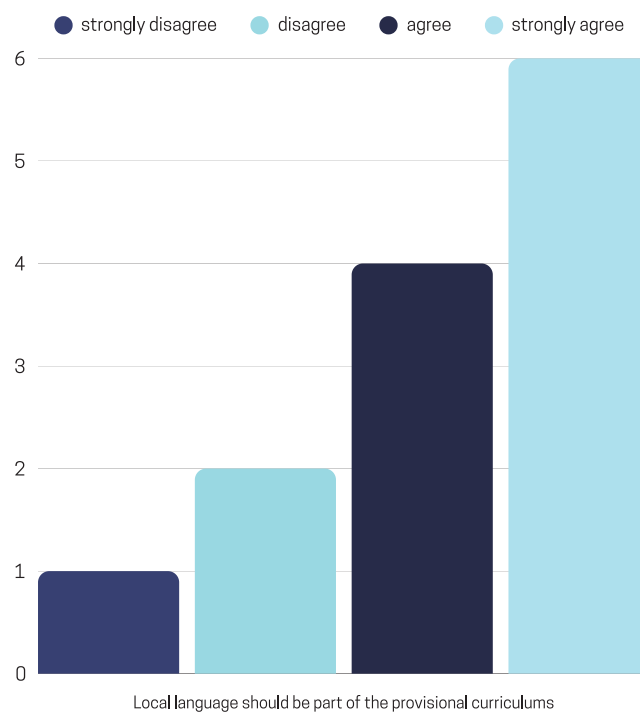
The survey results indicate a strong belief that local languages hold equal value to Urdu, with 53.8% strongly agreeing and 15.4% agreeing. However, 30.8% of respondents either disagree or strongly disagree, suggesting that a minority does not share this view. The data reflects a dominant perspective that local languages should be considered as valuable as Urdu, but also highlights a divide, with a smaller portion of respondents not aligning with this opinion. The results emphasize the importance of local languages for a majority, while acknowledging some differing views



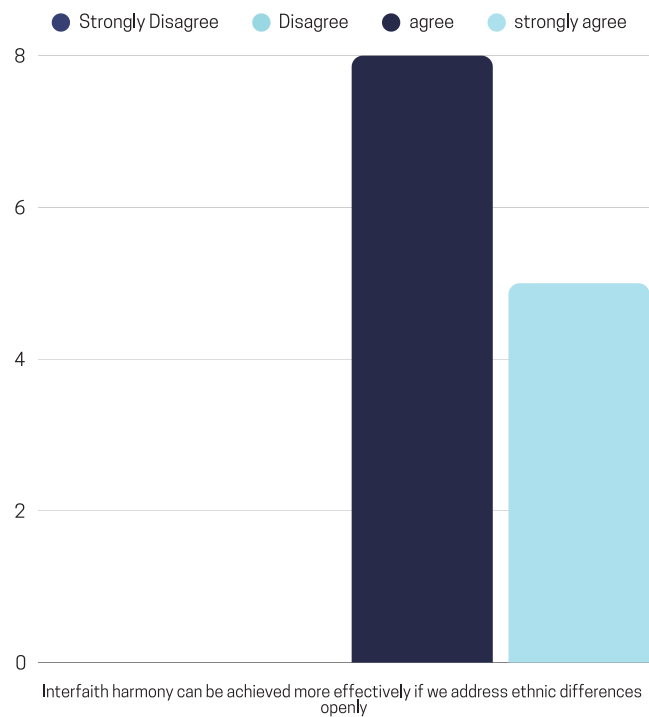
The survey results reveal a strong consensus that people are discriminated against based on their ethnicities, with 69.2% agreeing and 23.1% strongly agreeing. Only 7.7% of respondents disagree with the statement, indicating that the vast majority acknowledge ethnic discrimination as a prevalent issue. The data highlights a clear recognition of ethnic discrimination, reflecting widespread concern over this social issue, while the minimal disagreement suggests that this view is largely shared by the respondents.



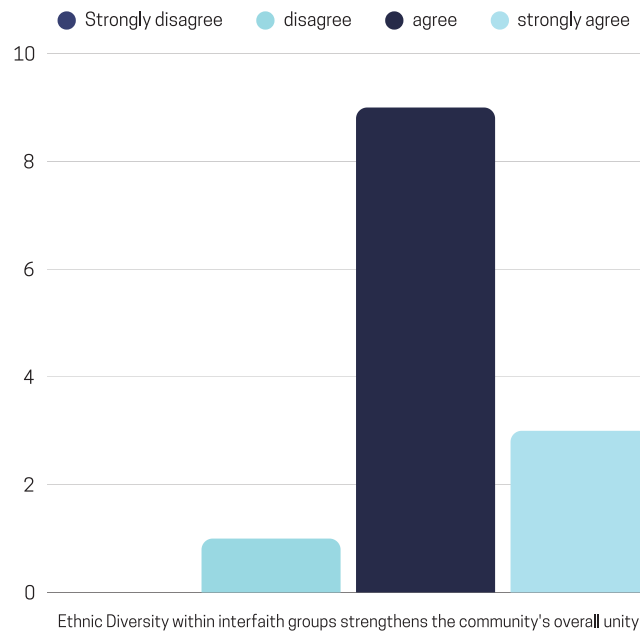
The results indicate a strong preference for including local languages in provincial curriculums, with a combined 77% of respondents agreeing (30.8%) or strongly agreeing (46.2%) with the statement. In contrast, 23.1% of respondents disagree or strongly disagree, suggesting some opposition. However, the majority view strongly supports the integration of local languages into educational systems, highlighting a significant recognition of their importance in provincial education.



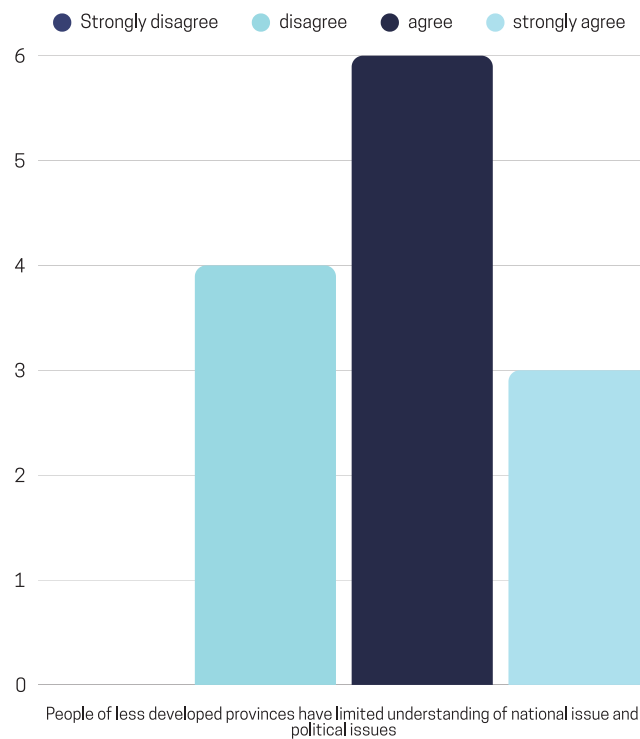
The data reveals broad agreement on the idea that addressing ethnic differences openly can more effectively foster interfaith harmony. A significant 61.5% of respondents agree, while 38.5% strongly agree, indicating a strong belief in the importance of open dialogue on ethnic differences for promoting interfaith understanding. With no disagreement or strong disagreement expressed, the results suggest a clear consensus on the positive impact of addressing ethnic diversity in the context of interfaith relations.



The majority of respondents believe that ethnic diversity within interfaith groups enhances community unity, with 69.2% agreeing and 23.1% strongly agreeing. Only 7.7% disagreed, indicating minimal opposition to this view. These findings suggest that most respondents recognize the value of ethnic diversity in fostering a stronger, more unified community, reflecting a general consensus that diversity contributes positively to social cohesion within interfaith groups.

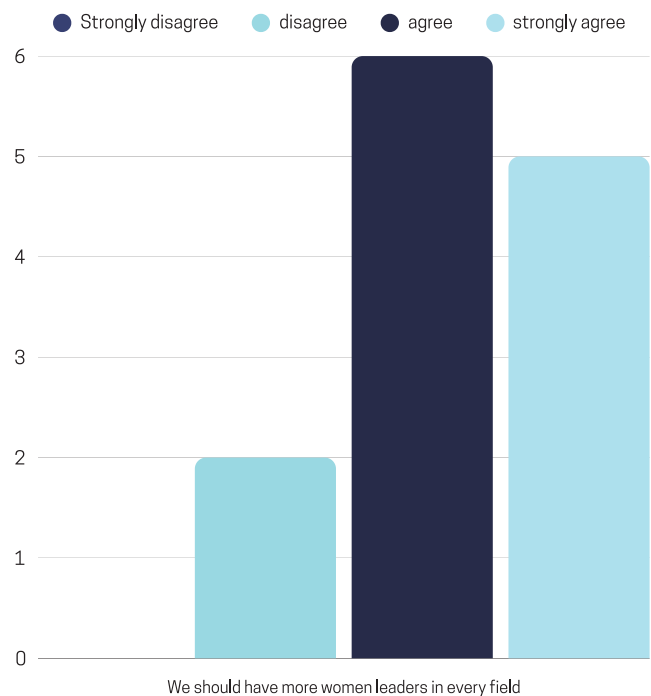


The survey results indicate a divided opinion on whether people from less developed provinces have a limited understanding of national and political issues. While 46.2% agree and 23.1% strongly agree, suggesting that a majority believe there is a gap in understanding, 30.8% disagree, pointing to a significant portion who do not share this view. These findings suggest a perception of limited political awareness in less developed provinces, but also highlight that not everyone holds this belief.

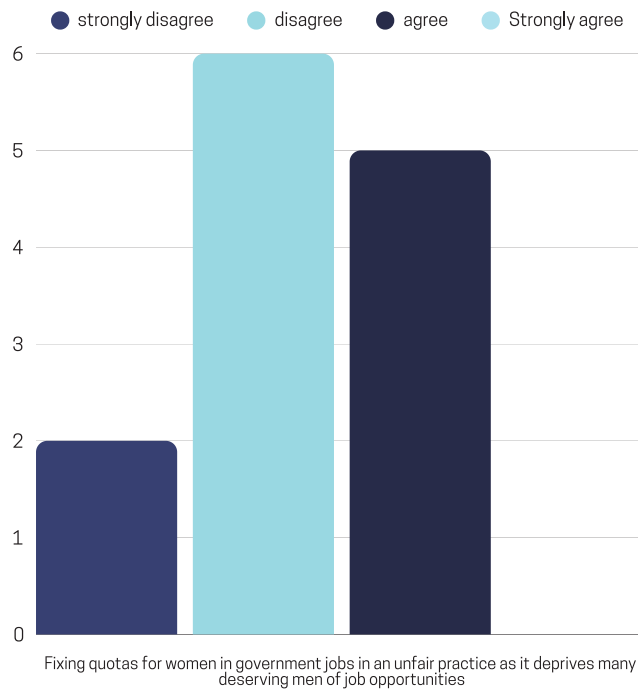


4.4 Gender and Role of Women

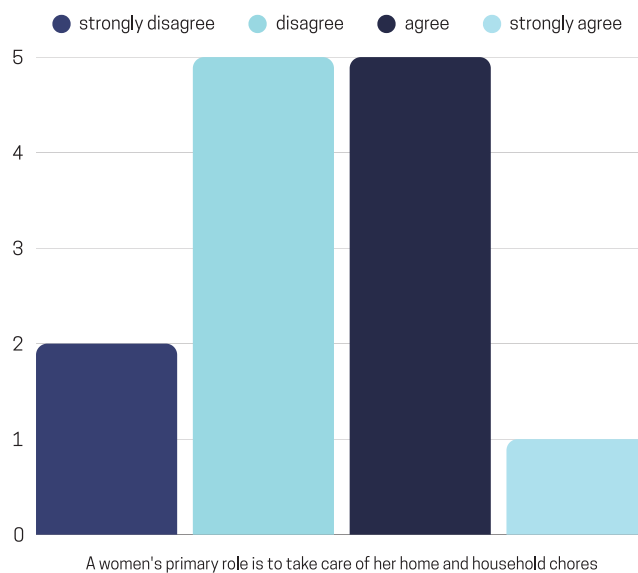
The results show strong support for increasing the presence of women leaders across all fields, with 46.2% agreeing and 38.5% strongly agreeing. However, 15.4% of respondents disagree, indicating some opposition. Overall, the data reflects a clear majority in favor of promoting women in leadership roles, signaling a strong belief in the importance of gender equality in leadership positions.



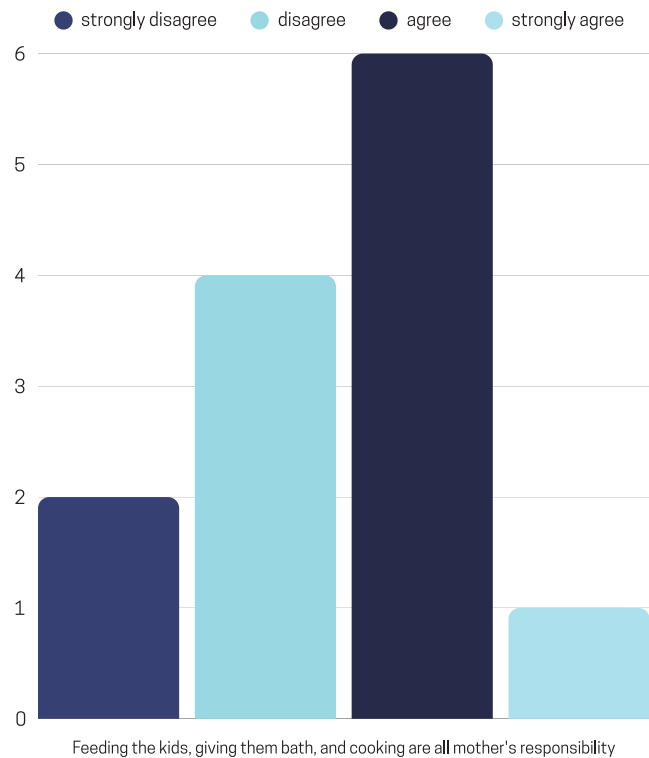
The survey results indicate that the majority of respondents do not view fixing quotas for women in government jobs as an unfair practice. A combined 61.5% disagree (46.2%) or strongly disagree (15.4%) with the statement, while 38.5% agree, suggesting a smaller portion believes such quotas are unjust. The data reflects a prevailing belief that quotas are not a hindrance to men’s opportunities, with most respondents supporting their implementation as a means to promote gender equality.



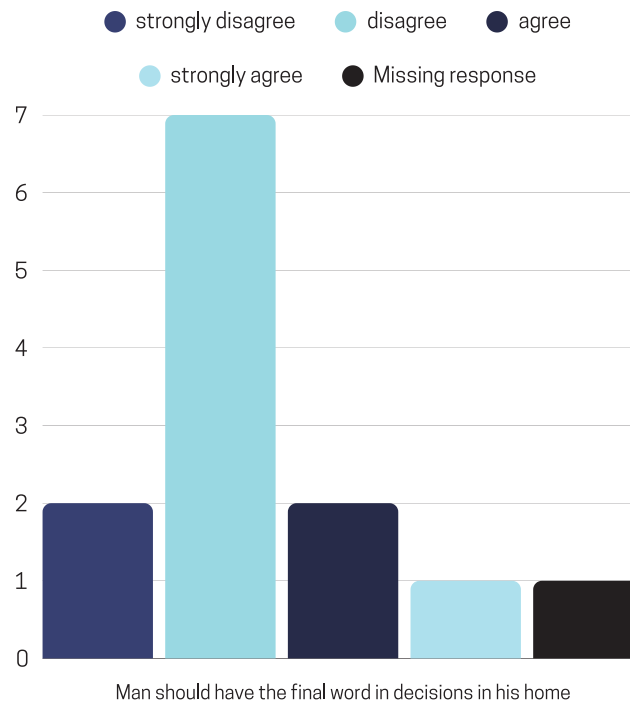
The survey results reveal a divided opinion on the statement that a woman's primary role is to take care of her home and household chores. While 53.8% of respondents disagree (38.5%) or strongly disagree (15.4%), suggesting that a majority reject this traditional view, 46.2% either agree (38.5%) or strongly agree (7.7%), indicating a significant portion still holds this perspective. The data highlights a clear division, with nearly half of respondents supporting the idea of women's primary role in the home, while the other half advocates for broader gender roles.



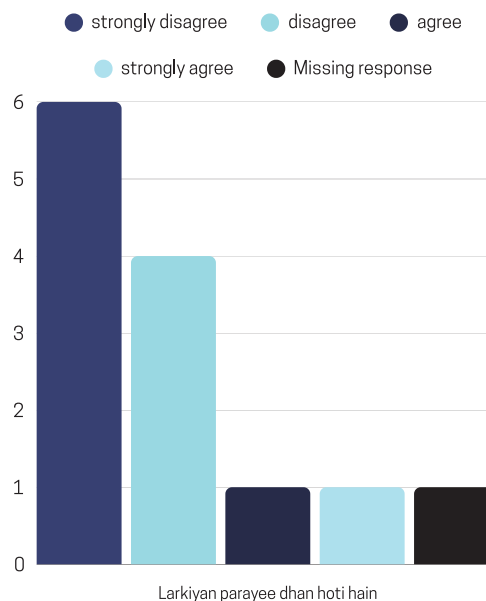
The data shows a tendency to view caregiving responsibilities as predominantly the mother's role, with 46.2% agreeing and 7.7% strongly agreeing with the statement. However, 46.2% of respondents disagree (30.8%) or strongly disagree (15.4%), indicating that a significant portion does not share this perspective. The data reflects a clear split, with almost equal numbers supporting traditional gender roles in parenting and those advocating for a more equitable division of responsibilities.



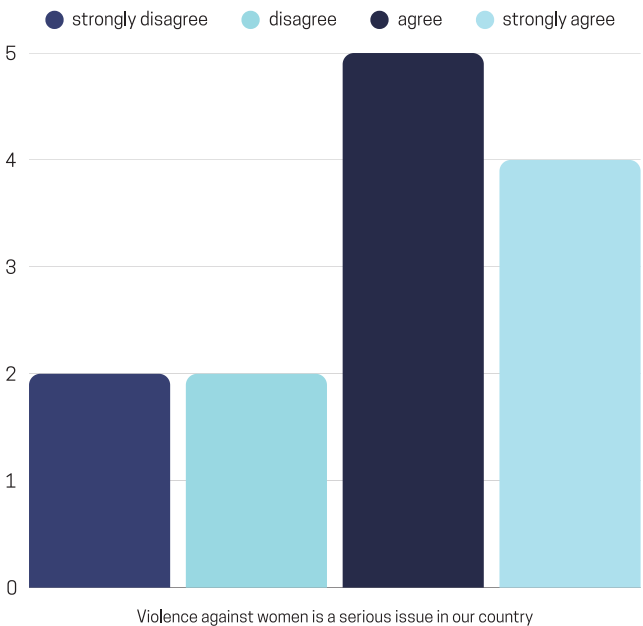
The responses show a clear majority opposing the idea that a man should have the final word in household decisions, with 69.2% disagreeing (53.8%) or strongly disagreeing (15.4%). Only 24.1% support the idea, with 16.7% agreeing and 7.7% strongly agreeing. This reflects a dominant view in favor of shared or equal decision-making in the household. The data highlights a shift away from traditional gender roles, with most respondents rejecting the concept of male dominance in family decisions.



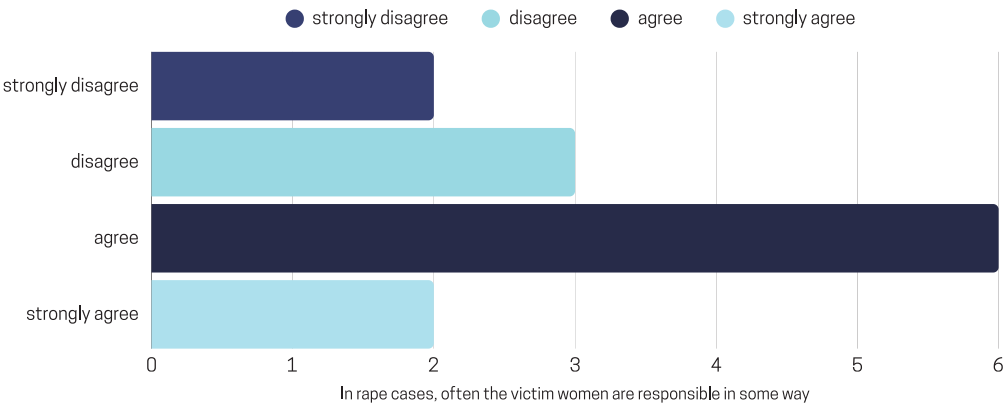
Responses indicate a strong rejection of the idea that girls are considered "others' property," with 76.9% of respondents disagreeing (30.8%) or strongly disagreeing (46.2%). A much smaller portion, 15.4%, agrees with the statement (8.3% agreeing and 7.7% strongly agreeing). This suggests a widespread belief in gender equality and the rejection of objectifying views about women, with a significant majority condemning the notion of girls as possessions.



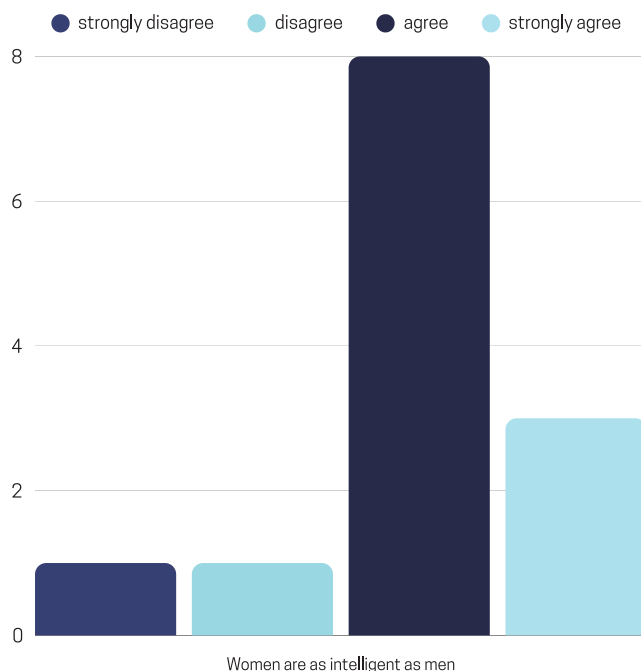
The survey results highlight a strong awareness of violence against women as a serious issue, with 69.2% of respondents agreeing (38.5%) or strongly agreeing (30.8%) with the statement. However, 30.8% of respondents disagree (15.4%) or strongly disagree (15.4%), indicating a minority that does not perceive it as a significant issue. The findings suggest that while a clear majority acknowledges the severity of violence against women, there is still some divergence in views on the extent of the problem.



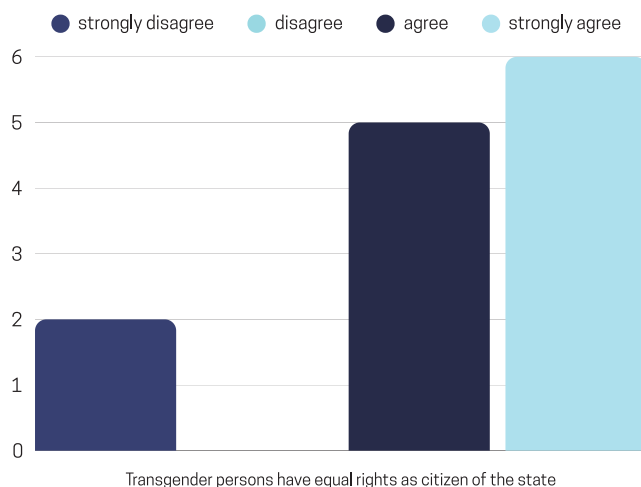
The survey results show a significant division of opinion on the issue of victim blaming in rape cases. While 38.5% of respondents disagree (23.1%) or strongly disagree (15.4%) with the statement, 61.5% either agree (46.2%) or strongly agree (15.4%), suggesting a disturbing belief among a majority that women can be held responsible in some way for rape. These findings highlight the need for further awareness and education to challenge harmful misconceptions surrounding sexual violence.



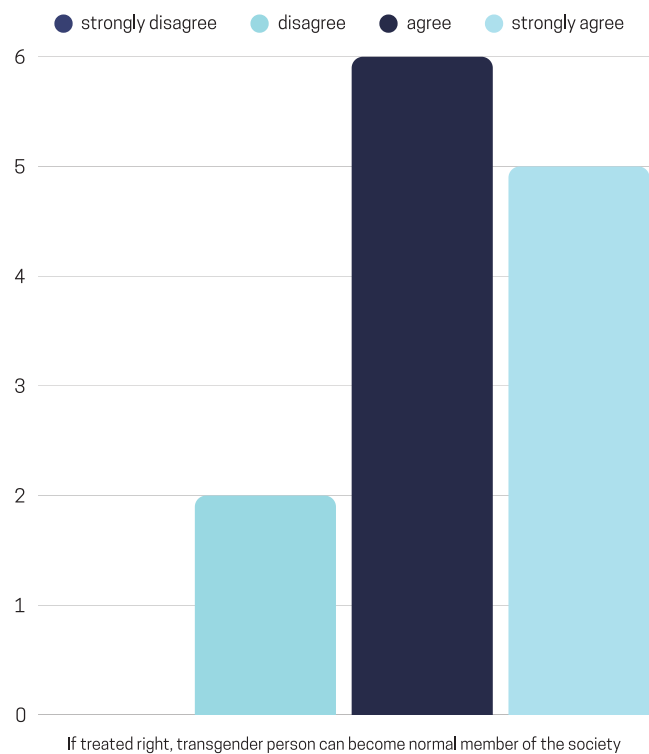
Data results show a clear consensus that women are perceived as equally intelligent as men, with 84.6% of respondents agreeing (61.5%) or strongly agreeing (23.1%) with the statement. Only a small minority, 15.4%, disagree or strongly disagree, suggesting minimal support for the idea of gender-based differences in intelligence. These findings indicate broad recognition of gender equality in intellectual capacity among the respondents.



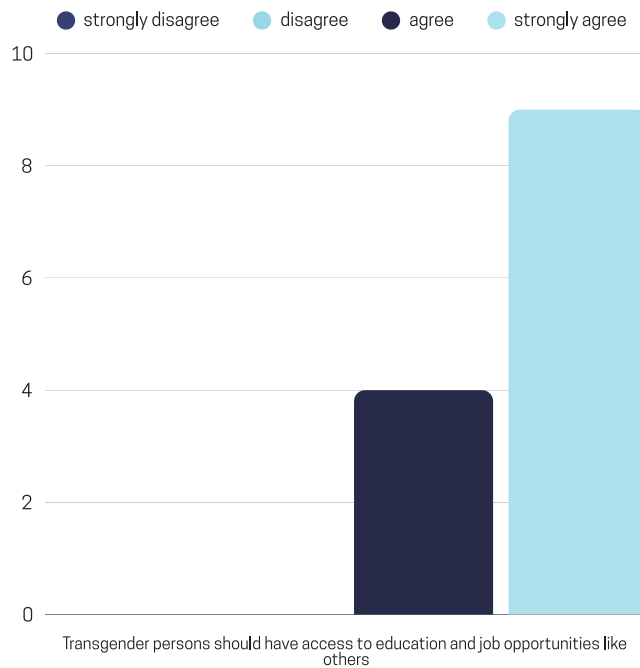
Responses reveal a strong belief in equal rights for transgender persons as citizens of the state, with 84.6% of respondents agreeing (38.5%) or strongly agreeing (46.2%) with the statement. However, 15.4% of respondents strongly disagree, indicating a minority that does not fully support transgender equality. Overall, the findings suggest a broad endorsement of equal citizenship rights for transgender individuals, but with some opposition still present.



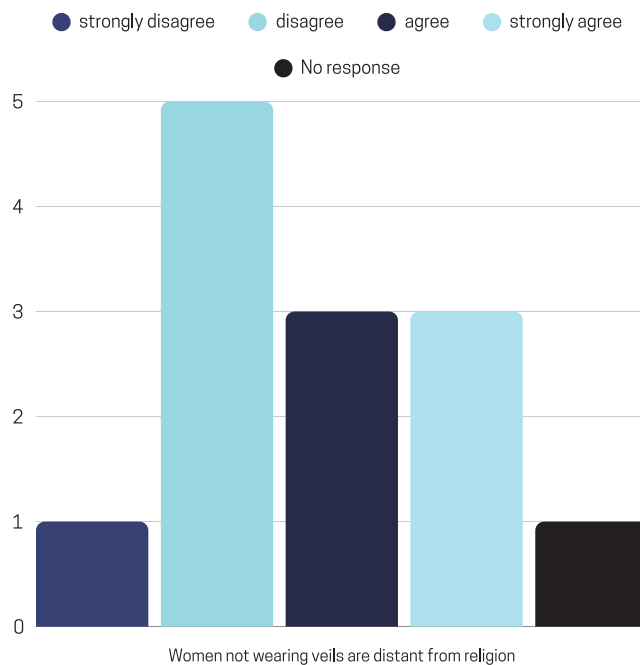
The survey results show strong support for the idea that transgender individuals, when treated fairly, can integrate as normal members of society. A combined 84.6% of respondents agree (46.2%) or strongly agree (38.5%), indicating a broad belief in the potential for social acceptance and inclusion of transgender people. However, 15.4% of respondents disagree, reflecting a minority view that may hold reservations about this perspective. Overall, the data suggests a positive attitude toward the fair treatment and inclusion of transgender individuals in society.



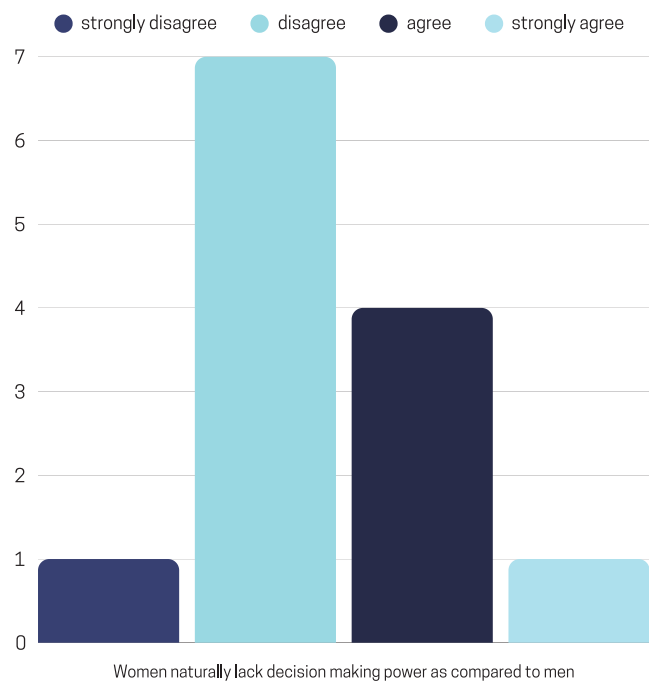
Data demonstrate overwhelming support for transgender persons' access to education and job opportunities, with 69.2% strongly agreeing and 30.8% agreeing with the statement. This indicates a clear consensus that transgender individuals should have the same rights to education and employment as others. There is no significant opposition in the data, reflecting a broad commitment to equality and inclusion for transgender people in these areas.



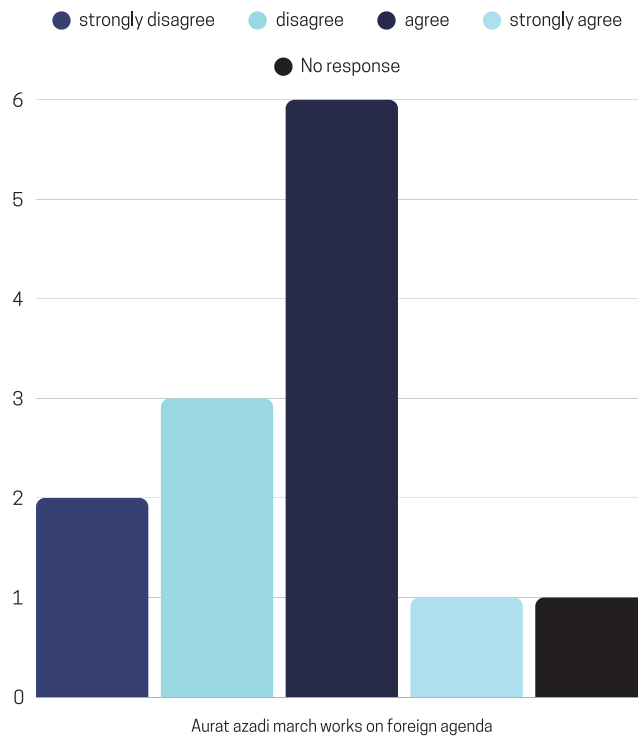
The survey results show a division of opinion regarding the belief that women who do not wear veils are distant from religion. A combined 41.7% disagree (38.5%) or strongly disagree (7.7%), indicating that a significant portion rejects the idea that not wearing a veil makes women less religious. In contrast, 48.1% either agree (23.1%) or strongly agree (23.1%), suggesting a belief among many respondents that wearing a veil is closely tied to religious adherence. The results reflect differing views on the connection between women's attire and their religiosity.



Responses reveal a strong rejection of the belief that women naturally lack decision-making power compared to men. A majority, 61.5%, disagree (53.8%) or strongly disagree (7.7%), suggesting that most respondents do not subscribe to the idea of inherent gender differences in decision-making abilities. However, 38.5% agree (30.8%) or strongly agree (7.7%), indicating a smaller portion of respondents who may still hold traditional views on gender roles in decision-making. These findings point to a prevailing belief in gender equality, with a minority still holding outdated views.

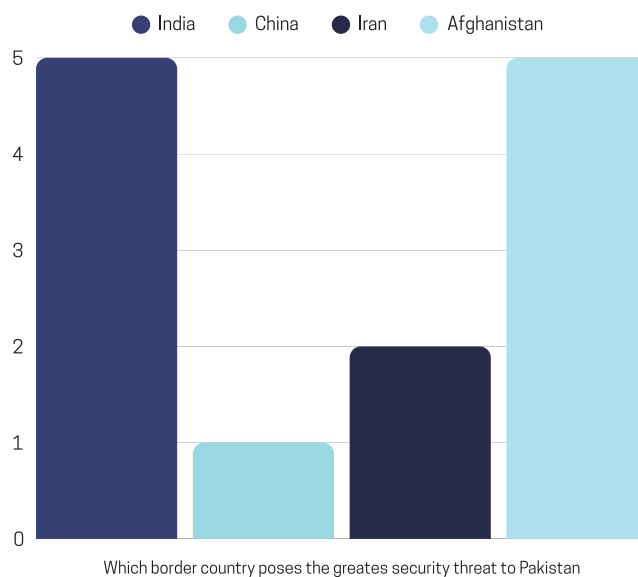


Data show that there is a significant portion of respondents who believe the Aurat Azadi March works on a foreign agenda, with 54.2% agreeing (46.2%) or strongly agreeing (7.7%). However, 41.7% disagree (23.1%) or strongly disagree (15.4%), suggesting that nearly half of the respondents do not perceive the movement as being influenced by external forces. This indicates a divide in opinion, with a notable portion of respondents skeptical of the march's motivations, while others maintain confidence in its independence.

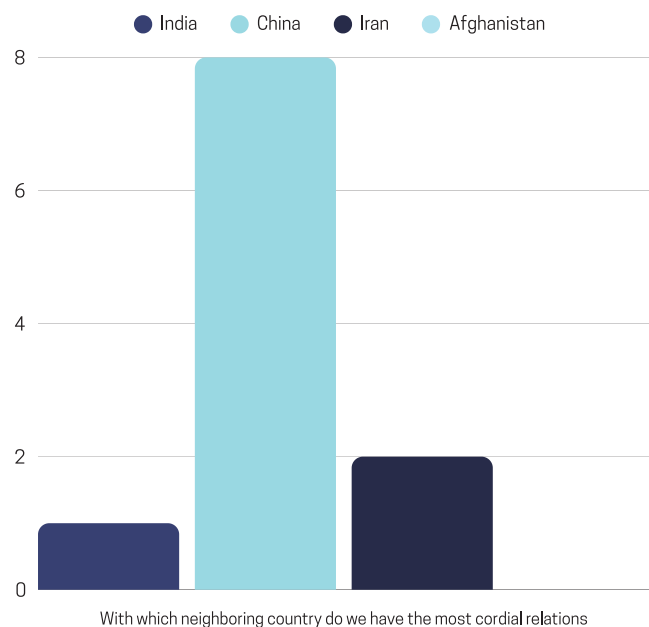


4.5 Cross Country Questions

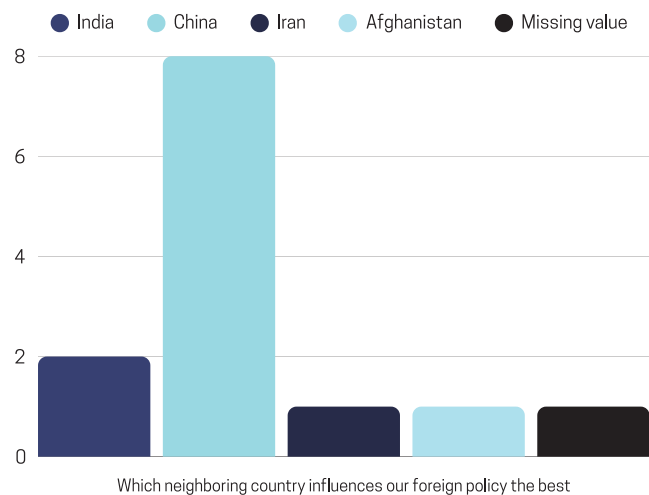
The survey results reveal a notable divide in perceptions regarding which neighboring country poses the greatest security threat to Pakistan. Both India and Afghanistan are equally identified as the biggest security threats, with 38.5% of respondents choosing each. Iran is considered a threat by 15.4% of respondents, while China is seen as the least threatening, with only 7.7% indicating concern. These findings highlight the prevailing concerns regarding India and Afghanistan, while suggesting a relatively lower level of anxiety regarding the security implications from Iran and China.



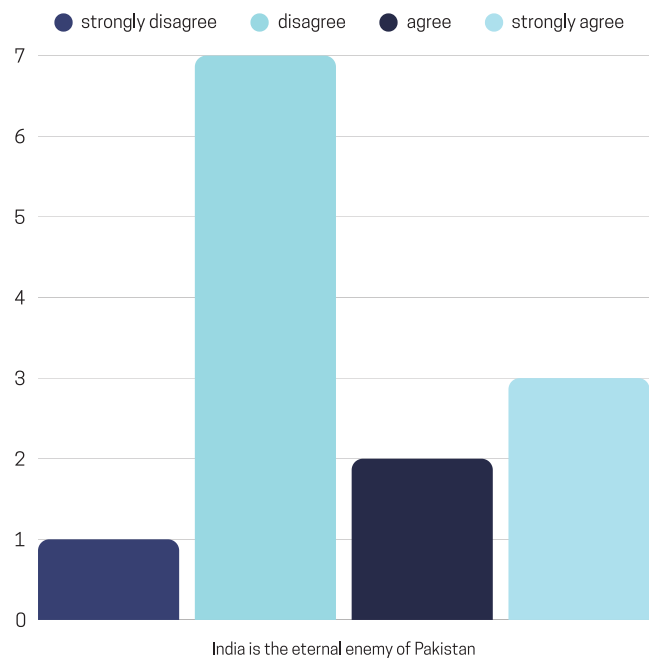
Data results indicate that China is overwhelmingly regarded as Pakistan's closest neighbor in terms of cordial relations, with 61.5% of respondents selecting it. Iran follows with 15.4%, while only 7.7% view India as having the most cordial relationship with Pakistan. These findings reflect the perception of strong diplomatic ties with China, and comparatively more distant or strained relations with India, while Iran holds a moderate position in the respondents' views on neighborly relations.



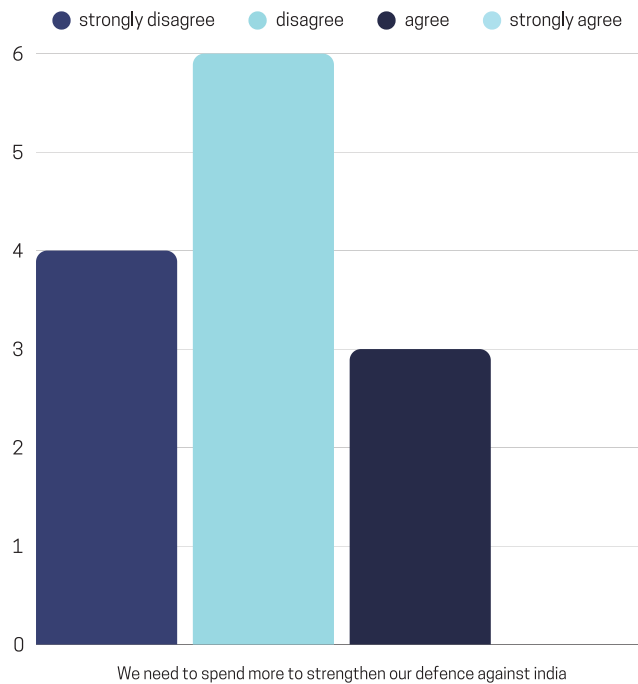
The survey results show that China is perceived as the most influential neighboring country in shaping Pakistan's foreign policy, with 61.5% of respondents selecting it. India follows with 15.4%, while both Iran and Afghanistan are seen as having a comparatively smaller influence, each with 7.7%. These results suggest a strong belief that China plays a dominant role in guiding Pakistan's foreign relations, with much less perceived influence from India, Iran, or Afghanistan.



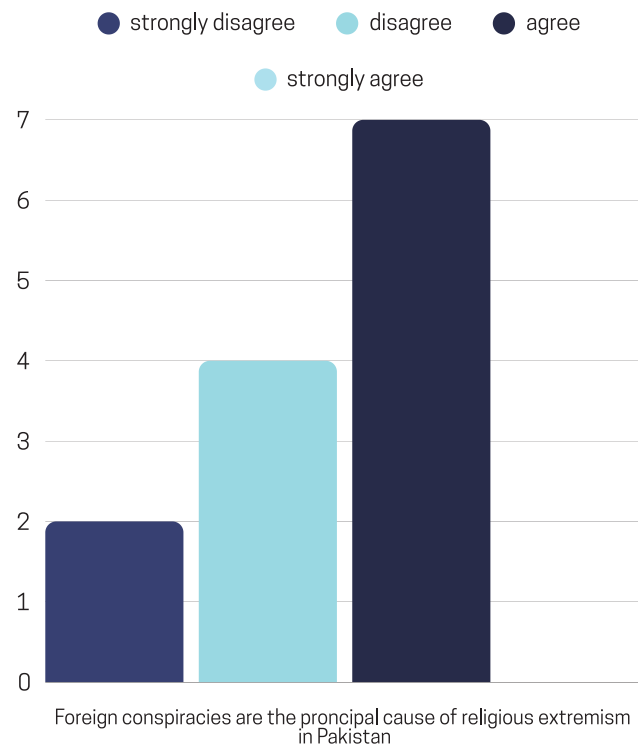
The survey results show that the perception of India as an "eternal enemy" of Pakistan is not strongly endorsed by the respondents. A significant 61.5% disagree (53.8%) or strongly disagree (7.7%), indicating that a majority do not view India in this light. However, 38.5% agree (15.4%) or strongly agree (23.1%), suggesting that a smaller, yet notable portion still holds this view. These findings reflect a divided perspective, with most respondents rejecting the idea of eternal enmity, while some still consider India as such.



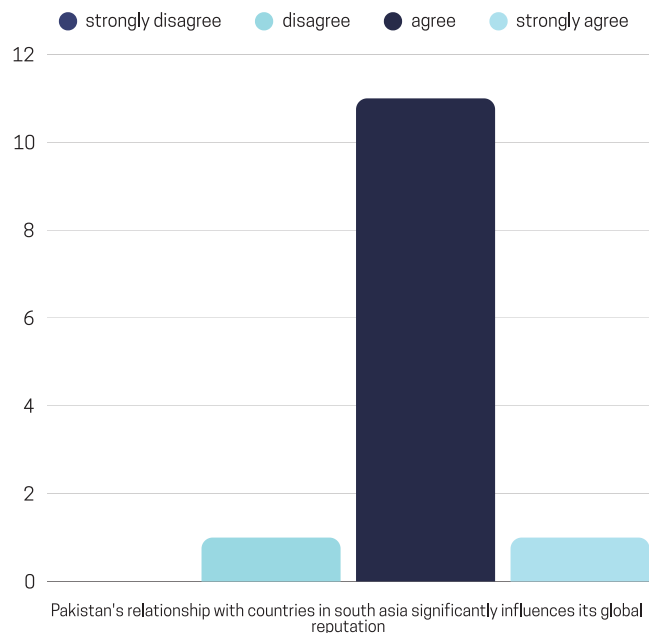
The survey results show a clear majority opposing the idea of increasing spending to strengthen defense against India. A combined 76% of respondents either disagree (46.2%) or strongly disagree (30.8%). Only 23.1% agree with the notion of higher defense spending. This indicates a general sentiment that either current defense measures are sufficient or that there are other priorities for spending, rather than focusing on defense expansion in relation to India.



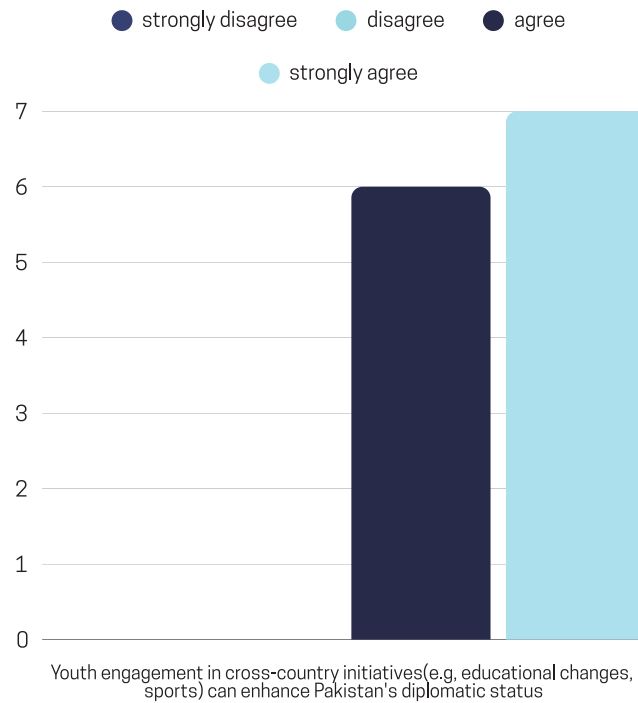
Data indicates that the majority of respondents (53.8%) believe that foreign conspiracies are a principal cause of religious extremism in Pakistan, while 30.8% disagree and 15.4% strongly disagree. This suggests a dominant perception among respondents that external influences are a significant driver of religious extremism within the country, though a considerable portion of respondents do not share this view.



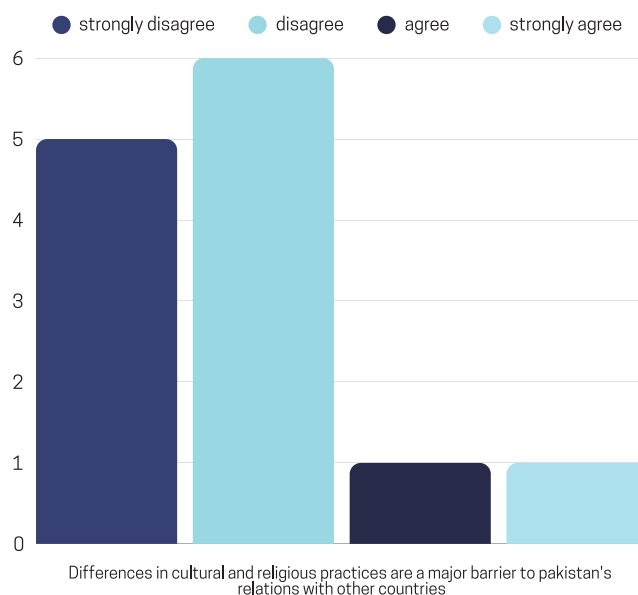
The survey results show a strong consensus that Pakistan's relationships with South Asian countries significantly influence its global reputation, with 92.3% of respondents agreeing (84.6%) or strongly agreeing (7.7%). Only 7.7% disagree, indicating that the majority believe that regional relations play a key role in shaping how Pakistan is viewed internationally. This highlights the importance of Pakistan's diplomatic ties within South Asia in its global standing.



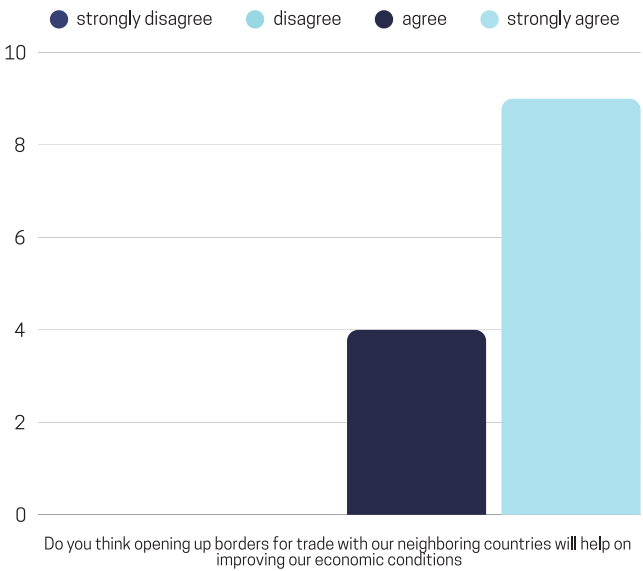
The survey results reveal a strong belief that youth engagement in cross-country initiatives, such as educational exchanges and sports, can enhance Pakistan's diplomatic relationships. A combined 100% of respondents either agree (46.2%) or strongly agree (53.8%) with this idea, indicating a broad consensus that such initiatives could positively impact Pakistan's international diplomacy. This suggests recognition of the value of youth involvement in fostering global connections and improving diplomatic ties.



Data suggest that a significant majority of respondents do not view differences in cultural and religious practices as a major barrier to Pakistan's relations with other countries. A total of 84.7% either strongly disagree (38.5%) or disagree (46.2%) with this statement. In contrast, only 15.4% agree (7.7%) or strongly agree (7.7%) that cultural and religious differences pose a major challenge. This indicates that most respondents do not perceive these differences as significant obstacles to diplomatic relations.

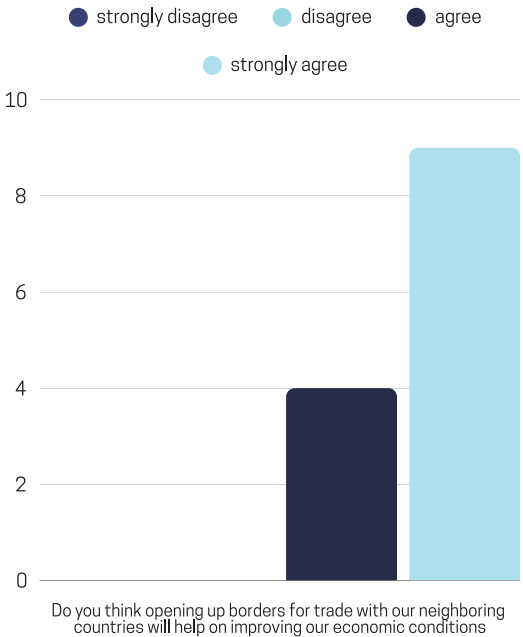


The results show a strong consensus in favor of opening up borders for trade with neighboring countries to improve Pakistan's economic conditions. A total of 100% of the respondents either agree (30.8%) or strongly agree (69.2%) with this idea. This overwhelming support suggests that participants believe in the potential economic benefits of trade facilitation with neighboring countries.



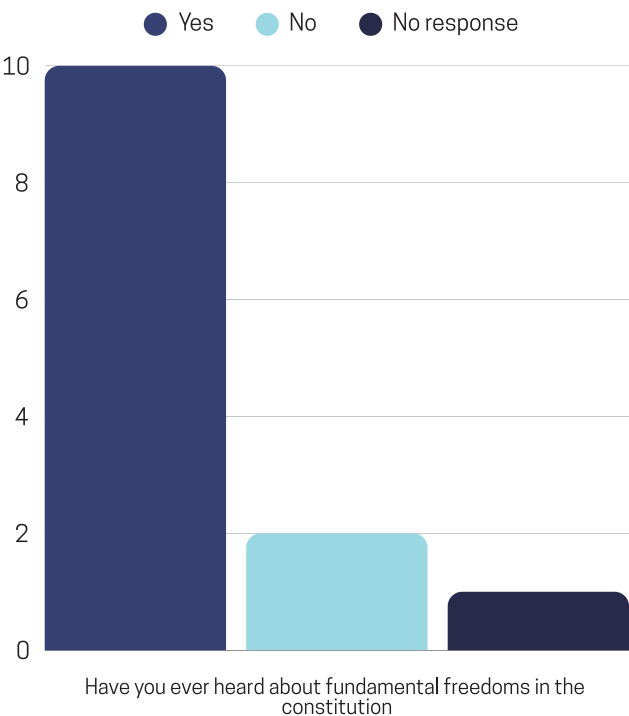
4.6 Constitution, Citizenship & Rule of Law

The majority of respondents express a strong belief in the importance of human rights, with 84.6% affirming their support. A small minority, 7.7%, disagreed, indicating some level of skepticism or differing perspectives on the subject. Additionally, one response was missing, suggesting either uncertainty or lack of engagement with the question. The overwhelming agreement highlights a broad consensus on the fundamental value of human rights.

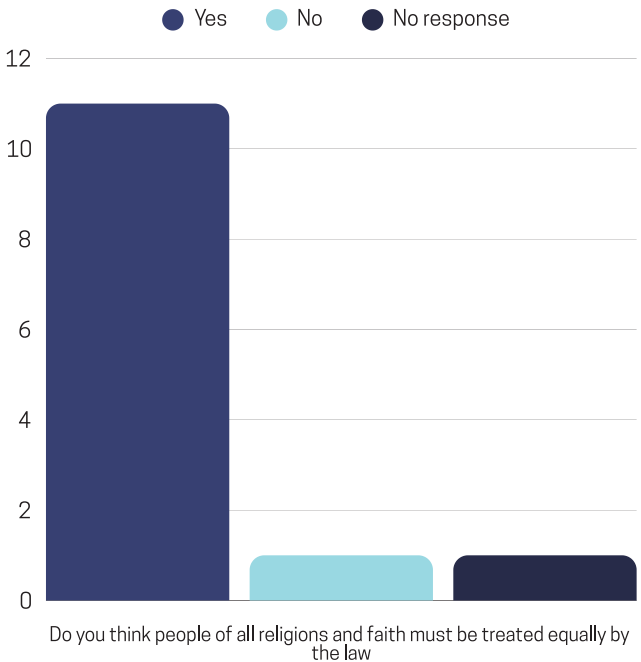


A significant proportion of respondents, 76.9%, acknowledge awareness of their constitutional freedoms, reflecting a general understanding of fundamental rights. However, 15.4% indicate unfamiliarity, suggesting gaps in legal literacy. Additionally, one response was missing, which could indicate either uncertainty or lack of engagement with the question. The findings emphasize the need for broader dissemination of constitutional rights to ensure comprehensive public awareness.

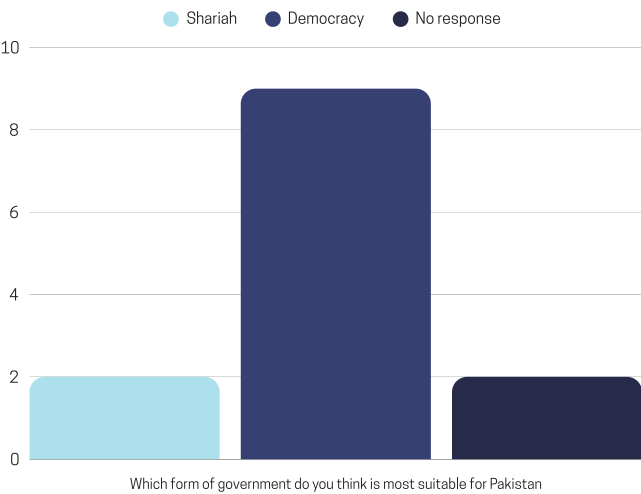
The respondents who acknowledged awareness of their constitutional rights were asked to list two rights of their choice. Their responses reflect varying degrees of awareness among participants regarding the fundamental rights guaranteed by the Constitution. The most commonly mentioned rights include the right to life, liberty, and personal security, as well as the protection of property. Several respondents identified freedom of speech, expression, and movement, along with the right to access information. Others acknowledged the right to a fair trial, freedom of association, and the right to peaceful assembly. A smaller number of participants also recognized the right to education as a constitutional guarantee. Overall, the responses indicate a broad understanding of fundamental rights, with particular emphasis on civil liberties, personal security, and freedom of expression.



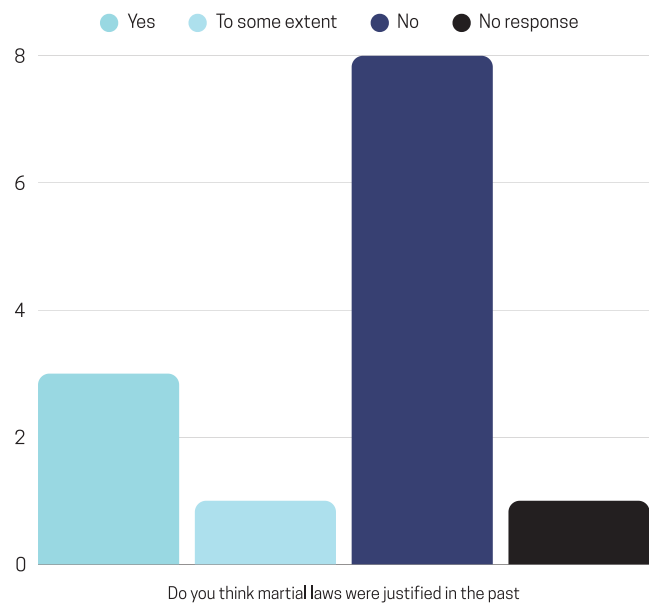
The majority, 84.6%, support the principle of legal equality for all religious groups, highlighting a strong inclination toward inclusivity. A small minority, 7.7%, disagrees, indicating differing perspectives on the issue. Additionally, one response was missing, suggesting possible uncertainty or lack of engagement. These results suggest a prevailing belief in legal impartiality, though some gaps in consensus remain.



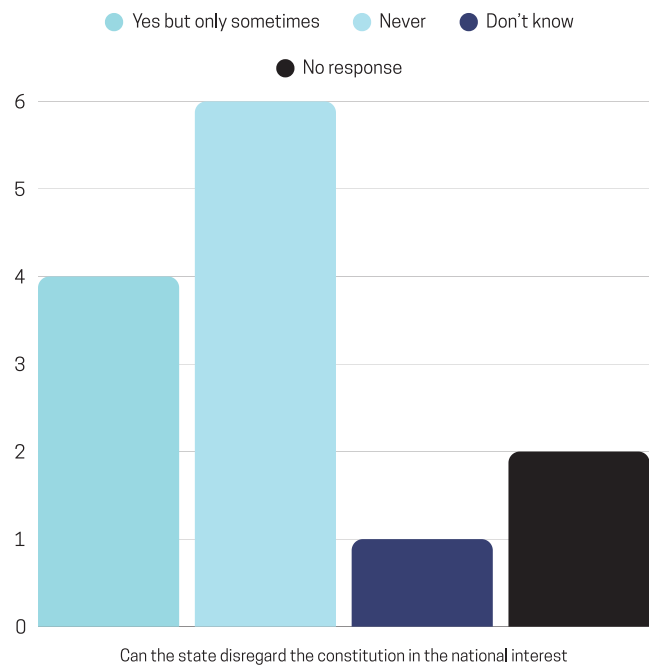
The preference for democracy (69.2%) as the most suitable form of government for Pakistan indicates a strong inclination toward representative governance. A smaller segment (15.4%) favors Shariah-based rule, reflecting an alternative perspective on governance. The missing responses (15.4%) suggest either indecision or lack of familiarity with the topic. Overall, democratic governance emerges as the predominant choice, though alternative viewpoints persist.



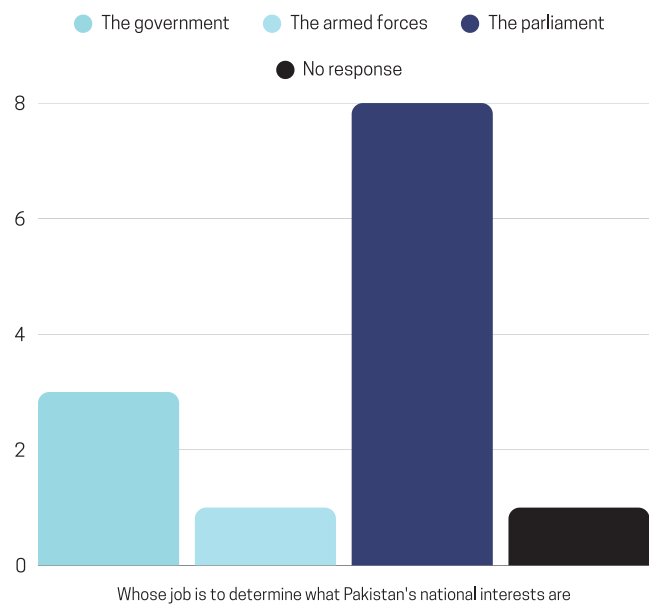
A majority (61.5%) oppose past martial laws, indicating a preference for civilian rule. A smaller portion (23.1%) believe they were justified, while 7.7% see some justification but with reservations. The missing response (7.7%) could suggest uncertainty or lack of opinion. The overall sentiment leans toward rejecting military interventions in governance.



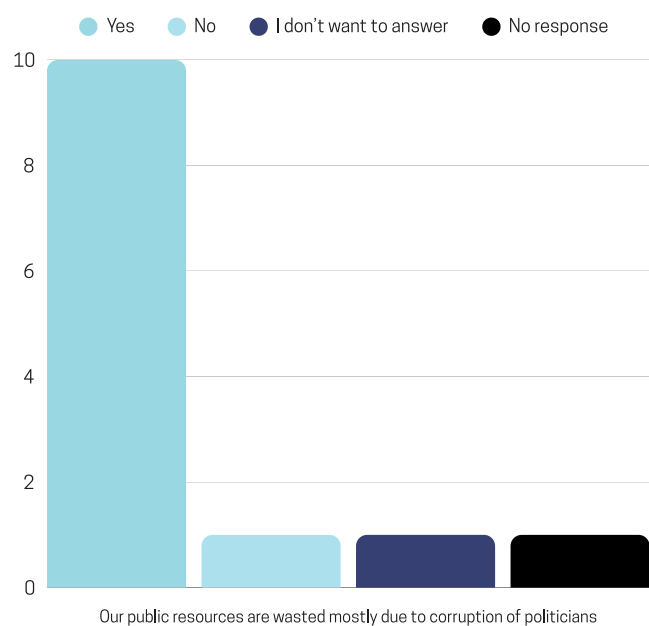
Most respondents (46.2%) believe the state should never override the constitution, emphasizing the importance of legal frameworks. However, 30.8% think exceptions can be made in certain situations, indicating a degree of flexibility in governance perceptions. A small portion (7.7%) is uncertain. The 5.4% missing responses may reflect a lack of awareness or reluctance to take a stance on constitutional limits.



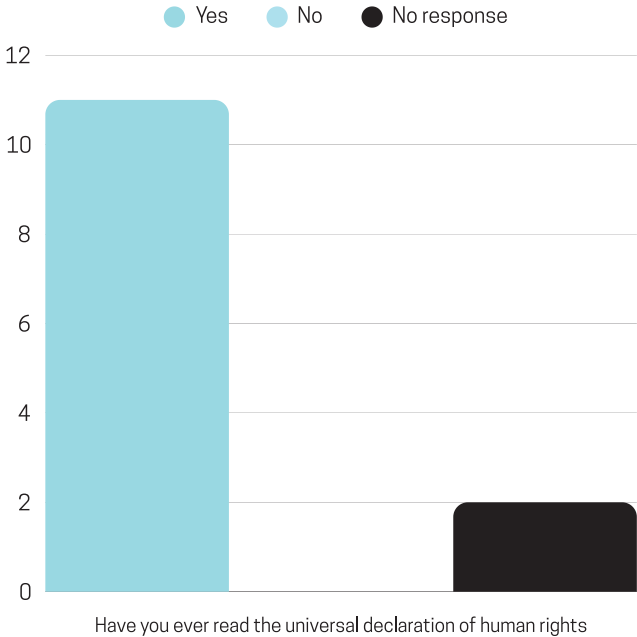
A majority (61.5%) consider parliament as the rightful authority in defining Pakistan’s national interests, reinforcing the role of elected representatives. 23.1% believe this responsibility falls on the government, while a small fraction (7.7%) assigns it to the armed forces. The 7.7% missing responses could indicate uncertainty or lack of engagement with governance structures.



A significant proportion (76.9%) attributes the mismanagement of public resources primarily to political corruption. A small minority (7.7%) disagrees, while another 7.7% opted not to answer, possibly indicating confusion or a misinterpretation of the question. The 7.7% missing responses suggest some respondents may be hesitant to take a definitive stance.

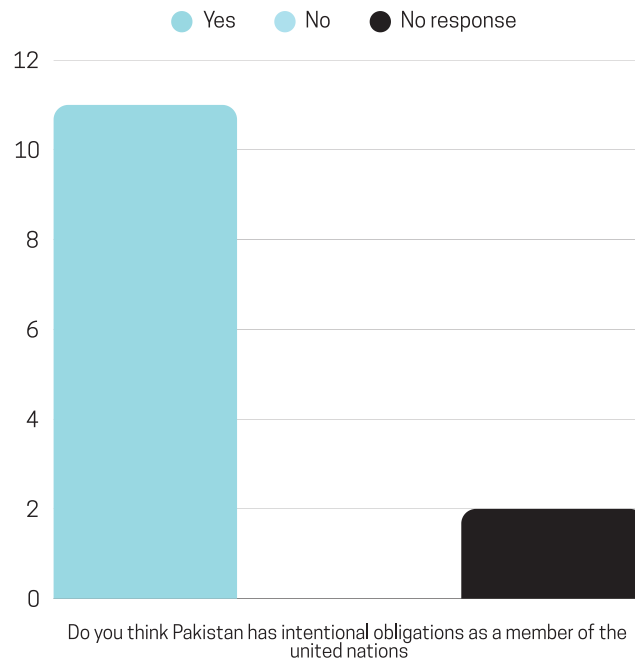


The majority of respondents (84.6%) have read the Universal Declaration of Human Rights, while a smaller group (15.4%) has not, as reflected by the missing responses. This suggests a strong awareness of human rights among most participants, but also highlights a gap in engagement for some individuals.

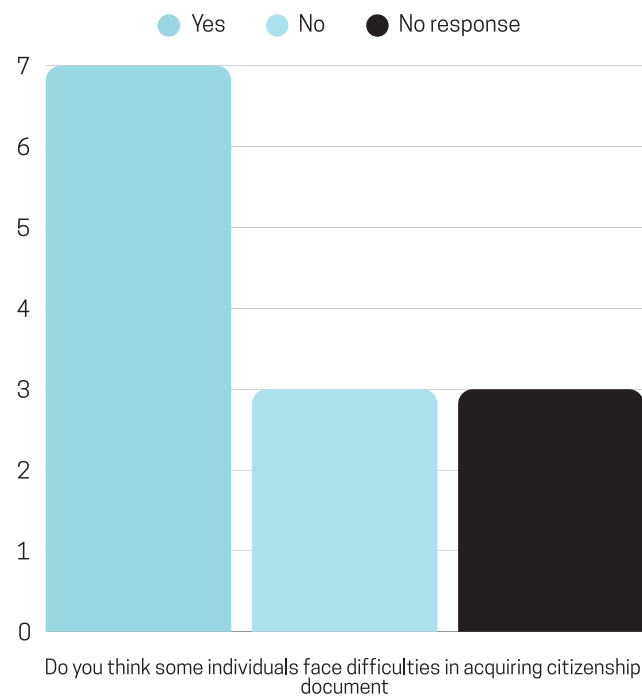


The overwhelming majority of respondents (84.6%) believe that Pakistan has international obligations as a member of the United Nations. A smaller portion (15.4%) did not respond, which suggests a strong consensus on Pakistan's role and responsibilities within the international community.

The respondents were further asked to mention any international obligation on Pakistan. The responses highlight various obligations that Pakistan holds as a member of the United Nations. A significant number of participants emphasized the protection of human rights, including the rights of women and the security of citizens. Some respondents specifically mentioned Pakistan’s commitment to the Universal Declaration of Human Rights and its responsibility to uphold international human rights standards. Additionally, obligations related to maintaining peace and security, including a ceasefire with India, were noted. A few participants also identified environmental conservation and addressing climate change as key responsibilities. Overall, the responses reflect an understanding of Pakistan’s international commitments, particularly in the areas of human rights protection, national and regional security, and environmental sustainability.

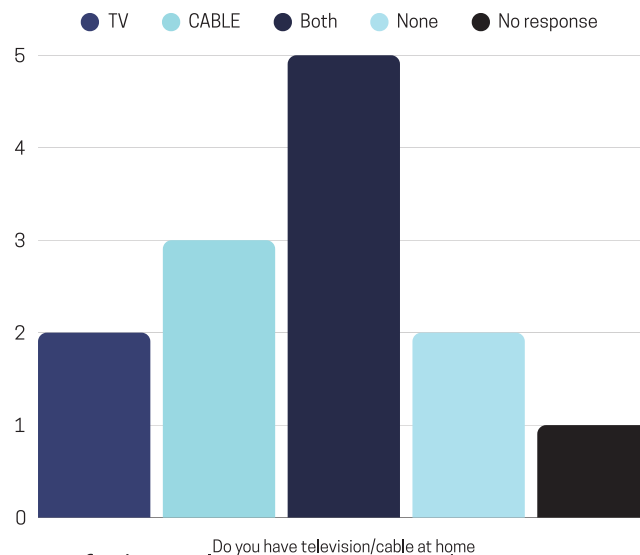


Over half of the respondents (53.8%) believe that some individuals face difficulties in acquiring citizenship documents, indicating a recognition of challenges in the process. However, 23.1% of respondents did not consider this to be an issue, and 23.1% did not provide an answer, suggesting a mixed but generally concerned view about accessibility and potential barriers in the citizenship process.

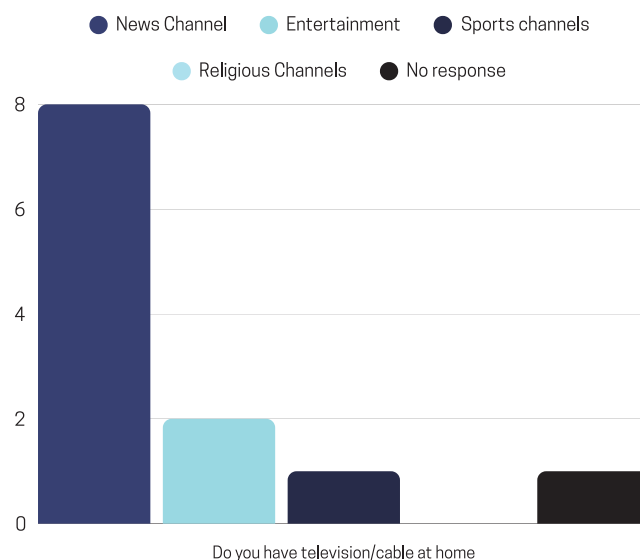


4.7 Media

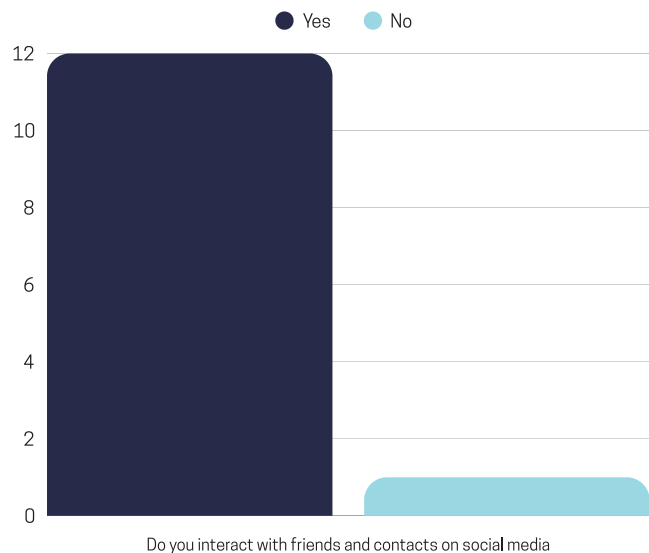
The data shows that a majority of respondents have access to television or cable at home. 38.5% have both TV and cable, and 23.1% have only cable, making cable access the most common. 15.4% have only TV, while 15.4% do not have either option at home. This suggests that television or cable is quite common in the sample, with a small minority lacking access altogether.



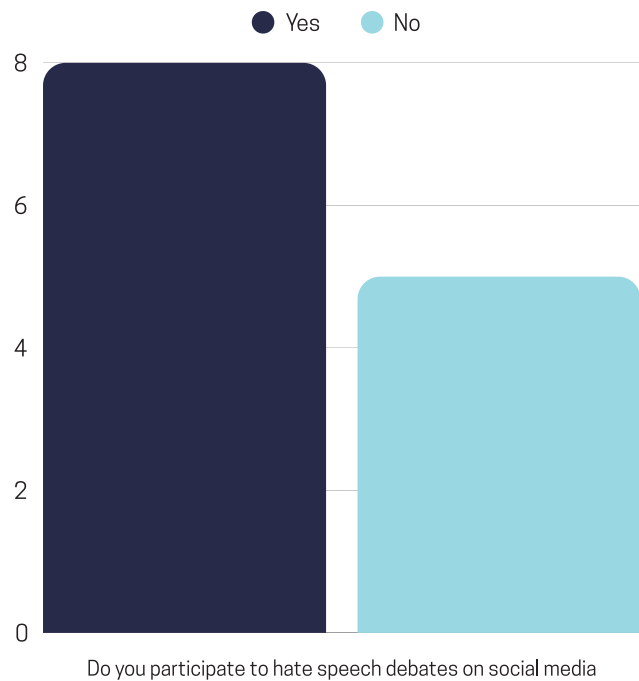
The most preferred type of channels among respondents is news channels, with 61.5% selecting this option. 15.4% prefer entertainment channels, and 7.7% are interested in sports channels. This indicates that news channels are the dominant choice in the sample, while entertainment and sports channels have a comparatively smaller following.



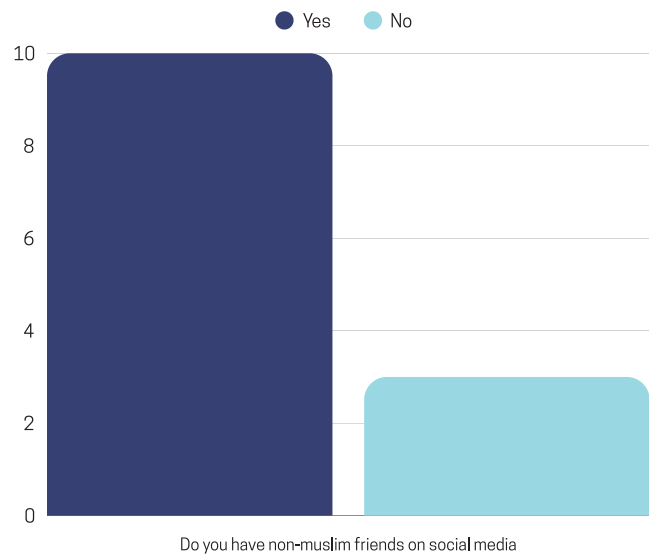
The overwhelming majority of respondents, 92.3%, interact with friends and contacts on social media. Only 7.7% do not engage in social media interactions. This suggests that social media is a widely used platform for communication within the sample group.



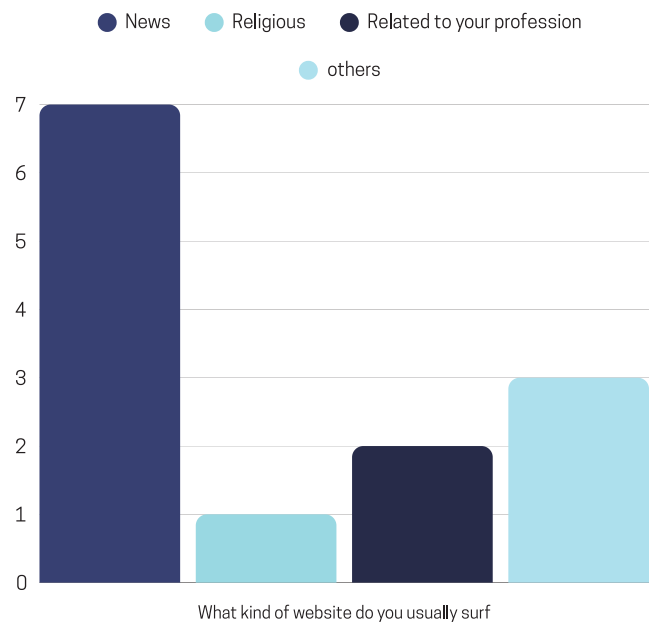
The data indicates that 61.5% of the respondents engage in hate speech debates on social media, while 38.5% refrain from participating in such discussions. This suggests that the majority of the participants are involved in potentially negative or divisive online conversations, while a smaller proportion avoid them.



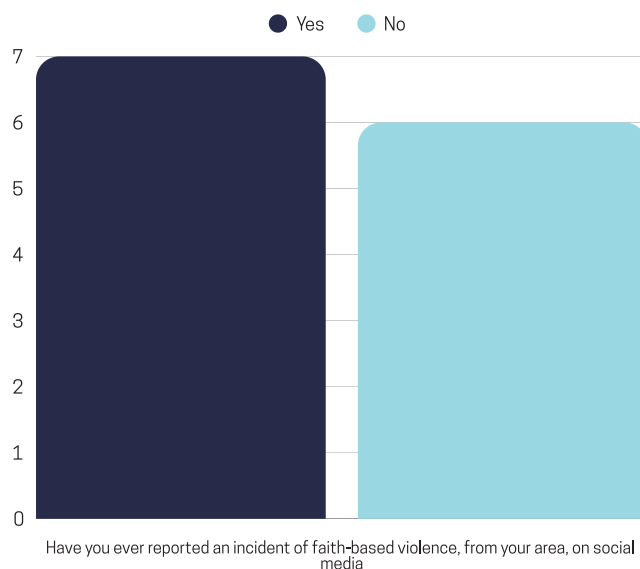
The data shows that 76.9% of respondents have non-Muslim friends on social media, indicating a high level of social interaction across religious boundaries. In contrast, 23.1% of respondents do not have non-Muslim friends on their social media platforms, suggesting a smaller segment that might be more segregated in their online social circles.



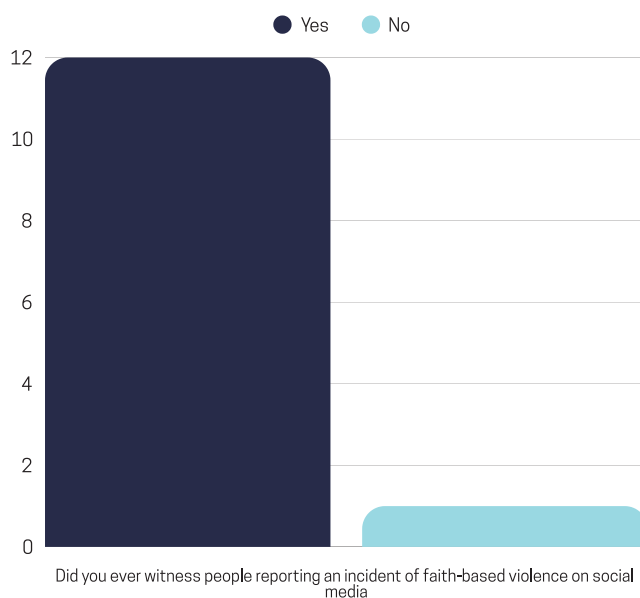
The majority of respondents, 53.8%, typically surf news websites, highlighting a strong interest in staying updated with current events. 23.1% visit websites related to other categories, reflecting a variety of interests. 15.4% focus on websites related to their profession, indicating a practical use of the internet for work-related purposes. Only 7.7% engage with religious websites, suggesting that religious content is a less common focus in this sample's online activity.



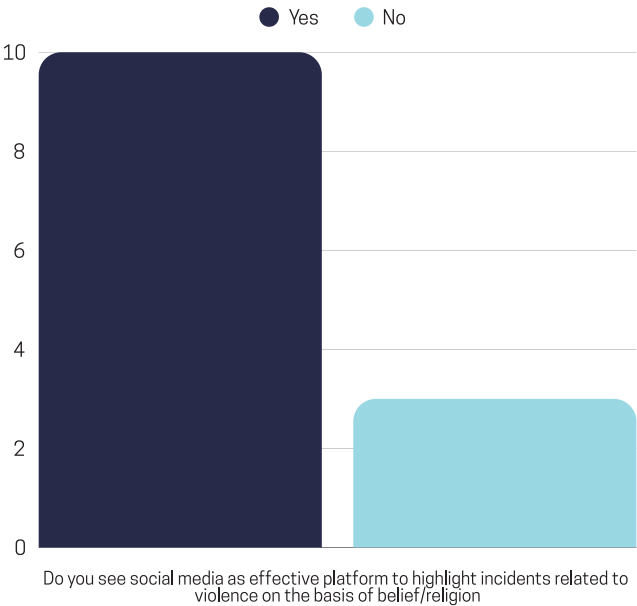
In this sample, 53.8% of respondents have reported an incident of faith-based violence on social media, showing that more than half are proactive in using social media to address such issues. However, 46.2% have not reported such incidents, indicating that nearly half of the participants may either be unaware of such incidents or are less inclined to engage with social media in this context.



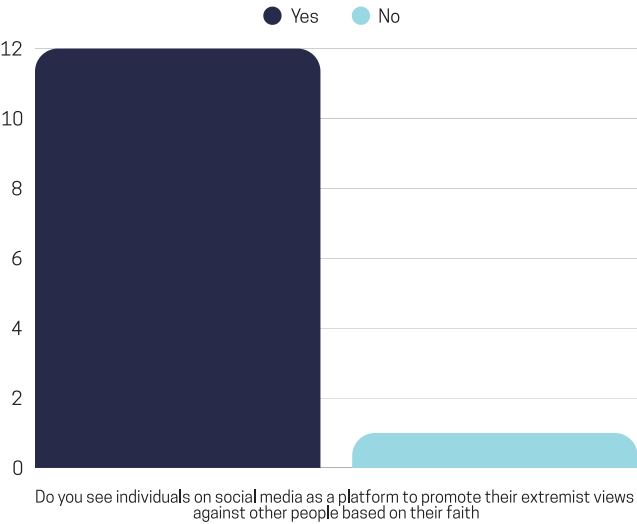
The majority of respondents, 92.3%, have witnessed others reporting incidents of faith-based violence on social media, indicating a high level of awareness or engagement with such discussions online. Only 7.7% have not seen such reports, which suggests that for most individuals in this sample, social media is an active platform for addressing or discussing faith-based violence.



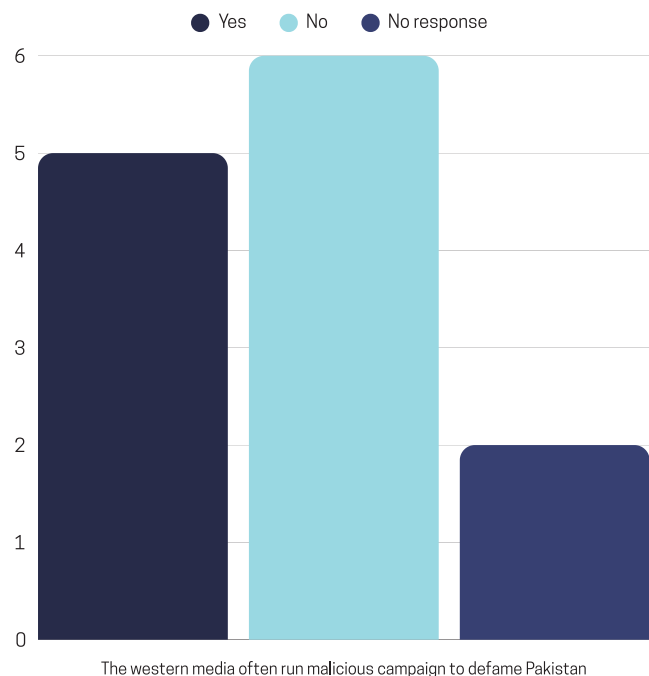
A significant majority of respondents, 76.9%, believe that social media is an effective platform to highlight incidents related to violence based on belief or religion. In contrast, 23.1% do not view social media as an effective platform for such purposes. This suggests that most people in this sample see social media as a powerful tool for raising awareness of faith-based violence, although there is a smaller proportion that might question its effectiveness.



The overwhelming majority of respondents, 92.3%, believe that individuals use social media as a platform to promote extremist views against others based on their faith. Only 7.7% disagree with this view. This highlights a strong perception among the respondents that social media is often used to spread intolerance and extremist ideologies, particularly related to religious beliefs.



In this response set, there is a fairly balanced opinion on the perception of Western media's portrayal of Pakistan. 46.2% of respondents disagree with the notion that Western media runs malicious campaigns to defame Pakistan, while 38.5% agree with this statement. This suggests that while a significant portion of respondents feel that Western media may indeed be biased against Pakistan, a larger group believes otherwise or does not share this view.



5. Conclusion

The findings underscore critical challenges within Pakistan’s education system, highlighting deficiencies in career guidance, skill development, and the perceived lack of meritocracy. Despite a majority of respondents expressing clarity about their career paths, concerns over systemic fairness, limited academic freedom (76.9% disagreement), and inadequate knowledge of fundamental rights (84.6% disagreement) point to structural gaps in the system. The dissatisfaction with university environments (69.2%) further suggests the need for institutional reforms to enhance the academic experience. Addressing these concerns requires strategic interventions, including transparent hiring practices, industry-academia collaboration, and youth empowerment initiatives. By prioritizing educational reforms and ensuring equitable access to opportunities, policymakers can bridge the gap between education and employability, ultimately fostering a more skilled and competitive workforce for Pakistan's future.

6. Comparative Analysis

Pre-Workshop and Post-Workshop Survey Results

Introduction

The first dataset illustrates the responses of individuals prior to attending an interfaith workshop, whereas the second demonstrates responses post-workshop attendance. With it, we can measure how attitudes and understanding changed after the workshop when compared to responses before the workshop.

Gender Distribution

According to the pre-workshop survey, 26% of respondents are women, 70% of respondents are men, and 4% of responses are missing. With 63.6% of respondents being men, 34.1% being women, and 2.3% choosing not to reveal their gender, the post-workshop survey shows a somewhat more balanced gender distribution. The post-workshop survey shows a more inclusive approach by recognizing respondents who chose not to specify their gender, even though both datasets are still dominated by men.

Age Distribution

Both surveys show a relative over-representation of younger people. The demographic profile of the participants indicates that in the pre-workshop survey, 48% of the respondents belong to the age group of 21-25 years, followed by 22% in the age group of 26-30 years and 20% in the age group of 15-20 years. The observation from the post-workshop survey highlights a similar pattern, being 43.2% of workshop-ers aged 21-25, 31.8% aged between 26-30 and only 20.5% in the 15-20 cohort. The similarity in age distribution implies that younger groups are more interested in talking about social and interfaith issues, and that the workshop was focused on a group of like demographics.

Urban vs. Rural Background

According to the pre-workshop survey, 32% of participants are from cities, and 44% are from rural areas. Although 15.9% of respondents did not specify their background, the post-workshop survey indicates a slightly higher rural representation (47.7% rural and 36.4% urban). Notwithstanding these variations, both surveys show a higher representation of people from rural areas, which may have an impact on opinions on topics like intolerance and interfaith discussion.

Perception of Intolerance and Interfaith Harmony

According to the pre-workshop survey, 94% of participants believe that intolerance is a serious social problem. The post-workshop survey, on the other hand, shows a more positive attitude, with 97.7% of respondents supporting interfaith harmony and 63.6% strongly believing in its beneficial effects. This change implies that the workshop was successful in changing the participants' viewpoints and encouraging a more positive outlook on interfaith harmony.

Media's Role in Interfaith Awareness

Both surveys acknowledge the media's role in promoting interfaith harmony. In the pre-workshop survey, 82% of respondents believe the media can highlight interfaith cooperation, while the post-workshop survey reports a slightly lower but comparable 79.5% agreement. The data suggest that while participants already recognized media as a tool for fostering religious harmony, the workshop reinforced this perception.

Social Media and Misinformation Awareness

In the pre-workshop survey, 76% of respondents verified information before sharing it on social media. However, the post-workshop survey shows unanimous agreement (100%) on the importance of verifying information before dissemination. This marked increase suggests that the workshop effectively raised awareness about the dangers of misinformation and the importance of responsible media consumption.

Willingness to Engage in Interfaith Activities

According to the pre-workshop poll, 36% of participants have gone to official interfaith gatherings, and 66% have engaged in interfaith conversations. With 95.5% of respondents willing to suggest the workshop to others and 97.7% receptive to interfaith projects, the post-workshop poll shows a significantly higher openness to participate in interfaith collaboration. This notable rise indicates that participants' motivation to engage in interfaith activities was significantly impacted by the program.

Trust in Media for Reporting Faith-Based Violence

The pre-workshop survey highlights frequent exposure to news about attacks on places of worship and sectarian violence. In contrast, the post-workshop survey examines the perceived credibility of different media sources, with 50% trusting social media, 31.8% preferring electronic media, and 15.9% relying on print media. This shift in focus suggests that while participants were previously more concerned with the prevalence of religious violence in media, the workshop encouraged them to critically assess the reliability of

different news sources.

Awareness of Legal Safeguards for Religious Freedom

The pre-workshop survey reveals that just 24% of participants know about the laws that support interfaith harmony, highlighting a big gap in legal awareness. On the flip side, the post-workshop survey indicates that 75% of people feel that Pakistan's Constitution offers enough protection for religious freedom. This difference suggests that the workshop did a great job of raising awareness about constitutional safeguards, but there's still work to be done to help everyone grasp interfaith policies more thoroughly.

Conclusion

Analyzing survey results from before and after, the workshop demonstrates a substantial impact on the participants' attitudes and engagement concerning interfaith harmony. Prior to the workshop, most respondents were aware only of the intolerances but were less involved in interfaith activities, having also a lesser degree of awareness about how such activities were protected under the law. They emerged from the workshop feeling more optimistic about the future, more committed to interfaith working, and well-informed about issues of misinformation and protection under the law. The analysis thus highlights how exposure to organized training can effectively promote tolerance and social cohesion.

Annexures

Annexure 1: List of the resource persons

Sr. no	Names of Resource Persons	Designation
1	Muhammad Amir Rana	President PIPS, Security Analyst, Editor and Columnist
2	Imran Mukhtar	Senior Journalist and Media Coordinator, PIPS
3	Dileep Kumar Doshi	Human Rights Activist and Advocate High Court
4	Zubair Torwali	Culture Researcher, Social Activist and Executive Director Idara Baraye Taleem-o-Taraqi
5	Dr. Qibla Ayaz	Former Chairman of the Council of Islamic Ideology
6	Dr. Rashid Ahmad	Director Shaikh Zayed Islamic Centre, University of Peshawar
7	Dr. Syed Irfan Ashraf	Assist. Professor at the Department of Journalism and Mass Communication, University of Peshawar, Pakistan.
8	Riffat Orakzai	Senior Journalist
9	Husnain Jamal	Author and Columnist
10	Muhammad Murtaza Ali	Project Manager, PIPS
11	Esham Farooq	Research Officer, PIPS



Two-day National Workshop on
**Building Bridges:
Fostering Tolerance & Inclusivity Among Youth**

Dates: November 28-29, 2024
Venue: Shelton Barnicks, Peshawar
10:00 AM – 05:00 PM

DAY –I

Inaugural Session	
10:00-10:30 AM	Registration & Introduction تعارف اور گپ شب
10:30-11:00 AM	Why this workshop? Mr. Muhammad Amir Rana President, Pak Institute for Peace Studies (PIPS) will explain purpose of the workshop.
11:00-11:15 AM	Tea Break چائے شامیے
11:15-01:00 PM	Pakistan: Key Facts and Features Mr. Muhammad Amir Rana will continue the sessions while sharing fascinating insights about Pakistan.
01:00-02:00 PM	Lunch Break کھانا وقت آرام شراب
SESSION-II	
02:00-03:15 PM	Crafting an Easy Life Mr. Hasmain Jamai, a renowned author, motivational speaker, and blogger, will discuss how individuals can create a simple and meaningful life for themselves and others.
SESSION-III	
03:15-04:00 PM	Blessing in Diversity Renowned journalist Dr. Irfan Ashraf will explore the rich religious, ethnic, and linguistic diversity of Pakistan, with a special focus on the Khyber Pakhtunkhwa province. He will discuss ways how this diversity can be recognized, respected, and celebrated as a source of unity and strength.
04:00-04:30 PM	Tea Break چائے شامیے
SESSION IV	
04:30-05:30 PM	Program Abhi Baqi hai Dost Ms. Hina Khaliq Taj and Ms. Esham will conclude the day with an

engaging and creative game plan	
DAY II	
SESSION-V	
09:00-11:00 AM	Constitution, parliament and citizenship Mr. Riffat Orakzai will moderate a discussion with renowned columnists and scholars Dr. Qibla Ayaz, Dr. Rasheed, and Shehzad Zafiqur.
11:00-12:00 AM	What does “Human Rights” really mean? Dileep Kumar Doshi, Advocate Islamabad High Court will discuss the concept of human rights and how states and societies selectively interpret and apply it.
SESSION-VI	
12:00-01:00 PM	Stay Alert on Social Media Mr. Shehzad Zafiqur, senior journalist, and Murtaza will engage in an interactive session with the participants.
01:00-02:00 PM	Lunch Break کھانا وقت آرام شراب
SESSION-VII	
02:00-3:00 PM	How Do Successful People Think? Mr. Muhammad Amir Rana will discuss how successful people think and act.
03:00-04:00 PM	Agg Kia Karna Hai? Mr. Murtaza and Osama bin Haroon will brief about steps in future and they will distribute the certificate as well.
04:00-04:30 PM	Chai, Tasweerian aur dahan milnay ky Waday
04:30 PM	Khuda Hafiz ----- Jo samjhey bhoia nahi



Two-day National Workshop on
**Building Bridges: Fostering Tolerance & Inclusivity
Among Youth**

Dates: November 25-26, 2024
Venue: Secan Hotel, Mungon, Swat
10:00 AM – 05:00 PM

DAY –I

Inaugural Session	
10:00-10:30 AM	Registration & Introduction تعارف اور گپ شب
10:30-11:00 AM	Why this workshop? Mr. Muhammad Amir Rana President, Pak Institute for Peace Studies (PIPS) will explain purpose of the workshop.
11:00-11:15 AM	Tea Break چائے شامیے
11:15-01:00 PM	Pakistan: Key Facts and Features Mr. Muhammad Amir Rana will continue the sessions while sharing fascinating insights about Pakistan.
01:00-02:00 PM	Lunch Break کھانا وقت آرام شراب
SESSION-II	
02:00-3:15 PM	Crafting an Easy Life Mr. Hasmain Jamai, a renowned author, motivational speaker, and blogger, will discuss how individuals can create a simple and meaningful life for themselves and others.
SESSION-III	
03:15-04:00 PM	Blessing in Diversity Renowned scholar and social activist Mr. Zubair Tawwal will explore the rich religious, ethnic, and linguistic diversity of Pakistan, with a special focus on the Khyber Pakhtunkhwa province. He will discuss ways how this diversity can be recognized, respected, and celebrated as a source of unity and strength.

04:00-04:30 AM	Tea Break چائے شامیے
SESSION IV	
04:30-5:30 PM	Program Abhi Baqi hai Dost Ms. Hina Khaliq Taj and Ms. Esham will conclude the day with an engaging and creative game plan.
DAY II	
SESSION-V	
9:00-11:00 AM	Constitution, parliament and citizenship Mr. Farhad Alam will moderate a discussion with renowned columnists and scholars Yaseen Pirzada, Bilal Ghauri, and Imran Mukhtar.
11:00-12:00 AM	What does “Human Rights” really mean? Dileep Kumar Doshi, Advocate Islamabad High Court will discuss the concept of Human Rights and how states and societies selectively interpret and apply it.
SESSION-VI	
12:00-01:00 PM	Stay Alert on Social Media Mr. Imran Mukhtar, senior journalist, and Murtaza will engage in an interactive session with the participants.
01:00-2:00 PM	Lunch Break کھانا وقت آرام شراب
SESSION-VII	
2:00-3:00 PM	How Do Successful People Think? Mr. Muhammad Amir Rana will discuss how successful people think and act.
03:00-04:00 PM	Agg Kia Karna Hai? Mr. Murtaza and Osama bin Haroon will brief about steps in future and they will distribute the certificate as well.
04:00-04:30 PM	Chai, Tasweerian aur dahan milnay ky Waday
4:30 PM	Khuda Hafiz ----- Jo samjhey bhoia nahi

The views expressed in this publication are not necessarily those of Pak Institute for Peace Studies

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About PIPS

Pak Institute for Peace Studies (PIPS) is an Islamabad-based research and advocacy organization. The Institute offers a range of consultancy services through a combination of independent research and analysis, innovative academic programs, and hands-on training and support that serve the following basic themes: Conflict analysis and peacebuilding, dialogue, prevent/counter violent extremism (P/CVE), internal and regional security, and media for peace and democracy.

PIPS conducts structured dialogues, focused group discussions, and national and international seminars to understand the issues listed earlier and also strengthen partnerships. The outcomes of PIPS research and planned events have extensively been reported in the mainstream media which adds to its credibility as an active and well-networked civil society organization. PIPS policy reports and recommendations on security and CVE have frequently been cited in various works and included in state policy debates and documents.

Pak Institute for Peace Studies (PIPS) conducted a research study in 2024-25 under the title “Building Bridges, Fostering Tolerance and Inclusivity among Youth”. The program was particularly designed to engage Pakistan's youth from diverse backgrounds. The participants belonging to madrassas, universities, media and social activists were engaged to improve in them, support for freedom of faith, and religious tolerance and harmony. It builds upon the philosophical approach that youth is part of a solution to challenges thrown by violent extremism and communal and sectarian discord.



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