



Third Party Evaluation Report

Project: Engaging diverse religious leaders to promote culture of tolerance, reconciliation and peace

Project implemented by: Peace and Education Foundation
Evaluation conducted by: Mandli – A Network for Art, Culture and Education



[January 2016 - July 2018]

[January 31, 2019]

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ACKNOWLEDGEMENTS

Given the historically complex dynamics of inter-religious dialogue in Pakistan and the role of development sector represented by non-governmental organizations it has always been challenging to engage diverse religious communities for any reformatory and reconciliatory efforts. The role of madrasahs, mosques and other religious institutions has also been debated in particularly during the Afghan war and after nine eleven. For any successful program to engage diverse religious communities for peace requires meticulous planning and careful execution supplemented by the support of local communities, and religious leaders.

Carrying out this project evaluation as a third party was also a challenging task considering the time constraint and security situation in the country overall. In this regard, my sincere thanks go to the entire team of Peace and Education Foundation (PEF) who have been extremely helpful, motivated and patient throughout the fieldwork in different districts. Without their consistent support, this evaluation would not have been possible.

We are especially grateful to the PEF program beneficiaries i.e. madrasah teachers, mosque imams and interfaith community leaders for sharing their experiences, feedback, impressions and impact. We highly appreciate invaluable recommendations they suggested that shall strengthen the future course of the PEF program.

Mandli – A Network for Arts, Culture and Education is thankful to its team members particularly Mr. Amjad Miandad, Ms. Nasreen Samad and Mr. Sajjad Azhar who helped in all phases of this work from data collection to synthesis and presentation. They have been instrumental in helping carry out the evaluation work.

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Mandli – A Network for Art, Culture and Education, Islamabad

Email: mail@mandli.org

Web: www.mandli.org

Acronym:

FGD	Focus Group Discussion
IF	Interfaith Programs
IRCRA	International Research Council for Religious Affairs
ITMP	Ittehad-e-Tanzeemat-e-Madaris Pakistan
ITP	Imam Training Program
KII	Key Informant Interviews
MT	Madrasah Teacher Training Programs
PEF	Peace and Education Foundation
PTB	Peace Text Book
ToT	Training of Trainers
TTC	Teacher Training Center
USCIRF	United States Commission on International Religious Freedom

EXECUTIVE SUMMARY

This report presents the findings and conclusion of a third-party evaluation and overall assessment of the project, “Engaging diverse religious leaders to promote culture of tolerance, reconciliation and peace” funded by the European Delegation to Islamic Republic of Pakistan and implemented by the Peace and Education Foundation (PEF) Islamabad, over the course of thirty months that concluded in July 2018.

The project under evaluation was initiated in eighteen (18) districts of Punjab and Khyber Pakhtunkhwa provinces in addition to the Federal Capital Islamabad. The project was mainly aimed at “Triggering and nurturing a process of social change for peace, reconciliation and dialogue between Muslim sectarian and non-Muslim religious communities in Pakistan to build culture of tolerance and coexistence” through a series of workshops with diverse religious actors and community engagement in the target districts. The project was implemented in three phases as per the following:

Phase I: 900 religious actors were to be trained in peace related skills and themes in three main categories of Madrasah teachers (400), Mosque imams (300) and interfaith leaders (200) in 36 workshops. PEF trained 985 actors (additional 85 actors).

Phase II: 150 religious actors were to be selected (from 900) for the advanced trainings to become Peace Champions. PEF selected and trained 171 Peace Champions (additional 21 champions).

Phase III: These Peace Champions were to conduct 750 Community Engagement programs in the respective target districts to reach out to more than 22500 people at the community grassroots level with concepts related to peace. Exceeding the results, the direct out reach of these Peace Champions was more than 29000 people at the grassroots through 747 activities in the community.

The main objectives of the evaluation included the overall assessment of the project; to critically assess the administrative and technical strategies, issues/challenges, good practices, lesson learnt and give findings as to what had been achieved against targets and assumptions. The criteria for evaluation were relevance, effectiveness, efficiency, impact & sustainability and partnership & linkages. The methodology of the evaluation contains several components: review of existing project documents, briefing with PEF’ program and M&E teams, key informant interviews and focus group discussions based on 10% sample. Considering the sensitivity of the project and security concerns in madrasah sector, it was suggested not to conduct any survey as that might not be appreciated by the traditional educational institutes and other religious establishments.

The consultant concluded that the project did manage to create a sense of harmony and general environment of cooperation and collaboration between different and often otherwise distanced sectarian and faith communities. Overall 100% of the respondents agreed that main area of value addition of the project was its selection of topics and transference of skills and understanding at the community level through Peace Champions. Community engagement programs by joint teams of diverse faith representatives were

relevant to achieve the project's objective with greater impacts and helped resolved many issues and conflicts on the ground.

Around 90% of the respondents agreed the project's focus towards triggering a social change through reconciliation between different faith communities and facilitating a dialogue was a step forward. However, evidence also shows that design and approach of PEF was not without challenges or hurdles. Final outlook of the project and qualitative and quantitative data suggest value addition of the project, though project implementation team had experienced several difficulties in implementation. Majorly, a media controversy over a report on religious freedom, though not part of the said project, impacted the project by creating some misunderstandings and grievances with an important religious partner in the very first phase of the project.

In terms of relevance of the project's approach and design, the first phase of the project was challenging as it required realigning of strategy for its effective and impactful implementation. The quick adaptation with success in finding an influential partner paved way for acceptance for the educational engagement especially of madrasah teachers, as one target community. Subsequent and gradual implementation of project activities during phase II and III came smoothly once the first issue of media controversy was successfully addressed and mitigated. However, there is still need to engage more stakeholders for acceptance of the social change process and an inclusive advocacy in solidarity with national and international policies and commitments.

Three main envisioned outcomes of the project were i) to engage religious communities across sectarian divides; ii) to create a cadre of religious peace-builders and peace champions; and iii) to trigger a process of social change through community engagement programs/event and peace activism. In the process it also addressed the issue of perception gap between diverse Muslim communities and non-Muslim faith communities including Christian, Hindu and Sikhs in particular. In this regard, project has significantly achieved its targets as per log frame (for all three phases), however, there is need for constant improvements in quality of training and broadening outreach as well as a continued consultation with stakeholders.

Quality of trainings imparted has been satisfactory as expressed by the participants through FGD' and key informant interview and review of training modules. As far as TOT or advanced training to create peace champions is concerned, teachers contacted during evaluation phase were content with the trainings and considered it as very impactful. However, after meetings with FGD partners and discussions with key informants, it was observed that PEF constantly need to review and update its training manuals to address the questions raised during the training sessions and incorporate new updates in relevance with the participants needs. It's certainly a very difficult job to make such concepts of peace acceptable, useable and appreciable by the religiously educated participants who otherwise by virtue of their previous education have hard time appreciating a part of it that asks for appreciation of different perspectives.

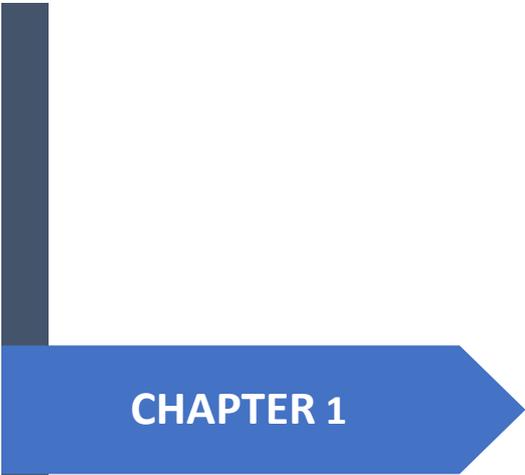
About 80% of the respondents considered the joint community events and teaming up with other faith communities as very helpful in narrowing the perception gap. There were, however, few respondents whose views were pessimistic about the perception gap amidst the obvious differences that have polarized the Pakistani society. Success stories reveal some remarkable achievements made through this project. These might be considered as outstanding unintended outcomes that many of the festering and violent conflicts have been resolved through the joint and sincere efforts of its peace champions.

As far management efficiency is concerned, PEF staff had extensive experience of religious engagement in Pakistan working in difficult areas and situation. Through years of work they have acquired a better understanding of reaching out to religious leaderships, and also of local norms and values that helped in interactions with the community and different faith groups. This could be witnessed by the rapport that had been developed between the staff and most of the participants.

Over 90% of the respondents were of the view that project's interventions should be continued and they shall be scaled up in holistic manner. Early sign of impact includes; introduction of peace concepts in madrasah classrooms (70% of the responding teachers), growing number of Friday sermons on themes related to peace, reconciliation, women rights, dialogue etc. in many of the mosques in targeted communities through imams (60% Imams doing it), growing number of community members participating in the community events by joint teams of Imams and Interfaith leaders (65%) on the similar themes, and 80 % of individual Peace Champions have conducted Community Engagement Programs (CEP) that show that a process of social and attitudinal change and changing perceptions has already been triggered to the degree possible with short term projects like this. Similarly, case studies show significant improvement in relationships between different faith communities and in many cases resolution of personal, family and community conflicts. One of the profound impacts by the PEF project is establishment of local networks and small organizational platforms that increases the impact and ensures the sustainability of the project.

Above all, PEF' religious engagement project proves that engaging diverse religious communities for the bigger purpose of encouraging/ triggering a social change process is possible. After reviewing the project documents, meeting and analyzing the beneficiaries, it is fair to conclude that PEF has achieved the overall success. Although, it was implemented for only thirty months, the basis for approach and model of engagement is valid in practice. There was indeed some initial resistance but with right partnerships and gradual implementation of the project activities, starting with basic training modules was helpful in acceptance of these concepts and larger community engagement in targeted districts.

After the completion of planned interventions, it can be said that quantitatively the project has exceeded its targets. Qualitative aspect of the project is satisfactory in terms of the training and skills imparted to the target groups and the outcomes were outstanding in terms of the number of successful interventions to resolve local conflicts by its peace champions evidenced by more than ten case studies. Overall it is safe to say that the project received a success in achieving its objectives effectively and delivered outcomes that were worthy of continuation.



CHAPTER 1

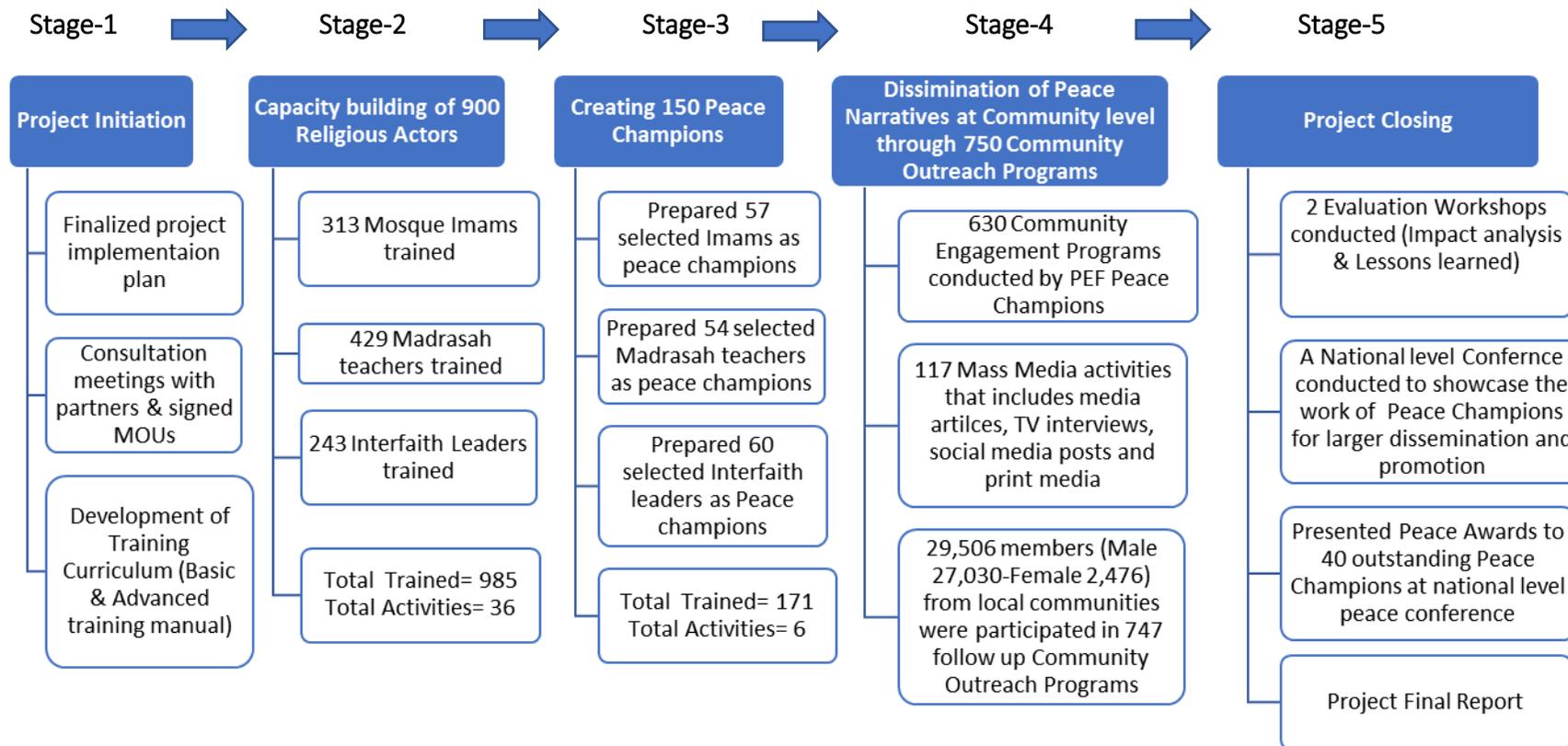
Project Introduction

Overall Objective:

“Trigger and nurture a process of social change for peace, reconciliation and dialogue between Muslim sectarian and non-Muslim religious communities in Pakistan to build culture of tolerance and coexistence”.



Figure 1: PEF-EU Project Model



BACKGROUND / CONTEXT

Peace and Education Foundation (PEF) invited Mandli – A Network for Art, Culture and Education, to conduct the Third-Party project evaluation for its two- and half-year project, **“Engaging diverse religious leaders to promote culture of tolerance, reconciliation and peace”**. The term of references states the purpose of this contract is ‘to review, evaluate and document the outcome and impact of the PEF project on the communities by a third party “consultant”’. The project, started in January 2016 and completed in July 2018, was aimed to address the vulnerability to and pervasiveness of religious narratives of violence and intolerance at the community-level in eighteen (18) target districts of Punjab and Khyber Pakhtunkhwa (KPK) through a multi-layer community engagement and religious actor training project.

The criteria of evaluation were Relevance, Effectiveness, Efficiency, Sustainability & Impact and Partnership & Linkages of the activities that have been undertaken for the PEF project in targeted districts. The evaluation is expected to provide the PEF and all other stakeholders with an overall performance of the project, its approach, strategy and initial impacts against objectives or envisioned outcomes, sustainability and strategies for scaling out the intervention. This report is also expected to document the key lessons learnt and give recommendations to replicate and or improve the process. Some of the prominent examples of successful interventions for conflict resolution and peace building are also identified and presented in the form of success stories (See Annex IV).

PROJECT INTRODUCTION

This project’ overall objective was to “trigger and nurture a process of social change for peace, reconciliation and dialogue between Muslim sectarian and non-Muslim religious communities in Pakistan’. The project was designed to train 900 religious’ actors from the eighteen target districts using a training regime that has proven both feasible and effective in this context. These religious actors represent three important civil society sub-groups within the religious community including: (1) madrasah faculty, (2) mosque imams, and (3) interfaith leaders. PEF created three training modules to deliver 36 training workshops that are tailored specifically for each cohort. The training action was followed by an extensive community outreach campaign to promote local buy-in, promote an environment of openness to messages of peace and tolerance, and nurture a broader positive social change.

The project was funded by European Union Delegation to Pakistan and awarded to Peace and Education Foundation with a grant of EUR 499,902 for two and half years (30 months) from January 2016 to July 2018. The project’ specific objectives were:

- I. "To engage Muslim madrasah teachers and non-Muslim religious leadership in capacity building and awareness raising programs to bring social change, address religious prejudices and discrimination by promoting understanding of cultural and religious diversity”.
- II. “To create, within religious leadership, peace and interfaith dialogue - champions that will constantly promote peacemaking, interfaith dialogue, co-existence and champion the rights of minorities, women and other faiths.”

The workshop curriculum addressed the specific needs of each of the three types of religious actors included in this program. The common themes included in each module were to build tools to:

1. Prevent and counter community-level radicalization and violence;
2. Facilitate inter-/intra-religious dialogue and collaborative problem solving with a variety of civil society actors; and,
3. Promote co-existence and reconciliation, and protect the human rights of women and religious and ethnic minorities.

Assumptions/Goals:

4. Madrasah student will be less vulnerable to narratives of religious violence, intolerance, and extremism.
5. Madrasah faculty will be better able to (a) verify facts and challenge rumors that are intended to incite violence or prejudice, and (b) understand the importance of their roles as educators. With this new skillset, madrasah faculty will, in turn, be able to impart these concepts on their students.
6. The project will foster a new generation of religious actors that can identify and counter religious-based narratives of violence and oppression based on bigotry, rumor, and collective punishment that have become increasingly prevalent in Pakistan.

PROPOSED OUTCOME

The five proposed outcomes of the project were as follow:

Outcome-1: Four hundred (400) madrasah teachers and faculty trained in critical thinking skills, child psychology, and effective pedagogical skills for logical reasoning and fact-based learning to replace pedagogies of rote memorization and indoctrination that are currently widespread in the madrasah sector.

Outcome-2: Three hundred (300) mosque imams trained to be community peacemakers, to prevent and resolve conflicts, to facilitate dialogue and reconciliation, and protect the human rights of women and minorities. Religious actors will also be trained to understand the impact of provocative or biased narratives and how such narratives might be countered on a local level.

Outcome 3: Two hundred (200) interfaith leaders (Muslims, Christians, Hindus and Sikhs) trained in the following skills: conflict resolution, dialogue and collaboration, reconciliation and trauma healing, and communication for peace.

Outcome-4: One hundred and fifty (150) participants from the training programs selected and trained as 'Master Trainers' in separate workshops that will be designed to build their capacity to engage vulnerable communities and hold peace-building training session of their own. Master Trainers (called Peace Champions) selected based on a criterion that identifies motivation, leadership potential, and resourcefulness in order to maximize the impact and sustainability of the project.

Outcome-5: One hundred and fifty (150) Peace champions conduct 750 community peace-building workshops reaching 22,500 religious actors and laity, women and youth activists, community leaders, educators, and vulnerable populations.

EXPECTED RESULTS (IN THREE CATEGORIES OF TARGET GROUPS)

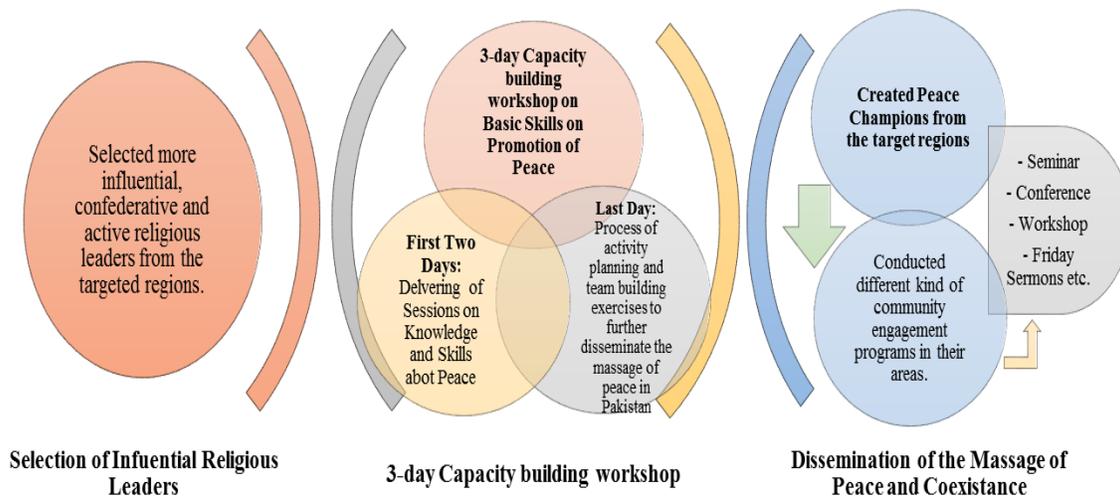
The following specific results are expected from this proposed program:

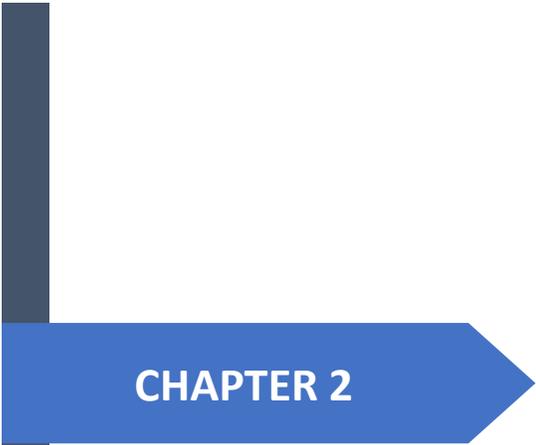
1. 400 (*four hundred*) madrasah teachers/faculty from across diverse Muslim Schools of Thoughts will be trained in 16 capacity building workshops.
2. 300 (*three hundred*) Muslim mosque Imams/clergy from across diverse Muslim Schools of Thoughts will be trained in 12 capacity-building workshops.
3. 200 (*two hundred*) Interfaith leaders from different religions will be trained in 08 capacity-building workshops.
4. The creation of 150 (*one hundred fifty*) peace champions in 06 Master Trainer workshops for promotion of peace and tolerance in target districts to build receptivity to positive religious narratives;
5. 22500 (*twenty-two thousand five hundred*) local community and civic leaders will be engaged by 150 peace champions in 750 follow-up community engagement programs;
6. 1 (*one*) National Peace conference will be organized to create awareness about peace-building mechanisms through the faith communities, showcase the work of its Peace Champions from madrasah and interfaith groups for larger dissemination and promotion.
7. 30 (*thirty*) Peace awards will be presented to 30 selected Peace Champions in this conference based on their performances in their own communities for resolving conflicts and responding to challenges they face during their work in the area reaching out to marginalized groups and for maintaining a peace environment.

Figure 2: Description of Activities

Peace Skills Workshops for Religious Actors			
	Workshops	Religious Actors	Common Themes
Total	36	900	a. Basic concepts of religious peace-building b. Conflict prevention, management, and reconciliation. c. Promoting tolerance, collaboration, peaceful coexistence d. Countering narratives of religious extremism e. Protecting the human rights of women and minorities f. Communicating for Peace
Module Specific Breakdown			
Type	Workshops	Religious Actors	Module Specific Themes
Madrasah Faculty	16	400	a. Pedagogy for critical thinking and fact-based education. b. Child psychology/youth development
Mosque Imam	12	300	c. Community dialogue and healing d. Community de-radicalization
Interfaith Leaders	8	200	e. Interfaith dialogue and trauma healing f. Collaborative problem solving

Project Process Chart of 3-day Capacity Building Workshop





CHAPTER 2

Evaluation Methodology

This third-party project evaluation exercise was conducted from December 05 2018 to January 31, 2019 and included a desk review, inception workshop with PEF, meeting with implementing partners, key informant interviews, focus group discussions and field visits to selected project districts. Details of these implemented methodologies are provided in the chapter.

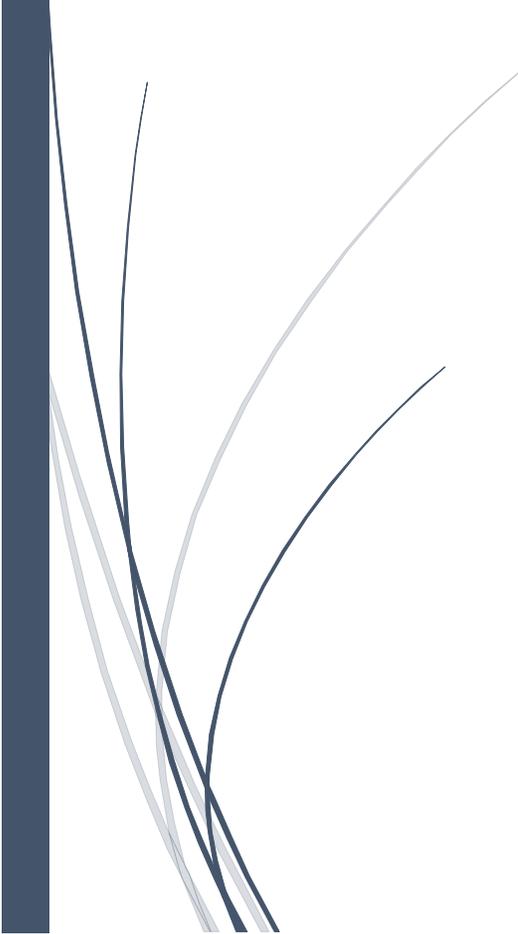
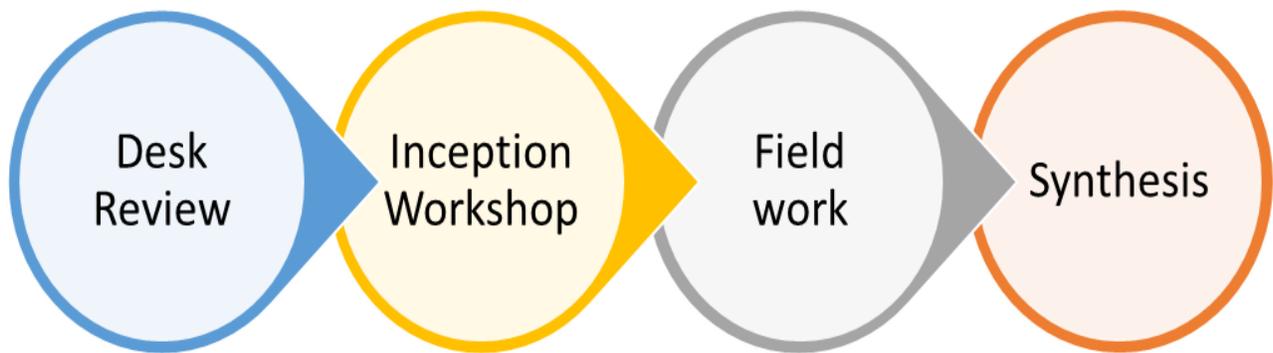


Figure 3: Evaluation process



DESK REVIEW

A document map was mapped against the key evaluation questions that linked the key documents received from PEF and key data was extracted to inform analysis. Apart from the documents received from PEF, media coverage, PEF' website, previous evaluation documents were also reviewed. Annex VI lists the documents received from PEF as well as the documents that were reviewed through other sources. The information shared in progress reports was very helpful in understanding the progress and achievement, particularly against the log frame indicators.

INCEPTION MEETING AT THE PEF

The field work started with the inception meeting with the PEF in Islamabad. Senior management and project staff of PEF and evaluators' team were present at the meeting. Project team gave a detailed presentation about the progress of the project and its outcomes. The important aspect of the inception workshop was the presentation with video clips from the different workshops and participant's feedback and testimonials that detailed the project stakeholders and their standings for the project. The presentation and video clips served as an important precursor to draw initial conclusion about the perception and ownership of stakeholders of the PEF project. Evaluation tools and methodology was also discussed and alterations were made based on the feedback from PEF management.

FIELD WORK

Prior and during the inception workshop it was made clear that considering the sensitivities attached with the madrasahs, and sectarian religious groups, conducting surveys may not be possible therefore the evaluation methodology shall be limited to only focus group discussion and key informant interviews. Based on the above, three days of extensive field visits were planned in Faisalabad and Lahore in Punjab and Peshawar in KPK. These visits included FGDs, KIIs and appraisal tools with students and teachers, Imams, Interfaith leaders, meeting with beneficiaries of different stages of the project. Some of the key informant interviews were also done through telephone/skype where personal meetings were difficult for logistics, time and schedule constraints. Purposive sampling (with a sample set of 10%) was used to draw sample from all the 900 participants of the basic training workshops and 150 Master Trainers from advanced trainings.

The rationale behind the use of purposive sampling is the given constraints of availability of key informants and other stakeholders (from three categories of target groups). Out of 900 participants of the basic training workshops 90 participants (10%) from all 18 districts were invited in 3 Focus Group Discussions in Punjab and Khyber Pakhtunkhwa. Out of these 90 participants 15 were Master Trainers/Peace Champions (10 % sample of the 150 trained champions). For KII, all the major stakeholders were discussed with the PEF during the inception workshop and 24 key informants identified for the KII from the above sample (12 of key peace champions of set of program & 12 community beneficiaries represent different walks of life). The input from field was very important as it gave insight into challenges, issues, and achievements and to assess the overall process. Further details of FGDs and KIIs are given below:

KEY INFORMANT INTERVIEWS

In total, 12 key respondents were interviewed in four districts. Respondents included peace champions from all three target groups, and project coordinator. The detail of KII is attached in annex II.

FOCUS GROUP DISCUSSIONS

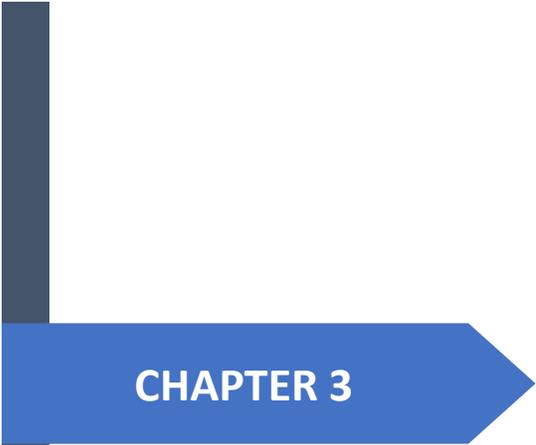
A series of 3 FGDs conducted in Faisalabad, Lahore (Punjab) and Peshawar. Each FGD was conducted with Madrasah Teachers, Mosque Imams and Interfaith Leaders. Details are given in annex III.

POST FIELDWORK MEETING

After the completion of field work and preliminary analysis, the consultant conducted a wrap-up meeting with the PEF management and the project team. The evaluator provided the impressions on initial findings that included the overall perception of the project in community, strengths and weaknesses in outcomes. PEF management and project team agreed with the initial results and provided some background information regarding the targets achieved and certain shortcomings.

LIMITATIONS OF THE EVALUATION

- Although efforts were made to touch as many as possible stakeholders during field work, nonetheless, due to some logistic and practical factors, evaluation team faced few difficulties in conducting the project evaluation in proper systematic manner.
- Due to sensitive nature of the interventions through PEF, it was stated by the PEF not to conduct any sort of surveys. Therefore, methodology was limited to only FGDs, KIIs and the desk review.
- Time duration in field had to be shortened that also limited the sample size, however, this did not have any impact on overall evaluation.
- There was very limited access to the female beneficiaries and particularly in traditional educational institutes that may be contributed to the strict patriarchal societal basis and cultural norms.
- Some key informants were not available and some of the people moved out of the area that was particularly true in case of some madrasah teachers and interfaith leaders.
- Three FGD's in three different cities were attended by 86 participants instead of total 90 targeted.



CHAPTER 3

Evaluation Results

Evaluation of the PEF project is based on five different but interconnected criteria namely, Relevance, Effectiveness, Efficiency, Sustainability and Impact and Partnerships and Linkages. This chapter provides a detailed review of evaluation results and the findings of the fieldwork conducted during the evaluation period.

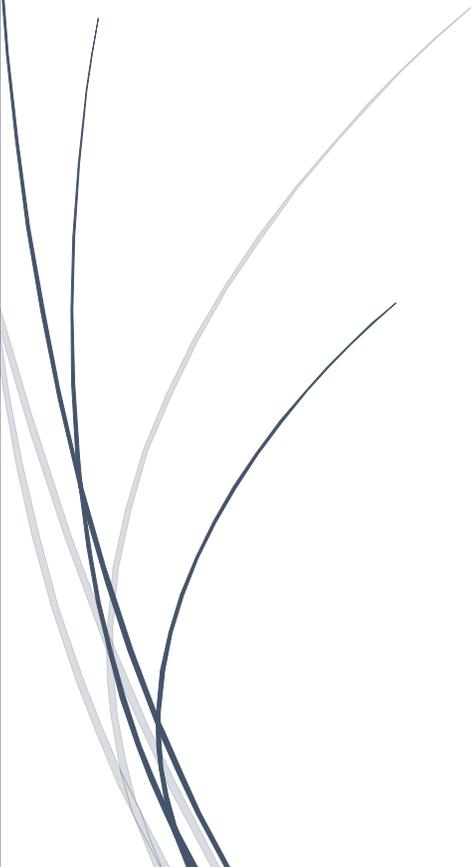


Figure 4: Evaluation Criteria



RELEVANCE:

Appropriateness of design and approach

Are approach and design of the project relevant to achieve the desired results and what value does PEF add?

The basic expectation from this project was that by training and empowering the selected groups of religious leaders of different religious traditions they will promote religious tolerance and acceptance as foundations for practical collaboration within their sect and faith tradition as well as across sectarian and religious divides in the selected districts and even beyond. The Program Manager of PEF stated during inception workshop:

“There is systematic intolerance in our society since over many decades. We designed this program to provide a narrative of tolerance and trigger a process of social change for peace. We created Peace Champions in three of the most important segments of our society i.e. Mosque Imams, Madrasah Teachers and Interfaith leaders”.

(Ghulam Murtaza, Program Manager during inception workshop)

Discussions with respondents suggest that the added value of this project is its ability to take every stakeholder on board. It was a difficult project and there were many deadlocks, but participatory approach of the project steered through the hurdles and took everybody on board. Almost all the respondents highlighted this as the key factor of the success of the project. Working through local implementing partners and coordinators from the targeted communities and inclusion of every stakeholder from identification towards implementation guaranteed the consensus-based environment. This project has not just highlighted that there is a need of having a dialogue for peace between different and often opposing religious sects and groups but have capacitated the religious leaders and other stakeholders for resolving their issues, creating good learning environment and understanding the value of peace, reconciliation, dialogue and stability and striving for progress that is the fundamental right of every citizen and community member. As project coordinator said:

“Target groups are relevant to trigger this change we anticipated. This is because we are a religious society at core and these religious leaders and Imams influence the public opinion at large and their respective communities a great deal, in particular”.

(Rubab Zainib, Project Coordinator PEF – during inception workshop)

Some of the respondents also highlighted the value addition of project as visiting of each other’s religious places and inviting of other religious leaders in their programs which was quite uncommon before. This component of the project was particularly relevant and it has already shown the early effect of the project as an impactful tool to bridge the gap between different sectarian and religious groups.

“Unfortunately, in our madrasahs and within our communities we always tried to keep a distance with other religious groups. We formed our perceptions of them through our own books and teachers usually criticizing the other faith traditions to prove the superiority of our own beliefs and practices. PEF’ project of religious engagement provided us with the neutral

environment and opportunity to spend time with members of other faith traditions, to discuss and dialogue to correct our perceptions of others. That built a kind of understanding and confidence that we have started visiting each other's places of worship and madrasahs on our own, formed friendships and better social relations with each other's and even so that we have invited those religious leaders to our own madrasahs and mosques to talk with our students and followers."

(Qari Ghulamullah, Key Informant – Jamia Baitul Mukarram lil Binat, Faisalabad)

Around 86% of the respondents agreed that project focus towards building capacity of participants in specific skills of dialogue, mediation, critical thinking, conflict resolution etc. and, creating trustful environment for discussion and dialogue was right. There have been very few such opportunities available before but PEF has directly engaged and empowered religious and community leaders from mosques, madrasahs, churches and temples.

"We knew that we were not looked upon as carrying any authentic religion or clean and professionally contributing citizens. But now after PEF' workshops they (Muslim Imams) come to our churches, greet, meet and dine with us. Now we are planning and implementing joint activities in our districts that also give a very strong and positive message of reconciliation and peace to our other community members and followers."

(I. B. Rocky, a Christian leader participant from Lahore (FGD))

In addition, PEF followed a holistic approach of taking all the stakeholders along and advocating the educational reforms at the institutional level of madrasahs and attitudinal change at community level. Through madrasah teachers they focused more on teaching lessons and concepts from PEF' developed Peace Text Book and changes in methodology incorporating more of creative and critical thinking approach in teaching of all subjects. 70 % of madrasah teachers in Focus Group Discussions (FGD) claimed that they have not only started using examples from PEF' Peace text book in their lesson plans but also have made changes in their teaching methodology that is more interactive and inclusive.

However, evidence shows that design and approach of PEF was not without challenges or hurdles. The qualitative and quantitative data from the project suggest value addition of the project with indications of some attitudinal and behavioral changes specially in primary target groups who were engaged in multiple activities, though, project implementation team experienced difficulties in implementations.

During the phase I of imparting Basic Trainings to 900 participants, implementing partners required more training in their capacity for reporting properly and using M&E tools. After experiencing such difficulties from the implementing partners, PEF arranged additional workshop and more consultations with the partners to help them recruit, deliver and manage the workshops as per the guidelines and keeping the Log frame of the project as a ready reference. Nevertheless, it was felt that overall project's approach and methodologies contributed to consolidating staff capacity to better understand how to implement such projects with high level of sensitivity involved. PEF made special effort to build the capacity of its

implementing partners through additional orientations and partners' workshop in Murree (July 25-27, 2017).

"We had to make necessary changes in our initial strategy due to some uncertain situation with some of our implementing partners. But we quickly adapted to new situation with adding a new partner with better reach and credibility. We went on with our planned activities with a bit of caution keeping a low profile and working under the radar. We kept our communications and consultations with donors and partners regularly. During first few activities through our partners we felt that implementing partners need more capacity and thus arranged additional workshop to build their capacity besides developing some additional tools and SOP's for them for an effective implementation."

(Ghulam Murtaza, Program Manager – PEF during inception workshop)

In terms of relevance of the project's approach and design, during first phase of the project, the initial basic workshops were started with three existing collaborative partners from madrasah boards (Barelvi, Shia and Salafi). A new partner International Research Council on Religious Affairs (IRCRA) from within the religious communities with effective outreach and credibility in Deobandi School of Thought was contracted to help engage Deobandi madrasah teachers and Imams. Gradually during phase II (making of Master Trainers/Peace Champions) and III (larger Community Engagement through these Peace Champions), project activities were implemented and progress towards acceptance of peace narrative and dialogue skills into madrasahs and other religious institutions was created to a good degree. However, PEF needs to keep reaching out to Deobandi Madrasah Board to be engaged for better advocacy and campaigning in solidarity with national and international policies and commitments.

What is the relevance of objectives, outcomes and activities of PEF to the policies and vision of Government of Pakistan and priorities and need of the communities?

PEF has a good deal of experience in religious engagement in Pakistan particularly with madrasahs, and mosque Imams. This type of engagement requires utmost care and a cautious approach to reach out to and work with religious leaders. This is given the fact that most of the religiously inspired extremists and sectarian groups exploit religious teachings to gain sympathy and popular support from religious institutions and communities. At the same time there is an increasing realization of the level of intolerance and popularity of extremists' narratives that most of the people now feel Pakistan needed a Narrative of Peace and Reconciliation on urgent basis. In this context and background PEF' project objectives, outcomes and activities are in line with Government's stated policies and plans for educational reform, protection of minorities, social uplifting and to curb extremism from the country. One of PEF' workshop trainer, who also worked on its curriculum, explained:

"PEF workshop manuals include sessions on extremism, hate speech, violence, and conflict resolution as well as inspire a positive debate on issues of human rights, woman rights, treatment to minorities, and reconciliation strategies. In a way they are doing what government needed to do for providing platforms and facilities to achieve such objectives".

(Muhammad Rashid, PEF trainer)

Pakistani Parliament had approved a 20-point National Action Plan (NAP) in 2014 for countering extremism through a set of reforms and actions. PEF' project' objectives and activities are relevant to and supportive of NAP' points (5,9,10) which recommend taking action against any literature promoting hatred, extremism, sectarianism and intolerance; religious persecution and regulation of religious seminaries.

Almost all of the respondents in FGD' and KII' felt that bridging the gap between different faith communities through joint activities for a common purpose of peace and prosperity was relevant for an overall social cohesion and corrections of perceptions and hostilities. It is also important to note that most of the workshops were conducted at the Teachers Training Centers at three of the madrasah educational boards partnered with PEF on this project. These centers were developed and equipped by PEF through a separate grant previously that also helped to strengthen its relationships with madrasah boards.

“One important advantage we had for providing a familiar, safe and homely environment to our participants from different schools of thoughts was the availability of Training Centers that served as workshop venues, thanks to PEF. Besides being cost effective, that helped in giving a sense of personal welcoming especially to those teachers and imams belonging to other sects.”

(Dr. Maulana Muhammad Najfi, Shia Board Teachers Training Center, Islamabad -KII)

During focus group discussion, when asked if the project interventions should continue, all participants cited that this should continue. Similarly, when enquired about the priority areas that project should be focused on, 60% of the respondents were of the view that opportunity to spend time and frankly interact with people from other faith traditions was unique and most impactful. While 30% of the respondents cited skill enhancement as their priority area and expressed desire for holistic approach towards joint programming.

In terms of internationality of the relevance of the PEF project, Sustainable Development Goals has set the global agenda for development and goal 4 of the SDGs advocates for the quality education which was an important aspect of the project especially with their target group of madrasah teachers. Similarly, SGD goals 10 and 16 are also relevant that emphasize on reduced inequality and peace and justice. PEF' engagement themes relate with these goals through capacity building.

Has the project addressed the gender balance?

Ensuring women participation in religious engagement efforts, particularly in a patriarchal society like Pakistan, has always been a difficult task. Mosque Imams have been all male target group because of the particularity of this job. However, PEF ensured to engage 20% of women participation in its workshops with madrasah teachers and interfaith leaders as targeted. Through this project PEF has also created 30 women Peace Champions out of total 150 Peace Champions. A woman Master Trainer stated:

“Normally women are not encouraged to attend any public gatherings to engage religious leaders. PEF was able to convince its madrasah partners to also arrange such skill building workshops with women madrasah teachers. I feel fortunate enough to be also selected for

the advanced training for Peace Champions and was happy to work with some other women peace champions to raise awareness about establishing peace in our local communities engaging other women”.

(KII with a woman Master Trainer from Jamia Nizamia Rizvia, Sheikhpura)

Are the project objectives still relevant after completion of the project?

PEF project, with its multiple aspects and multilayered approach is unique as far as approach and design is concerned. It has achieved significant success in terms of opening the gates of many religious institutions for the outside interventions for educational and social work and creating an acceptance of entry into these institutions. However, it appears that there is a scope of wider intervention. Overall, 100% key respondents agreed that the project should continue to work on the same lines whereas 20% of the respondents argued for the wider scope of the work for the next phase of work.

“What PEF has started is still a beginning, albeit a good beginning. There are thousands of madrasahs and millions of students at these religious institutions. Larger initiatives from the highest levels are needed to reform the education and establish peace in our country. However, PEF’ model can be looked at for its efficiency and impact and should be gradually expanded to include as many religious actors and madrasahs as possible”.

(Ghulam Murtaza Hazvi, Teachers Training Center at Jamia Nizamia Rizvia, Sheikhpura)

Two and a half years of this project and years before of interventions through PEF has laid foundations for the future work, however, it is also important to note that some madrasahs and their affiliated institutes are still resistant to take part in the process. Therefore, the model that PEF has provided also needs to dig deeper for a consistent and longer engagement with the same institutions more than focusing on just scaling up or widening the scope which is also important.

EFFECTIVENESS & IMPACT:

Achievement of objectives, outcomes and Outputs

How affective PEF has been in achieving the overall objective that is to ‘Trigger and nurture a process of social change for peace, reconciliation and dialogue between Muslim sectarian and non-Muslim religious communities in Pakistan to build culture of tolerance and coexistence’?

This section seeks to assess the progress made against the three basic assumptions/goals of the project and five quantifiable outcomes that are resulted from seven levels of activities throughout the duration of the project. What has been achieved and what are the gaps left in the implementation? Following table explains the targets and achievements with success ratio:

Targets and Achievements in 18 districts

	Target	Achievement
Trained religious leaders primarily (overall)	900	985
Community Outreach	22500	29,506 (Male 27,030-Female 2,476)
R1 – Madrasah Teachers trained Indicator of success	400 60% teaching peace in classrooms	429 70% teaching peace in classrooms
R2 – Mosque Imams trained Indicator of success	300 50% giving Sermons on peace	313 60% are giving Sermons on peace more frequently.
R3 – Interfaith leaders trained Indicator of success	200 70% are collaborating for peace	243 65% are collaborating for peace
R4 – Peace Champions created Indicator of success	150 100% engaging local communities for peace	171 80% engaging local communities for peace
R5 – Community Engagement Programs by Peace Champions Indicator of success	750 80% community and civic leaders sensitized on peace	747 80% community and civic leaders sensitized on peace
R6 – Peace Conference organized Indicator of success	01 200 diverse prominent guests exposed to peace mechanisms	01 230 diverse prominent guests exposed to peace mechanisms
R7 – Peace Award to Outstanding Peace Champions Indicator of success	30 30 Outstanding Peace Champions acknowledged	40 40 Outstanding Peace Champions acknowledged

Answering some of the additional questions about the effectiveness of the program and participants assessment of their impact on the communities, we received the following answers:

Improved Tolerance level & Religious diversity

- A significant majority 96% expressed that as a religious/community leader they have improved their tolerance level and increased acceptance for religious diversity on account of PEF programs.

Efforts in resolving religious/sectarian disputes

- As a result of PEF training program, 92% of Peace champions expressed that they have made efforts to contribute for reconciling faith-based conflicts at community level.

Misperceptions about other sects and religions

- 82% of the participants believed that misperceptions about other sects and religions have decreased in their area on account of PEF programs.

Dissemination Strategies to promote peace, reconciliation, dialogue and interfaith harmony

- 85% of the participants said that they have utilized their “Educational Institutions” such as Madrassa and schools to promote peace, reconciliation, dialogue and interfaith harmony in their area.
- 78% faith leaders expressed that they use platform of Mosque, Church and Temple to promote peace, reconciliation, dialogue and interfaith harmony in their area.
- 60% of the participants responded that they have used a platform of social, electronic and print media to disseminate a message of peace, reconciliation, dialogue and interfaith harmony.

Challenges in Promoting Intra and Interfaith Harmony at community level

- 92% faith leaders expressed that they have faced confrontation from faith leaders of different sects in their areas.
- 53% respondent have experienced resistance from the community to organize peace building program at community level.
- 70% believed that government is unable to control hate speeches and literature that is also a great challenge in the promotion of intra and interfaith harmony.

In terms of the number of outcomes, the project has exceeded its target in many areas and engaged more people than targeted. These activities seem (as evidenced by many testimonials and questionnaires) to have triggered a process of social change, as the overall objective stated, in the targeted communities. Some testimonials also show the change happening and impact on the ultimate beneficiaries at the community level as well. One such testimonial came from Mr. Zahoor Ahmad, a young man from district Bonair, who attended a Community Engagement Program organized by one of the PEF peace champions in the area:

“My name is Zahoor Ahmad and I belong to district Bunair. I attended a community engagement program organized by Mr. Kirpal Sonu (PEF Peace Champion). I used to work as social activist but I had no idea of the Interfaith Harmony work. After attending this seminar, I

realized how much work on interfaith harmony is needed in a community. Before such programs people used to think that they should not eat food or shake hand with non-Muslims. There was a lot of extremism. But after attending such seminars I observed a change in people's behaviors. Now they have started eating and sharing food with non-Muslims. Even some of my friends admonished me before why I ate with them but later after attending this seminar and seeing Muslim religious ulama eating with non-Muslims they changed their mind".

Effectiveness and impact of this program can be assessed under the following indicators as expressed during the discussions, interviews and testimonials of the partners, participants and peace champions.

Development of a webpage to showcase some of the successes of the project

As per the plan PEF also developed and updated a webpage to promote and show case the success of the project with briefs on specific aspects of the project and its impact on the community. This page is part of their overall website and can be seen here:

<https://peaceandeducationfoundation.org/creating-peace-champions/>

Creating a Model of Capacity Building of Religious Actors

It is expressed that curriculum and training regime/model/content of PEF workshops for capacity building of religious actors of different groups was most effective in providing a nuanced understanding of the sensitive issues and related skills like dialogue, communication and critical thinking skills from a peace and development perspective. As stated by a key informant:

"What I liked most in PEF workshops was the quality of its content and the selection of topics and pertinent examples. We do not normally learn or talk about these issues in our own educational environments."

(Mufti Nasir Ali, an Imam from Mardan - KII)

Another participant remarked:

"We learned new methods of learning in PEF workshops. We learned how to make the environment more interactive and interesting for the participants. This process not only keeps participants' interest alive, create an atmosphere of shared learning with trust, and dealing with sensitive social and religious issues that are otherwise quite difficult to talk about without creating a harsh debate".

(Hafiz Anas Zaheer, Imam from Gujranwala)

Local networks/platforms of faith leaders for peace

Inspired by PEF' religious engagement through this project many of the peace champions established their own small organizations, platforms and networks to carry forward the reconciliatory efforts started through this project. Following are some of such networks:

- I. Society for Peace & Interfaith Harmony in Faisalabad, Punjab;
- II. Jeevan Foundation in Bahawalpur, Punjab;
- III. All Masalak Ulama Board, Lahore, Punjab;
- IV. Ibn Rushd Foundation in Mansehra, KPK;
- V. The Rising Hope in Peshawar, KPK;

These organizations are mobilizing local communities and broadening networks for peace and harmony in their respective districts and beyond. Many of the conflicts and issues between local groups and communities were resolved through timely and consistent efforts by these champions using these networks of increasing influence. Some examples of conflict resolution and averting potential violence are given in the case studies (Annex IV). One peace champion and founder of Society for Peace and Interfaith Harmony in Faisalabad expressed:

“By virtue of organizing smaller community engagement programs in our districts and cooperating with other peace activists from other religious sects, I got the idea of establishing a local organization to continue this work seeing its need and impact at the grassroots level. Now we reach out to local influential leaders, traders, lawyers, journalists to organize small events to raise awareness about issues of sectarianism and bigotry in our districts. Often we also get in-kind support from these local influential leaders.”

(Dr. Abdul Hafeez, an Imam and peace champion from Faisalabad -KII)

Developing Synergies with EU funded project

One long term impact and success indicator of any time bound project is the development of synergies with the results of this project to increase and expend its impact well over the time of this project. During the EU funded project to PEF in eighteen districts of Punjab and KPK, based on its success and already achieved impact, PEF was awarded three more projects, though comparatively smaller, from USAID – DAI, to expend it in three more districts in South Punjab. In the words of PEF program manager:

“Seeing the success of our religious engagement program in eighteen districts of Punjab and KPK, we also received support from DAI to expend our work in Multan, Bahawalpur and Muzafargarh in South Punjab. Under this project, imams and interfaith leaders are engaged and prepared cadre of Peace Champions from both groups in these districts to promote a message of peace and tolerance at the community level”.

(Ghulam Murtaza, Program Manager of PEF)

Need and demand for more programs

Most of the religious conservative sections of Pakistani society have been largely in denial of bigotry, discrimination against minorities and other sectarian groups, and attitudinal problems of their countrymen when it came to inclusivity and integration.

“Through our work previously we had a good idea that most religious leaders do not really recognize the problem of intolerance in our society, at least not in their own circle. We wanted to address the denial issue in our workshops. Through interactive sessions and analyzing different perspectives and hard realities of social and religious context a majority of the participants are out of denial recognizing the need for reconciliation and peace”.

(PEF’ training module developers in Inception workshop)

This recognition of the problem at large has created a huge demand for more and more engagement and expansion of such activities at different strata of society. Hundred percent (100%) of the participants in FGD and KII’ expressed the desire for continuation, expansion and up-gradation of the program. One key informant admitted:

“This project brought two great realizations for me which I always denied before. First, I realized that how religious teachings are often misused to create hatred, justify discrimination and instigate violence against other rival groups and particularly our minorities, in the name of protection and promotion of our religion. Secondly, I recognized that minorities in Pakistan have some genuine grievances and need to be heard and protected. Many of my fellow participants also feel the same way about these issues after attending PEF’ workshops. This is enough of a case for the continuation and expansion of this program to other people and larger groups.”

(Israr Gul Haqqai, a madrasah teacher from Mardan)

Behavior Change indications/Impact

Behavior is the way in which one acts or conducts oneself, especially towards others. One of the project assumptions/goals was that “The project will foster a new generation of religious actors that can identify and counter religious-based narratives of violence and oppression based on bigotry, rumor, and collective punishment that have become increasingly prevalent in Pakistan”.



It is through their demonstrated behavior that we can assess to what extent these peace champions are prepared to counter religious-based narratives of violence and oppression. Indications of positive change in behavior in the engaged individuals can be identified at the following different levels:

1. **Correcting Perceptions:** During the interaction with PEF project participants through FGD’ and KII, it is observed that their behavior towards people of other faiths and sects has been greatly improved. More than 70% of the participants have admitted that their perception of other sects and faith groups has improved and now they are more willing to understand their view point empathetically and work with them. As one participant stated:

"I used to consider Shias Kafir (infidel). However, after hearing their real beliefs and having discussed the matters of religious practices with their representative ulema during PEF' workshop, I am happy to reconsider some of my views about them."

2. **Building relationships across sectarian divides:** Many of the participants from different and opposing religious groups have developed social relations and personal friendships with each other as result of their facilitated and frank interactions with others, discovering their human traits and relating to each other's common issues. They also have started attending each other's festivities for examples Muslims are sending cakes and gifts to Christian counterparts on Christmas, attending Hindu events like *Divali* and *Holi* etc on their invitations. Likewise, non-Muslim participants are celebrating Eid with Muslims to show their solidarity and respect. One said:

"We now invite the other leaders at our madrasahs, mosques, churches, temples and even at our homes. Our doors are open for them to come and talk in confidence and trust".
(a participant from FGD in Lahore)

3. **Friday Sermons and Sunday congregations:** The project targeted that 50% of the 300 trained Muslim mosque Imams will give Friday sermons on peace related themes, tolerance and sectarian reconciliation etc. Based on the evaluation meeting with the target group, it was observed that more than 60% of imams are giving sermons on sectarian reconciliations, tolerance, respect of others' rights and importance of dialogue between diverse communities. Beside Muslim Imams, some of the Christian Church leaders have also expressed that they talk about peace with others in their Sunday Congregations and sometime also invite their Muslim friends in their Churches. One Christian priest from interfaith group stated:



"We regularly invite Muslim Imams from our districts in our Church. We have developed friendships with them during PEF' project. Also, now whenever we have some issue between local Muslim and Christian communities, we call our Imam friends who are always willing to come and resolve such issues with us."

(Samual Nawab, Christian Priest from Lahore)

4. **Joint Action and resolution of conflicts:** As stated above many of the peace champions have implemented joint activities in their districts to engage local community. These joint actions are self-evidently impactful to show the level of trust and expression of shared values. Most importantly some of the conflicts at local level (for example between a Christian and a Muslim, or a Shia and a Sunni, or a Hindu and a Muslim) have also been

resolved through joint actions and prompt positive response from these peace champions. Some examples are provided in the case studies (Annex IV).

5. *Physical punishment in madrasah classrooms have reduced:* The madrasah teachers who attended PEF workshops have now refrained from using corporal punishment as an old method of disciplining children. Reducing the use of corporal punishment in madrasahs has been one of the key behavioral changes that have occurred as a result of participation in the PEF programs. Many of the madrasah teachers stated that they have stopped relying on physical punishment and have begun opposing the use of “extreme forms of teaching” when they heard the opinions of experts. Quotes from participating teachers are indicative:

“I now believe that we should treat our students the way we treat our own children. I try to be polite and loving towards my students.”

(Maulana Tahir Riaz, Madrasah teacher from Faisalabad)

Another teacher said:

“I learned that when we teach, we shouldn’t behave like dictators and we, the teachers, need to create an environment where students become friends with the teachers. I applied this learning and found it really wonderful as now my students frequently ask me questions.”

(A madrasah teacher in KII)

6. *Improvement in teaching methodology:*

Madrasahs are often criticized for implementing rote memorizing, not having a participatory approach, not encouraging questions in their classrooms, demanding a blind following and using corporal punishments etc. Teachers in FGD’ and KII’ acknowledged that now they are using participatory method and making it more interactive. They are also specifying time for questions after their lectures. A madrasah administrator from Sheikhpura, Ghulam



Murtaza Hazarvi, who is also an influential Barelvi religious leader told us:

“We have a Teachers Training Center with support from PEF and we hosted workshops here for teachers and imams of all sects under this project. In my own madrasah our teachers are making their classes more participatory encouraging students to talk and use critical thinking skills. Our teachers have proper question answer sessions incorporated in our classrooms.”

Most important/useful concept of PEF workshops

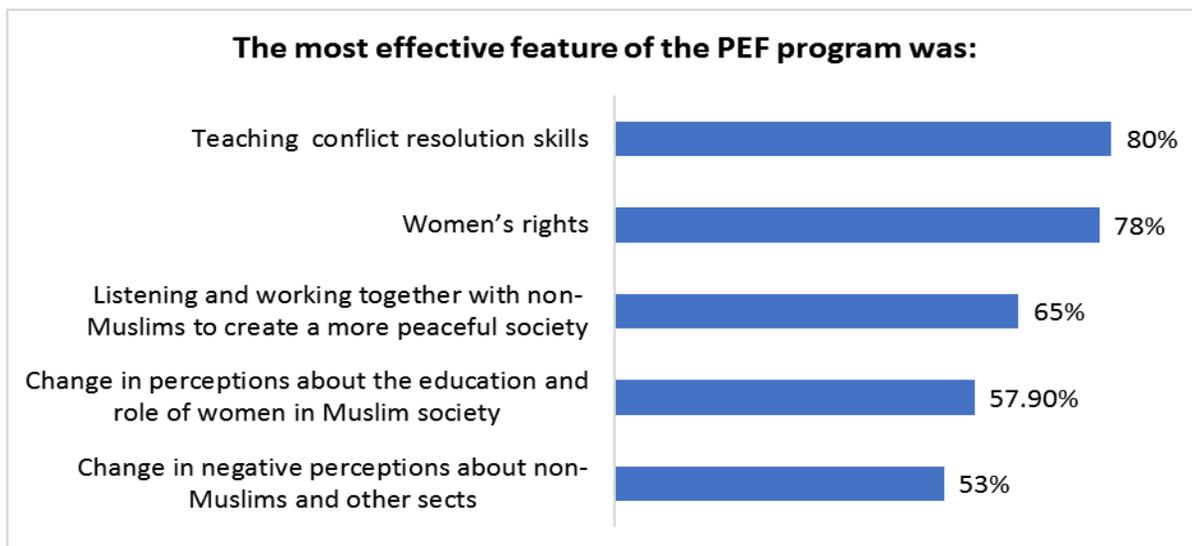
Participants of the FGD’ from all three target groups gave multiple responses when asked what was the most important or useful concept, they learned from the workshops given the nature of their work. However, they all agreed that promoting religious tolerance and dialogue was the

most important concept they were introduced to during the course of the project. Many of the participants stated that now:

- they are more open to meeting with others,
- their perception about other sects and religious communities has changed, and
- they have a better appreciation for diversity and importance of working collaboratively.

Below are some other responses:

- 80 % of the participants felt that the most effective feature of the PEF program was the teaching of conflict resolution skills.
- 65% emphasized listening and working together with non-Muslims to create a more peaceful society was the most important feature of the program.
- 53% emphasized the change in negative perceptions about non-Muslims and other sects were most important.
- 78% of the participants felt women’s rights to be one of the most important concepts they were exposed to during the program,
- 57.9% felt that change in perceptions about the education and role of women in Muslim society was the most effective outcome of their participation in the PEF Program.
- 70% of the participants stated that if there were an opportunity to do follow-up activities and apply their learning from the training, they would choose to work on teaching and encouraging others to teach Islamic principles and practices of interreligious/intercultural dialogue, human rights, democracy, women’s issues, and conflict resolution.
- 48% of the participants indicated that if they had the opportunity, they would organize seminars and invite other scholars and non-Muslim members of their community to talk about peace, tolerance, and coexistence.



Two examples of intervention and solidarity:

A young Christian leader Rev. Nadeem wanted to organize an interfaith cricket match between young Muslims and Christian cricket teams in district Mardan (KPK). Some of the Muslim players were not ready to play with non-Muslim players. PEF's local champions from Muslim and Christian communities had extensive discussions with the Muslim youth group and convinced them about the importance of such initiative. Muslim religious leaders who were part of interfaith workshops played an important role in convincing the Muslim young players on the religious and social grounds. The match was a successful event attended by local community members from both Christian and Muslim neighborhoods.

Saint Paul Church in Quetta was attacked in December, 2017 by some armed men killing nine people and injuring dozens more. To express their grief and show solidarity with the victim families and Christian community in the country, PEF's peace and interfaith champions organized a press conference and mobilized their local religious leaders to stand with the victims. A Muslim delegation comprising of PEF Peace Champions along with other prominent Muslim religious leaders also visited churches in many cities. For instance, a Muslim delegation visited a Saint Paul church in Mardan after this incident and expressed their solidarity with them.

As far as impact is concerned as to the resolution of the conflicts at local level and improved interaction between different faith groups and religions, selected success stories show some extra ordinary achievements. During one focus group discussion, many participants shared stories of successful interventions for peace, resolution of conflicts between people, families and communities (see case studies annex IV).

Impact on policy and lobbying efforts

PEF has been consistently trying to build relationship with relevant government departments through meetings and presentations to get their support for PEF's religious engagement efforts as well as to advise and influence government policy for religious engagement and reconciliation. As stated by PEF's president:

"PEF regularly met and shared its recommendations for the policy level challenges with the relevant government authorities such as NACTA, Ministry of Religious Affairs and Council of Islamic ideology (CII) to overcome violent extremism and enhancing the role of faith leaders in reconciliations, tolerance and community resilience. PEF has collaborated with Council of Islamic Ideology (CII), which is a constitutional body to make recommendations and advise the parliament on religious matters, and organized joint programs on the relevant topics. PEF is also in communication with NACTA (National Counter Terrorism Authority) about effectively engaging religious leadership to counter violent extremism from the country".

(Azhar Hussain, PEF's president)

EFFICIENCY

Were the human resources and inputs used efficiently and how efficient was the M & E mechanism? Was reporting done in efficient manner?

Project efficiency has been assessed through following two parameters:

- i. Project management and time efficiency
- ii. Internal M & E mechanism.

Project has completed its activities within the time frame and reporting mechanism with the donor agency seemed to be fulfilled as quarterly progress reports, annual reports and end of project reports are available. However, during the first few months of the project it faced some challenges in terms of formalization of MoU's with the pre-selected partners and timely initiation of planned activities. As per the project proposal PEF was supposed to work with all five madrasah boards as its implementing partners. 28 of the basic 36 workshops were also supposed to be held at five Teachers' Training Centers (TTC) under these five madrasah boards.

However, PEF Deobandi board partners (TTC- Jamia tul Khair, Lahore and TTC – Tafheem ul Quran in Mardan) were not able to conduct the proposed activities in their centers due to wide-spread media scrutiny against PEF from mainstream newspapers on a report —Teaching Intolerance in Pakistan- Religious bias in Public School textbooks published by United States Commission on International Religious Freedom (USCIRF) in 2016. The religious media, religious leaders and social media activists declared USCIRF report as an American conspiracy against the Islam and Pakistan and accusing PEF of working to defame Islam and change Pakistan. As explained by PEF' president, PEF adopted a mitigation strategy to address this issue effectively through other partners from the Deobandi School of Thought:

“Considering the situation carefully, PEF slowed down its engagement in the field while robustly opened-up channels of communications with the partners. So, after viewing the overall situation for a couple of months and taking EU delegation in confidence, PEF decided to replace its Deobandi partner with IRCRA (International Research Council for Religious Affairs) founded by scholars from Deobandi community in KPK”.

(Azhar Hussain, PEF' president)

PEF' mitigation strategy and replacement of Deobandi partners seemed to have worked as PEF was able to complete all its activities and, in some cases, exceeding the target numbers.

Management Efficiency

PEF had a dedicated project manager with a team of 2 coordinators, 2 M&E persons, 3 field coordinators, and other project staff. PEF president was closely supervising from the top with regular planning and review meetings with the entire staff and communication with other partners and stakeholders in the government and at the madrasah leadership level. Project staff was well resourced and it also has relevant experience to carry out such projects. PEF had also hired field coordinators from within the religious communities to facilitate the activities in target districts. PEF also used external trainers and resource persons for session's delivery and

trainings. This arrangement appears useful in managing and monitoring the project during implementation. PEF staff with its designated responsibilities appeared well versed on the coordinated field activities in all districts.

PEF project management team implemented all 36 basic workshops and 06 Master Trainers Workshops as per the implementation plan and timeline with minor changes in the schedule where the situation demanded. The decision to replace the Deobandi partner TTC with IRCRA (International Research Council on Religious Affairs) from KP worked well for engagement of Deobandi Madrasah teachers and mosque Imams. IRCRA' management also enjoys good reach within Deobandi madaris especially in KPK and Punjab. Its founder and many of its senior members graduated from famous and biggest Deobandi madrasah in Akora Khatak, Jamia Haqqania and thus have better relations with almost all of the major madaris of this school of thought.

Monitoring & Evaluation Mechanism

PEF has a two-member M&E team that developed pre and post survey instruments in consultation with the program team. They conducted these surveys in all workshops and compiled a comparative report based on the input. PEF has a list of all participants of the basic and advance level workshop participants with photos of activities and survey forms. PEF M&E staff also conducted focus group discussions after completion of the third phase of the project (community engagement programs) and used the results in the final project report. These M&E instruments (survey forms/feedback forms and FGD questionnaires) were developed considering the outcome and results indicators in accordance with the project log frame. PEF' M&E Manager explained to us:

“Participants from religious communities are usually cooperative in responding to questions relating to workshop. However, at times they are reluctant in providing their personal information or talking about the sensitive issue when it is recorded. Sometime they also ask for explanations while filling out the survey questions. In any case we were able to implement all our evaluation instruments.”

(Zahid Amin, PEF' M&E Manager)

SUSTAINABILITY & IMPACT

What are the intended or unintended impacts of the project? What are the potential risks or opportunities?

During evaluation field visits and meetings with the beneficiaries, Imams, madrasah teachers and interfaith leaders and representatives from community, it became obvious that project did achieve its intended impacts within the targeted districts. A process of social change for peace, reconciliation and dialogue between Muslim sectarian and non-Muslim religious communities in Pakistan has been well triggered in the target districts. In specific from FGD', KII's, visits, meetings it can be safely observed that:

- In PEF' engaged madrasah teachers' classroom, student's vulnerability to narratives of religious violence, intolerance, and extremism has been decreased. (70 % of teachers teaching peace lessons).
- Discussions with teachers show that majority of the engaged teachers are now better able to (a) verify facts and challenge rumors that are intended to incite violence or prejudice, and (b) understand the importance of their roles as educators. They are now expected to impart these concepts on to their students as many teachers have adopted more inclusive and interactive teaching methodology. (KII and FGD)
- With all its targets achieved as per the log frame and observations from the field this project has trained and inspired a generation of religious actors that can identify and counter religious-based narratives of violence and oppression based on bigotry and rumor. Many case studies and examples of conflict resolution testify to that.
- As per its specific objectives, this project has created peace and interfaith dialogue - champions within religious leadership that are constantly promoting peace-making, interfaith dialogue, co-existence and champion the rights of minorities, women and other faiths.

It is the above outcomes that 100% of the key informants expressed their view to scale up the model of the PEF.

It was difficult to initiate the process with traditional religious institutions known to be orthodox and strict to their views and ways. But PEF' work over the years to empathetically engage them through initiation of a dialogue and learning process it has created an acceptance within the religious communities for PEF' model for interventions for peace, progress and stability. Taking on board the major stakeholders for religious and political leadership paved way for the realization of gap between different religious communities and determination to work towards narrowing it.

The intervention through PEF can be considered as an important step towards the redirections of the energies and influence of religious communities towards a more inclusive society and acceptance of diversity. However, there are many potential risks involved. Foremost of them is that a need has been realized at the traditional educational institutions which if not fulfilled can fail or create frustrations for lack of support and continuity.

How far beneficiary institutes are prepared for the sustainability of results achieved?

Interaction with peace champions lead to believe that they have realized that they need to develop an out of box approaches. It is important for them to work within their own communities and try to reach out to other religious communities and resolve differences for mutual good. They seem to have this realization that without creating and nurturing an inclusive and open environment with equal opportunities for all and freedom of belief and action with mutual respect, there is no way to progress.

Sustainability of the project outcomes is more ensured on the following grounds:

1. The skills imparted and awareness created is itself a sustainable process as all the teachers, imams and interfaith leaders have a following and talk to hundreds of people in their communities. Once convinced and learned these skills and perspectives they will continue transferring these concepts to others.
2. Inspired by PEF' programming, content, strategy and approach, many of the Peace Champions have created their own local organizations and platforms to continue the community engagement and skill development process on the same lines mostly with indigenous support. These 4 organizations and platforms as also mentioned earlier are well suited to ensure the sustainability of the project.
3. This program has reached out to thousands of people (more than 29000) at community level through Community Engagement Programs in 18 districts and millions of others through media coverage and social media activism. In a way networks of peace builders have already been created in every targeted district with joint teams of PEF workshop alumni's from the 900 basically trained religious actors.
4. Three Teachers Training Centers (TTC' in Sheikhpura, Faisalabad, and Islamabad) are further strengthened and popularized by organizing workshops for all sects. These centers have already built facilities and will continue providing space for such events creating a long-term and sustainable impact.
5. PEF has won more similar projects from other donors (like US embassy and USAID' DAI) on the same model of religious engagement for peace. This is a solid indication of the practicability and popularity of this model with insurance of continued funding from other sources. This leveraging also ensures continuity and sustainability of the project.

Refrainment from participating in violent processions

Blasphemy is an extremely sensitive issue in Pakistan and almost all religious communities are on one page against it. There have been sloganeering and processions going on in the country after the Supreme Court freed a Christian woman Asia Bibi from blasphemy charges. In an unprecedented development, one PEF alumni and madrasah partner, who heads a big madrasah in Sheikhpura and belong to the Barelvi sect which is most vocal against any concession on blasphemy cases, instructed its students and teachers to stay away and refrain from any violent expression during the processions. He appealed that only law of the country and constitution should prevail over any violent processions. In a KII discussion with him he stated:

“It’s a fact that no Muslim can ever compromise on the respect and honor of the Prophet. However, that doesn’t mean that citizens are allowed to destroy public properties and make violence in the name of the Prophet who always promoted peace, respect and resolution of conflicts. Fearing violent processions against the court’ decision, I instructed all my students to never take law in their hands and refrain from participating in any violent procession. My work with PEF has reminded me to use reason and critical thinking skills and promote Islam’s peaceful message in a most decent and honorable way.”

(Ghulam Mustafa Hazarvi, Administrator of Jamia Nizamia, Sheikhpura)

PARTNERSHIP & LINKAGES

How efficient was the knowledge management and communication? What are the opportunities for future linkages?

Review of the progress reports, communiqués and meetings with stakeholders from religious communities and other partners show evidence of knowledge management to a good degree. Each stakeholder was well informed about the decisions and progress of the project. Updates about all developments have been circulated through the donors and partners in timely manner. In addition, there were many partnership forums at local, regional and government level through meetings and presentations with relevant department like Council of Islamic Ideology, Ministry of Religious Affairs and Interfaith Harmony and NACTA.

Implementing partners of the project include, Jamia Nizamia of Sheikhpura (Barelvi Board), Jamia Salfia, Faisalabad (Salafi board), Jamia Madina tul Ilm, Islamabad (Shia Board), International Research Council for Religious Affairs (IRCRA), World Council of Religions (WCR - Lahore), and other prominent religious leaders of the major schools of thoughts. Besides these partnerships PEF project developed effective linkages with some relevant government departments and officials, as stated above and with the small local organizations established and inspired by this project and district level networks of religious peace-builders.

“I now hear more of such discussions at religious gatherings that the world is becoming a global village and we cannot afford to lag behind others. We need to learn this modern world, understand different perspectives and learn new skills to walk around with the rest of the World”.

(Muhammad Israr Madni, president IRCRA)

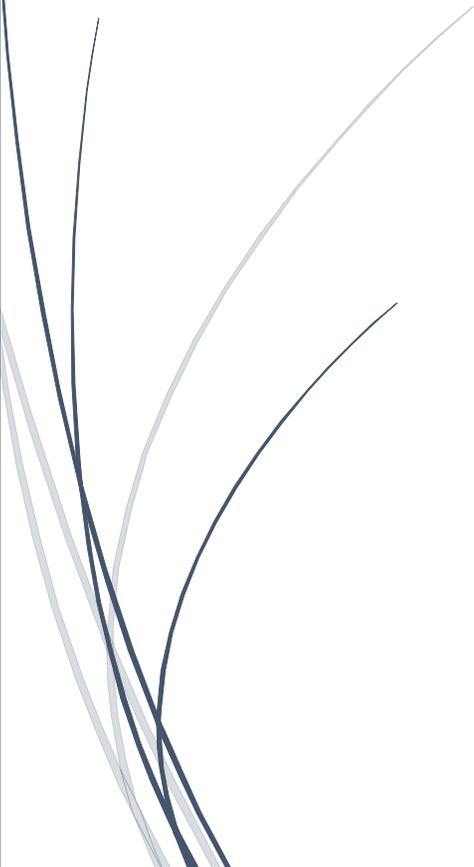
European Union Delegation to Pakistan was the main donor of this PEF project. Leveraging this funding some other donors also supported other similar projects of PEF further expending these efforts to other districts and additional activities. There has been close collaboration for the activities for the PEF and communication for knowledge sharing and management has been documented.

However, in view of the media controversy regarding a 2016 report on Religious Freedoms and backing out of two previous partners, PEF need to re-establish its contacts and partnership with two of the Deobandi Madrasah Boards for expansion of its work with religious communities in future. PEF did well in proactively responding to the earlier challenges through in time communication explaining its position and sincerity of its efforts. There is no denying the harsh fact that there are numerous conspiracy theories and few segments of madrasah establishment are still against such developments. PEF had to rightly keep a very low profile and avoid much of the possible promotion through media because of these adverse factors. PEF needs to activate all its sympathetic madrasah partners and public support at community level to ward off any potential future attempt to disrupt the peace process and reconciliatory work of this kind. This could also address the challenge of limited support offered to different madrasahs and religious institutes who were expecting some more or extended support.



CHAPTER 4

**Conclusion,
Lessons learned and
Recommendations**



CONCLUSION

The 30 months PEF project to engage diverse religious leaders to promote culture of tolerance, reconciliation and peace served to bridging the gap between different religious groups and faith community in Pakistan. This bridging the gap through skill building, dialogue and community engagement also helped triggered a process of social change, to a degree relevant to the scope of this project, going a little beyond it in terms of created motivation and built skills. Although, it was implemented for only thirty months, the basis for approach and design of the project is valid in practice, despite few shortcomings in participatory process. The focus area of the project was considered relevant to a large extent and progress towards desired outcomes was achieved. Overall PEF' main area of achievement has been opening the doors of some of the most conservative institutions and creating a demand for peace at the community level.

There was some initial resistance but innovative approach of the project by finding affective partners and gradually implementing the project activities, starting with establishing the credibility with religious communities was helpful in acceptance of social and attitudinal change work in targeted institutions and communities. In addition, PEF's activities to promote mutual interaction in form of mutual visitation, joint programming of interfaith leaders contributed towards reducing the hostilities and correcting the perceptions.

Very few social change programs show the successful examples of resolving communal and religiously motivated conflicts on the ground. As we can see there are more than a dozen examples from different areas of the Peace Champions resolving local conflicts peacefully and, in some cases, even were able to avert violence. Another very important impact of the project has been creating networks of peace in target districts and establishment of new local platforms that ensure the sustainability of the project well beyond its timeline.

To consolidate the gains and to promote wider impacts and sustainability, it could be very helpful to find a way to keep engaging the Peace Champions so their activities may continue and reported. PEF can provide a sort of alumni platform for all of them to share their stories and find mutual support for their work in different areas. This may primarily be done by building on the initial success of PEF as achieved and linking the work being undertaken by different local organizations (4 of them so far) inspired by this very program. Closer collaboration of all the stakeholders including donor agency in design of project would help the project in steering phase. For future work, PEF may consider further strengthening its monitoring and evaluation mechanism, using simple tools to conduct baselines and need assessment, and track the progress on a regular basis.

PEF had to make some adjustments in the implementation plan of the project and also incur more expenses on account of conducting some additional events for the capacity building of its partners, which was not budgeted before. PEF will do more effective work by identifying such requirements during the proposal development period through robust consultations early on. Sustainability of the project would require more interventions with depth and width of scope at

local, provincial, national and international level for long term impact on peace and stability in the region.

LESSONS LEARNED

The section below provides some of the key lesson learned during the course of the project. Religious engagement for peace in Pakistan is an understandably challenging and sensitive project thanks to the current and long held narratives of national interest, Islamic identity and a bunch of conspiracy theories being spread in the country. As one conspiracy theory goes, any effort for peace and asking for reconciliation with the rival groups is seen as ‘being proposed on the behest of the Western world who wants to promote its own world view and economic benefits’. Unfortunately, our education system and existing social norms are not responding to these challenges of perceptions vs. realities.

The first big lesson PEF learned at the initiation of this project was to be more mindful of these sensitivities in all of its programs over and beyond a single project with a big picture always in perspective. One technical report about text books and religious freedom that it prepared commissioned from USIRF caused so much uproar revealing the vulnerability of ultra-religious mind and a campaign against it in the religious media by the most conservative religious segments. Although PEF was ultimately able to address the challenge and save many of its partnerships through its extensive communications with religious leaders and its own partners even after the media campaign against it, it had to go under radar and some of its important staff members had to step aside including its executive director in the wake of the controversy over the report on religious freedoms.

Capacity Building of implementing partners

PEF had to conduct and prepare additional consultations and a workshop to build the capacity of its partners on the technicalities of management, documentations, reporting and conducting M&E procedures for better and effective implementation of a specific project. PEF need to identify any such needs in the proposal development phase so the timing, resources and plans are well established before the start of the project. And as we see in the eventuality of having to change a partner, it’s better to have a complete backup plan to address such needs in timely manner.

Monitoring & Evaluation Mechanism

PEF’ project was very important intervention in the targeted districts for its impacts and envisioned outcomes. PEF had prepared and ensured pre and post surveys with the training participants and also gathered their feedback responses on the quality of the training workshop. However, a robust M&E mechanism is needed to allow a realistic set of outcome indicators to be measured in a systematic manner and these indicators should guide for the course correction. A small set of indicators tied to the baseline data should be identified and measured throughout the project for future interventions. Feedback and follow up mechanism should also be in place to have quantitative analysis for clear picture particularly for the training and skill building

component. M&E tools should be simple that shall not require a professional researcher for these kinds of projects that are sensitive in nature.

Partnership and linkages

Some of the main lessons learnt about successful partnerships include: there should be a greater stakeholder analysis and collaboration, increased emphasis on advocacy for the district and provincial government to take up the project's objective into their policy reforms, to work with partners and team who have mandate, authority and have strategic importance for the successful implementation of the project, improved collaboration with education sector of district and provincial government and above all dedicated staff that understands the importance of intervention and have strong grounding in working in the sensitive areas.

Stakeholder Analysis

There should be a broader stakeholder analysis to take maximum advantage of connections and collaboration that already exist to strengthen the dialogue to incorporate all the sections of representative religious communities on board, regardless of sectorial and political base. At national level, stakeholder analysis for the organization working on same causes should be done and exposure to each other's approach would clarify the importance of participatory project. At local level, it is essential to continue the same lines with madrasahs, mosques, churches, temples and any other religious and educational institutions and platforms beside developing linkages and doing lobbying efforts with relevant government departments in particular Ministry of Religious Affairs and Interfaith Harmony, Council of Islamic Ideology and Ministries of Education at federal and provincial levels.

RECOMMENDATIONS

Relevance

- There is a need to deepening and widening of scope at the same time with inclusion of section of society with affiliation of sectorial or political group that is in minority.
- For the future interventions of same kind, there should be a pre-proposal dialogue to include the approach and design of PEF into proposal. Project partners and implementing staff should be clearly aware of the significance of approach adopted by the PEF.
- The curriculum of the program be continuously reviewed in consultation with all stakeholders. It will facilitate inclusion of general science, personal hygiene and emerging topics having impact on the religious scholars.

Effectiveness

- Advocacy for sectarian reconciliation and interfaith work should include the collaboration with other organizations at national and local levels. It is suggested to plan to develop a joint

forum with other civil society organizations working on the same themes and objectives for mutual learning and broadening of the scope and impact.

- Better working relations with government departments for education and establishing peace as that would have long term impacts.
- Local level initiatives by Peace Champions should also be continuously supported and empowered for more engagement.
- Ensure baseline studies and measurement of real time impact by collecting data on indicators developed that have been linked to baseline
- The program activities be introduced in the areas where sectarian disharmony exists. It includes Southern Punjab and Baluchistan.
- PEF may undertake a pre-intervention survey before initiating the program. It will help in quantification of impact of intervention on the target group and community as a whole.
- PEF may confine its programs in selected districts of each province. The district based coordinated and focused approach will have an impact on each segment of society and will serve as a model for replication by government and other institutions.
- PEF may include English and Computer Literacy in its training program. A criterion for participation in the program be developed and disseminated amongst target group.
- PEF, as a part of its initiatives, may introduce sports and other cultural activities amongst different sects and religions on half yearly basis. It will bring the participants close to each other and will lead to long term friendship amongst participants.
- PEF may undertake tier-based training programs for senior missionaries and middle order missionaries. However, for the beginners, PEF may support the respective institutions for undertaking training of the students at the grass root level.

Use of Teachers Training Centers and other religious platforms

- One big advantage of this program was the use and availability of Teachers Training Centers at headquarter madrasahs of three Madrasah Educational Boards that PEF had helped establishing through previous grants from other donors. PEF should try to constantly build the capacity of those Centers for institutionalization of its training regime and at the same time strengthening of its relations with important madrasahs. PEF should develop a mechanism to receive updates about events and happening and proper use of those Centers on a regular basis. If it could raise more funds, it will be very helpful to develop more centers at other important madrasahs in Pakistan.

Perception gap between different faith communities

- More opportunities for exposure and interaction between representatives of different religion would be helpful for narrowing the perception gap and encourage cooperation

through building trust. Exposure visits to places and environments that expand their horizon and appreciation of different and equally valid perspectives would be more impactful

- Working on the lines of PEF' model of religious engagement for widened scope is important as more geographical areas and sections of society are needed to be covered.

Students from madrasahs equipped to become productive members of the economy

- One major issue regarding madrasah education as identified through PEF programs is the lack of skills and opportunities for entering into job market. PEF may think of future plans in line of providing economic opportunities for madrasah students by convincing to provide technical education to madrasah students and to arrange a proper coaching for entering into job market for students who also have relevant qualifications.

Efficiency

- A unit cost for each activity shall be established to compare the efficiency with other approaches
- A proper database management system should be adopted to keep a track of the progress and timely needs can be assessed and responded.
- Effective M&E mechanism should be in place for effective management and data collection.
- PEF may organize its programs having Mixed Location Strategy. The programs may be arranged at madrasahs, schools and universities during holidays and hotels to bring a change in environment to participants.
- Program may be implemented in collaboration with partner madrasahs. Preference may be given to institution sharing its physical and human resources to ensure cost effectiveness and sustainability of the program.

Impact and Sustainability

- PEF approach and model should be fully incorporated into future interventions of such kind for the longer impacts and results
- Specific activities shall be targeted for greater impact like the further improved sessions on topics like Human Rights, Women' rights, Inclusivity, Democracy, and Critical Thinking approaches.
- Capacity development of staff for implementation and data collection techniques in demanding situations, and data management techniques should be done.
- Build on the successful implementation of the project PEF should consider building deeper collaboration with central and bigger individual madrasahs who have larger alumni networks, for future interventions. Such madrasahs could offer greater opportunities with less procedural hurdles as compare to madrasah boards.

Partnerships & Linkages

- Capacity development of the partners whether it is madrasah and other religious institutions or community organizations should be ensured, for in-depth understanding of the project's objective.
- Enhanced collaboration with government departments such as mentioned above shall be considered for future interventions
- Already developed linkages should be strengthened to ensure capacity building and more linkages should be developed for scaling up the project.
- Further engagements with the minority groups are critical.
- Local networks of Peace-builders and Peace Champions must be supported and enhanced. One way of encouraging sharing of stories and mutual learning is through production of a quarterly newsletter with new tips, related articles and updates.
- PEF may develop a directory of participants of each program. The directory may be placed on the webpage/portal of Peace & Education Foundation along with its publication. The directory may be updated periodically.
- PEF may arrange annual meeting of participants of its training programs for feedback and developing future course of action.
- PEF may consider advanced refresher courses for the PEF alumni in the international perspective. It would be a continuum of activities to preserve the impact of the efforts and its sustainability.



Annexures

- I. Evaluation Matrix
 - II. Key Informant Interviews (KII) Guide
 - III. Focus Group Discussion Guide
 - IV. Case Studies of PEF Peace Champions
 - V. FGD and KII Sampling
 - VI. Documents received from PEF for review
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Evaluation Question	Indicator/Performance measure	Method	Data source	Sampling
What is the relevance of objectives, outcomes and activities of Project to priorities and need of the communities?	Engagement of civil society in peace dialogue.	Review of project reports and media	Project reports; KIIs with selected participants; FGDs with religious and Community's leaders.	Representative sampling from all the major stakeholders for KII and 10 % sample for FGDs.
Does approach and design of the project is relevant to achieve the desired results?	Effectiveness of the Approach; Contrast for similar Approaches;	Engagement with communities / beneficiaries, partners; Projects with similar approaches	FGDs with selected participants, appraisal tools with beneficiaries KIIs with Peace champions; representative , religious and community leaders	10% sample for FGDs Representative sampling from religious leadership
How affective program/project has been in achieving the overall objective that is "Trigger and nurture a process of social change for peace, reconciliation and dialogue between Muslim sectarian and non-Muslim religious	Frequency of dialogue/ interaction between different Muslim sectarian and other religious groups; Joint initiatives and resolution of conflicts;	Review of project Reports; Data analysis of beneficiaries; media reports; case stories; examples of reconciliation processes;	Project reports; KIIs with selected participants; FGDs with religious and Community's leaders;	Representative sampling from religious leadership

communities in Pakistan to build culture of tolerance and coexistence”?				
What is the level of achievement of objectives and outcomes as compared to baseline/contextual data?	LFA, Achievements vs targets	Statistical analysis of project achievements as per LFA	Beneficiaries and targets versus achievement data	No sampling required
Were the resources (financial and human) and inputs used efficiently and how efficient was the M & E mechanism? Was reporting done in efficient manner?	Balanced budget Activities as per LFA Frequency of reporting and course correction as per Monitoring;	Inception workshop with PEF staff	Available monitoring reports/data Budget flow	No sampling required
How far Peace Champions were efficient and optimal for coordination of events and resolution of local issues and how far beneficiaries were involved in the whole process? What was the gender balance in participation and in benefits?	Ownership of process and outcomes by communities; gender balance in beneficiaries as compare to target and LFA	Engagement with the representatives community leaders; Statistical analysis for gender balance;	KIIs and FGD with community Leaders; Beneficiary data;	Representative sampling from all target groups 10% sample for FGDs
What are the intended or unintended impacts of the	Factors that constrained the implementation of project;	Beneficiaries Engagement with major stakeholders	Observation, case studies KIIs with the all the major	Representative sample from all the major

project? What are the potential risks or opportunities?	Disaggregated factors for potential or opportunity;	;	stakeholders;	stakeholders
How far beneficiary institutes/implementing partners are prepared for the sustainability of results achieved?	Commitment of Institutions/partners to project results and engagements in policy/community dialogues	Assessment tools with Primary and secondary beneficiaries;	Observation; FGDs;	10 % of the primary beneficiaries;
How efficient was the knowledge management and communication? What are the opportunities for future linkages?	Frequency of communication and clarity of message; Appropriateness and responsiveness; Stakeholders satisfactions and engagement;	Inception workshop Communication & Minutes; Engagement with stakeholders	Minutes and communication data; KIIs with major Stakeholders;	No sampling required; Representative sampling from all the major stakeholders

Third party evaluation of the PEF-EU project 2016-18

“Engaging diverse religious leaders to promote culture of tolerance, reconciliation and peace”

Date:

Time:

Location:

Introduction: My name is (Say your name) and I am part of evaluation team for the project, “Engaging diverse religious leaders to promote culture of tolerance, reconciliation and peace”. The purpose of evaluation is to find out how well project has achieved its objectives. As you were part of the project, so I shall need to discuss with you about the project. This discussion shall be part of the evaluation report and your opinion is very important for the successful completion of the evaluation exercise.

Can I have this interview with you?

If yes, Thank you. It is appreciated and be assured that if there is any question that you don’t want to answer or you want to stop this interview at all, you can ask.

Name of the Respondent:

Engagement/Role in the Project:

Time duration:

Relevance

- Given your knowledge of other similar initiatives, what would you say is the added value of this project for peace and stability in the region?
- (Probe for added value by follow up questions)
- Do you think that it would be relevant to continue working on the same lines? (Why/Why Not?)
- Do you think project managed to address the needs and priorities of the people of the region? (Yes/No, How/How not)
- Was the project approach relevant to achieve the desired outcomes? (Yes/No, what could have been done? (Cultural and Religious sensitivity and approach contrast)
- Do you think that project managed to promote culture of Tolerance, Reconciliation and Peace in your region? (Yes/No, Examples)
- Do you think that the approach was relevant and it can be used anywhere to achieve the same results? (Yes/No, Why?)

- Do you think that the trainings provided were relevant and useful to your role in the community? (Yes/No explain)

Effectiveness

- What are the achievements of the project so far in your views? (Probe for achievements)
- To what extent would you say that project has made progress towards achievements of the specific goals (remind the goals)? Would you have examples to illustrate? (Probe for outcomes, participation of the community, measure in lowering the gap and environment for peace and harmony)
- Do you think that there were any specific areas where progress was slower? (Yes/No, Which one and why?)
- What were the specific activities that were most effective in bridging the gap between different religious groups and creating the environment of peace and harmony? (Why?)
- What were the activities that were not effective? (Which one and why)
- Was there any unexpected or unintended outcome of the project in your view? (Yes/No, Example)
- What were the potential risks and to what extent the project reacted to those?
- How effective do you feel the community engagement activities were on behavior of engaged communities (IT/IF), learning environment for students (MT) and teaching atmosphere (MT)?

Efficiency

- Do you think that project was implemented in cost effective way? (Yes/No, How)
- What are the measures taken for the cost effectiveness of the project in your view?
- What was the management and decision-making structure for the project in place? (Peace Champs)
- Do you think that same results could have been achieved with less funds or a different strategy? (Yes/No, what makes you think that?)
- How efficient would you say was the M & E and data collection for the project?
- Do you think all the activities in project were completed according to the time frame /agreed road map? Were there any delays?

Sustainability and Impact

- What change or changes do you foresee would be the long-lasting as the result of the project?
- Do you think that project activities were effective to have the desired impact on the overall environment? (Yes/No, How)

- What were the challenges you faced while working with stakeholders of the project and what was the impact likewise?
- What was done to address the challenges, issues stood up?
- Do you think that there are any lessons to be learnt speaking of PEF' project about the implementation strategies, partnership, engagements with communities? (What are the areas to do research in future)
- What are elements of the project that can be scaled up? What is the potential and level of scaling up and what are the challenges you foresee?
- How communities and beneficiaries of the project were encouraged for the ownership and to what extent that was successful?
- Do you feel there is any mechanism of a simple, easy to manage post completion follow-up activities/ monitoring/ updates? (Capacity of institution and whose responsibility?)

Partnership and Linkages

- What was the frequency of your interaction with the stakeholders for meeting or for visiting the specific regions?
- Was this interaction with other faith community members useful? (Yes/No, Why)
- To what extent do you think that different partners have fulfilled their commitments?
(Probe for PEF coordinators/managers/ champions)
- What is the importance of having selected champions in the implementation of the project?
- How much other community members have been involved in the project?
- How far each partner contributed to the achievement of the objectives?
- What are the (if any) policy level reforms in result of this project at local, province and national level?
- What do you think is needed to support the project activities to continue after the conclusion of the project? (Community support, government support etc.)
- Are there any examples or signs of respective institutions/communities showing interest to liaise with Government departments to foster collaborative partnerships and joint venture on PEF model?

Thank you very much for your time and valuable inputs. I have asked everything that I needed to ask, if you want to add something please go ahead.

Third party evaluation of the PEF-EU project 2016-18

“Engaging diverse religious leaders to promote culture of tolerance, reconciliation and peace”

Date:

Time:

Location:

Number of participants (M/F):

Introduction: My name is (Say your name) and I am part of evaluation team for the project, “Engaging diverse religious leaders to promote culture of tolerance, reconciliation and peace”.

The purpose of evaluation is to find out how well project has achieved its objectives. As you were part of the project, so I shall need to discuss with you about the project. This discussion shall be part of the evaluation report and your opinion is very important for the successful completion of the evaluation exercise. Can I have this focus group discussion with you?

If yes, Thank you. It is appreciated and be assured that if there is any question that you don't want to answer or you want to stop this interview at all, you can ask and as it is a group activity, so it is expected that everyone should take part in it.

Engagement/Role of the group in the Project:

Ask participants to introduce themselves and what is their role on the project? Talk to them about focus group discussion and ensure everyone is comfortable and ready to start FGD.

Relevance

- What was your part in the project, what did you do?
- How do you think that project objectives were relevant to this area?
- Do you think that you have learnt something being involved in the project?

Effectiveness

- How effective was this project in your area? Has it brought any change (in social circles/attitudes/behaviors of the people involved?)

- What do you think was the coordinator's role in your area and how effectively he organized the activities?
- Do you think that this approach was satisfactory?
- Can you tell some of the actions that the coordinator took to implement the project smoothly?
- Do you think that there has been progress in bridging the gap between different faith communities in your region? Have you been able to resolve any issues in your area? (What please explain).
- What challenges you face while implementing or working with others? What measures were taken to address the issue?

Efficiency

- Budget was rightly spent in the project or it could have been spent in a better way?
- Do you think all activities were organized in an efficient and timely manner?

Sustainability and Impact

- This project focused on promoting tolerance and understanding between different sectarian and faith groups and appreciation of minorities' presence for peace and harmony, what are your views on this issue? What about peace and harmony in the area, what happens when any event takes place that disturbs the peace and harmony?
- Do you think that this project should be continued in this area and if the focus of the project is right?
- What would be needed (Support/logistics) to continue this project in the area?
- Do you think that teachers are sufficiently educated who are teaching in madaris? Has the PEF training of teachers made any difference for them and their students, school environment? (MT)
- Do you think that teachers have more appreciation and understanding of the importance of teaching critical thinking and other subjects in the madrasah more creatively?
- Do you think that participants have increased in their appreciation and respect for other sects/religions?
- And do these interventions have a positive impact on overall learning environment?
- Do you think perception gap lowered between different faith groups and their traditional institutes?
- What do you think of the social and economic role of minority faith groups in Pakistan?

- Do you know any participants of PEF program who is actively trying to build bridges and helping other community members, other than his own?

Partnership and Linkages

- What are the partnerships that you have been able to develop with this project/ other faith group members/ govt. departments, civil society or any other?
- Do you think that these partnerships would be helpful?
- Thank you very much for your time and valuable inputs. I have asked everything that I needed to, if you want to add something please go ahead.

PEF Peace Champions representing different faith traditions are actively working to bring peace and tolerance in their communities. Following are few selected case studies of the PEF Champions after participating in PEF' multilayered project to engage religious communities over the last three years.

These stories can be broadly put under three categories:

1. Personal transformation and inspiration for peace building work,
2. Practically resolving social and religious conflicts in the community,
3. De-radicalizing youth from extremism.

Case Study - 1: Saving Christian lives and homes in Punjab

In 2016, in a small village Chak 44 in district Mandi Bahuddin in Punjab, a Christian youth was accused of blasphemy for keeping some blasphemous material in his cell phone. A local mosque leader on the instigation of angry local Muslim population announced to confirm his blasphemy using the mosque loudspeakers. That brought the Muslim community to express their anger and disgust through violence against local Christians.



There was a real danger of a spreading violence to the extent of possibly attacking and burning Christian homes, about sixty of them in the village. As soon as PEF Interfaith Peace Champion Qazi Abdul Qadeer Khamosh heard of this through his volunteer networks in the nearby areas, he rushed to form a delegation of prominent Muslim and Christian influential leaders including the provincial assembly member from that area Mr. Shafqat Mehmood Gondal, a respected local religious leader Maulana Mahfooz Mashhadi, and a Christian leader and friend from Lahore Mr. Josef Francis, director of CLASS (Centre for Legal Aid Assistance and Settlement) with few other local community and religious leaders and reached at the conflict site.

Through intensive meetings and dialogue with conflicting parties and different stakeholders, conducted in the premises of the very mosque from where the instigation began, he and his team were able to pacify the angry mobs and save lives and homes of a minority community. Imran Masih and his family finally came back to their home after assurances from the Muslim leaders and local elders. Recently, PEF contacted the local Christian leaders in Chak 44 and they reported that they have no threat now and both communities are now living peacefully together.

Qazi Abdul Qadeer Khamosh from Gujrat was given Outstanding Achievement Award by Peace and Education Foundation (PEF) for his quick action and careful reconciliatory efforts to resolve this highly sensitive and volatile issue. Qazi Khamosh who is a prominent Salafi leader has

contributed to establishing networks of peace volunteers and helped resolve many conflicts in Punjab. In his own words:

“Ever since I was engaged with PEF’ work for interfaith harmony in Pakistan, I have dedicated my time and energies to help resolve conflicts particularly that stem from religious differences and misperceptions. I enjoy trustful relations with many of the prominent leaders of Christian, Hindu, Sikh and other religious communities besides with the Muslim religious and political leadership of Pakistan. I employ mediation, dialogue and negotiation skills that are regular part of PEF skill building workshops. With my team of dedicated volunteers, friends and supporters I have been able to help resolve many issues in different areas”.



In another example, in a village in Gujranwala called ROOP, a powerful land mafia forcibly grabbed Christian lands using religious and sectarian hateful slogans. Mr. Khamosh and his interfaith team including both Muslim and Christian leaders organized a strong protest and camped in the area to pressurize the mafia and the local administration for the return of the land to Christian owners. Because of their consistent efforts and protest with the right people, right timing and right strategy; they were able to help 11 Christian households to get back their land successfully and live in protection.

Case Study - 2: Imam resolving community disputes in district Mardan



Maulana Irfanullah, a Deobandi imam and PEF’ interfaith Champion from Mardan is helping his community in resolution of their conflicts through mediation, dialogue and religious guidance. As a prominent religious leader and active member of local Jirga, he deals with religious and social issues on daily basis in his constituency, Sawaldher, Mardan, a town with a population of around 50000 people. Maulana Irfanullah explained how his role for peacefully resolving local conflicts was enhanced through PEF’ workshops:

“I am a religious leader serving on a Jirga, which is a traditional mechanism for alternative dispute resolution. PEF’ workshops particularly many sessions on mediation, dialogue and conflict resolution are very helpful to me. I learned the dynamics and processes of a conflict situation, and how conflict emerges, progresses and finally resolved. That gave me a new insight to look into the conflicts in our area with different lens. Now I am better able to help resolve disputes through reconciliatory processes”.

Maulana Irfanullah was able to successfully encourage a process of reconciling between parties in many sensitive conflicts. Such disputes that he tries to resolve involving other Jirga members range from disputes over construction or extension of mosque/madrasah, disputes over religious interpretations and disputes and claims over the possession of land between tribes/individuals. He involves other relevant stakeholders from the community such as other faith leaders, local administration and influential community leaders to prevent such type of conflicts within his community.

Recognizing the benefits of skills development and dissemination of knowledge, he also organized various peace building activities in his vicinity and delivered several Friday sermons on the major social issues including interfaith dialogue, women rights in Islam, and peace etc. He further remarked in his interview:

“Reconciliation and peace-making is the fundamental part of Islam and we need to practice it more. Islam teaches us peace, love and brotherhood”.

Case Study -3: Sectarian reconciliation in District Jhang, the bastion of sectarianism

District Jhang in Punjab is known for the worst kind of sectarian violence between Shia and Sunni Muslim sects that spread all over the country soon with the emergence of radical sectarian groups from both sides and loss of thousands of lives. To encourage reconciliatory efforts, the PEF peace champions planned some peacebuilding seminar to engage all Muslim sects in Jhang district and invited prominent religious leaders from the area. However, many of the Deobandi/Sunni Ulema were reluctant, and even some plainly refused to participate in this seminar since they did not want to sit and talk with their Shia counterparts. With consistent efforts by PEF’ peace champions particularly Dr. Abdul Hafeez, Maulana Muhammad Farooq and Hafiz Nazakatullah, they finally agreed to participate in the intersect seminar. Dr Abdul Hafeez explains this in the following words:

“Convincing Deobandi leaders in district Jhang to sit and talk with Shia religious leaders, was the most challenging task before us. Two times we had to postpone the planned seminars because of constant refusal from these ulemas to talk with each other to mitigate the sectarian tensions. Grievances were high and nobody wanted to show an image of revising their opinions”. (Dr. Abdul Hafeez, Faisalabad)

The first seminar was an ice breaking event in which religious leaders from all sects and other influential community members and political actors participated and discussed the approaches for sectarian reconciliation in district Jhang. This influential local network, inspired by this initiative, have ensured their support and cooperation to constantly organize similar activities in Jhang city.



Case Study - 4: Reconciling Sectarian Conflict in District Swat (KPK)



PEF peace champion and Deobandi leader Maulana Israr Gul Haqqani had resolved a sectarian conflict between Bareilvi and Ahle Hadith (Salafi) community in Swat. Once called the Switzerland of the East Swat district has seen many volatile conflicts with the rise of Taliban in early 2000 which was later restored by the military action. The conflict between Bareilvi and Salafi

community erupted in November 2017, when a Salafi Imam delivered a hate speech against the Barelvi sect in his Friday sermon. Following the scenario, the Barelvi community registered a FIR against that Salafi Imam which further exacerbated the sectarian tensions in the area. After learning of this critical situation, PEF peace champion Maulana Israr Gul Haqqani decided to organize a peace building seminar and invited members of both parties to resolve the conflict through dialogue and negotiations. Israr Gul Haqqani met with both groups separately and convinced them to participate in this program to discuss the role of religious leaders in resolving community conflicts and promoting peaceful coexistence in the society. The lengthy discussions finally helped both the parties to reconsider their stances and act in the interest of peace. Maulana Haqqani said:

“It was not easy to bring the two rival parties on the table, initially because of their antagonistic approach. Then I involved some other religious and socially respected elders in the negotiation process who reminded them of the peaceful message of Islam and highlighted the urgent need of reconciliation keeping the bigger picture and the future of their children in front. Gradually, things started falling in place and both religious groups decided to make peace with each other. We then also organized public seminars to ease the tensions in the community and promote religious understanding”.

Today, PEF peace champions are organizing community engagement programs (CEPs) regularly to promote the message of peace, dialogue and coexistence in the district Swat where the local community has suffered from terrorism and oppression under Taliban rule. In the beginning, the local community was reluctant to participate in such activities but they gradually became active participants in the peace-building initiatives.

Case Study - 5: Imam Convincing a Youngster to Abandon his Suicide Mission

This is a story of extraordinary courage and sagacity of a Muslim Imam from Batgram who helped reforming a young boy brainwashed before to become a suicide bomber. Muhammad Ayaz Khan, alumni from PEF Imam Workshops in earlier years of its work, met a 15-year-old boy during a local bus travel. Ayaz was having conversation with his friend sitting beside him remarking on the terror incidents in the country also explaining the real Islamic position on the matter. The boy, who was sitting on a seat behind him, overheard this conversation and eventually expressed his opinion on the importance of Jihad/martyrdom fervently.



Before reaching to their destination, the boy requested Maulana Ayaz Khan to discuss something very important in private. Realizing the gravity at the face of the young lad, Imam Ayaz decided to get down from the bus with the boy at a nearby station and took him to a mosque to have a discussion with him. The boy told him that he was on his way to meet some “poise mujahideen” (sic) who will train him to go for a suicide mission in the name of Allah because there is a war going on between Muslims and infidels and Jihad has become incumbent upon all able-bodied

Muslims. The boy wanted to verify this with the Imam Ayaz as he had heard him arguing against terrorism during a casual discussion with his friend in the bus.

Imam Ayaz took this very seriously realizing the boy's confusion and explained the meaning of Jihad in some details. He explained to him that why he cannot go to Jihad upon the insistence of some mislead people falsely calling it a Jihad. Imam Ayaz told him the biggest Jihad for him was to take care of his widowed mother and young orphan sisters whom he had left behind at home. The boy finally got convinced, provided the phone numbers of his handlers (which were reported to law enforcement by Imam Ayaz immediately) and decided to go back home abandoning his suicide mission. Imam Ayaz later helped him find a job at a hotel and settle down at a safe place.

Case Study -6: From a die-hard Shia sectarian youth to a dedicated peace-builder



Mr. Nadeem Abbas is a Shia scholar who went through a personal transformation from a die-hard Shia sectarian youth to a dedicated peace-builder. Describing the situation a few years back in his village in Punjab he told:

“There was a time when we as youth used to keep hockey sticks on our side while sleeping in our village for fear of attack from the rival sectarian groups.

Now the situation has been improved a lot with awareness and promotion of peaceful ideas.

Answering a question about how PEF workshops helped him change his perception of others, he said:

“PEF’ facilitation and thoughtful activities helped me to find commonalities with other sects. I found myself engaged in dialogue with so-called ‘others’ and in community service, particularly after attending PEF’ workshops. These workshops with diverse religious leaders helped me reconsider my stereotypes of other faith communities. PEF workshops provided me this opportunity to meet and dialogue with some Sunni leaders in a safe and frank environment that went beyond the workshop hall and developed into a friendship with them”.

During PEF workshops he made some good friends with the teachers from Sunni madrasahs and exchanged gifts with each other. He started inviting those Sunni and Salafi religious leaders to his madrasah in Islamabad and engaged his fellow Shia teachers and students in a dialogue with Sunni religious scholars to find a way to reconcile for the sole purpose of peace. On one occasion, he also invited a Hindu leader Pandat Bhagat Lal (PEF interfaith champion) to attend peace conference in a Shia gathering. He expressed that this initiative enabled him to promote humanity instead of clinging to narrow ideological conflicts. He took many initiatives in this regard, such as;

- Being a Shia leader, he mobilized Ulama from his community to clarify facts to expose those so called *Zakireen* (Shia Preachers) who propagate hate, causing inter-religious intolerance in Pakistan.

- He convinced his madrasah management to initiate an “Annual Intersect Peace Conference” at Jamia tul Kausar, Islamabad which is attended by diverse religious leaders, scholars and students every year.
- Mr. Nadeem Abbas presented five (5) research papers on prospects of intersect and interfaith dialogue and challenges at different national conferences in public-sector universities of Pakistan.
- He regularly writes articles and social media posts on various themes to highlight human rights issues (like; forced conversion of non-Muslims) concerning with different faith communities etc.
- He is a regular commentator on T.V talk shows on different news channels such as Geo TV, Hadi TV, Roz TV, Hidayat TV and preferably talks about peaceful coexistence, interfaith dialogue and promoting Islam’ message of peace and tolerance.
- To promote peace, tolerance and diversity, he urged his students at Air University to complete 50 research projects on intersects and interfaith harmony.

Case Study - 7: Salafi Imam delivering Friday sermons to preach peace and understanding



About 60 % of over 300 Muslim mosque imams who attended PEF’ workshops during the last three years acknowledged that they incorporated concepts of peace and reconciliation in their weekly Friday sermons after these workshops. They claim to promote Islam’s message of peace, equality and justice through their talks to their followers in the community. One among many such imams is Qari Ghulamullah, a salafi Imam from Faisalabad. In our interview with him he explained:

“I preached all my life to prove that my sect (Salafism) is better than others. I used to advise my listeners and students to stay away from ‘misguided others’ in order for us to stay “pure” and true in our faith. I never thought that I used my position as a Muslim Imam unthinkingly to broaden the distance between people on the basis of their beliefs and practices no matter how they acquired those. PEF’ workshops, in particular their sessions on the role of imams and mosques, made me think beyond my sectarian confines and embrace others with compassion and a sense of duty towards the humanity. Now, I have made a commitment in my life that I will work to bring peace, tolerance and coexistence in my country, which is the most pressing need of our society”.

Recognizing his crucial role as an imam, he planned and delivered more than 30 sermons on sectarian reconciliations, promoting culture of tolerance, respect for minority rights, and importance of dialogue between diverse communities. Qari Ghualm ullah is continuously mobilizing his local community to raise voices for minority rights. He organized over 20 community engagement programs and engaged diverse faith communities in his respective area. As the result of his work, he has become a well-known peacebuilder and a mediator at the

community level. Now he is invited by other mosque imams and elders from other surrounding villages and towns to talk about Islam' role of peace and help resolve their communal issues.

Case Study - 8: Becoming an outstanding peace champion with personal transformation



Maulana (Dr) Abdul Hafeez, another Salafi Imam from Faisalabad, is an outstanding peace champion and one of the most active participants of PEF' Interfaith workshops who have dedicated their time and energies to bridging the gap between different faith communities through their extensive community engagement work. Talking about his personal transformation and inspiration he said:

"I had no contact with people belonging to other sects or religions. I simply never thought of interacting with people from across the religious divides. To me they had all been misled and corrupted souls destined to be condemned. However, this conviction was jolted when I was exposed to other's perspectives during PEF' workshops. It took me some time to fully realize that others are as humans as us with the same excitements, joys, sorrow, cravings and some idiosyncrasies. It has completely changed my perspective and I learned how important it is to talk with the people of other faiths".

Through multiple interactions and discussions with the people of other faiths, Maulana Abdul Hafeez came to know that all religions have similar teachings of morality, respect for humanity, justice and love and no one is allowed to disrespect others based on religious differences. Working as a PEF field coordinator, and being a religious leader, Mr. Hafeez organized and managed dozens of community-based follow-up community engagement programs with the support of other PEF's champions' in many districts of the Punjab province. He has developed strong relationships with all Muslims sects as well as with the Non-Muslim communities (Christians, Hindu & Sikh) in his respective areas. He encouraged and mobilized hundreds of Muslim and non-Muslim religious leaders through a number of exposure visits, joint community meetings, large gatherings of community members and created diverse delegations of religious ulemas to visit each other and reconcile their differences. In order to sustain such efforts in future, Mr. Abdul Hafeez has established his own community-based organization named "Society for Peace & Interfaith Harmony" in Faisalabad, which is actively engaging youth and faith leaders in peace building mission. His efforts are widely recognized in all religious communities that enabled him to sustain this work at the community level.

Case Study - 9: Setting an example for peaceful coexistence

Maulana Zulfiqar Ali, a Barelvi Imam at Jamia Masjid Junaidia, Peshawar, had participated in PEF community leadership workshop for interfaith leaders in early 2017. His weekly Friday sermon is attended by around 400 to 500 people at his mosque every week. Inclusion of new topics related to reconciliation, tolerance, integrity and inclusivity earned him a quick reputation as a sane voice of reconciliation and peace in his community. As a result, in a rare example, people from

other sects particularly from Deobandi and Salafi sects appreciated this change in him and started coming to his mosque to offer prayers together. Their robust dialogue and discussions on such occasions brought them closer. In his own words, *“we have removed many misconceptions about each other through healthy discussions together”*.

Maulana Zulfiqar Ali also runs a madrasah adjacent to his mosque. With his popularity grew as a knowledgeable Imam promoting peace and reconciling many differences with other sects, people in his constituency pleasantly surprised and responded with more affection and trust. **As one important indicator of such ideas taking root at the community level, and his inclusive approach, the numbers of students in his seminary have increased to more than double, from 60 to 150 within two-three months.** Moreover, students from different Muslim sects also registered in his madrasah because of the peaceful messages he preaches openly about others. He promotes the message of respect, and intra-faith coexistence through his teachings, sermons, and ensures inclusive environment for students enrolled from different sects.

Case Study – 10: Christian Leader raises voice for the victims of faith-based killings

PEF interfaith graduate Emanuel Sardar Khokhar, a Christian leader is engaging interfaith communities at gross root level through peace building tools introduced in PEF interfaith workshops since last three years. He says:

“PEF interfaith workshops have given me a vision to promote interfaith harmony within the communities. It made me aware of the power of this platform and enabled me to bridge the gaps between faith-based communities”.



Emanuel Sardar Khokhar who is influential Christian leader needed support of his community members to disseminate this message in different areas of Lahore, Kasur and other surrounding cities. So, he recommended many other priests to attend PEF interfaith workshops which lead to enable them to promote this message at gross root level together. As resulted, they conducted various workshops, seminar, peace promoting festivals and poster competitions in different areas of Lahore and Kasur. Based on that they have built strong relationships with the Muslim and Hindu communities and established diverse team representing interfaith communities (Muslim, Christian and Hindu) promoting the message of peace and harmony within the communities. They also respond on incidents of violence occurred anywhere in the world getting support and collaboration with their fellow Muslim peace champions in the area.

Annex V

Focus Group Discussions Sampling

FGD – Faisalabad (Imam Training)

(Thursday January 10, 2019)

#	Name	Address	City	Sect / Religion	Designation
1	Mufti Zain ul Abideen	Kot Pindi Das, Tehsil Ferozwala, Sheikhupura	Sheikhupura	Deobandi	Khateeb
2	Hafiz Muhammad Farooq	Mian Maqbool Street, Tayyab Park, Tariq road Sheikhupura	Sheikhopura	Salafi	Teacher / Khitabat
3	Syed Mehboob Ul Hassan	Village Bhattian wala P/O Box Kot Abdul Malik Tehsil Ferozwala Sheikhupura	Sheikhopura	Barelvi	Khateeb
4	Qari Asmat Ullah	562 Ghaf Bay Zafar wall Nankana Sahib	Nankana	Deobandi	Khateeb
5	Syed Najm Ul Hassan	Jamia Imam Sajjad, Near Ayyub Chowk Jhang Saddar	Jhang	Shia	Teacher / Khateeb
6	Hafiz Nizakatullah	Darbar Hazrat sheikh Johar Mooj Darya, Moza Sheikh Chauhrh, P/O Box Khas Jhang	Jhang	Barelvi	Preacher
7	Qari Abu Sufyan	House # 626, Allama Iqbal Street, ward 8, Near Bab e Umer Jhang	Jhang	Deobandi	
8	Syed Jaffar Raza Shamsi	Markazi Imam Bargah Saadat Manzil, near Telephone exchange, Kasur	Kasur	Shia	
9	Abdul Hafeez Ulfat	Jamia Madnia, Ismail Town, GT Road Pattoki Kasur	Kasur	Rabita	Teacher
10	Qazi Inam Ullah Jalali				
12	Mufti Muhammad Shafiq Anwar	Madni Masjid Chak # 198 Rb Manawala, Faisalabad	Sargodha	Deobandi	Khateeb
11	Syed Mulazim Hussain	House # 6, Street # 3, Maqam Hayat sargodha	Sargodha	Shia	Manager
12	Hafiz Tajammal Hussain	House # 5, Main road Muslim Town, near block X, new Satellite Town Sargodha	Sargodha	Barelvi	
13	Muhammad Zeeshan	House # 2, Shakir Colony Tehsil Cheecha watni, Sahiwal	Sahiwal	Salafi	Khateeb/lecturer

1 4	Ammar Yasir	House # 7320, St # 6, Sidiqabad, PO Nishtabad Fsd	Faisalabad	Salafi	Khateeb/te acher
1 5	Abid ur Rehman	village Gadar, PO Dagar, distt Mardan	Mardan	Rabita	Student
1 6	Izhar Bukhari	P/O 120, Satelite Town Rwp	Rawalpindi	Shia	Scholar
1 7	Ibrar Ullah	village shako, PO sabasri, distt dir, bunir	Bunir	Rabita	Student
1 8	Mufeed Ahmed	Vill and PO dheri ala dhand, distt Malakand	Malakand	Rabita	Khateeb
1 9	Zaheer ud din	Distt Diamir, Tehsil Chilasi PO Goner farm gas bala	Diamer	Deoban di	Student
2 0	Waqar ul Mustafa	Qila Sol singh PO NatharkayTehsil Nowshera, warkan Distt Gujranwala	Gujranwala	Barelvi	Imam/Khat eeb
2 1	Abdul Aziz Yousafi	Chak # 278, Ghaf Bay, Tehsil Jaranwala, Distt FSD	Faisalabad	Salafi	Imam/Khat eeb
2 2	Asghar Arif Chishti	K.K Road Shahdara Lahore	Lahore	Barelvi	Khateeb
2 3	Badar Munir	24/A St# 85 Mohalla Khizar Hayat Shahdara Town Lahore	Lahore	Barelvi	Principal
2 4	Haseeb Ahmed Naziri	Jamia Islamia Nazeeria G-7/4 Islamabad	Islamabad	Barelvi	
2 5	Khateeb Mustafai	Jamia Mujadadia Barakaho	Islamabad	Barelvi	Teacher
2 6	Qari Ghulamullah	Street # 4, Darulmukarram Lilbannaat, Near Ahnia Masjid	Faisalabad	Salafi	Khateeb
2 7	Hafiz Anas Zaheer	Madrassa Jamia Hudebia Ahl E Hadees Sango Wali, Nazd Aroop Sialkot Road, Gujranwala	Gujranwala	Salafi	Khateeb
2 8	Mufti Nasir Ali	Mohala Khattak Mando khel, Sawaldher Mardan	Mardan	Deoban di	Manager
2 9	Maulana Irfan ullah	Jamea Markaz al Islami	Bannu	Deoban di	Principal

FGD – Lahore (Interfaith Trainings)

(Friday, January 11, 2019)

#	Name	Address	City	Sect / Religion	Designation
1	Shafqat Ali Haidri	Markazi Jamia Masjid, Abadi 8NULL Marabbah 2NULL3 R B Mananwala, Faisalabad	Faisalabad	Barelvi	Khateeb
2	Muhammad Farooq	80 Murabbah Abadi, Manawala	Faisalabad	Salafi	Imam/Khat eeb
3	Qari Shakeel Ahmed	H# 1NULL, Al -Aziaz Masjid, Faisal Garden, Canal Road, Faisalabad	Faisalabad	Deoban di	Khateeb
4	Maulana Fazal Abbas Kazmi	St# 12, Mohalla Haidrabad, Nashatabad Faislabad	Faisalabad	Shia	Khateeb/T eacher
5	Gurbachan Singh	Khalsa Street Mohalla Baliila ward No.18 Nankana	Nankana	Sikhism	Business
6	Pastor Nayer Kamran	Chak No. 371, Martan Pur Nankana	Nankana	Christia nity	
7	Nadeem Hameed Sahotra	Christian Basti Chunian, Tehsil Chunian, District Kasur	Kasur	Christia nity	Tehsil President
8	Pastor Binyamin Muttoo	Ali Pur Chattah, Tehsil Wazirabad, District Gujranwala	Gujranwala	Christia nity	Priest
9	Pastor Munawar Bashir	Dawood Nagar Mariyam Town 49 Tail Sargodha	Sargodha	Christia nity	
10	Jasvinder Singh	Flat NO.1 Near Shell Pump Hajiabad Charsada Road Peshawar	Peshawar	Sikhism	Teacher
11	Avinash Daas	New Gulgasht Colony Banker Street Kohat Road Peshawar	Peshawar	Hinduis m	
12	Gopal	Gurmukhi School Banker Street New Gulgasht Colony Kohat Road Peshawar	Peshawar	Sikhism	Teacher
13	Balbeer Singh	Jogan Shah Peshawar	Peshawar	Sikhism	Teacher
14	Jatinder Singh		Peshawar	Sikhism	
15	Kanwal Kumar		Peshawar	Sikhism	
16	Haider Alvi	Jamia Masjid Taha Khana wali Azizabad Tunch Bhatta Rawalpindi	Rawalpindi	Barelvi	Khateeb
17	Saamuel Nawab	St. Thomas Church Near Pani wali Tanki Thokar Niaz Baig, Lahore	Lahore	Christia nity	Paster

18	IB Rocky	H# E-193/4, St#6, Muhammadi Road, Gulistan Colony, No#2 Pul Bundayawala, Chungi Amar Sadhu Walton Cantonment Board, Lahore	Lahore	Christianity	
19	Revernd Saleem Akhtar Khokhar	34-Sarwar Road, Near Contonment Boad CMH Chowk, Lahore	Lahore	Christianity	
20	Rev Javed Akhtar	U.P (United Presbyterian Church) Shima Parhari Kohat Cant.	Kohat	Christianity	Pastor
21	Hari Diyal Sindhu	C/O Haroon Sarab Diyal H#3, Sarwar Town Opposite Iqra School, Agha Mir Jani Road, Yakka Toot, Peshawar Cant.	Peshawar	Hinduism	Pandit
22	Kirpal Sonu	Warden Lounge 12 Hostel D Block, University of Peshawar	Peshawar	Sikhism	
23	Emanuel Sardar Khokhar	Central Cathedral Church-15 Waris Road, Lahore	Lahore	Christianity	Pastor
24	Asoke Lal	SD High School Servent House, Bahawalpur	Bahawalpur	Hinduism	Sham Arti
25	Jai Ram Pujari	Maharaj Deraam, Krishna Mander Kabari Bazar Saddar Rawalpindi	Rawalpindi	Hinduism	Pandit
26	Baghat Lal	Baalmeek Mander, Peem Street, Neela Gumbad Anar Kali, Lahore	Lahore	Hinduism	Pandit
27	Nadeem Ahmed	Al-Kausar, Educational Centre, H-8/2, Islamad	Islamabad	Shia	Teacher
28	Pupinder Singh	Khalsa Street No#6/18 Mohalla Balila Nankana Sahib	Nankana Sahib	Sikhism	Teacher
29	Shahida	Masjid Dar ul uloom G-6/2	Islamabad	Barelvi	Principal
30	Mishal Kaur	Gulberg # 1, Peshawar	Peshawar	Sikhism	
31	Rozi Akram	Rawwind Dioces	Lahore	Christianity	Pastor Training
32	Nazli Bangesh	Jamea Zainebia Chakri Road Pindi	Rawalpindi	Shia	Teacher
33	Abida Ehsan	Madrassa Fatima tuz Zahra I-10/2	Islamabad	Deobandi	Teacher

(Women: 05)

FGD – Peshawar (Madrasah Teachers)

(Saturday, January 12, 2019)

#	Name	Address	City	Sect / Religion	Designation
1	Maulana Tahir Riaz	P2/9 Muhammadia Colony Susan Road Faisalabad	Faisalabad	Deobandi	Teacher
2	Ghufraan Ullah Hamid	Darul Uloom Anwaria Ajmal Town Noshehra Gujranwala	Gujranwala	Deobandi	Adminstrator/Teacher
3	Israr Gul Haqqani	Gul Street, Baghdad Mardan	Mardan	Deobandi	Teacher
4	Mehmood Ahmed Tabssasum	Markazi Jamea Masjid Alhabib Shamsabad	Rawalpindi	Barelvi	Khateeb / Principal
5	Muhammad Aftab Naqshbandi	Jamia Razai Mustafa Gujranwala road Kot Hussain Sheikhpura	Sheikhpura	Barelvi	Mudaris
6	Muhammad Ehsan Alam	Mohalla Qadri, St # B7, New Plot298, Road Gojra Distt Toba Tek Singh	Toba Tek Singh	Salafi	Students
7	Syed Tassarwar Hussain	H # 2, Twin City Plaza I-8/4 Islamabad	Islamabad	Shia	Teacher
8	Qazi Muhammad Adnan	Jamea Nizamia Rizvia Shiekhopura	Sheikhpura	Barelvi	Teacher
9	Ghulam Qasim Jaffery	Madrasa Zainebia Mohara Chapar Dhaniyal Camp, Chakri Road, Rawalpindi	Rawalpindi	Shia	Teacher
10	Sadia Jameela	Madrasa-Tul-Binaat Jamia Nizamia Rizvia, Sheikhpura	Sheikhpura	Barelvi	Principal
11	Khalida Ishaq	Madrasah Hafsa G-7/3, Street # 43 Mobeen G-6/1	Islamabad	Deobandi	Teacher
12	Muhammad Ayaz Khan	P/O Kuzabanda, Ikhtear Photostate, Kachehri Road, Battagram, Or C/O Yasir Khan Malik	Mansehra	Deobandi	Khateeb

		Netcafe Safdar Road Mansehra			
1 3	Maulana Asim Makhdoom	Jamia Masjid Qubra New Sukhanabad Lahore	Lahore	Deobandi	Information Secretary JUI
1 4	Maqsood Ahmed Salafi	Aman House St# 7 Sikandar Town Peshawar	Peshawar	Salafi	Teacher
1 5	Muhammad Qaiser	Jamia Zakaria, Shabqadar, Haji Zai, District Charsadda	Charsadda	Deobandi	Teacer
1 6	Mufti Shabir	Dala Zaak Road Yousaf Abad, Peshawar	Peshawar	Rabita	Teacher
1 7	Shabir Ahmad	village tarkan, tehsil o PO Distt dir bala KPK	Dir	Rabita	Student
1 8	Hidayat ullah Salafi	Laandi Sar Charsaddah Road Peshawar	Peshawar	Salafi	Nazim
1 9	Maulana Fazl-ur- Rehman	Markaz Islami Peshawar	Peshawar	Deobandi	Khateeb
2 0	Mufti Tariq Ali Shah	Jamea Markaz al Islami	Bannu	Deobandi	
2 1	Azaz Ullah	Village imrali vari distt dir	Dir	Rabita	
2 2	Mufti Sami Ullah	village bagdadan	Mansehra	Deobandi	Teacher
2 3	Ghulam Ishaq	village banjar Tehsil munda PO Mandan jandol distt dir lower	Dir	Rabita	Students
2 4	Muhammad Aqil Ansari	Mohallah Gulbahar #2, New Road, Kaskarona, Mardan	Mardan	Deobandi	Teacher

(Women: 02)

Key Informant Interviews (KII)

#	Name	Address	City	Sect / Religion	Designation	Programs
1.	Muhammad Ayaz Khan	P/O Kuzabanda, Ikhtear Photostate, Kachehri Road, Battagram, Or C/O Yasir Khan Malik Netcafe Safdar Road Mansehra	Mansehra	Deobandi	Khateeb	MT
2.	Maulana Tahir Riaz	P2/9 Muhammadia Colony Susan Road Faisalabad	Faisalabad	Deobandi	Teacher	MT
3.	Sadia Jameela	Madrassa-Tul-Binaat Jamia Nizamia Rizvia, Sheikhpura	Sheikhpura	Barelvi	Principal	MT
4.	Israr Gul Haqqani	Madrassa Taleem ul Quran, Masjid Baab ul Islam, F-7 Markaz Islamabad	Islamabad	Deobandi	Imam	MT
5.	Ghulam Murtaza Hazarvi	Jamia Nizamia Rizvia	Sheikhpura	Barelvi	Madrasah Incharge	MT
6.	Emanuel Sardar Khokhar	Central Cathedral Church-15 Waris Road, Lahore	Lahore	Christianity	Pastor	IF
7.	Hari Diyal Sindhu	C/O Haroon Sarab Diyal H#3, Sarwar Town Opposite Iqra School, Agha Mir Jani Road, Yakka Toot, Peshawar Cant.	Peshawar	Hinduism	Pandit	IF
8.	Shafqat Ali Haidri	Markazi Jamia Masjid, Abadi 8NULL Marabbah 2NULL3 R B Mananwala, Faisalabad	Faisalabad	Barelvi	Khateeb	IF
9.	Dr. Abdul Hafeez	Abadi 80 Murabbah Manawala, Faisalabad	Faisalabad	Salafi	Khateeb	IF
10.	Samual Nawab	St. Pauls Church Babu Sabu, Baker Mandi near Imam Bargah Riaz Shah, Lahore	Lahore		Pastor	IF

11	Badar Munir	24/A St# 85 Mohalla Khizar Hayat Shahdara Town Lahore	Lahore	Barelvi	Principal	IT
12	Qari Ghulamullah	Darulmukarram Lilbannaat, Near Ahnia Masjid	Faisalabad	Salafi	Khateeb	IT
13	Mufti Muhammad Bilal	Mohalla Aziz Khan 24 Kalimabad katling chongi Mardan	Mardan	Deobandi	Teacher	Community Beneficiary
14	Shazia	Nori Chowk Thokar Niaz Baig Lahore	Lahore	Sunni	Working Woman	Community Beneficiary
15	Hafiz Nazakat ulla Shah	Jhang	Jhang	Barelvi	Social worker	Community Beneficiary
16	Syed Safdar Raza Rizvi	222 Nawabawala Faisalabad	Faisalabad	Ahle Tashe	Businessman	Community Beneficiary
17	Muhammad Naeem	Bherian Usman Wala Kasur	Kasur	Deobandi	Businessman	Community Beneficiary
18	Sateesh Kumar	Topi	Swabi	Sikh	Activist	Community Beneficiary
19	Anil	Gul Gulisht, Peshawar	Peshawar	Hindu	Activist	Community Beneficiary
20	Muhammad Alamgir	Muhalla New Islamabad	Mardan	Salafi	Imam	Community Beneficiary
21	Avinash Kumar		Swat	Sikh	Activist	Community Beneficiary
22	Mian Abdul Rasheed	Gujranwala	Gujranwala	Deobandi	Teacher	Community Beneficiary
23	Bilal Abdullah	Safdarabad	Sheikhupura	Ahle Hadees	Religious leader	Community Beneficiary
24	Qari Muhammad Abu Sufyan	Jhang	Jhang	Sunni	Imam	Community Beneficiary

1. Grant Application – Full proposal
2. Logical Framework
3. PEF' first annual report to the donor
4. PEF' second annual report to the donor
5. PEF' final narrative report
6. Project Implementation plan
7. Project Activity Calendar
8. Imam Training Manual
9. Interfaith Training Manual
10. Madrasah Teachers Training Manual
11. ToT Training Manual
12. Previous External (third party) reports by:
 - a. Community of Evaluators (2015)
 - b. South Asia Center for Peace (2014)
13. News clippings and Media reports