



POLICY PAPER

TRENDS OF EXTREMISM IN PAKISTAN

CHALLENGES AND COUNTER STRATEGIES

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By

Pak Institute for Peace Studies (PIPS)

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Muhammad Amir Rana

Trends of Extremism in Pakistan: Challenges and Counter Strategies

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Trends of Extremism in Pakistan: Challenges and Counter Strategies

1. Introduction and Methodology

Extremism in Pakistan is a complex and persistent challenge, deeply rooted in historical, socio-political, and religious factors. Over the past four years, the country has witnessed a sharp increase in various forms of extremism, including religious militancy, an ethnonationalist insurgency in Balochistan, and faith-based violence. Communal and sectarian attacks, targeted killings, and the persecution of religious minorities have become distressingly common. Incidents such as the lynching of those accused of blasphemy and mob attacks on worship places and homes underscore a pervasive climate of intolerance and violence.

While military operations and policy interventions have weakened extremist networks, recent trends indicate a worrying resurgence. Banned groups like the Tehreek-i-Taliban Pakistan (TTP), Baloch separatists, and religious hardliners such as the proscribed Tehreek-i-Labbaik Pakistan (TLP) have reasserted their presence through attacks, propaganda, and political agitation. The adaptability of these organizations, coupled with cross-border militancy and internal governance deficits, highlights the limitations of existing counter-extremism strategies.

With the rise of the far-right religious group TLP, a country already struggling with militancy and faith-based extremism is now facing new and troubling trends of radicalism. Law enforcement agencies, particularly the police, have increasingly become targets of extremist violence. In several instances, angry mobs have surrounded police stations, pressuring officials to register blasphemy cases, not only against religious minorities but even against fellow Muslims. The violent treatment of police personnel by TLP supporters during political protests has, disturbingly, become a new normal.

The extremism has its own history in local socio-cultural context. This starts with home, street, locality, school and the religious seminary. The physical punishment of students by teachers, for instance, remains a widespread practice despite its brutality and the state's failure to eradicate it. Moreover, the national curriculum continues to lack meaningful lessons on diversity, tolerance, and inclusion. As a result, many young minds

grow up in an environment where intolerance and aggression are normalized, shaping their attitudes and behaviors as adults.

These intertwined forms of extremism not only threaten national security but also weaken democratic values, social cohesion, and stability, ultimately hindering the country's progress. Recognizing and understanding the evolving nature of extremism in Pakistan is essential for developing effective and lasting responses.

This policy paper by the Pak Institute for Peace Studies (PIPS) draws upon a year-long research initiative to dissect the evolving nature of extremism in Pakistan and suggest remedial policy measures and practices. It aims to provide a nuanced understanding of its drivers and manifestations, and to propose a comprehensive set of evidence-based strategies to foster sustainable peace and social cohesion.

Methodology:

This policy paper draws on mixed-methods research conducted by PIPS during the first year (2024-2025) of its three-year project on promoting interfaith harmony and inclusivity. The primary data sources for this analysis are:

- Stakeholder consultations: PIPS organized three stakeholder consultations in Karachi, Lahore, and Peshawar. These brought together a diverse group of over 50 academics, policymakers, religious leaders, civil society activists, and journalists. The structured dialogues focused on dissecting the roots of extremism, evaluating state responses, and formulating actionable recommendations for promoting inclusivity and countering radicalization.
- Participant observation and engagement: During the first year of project activities, PIPS teams engaged directly with students and teachers across Pakistan's four provinces and Islamabad. This involved participant observation in 10 workshops conducted across the country. These interactions provided critical grassroots insights into the attitudes, experiences, and perceptions of youth regarding radicalization, tolerance, and identity.

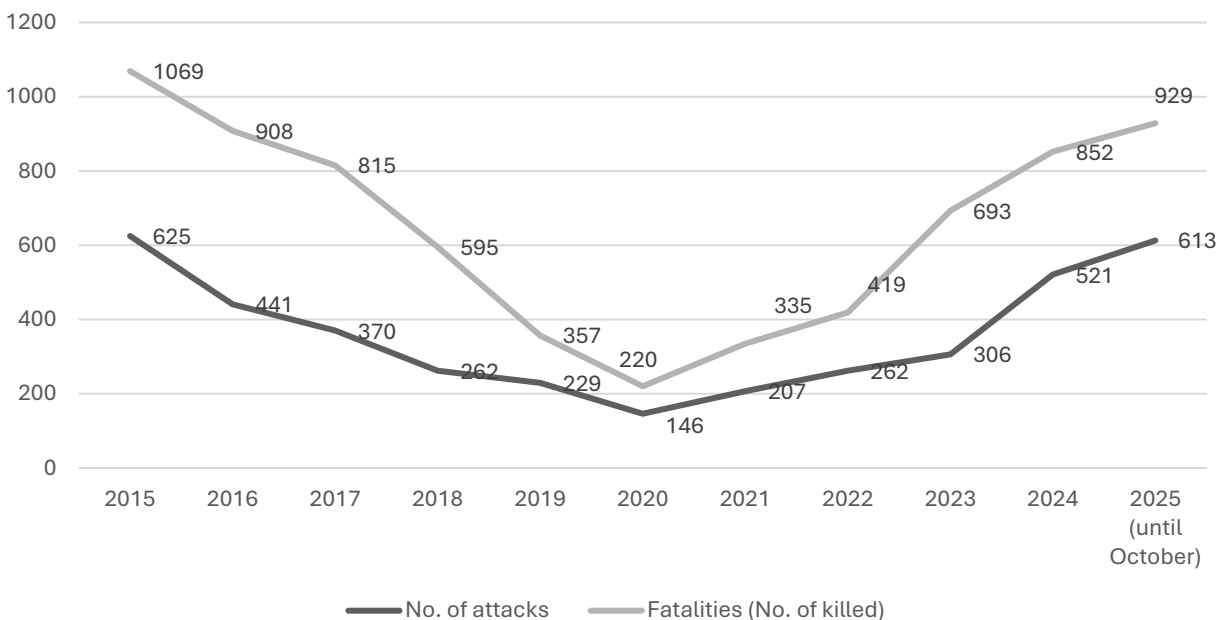
This combination of high-level expert input and ground-level engagement provides a robust empirical foundation for the trends, challenges, and recommendations outlined in this paper.

2. Key Trends

2.1 Resurgence of Militant Violence

Pakistan has experienced a sharp surge in militant violence following the Taliban's return to power in Afghanistan, with attacks increasing fivefold since 2021. The country was ranked as the second most-affected by terrorism in the Global Terrorism Index (GTI) 2025. According to the GTI, Pakistan recorded its largest year-on-year rise in terrorism-related deaths in a decade, with fatalities rising by 45% over the past year and attacks more than doubling from 517 in 2023 to 1,099 in 2024. This marks the fifth consecutive year of increasing terrorism deaths.¹

Chart: Comparison of Terrorist Attacks and Fatalities in Pakistan (2015-2025)



Data from the Pak Institute for Peace Studies' digital database on security incidents² shows that since 2021, terrorist attacks in Pakistan have risen back to 2015 levels, with Khyber Pakhtunkhwa and Balochistan accounting for about 90% of all incidents. The Tehreek-e-Taliban Pakistan (TTP) and Islamic State-Khorasan (IS-K) have expanded their reach into Punjab and Sindh, while outlawed Baloch insurgent groups, particularly the

¹ Institute for Economics & Peace, "Global Terrorism Index 2025: Measuring the Impact of Terrorism," March 2025, <https://www.economicsandpeace.org/wp-content/uploads/2025/03/Global-Terrorism-Index-2025.pdf>

² <<https://pakpips.com/app/database>>

Balochistan Liberation Army (BLA) and Balochistan Liberation Front (BLF), have stepped up high-impact attacks. At the same time, cross-border tensions with Afghanistan have deepened, fueled by the Afghan Taliban's tolerance of TTP activities.

2.2 Entrenchment of Religious Extremism

Religious extremism is extending beyond terrorism, systematically reshaping Pakistan's social, cultural, and educational landscapes. Hardline groups like TLP, along with intolerant madrassas, propagate ideologies that fuel faith-based violence and social fragmentation. This trend is manifested in the normalization of forced conversions in Sindh, the public targeting of minorities in Punjab, and the suppression of cultural traditions in Khyber Pakhtunkhwa under pressure from resurgent extremist groups. Sectarian violence remains a persistent threat, with flashpoints like Kurram district continuing to claim innocent lives. In July 2024, a dispute between Shia and Sunni population of Kurram killed at least 46 people, leading to dozens of deaths in days ahead turning it into a big sectarian conflict.³

2.3 Political Agitation by Hardline Groups

Extremist and far-right religious groups are increasingly leveraging political spaces to push ideological agendas. Through rallies, violent protests, and sophisticated social media campaigns, groups like the TLP mobilize supporters around issues such as blasphemy laws and the finality of Prophethood. Their strategies often involve escalating demands to force the state into negotiations, thereby gaining political legitimacy and bargaining power. Violent clashes with law enforcement, such as those during the "Aqsa Million March," highlight the challenge these groups pose to public order and state authority. On October 13, 2025, at least five people were killed including a police officer and several others injured during clashes between police and members of the TLP at a protest venue on the busy GT Road in Muridke, around 55 kilometers from Lahore.⁴

2.4 Systematic Persecution of Minorities

Religious minorities, including Ahmadis, Christians, and Hindus, face relentless persecution driven by an extremist mindset and often compounded by political and economic agendas. Their worship places are routinely attacked, and community members

³ Abid Hussain, "Why sectarian tensions continue to simmer in Pakistan's Kurram district," Aljazeera, November 12, 2024, <https://www.aljazeera.com/news/2024/11/12/why-sectarian-tensions-continue-to-simmer-in-pakistans-kurram-district>

⁴ Daily Mashriq (Urdu), October 14, 2025, <https://mashriqtv.pk/story/?story=202510140133>

face discrimination, threats, and targeted violence. For instance, in October 2025, six security guards were injured when an attacker opened fire outside an Ahmadi community's worship place in Chenab Nagar town of Chiniot district in Punjab.⁵ Forced conversions of Hindu and Christian girls, particularly in Sindh and Punjab, are frequently reported, creating an environment of profound fear and insecurity. This persecution is a key driver of migration among minority communities. A 2024 HRCP study, *Exodus: Is the Hindu Community Leaving Sindh?*, found that many Hindu families are migrating from Sindh due to faith-based violence, insecurity, and economic hardships.⁶

2.5 Weaponization of Blasphemy Allegations

Blasphemy laws are widely misused to settle personal vendettas, pursue political agendas, and target religious minorities and vulnerable individuals. Since 2022, there has been a significant surge in blasphemy accusations. In 2024, the Lahore-based Centre for Social Justice (CSJ) recorded 344 cases—70% against Muslims, and the rest mostly Ahmadis (14%), Hindus (9%), and Christians (6%). One case in Tharparkar alone accounted for 31 Hindu accusations. Most incidents were reported from Punjab (62%) and Sindh (30%).⁷ The legal process is often exploited, with accusations leading to immediate violence and mob justice, while the judiciary remains under immense pressure from religious groups during trials. In a recent ruling in October 2025, the Supreme Court acquitted a 74-year-old Christian man, whose medical report confirmed that he was suffering from mental illness, of blasphemy charges after 24 years of registration of a case against him.⁸ The state's inconsistent response has normalized this dangerous dynamic.

2.6 Governance Deficits and Economic Grievances

Deep-rooted governance failures, including systemic corruption, delays in justice, and inadequate service delivery, erode public trust in state institutions. These deficits create a vacuum exploited by extremist groups. Concurrently, protracted economic inequalities and unemployment feed dangerous patterns of social division with serious implications

⁵ Imran Gabol, "Shooter killed after Ahmadis' worship place attacked in Chiniot," Dawn, October 11, 2025, <https://www.dawn.com/news/1948044>

⁶ For complete report, visit: <<https://hrcp-web.org/hrcpweb/wp-content/uploads/2020/09/2024-Exodus-Is-the-Hindu-community-leaving-Sindh.pdf>>

⁷ Centre for Social Justice, "Human Rights Observer 2025," April 2025, <https://csjpak.org/human-rights-observer-newsletter/Human-Rights-Observer-2025.pdf>

⁸ Nasir Iqbal, "Supreme Court acquits man on death row for 'blasphemy'," Dawn, October 11, 2025, <https://www.dawn.com/news/1948035>

for minorities. First, minority communities often face severe socioeconomic exclusion, particularly lower-caste groups within Hindu society and others with disadvantaged socioeconomic backgrounds. Second, when they manage to achieve some measure of economic success, they often become targets.

2.7 External Factors Amplifying Domestic Tensions

Regional and global dynamics significantly impact Pakistan's internal security and social cohesion. Instability in Afghanistan has emboldened militant groups like the TTP. Geopolitical tensions with India disrupt cross-border kinship ties, affecting communities like Hindus in Umerkot. Furthermore, influences from the Middle East can exacerbate sectarian divides, and incidents such as Quran burnings in the West often trigger local retaliation, straining interfaith relations within Pakistan.

3. Challenges

The persistence of extremism in Pakistan is rooted in a complex web of social, political, and structural challenges. These issues continue to weaken the state's ability to dismantle extremist networks and prevent new waves of radicalization such as triggered by the groups like the TLP.

3.1 Ideological Radicalization

Extremist ideologies and thinking have deeply influenced segments of society. They spread through traditional education systems, madrassas, local mosques, and increasingly through online platforms. Many young people are mobilized around narratives of blasphemy, anti-West sentiment, and the idea that minorities threaten Islam. Though violent sectarian groups have been weakened, sectarian hatred remains persistent, with each sect vilifying the other. The frequent misuse of blasphemy accusations, sometimes leading to mob violence and lynching, reflects how ingrained this radical mindset has become.

3.2 Weak Counter-Narratives

The state has failed to develop strong counter-ideological narratives. Though frameworks like *Paigham-e-Pakistan* offer counter-narratives to ideological extremism, their effective implementation and broad acceptance across society demand sustained and rigorous effort. Public officials and politicians often avoid challenging extremist rhetoric, either because they share parts of it or fear backlash from hardliners. As a result, extremist

voices dominate the discourse, while progressive or inclusive interpretations of religion remain marginal.

3.3 Weak Governance and State Presence

In many tribal districts of Khyber Pakhtunkhwa (KP), parts of Balochistan, and border areas, the state's presence is minimal. A lack of basic services like education, healthcare, jobs, and justice fuels resentment and allows militant groups to fill the governance vacuum. Corruption, police abuses, and extrajudicial killings further erode public trust.

The National Action Plan (NAP), introduced after the 2014 APS (Army Public School) Peshawar tragedy, remains only partially implemented. Many madrassas are still unregistered or unregulated, teaching sect-specific doctrines that often foster intolerance.

3.4 Mainstreaming of Extremist Groups

Groups such as the banned TLP, which gained prominence through violent protests, have been allowed or tolerated to enter mainstream politics. The state has at times used such groups for short-term political gains, for example, to counter rivals - a strategy that weakens long-term deradicalization efforts and creates confusion about the state's position.

While it is encouraging that the government recently banned TLP under the Anti-Terrorism Act (ATA) for its links to terrorism, it remains a registered political party under the Elections Act 2017. This contradiction means the group remains politically active despite its proscription.

3.5 Unemployment and Lack of Social Protection

High youth unemployment and limited social mobility leave many young people disillusioned. In conflict-hit areas of KP and Balochistan, educated youth who see no future in the system are more likely to be drawn towards militancy. Enforced disappearances and ongoing state repression only deepen this sense of hopelessness.

3.6 Legal Loopholes and Weak Enforcement

Convictions in terrorism-related cases remain low due to weak prosecution, poor evidence, lack of witness protection, and long delays. The misuse of blasphemy laws is rampant, with police often registering cases without investigation to avoid mob pressure. Law enforcement and lower judiciary officials are frequently influenced by religious bias or fear of extremists.

However, there are some positive signs. Law Minister Azam Nazeer Tarar recently announced plans to introduce procedural safeguards in blasphemy cases,⁹ a welcome step toward preventing misuse of the law and ensuring fair trials.

The Prevention of Electronic Crimes Act (PECA) 2016, amended in 2025, gives the state greater powers over online content. While it aims to address hate speech and misinformation, vague definitions and weak enforcement have made it prone to misuse, sometimes stifling free expression instead of curbing extremism.¹⁰

3.7 Social Media Misuse and Lack of Digital Literacy

Extremist groups actively use social media to spread propaganda, glorify violence, and recruit followers. Some mainstream media outlets also amplify extremist figures, normalizing hate speech. The government still lacks a coherent digital strategy to monitor or counter online radicalization. Poor digital literacy and uneven access to online education leave young people particularly vulnerable to extremist messaging.

3.8 Need for a Long-Term Strategy

Pakistan's long history of nurturing or tolerating certain extremist groups continues to haunt its image. International pressure, from bodies like the Financial Action Task Force (FATF) and allies such as China, has led to some counter-extremism steps, but these are often reactive and politically motivated. What Pakistan needs is a consistent, long-term strategy with clear goals, timelines, and accountability to break the cycle of extremism once and for all.

4. What Experts Say

As cited earlier, PIPS organized three '*Building Bridges*' stakeholder consultations in Karachi, Lahore, and Peshawar, bringing together a wide spectrum of voices - academics, policymakers, religious leaders, activists, and journalists - to reflect on how Pakistan can move toward a more inclusive future.

The discussions revealed both the complexity of the problem and the clarity of the path forward. Participants agreed that while Pakistan's Constitution promises equality and

⁹ Dawn, October 17, 2025, <https://www.dawn.com/news/1949464>

¹⁰ Disinformation Social Media Alliance, February 28, 2025, https://disa.org/pakistans-peca-amendments-combating-disinformation-at-the-potential-cost-of-free-speech-and-constitutionality/?utm_.

religious freedom, these ideals remain far from realization. Minority communities, particularly Hindus and Christians, often face bureaucratic and legal barriers that limit their access to identity, justice, and participation. Parshotam Ramani, President of the Pakistan Hindu Council, spoke about the painful consequences of National Database and Registration Authority's (NADRA) refusal to issue identity cards to Hindus whose ancestors were never formally registered. Such practices, he noted, strip individuals of their most basic citizenship rights and reinforce a sense of exclusion.

Another layer of the problem lies in how religion and power intersect. Religious scholars and civil society representatives alike pointed out that intolerance is not only a social attitude but it is also a product of structural inequality. Allama Aqeel Anjum and Dr. Sorath Sindhu argued that Pakistan's elite classes have long manipulated both religion and the legal system to maintain privilege, leaving the poor and marginalized without protection. Intolerance, they emphasized, thrives in environments where justice is selective and accountability is weak.

Education emerged as one of the most critical spaces for reform. Professor Syed Jaffar Ahmed and education experts like Zeeba Hashmi and Dr. Sadia Kazmi reminded the participants that intolerance often begins in the classroom. Textbooks that glorify one identity at the expense of others, or teaching styles that discourage questioning, have shaped generations of closed thinking. They stressed that change must start with depoliticizing the education system (revising curricula to promote pluralism, empathy, and critical inquiry) and training teachers to guide students through respectful, inclusive dialogue. Without reform in the classroom, they warned, no policy on tolerance will truly take root.

The role of the media also drew sharp attention. Journalists such as Majid Nizami and Veengas described how sensationalist reporting and unchecked social media narratives continue to spread hatred and misinformation. When news prioritizes outrage over understanding, society loses its ability to listen. Participants called for stronger ethical standards in journalism, training for reporters in religious literacy, and collaboration between media and academic institutions to promote fair and informed coverage of faith-related issues.

Legal inconsistencies further complicate matters. Experts like Peter Jacob from the Centre for Social Justice observed that contradictions between civil and religious laws often deny justice, particularly in cases related to marriage, inheritance, or conversion. Many participants agreed that Pakistan needs to harmonize these legal systems and strengthen

procedural safeguards in sensitive cases such as blasphemy accusations and *Diyat* settlements. Reforming these laws, they argued, would not weaken faith—it would strengthen the moral credibility of the justice system.

At the community level, participants reflected on the importance of family and social upbringing in shaping tolerance. Psychologist Amjad Tufail and activist Marvi Awan noted that children learn empathy - or hostility - long before they enter school. Homes, they said, must become spaces where differences are respected and dialogue encouraged. Community centers, mosques, and youth groups can play a transformative role by promoting peace education, interfaith exchanges, and civic responsibility.

The consultations also touched on Pakistan's broader social and geopolitical context. Agha Fakhur Hussain from the Sindh Human Rights Department linked rising radicalization to unregulated foreign funding and weak institutional oversight. He argued for transparent systems that can both prevent misuse of funds and channel support toward inclusive initiatives. The goal, he emphasized, is not isolation but balance including engagement with the world in ways that strengthen peace and pluralism at home.

Throughout these discussions, one message stood out: inclusivity must be more than a slogan. It requires courage, empathy, and political will. As former Chairman of the Council of Islamic Ideology Dr. Qibla Ayaz reminded the audience, Pakistan's founding vision still holds the promise of unity through diversity - if interpreted through fairness, reason, and compassion.

From these dialogues, several key lessons emerge. Education reform should prioritize critical thinking and pluralism. Legal frameworks must be clarified and enforced to protect all citizens equally. The media must become a bridge rather than a battlefield. And the state must ensure that interfaith harmony policies are not confined to documents but translated into everyday governance, with clear monitoring and community involvement. Sindh's 2025 Interfaith Policy offers a hopeful model that could be expanded nationwide, tested, and refined through real implementation.

The *Building Bridges* consultations ultimately underscored a simple truth: Pakistan's strength lies in its diversity. The barriers that divide people - religious, social, or economic - are not insurmountable. With commitment and dialogue, the country can move toward a future where faith is not a fault line but a source of shared moral strength. Achieving that future will demand consistency, empathy, and above all, the willingness to listen.

5. Recommendations

Legal and Policy Reforms:

- Reform blasphemy laws to prevent misuse, incorporating mechanisms to penalize false accusations and ensure judicial safeguards.
- Introduce comprehensive anti-discrimination legislation explicitly protecting religious, ethnic, caste, gender, and sexual minorities.
- Criminalize forced conversions and ensure strict enforcement of laws against underage marriages.
- Ensure full implementation of the 2014 Jilani Supreme Court ruling to protect minority rights.
- Depoliticize law enforcement and strengthen judicial independence to ensure impartial handling of sensitive cases.
- Precisely define terms like 'false information' and 'hate speech' in the Prevention of Electronic Crimes Act (PECA) to prevent arbitrary application and protect free speech.

Education and Curriculum Reform:

- Remove hate material from textbooks and promote balanced religious representation to foster tolerance and pluralism.
- Integrate madrasa education within the national curriculum, ensuring it promotes interfaith harmony and includes secular subjects.
- Expand access to quality, secular education in rural and marginalized areas.

Institutional Accountability and Inclusion:

- Operationalize and empower independent minority commissions at national and provincial levels.
- Enhance the capacity of the National Cyber Crime Investigation Agency (NCCIA) to track online hate speech and investigate cases effectively.
- Strengthen legal protections, security, and financial support for peacebuilders, particularly women, youth, and transgender individuals.
- Promote inclusive civic engagement for women, youth, and minorities in interfaith and intra-faith dialogues.

Minimizing Risk of Collateral Damage:

- Enhance ground intelligence with cross-checking mechanisms in conflict zones.

- Utilize modern technology, including Artificial Intelligence (AI), and robust decision-making protocols for security operations.
- Institute legal and ethical reviews for high-risk operations.

Long-Term Policy on Counterextremism:

- Formulate a long-term national policy on counterextremism and counter-radicalization based on zero tolerance for extremist groups.
- Ensure the state refrains from rallying extremist support against political opponents.
- Deny extremist groups platforms to promote ideologies or political agendas.
- Develop and disseminate strong state-led counter-ideological narratives.

Implementation of National Action Plan (NAP) and NPVE:

- Renew efforts for the full implementation of the revised NAP.
- Ensure all federating units are onboard for NAP implementation and revive its sub-committees.
- Implement the National Prevention of Violent Extremism (NPVE) Policy 2024.

Strengthening Civic Space and Digital Resilience:

- Improve digital safety and literacy, especially for activists and vulnerable groups.
- Develop balanced media regulation frameworks that curb hate speech and misinformation while upholding free expression.
- Engage local social media influencers and educators to promote pluralistic narratives.

Economic Equity and Social Protection:

- Address structural inequalities through targeted economic programmes, including small business grants, vocational training, and equitable resource distribution.
- Allocate state land to landless families and enforce labour rights to address feudal and class-based inequities.

National Peacebuilding Strategy:

- Develop a comprehensive national peacebuilding strategy that institutionalizes interfaith and interethnic councils at district levels with decision-making authority.
- Ensure accountability for political actors who support or patronize extremist groups.

Dialogue, Decentralization, and Community Engagement:

- Decentralize peacebuilding initiatives to extend outreach to rural areas.
- Shift towards process-oriented, long-term community engagement instead of project-based interventions.
- Prioritize youth empowerment through skills development, employment, and civic engagement in national and provincial strategies.

Provincial-Level Recommendations

Khyber Pakhtunkhwa:

- Provide specialized training for police and judiciary on impartial handling of blasphemy and sectarian cases.
- Strengthen accountability mechanisms in law enforcement to rebuild public trust and deter mob violence.
- Provide legal aid, security, and safe spaces for peace activists.
- Offer emergency livelihood support and economic stabilization programmes.
- Revitalize the education system with a focus on skills, critical thinking, and interfaith understanding; integrate madrassas into mainstream education.

Punjab:

- Depoliticize law enforcement and provide human rights-based training for police and judiciary.
- Institutionalize and resource 'Aman Committees' for community-level peace efforts.
- Address economic inequality and promote digital literacy.
- Empower women and youth through targeted peacebuilding and leadership initiatives.

Sindh:

- Strengthen legal mechanisms to prevent forced conversions and child marriages, transferring conversion authority to magistrates with rigorous oversight.
- Implement judicial and police reforms, including training on minority rights and interfaith sensitivity.
- Address economic disparities and feudal power structures by redistributing state land and enforcing labour rights.

- Overhaul education to promote inclusivity and critical thinking; formally engage ulema to counter extremist narratives.
- Enhance minority participation in education, civic life, and political representation.

Balochistan:

- Ensure constitutional and fundamental rights to address alienation and deprivation.
- Generate employment and livelihood opportunities through industrialization, local business promotion, and farming.
- Initiate a broader dialogue with dissident Baloch youth for mainstreaming.
- End the continuous harassment of Baloch people at security checkpoints.
- Form a fact-finding commission to investigate cases of enforced disappearances.

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

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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) took an initiative 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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