

THE CHANGING WORLD VIEW OF PUNJAB'S YOUTH

Insights on peace, inclusivity, and hope



By
Pak Institute for Peace Studies



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Muhammad Amir Rana

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Executive Summary

This report presents the findings of a mixed-methods research study conducted by the Pak Institute for Peace Studies (PIPS) to assess the perceptions, attitudes, and worldviews of educated youth in Punjab concerning tolerance, inclusivity, and social cohesion in Pakistan. The study, undertaken in January-February 2025, combined quantitative survey data from 134 respondents from 196 participants of five two-day workshops held in the province. The qualitative insights were gathered from the workshops proceedings as well as 34 extensive semi-structured qualitative interviews, which were conducted with randomly selected workshop participants as well as other resource persons.

The research reveals a complex and paradoxical socio-religious landscape. While a strong majority (97.1%) of Punjabi youth acknowledge Pakistan's religious diversity, indicating a foundational acceptance of a multi-faith society, they simultaneously report widespread discrimination and intolerance. Key findings indicate a critical trust deficit in state institutions, with 84.6% of respondents believing government measures to combat faith-based discrimination are inadequate, and 71.4% feeling that non-Muslim citizens cannot express their views freely.

The study identifies the primary influences on youth belief formation, noting that family (52.2%) and religious texts (39.6%) remain the dominant sources of knowledge, establishing deeply ingrained perceptions from upbringing. However, social media (57.5%) has emerged as a powerful but problematic secondary source, often leading to unchecked consumption of information and the rapid spread of misinformation that fuels real-world violence.

A significant contradiction is exposed between constitutional guarantees of equality and the lived experience of minorities, rooted in legal ambiguities and institutional biases. Furthermore, stark gender disparities and the pervasive impact of societal pressure and economic instability contribute to a sense of frustration and hopelessness among the youth.

The report concludes that youth in Punjab exhibit a tension between an inherent openness to diversity and a social environment constrained by intolerance, misinformation, and institutional weaknesses. To address this, the report recommends multi-stakeholder interventions focused on:

- Implementing robust digital literacy and critical thinking education.
- Enforcing constitutional guarantees and reforming discriminatory legal frameworks.
- Creating economic opportunities and mental health support systems for youth.
- Actively promoting inter-faith and inter-ethnic dialogue through education and public discourse.
- This study serves as a critical baseline for understanding the challenges and opportunities for fostering a more inclusive, tolerant, and peaceful society in Pakistan, driven by its largest demographic: its youth.

1. Introduction

Pak Institute for Peace Studies (PIPS) organized five two-day workshops in Punjab, titled “Building Bridges: Fostering Tolerance and Inclusivity among Youth”. The workshops were conducted in Rawalpindi, Faisalabad, Lahore, Multan and Bahawalpur. Youth from both rural and urban backgrounds were engaged. The participants included university and college students, madrasa students, and employed professionals. The workshops provided participants with an opportunity to share their experiences regarding disharmony in society. They discussed stereotypes attached to certain groups and communities, which can make them feel less human.

PIPS conceived the project to promote tolerance and harmony in society. Different trainers and experts were invited to discuss various selected social, political and legal issues in Pakistan. The workshops were designed to cover a wide range of themes that directly or indirectly relate to interfaith harmony, cultural and ethnic diversity, acceptance, and peaceful coexistence.

PIPS also designed surveys for the youth including pre-workshops and post-workshops surveys, and one master questionnaire for semi-structured qualitative interviews. PIPS' observations and survey findings indicate that the youth in Punjab lack clarity of thought, which has led to frustration. Many young people are suspicious of the system. Moreover, the educational system lacks the potential to provide skills that could be useful for the youth to cope with an ever-growing international market.

Religiously driven radicalization and extremism affect the youth in a way that they lose their capacity for critical thinking. In the competitive contemporary age, youth in Pakistan are facing uncertainty and confusion. The country's deteriorating economic conditions and political instability have also created an atmosphere of hopelessness among young people. Youth in Pakistan are also facing identity crises and struggle with a sense of belonging to the state and society. These elements have led to violent activities such as mob lynchings, terrorism, and the propagation of hatred towards specific groups and communities. Youth engagement programs, awareness campaigns, education, and social media monitoring are essential to ensure that the young minds are guided on a positive path.

Research Methodology

To develop a comprehensive understanding of the worldviews of Punjab's youth, a mixed-methods research design was employed, integrating both quantitative and qualitative approaches. This methodology facilitated not only the collection of statistically generalizable data but also in-depth, contextual insights into the participants' perceptions and experiences.

The first phase of the study involved the organization of five two-day workshops held across Punjab specifically in Rawalpindi, Faisalabad, Lahore, Multan, and Bahawalpur. These workshops brought together 196 young participants from diverse socio-educational backgrounds, including university students, college attendees, madrassa students, and young professionals. Care was taken to ensure balanced representation across rural and urban settings, and 30% of the participants were female. The workshops were designed as interactive platforms to encourage open dialogue on themes such as societal harmony, constitutional rights, gender equality, and countering misinformation, all within the broader framework of promoting tolerance and inclusivity.

To complement these group interactions and capture more individualized perspectives, 34 semi-structured interviews were conducted. Participants were selected through a combination of random sampling from workshop attendees and purposive sampling to include additional youth from varied backgrounds. These interviews provided nuanced, qualitative data that enriched the study's understanding of underlying motivations and contextual factors behind the observed attitudes.

In parallel, a quantitative survey was administered to obtain broader measurable trends. The questionnaire, available in both English and Urdu, was disseminated physically during the workshops. A total of 134 completed responses were collected, forming a dataset that allowed for the identification of prevailing attitudes and the quantification of key issues discussed qualitatively.

In summary, the integration of three data streams—group interactions from 196 workshop participants, in-depth insights from 34 individual interviews, and quantitative responses from 134 survey participants—enabled a multilayered analysis. This approach supported both the measurement of widespread perceptions and a deeper exploration of the personal and social narratives shaping the outlook of Punjab's youth.

2. THEMES AND TOPICS

2.1 Purpose of the Workshop

The word "tolerance" encompasses a broad range of meanings. It is defined as the ability to respect differences in opinions, cultures, faiths, and behaviors. This promotes mutual respect, peace, and harmony, fostering an inclusive society where people are accepted as they are. While tolerance is about accepting differences, inclusivity is a step further. It is the active practice of ensuring all individuals are equally valued, recognized, and included, regardless of their beliefs, race, or gender. It goes beyond simple acceptance to create an environment where everyone feels a true sense of belonging.

Mr. Muhammad Murtaza, Program Manager at PIPS, began all workshops held in Punjab with a session titled "Why This Workshop?", where he engaged participants to gauge their interest in the themes of tolerance and inclusivity. Through a survey, he assessed the participants' existing knowledge and perceptions of these concepts, providing a baseline for the workshop's impact.

Mr. Murtaza emphasized that addressing societal problems requires a two-step approach: first, raising awareness and educating the public about the issues, and second, devising effective strategies to tackle them. He argued that in a country like Pakistan, with a literacy rate of approximately 61%, promoting inclusivity and empathy hinges on fostering open dialogue and communication.

He further elaborated that for government policies to be successful, citizens must understand and respect their importance, which in turn comes from being educated about their rights and duties. The rule of law can be implemented effectively only when people comprehend the essence of the Constitution. He concluded by stressing that youth must leverage their influence to reduce discrimination through interactions across diverse communities, which will lead to a more equitable environment and increased social cohesion.

2.2 Constitution, Parliament and Citizenship

Mr. Imran Mukhtar, a senior journalist, held a session to explain the interconnected relationship between the Constitution, parliament, and citizenship in Pakistan. He defined the constitution as the supreme law and legal framework that outlines the state's structure, responsibilities, and the rights guaranteed to its citizens. The parliament serves as the representative of the public and the legislative body responsible for making and enforcing laws. Pakistan's bicameral parliament, comprising the Senate and the National Assembly, also includes standing committees and a Public Accounts Committee to ensure oversight.

Mr. Mukhtar highlighted that the constitution provides Pakistani citizens with numerous fundamental rights, including the right to life, property, and dignity. These rights, detailed in 23 articles, ensure protection from discrimination and forced labor and guarantee religious freedom. Citizens are free to practice and propagate their beliefs and cannot be compelled to pay taxes for religious institutions that they do not follow.

He underscored the importance of the 18th Amendment, which is one of Pakistan's most significant constitutional reforms. The amendment strengthened decentralization by transferring power from the federal government to the provinces. This allows provincial governments to manage their own resources and promote local cultures, traditions, and languages. The amendment also enhanced the protection of minorities as outlined in Article 36, by ensuring fair representation and promoting social and religious freedom. Mr. Mukhtar concluded that decentralized power is key to a more effective and democratic system.

Systemic challenges to minority rights persist. Professor James cited the historical case of Dewan Bahadur S. P. Singha, a prominent figure in the creation of Pakistan. After independence, a no-confidence vote was moved against him, forcing his resignation from the position of Speaker of the Assembly solely due to his Christian faith.

This institutional discrimination is rooted in contradictory constitutional clauses. The argument was presented that while Article 2 declares Islam as the state religion and other articles mandate that the president and prime minister must be Muslims, these provisions directly contradict Article 25, which guarantees that all citizens are equal before the law and are entitled to equal protection. This legal and constitutional paradox isolates minorities and undermines the principle of equal citizenship.

2.3 Combating Fake News and Fostering Safe Spaces on Social Media

Mr. Asif Khursheed and Mr. Imran Mukhtar conducted a session on "Combating Fake News and Fostering Safe Spaces on Social Media," where they discussed both the benefits and dangers of digital platforms.

Social media's positive aspects include providing easy access to information and a platform for free expression, which has given rise to citizen journalism. This form of reporting, where individuals without professional training disseminate news, can be a powerful tool for delivering unfiltered, grassroots perspectives.

While citizen journalism can be a valuable, often unbiased source of diverse perspectives, it comes with significant risks. A major drawback is the lack of verification and professional training among these "reporters." This can lead to the rapid spread of misinformation, which has the potential to incite conflict and cause real-world harm. A recent example in Lahore involved an unverified report of sexual abuse on social media that incited widespread protests, resulting in several deaths, injuries, and the destruction of infrastructure. This incident highlights the dangerous consequences of consuming and spreading information without checking its source or authenticity.

In an environment where everyone can be a journalist, the sheer volume of information becomes overwhelming and difficult to manage. This "excess of everything" is harmful, as it makes it harder to distinguish between reliable news and dangerous misinformation.



What is faith-based violence, and how has social media contributed to negating or propagating it in Pakistan?

Faith-based violence in Pakistan, including the desecration of worship places, forced conversions, and sectarian attacks, poses a significant threat to the country's social fabric. This violence is often fueled by the misuse of blasphemy laws and the proliferation of misinformation. The following cases illustrate the dangerous consequences of unverified claims and the failure to protect vulnerable communities.

- **Misinformation and Its Consequences:**

In 2022, false rumors of forced conversions of Sikhs in Nankana Sahib, sparked international outrage before being debunked as a family dispute. Similarly, a doctored video falsely claiming the desecration of the Quran in 2021 led to religious and communal tensions. These events demonstrate how fake news, and doctored content can quickly escalate into widespread social unrest.

- **Blasphemy Accusations and Mob Violence:**

Blasphemy allegations, whether true or false, have become a common catalyst for violence. In 2022, a mentally ill man in Dadu was severely beaten by a mob despite authorities confirming that no blasphemy had occurred. A similar pattern was seen in 2019, when a student stabbed Professor Khalid Hameed in Bahawalpur over unproven anti-Islamic remarks. The 2018 acquittal of Asia Bibi after a decade-long ordeal highlighted the global symbol of the misuse of blasphemy laws.

- **Sectarian and Communal Tensions:**

Fabricated accusations have also been used to incite sectarian violence. In 2013, a doctored video accusing Hazara Shias of blasphemy triggered large-scale violence in Quetta. In 2009, false rumors of Quran desecration led to riots in a Christian neighborhood in Gojra, where a mob killed eight Christians.

- **Institutional Failure:**

The case of Patras Masih, a Christian teenager falsely accused of posting blasphemous content in 2018, and the murder of Dr. Shahnawaz in 2025, who was killed in broad daylight under police

supervision after being falsely accused of blasphemy, highlight the failure of state institutions to protect citizens from mob violence.

These incidents make it evident that faith-based violence is a grave threat to Pakistan's societal structure. The rapid spread of misinformation, disinformation, and hate-filled content on social media can quickly turn a local dispute into a deadly conflict. It is the responsibility of every citizen to verify the authenticity of news and avoid sharing content that promotes hatred against any community, as no individual has the right to take the law into their own hands.

2.4 Gender Equality: Myths, Values and Practices

Ms. Hina Khaliq Taj, Research Officer at Pak Institute for Peace Studies, gave a presentation on "Gender Equality: Myths, Values and Practices." The main objective of the presentation was to develop the participants' understanding of gender concepts, providing them with a brief knowledge about constitutional provisions on gender.

In 2024, Pakistan ranked 145th out of 146 countries on the Global Gender Gap Index. This disparity is evident across various sectors: women constitute 49% of the population, yet their political participation is only 20%. The country also faces significant health and economic imbalances, with 57% of women being anemic and the highest breast cancer rate in Asia. Economic disparity is stark, with a female labor force participation rate of just 25% compared to 81% for men. Additionally, only 2% of females own a home, in contrast to 31% of males. These inequalities contribute to high rates of gender violence, with 5,112 cases reported in 2024, including 799 abductions and 533 rapes.

Gender equality ensures that individuals of all genders have equal rights and opportunities, recognizing their diverse needs and interests at all levels. It is an approach that acknowledges gender diversity in Pakistan. Gender equity, on the other hand, focuses on fairness and providing resources based on needs to address existing imbalances. These concepts are crucial for building a safer society for women.

Cultural norms and gender roles are key drivers of discrimination. Society assigns specific roles, such as viewing women as suitable nannies but not police officers, or as bad drivers. These biases are reinforced from a young age through socialization, where boys are given guns and cars while girls are given dolls and kitchen sets. Such practices reinforce gender inequality by shaping behaviors and limiting opportunities. These norms extend to colors (pink being for females), emotional expression (men are taught not to show emotions), and career paths, with women's education and leadership roles often being de-prioritized.

The state of Pakistan has enacted several key legislative measures to protect women and address gender-based violence. These include the Protection of Women Act (2006), which criminalized practices such as acid attacks and forced marriages. The Protection Against Harassment of Women at the Workplace Act (2010) was passed to ensure a safe working environment, while the Acid Control and Acid Crime Prevention Act (2011) specifically addresses acid violence and provides support for survivors. Additionally, the Domestic Violence (Prevention and Protection) Act safeguards against domestic abuse, and the Anti-Rape (Investigation and Trial) Act (2021) establishes a mechanism for speedy trials and enhanced victim protection. As a signatory to various human rights documents, Pakistan is also obligated to eliminate all forms of discrimination against women.



2.5 Cultural and Ethnic Diversity in Pakistan

Mr. Dileep Doshi, an Advocate at the High Court and a Human Rights Activist, led an interactive session on the cultural and ethnic diversity of Pakistan. He defined culture as a set of shared beliefs, values, and customs passed down through generations. While Pakistan's culture traces its roots to the Indus Civilization, the nation is a complex mosaic of ethnic, linguistic, and religious groups.

Mr. Doshi highlighted that ever since its independence, Pakistan has struggled with a foundational identity crisis. The two-nation theory, which formed the basis for the country's creation, posited that Hindus and Muslims in the Indian Subcontinent could not coexist due to their distinct cultures and traditions. After Pakistan's formation as a homeland for Muslims, this ideology became a challenge, as it led to a perception of the state as a country for a specific religious identity, marginalizing minorities and other ethnic groups. The separation of Bangladesh in 1971, which was based on ethnic, geographical, and linguistic differences, serves as a significant historical example of this issue.

He explained that individuals possess multiple, coexisting identities—ethnic, linguistic, and religious and that the prioritization of one over others has created a volatile environment for minorities.

Mr. Doshi concluded his session with an interactive activity. He asked participants to clap for their individual ethnic and religious identities (Baloch, Punjabi, Muslim, Hindu, etc.) and then to clap together as Pakistanis. The collective clap, louder than the individual ones, underscored the session's core message: by uniting as a single nation and respecting each other's differences, Pakistan can achieve greater success and build a brighter future for all its citizens.



To understand the importance of diversity, a panel discussion with Dr. Qibla Ayaz, former Chairman of the Council of Islamic Ideology, and Prof. Dr. Zia Ur Rehman, Chairman of the Department of Qur'anic Studies, IUB was conducted by Farnood Alam. How do we define diversity? Prof. Dr. Zia began by explaining that humanity is naturally diverse, divided into various groups based on race, ethnicity, beliefs, and culture. He argued that a nation's strength is reflected in its ability to allow this diversity to flourish, while its weakness is revealed when diversity is threatened, which can lead to extremism and terrorism. Tolerance, he explained, often implies a sense of reluctant endurance, whereas acceptance and respect are active choices that lead to the creation of a truly inclusive society where justice, fairness, and equality can prevail. He cited the life of the Prophet Muhammad (PBUH) as the best example of patience and tolerance.

The session delved into the historical and ideological debates surrounding Pakistan's formation. Prior to its creation, the very concept of "Pakistan" was a novel idea in the subcontinent. Early leaders justified the state's creation on the basis of religion, despite objections from many religious scholars who foresaw the consequences of such a division. They argued that different religions had successfully coexisted in regions like the Middle East and Europe, suggesting a religious partition was unnecessary.

The founder of Pakistan, Muhammad Ali Jinnah, recognized the country's diverse nature and advocated for equal rights for all citizens, regardless of their religious or ethnic backgrounds. This vision was challenged by the Zia-ul-Haq regime's Islamization in the 1980s. This period introduced doctrines like "Al-Wala wal-Bara" (friendship and enmity for the sake of God), which fostered extreme views and a separatist mindset between Muslims and non-Muslims, creating lasting societal divisions.

The need for a revised approach is evident in recent events, such as the political campaign of Dr. Saveera Parkash, the first Hindu woman to contest an election from Buner. Her candidacy highlights the ongoing struggle for minorities to gain a political voice. This calls for a fundamental revision of the curriculum to include the study of comparative religions, which would foster greater understanding and tolerance.



Following the tragic 2014 Army Public School attack, a new national narrative was developed in opposition to extremist ideologies. Dr. Qibla Ayaz noted that the Paigam-e-Pakistan (Message of Pakistan) document was formulated, which explicitly stated that only the state, acting through the law, has the authority to use force. It also formally declared all forms of terrorism, including suicide attacks, as forbidden in Islam. This document represents a crucial step towards countering the harmful narratives that have plagued society since the 1980s.

Mr. Farnood Alam's session at Islamia University Bahawalpur explored the pervasive influence of societal pressure, defining it as the impact of peer groups, cultural norms, and family values on an individual's beliefs, decisions, and actions. While this pressure can be positive, promoting group cohesion and a sense of belonging, it often has negative consequences, especially in a world driven by economic competition and a self-centered human nature. The pressure to conform compels individuals, regardless of their innate temperament, to adhere to prescribed behaviors and norms, often at the cost of personal authenticity. This cultural dictation, particularly evident in a patriarchal context, can stifle individual choices and creative expression, forcing people to follow traditions and rules without critical inquiry. The inherent human drive to question and seek knowledge is frequently suppressed by societal expectations, creating a conflict between personal curiosity and communal conformity.



In his session, Prof. Dr. Abdul Quddus Suhaib highlighted the role of Islam in building a harmonious society. He emphasized that Islam, rooted in patience, tolerance, and social justice, advises Muslims to treat others with humility and respect their beliefs. According to him, the history of Islam is rich with examples of empathy and brotherhood. He asserted that imposing one's beliefs on others is against religious teachings and that the life of the Prophet (SAW) serves as the ultimate model for respectful coexistence. He also underscored that no citizen has the right to declare others as apostates or punish them, as such actions undermine the rule of law.



He cited Malaysia and Lebanon as successful examples of nations that have fostered religious and ethnic diversity. Malaysia has preserved its national identity by promoting shared values and respect for all faiths, while Lebanon secures religious diversity through political representation. He also emphasized that the provision of basic life necessities like food, water, shelter, health, and personal security is a dual responsibility of both the government and its citizens, who must ensure the well-being of their fellow countrymen.

Prof. Suhaib outlined a four-point framework for creating a harmonious society:

Education and Awareness: He stressed that educational institutions, particularly universities, are crucial for shaping mindsets and fostering social harmony by bridging class differences.

Inclusion: Ensuring the inclusion of all citizens creates open platforms for dialogue and collective growth.

Open Dialogue: Continuous communication is essential for developing mutual understanding and empathy.

Citizen Participation and Rule of Law: Active citizen participation in governance, coupled with a strict implementation of the rule of law, is necessary for achieving social justice and development.

2.6 Paigham-e-Pakistan

A panel discussion was held in Faisalabad with Maulana Ammar Khan Nasir, a prominent religious scholar Head of Department and Assistant Professor at the School of Arts and Social Sciences, GIFT University; Mufti Zahid, Vice President of Jamia Islamia Imdadia, Faisalabad; and Professor Anjum James Paul, Associate Professor of Political Science at Government Post Graduate College, Samundri. The session was conducted by Muhammad Amir Rana.

Professor Anjum James, a member of the national curriculum development committee and a published author, provided several examples of initiatives taken to promote tolerance in educational materials. He noted that biased and hateful content targeting certain religions and civilizations has been systematically eliminated from the Class 8 history textbook. Furthermore, he highlighted that the Allama Iqbal Open University's syllabus for Human Rights now features a chapter that comprehensively covers human rights from the perspectives of five major religions: Islam, Christianity, Hinduism, Sikhism, and Buddhism. These curricular reforms are in line with a landmark 2014 Supreme Court ruling that explicitly mandated the removal of all biased content against any community or sect from schoolbooks.

While discussing the challenges faced by minorities, Prof. Anjum stated that people often categorize certain jobs, social roles, and even careers based on religion or ethnicity. This practice is a major

barrier to the acceptance of diversity. A clear example in our society is the stereotype that the role of a sweeper is reserved for Christians. True societal acceptance will come only when we move past such rigid classifications and foster an environment where individuals can freely practice their faith and be judged on their character, not their religious background.

Maulana Ammar rightly noted that diversity already exists in Pakistan. However, challenges like populist thoughts and blind following breed extremist views, leading to intolerance and hatred. A truly tolerant society would not just accept but embrace the idea of shared spaces for worship, where Muslims could pray in a church and Christians in a mosque. This symbolic sharing would demonstrate a fundamental respect for all faiths, moving beyond mere coexistence to genuine inclusion and mutual understanding.

Maulana Ammar Khan discussed the evolution of the narrative of Jihad in Pakistan, which originated during the Afghan Soviet war. At that time, the United States intervened in the region and promoted this narrative to mobilize forces against the Soviet Union. However, after the September 11th attacks, the U.S. changed its policy and launched the "War on Terror," highlighting how state policies are driven by national interests rather than permanent alliances. This historical context demonstrates how external events can reshape a nation's security landscape.

Maulana Khan further explained that several factors have contributed to the radicalization of Pakistani society. The Iranian Revolution had a significant impact on local dynamics, coinciding with General Zia-ul-Haq's Islamization policies. These events, combined with public outrage over events such as the controversy surrounding the book by Salman Rushdie, fueled extremist views. The confluence of these regional and domestic circumstances created a fertile ground for radical ideologies to take root, eventually leading to a narrative that even declared Pakistan to be a non-Muslim state, posing a direct security challenge to the armed forces.

According to Mufti Zahid, God's deliberate creation of a diverse humanity, with different colors, religions, and backgrounds, suggests a hidden wisdom. This divine design makes it impossible for all people to hold the same religious, political, or ideological perspectives.

Mufti Zahid highlighted that Pakistan cannot simply adopt the revolutionary models seen in the Islamic world, such as those in Saudi Arabia, Iran, or Afghanistan. Given Pakistan's unique and diverse societal structure, a governance model tailored to its specific domestic conditions is essential. He stressed that an idealistic approach is impractical and that real, effective solutions must come from a realistic understanding of the nation's problems and a commitment to enacting appropriate changes.

The Paigham-e-Pakistan (Message of Pakistan) is a significant fatwa, or religious edict, issued in 2018. This declaration was signed by more than 1,800 religious scholars from across Pakistan's diverse Islamic schools of thought, including representatives from Wafaq ul Madaris Al-Arabia (Deobandi), Tanzeem ul Madaris Ahl-e-Sunnah (Barelvi), Wafaq ul Madaris Al-Salafia (Ahl-e-Hadees), Wifaq ul Madaris Shia (Shia), and Rabta Tul Madaris (Jamat-e-Islami).

The document's central purpose is to provide a unified counter-narrative to extremism. It explicitly declares that suicide attacks, sectarianism, armed struggles against the state, and the use of violence in the name of religion are all against the principles of Islam. The declaration also emphasizes that the state is the sole authority with the right to enforce laws and that no individual or group has the right to take the law into its own hands.

Zia ul Haq Naqshbandi, a religious analyst, expressed his view that the declaration is aimed at promoting peace and tolerance. He stated that it condemns the misuse of Islamic texts to justify violence against any individual or group. According to him, the message of violence and extremism was propagated through the distribution of Taliban Jihadi literature and magazines among the public.

Maulana Ragheb Naeemi, Chairman of the Council of Islamic Ideology, noted that peace declarations are not a recent phenomenon. He cited examples such as the Message of Amman, a 2004 Jordanian declaration stating that only qualified scholars can issue fatwas, and the Charter of Makkah, which was passed in 2019 to promote moderate Islam. The Makkah Charter emphasized that diverse people are part of divine will and wisdom.

In Pakistan, the fight against terrorism and extremism has resulted in millions of casualties, including civilians, political figures, and armed forces personnel. Following the 9/11 attacks, the global "War on Terror," particularly in Afghanistan and Iraq, had a significant impact on Pakistan. The Paigham-e-Pakistan declaration was a direct response to this context, explicitly condemning all forms of terrorism, extremism, and suicide bombings as haram (forbidden). This was a crucial step in countering the extremist narrative, which often used a similar religious lexicon despite engaging in violence.

The Paigham-e-Pakistan declaration served as a crucial tool for the state in confronting the challenge posed by terrorism by eliminating ideological and religious ambiguities.

Maulana Ragheb asserted that the Paigham-e-Pakistan fatwa, despite its aims to promote inter-faith harmony, protect minorities, and support the rule of law, has not been fully implemented. He expressed concern about the resurgence of insurgency and terrorism in Pakistan.

According to Mr. Khursheed Nadeem, the fatwa was a necessary response to extreme ideologies propagated by groups who believe they have the sole right to implement Shariah. He stated that Pakistan's vulnerability to extremism and terrorism has historical roots, particularly during the Cold War. As a neighbor to Afghanistan, Pakistan became a proxy battleground for global powers, which brought terrorism and extremism into the country.

Mr. Nadeem outlined three major governance models in the Islamic world:

- Aristocratic/Theocratic: Seen in countries like Saudi Arabia and the United Arab Emirates.
- Democratic/Semi-Democratic: Seen in countries like Indonesia and Malaysia.
- Purely Theocratic: Seen in countries like Afghanistan and Iran.

He argued that countries that understand their internal dynamics can create a governance structure that suits them best. In contrast, Pakistan's persistent political instability remains a major obstacle to development. He emphasized that the separation of religion and politics, a practice observed in nations like Saudi Arabia and Indonesia, is a crucial step for Pakistan to consider. Mr. Nadeem warned that the emotional and revolutionary fervor seen in some of Pakistan's youth could mirror the disastrous outcomes of the Arab Spring, which led to chaos, civil wars, and increased oppression in the region.

Dr. Altaf Hussain Langrial stated that Student Unions can play a crucial role in promoting diversity and implementing the Paigham-e-Pakistan at the micro-level. He emphasized that these unions serve as a platform to bring students from various backgrounds together, enabling them to showcase and promote their respective cultures.

Since extremist groups often target youth, encouraging student unions to organize initiatives like debates and discussions can be an effective way to counter radical ideologies. These platforms foster interaction and understanding among diverse groups, which is essential for building a more tolerant society.





Sessions regarding Paigham-e-Pakistan; conducted during the series of Punjab workshops.

2.7 JOURNALISM, POLITICS AND STATE

Mr. Shahid Riaz Gondal, former Advisor to Chief Minister Punjab on Energy asserted that the example of Europe's historical evolution holds significant importance for Pakistan by providing a historical case study on the transition from a religiously dominated society to a modern, secular, and democratic nation-state.

The European experience, particularly during the Renaissance and with Machiavelli's concept of realpolitik, demonstrates the necessity of separating political authority from religious institutions. This historical shift laid the groundwork for a state governed by law and national interest rather than ecclesiastical power.

The philosophies of Jean-Jacques Rousseau and John Locke highlight the fundamental principles of popular sovereignty and social contracts. Their theories, which state that a government's legitimacy derives from the consent of the governed and that its primary duty is to protect the rights of its citizens (life, liberty, and property), offer a blueprint for building a democratic and equitable society, which is a key challenge for Pakistan.

By studying Europe's centuries-long journey from a medieval theocracy to a system of modern governance based on democratic principles and citizens' rights, Pakistan can draw parallels and learn from a historical trajectory that led to social stability and progress. The European model underscores that a state's strength and stability are rooted in its capacity to provide security and rights to all citizens, a goal that can be undermined by the entanglement of politics and religion.

In a discussion on governance, Mr. Habib Akram stated that a ruler's primary duty is to be the caretaker of the people, ensuring the preservation of human dignity and respect for all citizens. He highlighted that Islam protects human dignity and life through its core principles and sacred texts.

Mr. Akram emphasized that a successful state must be built on a foundation of transparent laws and a constitution that serves as the highest authority. The judiciary and media must be independent and transparent to ensure accountability. He stressed that free and fair elections are essential, and the law must apply equally to all people, regardless of their social class or background. He concluded by defining the deep connection between politics, the state, and journalism. Journalism's role is to allow citizens to question the government, fostering a relationship built on mutual respect and independence. This dynamic ensures that democracy thrives and that the state remains accountable to its people.

A crucial aspect of a functioning state is the right of its citizens to access the truth about their governing bodies and the events within their country. The speakers emphasized that security agencies should serve the people, not the ruling elite. Ensuring that opportunities and education are provided equally to all citizens is fundamental to this.



Mr. Gul Nokhaiz highlighted that changes in lifestyle and increased living demands have led to a decline in the quality of content produced in Pakistan. He stated that citizens often seek a simple life, despite the complex challenges the country faces, such as infrastructure flaws and corruption.

He also discussed the nature of truth, asserting that it is not always objective. He explained that a narrative's impact depends not on the truth itself, but on how it is presented. He proposed that subjective truth means no absolute reality exists, as perception shapes one's understanding of events. Therefore, he stressed that journalism and media must avoid bias and be mindful of their narratives when reporting.

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The speakers pointed out that the complexities and flaws of Pakistan's political system, including media censorship, are part of a larger process of a nation's evolution. As citizens become more aware of their rights and responsibilities, they are better equipped to make sound decisions and actively participate in the country's governance and decision-making processes. This increased civic consciousness is a vital step toward building a more just and stable society.

The example of Rashid Minhas and Matiur Rehman demonstrates how perspectives on heroism and truth can differ drastically based on national identity and values. While Rashid Minhas is celebrated as a national hero in Pakistan for sacrificing his life to prevent his plane from being diverted to India, Matiur Rehman is hailed as a hero in Bangladesh for his attempt to defect. Similarly, Indian fighter pilot Abhinandan Varthaman is considered a hero in India, highlighting that heroism is often a subjective truth defined by a society's specific context and beliefs.

This difference in perspective underscores the need for further evolution in Pakistani society. The text suggests that a lack of education, basic decency, and a tendency toward blind following, populist beliefs, and charismatic leadership are major obstacles to national development. For a modern nation to progress, it must move beyond these traits and foster a more enlightened populace capable of nuanced thought and a collective embrace of objective reality.



2.8 World Order and Global Power Structure

His Excellency, former Ambassador Mansoor Ahmed Khan, delivered a session on Pakistan's position in a changing world order. He defined the world order as the rules and regulations that govern interactions between nations, noting that while power structures have evolved from empires to modern states, the universal quest for dominance remains constant.

Ambassador Khan identified three primary factors that determine a state's status in the world:

Economic Development: A strong economy is fundamental to a nation's influence.

Military Power: A robust military is crucial for national security and geopolitical leverage.

Political Role: A country's diplomatic and political engagement on the global stage shapes its standing.

He reviewed the shift in global power, from the British Empire's dominance in the last century to the post-World War era, where the world became bipolar with the United States and the Soviet Union as the major players. This led to a world divided into capitalist, communist, and neutral blocs. Ambassador Khan concluded by stating that the United States has led the current global power structure, with the strength of the U.S. dollar and its foreign reserves serving as a major factor in its economic dominance.



2.9 Diversity, Common Sense, and Future Planning

In a session with participants, Mr. Amir Rana, President of the Pak Institute for Peace Studies, explored the themes of diversity, common sense, and future planning. He contrasted authoritarian systems, which suppress citizen rights, with democracies, which he described as the best form of governance due to their emphasis on equal participation and representation. He noted that even weak democracies can lead to oppression and instability, citing Myanmar's political structure where the military holds a veto power over constitutional changes, leading to ongoing conflict and human rights violations.

Mr. Rana encouraged participants to identify their strengths and weaknesses. The group collectively identified common human qualities like honesty, resilience, and compassion, alongside flaws such as being impulsive, indecisive, and lazy. He emphasized that the most critical human flaw is lying or dishonesty, as it erodes trust, confidence, and leads to societal problems like corruption, fraud, and the spread of fake news.

The Role of Common Sense and Critical Thinking

The session, further facilitated by Ms. Esham Farooq, focused on using common sense and practical judgment derived from everyday experiences to resolve conflicts. Participants were divided into groups to devise solutions for problems related to inter-community interaction, domestic abuse, and workplace harassment.



Mr. Rana concluded the workshop by addressing the young participants, emphasizing that the goal was to foster an informed community. He encouraged the youth to develop critical thinking by adopting a scientific approach, which involves inquiry, observation, and evidence-based reasoning. He stressed the importance of reading, which exposes individuals to diverse worldviews and helps them develop analytical skills.

Understanding Generational and Global Shifts

The session also delved into how global challenges and societal changes have shaped different generations. He identified key traits of:

The Silent Generation (1928-1945): Resilient, traditional, and shaped by the Great Depression and World Wars.³

Baby Boomers (1947-1964): Experienced economic prosperity and social movements.

Generation X (1965-1980): Skeptical of authority, witnessed the Cold War, and adapted to significant cultural changes.

Generation Z (1997-2012): Grew up with smartphones and are vocal about mental health and social issues.

Generation Alpha (2013-present): The youngest and most technologically advanced generation, who faces a significant gap with older generations.

Advising the youth, Mr. Rana recommended intellectual journaling, which involves reflecting on personal identity and media narratives. He also encouraged them to engage in conceptual analysis to uncover hidden assumptions and to broaden their worldview by embracing diverse perspectives.



3. A Generation at a Crossroads: Making Sense of the Paradox

The findings from Punjab's youth paint a picture of a generation standing at a crossroads, caught between the world they inherit and the one they want to build. The core of this tension is a powerful paradox: young people clearly see and value Pakistan's diversity, yet they feel powerless within a system they perceive as inherently discriminatory and untrustworthy.

This isn't just a simple contradiction. It's a reflection of a complex social environment where different forces are pulling them in opposite directions. On one side, there's the pull of their upbringing—the strong, foundational influences of family and faith that shape their core identity. Our data shows this is their primary source of knowledge. On the other side is the dizzying pull of the digital world—social media—which offers connection and information but also floods them with misinformation that can turn deadly in an instant, as the case studies in Lahore and Gojra tragically show.

This creates a kind of mental whiplash. They are taught the constitutional ideals of equality and citizenship in workshops, but they see a reality where a Christian teenager can be falsely accused of blasphemy or a Hindu woman running for office is a groundbreaking oddity. They learn about the Paigham-e-Pakistan fatwa against extremism, but then witness a doctor killed in broad daylight under police watch over false allegations. It's no wonder that a massive majority distrust the state's ability to protect them. The rules of the law, it seems, are not the rules of the street.

This trust deficit is the glue that holds the paradox together. When young people don't believe institutions will be fair or keep them safe, they retreat to what they know: their immediate community and their online echo chambers. This retreat makes them more susceptible to populist narratives and less likely to engage with the "other," fueling the very discrimination they acknowledge exists.

Furthermore, this confusion is compounded by economic anxiety and a lack of opportunity. A young person worried about their future is a vulnerable person. This frustration can easily be misdirected into inter-community hatred or blind following of charismatic leaders, as it provides a simple target for complex problems.

In essence, the youth's worldview is not illogical. It is a rational response to an environment sending mixed signals. They are navigating a gap between theory (the constitution, inclusive ideals) and practice (discrimination, institutional failure). Until this gap is closed, the paradox will persist. The desire for a more inclusive society is there, but it is being stifled by a reality that feels unsafe and unjust.

4. Core Challenges for Pakistan and its Youth

Pakistan's youth, who constitute 65% of the population, face a number of significant challenges in a rapidly digitizing world. **Digital and Information Gaps:** While the internet offers vast opportunities for knowledge, skill development, and remote work, it also presents major risks. A lack of digital literacy and online morality among the youth leads to the spread of misinformation, hate speech, and fake news. This fuels online conflicts and social chaos. **Socio-economic Disenfranchisement:** The youth face a lack of direction due to a shortage of education and job opportunities. This contributes to frustration and brain drain, as talented young people seek better prospects abroad. This is also linked to a lack of social stability, particularly in peripheral areas that lack access to basic healthcare, education, and employment. Political unrest is often a manifestation of underlying economic failures.

Inter-faith and Inter-ethnic Hatred: Despite Pakistan's diverse population, many young people lack an understanding of different identities, which contributes to inter-faith and inter-ethnic hatred. They resort to "resistance" and "revolution" without proper direction.

Mental Health and Societal Pressure: The youth are increasingly battling mental health issues, depression, and a sense of helplessness due to academic pressure, an uncertain future, and the need to conform to social expectations. The idealized lifestyles portrayed on social media add to this pressure, making them feel insecure and inadequate.

Economic and Structural Deficiencies: The country lags in technology and innovation, and its economic growth is constrained by a lack of free-flowing money and trade. A lack of long-term structural projects, particularly in rural areas, has exacerbated the rural-urban divide and led to elite capture in major cities. **Political and Social Instability:** Political instability, coupled with insecure borders and a lack of social cohesion, undermines national development. This is evident in inadequate healthcare, education, and job opportunities in peripheral regions.

Systemic challenges in governance: A significant rural-urban divide continues to plague the country, with development concentrated in a few major cities, leading to elite capture and widening disparities. This issue is compounded by poor governance, which has failed to develop and market the nation's tourist sites, despite their potential for economic growth.

Failure to Capitalize on Opportunities: While other nations with complex histories, such as South Korea and Vietnam, have leveraged their positions for growth, Pakistan has failed to seize similar opportunities. The country remains mired in ideological confusion, a stark contrast to nations that separate politics from trade, even with rivals. This is a major hindrance as the world enters the Fourth Industrial Revolution, driven by artificial intelligence and cyberspace.

5. A Collaborative Way Forward: Recommendations for Stakeholders

The following suggestions are offered as potential pathways for different stakeholders to help bridge the gap between the aspirations of Punjab's youth and their current reality. Their implementation would represent a significant step toward a more inclusive and peaceful society.

5.1 For the Government & Policymakers:

From Paper to Practice: The Paigham-e-Pakistan fatwa is a powerful document whose potential could be fully realized through a nationwide awareness campaign. Translating its message into simple, relatable terms for young people via TV, radio, and social media is a critical need. Furthermore, its principles need to be demonstrated through swift and transparent legal action against mob violence and false accusations, which is essential for rebuilding public trust.

Navigating the Digital Landscape: Collaboration with tech companies could focus on creating and promoting easy-to-use digital literacy tools in Urdu and local languages. Integrating these skills into school curricula and adult education programs would help citizens learn to spot fake news, verify sources, and understand the real-world consequences of sharing unverified information.

Realizing Constitutional Promises: A review of contradictory clauses in the law that create a hierarchy of citizenship may be warranted. Ensuring that Article 25 (equality for all) serves as the guiding principle for all policy would strengthen the foundation of equal citizenship.

5.2 For Educational Institutions (Schools, Universities, Madrassas):

Fostering Critical Thinking: Curricula could be enhanced to include modules on media literacy, critical thinking, and Pakistan's diverse cultural and religious history. The example of including human rights perspectives from five religions, as seen in the Allama Iqbal Open University syllabus, provides a valuable model to consider.

Creating Spaces for Dialogue: Structured interfaith and inter-ethnic dialogues and projects could be facilitated within and between institutions. Providing opportunities for students from different backgrounds to work together on common goals can help break down stereotypes through collaboration.

Empowering Student Voices: The revival of student unions could be encouraged to serve as platforms for healthy debate, cultural exchange, and civic engagement. Such platforms can teach the principles of democratic participation and conflict resolution from a young age.

5.3 For Civil Society & Media:

Expanding the Narrative: Moving beyond sensationalism to humanize minority communities and tell positive stories of coexistence and collaboration is encouraged.

Amplifying Grassroots Efforts: There is a significant opportunity to support and platform grassroots youth initiatives that are already working on peacebuilding and intercommunity harmony. Their authentic voices are often the most influential among their peers.

5.4 For the Youth Themselves:

Cultivating Digital Curiosity: Young people are encouraged to pause and verify information before sharing it online. Asking questions about the source and motivation behind a post can help them become a source of truth within their networks.

Building Bridges: Making an effort to befriend someone from a different ethnic or religious background can be a powerful way to discover common ground and challenge preconceptions.

Harnessing Energy for Action: The powerful desire for change mentioned in the report can be channeled into positive action. Starting a blog, creating art, joining a community organization, or developing a local business idea are all ways to actively build the future they want to see.

6. Findings of the 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 Perspective on interfaith communal harmony

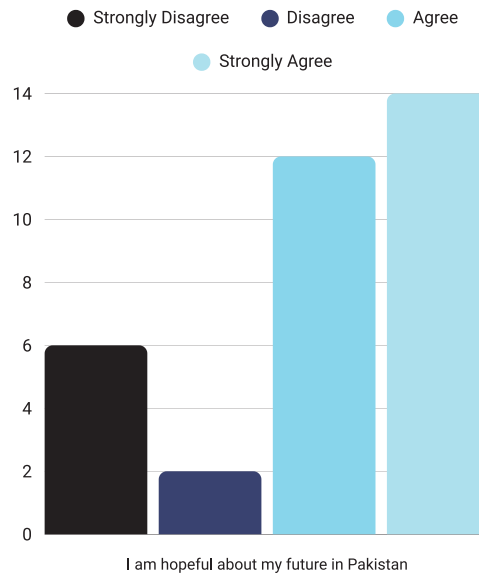
The survey study was conducted across major cities of Punjab, aiming to identify the existing social patterns within society. Since society is composed of multiple building blocks—with youth being the core foundation, it ultimately determines the future course of the nation, not just individual communities. The thinking patterns assessed through this survey provide an optimistic view of young minds. There is widespread acceptance of equal rights for all individuals living in the country. However, the openness of respondents varies from city to city, reflecting the dominant social behaviors adopted in each area.

Cities such as Lahore and Rawalpindi—where one is the provincial capital and the other lies close to the federal capital—reflect mixed trends. Despite the presence of extremist groups in some areas, people remain open to change and show a willingness to engage in dialogue with communities such as Hindus, Christians, and Ahmadis. On the other hand, Faisalabad, Multan, and Bahawalpur reflect a stronger influence of conservative thought within society. However, respondents from these cities are equally open to engaging in dialogue with other communities.

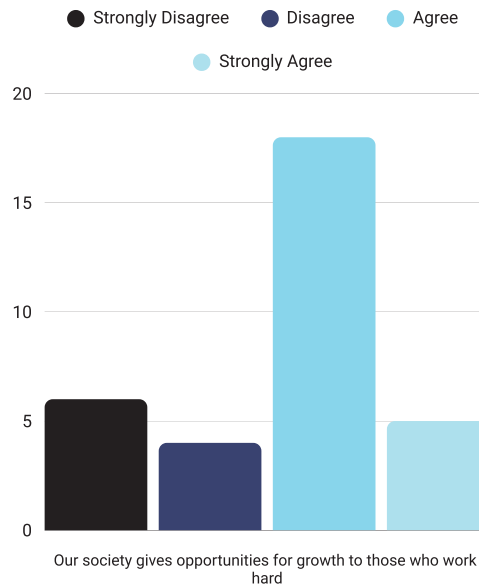
This emerging trend can be attributed in part to the growing presence of social media. Social media consumption is now shaping the population's worldview, which in turn deconstructs and reconstructs the social fabric of society. This shift offers a positive outlook for coexistence, as Pakistan is a country rich in diversity. Diversity, in turn, necessitates tolerance within society, which is essential for flourishing in the modern world.

6.1 Personal Development and Career

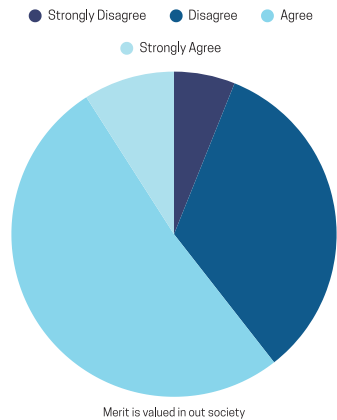
The survey results reflect varying levels of optimism about the future in Pakistan. A significant portion of participants, 41.2%, strongly agreed that they are hopeful about their future in the country, while 35.3% agreed, indicating a majority with a positive outlook. However, 5.9% expressed disagreement, and 17.6% strongly disagreed, suggesting that a notable segment of respondents harbors concerns or uncertainties about their future. These findings highlight a generally optimistic perspective, though some participants remain apprehensive.



The survey results reveal mixed perceptions about whether society provides growth opportunities to those who work hard. A majority of respondents, 52.9%, strongly agreed, and 14.7% agreed, indicating that a significant portion believes in the meritocratic nature of society. However, 11.8% disagreed, and 17.6% strongly disagreed, suggesting that a notable segment feels that hard work alone may not always lead to growth opportunities. Additionally, 2.9% did not provide a response. These findings highlight a divided perspective, with many expressing confidences in societal opportunities while others remain skeptical.

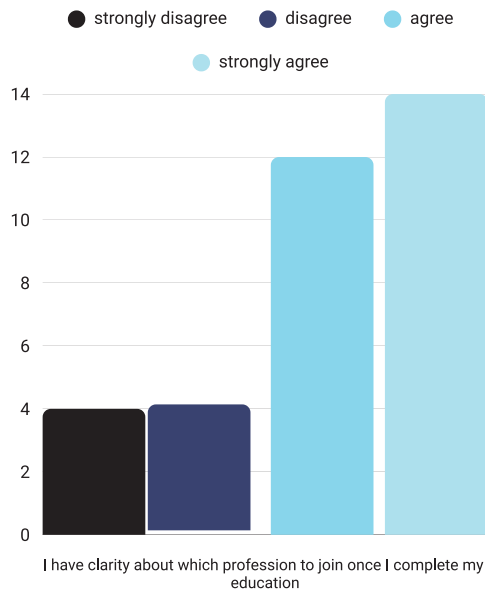


The survey data indicates a diverse range of opinions. A significant majority, 50% of respondents, strongly agree, indicating a firm belief that merit plays a crucial role in societal recognition and opportunities. Additionally, 8.8% agree, showing a moderate level of support for this view. However, a notable proportion of respondents express skepticism. 32.4% disagree, suggesting that they feel merit is not always adequately recognized or rewarded. Furthermore, 5.9% strongly disagree, reflecting a strong belief that other factors, such as connections or privilege, may overshadow merit in society. Overall, while the majority lean towards the belief that merit is valued, a considerable portion of respondents question or challenge this notion.

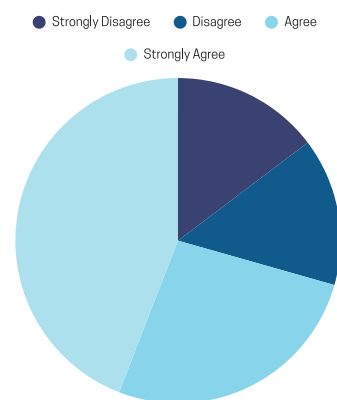


The survey responses reflect a generally positive outlook, with a majority of respondents expressing confidence in their career choices. A substantial 41.2% strongly agree, indicating that they have a clear vision of their professional path. Additionally, 35.3% agree, suggesting that while they may not be completely certain, they have a fair idea of their future career direction.

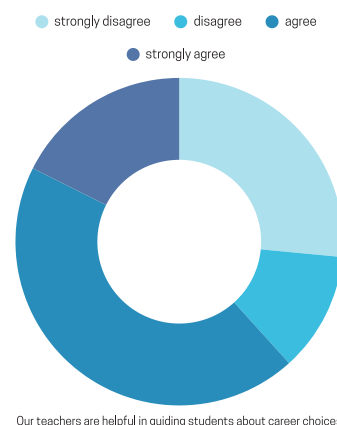
On the other hand, 11.8% disagree, implying some level of uncertainty about their professional choices. Another 11.8% strongly disagree, highlighting a significant lack of clarity regarding their career path after completing their education. Overall, while a majority of respondents feel assured about their career direction, a notable segment remains uncertain, emphasizing the need for more career guidance and support.



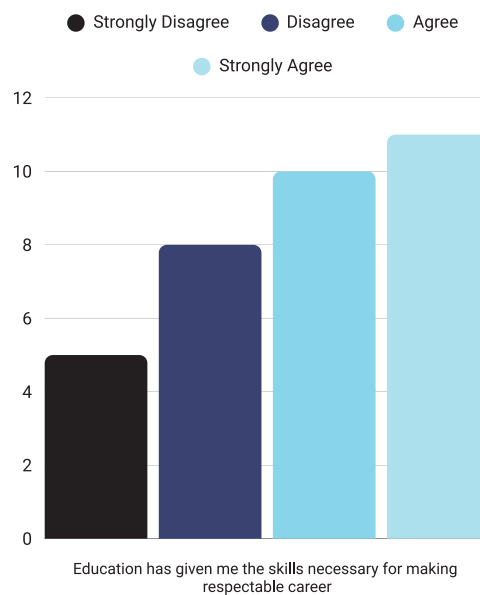
The survey data reveal varying perspectives on social mobility and the role of hard work in achieving success. A significant 44.1% of respondents strongly agree, indicating a firm belief that determination and effort can lead to a respectable career, regardless of one's financial background. Additionally, 26.5% agree, suggesting that while they support this idea, they may also recognize challenges along the way. However, 14.7% disagree, expressing skepticism about the notion that hard work alone is enough to overcome financial disadvantages. Another 14.7% strongly disagree, reflecting a strong belief that systemic barriers may limit career opportunities for individuals from poorer backgrounds. Overall, while most respondents have confidence in the power of hard work, a notable portion remains doubtful, pointing to concerns about structural inequalities and access to opportunities.



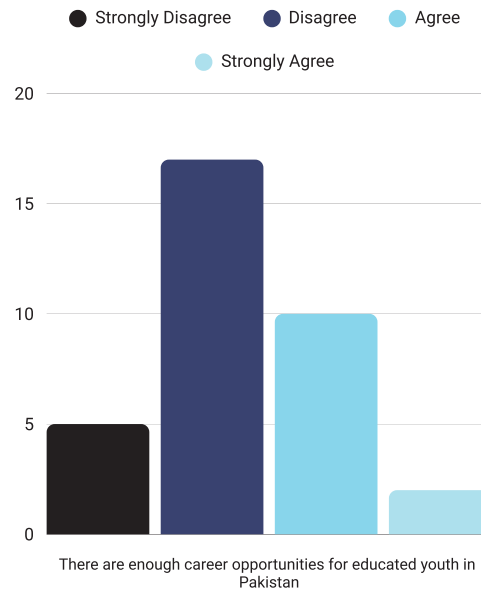
The survey responses to the statement present a mix of positive and critical perspectives. A significant 44.1% of respondents agree, indicating that they find teachers generally supportive in helping students explore career options. Additionally, 17.6% strongly agree, suggesting a firm belief that teachers play an essential role in career guidance. However, 11.8% disagree, implying that they feel the career guidance provided by teachers is limited or insufficient. A notable 26.5% strongly disagree, expressing strong concerns that teachers are not offering adequate support in helping students make informed career decisions. Overall, while a majority of respondents appreciate teachers' efforts in career guidance, a significant portion believes there is room for improvement in providing more effective career support to students.



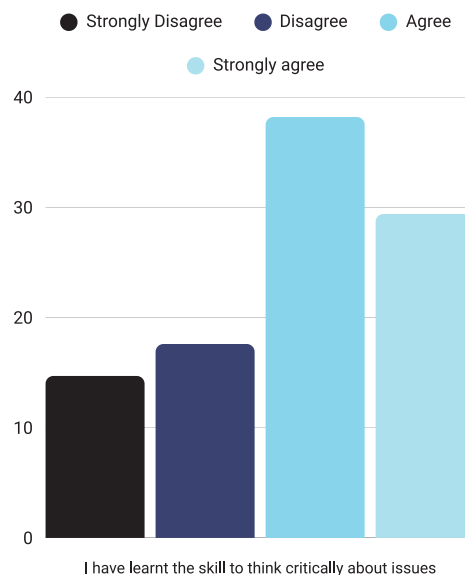
The survey responses to the statement reflect a mix of confidence and skepticism regarding the effectiveness of education in career preparation. A significant 32.4% of respondents strongly agree, indicating a strong belief that their education has equipped them with the necessary skills for a successful career. Additionally, 29.4% agree, suggesting that while they feel prepared, they may still see room for further development. However, 23.5% disagree, expressing concerns that their education has not adequately provided them with the skills needed for a respectable career. A further 14.7% strongly disagree, highlighting a strong sense of dissatisfaction with how well their education has prepared them for the professional world.



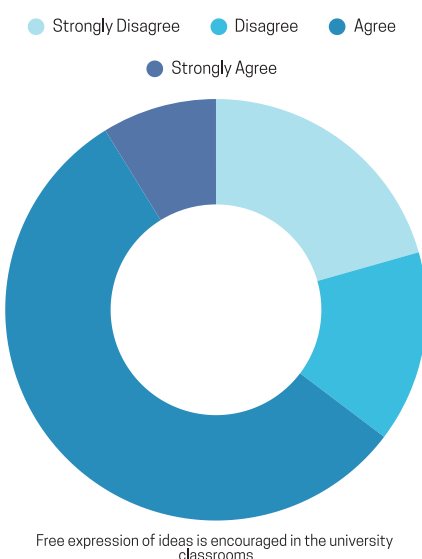
The survey responses to the statement reveal a predominantly critical outlook on the availability of employment opportunities. A small 5.9% of respondents strongly agree, indicating a firm belief that sufficient career opportunities exist for educated youth. Additionally, 29.4% agree, suggesting that while they acknowledge some job prospects, they may also recognize challenges in securing employment. However, a significant 50% disagree, reflecting concerns that the job market does not offer enough opportunities for educated individuals. Furthermore, 14.7% strongly disagree, emphasizing a strong dissatisfaction with the availability of career prospects in the country. Overall, while a minority of respondents believe that career opportunities exist, the majority express concern that educated youth in Pakistan face significant hurdles in finding suitable employment. This highlights the need for improved job creation, skill development programs, and economic reforms to address these challenges.



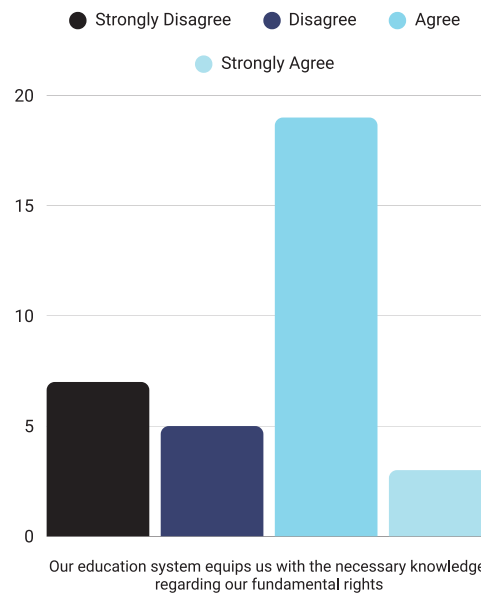
The survey responses to the statement reflect a largely positive perception of critical thinking development, though some respondents express doubts. A notable 38.2% of respondents agree, indicating that they feel their education or experiences have helped them develop critical thinking skills. Additionally, 29.4% strongly agree, showing a strong belief in their ability to analyze and evaluate issues effectively. However, 17.6% disagree, suggesting that they feel their critical thinking skills are not well-developed. A further 14.7% strongly disagree, expressing significant concern that they have not acquired this essential skill. Overall, while a majority of respondents believe they have learned to think critically, a considerable portion remains uncertain or dissatisfied, highlighting the need for more emphasis on critical thinking in education and skill development programs.



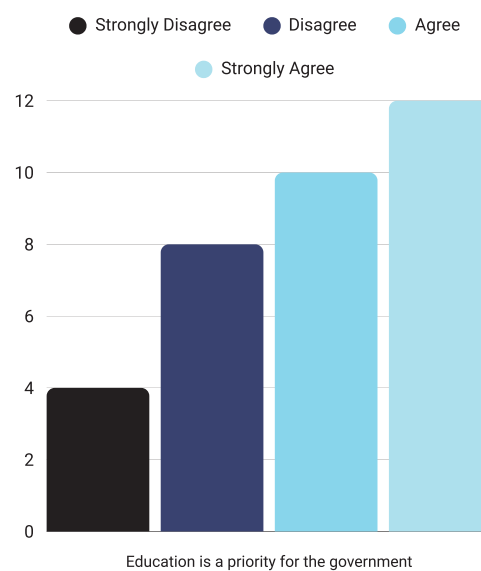
The survey data on free expression indicates a generally positive perception, though some respondents express concerns about limitations on open discussion. A majority of 55.9% agree, suggesting that they feel comfortable expressing their ideas in university classrooms. Additionally, 8.8% strongly agree, indicating a strong belief that open dialogue and diverse perspectives are welcomed. However, 14.7% disagree, implying that they have experienced or observed restrictions on free expression in academic settings. A notable 20.6% strongly disagree, highlighting significant concerns that university classrooms do not fully support open discussions. Overall, while most respondents believe that free expression is encouraged, a considerable minority feels that there are barriers to openly sharing ideas, pointing to the need for fostering more inclusive and open academic environments.



The survey responses to the statement "Our education system equips us with the necessary knowledge regarding our fundamental rights" reveal a divided perspective on the effectiveness of education in this area. A notable 35.3% of respondents agree, suggesting that they believe the education system provides sufficient awareness of fundamental rights. Additionally, 14.7% strongly agree, indicating strong confidence in the system's role in educating students about their rights. However, 23.5% disagree, implying that they feel their education has not adequately covered this essential knowledge. Another 23.5% strongly disagree, reflecting significant concerns that the education system fails to properly inform students about their fundamental rights. Overall, while a slight majority acknowledge the role of education in teaching fundamental rights, a considerable portion remains dissatisfied, highlighting a need for more comprehensive and practical education on this crucial subject.

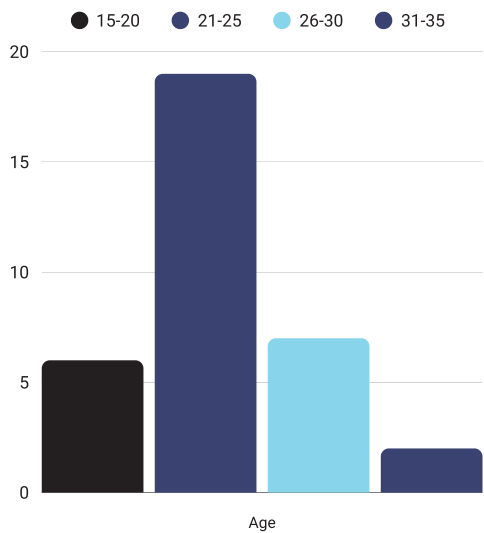


A notable 35.3% of respondents strongly agree, indicating a strong belief that the government prioritizes education. Additionally, 29.4% agree, suggesting that while they acknowledge the government's efforts, they may also recognize areas for improvement. However, 23.5% disagree, implying concerns that education is not given adequate attention by policymakers. A further 11.8% strongly disagree, expressing a firm belief that education is not a top priority for the government. Overall, while a majority of respondents view education as a government priority, a significant portion remains doubtful, highlighting the need for continued investment and reforms in the education sector



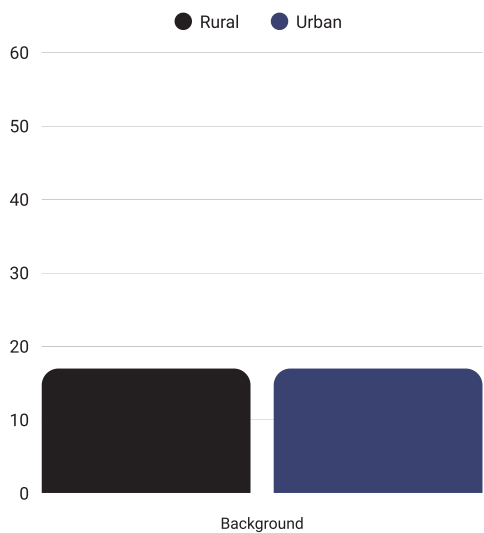
6.2 Age, Gender and Background

The survey results highlight a diverse range of age groups among participants. The majority, 55.9%, belonged to the 21-25 age group, indicating strong engagement from young adults. 17.6% of respondents were aged 15-20, reflecting participation from younger individuals. Meanwhile, 20.6% fell within the 26-30 age group, and a smaller proportion, 5.9%, were aged 31-35. These findings suggest that the survey primarily attracted younger participants, with the highest representation from those in their early to mid-twenties.

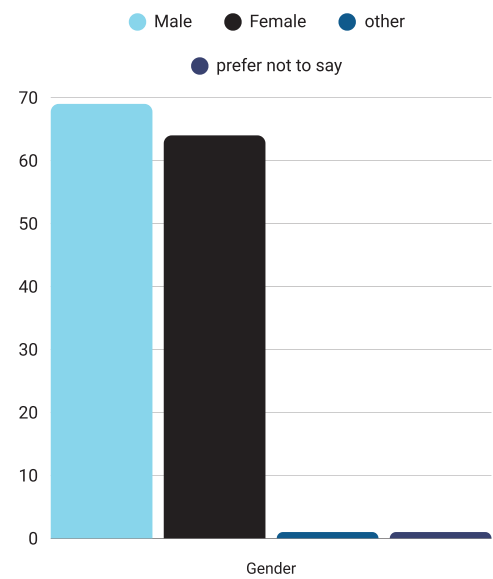


The survey results indicate an equal representation of participants from different backgrounds. 50% of respondents were from rural areas, while 50% were from urban areas, reflecting a balanced participation from both communities.

This equal distribution suggests that the survey successfully captured perspectives from diverse socio-geographical settings, ensuring a well-rounded understanding of the topic.

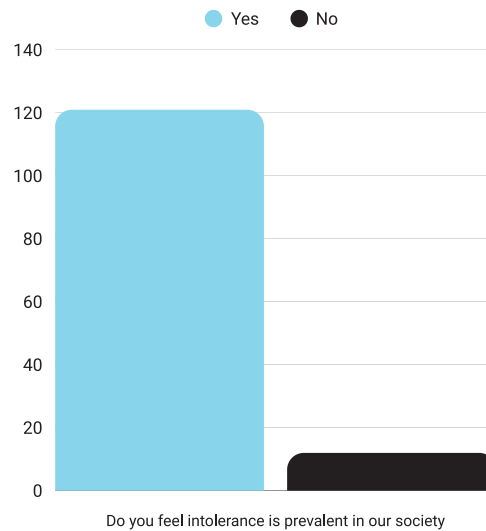


The survey results indicate a diverse participation in terms of gender. 51.1% of the respondents were male, while 47.4% were female. The participants of the workshop comprised both male and female with both participating in engaging discussions and sessions. This gender distribution reflects a relatively balanced engagement, with a higher representation of male participants. The significant participation of both genders highlights an inclusive approach to the survey, ensuring diverse perspectives on the topic. In addition to this, the composition of workshops attracted the young minds

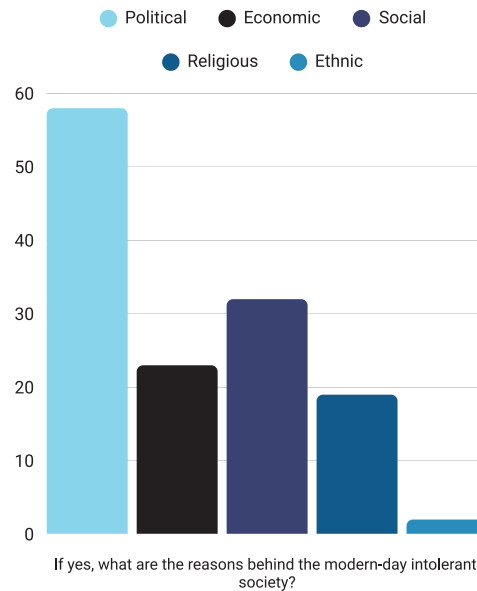


6.3 Religious Beliefs and Diversity

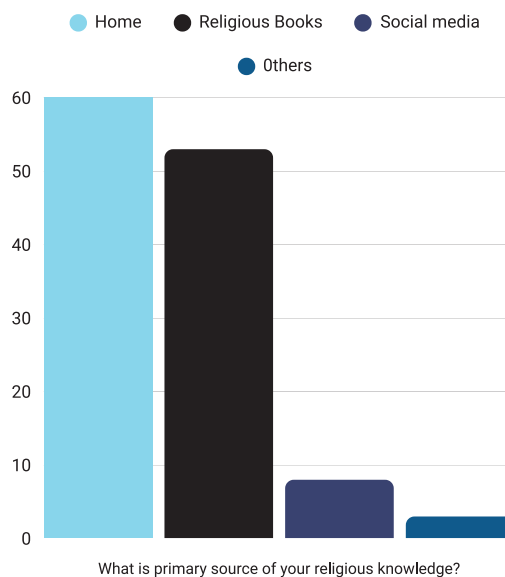
The survey results reveal a strong perception of intolerance in society among respondents. An overwhelming 90.3% of participants believe that intolerance is prevalent, indicating a widespread concern about social divisions, lack of acceptance, or growing polarization. This significant majority suggests that many individuals experience or witness intolerance in various forms in their daily lives. In contrast, only 9.0% of respondents feel that intolerance is not prevalent in society. This minority perspective suggests that some individuals either do not encounter intolerance frequently or perceive society as largely tolerant and accepting. Overall, the findings highlight a dominant concern about intolerance, reflecting the need for greater awareness, dialogue, and efforts to foster inclusivity and understanding within the community.



The survey findings provide valuable insights into the perceived reasons behind modern-day intolerance in society. The most significant factor, as identified by 43.3% of respondents, is political reasons. This suggests that political polarization, power struggles, and divisive rhetoric play a major role in fostering intolerance. Political conflicts often shape public attitudes, influencing how individuals perceive and interact with others. Social factors account for 23.9% of responses, indicating that societal pressures, cultural norms, and shifting social values contribute significantly to intolerance. Issues such as discrimination, prejudice, and generational differences may be key drivers of this perception. The economic aspect is cited by 17.2% of respondents, reflecting concerns that financial instability, unemployment, and economic disparities may fuel frustration and hostility within communities. When resources and opportunities become scarce, tensions often rise, leading to social divides. Religious factors are identified by 14.2% of participants, suggesting that differences in religious beliefs, sectarian divides, or misinterpretations of faith can contribute to intolerance. Religious disagreements, when not managed with mutual respect, can lead to increased societal tensions. Lastly, ethnic factors are seen as a cause by 1.5% of respondents, indicating that ethnic divisions or prejudices, while present, play a relatively smaller role in shaping modern intolerance. Overall, the survey highlights that political and social issues are perceived as the primary drivers of intolerance, with economic, religious, and ethnic factors also contributing to varying degrees. These insights underscore the need for addressing political discourse, social cohesion, and economic equity to build a more tolerant society.

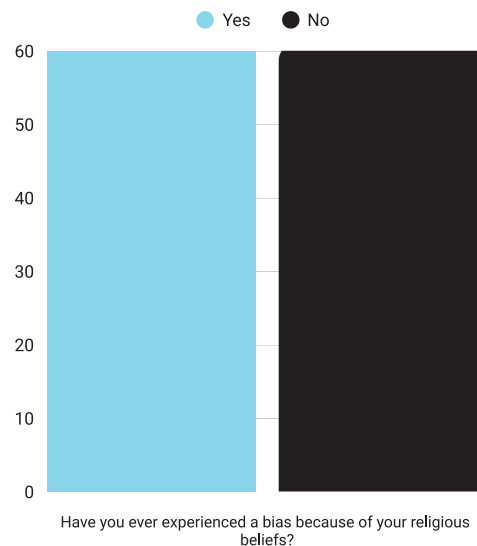


The survey results on the primary source of religious knowledge reveal that a significant majority, 52.2% of respondents, acquire their religious understanding from home. This suggests that family traditions, parental guidance, and household discussions play a crucial role in shaping religious beliefs. Additionally, 39.6% of respondents rely on religious books as their main source of knowledge, highlighting the importance of scriptures and other religious texts in deepening spiritual understanding. A smaller percentage, 6.0%, turn to social media for religious knowledge, indicating the growing influence of digital platforms in disseminating religious information. Finally, 2.2% of respondents cited other sources, reflecting a diversity of alternative ways through which individuals engage with religious teachings.



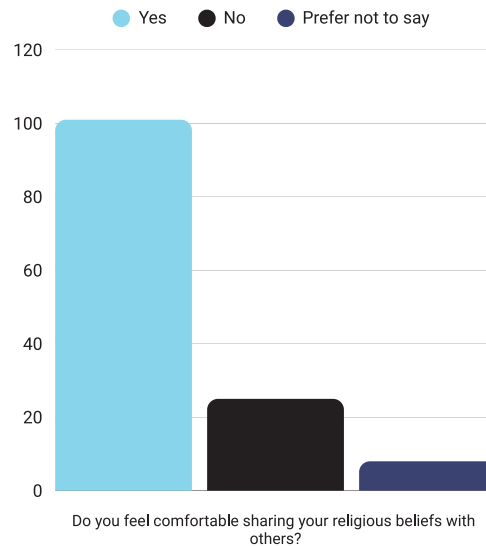
The survey findings on religious bias reveal that a majority of respondents, 54.5%, have experienced bias due to their religious beliefs. This indicates that more than half of the participants have faced some form of discrimination, prejudice, or unfair treatment related to their faith.

On the other hand, 45.5% of respondents reported that they have never encountered such bias, suggesting that a significant portion of individuals have not personally experienced religious discrimination in their daily lives. These results highlight the presence of religious bias for many, while also acknowledging that nearly half of the respondents have not faced such challenges.

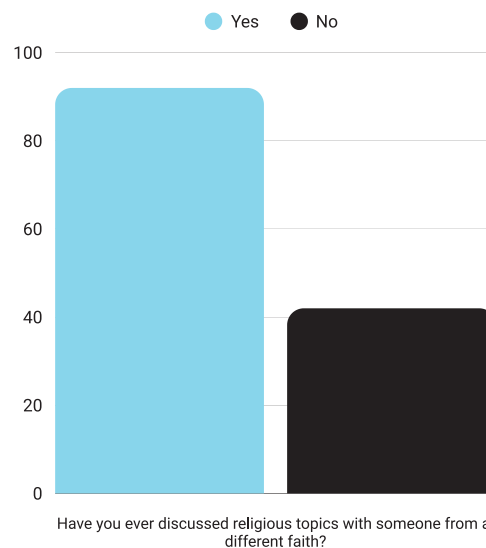


The survey results on comfort in sharing religious beliefs indicate that a strong majority, 75.4%, feel comfortable openly discussing their faith with others. This suggests that most respondents find a welcoming environment or have confidence in expressing their religious views.

However, 18.7% of respondents do not feel comfortable sharing their beliefs, possibly due to concerns about judgment, misunderstanding, or societal pressures. Additionally, 6.0% chose to prefer not to say, indicating that a small portion of individuals may have personal reasons for keeping their religious views private. These findings highlight that while most people are open about their beliefs, a notable minority still experiences hesitation or reluctance in discussing them.



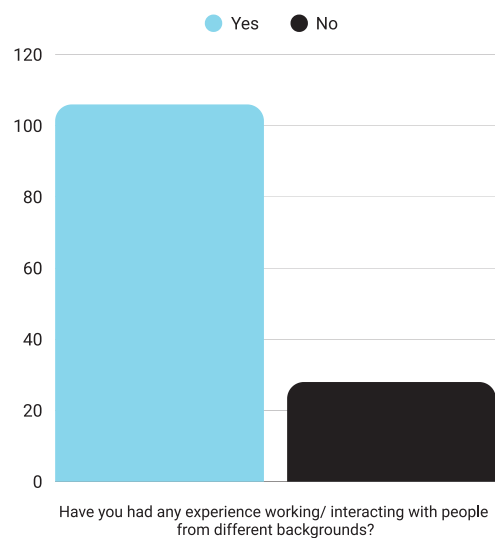
The survey results reveal that a majority of respondents, 68.7%, have engaged in discussions about religious topics with individuals from different faiths. This suggests a high level of openness and willingness to engage in interfaith dialogue, promoting mutual understanding and respect. On the other hand, 31.3% of respondents have never had such discussions, which may indicate a lack of opportunity, personal preference, or hesitation in engaging with different religious perspectives. Overall, the findings highlight that most people have interacted with individuals of other faiths on religious topics, fostering potential for meaningful conversations and cross-cultural understanding.



The survey results indicate that a significant majority, 79.1% of respondents, have experience working or interacting with people from different backgrounds. This suggests a high level of exposure to diverse cultures, beliefs, and perspectives, which can contribute to greater inclusivity, understanding, and collaboration in various settings.

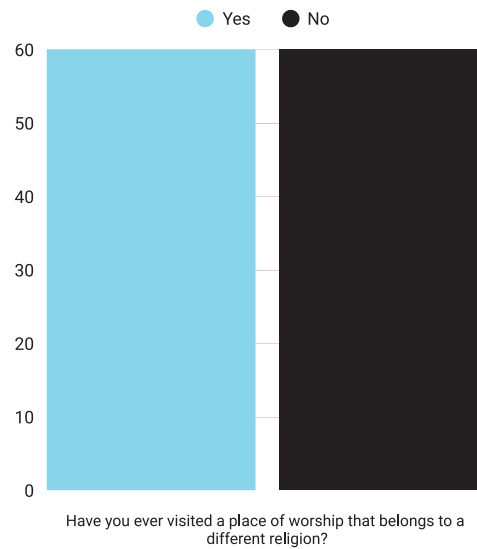
Meanwhile, 20.9% of respondents reported that they have not had such experiences, which may reflect limited opportunities for cross-cultural interactions in their personal or professional lives.

Overall, these findings highlight that most individuals have engaged with people from diverse backgrounds, fostering opportunities for learning and mutual respect.



The survey results reveal that 46.3% of respondents have visited a place of worship belonging to a different religion. This indicates a considerable level of openness and curiosity toward exploring different faiths, fostering interfaith understanding and cultural appreciation.

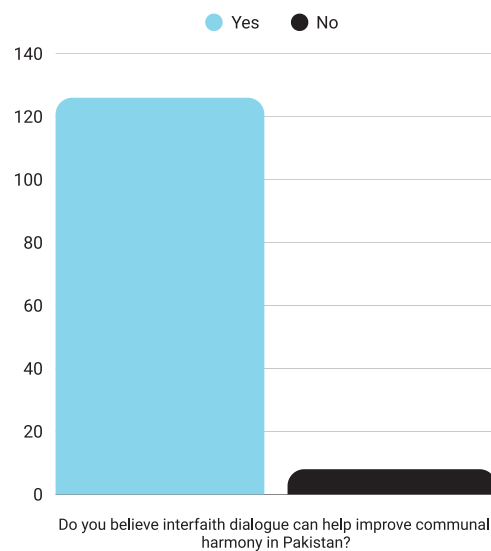
On the other hand, 53.7% of respondents have never visited a place of worship outside their own religion. This may suggest personal preferences, a lack of opportunity, or adherence to religious traditions that discourage such visits. Overall, the findings highlight that while nearly half of the respondents have engaged in interfaith experiences, a slightly larger portion has yet to explore places of worship beyond their own faith.



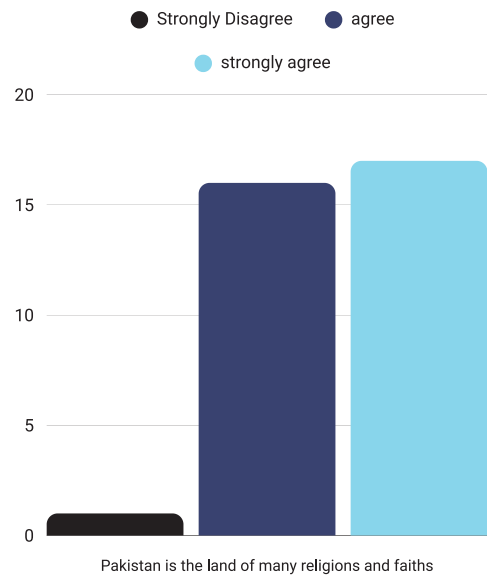
The survey results show that an overwhelming majority, 94.0% of respondents, believe that interfaith dialogue can help improve communal harmony in Pakistan. This indicates a strong consensus on the importance of open discussions between different religious groups in fostering understanding, tolerance, and peaceful coexistence.

On the other hand, 6.0% of respondents do not share this belief, suggesting some skepticism about the effectiveness of interfaith dialogue in addressing communal differences.

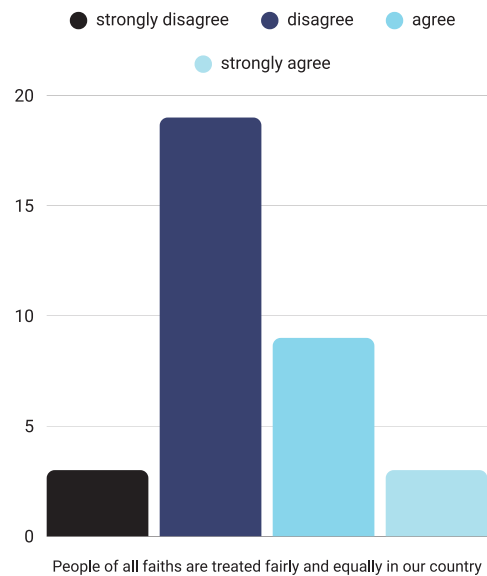
Overall, the findings highlight widespread support for interfaith engagement as a means to strengthen social cohesion and promote harmony among diverse religious communities in Pakistan.



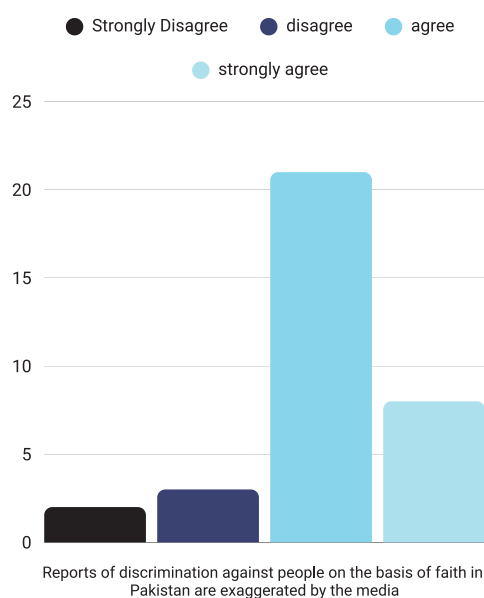
The survey results reveal a critical perspective of society. There exists acknowledgement of Pakistan being multi-cultural, multiethnic society. However, the majority of the persons are of the view that people of all faiths are not treated equally, some suffer maltreatment of state and society. This indicates that people believe that challenges do exist pertaining to rights of people from all faiths. This has been further exacerbated by the lack of media coverage of events as most cases related to faith based often go unreported.



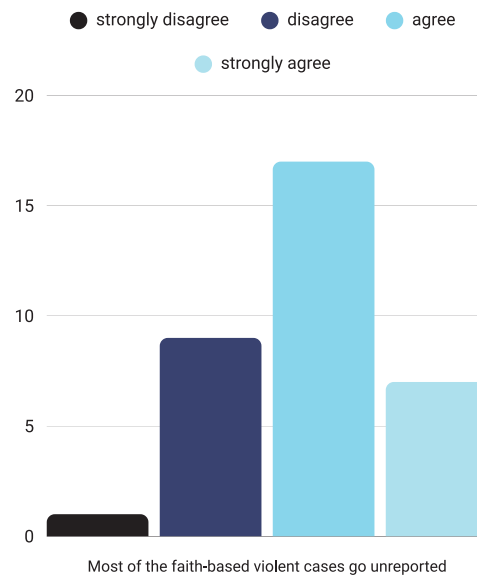
The survey results on the statement reveal a predominantly critical perspective. A majority of respondents, 55.9%, disagree with the statement, indicating concerns about the fairness and equality experienced by people of different faiths. Additionally, 8.8% strongly disagree, further reinforcing this sentiment. In contrast, 26.5% agree, suggesting that some individuals perceive fair treatment, while a smaller 8.8% strongly agree, expressing strong confidence in equality. Overall, the results indicate that a significant portion of respondents believe there are challenges in ensuring equal treatment for people of all faiths in the country.



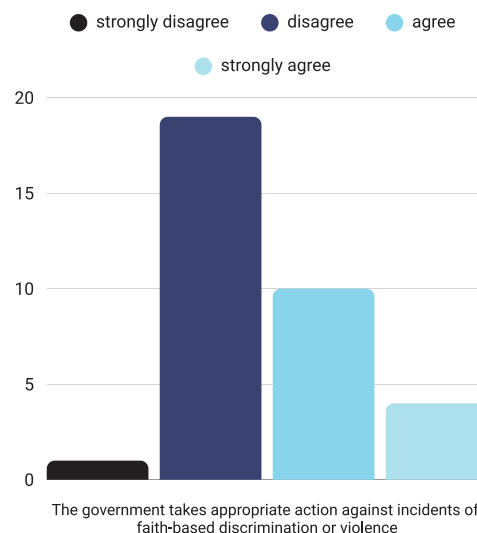
The survey results on the question of whether reports of discrimination against people based on faith in Pakistan are exaggerated by the media reveal a significant majority agreeing with this statement. A total of 61.8% of respondents agree, while an additional 23.5% strongly agree, indicating that a combined 85.3% believe media reports overstate the issue. On the other hand, 8.8% of respondents disagree, and a smaller 5.9% strongly disagree, suggesting that only 14.7% hold the view that media reports on faith-based discrimination are not exaggerated. These results highlight a strong public perception that media coverage of religious discrimination in Pakistan is often amplified beyond reality.



The survey responses reveal a notable trend in perceptions regarding the underreporting of faith-based violent incidents. A significant majority of respondents—50%—agreed with the statement, while an additional 20.6% strongly agreed, indicating that over 70% of participants believe such cases often go unreported. On the opposing side, 26.5% of respondents disagreed, suggesting skepticism about the extent of underreporting. Only a small fraction—2.9%—strongly disagreed, reinforcing that the dominant view leans toward acknowledging underreporting as a prevalent issue. Overall, the data highlights a strong consensus that faith-based violent cases frequently remain undocumented, with a clear majority supporting this perspective.

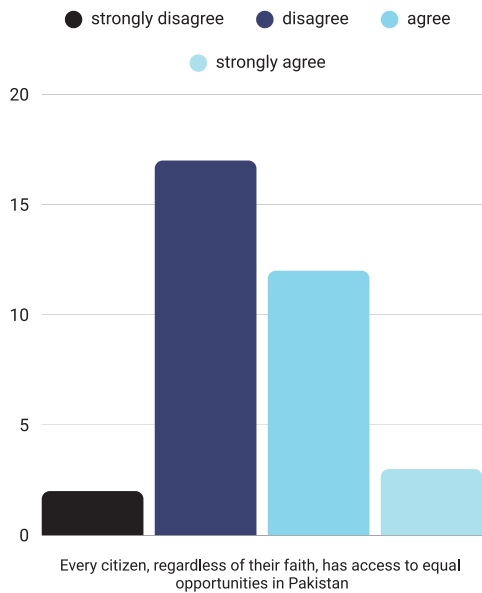


The survey results indicate a predominant skepticism toward the government’s response to faith-based discrimination or violence. Most respondents—55.9%—disagreed with the statement, suggesting widespread dissatisfaction with the authorities' actions. An additional 2.9% strongly disagreed, reinforcing the lack of confidence in governmental measures. On the other hand, 29.4% of participants agreed that the government takes appropriate action, while 11.8% strongly agreed, indicating that a smaller but notable portion believes the response is adequate. However, the combined 58.8% disagreement rate (disagree + strongly disagree) versus 41.2% agreement rate (agree + strongly agree) reveals a clear lack of public trust in the government’s handling of such incidents. Overall, the data suggests that most respondents perceive insufficient action by authorities in addressing faith-based discrimination or violence, highlighting a critical area for potential policy improvement.



The survey data reveal a deeply divided public perception, with a majority expressing skepticism about religious equality in opportunity. A striking 50.0% of respondents disagreed with the statement, while an additional 5.9% strongly disagreed, meaning more than half (55.9%) believe that faith-based disparities in access to opportunities persist in Pakistan. This suggests widespread concerns about systemic or societal barriers affecting religious minorities.

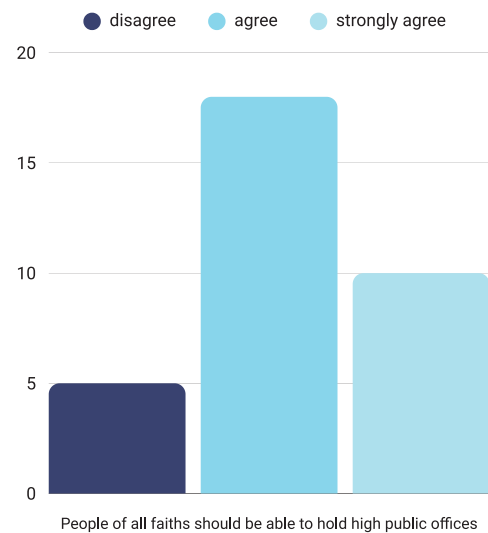
On the other hand, 35.3% agreed that equal opportunities exist for all citizens irrespective of faith, and 8.8% strongly agreed, indicating that just over two-fifths (44.1%) hold a more optimistic view. However, the fact that disagreement outweighs agreement by nearly 12 percent underscores a prevailing sentiment that religious identity may still influence access to opportunities in the country.



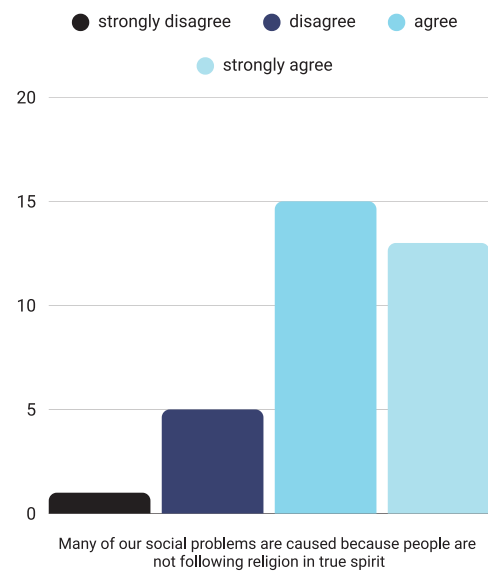
The data demonstrates a clear majority in favor of religious inclusivity in leadership roles. A significant 52.9% of respondents agreed with the statement, while an additional 29.4% expressed strong agreement, collectively representing 82.3% of participants who support equal access to high public office regardless of religious affiliation. Only 14.7% disagreed with the proposition, and notably, no respondents strongly disagreed. This overwhelming support suggests a prevailing attitude that competence rather than religious identity should determine eligibility for public office, reflecting a progressive stance toward governance and representation. However, the presence of some disagreement indicates that while inclusive values are widely accepted, certain reservations persist among a minority of the population. The findings highlight both the advancement of pluralistic ideals in society and the need for continued efforts to foster complete acceptance of religious diversity in public life.

In conclusion, the survey reveals strong public support for religious inclusivity in public offices, with over 80% of respondents endorsing equal opportunities for people of all faiths to hold high government positions. While a small minority expressed disagreement, the overwhelming consensus

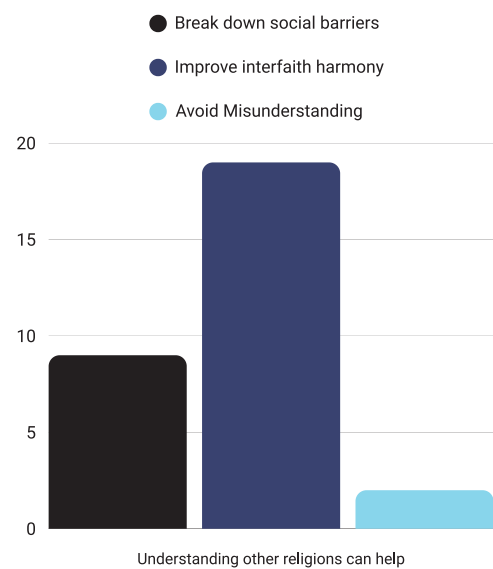
reflects growing acceptance of merit-based leadership regardless of religious affiliation, signaling positive societal progress toward pluralism and equal representation in governance.



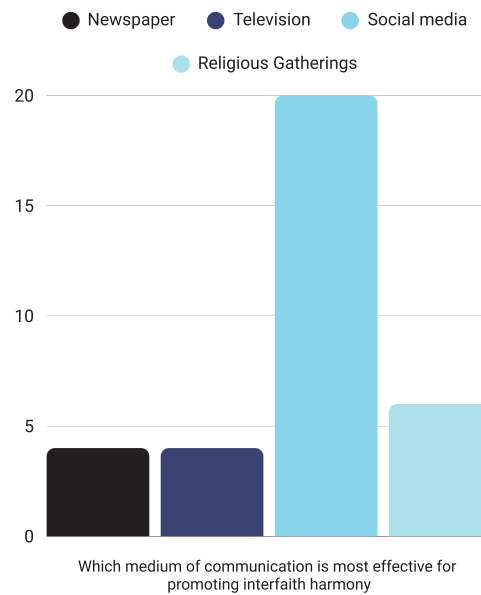
The survey results on the statement, "Many of our social problems are caused because people are not following religion in true spirit," indicate a strong inclination toward agreement among respondents. A significant majority, 44.1%, agreed with the statement, while an additional 38.2% strongly agreed. This means that over 80% of respondents believe that a lack of adherence to religious principles contributes to social issues. In contrast, a smaller proportion expressed disagreement. 14.7% disagreed with the statement, and only 2.9% strongly disagreed, suggesting that a minority view holds that social problems are not necessarily linked to religious adherence. Overall, the findings reflect a widespread belief that following religion in its true essence plays a crucial role in addressing societal challenges, with only a small segment of respondents holding a differing opinion.



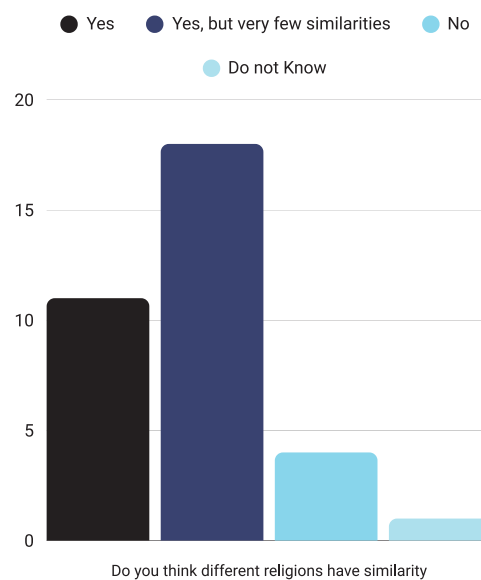
The survey results highlight the perceived benefits of understanding other religions in fostering a more inclusive society. A majority of respondents (55.9%) believe that religious understanding primarily contributes to improving interfaith harmony, emphasizing its role in promoting peaceful coexistence and mutual respect. Additionally, 26.5% see it as a way to break down social barriers, suggesting that greater awareness of different faiths can lead to stronger social integration and reduced divisions. Meanwhile, 5.9% view it as a means to avoid misunderstandings, indicating that while this is acknowledged, it is not the primary concern for most respondents. Overall, the findings suggest that religious understanding is widely recognized as a key factor in fostering unity, reducing social divisions, and strengthening interfaith relationships.



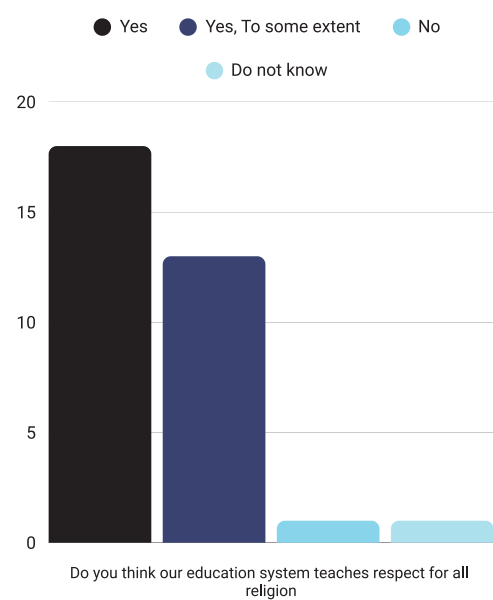
The data reveals that most effective medium of communication for promoting interfaith harmony, social media emerged as the dominant choice, with 58.8% of respondents favoring it. This suggests that digital platforms play a crucial role in fostering dialogue and understanding among different faith communities. Religious gatherings were the second preferred option, selected by 17.6% of participants, highlighting the importance of face-to-face interactions and community-based initiatives in building harmony. Interestingly, both newspapers and television received equal responses at 11.8% each, indicating that while traditional media still holds some relevance, they are perceived as less impactful compared to social media and direct communal engagement in promoting interfaith unity. Overall, the data reflects a strong inclination toward digital platforms, with a notable appreciation for in-person religious gatherings, while conventional media like TV and newspapers play a relatively smaller role in this context.



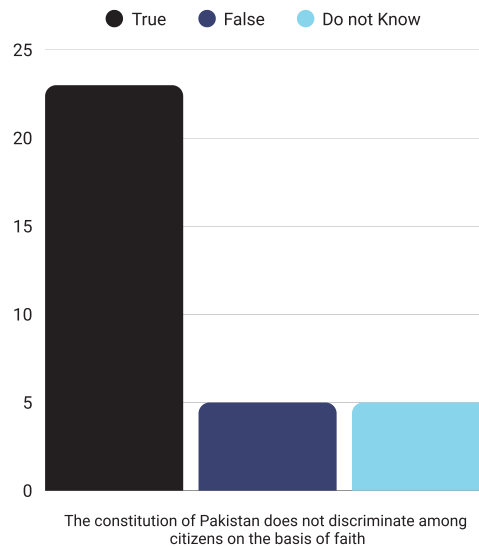
The survey results reveal a nuanced perspective on the similarities between different religions. Most respondents, 52.9%, acknowledge that while religions share commonalities, these similarities are very few. Meanwhile, 32.4% believe that different religions have significant similarities, indicating a recognition of shared values, teachings, or principles across faiths. On the other hand, 11.8% of respondents disagree, asserting that religions do not share similarities, while a small 2.9% are unsure. Overall, the findings suggest that most people recognize some level of common ground among religions, though opinions vary on the extent of these shared aspects.



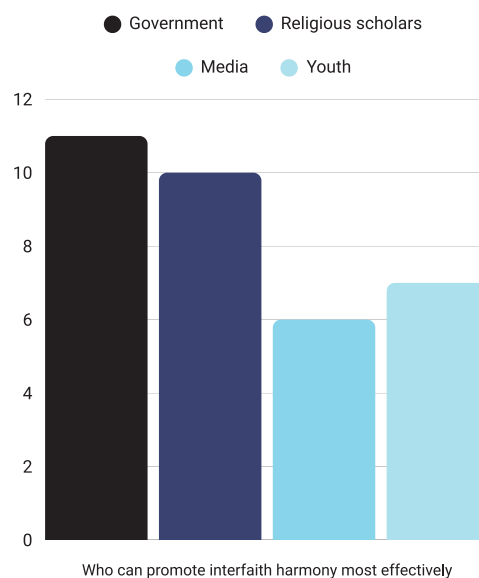
The survey results indicate a generally positive perception of how the education system teaches respect for all religions. A majority of respondents, 52.9%, believe that the education system does instill respect for different faiths. Additionally, 38.2% feel that it does so to some extent, suggesting that while efforts exist, there may still be room for improvement. In contrast, only 2.9% believe that the education system does not promote religious respect, and an equal 2.9% are unsure. Overall, the findings suggest that most respondents acknowledge the role of education in fostering religious tolerance, though some believe it could be strengthened further.



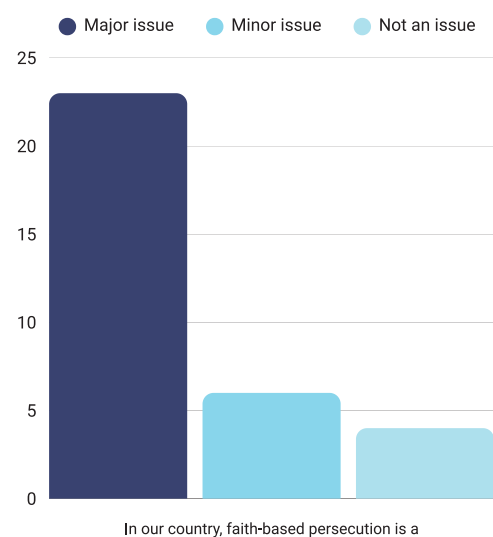
A significant majority of respondents (67.6%) believe this statement to be true, indicating broad recognition of constitutional equality regardless of religion. However, 14.7% of participants consider the statement false, suggesting that some perceive disparities or biases in the constitutional treatment of different faiths. An equal percentage (14.7%) do not know, reflecting a lack of awareness or uncertainty about the constitutional provisions regarding religious equality. These findings highlight that while most respondents affirm the non-discriminatory principles of Pakistan’s constitution, a notable minority either contest this view or remain uninformed, pointing to the need for greater public education and dialogue on constitutional rights and religious inclusivity.



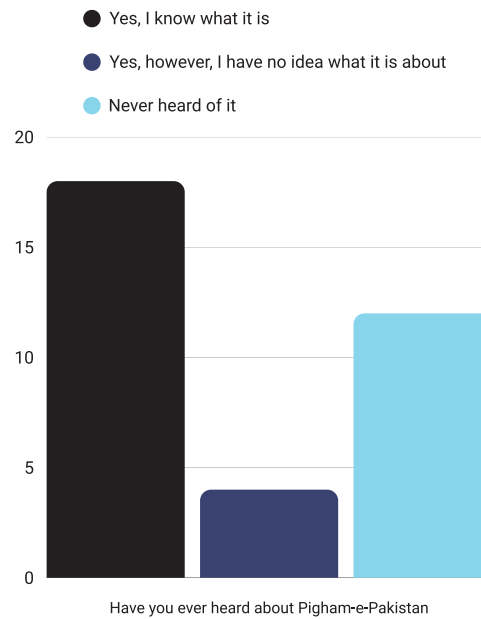
The largest share of respondents (32.4%) believe that the government holds the most significant role in promoting interfaith harmony, likely due to its authority in policymaking, law enforcement, and national advocacy for religious tolerance. Close behind, 29.4% of participants identified religious scholars as the most effective promoters, underscoring the influence of faith leaders in shaping public attitudes and facilitating dialogue between different religious communities. Meanwhile, 20.6% of respondents placed their trust in the youth, reflecting optimism about the younger generation's potential to drive social change through progressive values, education, and interfaith collaboration. A smaller but notable portion (17.6%) credited the media, recognizing its power to shape narratives, spread messages of unity, and counter religious prejudices through responsible reporting and inclusive content. These findings suggest that interfaith harmony is seen as a shared responsibility, requiring coordinated efforts from state institutions, religious authorities, the media, and the youth to create a more cohesive and tolerant society.



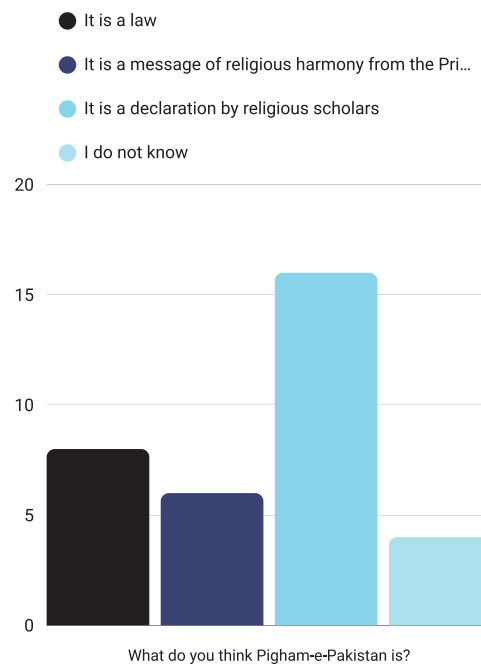
The survey results on the question reveal a strong public perception of religious discrimination as a serious concern. A decisive majority of respondents (67.6%) view faith-based persecution as a major issue, indicating widespread recognition of systemic or societal discrimination against religious minorities. This suggests deep-seated concerns about inequality, violence, or marginalization faced by certain faith communities. A smaller segment (17.6%) considers it a minor issue, acknowledging some instances of religious intolerance but not perceiving it as a dominant national problem. Meanwhile, a minimal 11.8% believe it is not an issue at all, possibly reflecting either a lack of awareness or a differing perspective on religious coexistence in the country. These findings highlight a predominant belief that faith-based persecution remains a significant challenge, calling for urgent policy reforms, interfaith dialogue, and social initiatives to ensure equal rights and protections for all religious groups.



A majority of respondents, 52.9%, are not only familiar with the initiative but also understand its purpose. Meanwhile, 11.8% have heard of it but lack knowledge about its details, suggesting a gap in awareness despite some exposure. On the other hand, 35.3% have never heard of Paigham-e-Pakistan, highlighting the need for greater outreach and education regarding this initiative. Overall, while a significant portion of respondents recognize Paigham-e-Pakistan, there remains a considerable percentage that either lacks full understanding or is completely unaware of it.



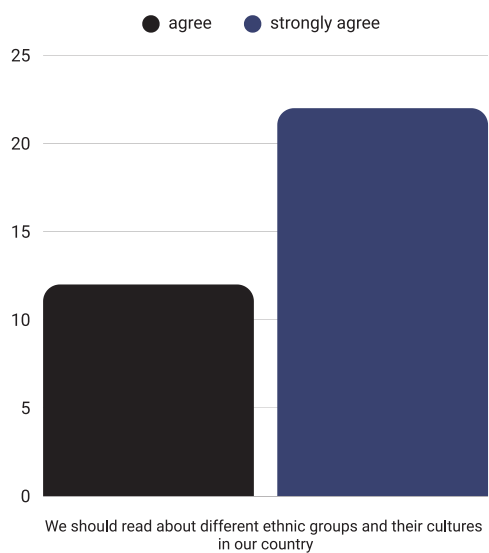
The survey results reflect varying perceptions of what Paigham-e-Pakistan represents. A plurality of respondents, 47.1%, correctly identify it as a declaration by religious scholars, indicating a fair level of awareness about its origins and purpose. Meanwhile, 23.5% mistakenly believe it is a law, and 17.6% perceive it as a message of religious harmony from the Prime Minister, suggesting some confusion regarding its official status. Additionally, 11.8% of respondents do not know what Paigham-e-Pakistan is, highlighting the need for more public awareness and education on the initiative. Overall, while many recognize its religious significance, there are notable misconceptions about its exact nature.



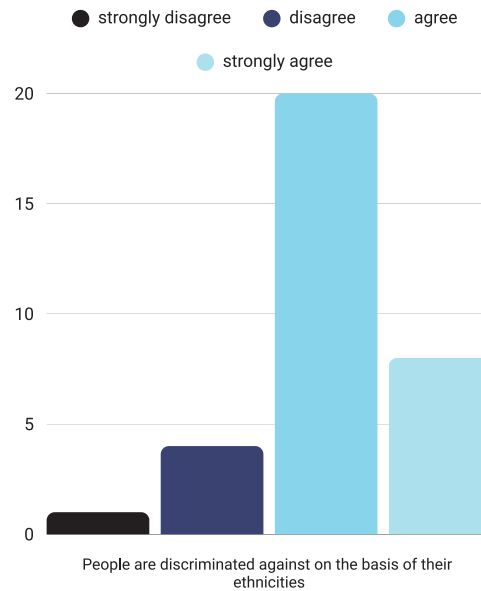
6.4 Ethnocultural Considerations

The survey results on the statement, "We should read about different ethnic groups and their cultures in our country," show overwhelming support for cultural awareness and understanding. A significant majority, 64.7%, strongly agreed with the statement, while an additional 35.3% agreed. This means that 100% of respondents believe in the importance of learning about different ethnic groups and their cultures.

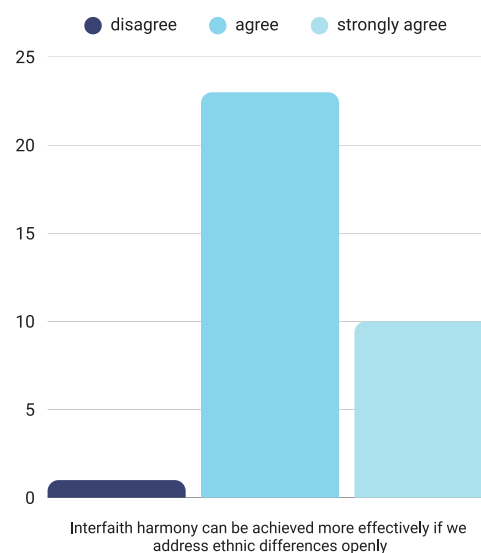
Notably, there were no responses indicating disagreement or strong disagreement, highlighting a unanimous consensus on the value of cultural education in fostering understanding and unity within the country.



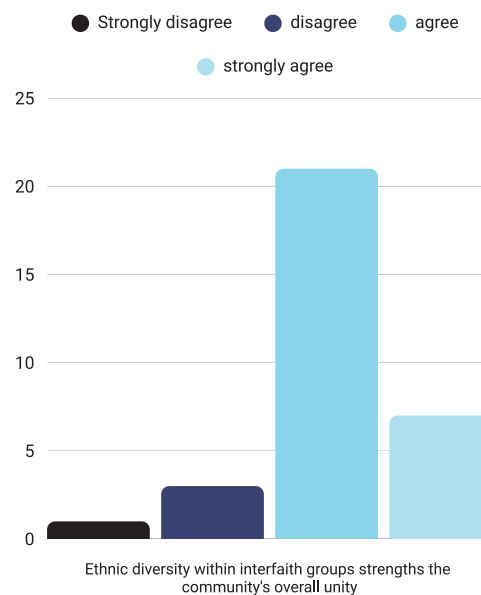
The survey results on the statement, "People are discriminated against on the basis of their ethnicities," indicate a strong perception of ethnic discrimination among respondents. A majority, 58.8%, agreed with the statement, while an additional 23.5% strongly agreed. This means that over 80% of participants believe that ethnic discrimination exists. In contrast, a smaller segment of respondents expressed disagreement. 11.8% disagreed, and only 2.9% strongly disagreed, suggesting that while some individuals may not perceive ethnic discrimination as a major issue, they represent a minority view. Overall, the findings highlight a significant concern regarding ethnic discrimination, with most respondents acknowledging its presence in society.



The survey results on the statement, "Interfaith harmony can be achieved more effectively if we address ethnic differences openly," highlights a strong consensus in favor of open discussions on ethnic diversity as a means to promote harmony. A significant majority, 67.6%, agreed with the statement, while an additional 29.4% strongly agreed. This indicates that nearly 97% of respondents believe that acknowledging and addressing ethnic differences can play a crucial role in fostering interfaith harmony. Notably, only 2.9% of respondents disagreed, and there were no responses indicating strong disagreement. This suggests that opposition to the idea is minimal, reinforcing the belief that open dialogue on ethnic diversity is essential for strengthening interfaith relationships. Overall, the findings reflect a widespread agreement that embracing ethnic diversity through open discussions can contribute to greater interfaith understanding and social cohesion.

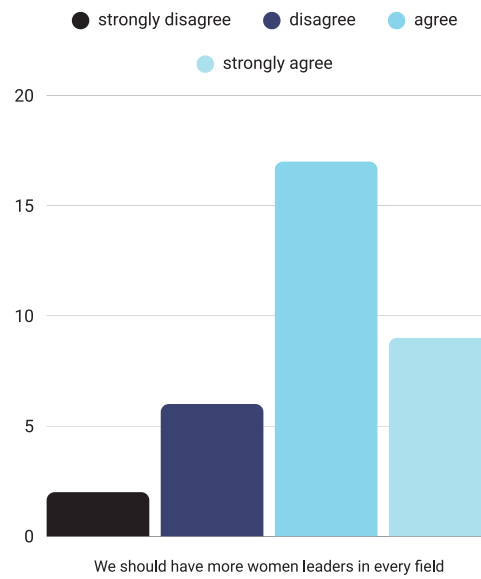


The survey results on the statement, "Ethnic diversity within interfaith groups strengthens the community's overall unity," indicate strong support for the positive role of diversity in fostering unity. A majority, 61.8%, agreed with the statement, while an additional 20.6% strongly agreed. This means that over 80% of respondents believe that ethnic diversity within interfaith groups contributes to a stronger and more unified community. On the other hand, a smaller portion of participants expressed disagreement. 8.8% disagreed, and only 2.9% strongly disagreed, suggesting that while some may be skeptical of the impact of ethnic diversity on unity, they represent a minority view. Overall, the findings highlight broad recognition of the benefits of ethnic diversity in strengthening interfaith harmony and promoting social cohesion.

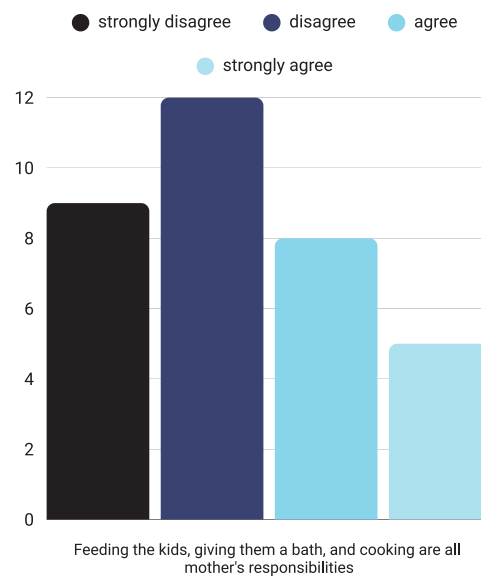


6.5 Gender and Role of Women

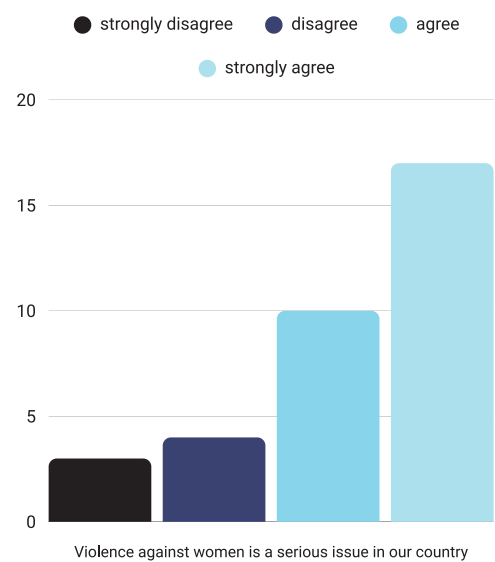
On question regarding role of women in leadership role and job quotas, there is some opposition. However, the overall sentiment leans significantly toward advocating for more women leaders across various fields. The results highlight ongoing debate over gender-based reservation policies in employment.



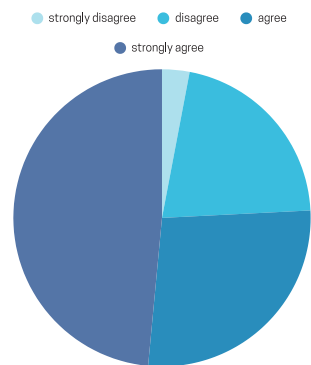
Keeping in mind the debate on traditional gender roles, a considerable number of people advocate for a broader role for women beyond domestic duties.



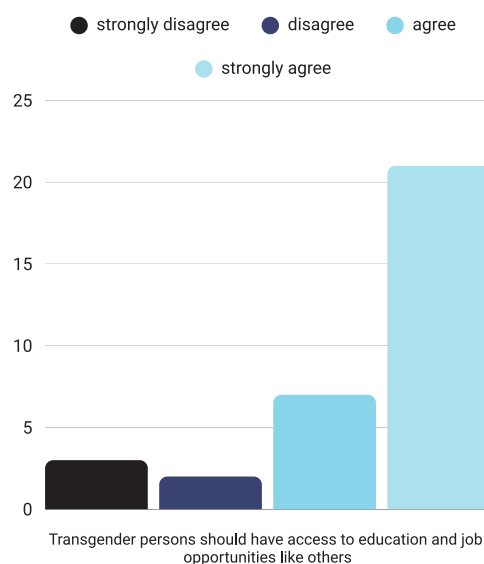
The survey results on the statement "Violence against women is a serious issue in our country" reveal a strong consensus on the severity of the problem. A substantial 50.0% of respondents strongly agreed, while an additional 29.4% agreed, indicating that nearly 80% of participants acknowledge violence against women as a critical issue. However, a smaller segment of respondents expressed a differing view. 11.8% disagreed, and 8.8% strongly disagreed, suggesting that around 20% of participants do not perceive violence against women as a serious concern. Despite this minority, the overwhelming agreement underscores a widespread recognition of the issue and the need for attention and action



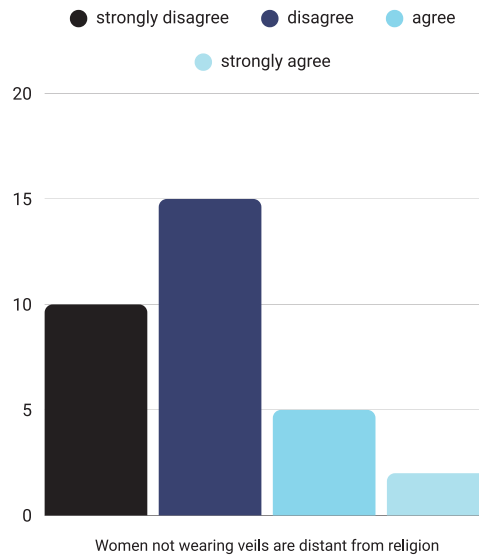
A striking 73.6% of respondents firmly agree with the statement, with 47.1% strongly agreeing and 26.5% agreeing. This dominant majority reflects widespread acceptance of the idea that women possess equal intelligence to men, aligning with modern principles of gender equality and scientific evidence debunking cognitive differences based on gender. While equality in intelligence is widely accepted, further awareness may be needed to address residual misconceptions among the dissenting group. Overall, the data highlights significant progress in gender attitudes but also underscores the need for continued efforts to eradicate remaining prejudices.



A striking 82.4% of respondents agree that transgender individuals deserve equal access to education and employment, with 61.8% strongly agreeing and 20.6% agreeing. This reflects growing societal acceptance and recognition of transgender rights as fundamental to equality. Only 14.7% disagree, with 8.8% strongly disagreeing and 5.9% disagreeing. While this dissenting group is small, its existence indicates that some resistance to transgender inclusion persists. The data underscores a strong consensus in favor of equal opportunities for transgender individuals, signaling a positive shift toward inclusivity. However, the small but present resistance indicates that efforts to promote understanding and acceptance must continue to achieve universal equality.

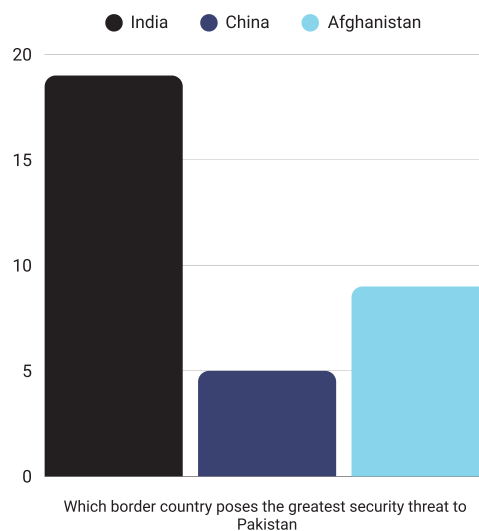


The data indicates a strong rejection of the notion that veiling is a measure of religious devotion. A majority, with 44.1% disagreeing and 29.4% strongly disagreeing, nearly 74% of respondents, do not believe that a woman's choice to forget the veil determines her religious closeness. However, a smaller portion of participants holds a different perspective. 14.7% agreed, while 5.9% strongly agreed, suggesting that around 21% of respondents associate wearing a veil with religious commitment. These findings reflect a prevailing view that religious devotion is personal and not necessarily linked to outward appearance, though some still consider veiling an important aspect of faith.

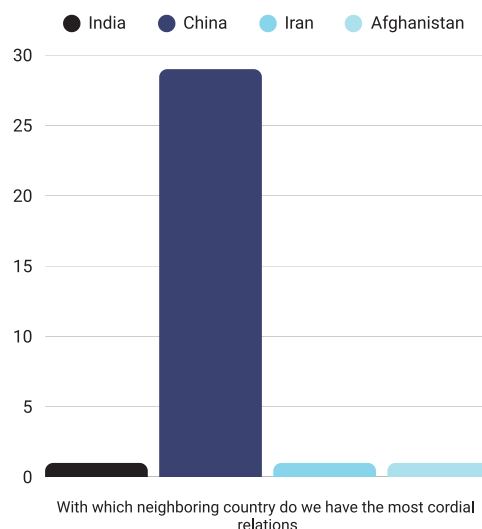


6.6 Cross Country Questions

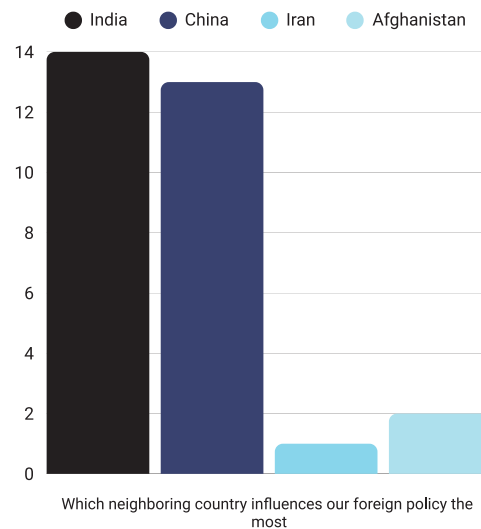
The survey results on the question "Which border country poses the greatest security threat to Pakistan?" indicate that a majority of respondents perceive India as the most significant security concern. 55.9% of participants identified India as the primary threat, reflecting longstanding geopolitical tensions between the two nations. Meanwhile, 26.5% of respondents viewed Afghanistan as the biggest security challenge, likely due to concerns over border security, militant activities, and regional instability. A smaller portion, 14.7%, considered China a security threat, suggesting that while some respondents perceive risks in Pakistan-China relations, it is not a dominant concern. Overall, the results highlight that most participants see India as the greatest security challenge, while Afghanistan also remains a notable concern.



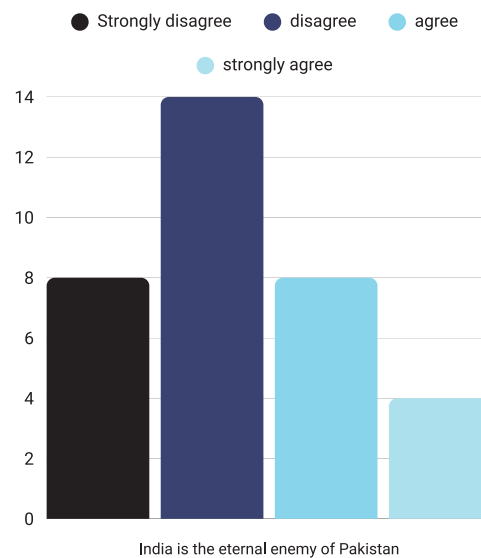
The data reveal a strong consensus regarding China as Pakistan's closest ally. A significant 85.3% of respondents identified China as the country with which Pakistan shares the most friendly and cooperative relations. In contrast, very few participants selected from other neighboring countries. Only 2.9% each chose India, Iran, and Afghanistan, indicating that these nations are not widely perceived as having particularly warm relations with Pakistan. These findings highlight the dominant perception of Pakistan-China ties as the strongest and most cordial, while relationships with other neighboring countries are seen as less friendly or more complex.



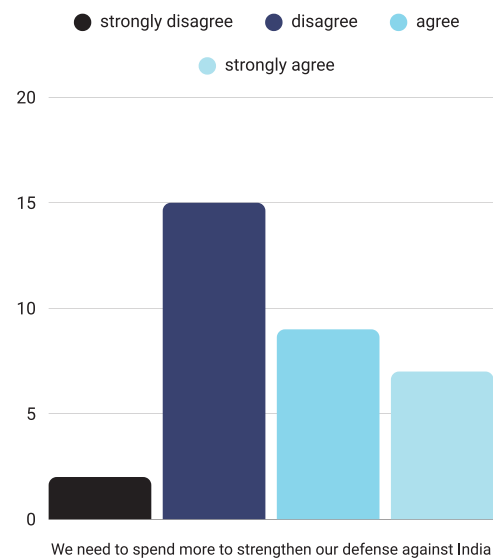
The survey data reveal a close divide between two major regional players. 41.2% of respondents believe that India has the most significant influence on Pakistan's foreign policy, likely due to historical tensions, security concerns, and strategic considerations. Meanwhile, 38.2% identified China as the most influential neighbor, reflecting Pakistan's deep economic, military, and diplomatic ties with China, particularly through projects like the China-Pakistan Economic Corridor (CPEC). A much smaller percentage of respondents saw influence from other neighboring countries. 5.9% chose Afghanistan, and 2.9% selected Iran, suggesting that while these countries play a role, their impact on Pakistan's foreign policy is perceived as limited compared to India and China. Overall, the results indicate that India and China are seen as the dominant forces shaping Pakistan's foreign policy, with India's influence slightly edging out China's.



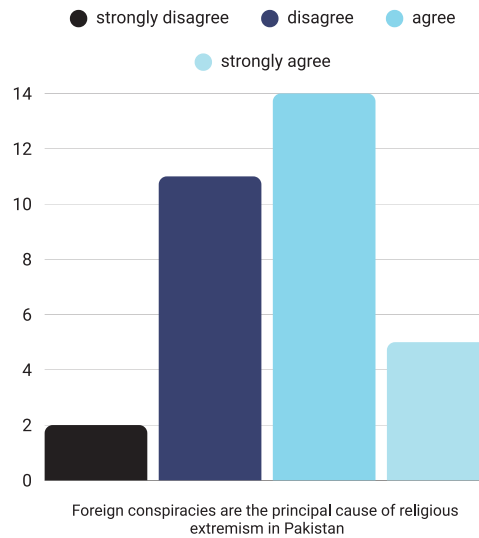
The survey results on the statement "India is the eternal enemy of Pakistan" reflect a divided public opinion, with a notable inclination toward disagreement. A majority of respondents, with 41.2% disagreeing and 23.5% strongly disagreeing, totaling 64.7%, do not support the notion that India is an unchanging and permanent adversary of Pakistan. This suggests that many believe relations between the two countries could evolve over time. However, a significant portion of respondents still view India as a perpetual enemy. 23.5% agreed, while 11.8% strongly agreed, meaning that 35.3% of participants hold a firm belief in the enduring hostility between the two nations. Overall, while a majority reject the idea of India being Pakistan's eternal enemy, a considerable percentage still perceive the relationship in adversarial terms, reflecting the deep-rooted complexities in the two countries' history and diplomacy.



The survey results on the statement "We need to spend more to strengthen our defense against India" reveal a significant preference for restraint in increasing defense expenditures. A majority of respondents (44.1%) disagreed, while 5.9% strongly disagreed, meaning that 50% of participants do not support allocating additional funds to defense against India. This suggests that many believe the current defense budget is sufficient or that resources should be directed toward other priorities. However, a considerable portion of respondents still favor increased defense spending. 26.5% agreed, and 20.6% strongly agreed, totaling 47.1%, indicating that nearly half of the participants believe Pakistan should further strengthen its military preparedness against India. Overall, the responses highlight a divided public opinion, with a slight majority opposing additional defense spending, while a significant minority believes in prioritizing military enhancement against India.

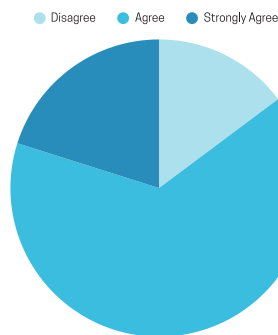


The data reveal a divided public opinion, with a notable inclination toward agreement. A majority of respondents (41.2%) agreed, while 14.7% strongly agreed, meaning that 55.9% of participants believe that external influences play a significant role in fueling religious extremism in the country. On the other hand, a considerable portion of respondents disagreed with this perspective. 32.4% disagreed, and 5.9% strongly disagreed, totaling 38.3%, indicating that they attribute religious extremism to internal factors rather than foreign conspiracies. Overall, while a majority perceive foreign elements as a key driver of extremism, a significant minority challenges this view, suggesting an ongoing debate about the root causes of religious radicalization in Pakistan.

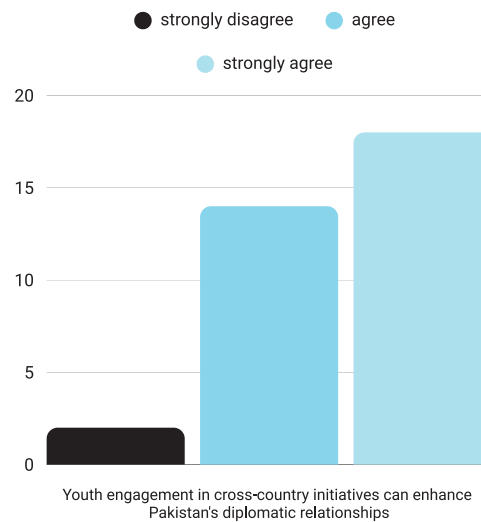


The survey results on the statement "Pakistan's relations with countries in South Asia significantly influence its global reputation" indicate a strong consensus on the importance of regional diplomacy. A majority of respondents (64.7%) agreed, while an additional 20.6% strongly agreed, meaning that 85.3% of participants recognize that Pakistan's standing on the world stage is closely tied to its relationships with neighboring South Asian countries. In contrast, only 14.7% of respondents disagreed, suggesting that a small minority believe Pakistan's global reputation is shaped by factors beyond its regional ties.

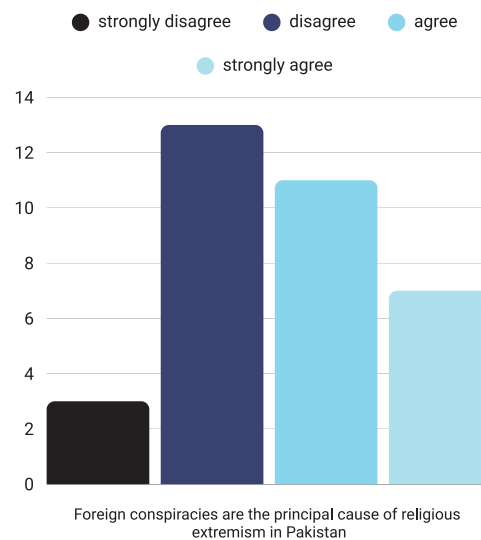
Overall, the findings highlight a widespread belief that fostering stable and positive relations within South Asia plays a crucial role in shaping Pakistan's image and influence on the global stage.



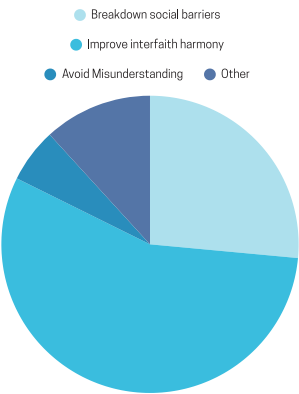
The survey results indicate a strong positive sentiment regarding the role of youth engagement in cross-country initiatives in enhancing Pakistan's diplomatic relationships. A significant majority of respondents expressed agreement with this idea, with 52.9% strongly agreeing and 41.2% agreeing. This combined total of 94.1% highlights a widespread belief that youth involvement in international collaborations can contribute positively to the country's diplomatic standing. In contrast, a very small fraction, 5.9%, strongly disagreed, suggesting minimal opposition to the notion. These findings underscore the importance of fostering youth participation in global initiatives as a means to strengthen Pakistan's international relations.



The survey results present a diverse range of perspectives on whether differences in cultural and religious practices pose a major barrier to Pakistan's relations with other countries. A notable 47% of respondents (8.8% strongly disagreeing and 38.2% disagreeing) believe that such differences do not significantly hinder international relations, indicating a belief in the potential for cooperation despite cultural and religious diversity. However, a considerable 53% (32.4% agreeing and 20.6% strongly agreeing) perceive these differences as a significant challenge. This near-even split in opinion suggests that while many recognize barriers, there is also a strong belief in the possibility of overcoming them through dialogue and mutual understanding.

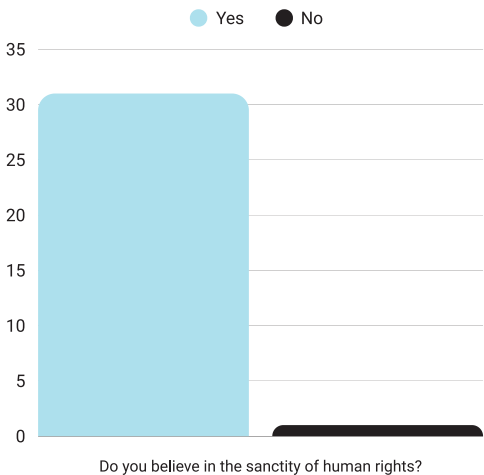


The survey results highlight the perceived benefits of understanding other religions in fostering a more inclusive society. A majority of respondents (55.9%) believe that religious understanding primarily contributes to improving interfaith harmony, emphasizing its role in promoting peaceful coexistence and mutual respect. Additionally, 26.5% see it as a way to break down social barriers, suggesting that greater awareness of different faiths can lead to stronger social integration and reduced divisions.

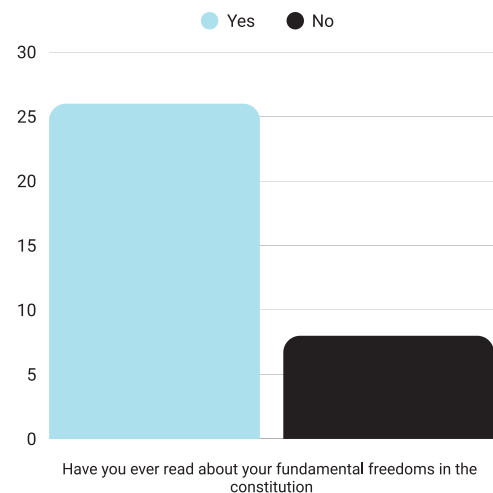


6.7 Constitution, Citizenship and Rule of Law

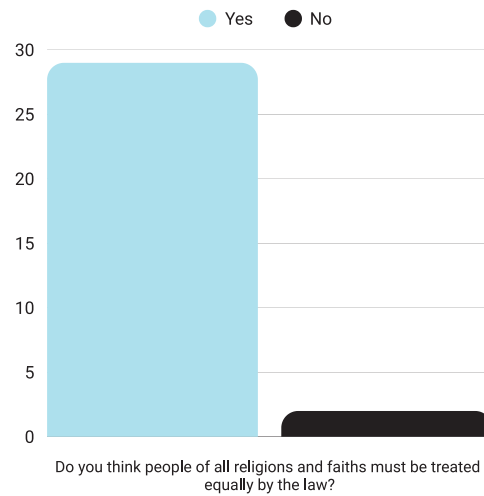
The survey results demonstrate an overwhelming consensus on the importance of human rights. A vast majority of respondents, 91.2%, affirm their belief in the sanctity of human rights, indicating strong support for fundamental freedoms, dignity, and equality for all individuals. In contrast, a very small percentage, 2.9%, do not share this belief. These findings highlight a widespread recognition of human rights as a core value, with only minimal opposition.



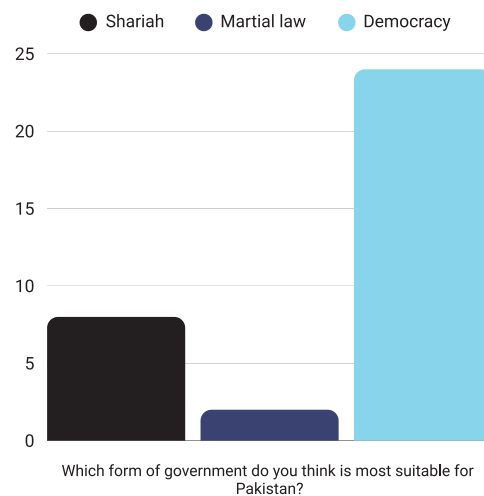
The constitutional provisions regarding their fundamental rights. This suggests a reasonable level of civic awareness and interest in legal protections among a significant portion of the population. However, nearly a quarter of respondents (23.5%) stated they have not read about their constitutional freedoms, highlighting a concerning lack of familiarity with basic rights. This gap may reflect limited access to civic education, language barriers, or insufficient public outreach on constitutional matters. The findings underscore the need for enhanced public education initiatives—through schools, media, and community programs—to ensure all citizens understand their fundamental rights and can actively participate in upholding democratic values. While awareness appears relatively high, the substantial minority unfamiliar with constitutional freedoms calls for targeted efforts to promote legal literacy and civic engagement.



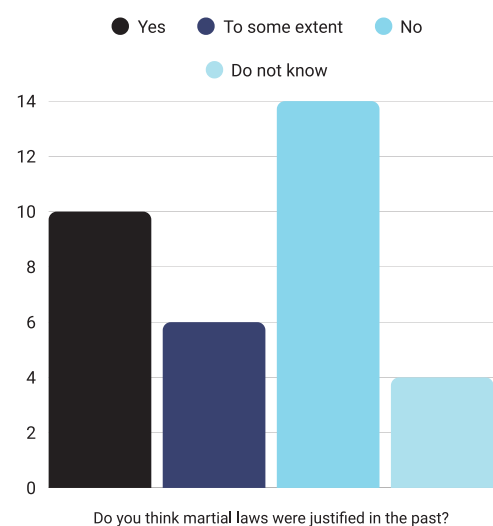
An emphatic 85.3% of respondents answered "yes," reflecting a strong societal belief in the principle of equal legal treatment for all faiths. This near-unanimous support underscores a shared commitment to justice, non-discrimination, and the constitutional ideal of equality before the law. In contrast, only a small minority (5.9%) disagreed with the notion, while 8.8% of responses were unaccounted for (potentially "neutral," "unsure," or omitted). The minimal opposition suggests that legal equality based on religion is widely viewed as non-negotiable in a just society. These findings highlight a powerful public mandate for policymakers and institutions to uphold and enforce laws without religious bias. However, the gap between this principle and its practical implementation—evident in earlier survey questions about faith-based persecution—calls for concrete measures to align legal frameworks with societal expectations of equality. The results also invite reflection on why, despite such strong support for equal treatment, religious minorities may still face disparities—pointing to systemic challenges in law enforcement, awareness, or social attitudes that need addressing.



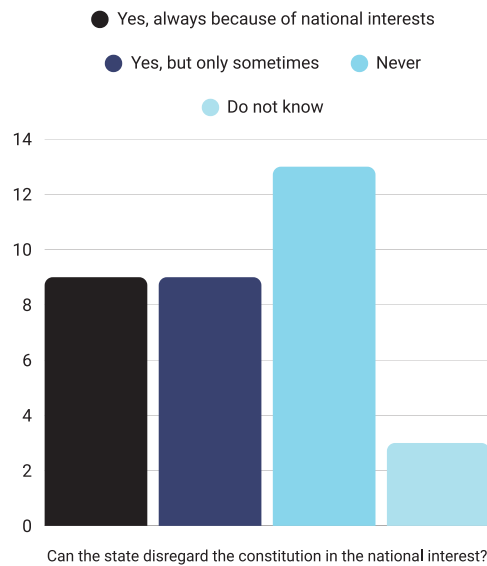
The survey results indicate a strong preference for democracy as the most suitable form of government for Pakistan, with 70.6% of respondents supporting it. This suggests that a significant majority values democratic principles such as representation, governance by the people, and civil liberties. Meanwhile, 23.5% favor Shariah-based governance, reflecting a belief in religious law as the foundation for the country's political system. A small minority, 5.9%, consider martial law to be the best option, indicating support for military-led governance. Overall, the findings highlight a dominant inclination toward democracy, while some respondents advocate for alternative systems based on religious or authoritarian models.



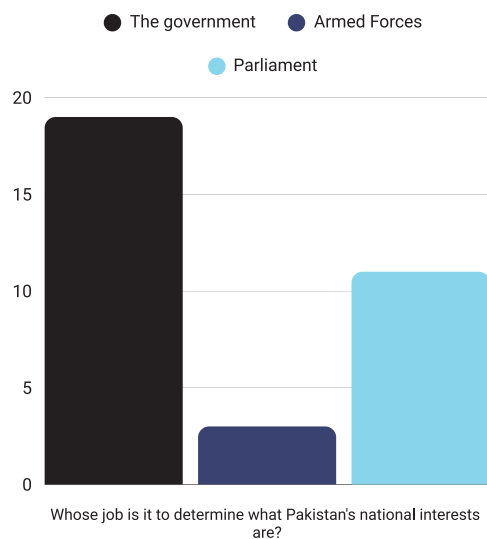
The survey results reveal mixed opinions on whether past martial laws in Pakistan were justified. A significant portion, 41.2%, believe that they were not justified, reflecting a strong stance against military rule and a preference for democratic governance. Meanwhile, 29.4% believe that martial laws were justified, suggesting that they view military interventions as necessary in certain circumstances. Additionally, 17.6% feel that martial laws were justified to some extent, indicating a more nuanced perspective that acknowledges both positives and negatives. A smaller group, 11.8%, is uncertain about the issue. Overall, while opposition to martial law is the dominant view, a considerable percentage still sees some level of justification for past military interventions.



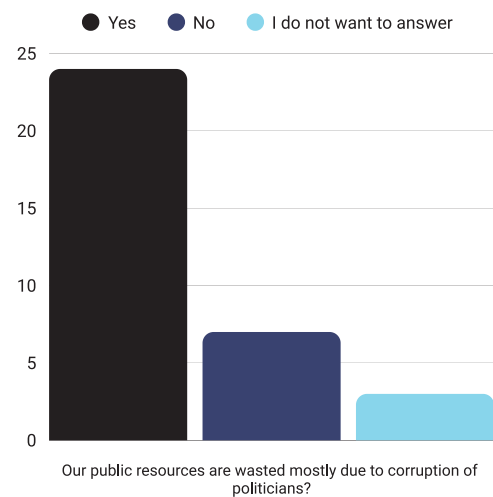
The survey results reflect a range of perspectives on whether the state can disregard the constitution in the name of national interest. A significant 41.2% of respondents firmly believe that the state should never override the constitution, emphasizing the importance of upholding legal frameworks and democratic principles. Meanwhile, 29.4% support the idea that the state can always set aside the constitution for national interests, suggesting a belief in flexible governance during critical situations. Additionally, 17.6% take a more conditional stance, agreeing that the constitution may be disregarded only sometimes, likely depending on the nature of the crisis. A smaller 11.8% remain uncertain about the matter. Overall, while a large segment advocates for constitutional supremacy, a notable proportion supports exceptions under specific or broad circumstances.



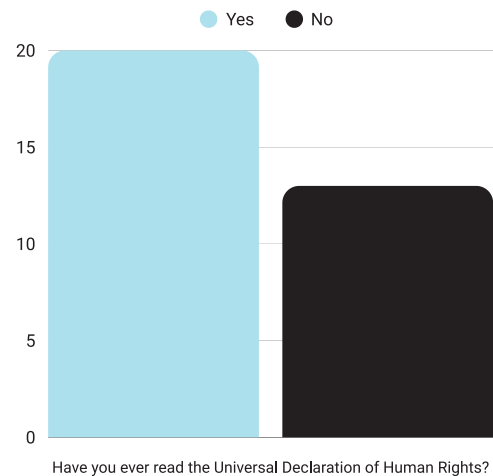
The survey reveals a divided yet insightful public perspective on who should define Pakistan's national interests. A clear majority (55.9%) believe this responsibility lies primarily with the government, reflecting trust in elected leadership to set the country's strategic direction. This suggests respondents view national interest as a governance matter requiring democratic legitimacy and executive oversight. Notably, 32.4% attribute this role to Parliament, emphasizing legislative authority and collective decision-making. The combined trust in government and Parliament (88.3%) underscores strong public expectation for civilian institutions to lead on national interest matters. Only 8.8% assign this duty to the armed forces, a surprisingly low figure given Pakistan's historical civil-military dynamics. This may indicate growing public preference for democratic processes over institutional militarization in policy formulation.



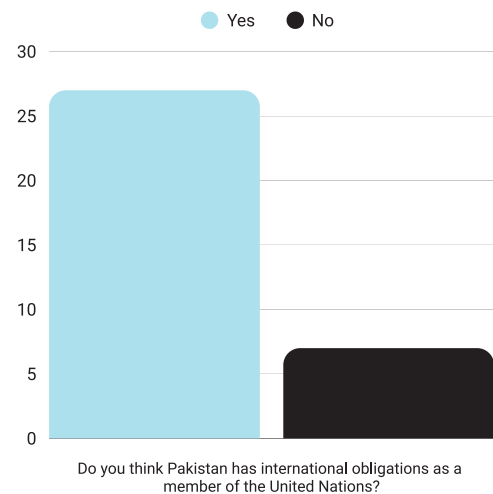
The survey results indicate a strong public perception that corruption among politicians is a major factor in the wastage of public resources. A significant majority, 70.6%, believe that corruption is primarily responsible for inefficiencies and mismanagement in resource allocation. In contrast, 20.6% disagree, suggesting that they either do not see corruption as the main issue or attribute resource wastage to other factors such as mismanagement or systemic inefficiencies. Additionally, 8.8% chose not to answer, which may indicate reluctance to express their views on a sensitive political issue. Overall, the findings highlight widespread concerns about political corruption and its impact on public resources.



A majority of respondents, 58.8%, have read the declaration, indicating significant exposure to global human rights principles. However, 38.2% have never read it, suggesting that a considerable portion of the population remains unfamiliar with its contents. These findings highlight the need for further efforts to promote awareness and understanding of human rights, ensuring that more people are informed about their fundamental freedoms and protections.

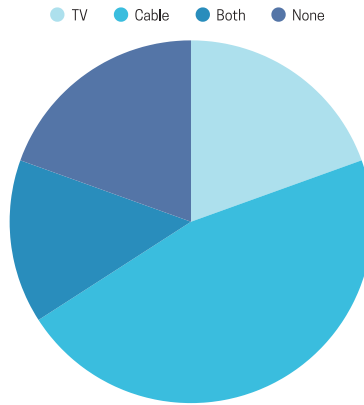


The survey results indicate a strong awareness of Pakistan’s international obligations as a member of the United Nations (UN). A significant majority, 79.4%, acknowledge that Pakistan has responsibilities on the global stage, reflecting an understanding of the country’s commitments to international agreements, peacekeeping, and diplomatic cooperation. In contrast, 20.6% believe that Pakistan does not have such obligations, suggesting either skepticism about international commitments or a preference for a more independent approach to global affairs. Overall, the findings highlight broad recognition of Pakistan’s role in fulfilling its UN obligations, though a minority remains unconvinced.



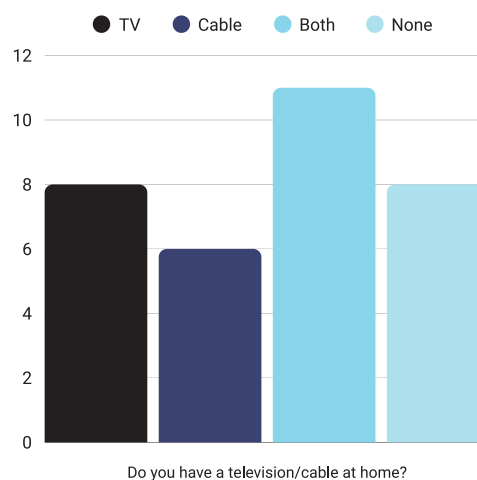
The survey results suggest a widespread acknowledgment of challenges in acquiring citizenship documents in Pakistan. A majority of respondents, 67.6%, believe that some individuals face difficulties in obtaining these essential documents, indicating concerns about bureaucratic hurdles, systemic inefficiencies, or discrimination in the process. On the other hand, 14.7% disagree, suggesting that they view the system as generally accessible and functional. The findings highlight the need for improvements in the documentation process to ensure that all citizens can easily obtain their legal identification without unnecessary obstacles.

The survey results provide insights into the availability of television and cable services in households. A significant portion of respondents, 32.4%, have access to both television and cable, indicating a preference for a diverse range of broadcast content. Meanwhile, 23.5% rely solely on a television without cable, suggesting that they may use alternative sources such as local channels or streaming services. A smaller 17.6% have only cable, which could imply access through shared or alternative viewing setups. Notably, 23.5% of respondents reported having neither television nor cable, highlighting a shift toward digital media consumption or a preference for other forms of entertainment and information sources. Overall, the findings reflect a mix of traditional and evolving media consumption patterns.

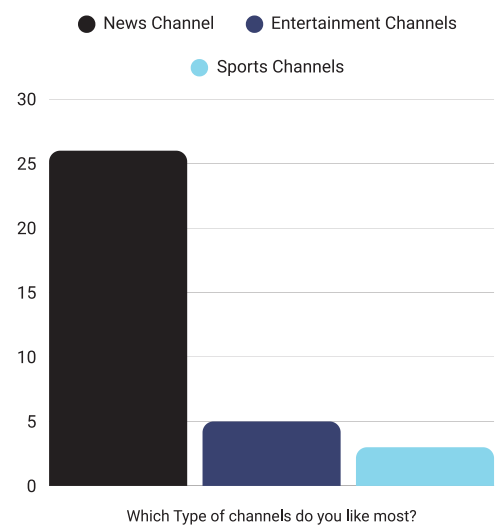


6.8 Media

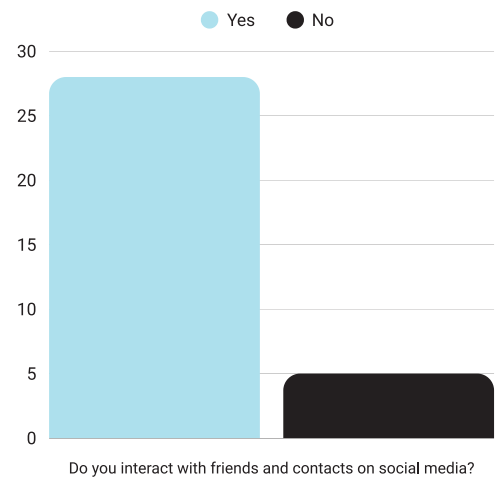
The survey results provide insights into the availability of television and cable services in households. A significant portion of respondents, 32.4%, have access to both television and cable, indicating a preference for a diverse range of broadcast content. Meanwhile, 23.5% rely solely on a television without cable, suggesting that they may use alternative sources such as local channels or streaming services. A smaller 17.6% have only cable, which could imply access through shared or alternative viewing setups. Notably, 23.5% of respondents reported having neither television nor cable, highlighting a shift toward digital media consumption or a preference for other forms of entertainment and information sources. Overall, the findings reflect a mix of traditional and evolving media consumption patterns.



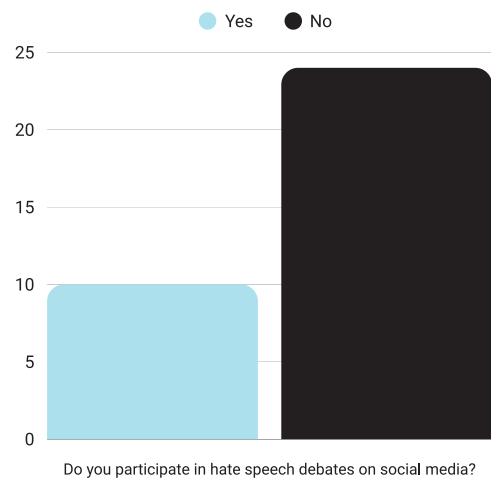
The survey results reveal a strong preference for news channels among respondents. A vast majority, 76.5%, favor news channels, indicating a high level of interest in current affairs, political developments, and global events. Meanwhile, 14.7% prefer entertainment channels, suggesting a smaller but notable audience for drama, movies, and other leisure content. A minority, 8.8%, favor sports channels, reflecting a relatively lower preference for sports-related programming. Overall, the findings suggest that most respondents prioritize news consumption, with entertainment and sports playing a secondary role in their television preferences.



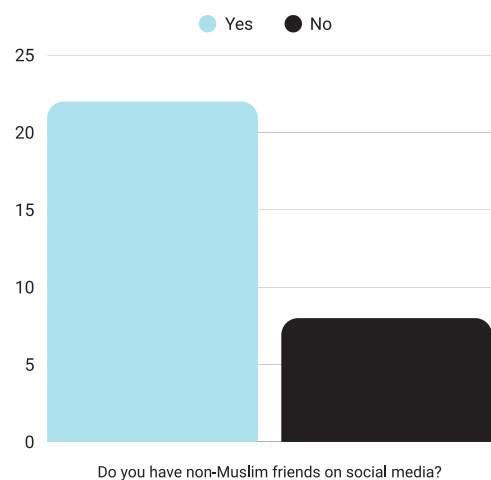
The survey results indicate a high level of social engagement on digital platforms. Most respondents, 82.4%, actively interact with friends and contacts on social media, suggesting that online communication plays a significant role in their daily lives. In contrast, 14.7% reported that they do not engage with others on social media, which could be due to personal preferences, limited usage, or privacy concerns. Overall, the findings highlight the importance of social media as a key medium for communication and connectivity among respondents.



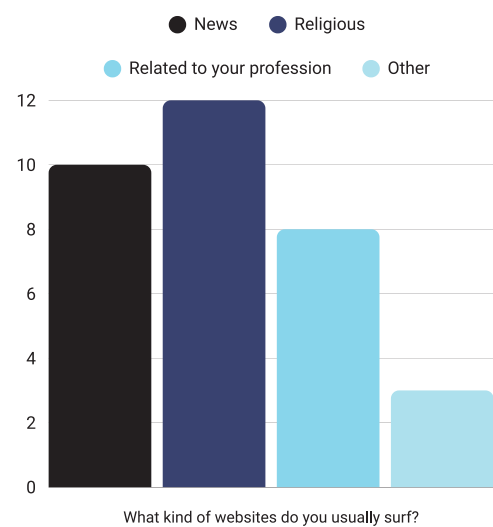
A recent survey sought to understand the engagement of individuals in hate speech debates on social media. The results revealed that a significant majority, 70.6% of respondents, stated that they do not participate in such discussions. In contrast, a smaller proportion, 29.4%, admitted to being involved in these debates. These findings suggest that while a notable segment of users engages in conversations related to hate speech, the larger portion of the surveyed population prefers to refrain from such discussions.



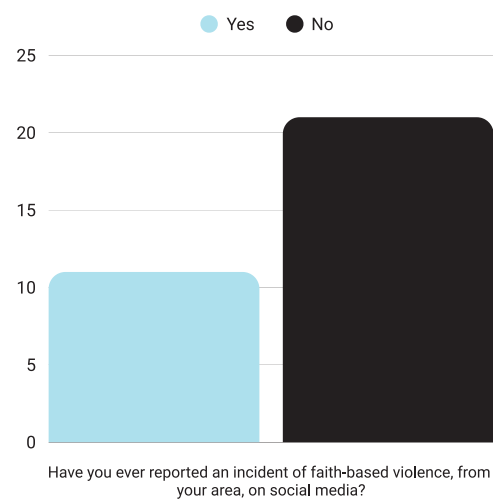
The survey results highlight a significant level of interfaith social interaction on digital platforms. A majority of respondents, 64.7%, reported having non-Muslim friends on social media, indicating openness to diverse connections and engagement beyond religious boundaries. On the other hand, 23.5% stated that they do not have non-Muslim friends on social media, which could be due to personal preferences, social circles, or cultural influences. Overall, the findings suggest that a considerable portion of respondents embrace interfaith digital friendships, fostering inclusivity and cross-cultural understanding in the online space.



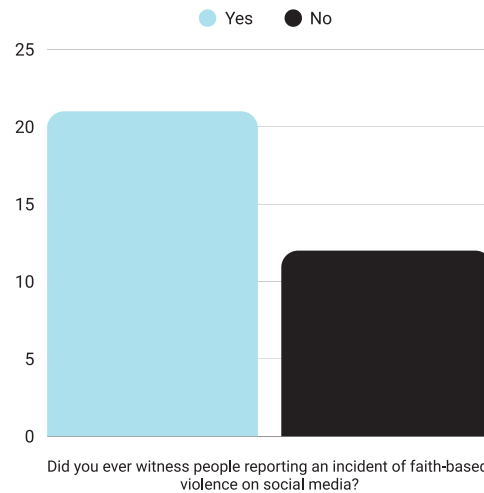
The survey results provide insights into the online browsing habits of respondents. A plurality, 35.3%, primarily visit religious websites, indicating a strong interest in faith-based content, spiritual guidance, or religious discussions. Meanwhile, 29.4% frequently browse news websites, reflecting a preference for staying informed about current events and global affairs. Additionally, 23.5% focus on websites related to their profession, suggesting an inclination toward career development, industry updates, or skill enhancement. A smaller percentage, 8.8%, reported visiting other types of websites, which could include entertainment, social media, or personal interests. Overall, the findings highlight a diverse range of online engagement, with a notable emphasis on religion and news consumption.



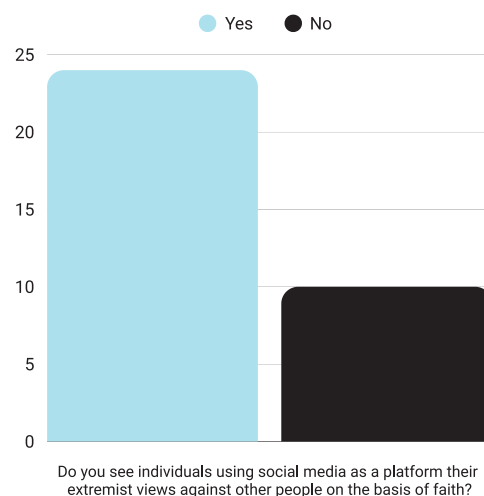
A survey was conducted to assess whether individuals have reported incidents of faith-based violence from their area on social media. The findings indicate that a majority of respondents, 61.8%, have never reported such incidents. Meanwhile, 32.4% of participants acknowledged that they have taken to social media to report cases of faith-based violence. These results suggest that while a significant number of people choose not to engage in reporting such issues online, a considerable portion still utilizes social media as a platform to highlight and address these concerns.



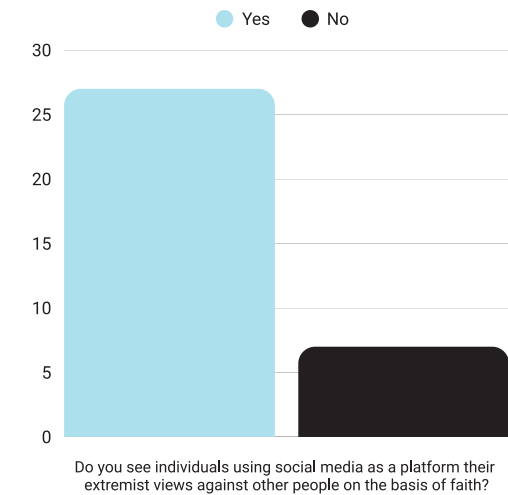
A survey was conducted to determine whether individuals have reported incidents of faith-based violence from their area on social media. The results show that a majority of respondents, 61.8%, have actively reported such incidents, while 35.3% stated that they have never done so. These findings suggest that a significant portion of people utilize social media as a tool to bring attention to faith-based violence, while a smaller yet notable group refrains from reporting such occurrences online.



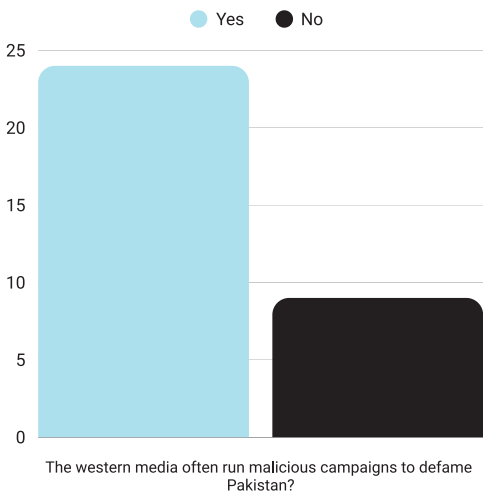
A survey was conducted to gauge public perception of social media as an effective platform for highlighting incidents of religion-based violence. The results reveal that a significant majority, 70.6%, believe that social media serves as a powerful tool for bringing attention to such incidents. In contrast, 29.4% of respondents do not see it as an effective medium for this purpose. These findings indicate that while most people recognize the impact of social media in raising awareness about religiously motivated violence, a smaller portion remains skeptical about its effectiveness.



A survey was conducted to assess whether individuals perceive social media as a platform where people express extremist views or hatred against others based on faith. The results indicate that an overwhelming majority, 79.4%, believe that social media is being used for such purposes. Meanwhile, 20.6% of respondents do not share this view. These findings suggest that a large proportion of people recognize the presence of faith-based extremism and hatred on social media, while a smaller segment does not see it as a prevalent issue.



A survey was conducted to assess public opinion on whether Western media often runs malicious campaigns to defame Pakistan. The results show that a significant majority, 70.6%, believe that Western media engages in such campaigns, while 26.5% disagree with this view. These findings suggest that a large portion of respondents perceive Western media as portraying Pakistan in a negative light, whereas a smaller group does not share this perspective.



7. 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, 53% of respondents are women and 47% of respondents are men. With 51% of respondents being men, 47% being women, and 7% 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.

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, 56% of the respondents belong to the age group of 21-25 years, followed by 11% in the age group of 26-30 years and 23.9% in the age group of 15-20 years. This younger age distribution implies 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, 59.7% of participants are from cities, and 40.3% are from rural areas. The post-workshop survey indicates a more balanced rural representation (49.6% rural and 50.4% urban). 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, 90.3% of participants believe that intolerance is a serious social problem. This implies that the participants' viewpoints and encouraging a more positive outlook on interfaith harmony.

Media's Role in Interfaith Awareness

The surveys acknowledge the media's role in promoting interfaith harmony. In the survey, 90.4% of respondents believe the media can highlight interfaith cooperation. The data suggests 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, 78.4% of respondents verify information before sharing it on social media. However, the post-workshop survey shows 95.6% 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 rare exposure despite exposure to social media and more than 57% respondents use it for information. In contrast, the post-workshop survey examines the perceived credibility of different media sources, with 45.9% trusting social media, 26.7% preferring electronic media, and 27.4% 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 survey reveals that just 32.8% 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 85.2% of people feel that Pakistan's Constitution offers enough protections 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 significant 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	Amb. (r) Mansoor Ahmad Khan	Director BNU Center for Policy Research and Former Ambassador of Pakistan
2	Anjum James Paul	Associate, Professor, Political Science, Govt. Post Graduate College Samundri
3	Maulana Ammar Khan	Head of Department and Assistant Professor, School of Arts and Social Sciences, GIFT University
4	Asif Khursheed	Social media expert and development professional
5	Mufti Zahid	Vice President, Jamia Islamia Imdadia.
6	Dr. Qibla Ayaz	Former, Chairman of the Council of Islamic Ideology
7	Prof. Dr. Zia Ur Rehman	Chairman Department of Quranic Studies, Islamia University of Bahawalpur
8	Shahid Riaz Gondal	Ex-Advisor to Chief Minister Punjab on Energy
9	Habib Akram	TV anchor, Writer and political analyst
10	Maulana Ragheb Naeemi	Chairman, Council of Islamic Ideology
11	Khursheed Nadeem	Chairman National Rahmattul-lil-Aalameen Wa Khatamun Nabiyyin Authority

Sr. no	Names of Resource Persons	Designation
1	Muhammad Amir Rana	President, Pak Institute for Peace Studies (PIPS), Security Analyst and Columnist
2	Imran Mukhtar	Senior Journalist and Media Coordinator, Pak Institute for Peace Studies (PIPS)
3	Gul Nokhaiz	Author, Columnist and Journalist
4	Dr. Altaf Hussain Langrial	Head of Department, Islamic Research Centre IRC, Bahauddin Zakariya University, Multan
5	Zia ul Haq Naqshbandi	Columnist and Religious Analyst
6	Farnood Alam	Columnist and Journalist
7	Prof. Dr. Abdul Quddus Suhaib	Professor, Islamic Research Centre IRC, Bahauddin Zakariya University, Multan
8	Dileep Kumar Doshi	Human Rights Activist, advocate, High Court Islamabad
9	Muhammad Murtaza Ali	Project Manager, Pak Institute for Peace Studies (PIPS)
10	Hina Khaliq Taj	Research Officer, Pak Institute for Peace Studies (PIPS)
11	Esham Farooq	Research Officer, Pak Institute for Peace Studies (PIPS)

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

Project Director: Muhammad Amir Rana

Project Concept: Safdar Sial

Report Author: Esham Farooq

Data Analyst: Muhammad Murtaza Ali

Report Designers: Ali Arsalan and Esham Farooq

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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