THIRD PARTY EVALUATION

OF

PEACE AND EDUCATION FOUNDATION PROGRAMS

NOVEMBER 2015

DISCLAIMER

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Community of Evaluators Pakistan

ACKNOWLEDGEMENT

ACRONYMS

COEP	Community of Evaluators Pakistan
FGD	Focus Group Discussion
FATA	Federally Administered Tribal Areas
ICT	Islamabad Capital Territory
IHP	Interfaith Harmony Program
IIUI	International Islamic University Islamabad
IRCRA	International Research Council on Religious Affairs
ITP	Imam Training Program
ITMP	Ittehad Tanzimat Madaris Pakistan
KIIs	Key Informant Interviews
KPK	Khyber Pakhtunkhwa
MCFI	Muslim Christian Federation International
MES	Madrasah Education System
PEF	Peace & Education Foundation
PTB	Peace Education and Islam Text Book
PSM	Propensity Score Matching
ToT	Training of Trainers
UCP	University Certification Program
UNEG	United Nations Evaluation Group

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EXECUTIVE SUMMARY

Peace and Education Foundation (PEF) is an independent non-partisan institution established in 2004 and registered with the Government of Pakistan in 2009. PEF, since its establishment, is undertaking activities relating to training and capacity building of Imam, Khateeb, Mohtamim and Madrasah Teachers along with the followers of other faiths and religions in conflict resolution, mitigation extremism and intolerance.

Peace and Education Foundation commissioned the evaluation of four programs namely "Imam Training Program", "Interfaith Harmony Program", "University Certification Program" and "Peace Education & Islam Textbook Program" to Community of Evaluators Pakistan (COEP), an Islamabad based development consultants specialized in evaluations (www.coepakistan.org.pk).

The evaluation is formative in nature with an expressed purpose to review the programs implemented by PEF and recommend improvements in future programming. The evaluation has been undertaken by using mixed method approach. The overall methodology for the evaluation was confined to comparison of those participated in the program (target group) with those not participated in the program (control group). The evaluators collected primary data from the participants of the training program through a questionnaire filled by a survey team by visiting Lahore, Sheikhupura, Faisalabad, Charsadda, Peshawar and Multan. The team also conducted Key Informant Interviews (KIIs) and hold Focus Group Discussions (FGDs).

All protocols of ethics as prescribed by United Nations Evaluation Group (UNEG) to maintain data anonymity and confidentiality were strictly observed during evaluation of the program. The key challenges during the course of evaluation includes:

i.   The reluctance of the participants of training program belonging to madrasahs in provision of information on account of crackdown on madrasahs by Government of Pakistan as a part of "Zarb-e-Azab".

ii.   The participants of training program on account of Ramadan were reluctant to [participate in the survey and

iii. The coordination and collection of requisite information from respondents of target group and control group was a challenge as the respondents, generally, felt that government is collecting information by using PEF as a proxy.

IMAM TRAINING PROGRAM (ITP)

The Imam Training Program was designed to strengthen the role of Imam as community leader and madrasah as an institution in building resilience towards extremism. The program includes three stages capacity building of Imams. In first stage 149 Imams of all sects were trained. Based on the performance during first stage training, 64 Imams were selected for advance training. The trained Imams subsequently arranged seminars, workshops and consultative meetings participated by 1101 Imams.

The evaluation based on the quantitative and qualitative data collected; from the target group, control group, focus group discussions and key informant interviews; indicate that a change in the behavior of Imam in encountering sectarian conflict has been observed. The tolerance of Imam in

listening to others viewpoint, resolving community social and cultural issues and improved role of mosque in maintaining peace and harmony in the vicinity of the trained participants are the main achievements of the program. The program has achieved its milestones and helped the masses in developing tolerance and respecting each others faith and religion.

INTERFAITH HARMONY PROGRAM (IHP)

The Peace and Education Foundation (PEF) initiated human resource development and capacity building program for promoting peaceful coexistence by engaging diverse religions/faiths and community leaders (Muslim, Christian, Hindu, Sikh and others). The main objective was to direct their capabilities and influence towards reversing trends of intolerance in the society. PEF conducted numerous interfaith harmony training programs country wide which were attended by religious and faith leaders, madrasah teachers, community leaders and public representatives etc. The training programs comprised of workshops, seminars and peacebuilding competencies (dialogue, reconciliation, mediation and critical thinking skills) etc.

The program included training manuals for imparting knowledge and skills development through conducting 3-day workshops for trainee faith leaders (PEF Alumni) followed by a 2-day additional training to some selected outstanding alumni for developing a cadre of interfaith champions. These Champs subsequently conducted follow-up/community engagement programs. PEF has conducted 10 formal trainings where over 254 faith leaders were imparted training. Besides, PEF conducted & supported 74 follow up faith trainings averaging training to over 60 faith leaders in each follow up activity. The training workshops were conducted at Islamabad, Lahore, Faisalabad and Gujrat.

Every person has the right to practice one's own beliefs and none has the privilege to impose the perfunctory beliefs on to others. PEF has made efforts to improve capacity of the interfaith leaders/community leaders/political leaders and youth to think beyond the religious cocoons and soften the biases to follow the principle of live and let live. There have always been efforts for discovering common ground with the people of radically different religions and faiths. The PEF initiative has provided a platform for the people of different beliefs and religions within their communities to interact with each other to bridge gaps and correct misperceptions among different faith based communities.

UNIVERSITY CERTIFICATION PROGRAM (UCP)

Teachers Training is a deficient area in Madrasah Education System (MES) in Pakistan. Teaching atmosphere in madrasah is featured with isolated teaching environment. The teaching practices in the madrasahs have remained conventional and non-methodical. The madrasah teachers have remained deficient in acquiring modern teaching methodology and modern skills commonly used by contemporary education system.

Effective teaching–learning methodology plays a pivotal role in delivery of quality education together with improved learning environment, improved cognitive skills, psychomotor skills, and attitudes. Recognizing the need for action, PEF developed a University Certification Program (UCP) for madrasah teachers training, which was launched at 6 universities in Punjab, Khyber Pakhtunkhwa and Islamabad Capital Territory (ICT). The UCP comprised of six different modules of 36 credit hours to be delivered in six weeks at different universities.

PEF has conducted 32 virtuous training courses and trained 834 (male & female) madrasah teachers in teachers self-awareness, classroom management, , learning & development skills, peace-building, conflict resolution, human rights , women rights, gender equality, diversity and pluralism.

Female population of Pakistan faces numerous socio-cultural bindings with restricted mobility, limited access to education, training and job opportunities. They are considered more vulnerable and unprivileged segment of population and suffering gender disparities. Despite these constrains, significant number of females teachers teaching in madrasahs attended the exclusive female teachers training program.

The data collected from respondents of the target group and control group indicate that UCP has provided a learning conducive environment and opportunity to the participants to take part in discussions, share views, listen to others view point and form opinion. It also helped to enhance their understanding on the subjects. The madrasah teachers under UCP acquired updated knowledge on natural/social sciences and human development subjects besides religious moderation. The UCP graduated teachers have shown multiplier effect in the dissemination of the acquired knowledge and skills in their respective madrassahs.

The program is a successful endeavor of PEF in upgrading madrassah teachers skills and teaching methods by shifting the emphasis from teacher-centric to student centric; close environment to a conducive teaching–learning and traditional to interactive methodology.

PEACE EDUCATION & ISLAM TEXTBOOK (PTB)

Peace Education & Islam Textbook was introduced to educate teachers and students in peace building, ethics of disagreement, human rights, conflict resolution, combating violence and sectarianism to ensure sustainable peace in Pakistan. The program imparted trainings to 478 madrasah teachers of different sects and schools of thought in 18 training sessions. COEP developed a questionnaire in consultation with all stakeholders to collect data from target group and control group to quantify the impact of the program. The data collection was made by a team of field surveyors under the supervision of evaluators.

The evaluation undertaken on the basis of data collected from the respondents of target group and control group indicate that the introduction of textbook has helped in understand the ethics of disagreement. The participants of the program have now better awareness on human rights and their dialogues skills have improved. The knowledge of the participants on Islamic principles and value regarding peace building in society has improved.

Peace Education & Islam Textbook is a concrete contribution in madrasah curriculum. The distribution of books to madrasah, education institutions and libraries will be a permanent source of information to readers.

RECOMMENDATIONS AND WAY FORWARD

DESIGN LEVEL

- The program activities be introduced in the areas, where sectarian disharmony exists. It includes Southern Punjab and Balochistan.

- Peace & Education Foundation may undertake a pre-intervention survey before initiating the program. It will help in quantification of impact of intervention on the targeted group and community as a whole.

- Peace & Education Foundation 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.

- The curriculum of the program be reviewed in consultation with all stakeholders. It will facilitate inclusion of general science, personal hygiene and emerging topics having impact on the religious scholars.

- The duration of the training programs in each segment be reviewed. It may include group work, assignments and presentations by the participants. The best performing participant on the basis of predetermined criteria be provided an opportunity to speak on the concluding day alongwith a prize i.e. I-Pad or Laptop.

- Peace & Education Foundation may include English and Computer Literacy in its training program. A criteria for participation in the program be developed and disseminated amongst target group. These participants may be engaged as master trainers in selected madrasahs. The provision of computers alongwith internet facility be provided to participating madrasahs. The foundation may initially provide part time teacher to facilitate introduction and use of internet.

- The training programs are being implemented by Peace & Education Foundation through its own staff. It has been observed that participating madrasahs have senior faculty and can be an asset in implementation and expansion of the program. It will also provide a sense of ownership of the program amongst participating institutions.

- The programs are designed to maintain peace and harmony in society by developing tolerance amongst different sects, religions and schools of thought. The program may include visit of the participants to Mosques, Church, Temple and Gurdawara. It will help understanding each others faith and respect for the other religions.

- Peace & Education Foundation, 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 closer and will lead to long term friendship amongst participants.

- Peace & Education Foundation may consider holding dialogues with all stakeholders to establish Provincial Boards of Each Muslim Sect. The Imams and Khateebs be appointed in mosques after certification from the respective boards. It will help institutionalizing the mosque and madrasahs.

- Peace & Education Foundation may develop a directory of participants of each program. The directory may be placed on the webpage/portal of Peace & Education Foundation alongwith its publication. The directory may be updated periodically.

- Peace & Education Foundation may arrange annual meeting of participants of its training programs for feedback and developing future course of action.

IMPLEMENTATION

- Peace & Education Foundation 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.

- The partner institutions may be encouraged to identify projects based on the needs and requirements of the locality. Peace & Education Foundation may provide technical support in identification and implementation of the program(s). Provision of small grants to facilitate implementation may be also considered.

- A culture of Monitoring & Evaluation be introduced at each stage of implementation of the program. It will not only help the implementing partners to learn about weaknesses and strengths of the program but also help policy-makers to review their program.

- Peace & Education Foundation 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.

- The study results will serve as baseline for undertaking futuristic planning to assess the need for extension or bringing new initiatives.

- The parameters used to assess the implementation, design, knowledge, impact & follow up have served as the indicators to assess the success, impact and futuristic course of action by the PEF. These indicators will provide guiding principles for expansion and improvement of the program activities. Moreover, it will also provide sustainability paradigm to shift the focus from organizational inputs to community inputs.

INTRODUCTION

INTRODUCTION

Peace and Education Foundation (PEF) is a non-profit, non-government and nonpartisan organization registered in 2009 as a Trust with the Government of Pakistan for the promotion of literacy, conduct & sponsor training programs, as well as writing research proposal and publishing of materials on various historical, social, economic, educational, scientific and cultural subjects of public interest and mitigate conflicts stemming out owing to politics, education and diversified religious/faith beliefs.

PEF's mission is to prevent, mitigate and transform conflicts through education and other non-violent means. PEF's programs aimed at creating, encouraging and supporting peace builders from within the civil society, religious communities and leaderships to popularize peace and tolerant narratives. PEF works to expand the capacity and network of peace builders through supporting, nurturing and creating champions of peace and harmony selected from the religious communities and civil society members.

The potential for religious leaders to promote peace building in Pakistan is undermined by multiple barriers that are systemic in nature. These barriers consist of:

- Structural weaknesses in governance to reign in extremist groups

- Safety of religious peacemakers and interfaith champions to promote religious tolerance

- Absence of structural policies to cater for radical mindset that have spread to large Pakistani diaspora

- Powerful and resourced religious extremist groups network that incapacitate religious clergy believing in peaceful Pakistan

PEF realized that religious, community, civil society, and educational leaders in Pakistan have a critical role to play in countering violent extremism. These leaders through moral and spiritual guidance can provide a critical entry point for harmony and peace building. Engagement of population relating to inter-religion and interfaith leaders (Muslims, Christians, Hindus and Sikhs and others) is essential to achieve desired objectives. Peace and Education Foundation planned to improve capacity of selected faith & community leaders in critical thinking skills, tolerance for diversity and alternative narratives to reduce extremism in Pakistan

PEF initiated an umbrella project "Supporting Pakistani Religious, Civic and Educational Leaders" in 2012. The umbrella project comprised of the following four programs:

- Training of Imams as Community Leaders
- Interfaith Skills Training for Faith Leaders
- University Certification Program
- Peace Education and Islam: A Textbook for Secondary Level

A brief summary on each program is given below:

IMAM TRAINING AND CAPACITY BUILDING PROGRAM

Majority of the population of Pakistan is Muslim and mosque plays an important role as a center of religious and cultural activities. Imam being the focal person in managing affairs of the mosque delivers sermons and a community leader who is instrumental in opinion building and bringing harmony in the society was considered imperative for training and capacity building. The program has the following main objectives:

- To develop a cadre of Imams to facilitate building resilience against extremist groups.

- To promote culture of dialogue and peaceful coexistence amongst different sects and religions.

- To strengthen the role of Imam as a community leader and Madrasah as an institution in building resilience towards extremism.

INTERFAITH HARMONY PROGRAM

Interfaith Harmony Program of Peace and Education Foundation aimed at engaging diverse civil, religious and faith leaders in countering religious extremism, reduce intolerance and develop peace building environment in the country. The program has the following main objectives:

- To promote inter and intra-faith tolerance and peaceful co-existence and engage different religious, ethnic, political and cultural groups with emphasis on human rights.

- To promote critical thinking skills for effective communication to avoid inciting hatred and violence through capacity building of faith leaders.

- To support religious leaders to promote co-operation and culture of dialogue in the society through training and workshops.

- To bridge gaps and correct misperceptions among different faith based communities in Pakistan.

UNIVERSITY CERTIFICATION PROGRAM

Teachers Training is a deficient area in Madrasah Education System (MES) in Pakistan. Teaching atmosphere in madrasah has been featured with isolated teaching environment. The teaching practices in the madrasahs have remained conventional and non-methodical. The madrasah teachers have remained deficient in acquiring modern teaching methodology and modern skills commonly used by contemporary education system.

PEF, in collaboration with universities, developed a University Certification Program (UCP) for madrasah teachers for Effective teaching–learning methodology. The program has the following main objectives:

- To enhance participants knowledge and awareness on the foundational principles of educational philosophy;

- To build up personal effectiveness in supporting a safe, tolerant, and inclusive madrasah classroom/institution;

- To improve participants analytical, critical thinking, communication, pedagogical, conflict resolution, and management skills;

- To train participants in developing "Action Plans" to put in practice, the skills and knowledge gained, in their respective madrasah. (It's just here copied the objectives from report part document)

PEACE EDUCATION & ISLAM TEXTBOOK

Peace and Education Foundation, to educate Madrasah teachers on values, teaching methodologies and learning tools, launched a "Peace Education and Islam Textbook" in collaboration with Ittehad Tanzimat Madaris Pakistan (ITMP), to promote education practices among diverse religious leaders, teachers and students of different sects and schools of thought. The program has the following main objectives:

- To incorporate peace curriculum in madrasah education system for sustainable peace in Pakistan.

- To equip the students and teachers, with skills like critical thinking, self-awareness, pedagogy and learning styles, to prepare for higher level professional role in order to prevent and counter the contemporary challenges and issues of extremisms.

- To impart knowledge, skills, awareness and attitudinal transformation about diversity, ethics of disagreement, peace-building, conflict-resolution, dialogue, human rights to the new generations of the global age.

EVALUATION OF PROGRAMS OF PEACE & EDUCATION FOUNDATION

Peace and Education Foundation (PEF) Islamabad has been carrying out the mission to promote religious tolerance, peace building competence, curricular & pedagogical enhancement and facilitation amongst Pakistani Muslims, Hindus, Christian and Sikh leaders in reducing religious extremism and discrimination through training Programs. PEF has been implementing different programs to achieve its objectives since 2012. PEF has engaged Community of Evaluators Pakistan (COEP) to undertake third party evaluation of its programs.

COEP is non-government and non-profit organization of development professional specialized in monitoring, evaluation, impact evaluation and outcome management. COEP is also engaged in conflict resolution and peace building activities. The mission of the COEP is to bring together organizations and individuals having a common cause of promoting peace in South Asia.

PURPOSE OF THE EVALUATION STUDY

PEF has been implementing its multifaceted programs since 2004 regarding tolerance, promoting religious harmony, peace building and religious co-existence through peace education inculcating critical thinking and suppressing radicalization. PEF's main activities have remained of continual

nature with considerable outputs under its perpetual expansion agenda. The projects under evaluation grew out of the initiative for madrasah enhancement designed by engaging Pakistani educational institutions including faith schools or Madrasah since 2004. The main goal of these projects is to engage faith leaders, teachers and Imams in training and capacity-building programs that promote tolerance/peace building, pedagogical and curriculum reform, with a strong emphasis on critical thinking & conflict resolution skills, religious tolerance and human rights.

It has become imperative to assess the overall effectiveness of the Peace and Education Foundation programs in promoting a society free of socio-religious conflict through peace and harmony by engaging mainstream madrasah/faith leaders and institutions, besides assessment of its overall programming impact since 2012.

The evaluation is 'Formative' in nature with an expressed purpose to accumulate learning and advice on future programming. The evaluators were expected to assess the programs implementation strategy of PEF, quantify impact of intervention and suggest improvement in programs to ensure effective utilization of investment being made on different initiatives. The evaluation report has been focused on the following key areas:

- Impact of the program on the communities in the larger context. Improvement in the social change indicators towards tolerance, intra-faith harmony, redresses extremism & radicalism.

- Facilitating non-violent resolution of conflicts and constructive problem solving at community level.

- Utilizing effective communication skills to suppress hatred and violence, and to empower positive social change including engagement of print & electronic media.

- Training methodologies & programs for teachers, institutional support to harmonizing the curricula based on religious tolerance, human rights and developing critical thinking skills.

- Sustainability of the PEF endeavors.

EVALUATION CRITERIA

All the four programs have been treated as one larger program with the aim to 'counter extremism' by promoting peace and religious tolerance in the society. The following evaluation criteria were used to undertake evaluation of the PEF programs:

ETHICAL GUIDELINES & QUALITY ASSURANCE

The evaluators observed the principles as outlined in Ethical Guidelines for Evaluation[1] developed by the UN Evaluation Group.

All protocols to maintain data anonymity and confidentiality were strictly observed during the course of the evaluation.

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[1] (UNEG, March 2008)

The evaluation team employed the following measures to ensure quality assurance at all levels throughout the evaluation process:

- Use of established techniques for consolidation, synthesis, analysis and triangulation;

- Engaging qualified, and experienced experts;

- Application of quantitative and qualitative tools by core team members, who also contributed to its designing;

- Maintaining regular contact & sharing updates between all team members for shared understanding of approaches and implementation process.

CHALLENGES

The following challenges were faced by the evaluators during the course of study:

- Pakistan, because of uncertainty in Afghanistan along with terrorist activities of Al-Qaeda, is facing religious extremism and disharmony amongst masses. The suicidal attacks have taken thousands of lives of civilians and even the people praying in the mosques were not safe. The incidents of school at Peshawar took the lives of around 141 students and teachers. The Al-Qaeda and other organizations took responsibility of these activities. As in majority of cases, the terrorists used mosques and *Madaris* as base of their activities, the government launched crackdown on madrasahs. The majority of the participants of PEF programs were involved in management of mosques and teaching at madrasahs. The participants of the training program on account of prevailing situation were reluctant to actively participate in the survey and provide requisite information.

- The month of *Ramadan* is the holiest month and Muslims are fasting. During *Ramadan* none of the participants of the training program was willing to provide information for undertaking the evaluation.

- The coordination and collecting requisite information from the target and control group selected for evaluation by Peace and Education Foundation belonging to different sects and religions from all over the Pakistan was a great challenge for evaluation. The participants generally felt that government is collecting this information through using proxy of Peace & Education Foundation. The evaluation teams faced reluctance of target and control group in provision of information.

METHODOLOGY

In this section, the methodology used to estimate the effect of initiatives taken by Peace and Education Foundation (PEF), to reduce extremism and maintain peace and harmony in the society, will be described. To evaluate the impact of PEF initiatives, the following evaluation models/techniques were studied.

- **Propensity Score Matching (PSM) Method**

  The Propensity Score Matching (PSM) method developed by Rosenbaum and Rubin (1983) deals with the issue of selection bias. The rationale behind this technique is to find a comparison group that has similar characteristics to the 'receiver' group in all aspects except one. This method balances the observed covariates between the 'receiver' group and the non-receiver' group based on the similarity of their predicted probabilities of receiving the assistance called their 'Propensity Scores'. The difference between PSM and a pure experiment is that the latter also assures that the treatment and comparison groups are identical in terms of the distribution of unobserved characteristics (Ravallion, 2003).

- **Double Difference Method**

  The Double Difference approach is a non-experimental approach in which the changes overtime are estimated relative to the outcome observed for a pre-intervention baseline. This method analyzes the impact of a program before and after the intervention. The information collected from household facilitates evaluation of impact of the program.

- **Paired Observation Technique**

  The Paired Observation Technique is usually applied to one variable only by assuming no impact of other variables.

Target Group are the participants of the training program organized by PEF. The **Control Group** consists of respondents not participated in the respective training program organized by PEF. The characteristics of the target and control group i.e. gender, age, professional title, sect, religious education, formal education and experience have been analyzed by using computer software program 'STATA 13' and are presented in Table 1:

Table 1: Characteristics of Target Group and Control Group

(Percentage)

Description	ITP Target Group	ITP Control Group	IHP Target Group	IHP Control Group	UCP Target Group	UCP Control Group	PTB Target Group	PTB Control Group
Gender								
Male	100	100	100	100	93	91	66	44
Female	-	-	-	-	07	09	34	56
Age								
Mean	35	34	38	37	30	29	29	29
Median	35	32	37	36	29	29	28	27
Mode	30	25	36	34	29	28	25	26
Min	22	18	22	18	20	16	17	16
Max	55	59	69	62	53	45	55	57
Professional Title								
Khateeb	78	65	30	37	-	-	-	-
Imam	10	20	10	17	-	-	39	20
Mufti	08	04	03	-	-	-	-	-
Mohtamim	04	11	05	03	-	-	-	-
Teacher	-	-	06	23	87	63	63	80
Program Director	-	-	03	-	-	-	-	-
Pastor/Padri	-	-	25	07	-	-	-	-
Pandit	-	-	02	-	-	-	-	-
Social Workers	-	-	06	02	-	-	-	-
Aspiring to be a Teacher	-	-	-	-	01	03	-	-
Others	-	-	10	11	12	34	-	-
Religion								
Muslim	100	100	57	82	100	100	100	100
Hindu	-	-	09	02	-	-	-	-
Christian	-	-	30	16	-	-	-	-
Sikh/Others	-	-	04	-	-	-	-	-
Sect								
Sunni Bralevi	32	33	-	-	-	-	57	52
Sunni Deobandi	36	30	-	-	-	-	30	20
Salfi/Ahle Hadith	20	26	-	-	-	-	05	20
Shia Jafri	06	09	-	-	-	-	03	02
Others	06	02	-	-	-	-	03	06
Religious Education								
Shahadat ul Aama	14	07	-	-	02	09	12	14
Shahadat ul Khasa	-	14	-	-	-	-	08	07
Shahadat ul Aaliya	06	04	-	-	-	-	08	16
Shahadat ul Aalmiya/ Fazil/ Dars-e-Nizami	78	68	63	74	87	70	60	32
Bible Course/Study/OTS	-	-	05	05	-	-	-	-
Ramayen/Geeta/ Religious Books	-	-	10	-	-	-	-	-
Gootka/ Sikh Religious Books	-	-	02	-	-	-	-	-
B.Th	-	-	05	04	-	-	-	-
Others	02	07	15	17	11	21	12	33
Formal Education								
Under Matric	10	20	12	18	20	13	12	18
Matric/SSC	20	30	30	23	25	41	26	28
Intermediate/HSSC	10	24	14	21	12	18	17	16
Graduation	08	06	20	10	13	13	15	18
Master	40	20	22	19	23	15	28	18
Ph.D	06	-	01	02	01	-	01	-
Others	06	-	01	07	06	-	01	02
Experience								
Mean	12	11	14	12	07	07	07	09
Median	09	10	13	11	05	06	05	05
Mode	08	10	11	12	04	02	02	01
Min	02	02	01	01	01	01	01	01
Max	35	40	35	30	30	23	35	30

A comparison of characteristics of the participants of Imam Training Program, Interfaith Harmony Program, University Certification Program and Peace Education and Islam Textbook indicate that both the target group and control group are homogenous and programs do not have pre-intervention baseline data. The evaluation, therefore, has been confined to comparison of those participated in the program (target group) and those not participated in the program (control group). The analysis of the data collected from target group and control group has been undertaken by using bi-variate analysis i.e. percentages, cross tabulation, bar charts, pie charts, histograms. The concept of ranking has been applied to explore the priority assigned by participants to select the best option.

APPROACH

Inception and Planning

Community of Evaluators Pakistan held consultations with the technical team of the Peace and Education Foundation (PEF) to plan for the evaluation of its four programs (Imam Training, University Certification Program, Interfaith Harmony and Peace Education & Islam Textbook). It included exchange of information and ideas through formal and informal meetings and communications. The available information i.e. project document, implementation mechanism, evaluation of trainings imparted by PEF and others related documents were reviewed.

Primary Data Collection

Community of Evaluators Pakistan, based on the program documents provided by PEF, developed questionnaires for collection of data from target and control group for each program. The questionnaires were designed in English alongwith Urdu translation. Each questionnaire includes basic information about the respondents, knowledge gained in training programs, follow-up activities undertaken and residual impact on the target group. The questionnaires were discussed with the PEF and other stakeholders. The questionnaires, after incorporating the suggestions made by the stakeholders, were improved and tested in the field. After field testing, the questionnaires were again reviewed to ensure that the requisite information can be collected without any inconvenience of the interviewers and interviewee.

In order to assess the qualitative impact of training program organized by the PEF, Focused Group Discussions (FGD) for each program along with Key Informant Interviews (KII) were conducted and information collected has been reflected in the reports.

Selection and Training of Enumerators

PEF undertook its activities mainly in Punjab, Khyber Pakhtunkhwa, Sindh, Islamabad, Tribal Areas and Azad Kashmir. In order to collect information based on questionnaire, survey teams were recruited from Punjab, Khyber Pakhtunkhwa, Tribal Areas, and Islamabad. A training session of enumerators was held at Islamabad and the survey teams were briefed about conducting the survey as per developed questionnaires. The practical exercises were undertaken by the participants to ensure that the survey teams understand the questionnaire and trained enough to collect requisite information from the respondents.

Data Collection

The survey teams visited Lahore, Multan, Sheikhupura, Peshawar, Faisalabad, Charsada and Islamabad to collect data from the respondents who participated in the training program (target group) and also from those who did not participated in the training program (control group). The data was collected in a very professional manner and by observing ethics for undertaking the surveys.

Data Compilation and Coding

The Community of Evaluators Pakistan's IT Team assigned codes to questions, compiled and entered the entire data collected from the field in the database. A team of experts cleaned all the data to ensure data reliability and facilitation in analysis to avoid chances of error.

Data Analysis

The IT department fed the cleaned data into STATA Software for final analysis. The questionnaires, developed for data collection, have different sections and each section has multiple questions. The analysis have been undertaken for each question asked from the respondents of the target and control groups to quantify the impact of interventions of PEF on the communities which participated in the programs.

EVALUATION TEAM

Community of Evaluators Pakistan engaged multidisciplinary Evaluation Team to undertake third party evaluation. The profile of the four members core team is as follows:

DR. SYED GHULAM HAIDER KAZMI : TEAM LEADER

M.A (Economics), MSc (Macro Economic Policy & Planning in Development Countries, UK), PhD (Development Economics, UK)

Dr. Kazmi is a development economist having 35 years of diversified multi-sectoral experience relating to education, health, gender, urban development, governance and social protection. He has worked in different senior capacities with the Government of Azad Jammu & Kashmir (AJK), UNDP, USAID, Asian Development Bank, Islamic Development Bank, DFID, CIDA, SIDA, UNICEF and UNESCO.

Dr. Kazmi, in the post-earthquake era, supervised implementation, monitoring & evaluation of more than 1000 projects in education, health, livelihood, environment, water & sanitation, communication, governance, gender, social protection, power and rural housing in AJK. He as a team leader to 20 UNDP experts provided technical support to planning and execution of projects in the post-earthquake prone areas. He reviewed early recovery plan of UN agencies including UNICEF and UNESCO for establishing camps for IDPs. He monitored over 450 projects in post-earthquake period and monitored project activities of the field departments. He received 'Excellent Performance Award' from Deputy Chairman, Earthquake Reconstruction & Rehabilitation Authority (ERRA). He has also been associated in evaluating development initiatives of the Government of AJK.

MOHAMMAD SHAHID : EVALUATION EXPERT

M.A (Economics), M.A (Development Economics, Williams College, USA), M.A (Defense and Strategic Studies) and Graduate National Defense College.

Mr. Mohammad Shahid is an economist, having around 40 years of experience in different aspects of development planning. He has worked as Joint Chief Economist Planning Commission, Government of Pakistan, Islamabad. His main achievements include preparation of process of management of project cycle i.e. project preparation proposal (PC-I); survey and investigation proposal (PC-II); annual targets and progress reporting (PC-III); project completion report (PC-IV); and annual performance report after completion of project (PC-V). He developed Projects Wing, Planning Commission, to monitor Public Sector investment and developed Project Monitoring & Evaluation Software (PMES) for online monitoring of projects. He has undertaken sectoral studies relating to education, health and social welfare initiatives of Government of Pakistan. In addition, he has supervised the Household Based Drug Survey 2013 undertaken in collaboration with UNODC. Mr. Shahid is visiting speaker at National Management College Lahore, Karachi, Quetta and Islamabad; Pakistan Planning & Management Institute; Pakistan Institute of Development Economics Islamabad; and delivers lectures on different aspects of Management of Project Cycle. Mr. Shahid has recently completed a case study on "Alternate to Imprisonment for Drug Users" for United Nations Office for Drugs and Crimes (UNODC).

A. AZIZ QURESHI : MONITORING & EVALUATION SPECIALIST

MSc (Physics), M.Phil (Solid State Physics)

Mr. A. Aziz Qureshi is a Monitoring & Evaluation Specialist having 36 years diversified experience in teaching, development planning, monitoring and evaluation of multi-sectoral projects & programs. The development planning experience focused on formulation of sectoral policies and plans; transformation of policy objectives into development initiatives, monitoring and evaluation by developing specific indicators. He developed the Result Based Monitoring (RBM) System which was incorporated in the PC-I proforma; improvised PC III Proforma for outcome based monitoring of development projects. He revised the Project Completion Proforma (PC IV) which is currently in vogue. He also operationalised the Web Based Project Monitoring and Evaluation System (PMES).

Mr. Aziz undertook Evaluation the National Madrassa Reforms Project on the advice of the Prime Minister of Pakistan. Besides, Sectoral Evaluation of the Fisheries Sector; Impact Evaluation of the Tea Production Project at Shinkiari; Evaluation of educational institutions governed by the Federal Directorate of Education Islamabad, Institutional Evaluation of the COMSATS, University of Sargodha, University of Punjab and UET Lahore. He also evaluated Tarbella and Ghazi Brotha Hydropower Projects, Chashma Right Bank Project; Malaria Control Project, Land Acquisition process of Islamabad-Peshawar Motorway (M-1), Lahore- Islamabad Motorway (M-2) and Ghazi Brotha Hydropower Project. Lahore.

Mr. Qureshi has undertaken Impact Evaluation of over Eighty completed projects inclusive donor funded. These projects belonged to the Higher Education Commission (HEC)/Universities, Pakistan

Atomic Energy Commission, Ministries of Science & Technology; Water & Power; Railways; Health; Food & Agriculture; Transport & Communication; National Highway Authority. He also made presentation to the President of Pakistan on the possibility of Satellite Monitoring of the Mega Development Projects.

MS. TEHMEENA IQBAL : DATA MANAGEMENT AND ANALYSIS SPECIALIST

M.A (Economics), M.Phil Economics, Masters in Project Management, Ph.D (Scholar)

Ms. Tehmeena Iqbal is an Economist, and also holds a master degree in Project management. She has 8 years multi-sectoral experience in designing Result Based Monitoring Framework, Data Management and Analysis using STATA. She is also involved in application of researching methods, tools & techniques (qualitative & quantitative) and report writing. Ms. Tehmeena is managing the IT department of Community of Evaluators Pakistan and responsible for management of all the data being developed for undertaking the analysis of assigned jobs.

IMAM TRAINING PROGRAM
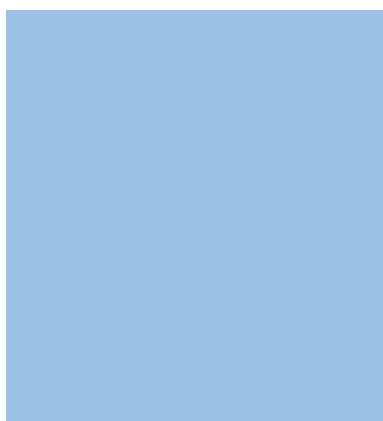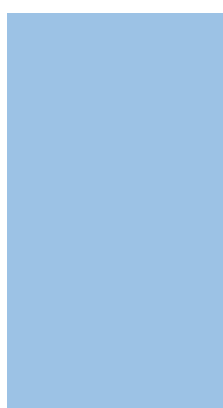
1.   INTRODUCTION

Pakistan is located in South Asia having a population of 191.71 million[1]. The majority of the population is Muslim followed by Christian, Hindus and Sikhs. The people of Pakistan used to live in peace and harmony and believe in respect to each other's faith and religion. The invasion of Russia in Afghanistan in 1980s and subsequent developments i.e. American assistance and training to *'Jehadi'*, influx of *'Taliban'* in Afghan war etc., lead to withdrawal of Russian forces from Afghanistan. The Afghanistan was left alone and the *Taliban* over a period of time became a threat to peace. The incidence of 9/11 changed the whole world and *Taliban* who projected themselves as fighters for the religion used Mosque & Madrasahs as base camps for preaching the philosophy of *Taliban*.

Pakistan being a partner with NATO lead forces joined hands to fight against terrorism and ultimately became a center of terrorist activities by *Taliban* and other extremist groups. The terrorist activities along with bomb blasts claimed thousands of lives every year. These incidents have an impact on people of Pakistan's psychology and extremism evaporated harmony in the society. The role of mosque in maintaining peace and harmony has, therefore, increased manifold over a period of time.

Peace and Education Foundation (PEF), visualizing the seriousness of the matter, accepted a difficult challenge to interfere in the affairs of the Mosque by improving the capacity of Mosque Imams to advocate peace and harmony based on Islamic teaching in the society through sermons and other media.

2.   OBJECTIVES OF THE IMAM TRAINING PROGRAM

- Develop a cadre of Imams to help build resilience against extremist rhetoric and recruitment.

- Promote culture of dialogue and peaceful coexistence through Imams as sustainable approach of peace in Pakistan.

- Strengthen role of Imam as community leader and Madrasah as an institution in encountering extremism.

3.   CAPACITY BUILDING OF IMAMS

Peace and Education Foundation developed three stage capacity building program to improve capacity of the participating Imams. The details are as follows:

- **Stage-I**
  Engagement of Imams/Khateebs representing all schools of thought in peace building, knowledge, skills and behavior

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[1] Pakistan Economic Survey 2013-14

- **Stage-II**

  Selection of motivated Imams who participated in the training program of Stage-I for advance training

- **Stage-III**

  Dissemination of peace and harmony message in communities through participating Imams

4.   DEVELOPMENT OF CURRICULUM

Peace and Education Foundation developed curriculum for the training of Imams in consultation with Stage-I stakeholders. The main contents of the training program are as follows:

- Mosque as a community center
- Leadership skills
- Identity and social consciousness
- Conflict resolution skills
- Critical thinking skills
- Understanding different perspectives
- Dialogue versus debate
- Emotional intelligence

Stage-II: Advance training program to engage selected trained Imams of Stage-I who would train the Imams and community in their vicinity.

- Circle of influence – as community and religious leader
- Transformation learning
- Training skills
- Understanding different perspectives
- Dialogue versus debate
- Emotional intelligence

5.   TRAINING PROGRAM

Peace and Education Foundation arranged six, three days training workshops for 130 participants of Stage-I. It also held three, two days training programs for 60 participants in Stage-II. The trained Imams held 20 community level programs to disseminate the knowledge gained in the training program.

5.1.   IMPLEMENTATION OF IMAM TRAINING PROGRAM

Peace and Education Foundation initially conducted several brain storming sessions with the concerned stakeholders to ensure selection of Imams from all over Pakistan belonging to different sects. It was a challenging task and Muslim Christian Federation International (MCFI) played an important role in selection of Imams for participation in the Training Program. The trainings, based on the convenience of selected Imams, were held at Lahore, Islamabad and Muzaffarabad.

The Stage-I trainings conducted by Peace and Education Foundation (PEF) is given in the Table 1:

Table 1: Stage-I Training Program

Venue	Dates of Training	No. of Participants
Lahore	01 – 03 Oct., 2012	20
Lahore	18 – 20 Nov., 2012	21
Islamabad	07 – 09 Jan., 2014	25
Islamabad	18 – 20 Mar., 2014	33
Muzaffarabad	25 – 27 Mar., 2014	25
Islamabad	15 – 17 Apr., 2014	25

Based on the evaluation of training imparted at Stage-I, selection of participants for Stage-II training was made and following trainings were arranged (Table 2):

Table 2: Stage-II Training Program

Venue	Dates of Training	No. of Participants
Lahore	22 – 23 Jan., 2013	14
Islamabad	09 – 11 Sep., 2014	26
Islamabad	16 – 18 Sep., 2014	24

The Imams arranged 25 training programs against the target of 20, in their respective communities to disseminate the knowledge gained by the Imams as per following details (Table 3):

Table 3: Stage-III Training Program

PARTICULARS	NO.	DESCRIPTION
Total Program	25	Seminar, Workshop, Consultative Meetings
Total Participants	1101	Male 831, Female 270
Target Audience		Religious Leaders, Teachers, Lawyers, Students, Social Worker, Women and Political leaders
Region	9	Lahore, Bannu, Karachi, Sargodha, Malakand Swabi, Mardan, North Waziristan, Gilgit Baltistan
Province	5	KPK, Punjab, Sindh, Gilgit Baltistan, FATA
Mix Female & Male Program	3	Seminar, Workshop, Consultative Meetings
Source of Funding		Self-Initiative 5, PEF Sponsored 20

5.2. PROCEEDINGS OF THE TRAINING PROGRAM

Peace and Education Foundation arranged trainings in a friendly environment at convenient places. The contents covered in the training program of Stage-I are as follows:

- **Day 1**

  Trust building, Imam's role as religious and community leader and how effectively Imam can influence the society

- **Day 2**

  Skills building including conflict resolution, critical thinking and dialogue

- **Day 3**

  Continue with skills building, sharing of experience of participants and feedback from participants

The proceedings of the advance training program are as follows:

- **Day 1**

  Trust building, sharing work experience, transformation learning, training skills and understanding role of Imam in influencing masses

- **Day 2**

  Organizing training program, undertake exercise and discussions on presentations

6. IMPACT EVALUATION

Community of Evaluators Pakistan (COEP) has undertaken Impact Evaluation of the Imam Training Program as per methodology discussed in the introduction section. COEP undertook a survey, based on the questionnaire, from those who have participated in the training program (target group) and those who have not participated in the training programs (control group) organized by Peace and Education Foundation. The details of the analysis of the data undertaken on the basis of information provided by respondents are presented below:

6.1. RESPONDENTS DETAILS

6.1.1. AGE GROUP

The training program was designed for imams of all age groups and sects. The analysis undertaken on the basis of respondents' information is presented in Graph 1:

Graph 1: Age Group of the Participants
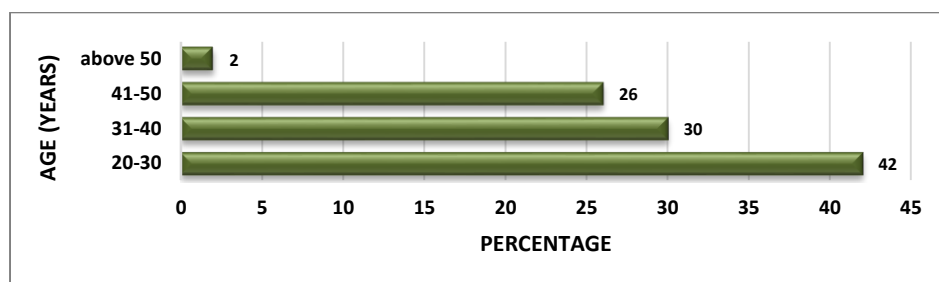
The analysis indicated that 42% of the participants were of the age group ranging between 20 – 30 years; 30% aging 31 – 40 years and 26% of the participants falling in the age group of 41-50 years. On aggregate, 72% of the participants were between 20 – 40 years of age and 28% were in age group between 41 years and above.

6.1.2. PROFESSIONAL TITLE

The mosques are managed by different professionals. It includes Khateeb, Imam, Mufti and Mohtamim. All of these professionals have different roles in management of the affairs of the mosques. The Khateeb is the focal person amongst the professionals. He delivers sermons on Friday Prayers on different aspects of the teaching of Islam and is the main person affecting the thinking of the participants of prayers. The Khateeb prepares the sermons after thorough research on the topic and quote references in favor of his arguments. The Imam leads prayers five times a day including prayers for Eid-ul-Fitr and Eid-ul-Azha. The masses face problems in their daily life and approach the mosque to seek guidance in solving issues in the light of Islamic teachings. The Mufti is responsible to issue *'Fatwa* (Decree)*'* based on the Islamic injunctions on the problems faced by masses. The Mohtamim is responsible for the overall management of the mosque. The analysis undertaken on the basis of data collected from the respondents is presented in Graph 2:

Graph 2: Professional Title of Participants
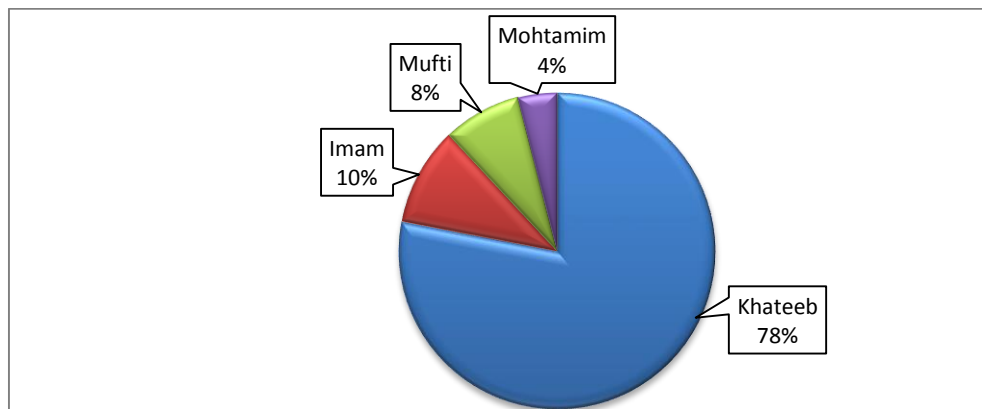
It indicates that 78% of the participants in the training programs were Khateeb followed by 10% Imam. 8% Mufti and 4% Mohtamim.

6.1.3. SECT

Muslims are believer of ALLAH and Prophet MUHAMMAD ﷺ and consider *'Quran'* as the holy book. The Muslims are, however, divided into different sects including Sunni Barelvi, Sunni Deobandi, Ahl-e-Hadith, Shia Jafri and other small groups. Majority of the population of Pakistan is Sunni followed by Ahl-e-Hadith and Shia community. The analysis undertaken on the basis of information regarding sects collected from the respondents is presented below:

Graph 3: Sect of the Participants
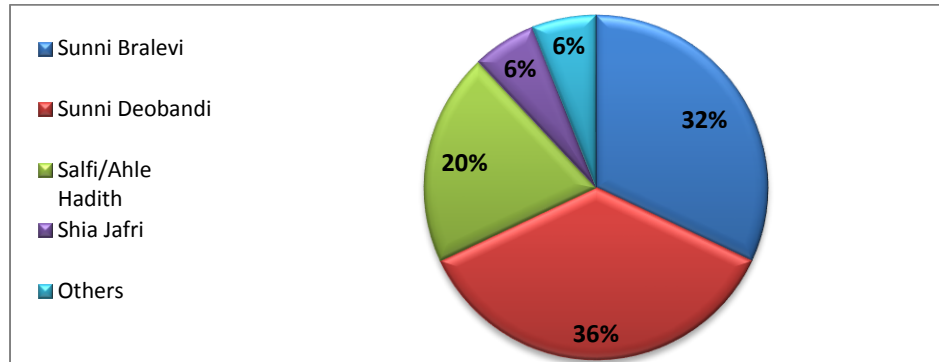
It indicates that 68 percent of the participants were Sunni, 20 percent Ahl-e-Hadith and 6 percent Shia Jafri.

6.1.4. RELIGIOUS EDUCATION

The Madrasahs in Pakistan are providing religious education to madrasah students. The basic education at the time of enrolment of students is primary education, which is six years of education. The madrasah students are provided housing, food, education along with other basic needs free of cost during their stay at Madrasahs.

Generally, the students after getting admission in a Madrasah, complete their education in the same institute. The Madrasahs are providing 4 to 8 years of religious education to students. The detail of education along with certification is given in Table 4:

Table 4: Religious Education and Equivalence

Name of Religious Education/ Certification	No. of years of Education	Equivalence to Formal Education
Shahadat-ul-Aalmiya	8	M.A
Shahadat-ul-Aaliya	6	B.A
Shahadat-ul-Khasa	4	F.A
Shahadat-ul-Aama	2	Matric

The program envisaged to improve the capacity of participants having Shahdat-ul-Aalmiya in enhancing their knowledge, skills and management capabilities. The data analyzed on the basis of information provided by the respondents is given at Graph 4:

Graph 4: Religious Education of Participants
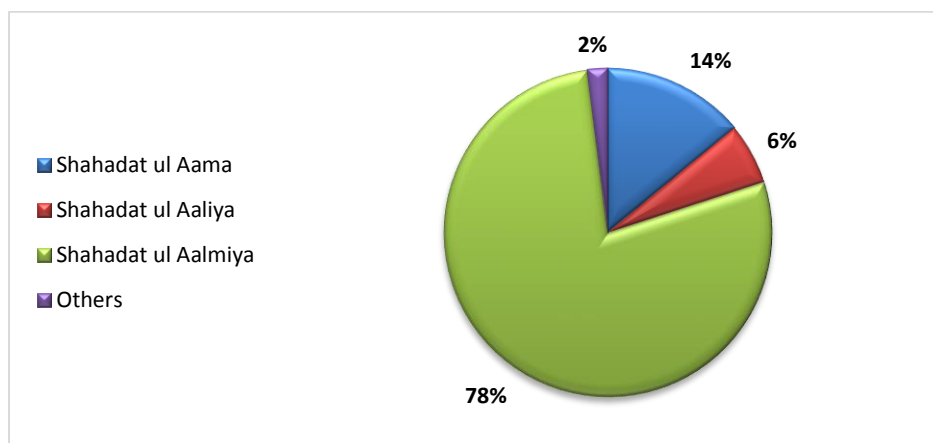
- Shahadat ul Aama
- Shahadat ul Aaliya
- Shahadat ul Aalmiya
- Others

2%
14%
6%
78%

The analysis indicates that 78% of the respondent participants of the training program have Shahadat-ul-Aalmiya followed by 14% Shahadat-ul-Aama and 6% Shahadat-ul-Aaliya. It shows that majority of students having eight years of education in Madrasahs participated in the training program.

6.1.5. PARTICIPANTS EXPERIENCE

It has been observed that the Imams after joining a mosque mostly continue to serve the same mosque throughout their lives. The imams are appointed by the community in consultation with mosque committees headed by the elders. The imam over a period of time developed influence on the residents of the area and is considered as a key player in maintaining peace and harmony in the vicinity. The Peace and Education Foundation selected imams for training having vast practicing experience. Experience of the participants in the Imam Training Program is presented in Table 5:

Table 5: Practicing Experience of Imams

Experience (Years)	Percentage
01 – 10	53
11 – 20	39
21 – 30	06
Above 30	02

The data indicates that 53% of the participants have up to 10 years of experience, followed by 39% having 11 to 20 years of experience. Only 8% of the participants have more than 20 years of experience. The data indicates that majority of the participants were young and can lead the residents in maintaining peace and harmony.

7. PROGRAM EVALUATION

7.1. TRAINING

7.1.1. Relevance of Training Manuals and Material

Peace and Education Foundation developed training manuals for the participants of Imam training program. The main topics included in the training manuals were:

- Mosque as a Community Center
- Leadership Skills
- Identity and Social Consciousness
- Conflict resolution Skills
- Critical Thinking Skills
- Understanding Different Prospective
- Dialogue versus Debate
- Emotional Intelligence

The participants of the training program were asked to indicate the relevance of the training material to the objectives of the capacity building of imams. The analysis undertaken on the basis of information collected from respondents is presented in Graph 5:

Graph 5: Relevance of Training Manuals and Material

The analysis indicates that 94% of the respondents have considered training material relevant to the objectives of imam Training Program.

7.1.2. Grasp of the Resource Person(s) on the Subject

Peace and Education Foundation arranged five resource persons to deliver lectures on leadership, critical thinking, conflict resolution, mosque as community center and debate v/s dialogue. The participants were asked to favor with their views in respect of grasp of the resource persons on the lectures delivered by them. The analysis on the basis of information provided by the respondents is presented in Graph 6:

Graph 6: Grasp of the Resource Person(s) on the Subject

The analysis indicates that 62% of the respondents consider the grasp of the resource person on the subject as Excellent followed by 32% of the respondents as Good. On aggregate, 94% of the respondents consider grasp of the resource person(s) on the subjects.

7.1.3. Training Environment

Training environment plays an important role in the success of the capacity building programs. Efforts are made to ensure comfortable seating arrangements, convenient location, availability of teaching tools and appropriate tea and lunch breaks. The analysis of the information collected from respondents is presented in Graph 7:

Graph 7: Training Environment

The analysis indicates that 80% of the respondents have considered training environment as 'Excellent' followed by 18% as 'Good'. Thus, training environment was appropriate to meet the expectations of the participants.

7.1.4. Discussions amongst participants

The capacity building workshops are designed to share knowledge of the resource person on the subject and share experience of the participants having different social and cultural backgrounds. The discussions generated in the workshops help participants to clear their observations and thoughts on the subject. The participants of the Imam Training Program were asked to favor with views on discussions generated by resource persons during training sessions. The analysis undertaken on the basis of information received from the respondents is presented in Table 6:

Table 6: Discussions amongst Participants

Discussions amongst Participants	
Excellent	62%
Good	22%
Fair	10%
Average	4%
Poor	2%

It indicates that 62% of the respondents have considered discussions lead by resource persons as 'Excellent' followed by 22% as 'Good'. However, 10% of the participants have considered as 'Fair'. On aggregate, 84% of the respondents have considered the discussions as 'Excellent' and 'Good'.

7.1.5. Most Effective Features of Training

The training workshops include lectures on sectarian harmony, promoting education environment, encouraging dialogues and community leadership skills. The participants of the training workshops were requested to rank each aspect of the training program. The analysis undertaken on the basis of the information provided by the participants is presented in the Graph 8:

Graph 8: Most Effective Features of Training
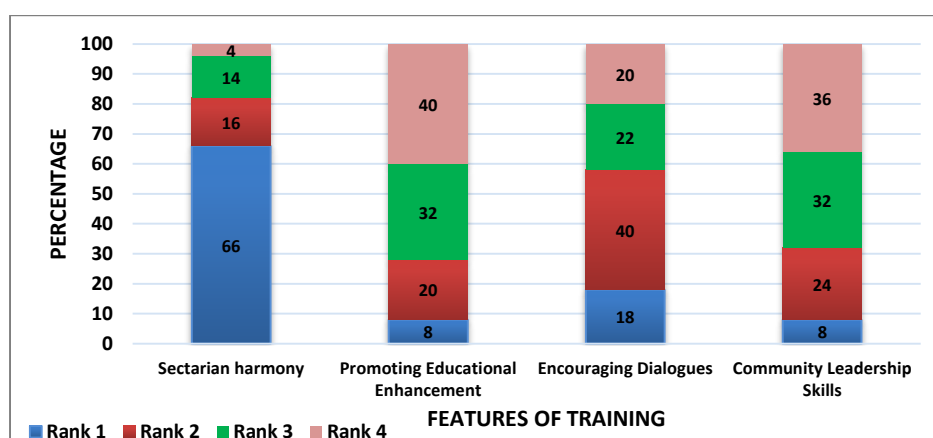
The analysis indicates that 66% of the respondents have ranked Sectarian Harmony as first followed by Encouraging Dialogues, Promoting Educational Enhancement and Community Leadership Skills.

7.1.6. Overall Rating of the Training Program

Peace and Education Foundation have arranged six primary workshops for imams at Lahore, Islamabad and Muzaffarabad. In addition, three advance training workshops were conducted at Islamabad and Lahore for ToTs. The participants of the workshops were asked to overall rate the training program. The analysis undertaken on the basis of information provided by the respondents is presented in Graph 9:

Graph 9: Overall Rating of the Training Program

It indicates that 80% of the participants have overall rated these workshops as 'Excellent' followed by 16% as 'Good'. To sum up, 96% of the participants have rated training workshops as 'Excellent and Good'.

7.2. KNOWLEDGE

This section relates to assess the level of understanding of the participants on different topics discussed in the workshops. The participants of the workshops (Target Group) and those who have not participated in the workshops (Control Group) were asked the same questions to identify the knowledge gap. The detail of the questions along with analysis is presented below:

7.2.1. Conflict means

The participants of the workshops were asked to indicate what conflict means (i) Disagreement or argument between two or more persons, (ii) Informative discussion between two groups, (iii) The restoration of family relation, and (iv) Peaceful solution to the disagreement among parties. The data was collected from the target as well as control group and is presented in Graph 10:

Graph 10: Conflict means:
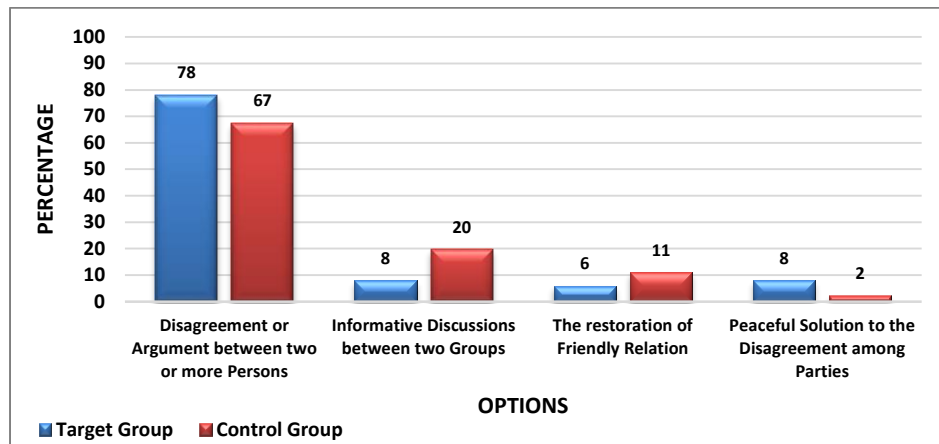
The analysis indicates that 78% of the respondents of target group stated that conflict means Disagreement or Argument between two or more persons. It has, however, been observed that 67% of the respondents of the control group have replied the same answer. It indicates that the understanding about conflict of the target group is 11% higher than the control group.

7.2.2. Conflict Resolution is:

The participants of the training workshops (target group) and those who have not attending the workshop (control group) were asked to indicate whether Conflict Resolution is:

 i. Dispute among individuals
 ii. Peaceful solution to disagreement among individuals
 iii. Discussion on peace building
 iv. Process of limiting the negative aspects of conflicts

The analysis undertaken on the basis of information provided by the target and control group respondents is given at Graph 11:

Graph 11: Conflict Resolution is:
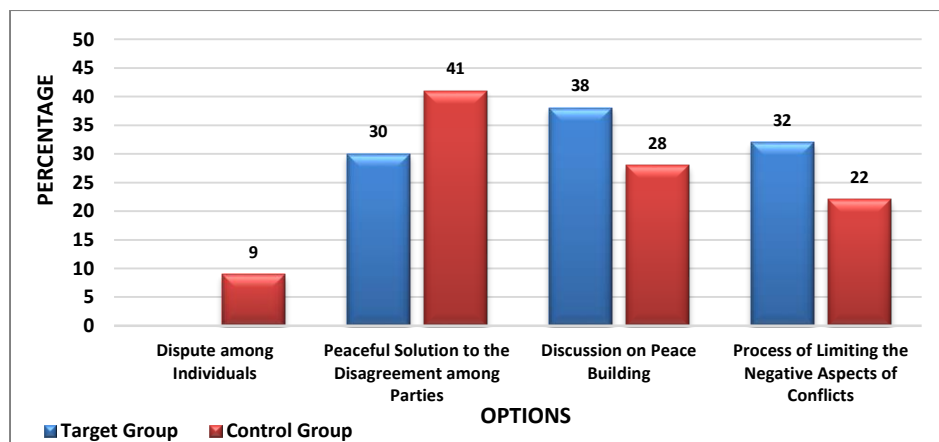
It indicates that 38% of the participants of target group are of the opinion that 'Discussion on peace building' leads to conflict resolution whereas 28 % of control group participants has endorsed the same option. However, 30% of the target participants are of the opinion that 'Peaceful solution to the disagreement among parties' leads to peace building, while 41% of the control group showed their consent to the same answer.

7.2.3. Extremism Refers to:

The participants of Imam Training Program (target group) were asked to favor with their views to find out the knowledge gained on account of participation in the training program on 'Extremism Refers to':

    i.   Holding of Extreme Religious or Political Views
    ii.   Process of Handling Conflicts
    iii.   Strategy to Resolve Issues
    iv.   Dispute Arise due to Difference of Opinion

The same question was also asked to control group. The data collected from respondents have been analyzed and the results are presented in Graph 12:

Graph 12: Extremism refers to:
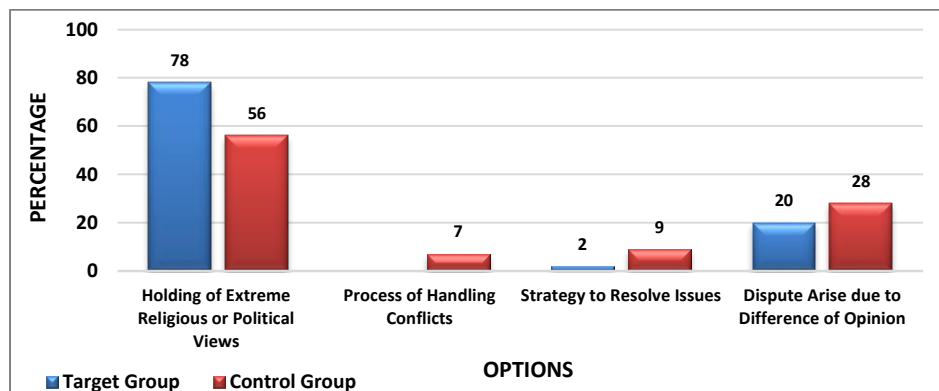
The analysis indicates that 78% of the target group respondents consider 'Holding of extreme religious or political views' as extremism. In case of control group, 56% of the respondents consider extremism refer to 'Holding of extreme religious or political views'. Thus, 22% variance in reply is on account of Imam Training Program.

7.2.4. Peace Building Refers to:

The participants of the training program (Target Group) were asked to favor with their views to find out the knowledge gained on account of participation in the training program in respect of 'Peace Building Refers to':

    i.   Create Violence in the Society
    ii.   Intervention Designed to Prevent Violent Conflict
    iii.   Agreement between Two Parties
    iv.   Serious Disagreement or Argument

The same question was also asked to control group. The data collected from respondents have been analyzed and the results are presented in Graph 13:

Graph 13: Peace building refers to:
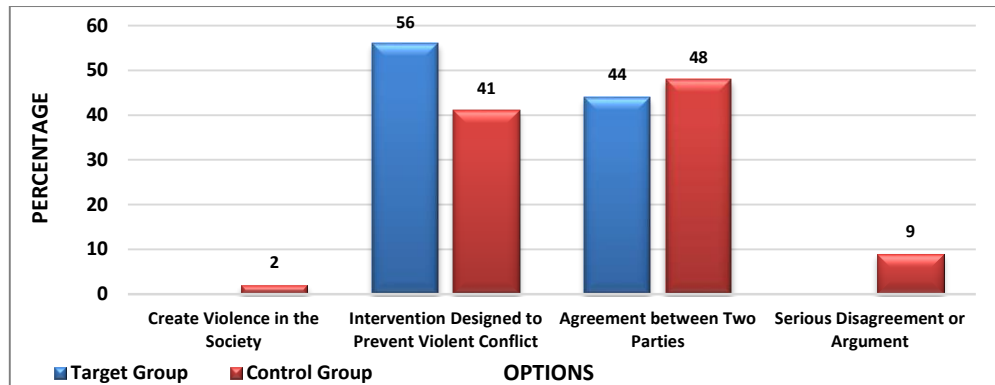
The data collected from the participants of target group indicates that 56% of the respondents consider 'Intervention Designed to Prevent Violent Conflict' leads to peace building. In case of control group 41% of the respondents endorsed the same option. The analysis indicates that 15% upward variance in reply of the target group is on account of capacity building of Imams.

7.2.5. Violence means:

Participants of Imam Training Program (target group) were asked to define 'Violence means' to find out the knowledge gained on account of participation in the training program:

i. Behavior Involving Emotional and/or Physical Force to Hurt, Damage or Kill Someone
ii. Strength of Relationship among various Groups
iii. Conflict Resolution Technique
iv. Quality of Being Honest

The same question was also asked to those respondents who have not participated in the training program (control group). The data collected from the respondents have been analyzed and the results are presented in Graph 14:

Graph 14: Violence means:
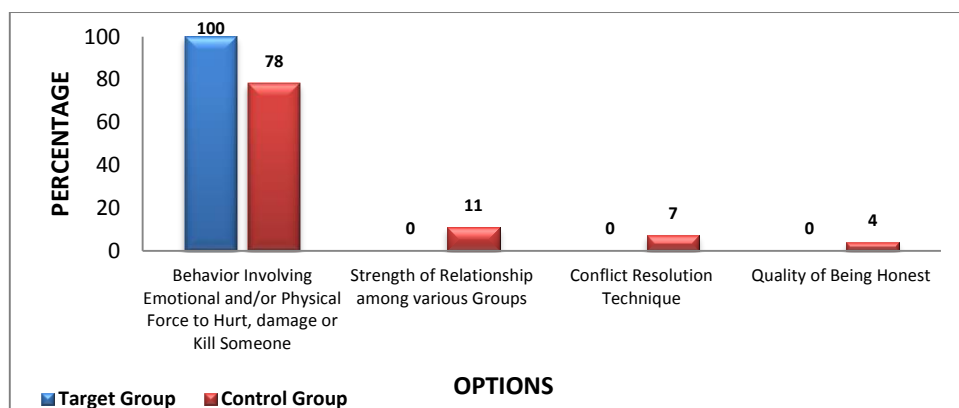
The analysis indicates that 100% of the respondents of target group are of the opinion that violence means 'Behavior Involving Emotional and/or Physical Force to Hurt, damage or Kill Someone', as compared to 78% in case of control group. The analysis indicates that 22% variance is on account of Imam Training Program.

7.2.6. Intolerance in society is reflection of:

The participants of training program (target group) were questioned to indicate that intolerance in society is on account of:

 i. Negative Social Behavior
 ii. Narrow religious/Political Thoughts
 iii. Rigid Attitude towards Issues
 iv. Extremism

The same question was also asked from the control group respondents. The analysis undertaken on the basis of information collected from target group and control group is presented in Graph 15:

Graph 15: Intolerance in society is reflection of:
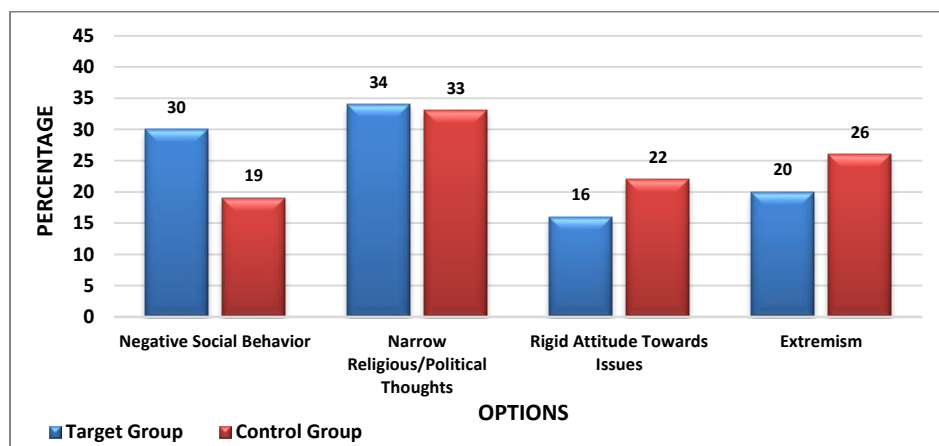
The analysis of the data collected from respondents of target group indicated that 34% of the respondents consider 'Narrow Religious/Political thoughts' leads to intolerance in society as compared to 33% by control group. Thus, there is unanimity in the society that intolerance in society is on account of 'Narrow Religious/Political thoughts '.

7.2.7. Which process can promote Sectarian Harmony?

The participants of the training workshop (target group) were asked to indicate, which of the following Processes can Promote Sectarian Harmony:

 i. Mutual Interaction
 ii. Dialogues
 iii. Participation in Each Other's Festivities & Mourning
 iv. Respect to Belief

The same question was also asked to those who have not attended the training workshop (control group). The data collected from the target group and control group respondents have been analyzed and are presented in Graph 16:

Graph 16: Which process can promote Sectarian Harmony?
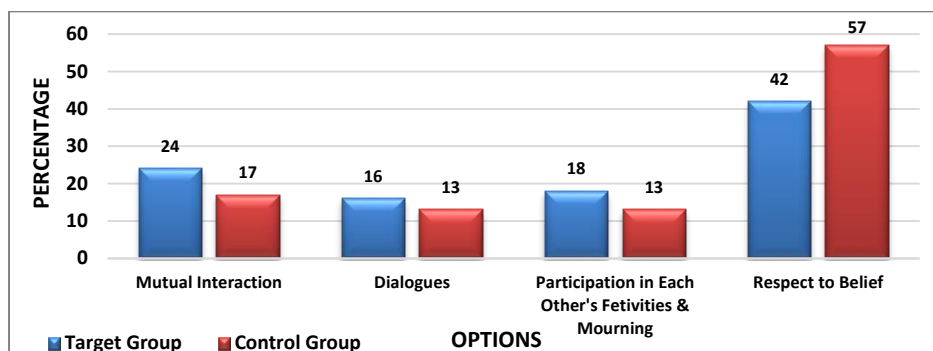
The analysis indicates that 42% of the target group respondents consider 'Respect to belief' can promote Sectarian Harmony as compared to 57% in case of control group. Thus, consistency exists in respondents of target group and control group towards Promoting Sectarian Harmony.

7.3. FOLLOW UP ACTIVITIES

Peace and Education Foundation imparted training to Imams to promote peace and harmony in the society. The Imams during training were requested to disseminate the knowledge gained in the training program to masses through different means of communication. In the follow up activities attempt has been made to find out the extent to which the messages have been disseminated among masses. The detail of the questions along with response from the target group is discussed in the following paragraphs:

7.3.1. Message(s) of the Imam training was conveyed / disseminated through

The learning of the Imam Training was disseminated by the participating Imams through sermons, print, electronic and social media. The participants of the training program were requested to rank the media used for disseminating the message. The analysis undertaken on the basis of information collected from respondents is presented in Graph 17:

Graph 17: Message(s) of the Imam training was conveyed / disseminated through
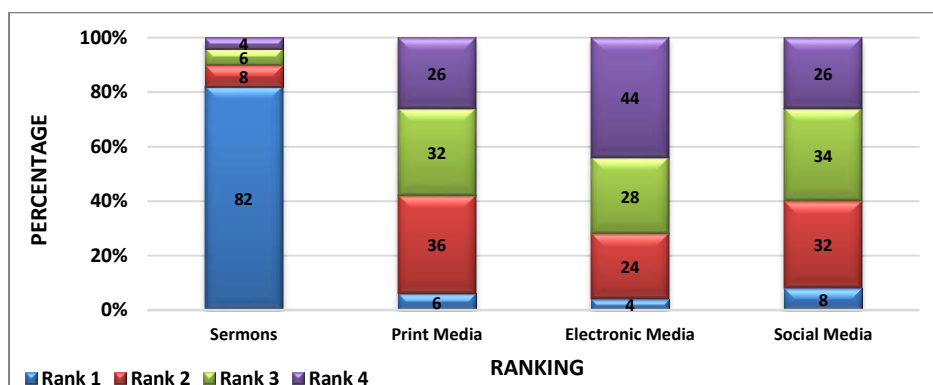
The data analysis indicates that sermons were the most frequently used as a medium to disseminate the messages to the masses followed by print, social media and electronic media. The Imams have been disseminating the learnt knowledge to the masses which is achievement of the PEF efforts.

7.3.2. Knowledge gained in Imam Training conveyed

The participants of the Imam Training Program were expected to frequently disseminate the learning of the training to masses through different means of communication. The participants were requested to indicate the number of times the messages were conveyed to the masses. The analysis undertaken on the basis of information received from the respondents is presented in Graph 18:

Graph 18: Knowledge gained in Imam Training conveyed
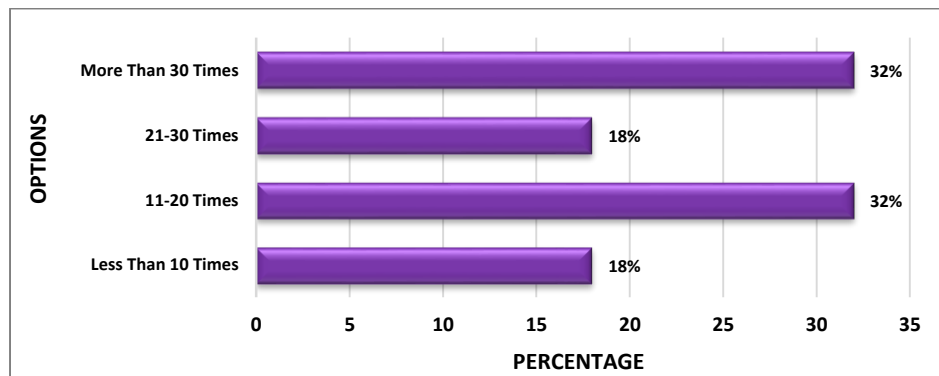
It indicates that 50% of the respondents have conveyed the message for more than 20 times followed by 32% for 11-20 times and 18% by less than 10 times.

7.3.3. Topics frequently discussed in Talks relating to

The Imams being the speakers in the mosque, discuss different issues in their sermons which generally relate to social, political, religious and peace & harmony aspects. The participants of the training program were asked to indicate the most frequently discussed aspects in the sermons and talks. The information received from the respondents have been analyzed and presented in Graph 19:

Graph 19: Topics frequently discussed in Talks relating to
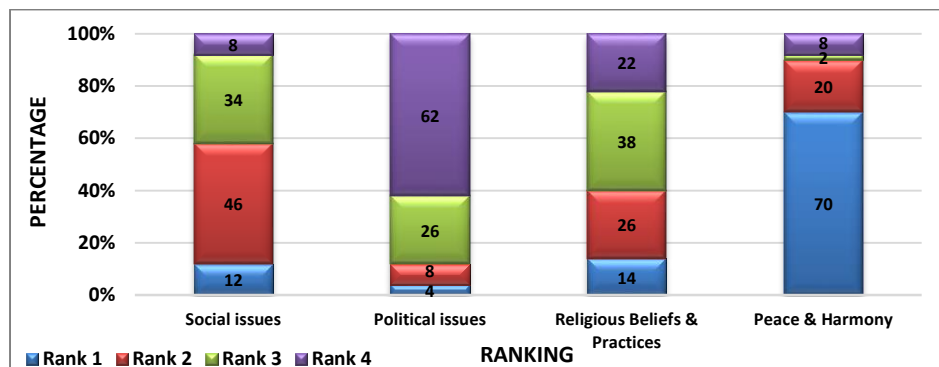
The analysis of the data indicates that Imam's mostly discussed the matters relating to peace & harmony followed by political, social and religious issues. The training imparted focused on keeping peace in society and harmony among different beliefs and religions. It is indicative that the objectives of disseminating the message to the targeted population have largely been achieved.

7.3.4. Average Attendance at Sermons

The Imams generally deliver sermons in the Friday Prayers and Other religious gatherings. The participants of the training program were asked to indicate the average number of participants in each of the sermons. The analysis of the data undertaken on the basis of information received from the respondents is presented in Graph 20:

Graph 20: Average Attendance at Sermons
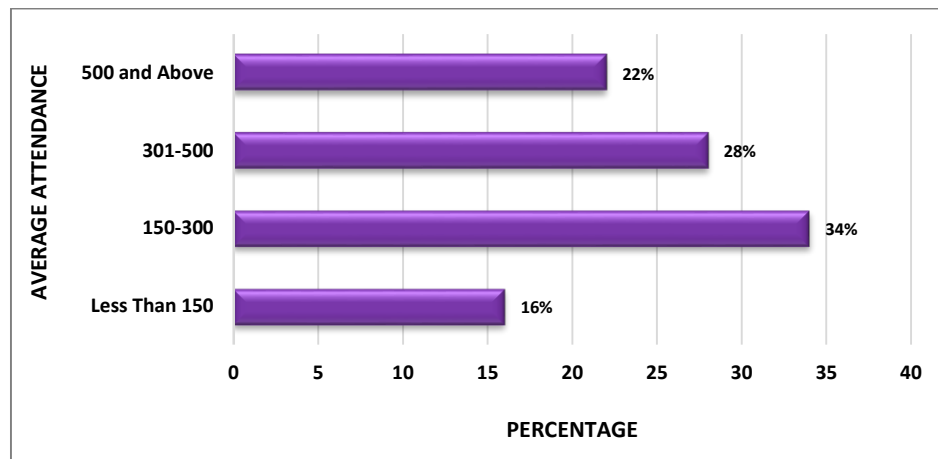
The analysis of data indicates that in 34% of the sermons participation was between 150–300 and in 28% sermons between 301–500 persons followed by 22% having attendance 500 and above. The analysis indicates that importantly the number of participants have remained more than 300 in 50% of the sermons.

7.3.5. Conflicts about sectarian disharmony are resolved through

The participants of the Imam Training Program were trained to resolve sectarian disharmony through:

(i) Debate & Dialogue
(ii) Counseling & Mutual Interaction
(iii) Participation in Each Other's Festivities & Mourning
(iv) Respect to Beliefs

The participants of the training program were requested to rank the mechanism used to resolve sectarian disharmony. The analysis of the data collected from the respondents is presented in Graph 21:

Graph 21: Conflicts about sectarian disharmony are resolved through
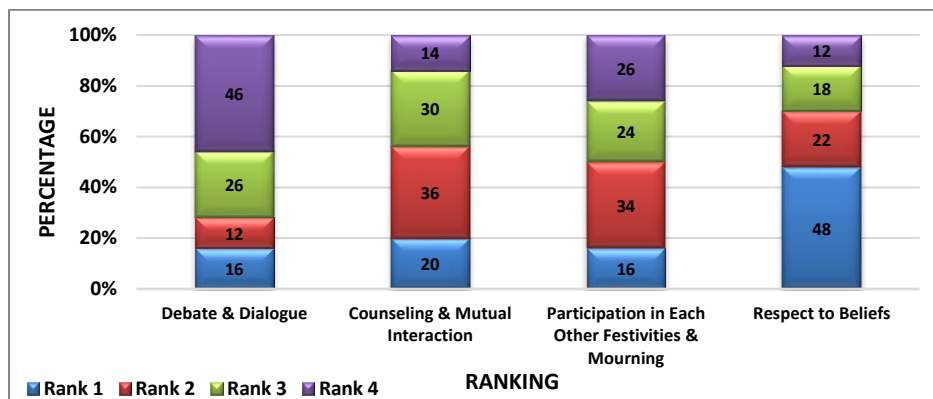
It indicates that respect to belief was the most frequently used mechanism for resolving conflicts. It was followed by counseling & mutual interaction and debate & dialogues.

7.4. IMPACT OF IMAM TRAINING PROGRAM

Imam Training Program was designed for Imam, Khateeb, Mufti and Mohtamim. Majority of the participants of the program were Imams from different parts of the country. The Imams generally talk on different social and religious aspects through sermons in Friday Prayers. The Imams disseminate the message relating to peace and harmony amongst the participants living in the vicinity of the mosque. It was expected that the Imams' sermons of keeping peace and harmony amongst masses will have a positive impact on the participants of the sermons. In order to quantify the impact of training program, the questions were asked to participants of the training program (target group) and those who have not participated in the training program (control group). The details of the indicators used to assess the impact in the vicinity of Mosque having trained Imam or otherwise are discussed below:

7.4.1. Incidents of Sectarian Disharmony

The participants of Imam Training Program were trained to reduce disharmony among different sects to ultimately achieve the target of keeping peace and harmony in the society. The participants of the training program (target group) were asked to indicate whether the incidents of sectarian disharmony have increased, decreased or unchanged since 2013 (commencement of Imam Training Program). The same question was also asked to the Imams not trained by the program (control group).The analysis undertaken on the basis of information collected from the respondents of the target and control group are presented in Graph 22:

Hafiz Zaheer, a participants of Imam Training Program from Gujranwala, was least concerned with sectarian and faith provoked conflicts. Imam Training Program helped Mr. Zaheer to change his mind set and unusual behavior towards greater inter-sect and interfaith harmony. Mr. Zaheer's attitude towards other faiths and sects is friendly and he is visiting their homes and help faith leaders in organizing their programs in different worship places.

Graph 22: Incidents of Sectarian Disharmony
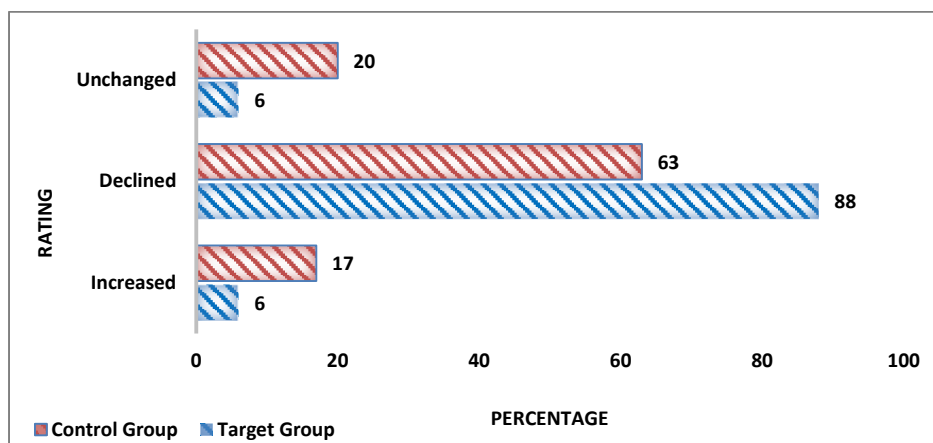
The analysis indicates that incidents of sectarian disharmony have decreased by 88% in the vicinity of Imam trained by PEF (target group) as compared to 63% in case of control group. It indicates that 25% reduction in incidents of sectarian disharmony is on account of training provided to Imams.

7.4.2. Behavior of Imam in Encountering Sectarian Conflicts

The behavior of individuals play important role in resolving issues among different segments of the society. The Imam Training Program includes a segment on "Psychological Aspects" of those involved in sectarian conflicts. The Imams were trained to remain polite and listen to others viewpoint before making any statement on the issue. It was emphasized that the behavior of the Imam in resolving issues is extremely important and Imams after training were expected to demonstrate change in their behavior towards conflicts. The participants of the target group were asked to indicate whether any improvement in behavior of Imam has been observed in encountering sectarian conflicts (since 2013). The same question was also asked to control group to quantify the impact of Imam Training Program. The data collected, from target group and control group respondents, have been analyzed and is presented in Graph 23:

Graph 23: Behavior of Imam in Encountering Sectarian Conflicts
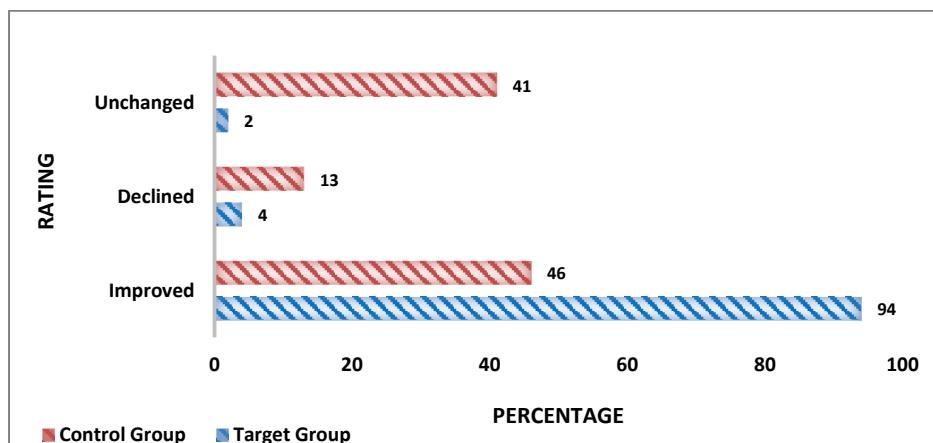
The analysis indicates that behavior of Imam in encountering sectarian conflicts in case of trained Imams (target group) has improved by 94%, while in case of not trained Imams (control group) is 46%. It can, therefore, be concluded that 48% improvement in behavior of Imams in encountering sectarian conflicts is on account of training imparted by PEF.

7.4.3. Role of Mosque (as an institution) in Encountering Conflicts

Pakistan is a Muslim country and majority of the population is Muslim. The mosque plays an important role in society. The Muslim population participates in five times prayers a day in mosques. They ensure participation in Friday Prayers where Imam deliver sermons on different issues faced by the community. In addition, different religious and social activities are also carried out in mosques. In the Imam Training Program of PEF, the role of mosque in keeping peace and harmony was also discussed as one of the main themes. It was expected that Imams, after completing training, will enhance the role of mosque in resolving misunderstanding amongst different sects amongst the population living in the vicinity of the mosque. In order to assess the hypothesis, the participants of the training program (target group) were asked to indicate the role of mosque in resolving issues since 2013, after completing the training. The same question was asked from the control group to quantify the impact of training on the role of mosque in encountering conflicts. The analysis undertaken on the basis of data collected from respondents of target group and control groups is presented in Graph 24:

Graph 24: Role of Mosque (as an institution) in Encountering Conflicts
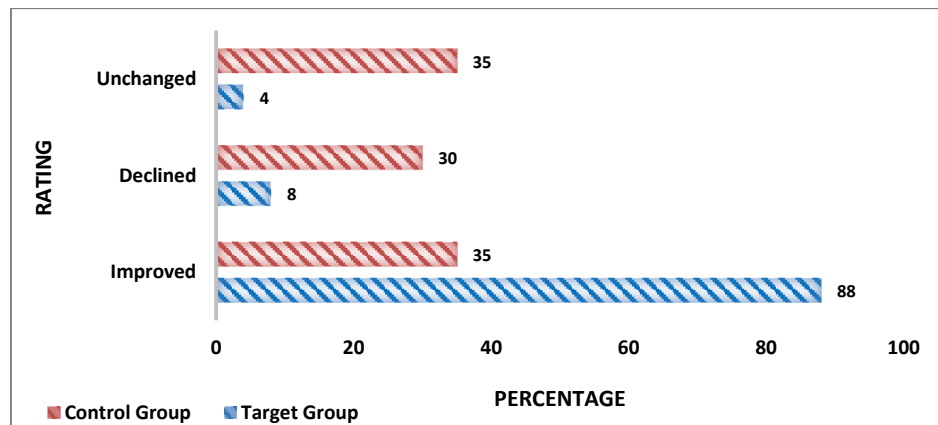
The data indicate that the role of mosque in resolving conflicts have improved by 88% since 2013 in case of target group as compared to 35% in control group. Thus, 53% improvement in the role of mosque in encountering conflicts is on account of PEF training program.

The participant of Imam Training Program learned about conflict resolution. Mr. Ayub facilitated and guided couples the consequences of divorce on the family and kids. Mr. Ayub succeeded in developing reconciliation amongst couples and a number of divorces in the vicinity were everted.

7.4.4. Tolerance Level of Imam(s) is:

Mosque plays an important role in the lives of residents living in the vicinity of mosque. The attitude of Imam in listening to the issues faced by the residents and in resolution thereof is crucial. The Imam Training Program organized by PEF included the concept of tolerance in its curriculum. The participants of the training program were informed that listening to others and developing tolerance amongst Imams will facilitate maintaining peace and harmony in the society. The participants of the training program (target group) were, therefore, asked to indicate whether tolerance amongst Imams in resolving issues have improved since 2013 or otherwise. The same question was asked to control group to quantify the impact of training on tolerance level of Imam. The analysis undertaken on the basis of data collected, from target group and control group respondents, has been analyzed and is presented in Graph 25:

Graph 25: Tolerance Level of Imam(s) is:
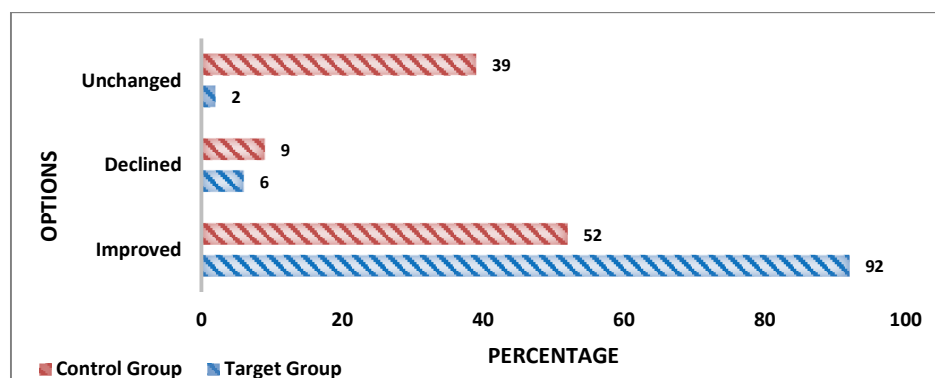
The analysis indicated that tolerance level of Imam in case of target group has improved by 92%, whereas it has improved by 52% in case of control group. Thus, 40% improvement in tolerance level of Imams of target group is on account of training organized by PEF.

7.4.5. Attitude of Imams towards Community Development

Imam plays an important role in handling affairs of the mosque and community. The residents discuss the issues in mosque and suggest to Imam to raise community issues in gathering and facilitate in formulation of community viewpoint on different development activities being undertaken by the government and non-government organizations. The PEF training program attempted to improve capacity of Mosque Imam in harmonizing initiatives on development activities. In order to assess the impact of training provided to Imam (target group) towards community development, the participants were asked to indicate any change in attitude of Imam towards community development. The same question was asked to the control group to quantify the impact of training. The analysis undertaken on the basis of data collected from respondents of target group and control group are presented in Graph 26:

Graph 26: Attitude of Imams towards Community Development
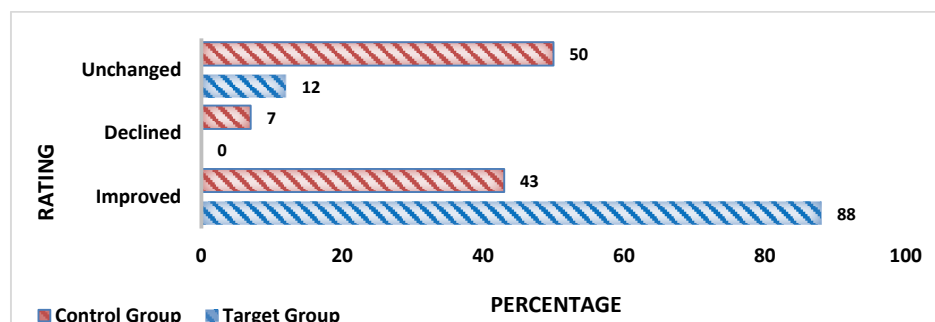
The analysis indicates that respondents of the target group are of the view that attitude of Imam towards community development has improved by 88% as compared to 43% in case of control group. Thus, 45% improvement in Imam attitude towards community development is on account of training provided by PEF.

7.4.6. Reconciliation efforts of Imam to resolve the Sectarian Conflicts

Majority of the population living in Pakistan is Muslim. The Muslim community has different sects including, Barelvi Sunni, Deobandi Sunni, Ahl-e-Hadees and Shia. They believe on Quran as Holy Book and pray five times a day. However, they have sect differences on certain aspects of teaching of Islam. In spite of difference in opinion, the ultimate goal of all sects is to maintain peace and harmony in society. The PEF training program emphasized on participating Imams in training program to resolve sectarian conflicts through discussions and reconciliation efforts. In order to quantify the impact of training, data was collected

Maulana Yasin Zafar from Faisalabad, a participant of Imam Training Program, consider the initiative as need based intervention providing exposure to participants and bringing members of all sects at one platform. The program proved to be catalyst in creating ownership, building confidence and identifying trust deficit.

from the target group and control group. The analysis undertaken on the basis of information collected from respondents is presented at Graph 27:

Graph 27: Reconciliation efforts of Imam to resolve the Sectarian Conflicts
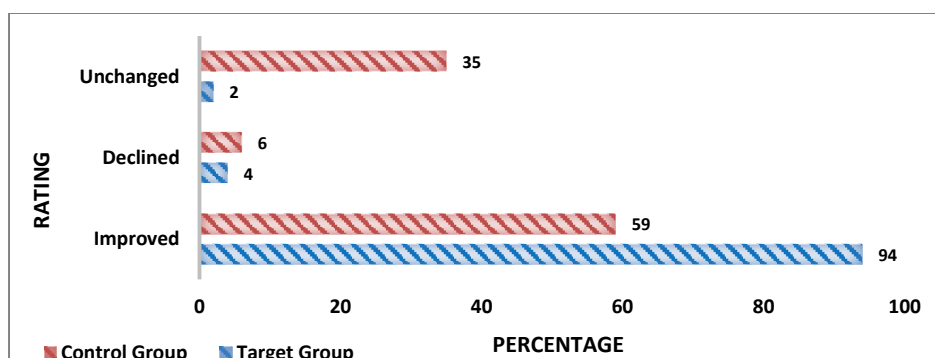
The analysis indicates that reconciliation efforts of Imams to resolve sectarian issues has improved by 94% since 2013 in case of target group as compared to 59% relating to control group. Thus, 35% quantifiable improvement in reconciliation efforts of Imams is on account of Imam Training Program organized by PEF.

7.4.7. Peace Building Measures lead to:

The participants of the Imam Training Program were introduced to different learning tools leading to peace keeping and harmony in the society. In order to assess the impact of training program on peace keeping and harmony amongst masses, the participants of the training program (target group) were asked to indicate whether peace building measures after training have lead to:

  i.   Harmony amongst different schools of thought
  ii.   Differences amongst different schools of thought
  iii. Isolation of trouble makers

The same question was also asked to those who have not attended the training program organized by PEF (control group). The analysis undertaken on the basis of information collected from target group and control group is presented in Graph 28:

Graph 28: Peace Building Measures lead to
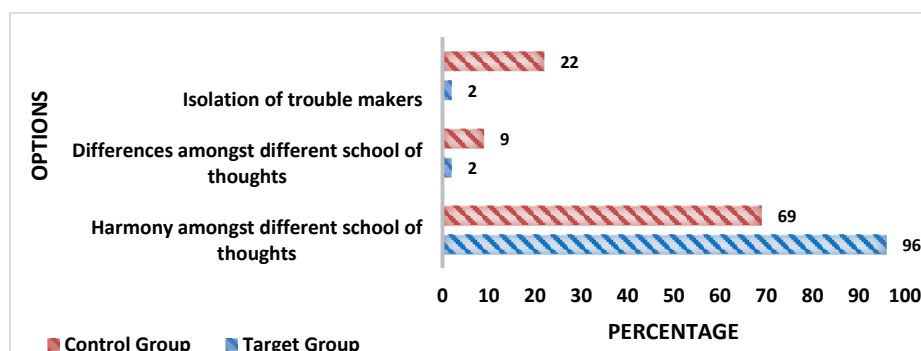
The analysis indicates an improvement of 96% in target group towards 'Harmony amongst different schools of thought' as compared to 69% in case of control group. It reveals that 25% improvement in harmony amongst different schools of thought is on account of training provided by PEF.

7.4.8. Knowledge and Understanding Improved in:

The Imam training Program organized by Peace and Education Foundation was designed to improve capacity of Imams in resolving issues amongst different faith groups and maintain peace and harmony in communities. It was also expected that on account of acquisition of additional knowledge and skills, the delivery of sermons will improve and the participants will have improvement in writing articles and will be able to present their viewpoint in a better way at talk shows. In order to check the hypothesis, data was collected from the participants of training program (target group) and those not participating in the training

program (control group). The analysis undertaken on the basis of information received from target group and control group is presented at Graph 29(a) and 29(b):

Graph 29(a): Knowledge & Understanding Improved in:
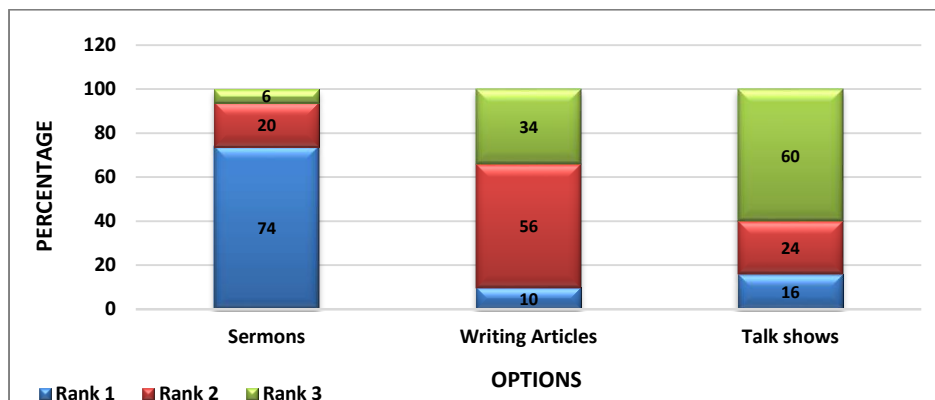
Graph 29(b): Knowledge & Understanding Improved in:
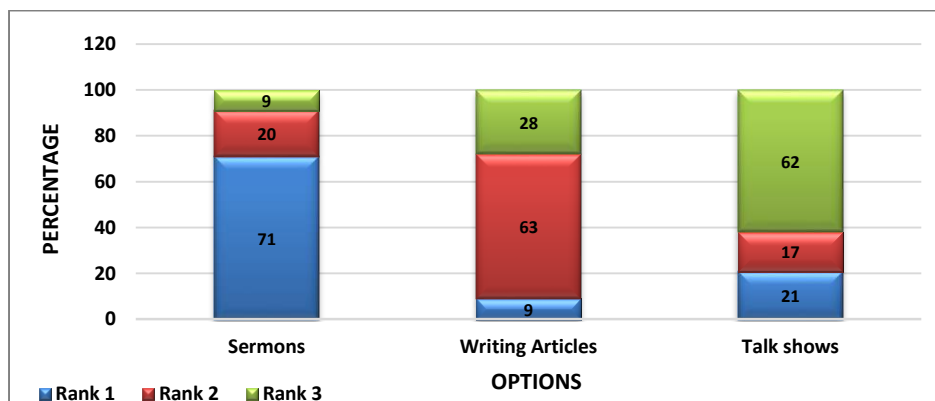
The analysis indicates that marginal improvement of 3% in delivery of sermons on account of training to Imams has been observed. However, the knowledge for writing articles for print media and participation on talk shows is almost the same for target and control group.

7.4.9. Biases towards other Faiths/Sects/Minority Groups

The Imam Training Program concentrated on improving capacity of Imams in reducing biases towards other Faiths, Sects and Minority Groups. It was emphasized that the Constitution of Islamic Republic of Pakistan allows all Pakistanis to live in accordance with their faith. The minorities have also the right to adopt a life pattern in accordance with their religion. The rights of the minorities have been accepted by providing white color in the flag of Pakistan. PEF improved capacity of the Imams to soften biases towards other faiths/sects/minority groups. In order to assess impact of training towards biases, the participants of the Imam Training Program (target group) were asked to indicate whether 'Biases towards other Faiths/ Sects/ Minority Groups' have 'increased', 'decreased' or 'unchanged'. The same question was also asked from the control group. The analysis undertaken on the basis of

information provided by target group and control group respondents is presented in Graphs 30:

Graph 30: Biases towards other Faiths/Sects/Minority Groups
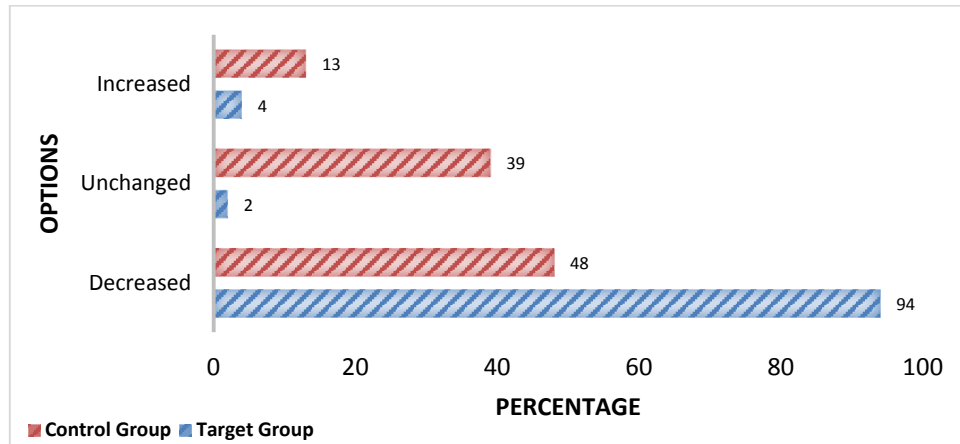
The analysis of data indicates that biases towards faiths/sects/minority groups have reduced by 94% since 2013 as per target group responses compared to 48% by the control group. The 46% reduction in biases is on account of training provided by PEF.

8.   FOCUS GROUP DISCUSSIONS ON ITP

Focus Group Discussions (FGD) were held on August 03, 2015 on the Imam Training Programme of the Peace & Education Foundation (PEF). The FGD was conducted as an integral part of survey activities for undertaking evaluation of the PEF programmes. Participants from different organizations and diversified fields of activity took part in the discussions. The following structured questions were asked from the group:

- Role of mosque in the society.
- Imam's role in solving problems.
- Religious sermons may confine on Islamic Education or otherwise.
- How to avoid violence in the society?
- How to regulate funding to mosque and madrasah?

Consolidated response of the participants owing to the group discussions is given below:

- A primary purpose of the mosque is to serve as a place where Muslims can come together for prayers. Mosque is not only a meeting place for believers to facilitate in rituals/prayers and listen to sermons but also a place where the holistic life concept of Islam is proclaimed and confirmed. It is a place where the spiritual leaders and legal Sharia experts – the Imams and Ulema – work on guiding the faithful in all aspects of Islam. They are thus concerned to modify life into the Islamic way of life, including the societal, legal and political matters and affairs.

  The mosque has to function as a community center to meet the needs and expectations of the participants. The numerous religious, social, educational and welfare roles and functions be placed under the jurisdiction of the mosque and its annexes.

  The sect based thinking has, however, affected the very role of the mosque in the recent times due to lack of education and awareness on communal & *Deeni* (Religious) perspectives and advocacy capacities of the religious lot having specific mindsets governing this sacred institution. It was felt that the government should play a role in developing a framework for harmonious peace-building performance of the mosques as a step for exploring its renaissance glory. If the mosque does not function as a community center and the mosque institution is entangled in an institutional ideological confrontation with other institutions, the power and will of the people at the end will become diminished and their focus diffused. The mosque does not discriminate between any sects

and welcomes all Muslims.

- The Imam generally talks on different social and religious aspects through daily and Friday sermons. The Imam disseminates the message of peace and harmony amongst the participants and the community living in the vicinity of the mosque. The sermons often have a strong practical slant, trying to integrate and apply Islamic beliefs and historical teachings into contemporary daily life. It is believed that the Imam's sermons of keeping peace and harmony amongst masses have a positive impact on the participants of the sermons focusing on reduction in disharmony amongst different sects to ultimately achieve the target of keeping peace and harmony in the society and bringing the community together.

  It has been of concern that due to lack of education and a mindset, sermons delivered by the Imam lacks focus on societal relationships and clarity on coexistence rights of the other communities; may it be intentional or on account of lack of knowledge. It was felt that government may consider centralization of the sermons focusing on sectarian harmony, brotherhood, peace and tolerance as has been in practice in many Muslim countries.

- In view of isolation between religions and faiths misrepresentation of perceptions is the main reason for disharmony and intolerance provoking violence. It is needed to open up doors of wisdom to understand and comprehend beliefs through mutual interactions. Faith leaders have influential status as they should be engaged in interfaith dialogues. It is the duty of the influential religious actors for integration of efforts in creating harmonious environment in the society and to also take measures for its sustainability by disseminating harmony messages in the vicinity/neighborhoods. Awareness of faith leaders is necessary on contentious issues like intolerance, radicalism and violence through workshops/ seminars/ trainings.

- In Pakistan, there is no mechanism of public funding for the mosques and madrasahs. In majority cases, the madrasahs are attached segments of the mosques. The mosques and madrasahs raise their funds through endowments, charity and Zakat from individuals and philanthropists. A number of mosques and madrasahs also receive funding from different organizations, NGOs and international donors. Being non-public funds, mosques and madrasahs do not maintain their financial income and disbursements record. In case, if the receipts and expenditures record is maintained, it would never be disclosed to the auditors. In the prevailing strategic situation in the country, there are apprehensions that these seminaries facilitate extremism and act as sectarian hubs. There were no defined rules for regulating the funding mechanism for

mosques and madrasahs. It was felt that government should enforce the recently announced financial regulatory framework and registration of the mosques and madrasahs to check the mushroom growth of both the institutions. This action of the government would regulate the operational functions and the funding mechanism of mosques and madrasahs. It would also take out the madrasahs and mosques out of the clutches of the influentials to achieve their malign motives under this institutional umbrella.

SUGGESTION TO IMPROVE THE ITP

95% of the participants of the training program have endorsed the following suggestions to improve the Imam Training Program:

- Imam Training Program has helped in creating sectarian harmony and may be continued.

- The program may be focused at selected districts of each province.

- Establishment of an independent apex organization having representation from Madrasah Oversight Board for accreditation of Imam Certification.

- Certified training be mandatory for appointment of Imams.

- Selected trained Imams be involved for conducting trainings of Imams.

- Establishment of Centralized Institution for *'Fatwa'*.

- Development of Web-based Information System to review the professional performance of graduate scholars.

INTERFAITH HARMONY PROGRAM

1.   INTRODUCTION

Cognizant of the need for interfaith harmony, PEF developed a program for the interfaith skills training for Pakistani Muslim, Christian, Hindu, Sikh and other faith leaders as one of the four components of the project "Supporting Pakistani Religious, Civic, and Educational Leaders". The program envisaged to increase the capacities and leadership abilities of religious & interfaith leaders in order to direct their capabilities and influence towards reversing the trends of intolerance in the society.

2.   THE PROGRAM

PEF implemented its interfaith training program/initiative by conducting interfaith skills training workshops, seminars, engagement of faith & opinion leaders, research publications on various themes in religious tolerance, coexistence, pluralism, peace building competencies, human rights, and critical thinking skills etc.

PEF has prepared manuals for the training of interfaith and religious leaders relating to their profession and equip them with a set of skills needed to promote and work for reconciliation, mediation, dialogue and understanding. It enables them to promote these skills among their fellows, followers and community. This initiative also became a platform for the people of different beliefs and religions within the communities to interact with each other to solve local issues of social disconnect, stereotyping, bias and hatred.

3.   GOAL

The main goal of interfaith harmony program is to train diverse religious and faith leaders to collaborate in building a peaceful society in which religiously motivated violence and discrimination is reduced and religious freedom protected.

4.   OBJECTIVES

The main purpose of the interfaith harmony program is to engage diverse civic, religious and faith leaders in countering religious extremism, reduce intolerance and develop peacebuilding environment in the society. The program has the following main objectives:

- Promote inter and intra-faith tolerance and peaceful co-existence among different religious, ethnic, political and cultural groups with emphasis on human rights.

- Promote critical thinking skills for effective communication to avoid inciting hatred or violence through capacity building of faith leaders.

- Support religious leadership to promote cooperation and culture of dialogue in the society through training and follow up workshops.

- Bridge gaps and correct misperceptions among different faith based communities in Pakistan through Faith Champs.

5. IMPLEMENTATION

The PEF programs are aimed at creating, encouraging and supporting peace builders from within the civil society, religious communities and leaderships to popularize peace and tolerant narratives. PEF, through this program, has been working to reduce faith-based dispositions, interfaith and related issues that are currently of critical importance in Pakistan. The implementation of the program included comprehensive training manuals for imparting knowledge and skills development of the faith leaders, imams, madrasah teachers and community leaders in the following capacity areas:

- Understanding of the inter-religion and inter/intra-faith principles
- Leadership
- Identity and consciousness
- Conflict resolution
- Critical thinking skills
- Understanding of different perspectives
- Dialogue versus debate
- Emotional intelligence

5.1. IMPLEMENTATION METHODOLOGY

PEF developed a model of interfaith engagement of diverse faith leaders which was executed through conducting 3-day workshops by the professional trainers who guided interactive sessions; activity based learning experience; self-reflection; group discussions and presentations to build their capacities in community leadership, conflict resolution, critical thinking, effective communication, emotional intelligence and interfaith dialogues etc. In addition, some selected faith leaders of the alumni with maximum potential to engage local communities were given advance training of two days duration for developing a cadre of the Interfaith Champions who afterwards conducted follow up/community engagement programs at their local sphere of influence.

5.2. SELECTION CRITERIA FOR WORKSHOP PARTICIPANTS

The faith leaders (Imam, Priest, Pandit & Granthi) who practice the religious festivities and lead respective communities are selected to participate in the training programs. These participants on completion of the training are called PEF alumni. The outstanding PEF alumni are selected for advance Training of Trainers (ToTs) and are called the 'Faith Champs'.

5.3. VENUE SELECTION

There is no specific criterion for selection of training venues. However, PEF reach out to prominent religious and faith leaders across the country and select potential areas for conjoint activities (basic training. advance training and follow up) afterwards by developing harmonious atmosphere amongst the communities. PEF, at the outset, has selected Lahore, Islamabad, Gujrat & Faisalabad venues for interfaith trainings being suitable, safe and reachable; however, the sphere is being expanded by adding more venues owing to awareness and demand basis.

5.4.   PILOT PHASE

Pilot Phase of the Interfaith Skills Training Program was conducted by PEF in partnership with the Muslim Christian Federation International. Series of intensive interfaith training workshops were initiated to bring interfaith leaders together in order to facilitate cooperation in reducing religious discrimination and extremism in Pakistan. The Pilot Phase gave a ray of hope to PEF for change in attitudes while watching the Muslim participants of interfaith championing themselves towards the minority rights. Further, Ministry of Religious Affairs & National Harmony, Government of Pakistan, desired PEF to partner with them in promoting interfaith harmony in the country and serve in their Interfaith Council. In addition, diverse religious leaders approached PEF to support them in developing their own interfaith efforts within their communities. PEF, therefore, decided to gain momentum and make more intensive interventions in the following phases with a multi-pronged strategy to harness the potential of peace building in Pakistan.

- "Support Pakistani Religious, Civic and Educational Leaders (Phase-I)"
- "Supporting Pakistani Religious, Civic and Educational Leaders (Phase-II)"

6.   PROGRAM PROGRESSION

PEF's horizontal expanded engagements of large number of people, growth and outreach during the project period added more interfaith champions in the target groups that have needed to ensure vertical depth of expertise, behavioral growth and follow-up of work. Existing champions would be provided with more extensive skills to enable them to continue their work in more effective way. PEF adopted the following strategy for implementation:

6.1.   SPREAD OF INTERFAITH WORKSHOPS

PEF spread out its interfaith initiative into multiple regions of Pakistan with strategic partnership of faith-based groups and by building multi-stakeholder alliances. PEF delivered interfaith workshops adding new and diverse religious leadership from various parts of Pakistan. The infusion of new interfaith champions and dialogue practitioners would be constantly reminding their followers about tolerance, peace building and interfaith skills to eventually minimize the intensity of radical and violent narratives to the visible degree. PEF engages more faith based partners from every province to scale up the interfaith efforts given the availability of sufficient resources.

6.2.   SUPPORT TO INTERFAITH ALUMNI FOR FOLLOW-UP ACTIVITIES

PEF developed a program for the interfaith leaders to bringing them together from every quarter and provide them with the new set of skills to enhance their interfaith capabilities. This was important, as the interfaith leaders graduating from PEF programs were already conducting outreach and interfaith programs for their immediate communities. PEF have supported some interfaith champions activities as they organized multiple events on their own. This was a deliberate program of follow-up activities with ready materials and the administrative mechanism to track the progress of the interfaith efforts in multiple regions of Pakistan where faith-based vulnerability are relatively high. It was believed that after having sought support from interfaith leaders across

Pakistan, they would be ready to deliver the message of tolerance, minority rights and interfaith coexistence more emphatically than before. It was envisaged that PEF with the continuous engagement of its interfaith alumni, will gauge the follow-up activities undertaken by Champs, develop network of like-minded people to promote peace making, tolerance and plan to undertake activities with mutual consultation.

6.3.   CREATION OF CADRE OF INTERFAITH CHAMPIONS

With the steady stream of faith leaders trained under interfaith workshops, it was envisaged to develop a cadre of world class interfaith dialogue facilitators and dialogue practitioners among religious leadership in Pakistan and support them to carry out follow up interfaith activities.

6.4.   PROGRAMME TARGET AND ACHIEVEMENTS

Table 1: Programme Targets and Achievements

ACTIVITY	TARGET		ACHIEVEMENTS	
Development of Modules	5		5	
No. of Trainers	3		5	
Participants	255		254	
Basic Training Workshops	15-17-Oct. 12	Gujrat	15-17-Oct. 12	Gujrat
	2-4 Dec. 12	Islamabad	2-4 Dec. 12	Islamabad
	11-13-Feb. 14	Islamabad	11-13-Feb. 14	Islamabad
	28-30-Apr. 14	Islamabad	28-30-Apr. 14	Islamabad
	20-22-May 14	Islamabad	20-22-May 14	Islamabad
	27-29-May 14	Islamabad	27-29-May 14	Islamabad
	12-13-Jan. 15	Faisalabad	12-13-Jan. 15	Faisalabad
Training of Trainers (ToTs)	24-26-Feb. 13	Lahore	24-26-Feb. 13	Lahore
	18-20-Sep. 14	Islamabad	18-20-Sep. 14	Islamabad
	22-24-Sep. 14	Islamabad	22-24-Sep. 14	Islamabad
Follow-up Programs	70		74	

6.5. PEF INTERFAITH COMMUNITY ENGAGEMENT (FOLLOW UP PROGRAMS)

Table 2: PEF Interfaith Community Engagement (Follow Up Programs)

PARTICULARS	NO.	DESCRIPTION
Program	74	Phase-I = 40, Phase-II = 24, NCA= 10 (Seminar 28, Workshop 30, Poster Competition 3, Youth Festival 1, Rallies 6, Regular Program 1 & Get Together 3 & Interfaith Forum 2)
Participants	4,755	Male 3631, Female 1124
Target Audience		Religious Leaders, Teachers, Lawyers, Students, Social Worker, Women, Political leaders
Region	15	Lahore, Kasur, Gujranwala, Rawalpindi, Pattoki , Faisalabad, Gojra, Gujrat, Sheikhupura, Kohat, D.I. Khan, Peshawar, Abbottabad, Karachi, Quetta
Province	4	Punjab, Sindh , Khyber Pakhtunkhwa, Balochistan
Exclusive Female Programs	9	Seminar, Workshop, Poster Competition
Mixed Male & Female Program	36	Seminar, Workshop, Poster Competition, Get Together, Interfaith Forum, Rallies
Source of Funding		PEF Sponsored - 41, Self-Initiative - 33

7. DATA ANALYSIS

PEF initiated human resource development and capacity building programme for promoting peaceful coexistence of different religions and faiths by engaging diverse religions/faiths and community leaders. PEF conducted numerous interfaith harmony training programmes country wide which were attended by religious and faith leaders, madrasah teachers, community leaders and public representatives etc. It was evident to assess the impact of the programme in promoting tolerance and peace building within the diverse religious and faith segments in particular and the communities at large.

A questionnaire was developed for acquiring information from the participants of the programme on different components of the training. Following is the data analysis of the gathered information:

7.1. RESPONDENTS DETAIL

7.1.1. AGE GROUP

The interfaith awareness training programme was specifically designed for Khateeb, Imams, Teachers, Mohtamims, Pastors/Padris, Pandits, Granthis, Social Workers and Community Representatives. The missionaries and functionaries are the grown up segments of the society to lead/guide their fellows and followers. The age group data of the respondents is presented in Graph 1:

Graph 1: Age Group of the Participants
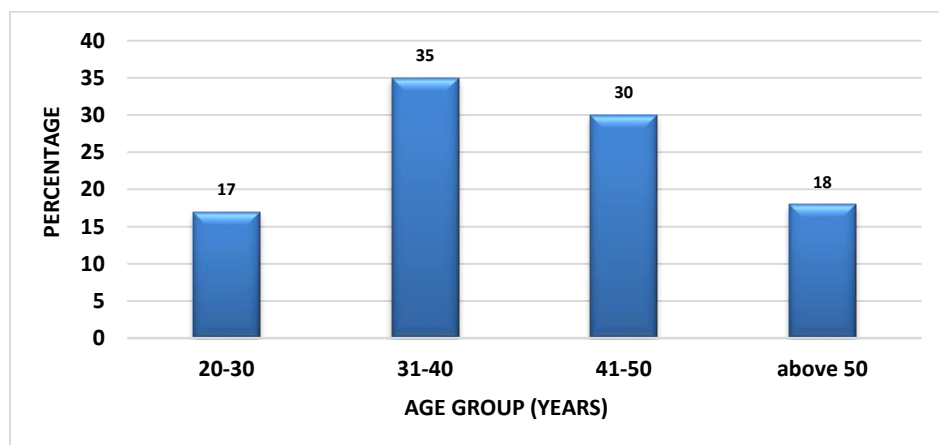
The data reveals that 52% of the participants fall in the age group between 20-40 years which is a matured age for understanding the delicacies of the religion, society and the system; 30% of the participants fall in age group of 41-50 and 18% above 50 years.

7.1.2. PROFESSIONAL TITLES

The religious Muslim leaders (Imam, Khateeb & Mufti) play different roles in their respective religious institutions (Mosque/Madrasah). Imam is responsible for leading the prayers (*Namaz*) five times a day; Khateeb, in addition, also delivers sermons while Mufti issues religious decrees (*Fatwa*) on different religious issues brought before him. However,

Mohtamim (Administrator) is the overall administrator of madrasah or madrasah cum mosque. Madrasah teacher (*Madras*) is the key person in inculcating social norms of peace, harmony and tolerance in the madrasah pupils in accordance with the teaching of Quran and Sunnah, who would be the future opinion builders. Similarly, the Pastor/Padri represents as head of the Church; Pandit as head of the Hindu Temple and Granthi as head of Sikh Temple. They are opinion makers of the religious communities and play vital role in bringing peace, harmony and tolerance in faith oriented communities.

The data collected from the respondent participants indicate that 30% Khateeb, 10% Imam, 3% Mufti, 6% Madrasah Teachers and 5% Mohtamim (as aggregated 57%) of the Muslim community leaders attended the training programme. However, 25% Pastors of the Christian faith leaders attended the interfaith training programme. Besides, 2% Pandit of the Hindu community took part in the training programme. Social workers and others have substantial participation of 10%. Details of the Professional Title of the participants are given at Graph 2:

Graph 2: Professional Title of the Participants
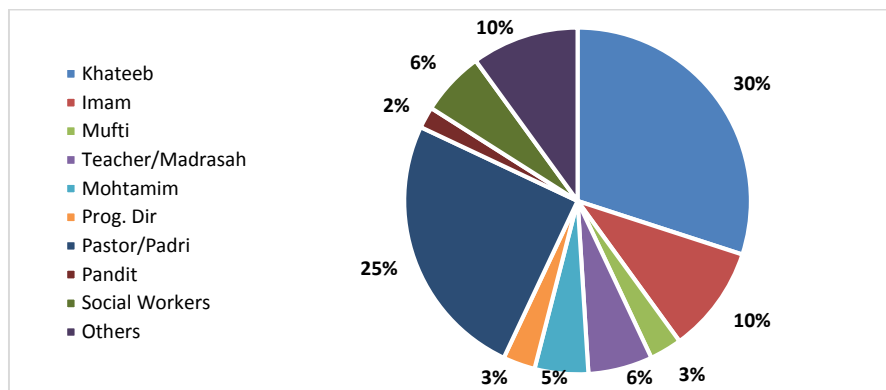
7.1.3. RELIGION

Pakistan is a Muslim country where the religious minorities have the right to profess, practice and propagate their religion/beliefs subject to law, order, public and morality. Different religions, sects and communities have mutual understanding, stable amity & strong prop. The data analysis on the basis of the information is given in Graph 3:

Graph 3: Religion of the Participants
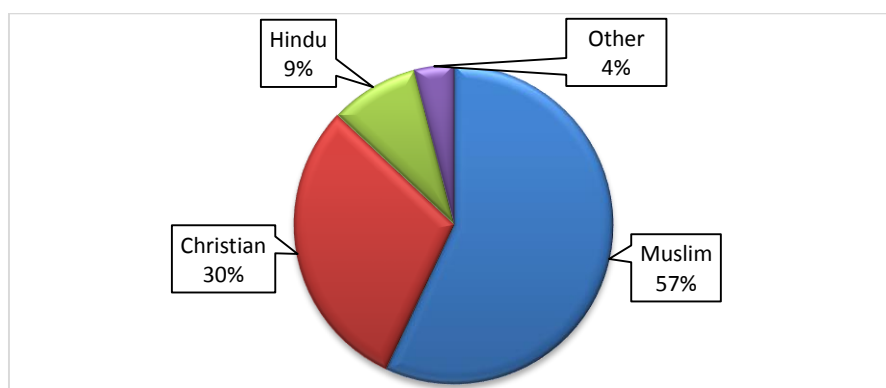
The analysis shows that inter and intra religion and faith leaders showed very strong presence in the interfaith training programme; 57% Muslims, 30% Christians 9% Hindus and 4% others.

7.1.4. RELIGIOUS EDUCATION

Role of education in understanding the multi-dimensional concepts varying from hypothecation to materialization is essential in all spheres of life cycle. Historically, madrasahs have been the institutions of knowledge in contemporary education, science, tib, astrology, mathematics, religion, governance etc. With the progression of specialization, the madrasah education has restricted to the religious education only owing to racial, cultural, geopolitical, economic, social and technical divide across the globe. This concept has split in the integration of religion and contemporaryism. The madrasahs have restricted their curricula to imparting the religious education only within the ambit of five madrasah boards namely ITMP (Ittehad-e-Tanzeemat-e-Madaris Pakistan). The Christian institutions have their respective religious qualifications and confer different religious degrees/certificates with equivalence to the contemporary education certification. There are no formal Sikh and Hindu institutions offering religious education certification. The religious educational qualifications and their equivalence to the contemporary education are shown in Table 3:

Table 3: Religious Education and Equivalence

Religious Qualification	Equivalence to Contemporary Education
Shahadat-ul-Alamia	Masters (Arabic/Islamiyat)
Shahadat-ul-Aliya	Graduation (Arabic/Islamiyat)
Shahadat-ul-Khassa	Intermediate
Shahadat-ul-Ammah	Matriculation
Theology	Masters
Theology	Graduation
Christianity	Diploma

The data analysis on the basis of the information provided by the respondents is presented in Graph 4:

Graph 4: Religious Education of the Participants
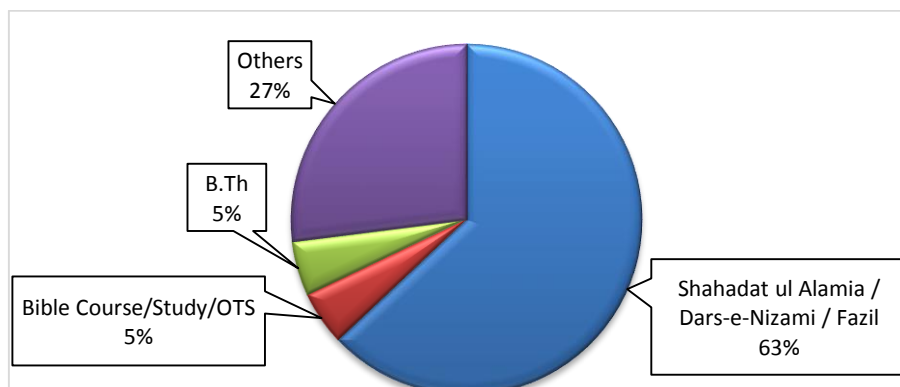
The analysis shows that 63% of Muslim participants have qualification of Shahadat-ul-Alamia/Dars-e-Nizami/Fazil (equivalent to Master degree in Arabic/Islamiyat), 5% Christian participants hold Masters/Bachelor of Theology and 27% other participants in their respective beliefs.

7.1.5. EXPERIENCE

Practicing experience of the faith leaders and social workers plays vital role in personality development, broadening thinking process, making rational decisions and guide their followers for adopting the righteous path in line with the religious teachings. Experience of the respondent participants is given at Graph 5:

Graph 5: Experience of the Participants
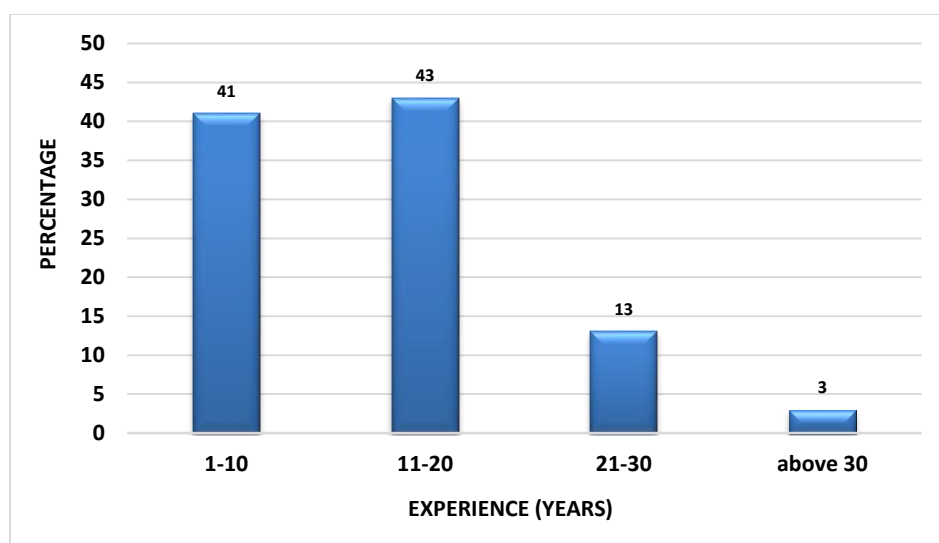
The experience of the participants explicitly indicates that 41% participants have 1-10 years practicing experience, 43% have 11-20 years experience and 16% having experience between 20-30 years and above. It is important that 84% of the participants have practicing experience up to 20 years which shows the professional maturity.

8. PROGRAMME EVALUATION

8.1. TRAINING

The PEF Alumni were asked through questionnaire to comment on different aspects of the training programme by marking/ranking the appropriate option(s) to each question. Analysis of major aspects of training programme is given below:

8.1.1. Concept of Interfaith Skills Training to Diverse Faith Leaders

The participants were asked to indicate how they conceptualize the PEF initiative to train the diverse religious/faith/civil society leaders in the interfaith skills. The analysis undertaken on the basis of the information collected from the participants is presented in the Graph 6:

Graph 6: Concept of Interfaith Skills Training to Diverse Faith Leaders
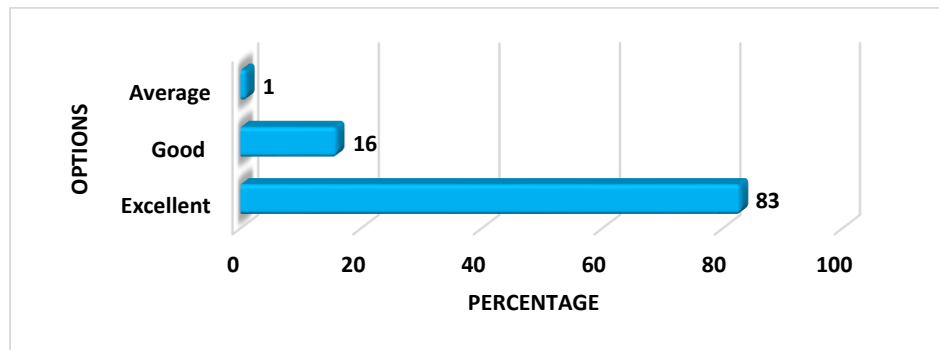
The analysis of the information revealed that 83% of the respondents rated the concept of the training as 'Excellent', while 16% considered as 'Good'. However, only 1% considered it 'Average'.

8.1.2. Level of Selection of Diverse Faith Leaders

It is a common notion that usually such training programmes are attended by junior persons/religious practitioners. The data analysis as per information furnished by the respondents is given in Graph 7:

Graph 7: Level of Selection of the Diverse Faith Leaders
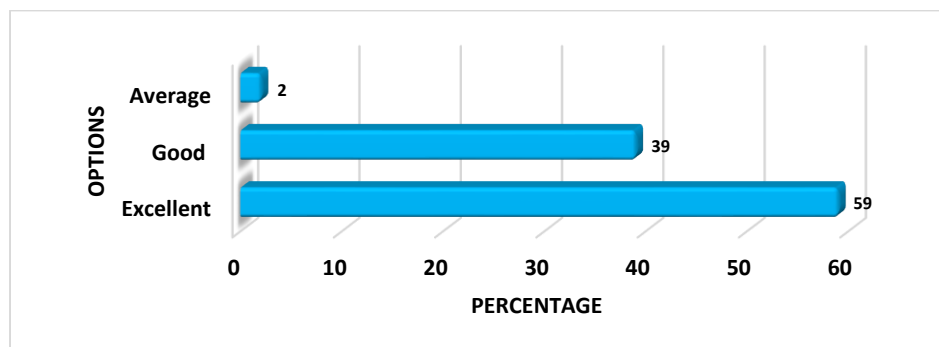
The analysis of the data revealed that 59% of the respondents rated the level of selection of diverse faith leaders as 'Excellent', while 39% rated as 'Good'. However, only 2% respondents considered the selection process as 'Average'.

8.1.3. Quality of Contents and Relevance of Training Manuals and Materials

PEF developed the training manuals for the participants of the Interfaith Harmony Training Programme for the diverse faith leaders to reduce faith based vulnerabilities and interfaith marginalization related issues in the society. The training manuals included the following main topics:

- Understanding of the other faiths
- Community leadership
- Identify & Stages of Consciousness
- Conflict Resolution/ Case study

- Critical Thinking Skills
- Understanding of Perspectives
- Dialogue and Debate
- Emotional Intelligence

PEF developed three modules and conducted 07 basic workshops and 03 Advance Trainings for interfaith leadership to enable them to play effective role in promoting peace and interfaith harmony.

The participants were asked to indicate if the contents of the training material and their relevance were in accordance with the objectives of the training program. The analysis undertaken on the basis of the information collected from the participants is given at Graph 8:

Graph 8: Quality of Contents & Relevance of Training Manuals & Materials
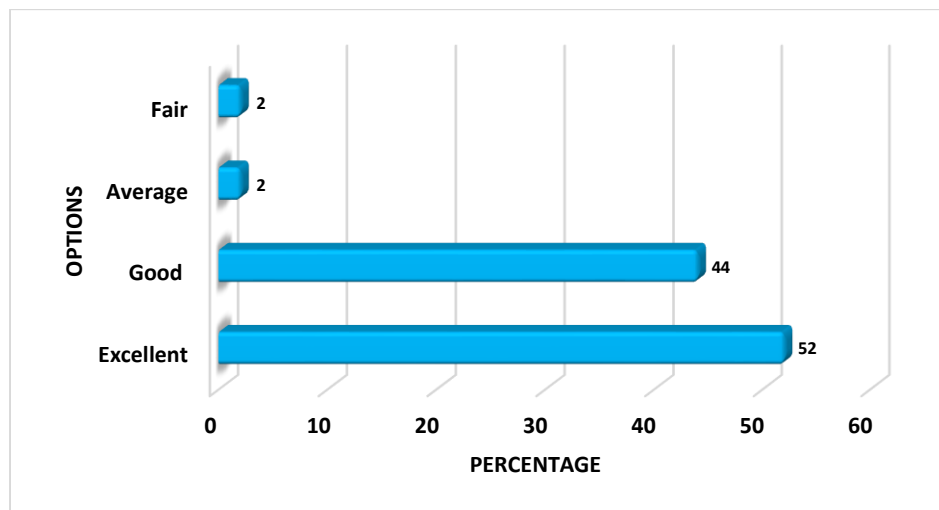
The analysis of the data indicates that 52% of the respondents considered the training material, contents and its relevance with the objectives of the training program as 'Excellent' while 44% rated as 'Good'.

8.1.4. Knowledge of Facilitator on the Subject & Competency in Communication Skills

PEF has conducted 07 basic workshops and 03 advance workshops for the Master Trainers. Seven trainers were hired/engaged to conduct training programmes. The respondents were asked to rate the competence and capabilities of the trainers in communication skills and knowledge on the subject. The analysis undertaken on the basis of information provided by the respondents is given at Graph 9:

Graph 9: Knowledge of Facilitator on the Subject & Competency in Communication Skills
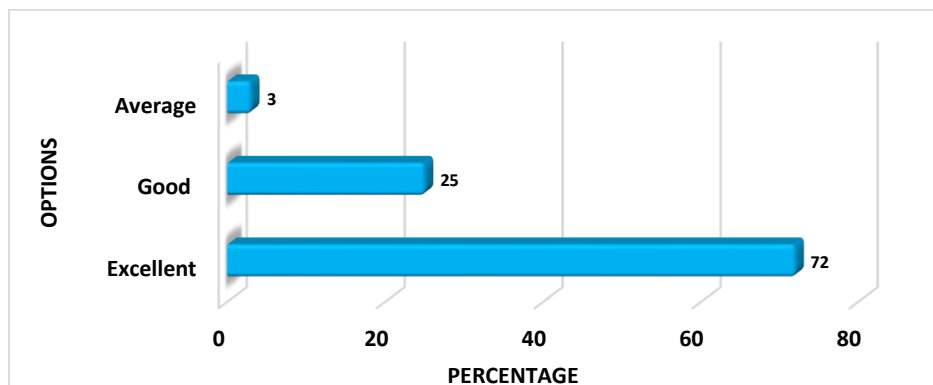
The analysis of the data revealed that 72% of the respondents rated the trainer/facilitator knowledge on the subject and the communication skills as 'Excellent' followed by 25% rated as 'Good'.

8.1.5. Discussion and Interaction between Facilitator and the Participants

PEF provided a common platform to various religious leaders belonging to different faiths for one common agenda of promoting interfaith and intra-faith harmony. In a faith based non-interactive society, PEF made to bring the Muslims, Christians, Hindus and Sikhs under one roof and sit around one table to conduct interactive training under a progressive and conducive environment. The respondents were asked to comment on the nature of discussions/interaction between the participants themselves and role of the facilitator(s) in bringing them together. The analysis of the data based on the information of the respondents is given at Graph 10:

Graph 10: Discussions & Interaction between the Participants & Facilitator
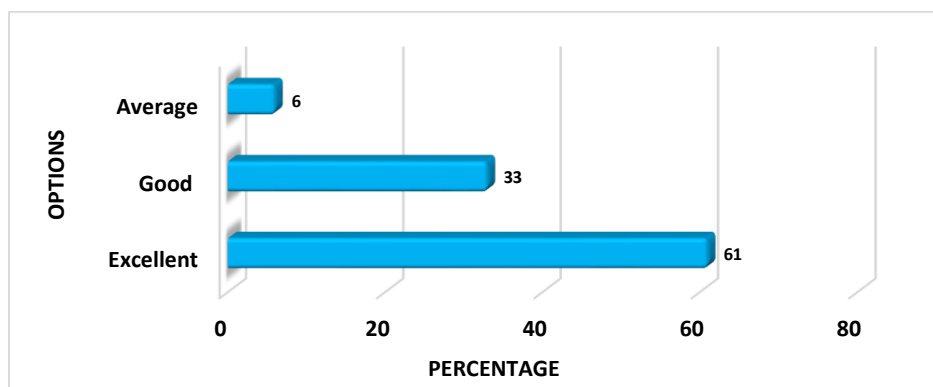
The analysis of data showed that 61% of the respondents considered the discussions/ interaction and facilitation between the participants and the facilitator as 'Excellent', while 33% rated as 'Good'.

8.1.6. Workshop Environment

Workshop environment plays an important role in the success of the capacity building programmes. Efforts are made to ensure comfortable seating arrangements, convenient

location, availability of teaching tools and appropriate tea and lunch breaks. The analysis of the information collected from respondents is presented in Graph 11:

Graph 11: Workshop Environment
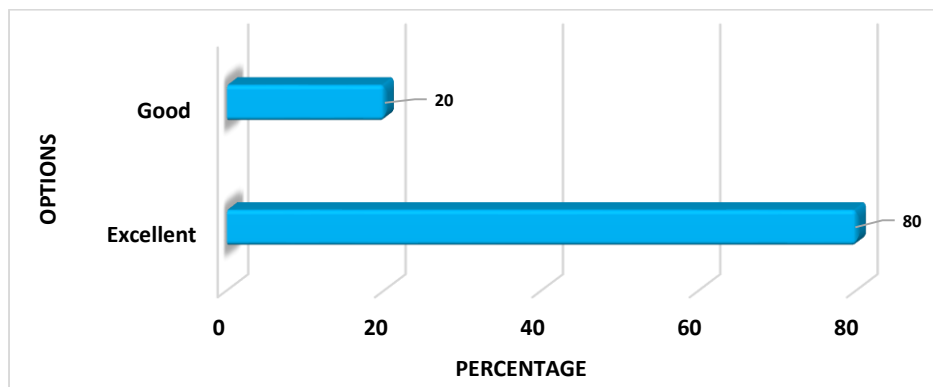
The analysis of the data indicate that 80% of the respondents found the workshop environment 'Excellent', while 20% found as 'Good'. The training environment met 100% requirements of the participants.

8.1.7. Overall Rating of the Interfaith Harmony Training Programme

PEF conducted 07 basic training workshops and imparted training to 194 faith leaders. In addition, 03 advance workshops for the Master Trainers were conducted and trained 60 Master Trainers. These workshops were conducted at Islamabad, Lahore, Faisalabad and Gujrat. Besides, PEF Alumni conducted 74 follow up training programmes. The respondents were asked to rate the training programme in totality. The analysis undertaken on the basis of information provided by the respondents is given at Graph 12:

Graph 12: Overall Rating of the Interfaith Harmony Programme
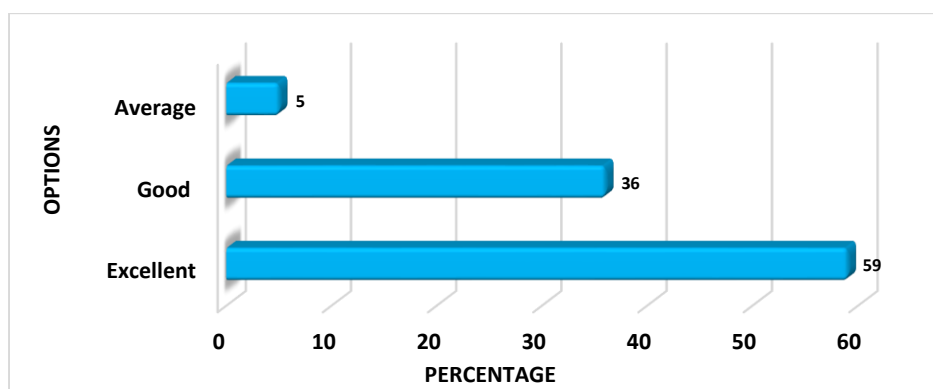
The analysis indicates that 59% of the respondents have overall rating as 'Excellent', while 36% of the respondents rated as 'Good'. The overall rating of the training programme achieved 95% of the respondents goodwill.

8.2. KNOWLEDGE

Knowledge is a familiarity, awareness or understanding of something such as facts, information, description or skills. It refers to theoretical (explicit) and practical (implicit) understanding of the subject, it could be informal, formal or systematic. PEF programme was based on imparting training for knowledge on interfaith and inter-religion harmony through cognitive process, perception, communication and reasoning.

The level of knowledge of the participants was assessed through asking questions for determining their knowledge enhancement, cognitive skills and perceptive thinking. The respondents of the training programme (target group) were asked multiple choice questions for ranking by the most appropriate answer first followed by the subsequent choices by understanding.

The same questions were also asked from the control group respondents, a group of diversified persons who have not received the training from PEF in the interfaith harmony. The multiple choice questions are given below for responses from both target group and control group:

8.2.1. Interfaith Harmony promotes:

PEF has imparted knowledge to the participants of the programme. It was essential to assess their knowledge achievement, improvement in cognitive ability and improved thinking process by asking the following questions and rank them in order of priority:

- o Cooperation, brotherhood and positive interaction between people of different religions and faiths
- o Religion, singularly, has a monopoly of the truth or of the life that leads to salvation
- o Peaceful solution to the disagreement among religious parties
- o Way of life to solve disputes through religious leaders

Mr. Nadeem Abbas, Shia leader and PhD scholar from Islamabad and PEF Interfaith Graduate, shared his views that "I had served only for my sect and there was no importance about other faiths before me. The PEF interfaith harmony workshop educated me to go beyond the comfort zone and to understand other religions and faiths. During the three days interaction, I was able to develop deep relations and create space for others in the thinking process."

The analysis of the information on the basis of the data provided by the respondents (target group) is presented in Graph 13(a):

Graph 13(a): Interfaith Harmony promotes:
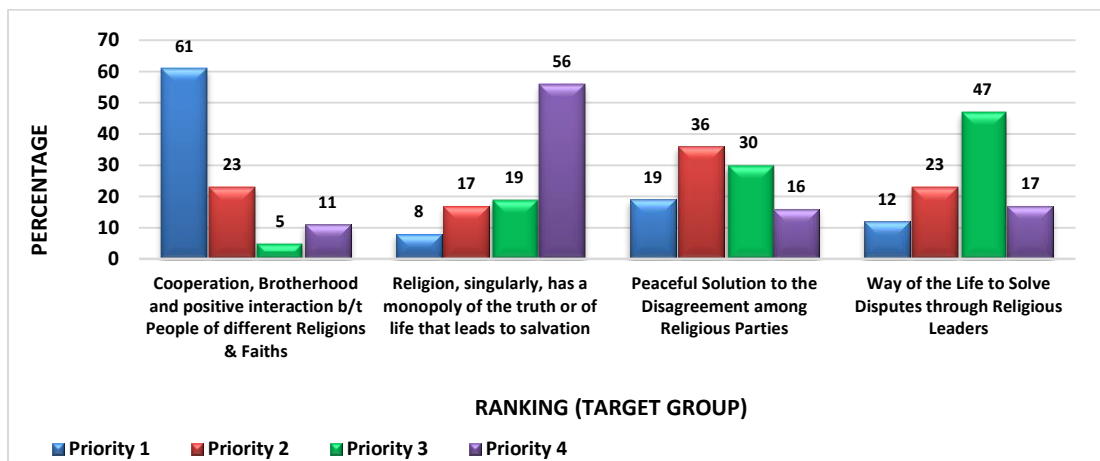
The same questions were also asked from the control group containing respondents who have not attended any of the PEF training programmes on interfaith harmony. The analysis of the information provided by the respondents is given at Graph 13(b):

Graph 13(b): Interfaith Harmony promotes:
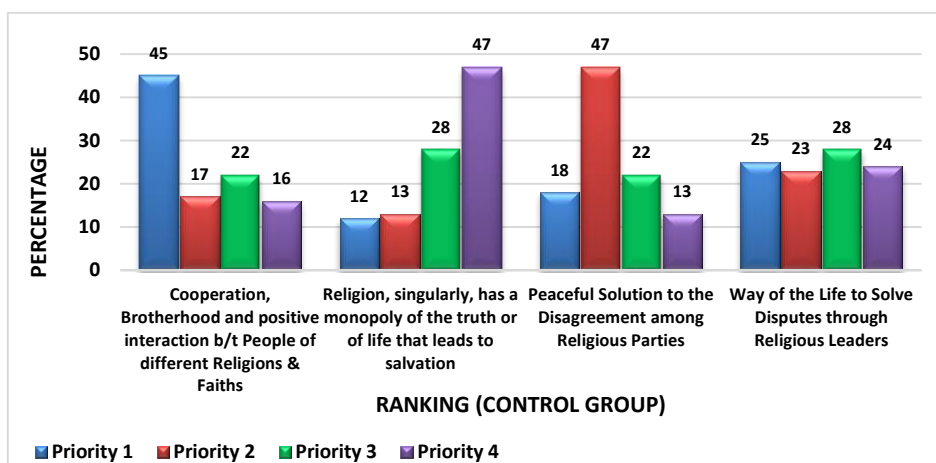
The overall analysis of the data revealed that 61% of the target group participants ranked 'Cooperation, brotherhood and positive interaction between people of different religions and faiths' as the most qualifying statement, while 45% of the control group respondents ranked the same option. It reflects that the knowledge competence of the target group has increased by 16% over the control group on account of PEF programme.

8.2.2. Interfaith Dialogues focus on:

The participants of the training programme (target group) and respondents who did not attend the workshop (control group) were asked to rank the

Mr. Abdul Rasheed Qadri, Muslim faith leader from Abbottabad and PEF Interfaith Graduate said that "I had never liked to meet with the people of other sects and felt hatred for them." The PEF workshop on interfaith harmony comprising faith leaders from Muslim, Christian and Hindu community, enabled him to re-think about his biased views and realized that he wasted energies and time feeling hatred, intolerant and promoting sect-based beliefs. Carrying forward the PEF mission, he conducted two community engagement workshops in his area.

following options as order of priority as per their understanding:

- o Interfaith coexistence more emphatically than before
- o People of different religions get together to share about their different faith perspectives
- o Discussion on peace building in society
- o Process of limiting the negative aspects of religious conflicts

The analysis of the data based on the information collected from the respondents is given at Graph 14(a) and 14(b):

Graph 14(a): Interfaith Dialogues focus on:
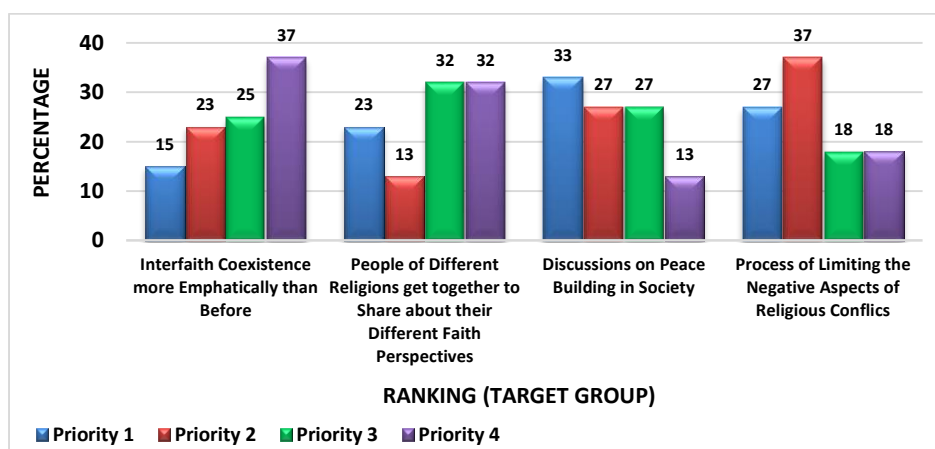
Graph 14(b): Interfaith Dialogues focus on:
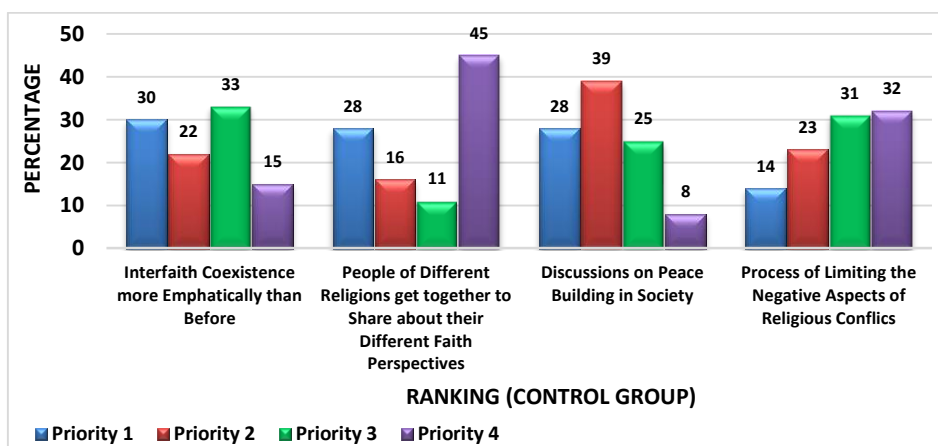
The analysis revealed that 33% of the respondents of the target group ranked 'Discussions on Peace Building in Society' as the most qualifying statement followed by 'Process of Limiting the Negative Aspects of Religious Conflicts' by 27%. However, 30% of the control group respondents selected 'Interfaith coexistence more emphatically than before'. The data indicate no significant change in the responses of the target group and the control group.

8.2.3. Attitudinal Changes refer to:

The PEF programme has the basic characteristic of changing the behavior and attitudes mostly of the faith leaders. The participants of the training programme were asked to assess the reformative indications in behavior:

- o Un-holding of Extreme Religious Views
- o Process of Handling Conflicts
- o Strategy to Resolve issues
- o Dispute arising out to difference of opinion

The same question were asked to the control group. The analysis of the data based on the information collected from the respondents is given at Graph 15(a) and 15(b):

Graph 15(a): Attitudinal Changes refer to:
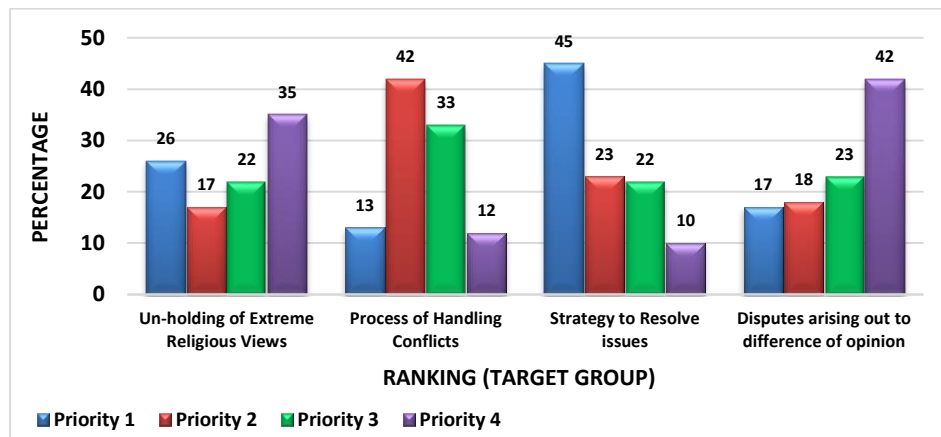
Graph 15(b): Attitudinal Changes refer to:
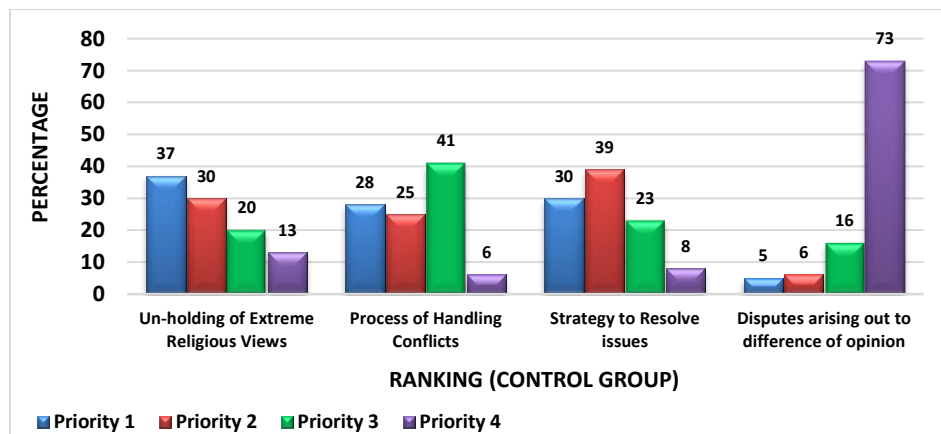
The analysis of the data revealed that 45% of the respondents (target group) ranked 'Strategy to resolve issues' as the most qualifying statement followed by 42% 'Process of Handling Conflicts'. However, 37% of the control group respondents ranked 'Up-holding of Extreme Religious Views' as the favorite option.

8.2.4. Peace Building promotes:

The participants of the training programme (target group) and the control group were asked to rank in order of priority as to what peace building efforts promote, from the following options:

- Culture of Non-Violence in the Society
- Harmony amongst different Faiths/Factions
- Strength of relationship amongst various groups
- Conflict resolution

The analysis based on the information received from the respondents of the target group and control group, are as shown in the Graph 16(a) and 16(b):

Graph 16(a): Peace Building promotes:
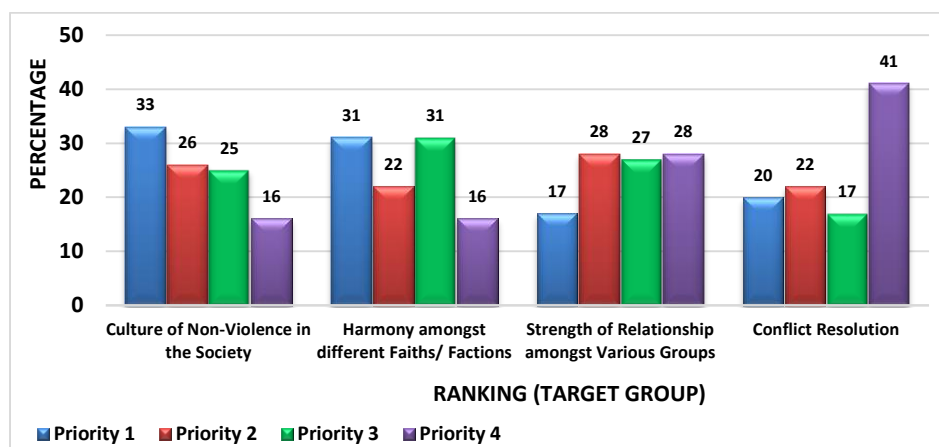
Graph 16(b): Peace Building promotes:
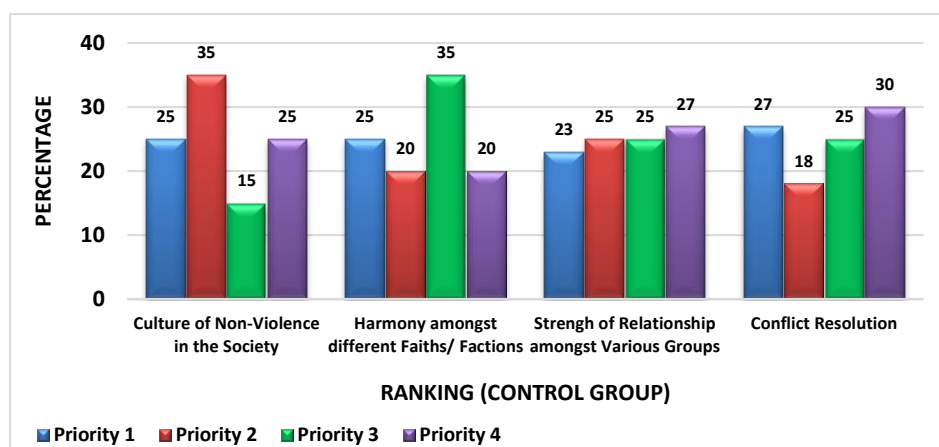
The analysis indicates that 33% respondent participants of the target group are of the opinion that peace building promotes "culture of non-violence in the society" followed by 31% of the participants as 'Harmony amongst Different Faith/Factions'. However 27% of the control group respondents rank 'Conflict Resolution' as priority 1 followed by 25% of the respondents selecting 'Harmony amongst Different Faith/Factions' as priority 2. The analysis

reveals an improvement in the thinking of the target group after participation in the training program.

8.2.5. Human Rights mean:

Awareness on the human rights is one of the basic components of the PEF training programme. The respondents of the target group and the control group were asked to select one most suitable option amongst the following:

- o Respect for all Human beings
- o Equitable opportunities for food to People
- o Provision of Equal Rights to citizens
- o Equal Job opportunities to every Citizen

The analysis of the data based on the information provided by the respondents of the target group and control group is given at Graph 17:

Graph 17: Human Rights means:
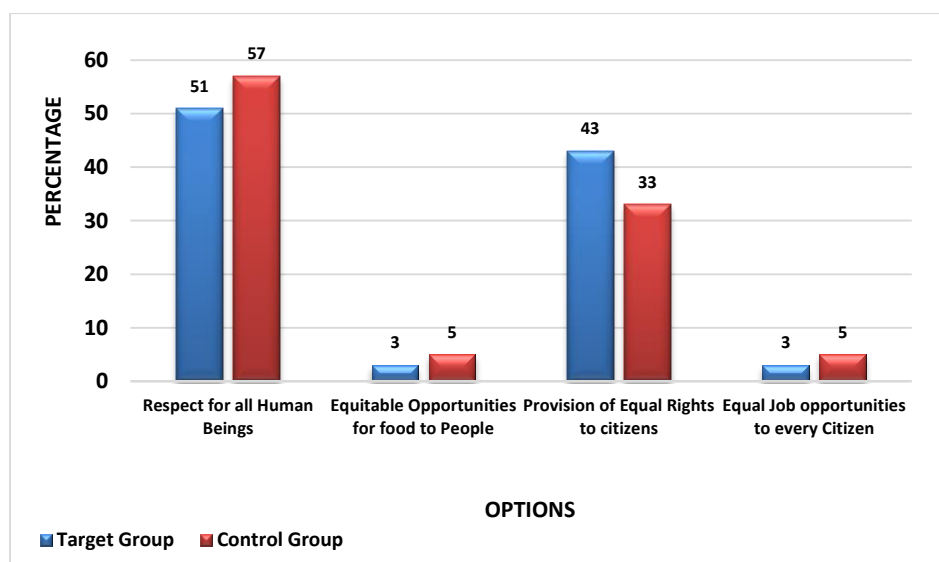
The analysis based on the data collected from target group indicates that 51% of the respondents consider 'Respect for all human beings' as human rights followed by 43% consider 'Provision of equal rights to citizens' as human rights. In case of control group 57% of the respondents consider 'Respect for all human beings' as human rights and 33% consider 'Provision of equal rights to citizens' as human rights. It indicates that masses understand the human rights on account of interventions by other institutions i.e. parliament, human rights organizations, print & electronic media.

8.2.6. Leadership is Best Characterized as:

Leadership development is vital because organizations take on the personality of their leaders. Leadership training and development maximizes a shape of positive culture and promote harmony. PEF programme included parameters of skills development and decision

making for leaders and managers. The participants of the target group and the control group were requested to select the one most appropriate option amongst the following:

- o Ability to lead, consultative and in setting the right direction
- o Authoritative and action oriented
- o Confident, aggressive and shortsighted
- o Emotional, intelligent and non-consultative

The analysis of the data based on the information provided by the respondents of the target group and control group is given at Graph 18:

Graph 18: Leadership is Best Characterized as:
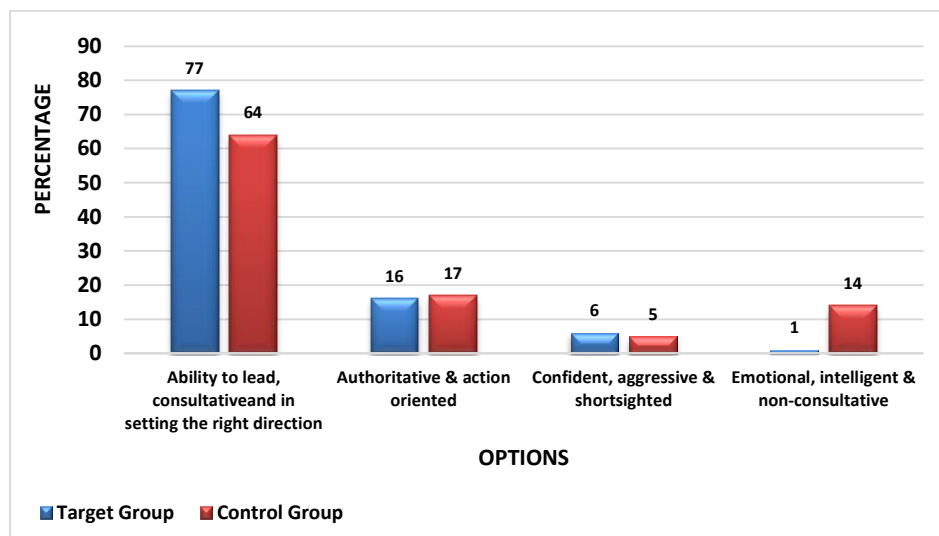
The analysis of the data stipulated that 77% of the target group respondents consider leadership characterizes the 'ability to be consultative and setting the right direction'. The 64% participants of the control group also vetted the same option. An upward increase by 13% is indicative of the clarity on the subject owing to PEF training programme.

8.2.7. Violence means:

Violence is a forcible interference with the personal freedom, may it be language, fury or furious behavior provoked through religious, political, communal and social factors etc. The participants of the training programme (target group) were asked to select one most appropriate option for assessing their ability of learning during the training programme. The control group was also required to select one most suitable answer from the options below:

- o Behavior involving emotional / physical means to hurt or damage someone
- o Strength of relationship among various groups
- o Conflict resolution technique
- o Quality of being honest

The analysis on the basis of the information received from respondents is presented in Graph 19:

Graph 19: Violence means:
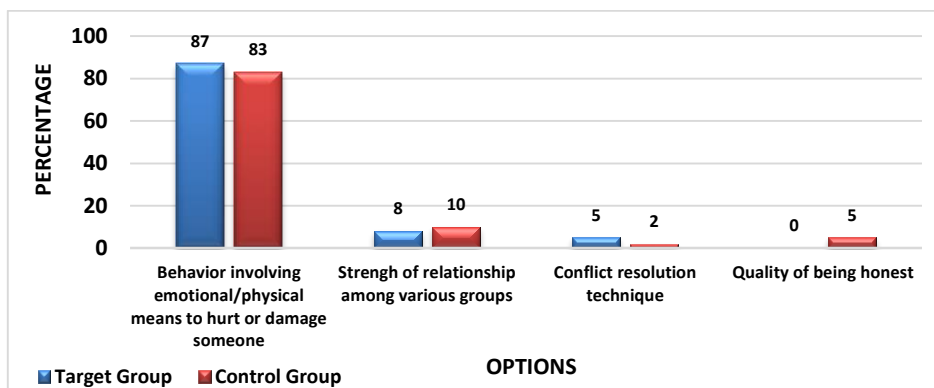
The analysis of the data has brought out that 87% of the target group respondents considered violence as 'Behavior involving emotional/physical means to hurt or damage someone' as the most appropriate answer to the question. However, 83% of the control group respondents have also opted for the same option. It indicates that masses understand the concept of violence on account of interventions by other institutions i.e. human rights organizations, print & electronic media etc.

8.2.8. Intolerance in Society is reflection of:

Intolerance is the unwilling temperament to grant or share religious, social, political or professional rights etc. which create sentiments in the society. The respondents of the target group and the control group were asked to rank the multiple choice answers in order of appropriateness as per their learning/understanding:

- o Antagonistic social behavior
- o Religious disharmony
- o Attitude towards issues
- o Extremism

The analysis based on the information received from the respondents of the target group and control group, are as shown in the Graph 20(a) and 20(b):

Graph 20(a): Intolerance in Society is Reflection of:
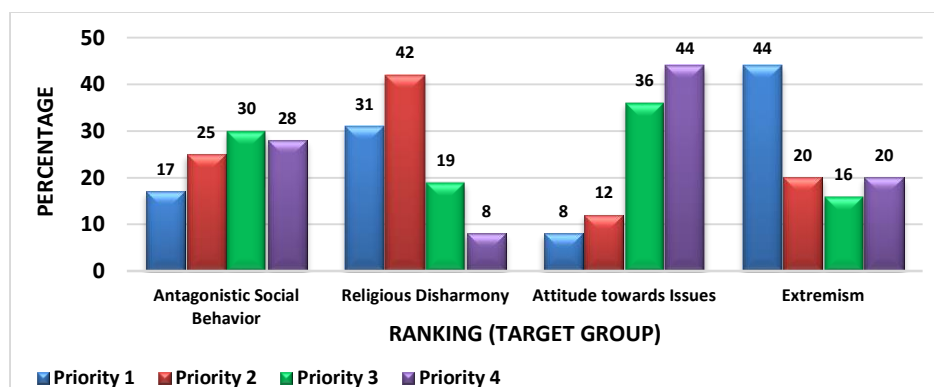
Graph 20(b): Intolerance in Society is Reflection of:
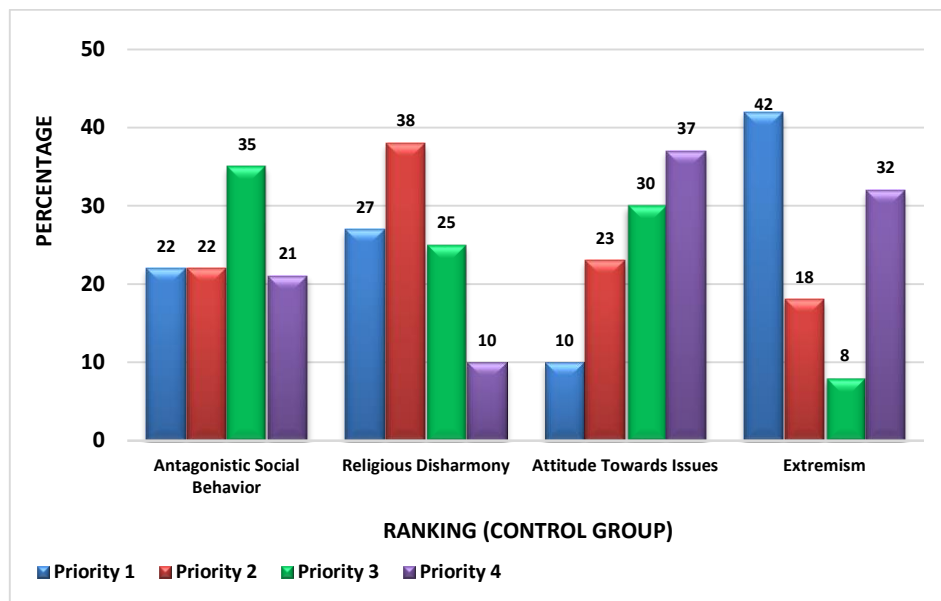
The analysis undertaken on the basis of data collected from respondents revealed that 44% of the target group respondents indicated that intolerance in society is reflection of 'extremism' as compared to 42% reported by respondents of control group. Similarly, 42% respondents of target group have assigned second priority to 'religious disharmony' leading to intolerance in society as compared to 38% in case of control group. The analysis indicate that masses understand the root cause of intolerance in the society on account of interventions by other institutions i.e. civil society organizations, human rights activist organizations and media etc.

8.2.9. Which process can promote sectarian and interfaith harmony?

In Pakistan interfaith and sectarian harmony is inevitable for development and prosperity. The task cannot be accomplished without active participation of religious scholars and community leaders. The PEF interfaith harmony initiative included this significant aspect in the training programme. The respondents of the target group and control group were asked to rank the most appropriate option in order of priority amongst the following options:

o   Mutual Interaction
o   Dialogues
o   Participation in each other's festivities
o   Respect to Beliefs

The analysis based on the information received from the respondents of the target group and control group, are as shown in the Graph 21(a) and 21(b):

Graph 21(a): Which Process Can Promote Sectarian and Interfaith Harmony?
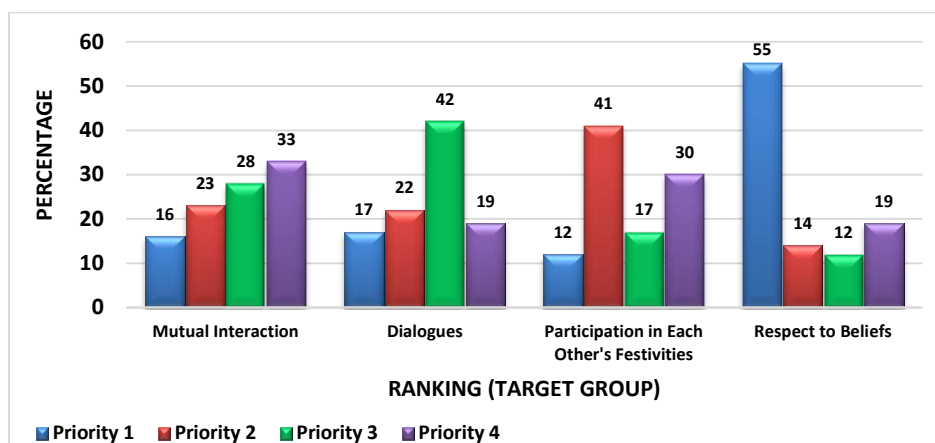
Graph 21(b): Which Process Can Promote Sectarian and Interfaith Harmony?
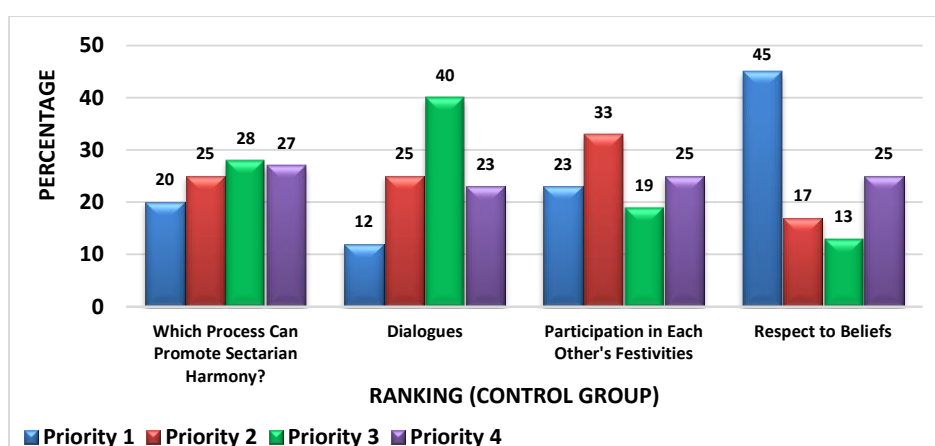
The analysis of the data revealed that 55% of the target group respondents believe that 'Respect to Beliefs' can promote sectarian and interfaith harmony, while 45% of the control group respondents have selected the same option. The 10% increase in the responses of the target group is due to the PEF training intervention.

8.3. FOLLOW UP ACTIVITIES

Peace and Education Foundation (PEF) has been endeavoring to reduce faith-based vulnerabilities, interfaith marginalization and related issues by developing a cadre of inter-religion champions which are currently of critical importance in Pakistan. PEF developed a model of interfaith engagements and conducted 07 basic trainings and 03 advance training of trainers workshops of 03 days and 2days duration respectively; whereby 254 interfaith practitioners and 60 master trainers were trained. The workshops were conducted by professional trainers through interactive sessions; activity based learning, self-reflection, group discussion and presentations. The faith leaders, who received trainings, are called PEF Alumni and PEF Interfaith Champions. These champions subsequently conducted follow up programmes of one day duration with similar activities within their communities. About 74 such community engagement programs, which include Seminar,

Workshop, Poster Competition, Youth Festival, Rallies, Get together & Interfaith Forum, were conducted by PEF Alumni and approximately 4755 people from local communities participated. The participants included religious leaders, teachers, lawyers, social workers, political leaders, women, youth and students.

Follow up is a continuation of the activities already undertaken and builds up on the success of earlier work. Follow up activities can be used as reinforcement for assessment of participants knowledge about the learning styles and the concepts presented in training workshops. The PEF Alumni were asked to answer certain questions to assess their role as active practitioners and followers of the PEF objectives. The details of the questionnaire and their responses are given below:

8.3.1. Have you undertaken any Follow-Up Activity? If Yes, indicate source of inspiration for spread of knowledge:

The participants of the workshop were asked to rank, amongst the given options, responses on the follow up activities, if carried out:

o Self-Motivated
o PEF Inspired
o Community demand
o Financial & Technical support

The analysis of the information provided by the participants of the PEF programme is given at Graph 22:

Graph 22: Have you undertaken any Follow-Up Activity? If Yes, Indicate Source of Inspiration for Spread of Knowledge?
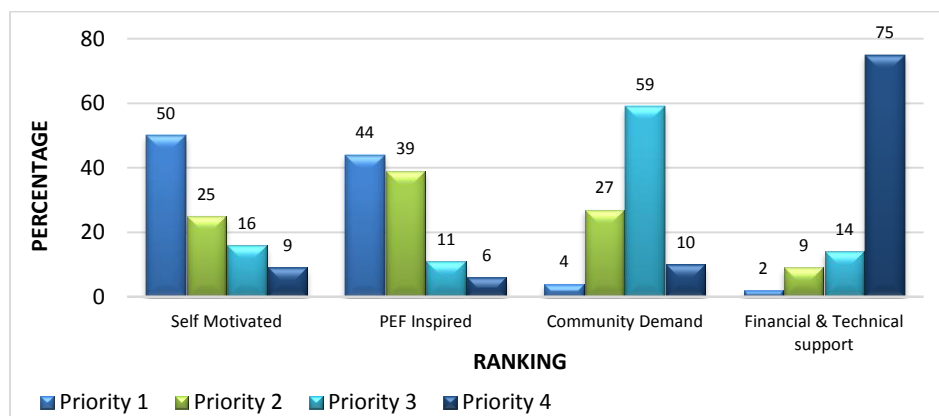
The analysis has shown that 50% of the respondents ranked 'Self Motivated' as priority 1 and 44% considered 'PEF Inspired' as the source of inspiration to undertake the follow up activities. On aggregate, 94% of the participants initiated follow up activities based on self-motivation and PEF inspiration which testifies the success of the programme.

8.3.2. Comfort level in sensitizing the Respective Communities & Transfer of Knowledge

The respondents were asked to select the one most appropriate option amongst the following:

- o Quite Comfortable
- o Comfortable
- o With some difficulty
- o No Headway

The analysis based on the information provided by the respondents is given at Graph 23:

Graph 23: Comfort Level in Sensitizing the Respective Communities & Transfer of Knowledge
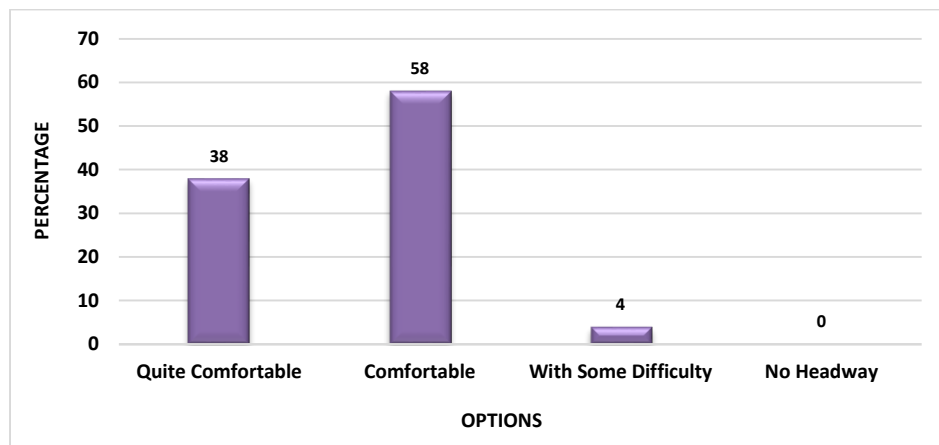
The analysis of the data stipulated that 58% of the respondent alumni felt 'Comfortable' in sensitizing the communities in imparting knowledge on creating peace, harmony and tolerance irrespective of greed, cast and religion, while 38% found it 'Quiet Comfortable' in approaching the communities. On aggregate, 96% of the community considered the follow up activities by the alumni as 'Comfortable' and 'Quiet Comfortable'.

8.3.3. Mode for Spread of Interfaith Harmony as a Follow-Up Activity of the Training

The alumni were asked to rank the multiple choice options to find out which communication methods were used to spread the theme of interfaith harmony:

- o Visit to Intra-Faith & Interfaith Leaders/Communities
- o Follow-Up Workshops/Seminars
- o Through Media (Print, Electronic, Social)
- o Sermons/Gathering/Meetings

The analysis of the information provided by the respondents is given at Graph 24:

Graph 24: Mode for Spread of Interfaith Harmony as a Follow-Up Activity of the IF Training
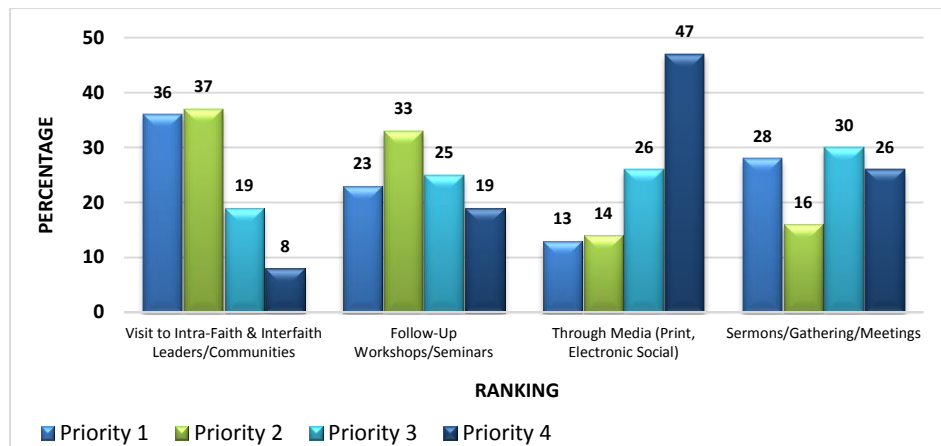
The analysis of the data indicated that 36% of the workshop respondents preferred to 'Visit to Intra-Faith & Interfaith Leaders/Communities' followed by 28% participants adopted 'Sermons, Gathering & Meetings' for propagating the follow up activities. There was almost a mix of efforts in propagating the knowledge through follow up activities which is a success parameter of the PEF initiative.

8.3.4. Frequency of Activities for Interfaith Harmony

The respondents were required to select one most appropriate option amongst following to show how often they carried out post training interfaith awareness activities:

- o Once in a month
- o Once in a quarter
- o Occasionally

The analysis based on the information provided by the respondents is given at Graph 25:

Graph 25: Frequency of Activities for Interfaith Harmony
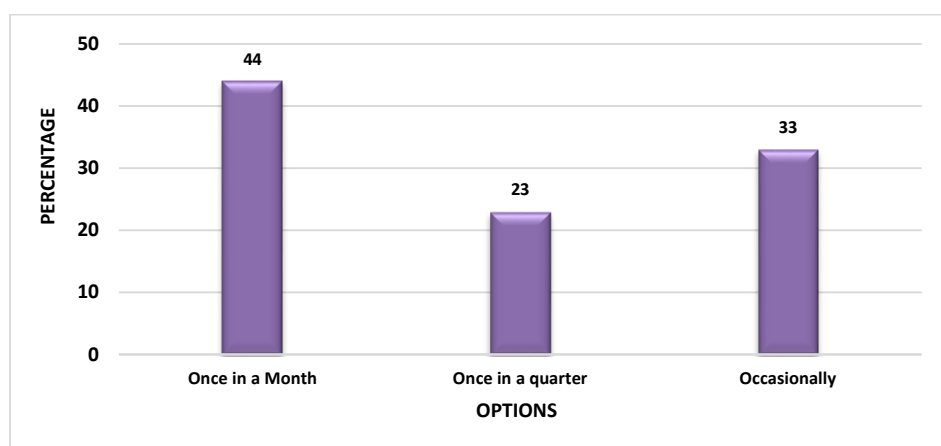
The analysis of the data revealed that 44% of the respondents carried out interfaith follow up activities once in a month, 33% undertook occasionally and 23% once a quarter. It is indicative that follow up activities have remained temporal and progressive continuum of the PEF efforts.

8.3.5. Average Attendance

The PEF interfaith program participants were from religious institutions where they deliver sermons, address gatherings and congregations etc. The respondents were asked to mention the number of devotees/believers/faithful in attendance in their religious congregations amongst the following options:

- o Less than 50
- o Less than 100
- o Less than 150
- o More than 150

The analysis based on the information provided by the respondents is given at Graph 26:

Graph 26: Average Attendance
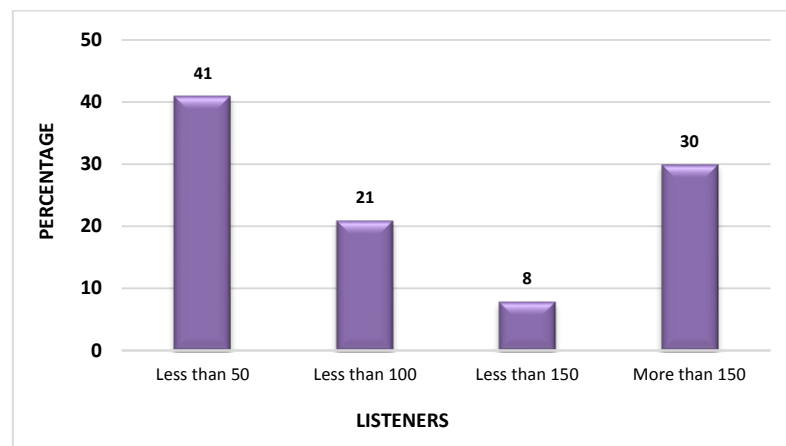
The analysis of the data has shown that 41% of the respondents reported that the attendance of the devotees/believers/faithful in each sermon/gathering/congregation has been less than 50; followed by 30% having attendance more than 150 and 21% having attendance less than 100 persons. The data reveals that the programme alumni have been regularly undertaking follow up activities to achieve the objectives of the interfaith harmony initiative of PEF.

8.3.6. Post Training Interaction between PEF Graduates/Exchange Visits

The purpose of the questionnaire was to assess the linkages and interaction developed between the PEF alumni in undertaking joint activities in seedling interfaith harmony syndrome in the respective communities and the followers. The analysis based on the information collected from the PEF alumni is given in the Table 4(a), 4(b) and 4(c):

Table 4(a): Post Training Interaction between PEF Graduates/Exchange Visits

Visits made TO the Fellow Graduates	Percentage
Less than 10	47
Less than 20	22
More than 20	19
Nil	12

The question was asked from each alumnus to mention his efforts in developing interaction with the fellow graduates on self-motive basis since graduation. The analysis of the information provided by the participants revealed that 47% visited the fellow graduates less than 10 times, 22% visited less than 20 times and 19% visited more than 20 times and 12% never visited the fellow graduates.

Table 4(b): Post Training Interaction between PEF Graduates/Exchange Visits

Visits made BY the Fellow Graduates	Percentage
Less than 10	60
Less than 20	19
More than 20	08
Nil	13

The question was asked from each alumnus to testify whether the fellow graduates kept communication by visiting them. The analysis of the information revealed that 60% of the fellow graduates visited less than 10 times, 19% less than 20 times and 8% more than 20 times. However, 13% of the participants never visited the fellow graduates.

Table 4(c): Post Training Interaction between PEF Graduates/Exchange Visits

Visit made BY the Interfaith Alumni	Total
Muslims	397
Christians	280
Hindu	105
Sikh	66
Others	33

The question was asked to assess the interaction between the interfaith alumni. The analysis of the data collected from the participants indicated that a strong interaction has been established between interfaith alumni.

The alumni have also been participating in interfaith congregations arranged by other faiths/religions within the perspective of developing harmony, peace, tolerance and brotherhood. The gestures are indicative of change in behaviors and thinking perspectives beyond religion/faith constrictions. The development of a new paradigm of tolerance, harmony and interaction is owing to the PEF initiatives.

8.4. IMPACT

Peace and Education Foundation (PEF) has remained engage with different religious and faith schools of thought since 2004. PEF has been promoting interfaith harmony, tolerance, human rights, understanding of perceptions between religious & faith groups, incitement, capacity building of interfaith organizations and developing critical thinking skills etc. The major focus groups included religious & faith leaders, communities, politicians, students, teachers and youth. The programme has lead the faith leaders (Muslim, Christian, Hindu, Sikh and others) to collaborate in building a more peaceful society in which religiously motivated violence and discrimination are reduced and religious freedom protected. PEF has provided a platform to the communities and faith leaders in an effort to bridge the understanding gaps and build trust through interactive sessions and discussions.

PEF considered it imperative to assess impact of its inputs towards improvement in the attitudes and behaviors of PEF alumni viz-a-viz faith based communities. The participants of the interfaith programme (target group) were asked multiple choice questions about their understanding on major aspects of the interfaith harmony programme. Alongside, the same questions were asked from the control group comprising civil society activists, youth, students, community reps, religious leaders etc., who did not participate in the PEF interfaith harmony training.

A comparative analysis of the responses of the target group and control group will correspondingly gauge the incremental changes in attitudes and behaviors of the PEF alumni:

8.4.1. Interfaith Harmony

The PEF initiatives towards developing an environment of interfaith harmony through change in behaviors and attitudes are predominantly linked with the evolution of a new thinking process. The impact of change in behaviors is primarily the cognitive assessment of the participants by asking them certain questions and making their qualitative analysis. The PEF alumni (target group) were asked whether interfaith harmony has 'improved', 'declined' or 'remain unchanged'. For a competitive analysis and to derive the results, the same questions were also asked from the persons who were not beneficiaries of the PEF trainings (control group). The analysis of the responses of both the groups is given at Graph 27:

Graph 27: Interfaith Harmony:
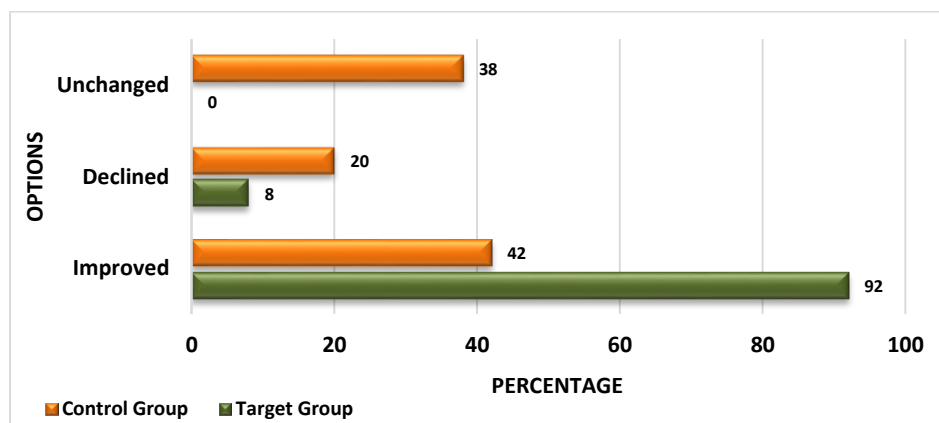
Based on the information collected from the respondents of the target group, 92% felt that interfaith harmony has 'Improved' while 42% of the control group respondents also endorsed 'Improved' interfaith harmony. It is obvious that there is a marked improvement in the thinking process of the target group participants by a margin of 50 % over the control group which is due to PEF initiative.

8.4.2. Incidents of Sectarian and Interfaith Disharmony

The participants of the programme were trained to reduce disharmony among different sects to ultimately achieve the target of keeping peace and harmony in the society. The participants (target group) were asked to indicate whether the incidents of Sectarian Disharmony have 'increased', 'declined' or 'unchanged'? The same question was also asked from the control group participants who have not been trained under the programme. In order to quantify the impact, data have been collected from target and control groups. The analysis undertaken on the basis of information collected from the respondents of the target and control groups are presented in Graph 28:

Maulana Sanaullah Khan, religious leader from Kohat and PEF Graduate expresses "It is not necessary that every Muslim shall be a good person. Good or bad people could be found in every religion. We can't judge a religion by the yardstick of one man's deed. I have come to realization that if I think that someone's religious beliefs are wrong, I might also be wrong; there are multiple perspectives. We should not reject others' view for the sake of unfriendliness."

Graph 28: Incidents of Sectarian and Interfaith Disharmony
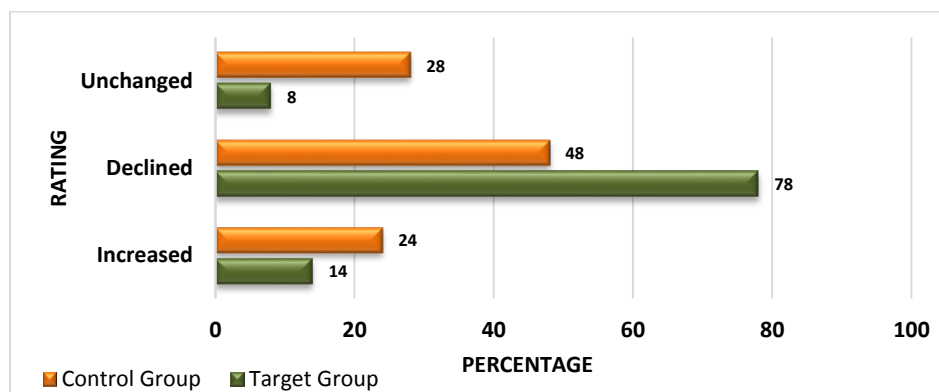
The analysis indicates that 78% of the target group respondents felt 'Decline' in the incidents of sectarian and interfaith disharmony as compared to 48% of the control group respondents. There is 30% improvement in the understanding level between the interfaith harmony training program participants over the non-training respondents. This perceptive improvement will eventually reduce biases and develop an environment of understanding amongst diverse faiths.

8.4.3. Understanding of Perceptions amongst Faith Groups

Pakistan has a religiously oriented society with diverse faith and religious groups, all practicing their respective beliefs in isolation. The religious compartmentalization inhibited understanding the perception of other faiths/religions which created problems of interfaith & inter-religion understandings. The miscommunication has developed rigidity and intolerance.

The PEF's training programme brought the religious groups around a table, disseminated the process of dialogues and critical thinking through advocacy by conducting interfaith workshops, seminars, dialogue sessions etc. for interfaith leaders, community leaders, youth and students.

The respondents of the programme (target group) were asked to comment on the impact of the PEF programme in developing understanding of perception amongst different faith groups. The question was also asked from respondents of civil society, religious community, youth (control group). The analysis of the responses of both the target group and the control group is given at Graph 29:

Graph 29: Understanding of Perceptions amongst Faith Groups
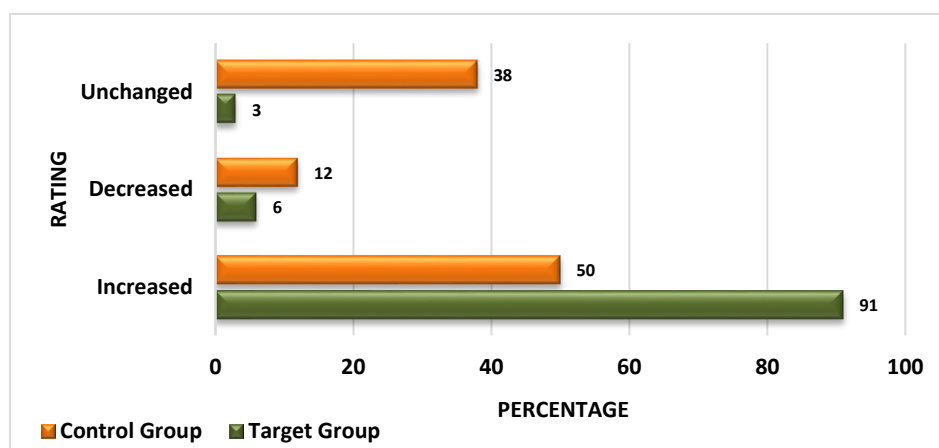
The analysis of data revealed that 91% of diverse faith group participants (target group) found that 'understanding of the perceptions amongst faith groups' has improved, meaning thereby a process of dialogue has initiated. Whereas, 50% of the control group respondents have also rated the same option. There is a marked difference of 41% improvement in the thinking of the target group participants compared to control group participants. This achievement has been attained merely due to PEF inputs.

8.4.4. Capacity of Interfaith Organizations

Bringing together the diverse interfaith groups and subsequently understanding of interfaith perceptions, PEF undertook initiative for capacity building of interfaith organizations by imparting training to faith leaders and respective communities. The mode of capacity building included exchange visits within country and abroad and provision of technical & financial support for follow up activities. The beneficiaries of the PEF initiatives (target

group) were asked if the above referred initiatives of PEF helped in improving the capacity of interfaith organizations. The same question was also asked from the control group respondents comprising of diverse faith leaders, community leaders, youth. The responses of the target group and control group are given at Graph 30:

Graph 30: Capacity of Interfaith Organizations
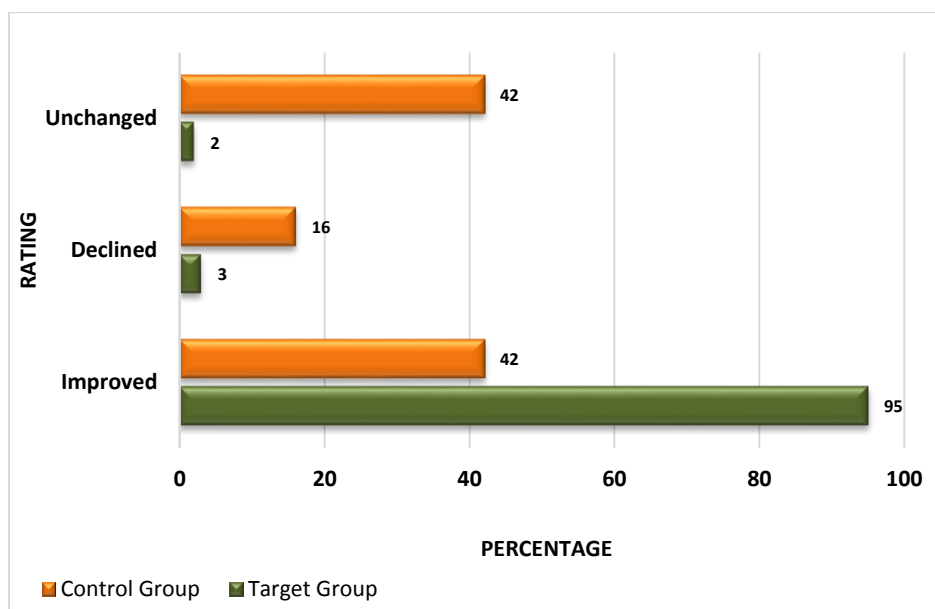
The analysis of the information revealed that 95% of the target group respondents (PEF alumni) considered that the capacity of the interfaith organizations have 'Improved' with the support of PEF; only 42% of the control group respondents also considered that the capacity of the interfaith organizations has 'Improved'. A comparison of target group and control group responses indicate that there is a net 53% improvement in the capacity building of the interfaith organizations due to PEF inputs.

8.4.5. Peace making behavior in Faith amongst Communities

Religious pluralism and rigidity in thoughts has ever propagated the culture of intolerance in the society and culminate at violence, though all religions advocate for peace, harmony, tolerance and brotherhood. Religious institutions (all faiths and religions) have been unable to work for peace collectively being not trained to undertake such social activities. PEF provided the interfaith organizations and communities, a platform to interact with each other, conceptualize the perceptions through interactive discussion sessions, dialogue sessions and individual

Mufti Shaukat Ullah Khatak, religious leader cum political worker from Akora Khattak and PEF Graduate said that before attending the PEF training he felt no fear in acknowledging that he had been nursing pluralism and biased views about non-Muslim Pakistanis. Now I believe that we have been marginalizing and excluding non-Muslims. We have been denying their equal rights as citizens of Pakistan. It's our prime responsibility to know about their problems and try to solve them with Islamic fervor.''

presentations. This initiative not only brought the interfaith organizations and communities closer but provided base in building peace making behaviors. The participants of the programme (target group) were asked to select one most appropriate option on the 'peace making behavior in faith amongst communities' amongst the following:

- Improved
- Declined
- Unchanged

The same question was also asked from the civil society reps, youth, citizens who have not attended the PEF programme (control group). The analysis of the information collected from the participants of both the groups is given at Graph 31:

Graph 31: Peace Making Behavior in Faith amongst Communities
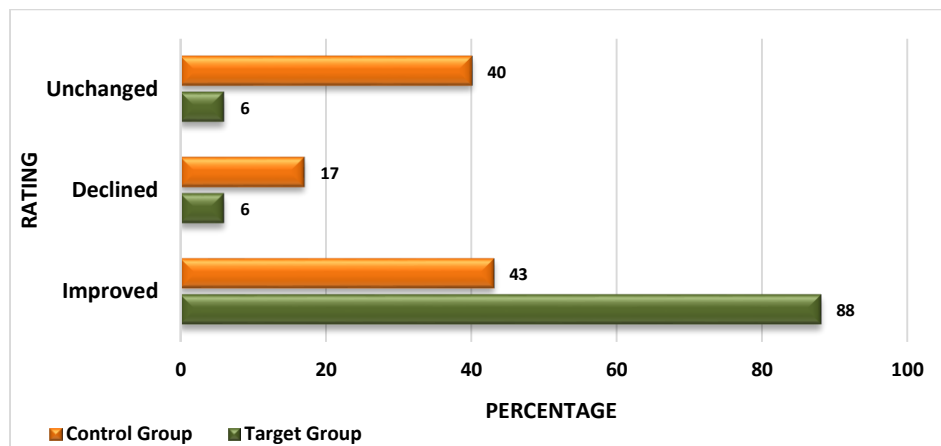
The analysis of the data revealed that 88% of the programme participants (target group) considered the 'peace making behavior amongst the communities' have 'Improved'. However, 43% respondents of the control group also considered the same option. A comparison of target group and control group responses indicate that there is a net 45% improvement in the peace making behavior in faith amongst communities due to PEF inputs.

8.4.6. Incitement leads to Violence?

Incitement is one of the characterization of violence which can provide harmful sentiments. Violence is the outcome of certain temporal incidents having different narratives. The role of religious leadership (all faiths) is very important in educating the respective communities in understanding the concept of incitement and to avoid violence. The purpose of the questionnaire was to check the level of understanding of the respondents (target group) to know whether 'incitement leads to violence' by selecting one most appropriate option amongst the following:

- Yes
- No
- Don't know

The same question was also asked from the community, interfaith leaders, youth who did not attend the PEF training (control group). The analysis of the information collected from the respondents of both the groups is given at Graph 32:

Graph 32: Incitement leads to Violence
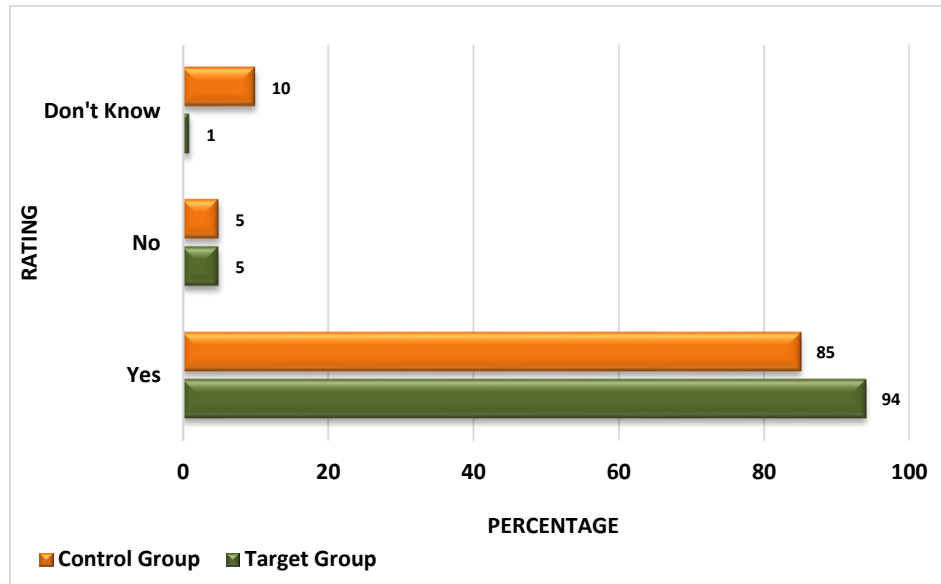
The analysis revealed that 94% of the target group respondents understood that incitement, in any kind, leads to violence. 85% of the control group respondents were also aware that the incitement leads to violence. There is a marginal difference of understanding in both the groups. This is an aspect of public awareness which has been promoted by the government, media and civil society.

8.4.7. Reconciliation Efforts to Resolve Sectarian and Faith Based Conflicts

Faith based vulnerabilities in Pakistan have warranted to extinct the violent behaviors and create an environment of peace, understanding and tolerance to reduce interfaith marginalization and related issues. PEF through its interfaith skills training programme focused on the concept of reconciliation and resolution of sectarian conflicts. The questionnaire was designed to assess the understanding of workshop participants (target group) on the concept of reconciliation and its

Qari Sami ur Rahman Uzair, Salfi Muslim leader from Gujranwala and PEF Interfaith Graduate played active role in conflict resolution which occurred between Muslim Barelvi and Ahl-e-Hadees schools of thought on land dispute for conducting Milad-un-Nabi conference in his area. He intervened and made conciliatory efforts to convince the community to remain peaceful and refrain to make a sectarian issue. He organized a group to promote peace and harmony in the community and conducted peace building seminar for women in his Madrasah "Jamia Manzoor ul Islam Lilbinat" in Gujranwala on September 28, 2014 where women from Muslim and Christian communities attended the seminar.

residual impact by selecting one most appropriate option amongst the following:

- Improved
- Declined
- Unchanged

The same question was also asked from the common community members, youth, faith leaders who did not attend the training workshop (control group). The analysis of the information provided by the respondents of both groups is given at Graph 33:

Graph 33: Reconciliation Efforts to Resolve Sectarian and Faith Based Conflicts
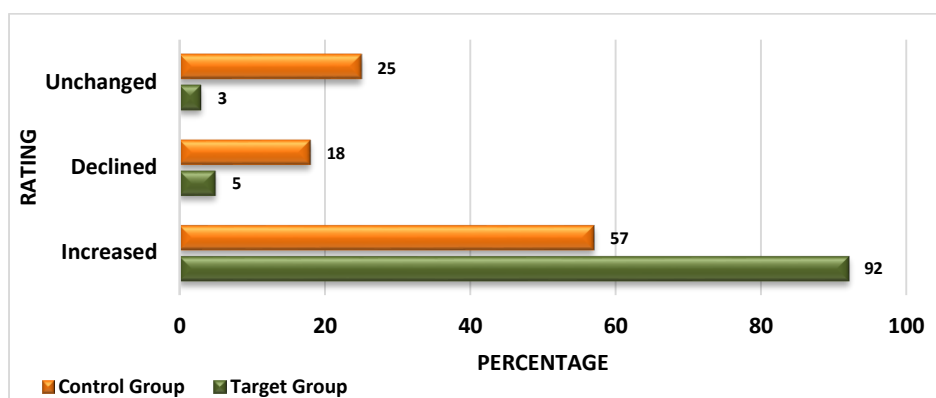
The analysis revealed that 92% of the target group respondents have learnt that efforts in resolving sectarian conflicts have 'Increased', while 57% of the control group respondents have also endorsed the same option. There is an improvement of 35% in responses of the PEF alumni which is indicative of the fact that reconciliatory thinking has been considered essential and catching up roots especially in the religious community at all levels.

8.4.8. Critical Thinking process lead to:

Critical thinking is a process that challenges an individual to use reflective, reasonable and rational thinking for interpretation and evaluation of information. Critical thinking is not to solve problems but a tool to improve one's process of thinking. It is not about thinking more or thinking harder; it is about thinking better. Critical thinking condemns rigidity and sarcasticism. PEF's interfaith harmony programme focused on promoting critical thinking skills of the faith leaders for effective communication to avoid inciting hatred.

The questionnaire was designed to assess whether the participants of the workshop (target group) have understood the concept of critical thinking. The respondents of the target group and control group were asked to rank the most appropriate option in order of priority amongst the following options:

- Improved Interfaith Harmony
- Reduced Radicalization
- Sense of Communalism

The same question was also asked from the control group respondents. The analysis based on the information provided by the respondents of both the groups is given at Graph 34(a) and 34(b):

Graph 34(a): Critical Thinking process lead to:
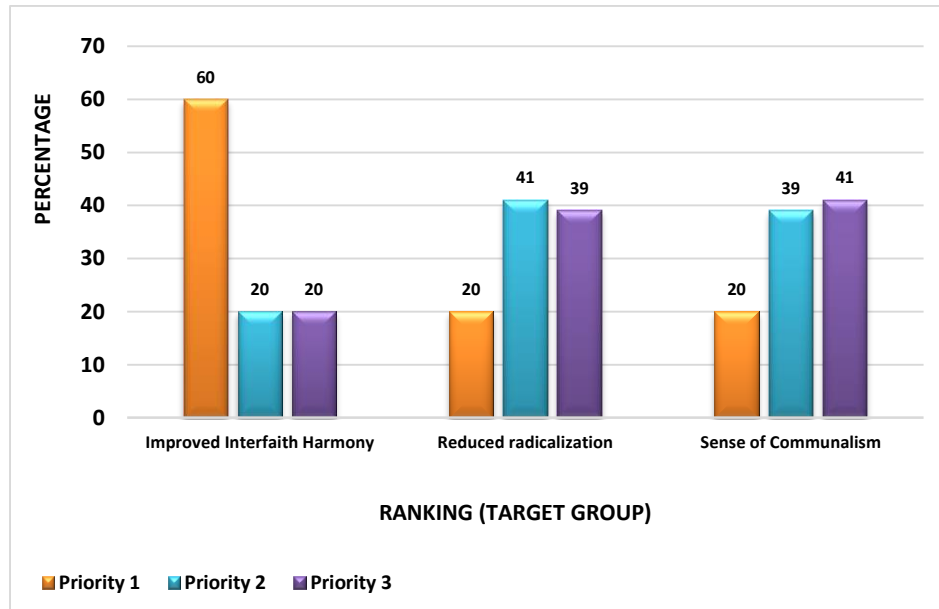
Graph 34(b): Critical Thinking process lead to:
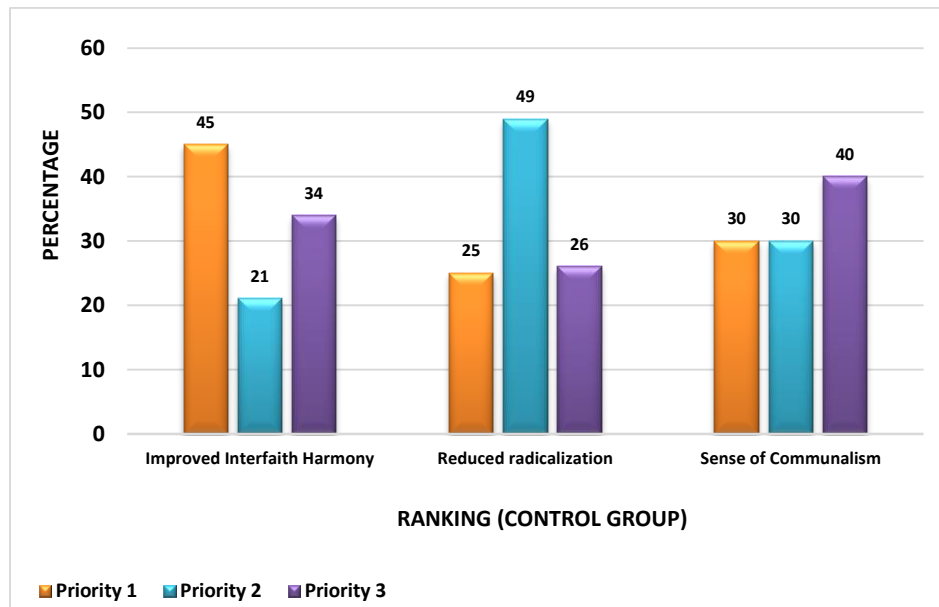
The analysis of the responses revealed that 60% of the target group respondents considered that understanding the concept of critical thinking, interfaith harmony has 'Improved'. However, 45% of the control group respondents also considered interfaith harmony has 'Improved'. The net increase of 15% in promoting the concept of critical thinking is due to PEF input.

8.4.9. Interaction amongst Faith Leaders

Interaction promotes unification of divergent factions, reconciliation, establishing channels of communication and sustainable collaboration. The interfaith dialogue is a positive and cooperative interaction between faiths and beliefs for promoting inter-religion understanding, acceptance and tolerance. PEF provided a platform to the interfaith leaders to fostering reciprocal understanding, acceptance and tolerance through discussion forums and interactive sessions. To assess success of the PEF endeavors in developing the interaction amongst faith leaders and its outcome in terms of reducing interfaith disharmony and increase in understanding, the respondents (target group) were asked to rank the most appropriate option in order of priority amongst the following options:

Qari Muhammad Ahsan Siddiqui, Muslim leader from Karachi and PEF Interfaith Graduate said "I didn't know about peace building and interfaith harmony. My Madrasah teachings and mind set didn't allow me to develop any relationship with Hindus, Christians and Sikhs. The interfaith harmony workshop changed my views and gave me a vision of interfaith harmony. I with the help of Christians, Sikhs and Hindus established 'Interfaith commission for Peace and Harmony' in 2010 in Karachi and developed Peace building curriculum to train the people towards peace building and bringing harmony within the community."

- Reduced Disharmony
- Increased Understanding
- Emphasized on faith based Common Teachings

The same question was also asked from the common citizens (control group) for their responses. The analysis of the responses of the target group and control group based on the information provided is given at Graph 35(a) and 35(b):

Graph 35(a): Interaction amongst Faith Leaders

Graph 35(b): Interaction amongst Faith Leaders
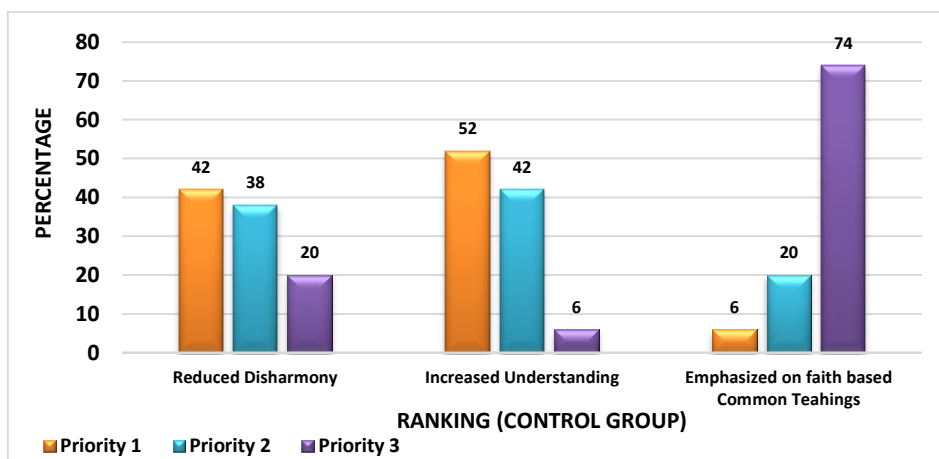
The analysis revealed that 61% of the target group respondents have ranked 'Reduced Disharmony' as priority 1 whereas, 42% respondents of the control group. An improvement of 19% in interaction amongst the faith leaders, is by virtue of PEF inputs. Its multiple effects will be substantial when follow up activities will be undertaken by the faith leaders.

8.4.10. Gap between Interfaith Communities bridged?

There have always been efforts for discovering common ground with the people of radically different religions and faiths. Interfaith dialogues have always brought mutual transformations as the interactions deepen. The Peace and Education Foundation's interfaith harmony efforts discovered a common ground for bridging the gap between diverse religious communities and faiths through education, training and capacity building. PEF, through this programme, has endeavored to reduce faith based vulnerabilities and bridge the gap of understanding between faiths and communities.

PEF has conducted 10 formal trainings where over 254 faith leaders were given training. Besides, PEF supported 74 follow up faith trainings averaging training to over 60 faith leaders in each follow up activity. In addition, TV talk shows, articles in the press, religious sermons and exchange visits of the faith leader are amongst the efforts to bridge the gap.

The questionnaire enquired the respondents (target group) to assess the impact of the efforts undertaken by PEF. Besides, seeking an independent view of the community members (control group) who have not been imparted training under the PEF program. The respondents

Mr. Emanuel Sardar Khokhar, Christian leader from Lahore and PEF Interfaith Graduate, engaged interfaith communities at gross root level through peace building tools introduced in PEF interfaith workshops. He says "PEF interfaith workshops have given me a vision to promote interfaith harmony within the communities. It made me aware the power of this platform as religious leader and enabled to bridge the gaps between faith based communities."

of the both the groups were asked to select one most appropriate option amongst the following:

- Yes
- Partially
- No

The analysis of the information received from the respondents is given at Graph 36:

Graph 36: Gap between Interfaith Communities Bridged?
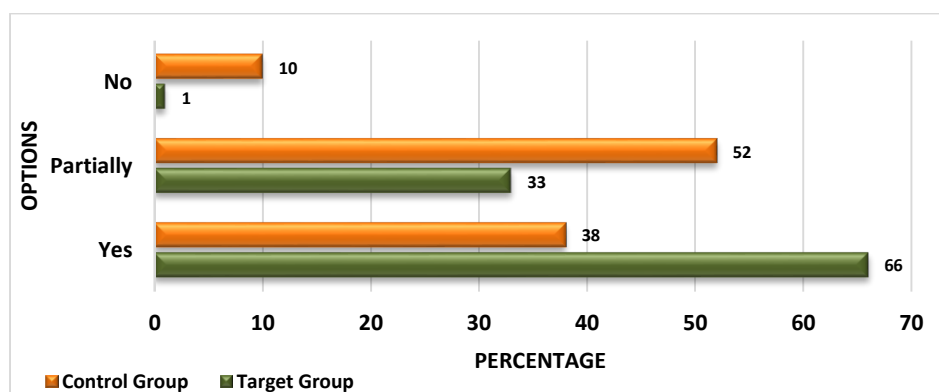
The analysis of the data revealed that 66% target group respondents considered that gap between interfaith communities has bridged. However, 38% of the community at large (control group) considered bridging the gap. It is imperative that 28% of the target group respondents have clear conception over the control group that the gap between interfaith communities have bridged. PEF's effort was a step forward to achieving this objective.

8.4.11. Biases towards other Faiths/Sects/Minority Groups

Religious discrimination is a serious issue in the society. It is apprehended that Christians, Hindus, Sikhs amongst other religious groups are discriminated against and at times refused jobs, loans, houses and other rights simply because of the choice of religion/faith.

Every person has the right to practice one's own beliefs and none has the privilege to impose the perfunctory beliefs onto others. PEF has made efforts to improve capacity of the interfaith leaders/community leaders/political leaders and youth to think beyond the religious cocoons and soften the biases to adopt the principle of live and let live. In order to assess the impact of the training towards biases, the participants of the

Hafiz Muhammad Naeem Rashid, Muslim Imam of Salfi Mosque from Karachi and PEF Graduate said that "he had negative views about minority groups living in his surrounding areas." The PEF workshops helped him to rethink his views and reduce biases. He started an initiative of inviting non-Muslims to mosque to start a dialogue with other faith groups. He displayed a sign at the mosque entrance welcoming non-Muslims to share ideas and start a dialogue process with other faith groups.

interfaith harmony programme (target group) were asked to indicate whether 'Biases towards other faiths/sects/minority groups have 'increased', 'reduced' or remain 'unchanged'. The same question was also asked from the non-participants of the interfaith harmony programme (control group). The analysis undertaken on the basis of the information provided by the target group and control group is presented in Graph 37:

Graph 37: Biases towards other Faiths/Sects/Minority Groups
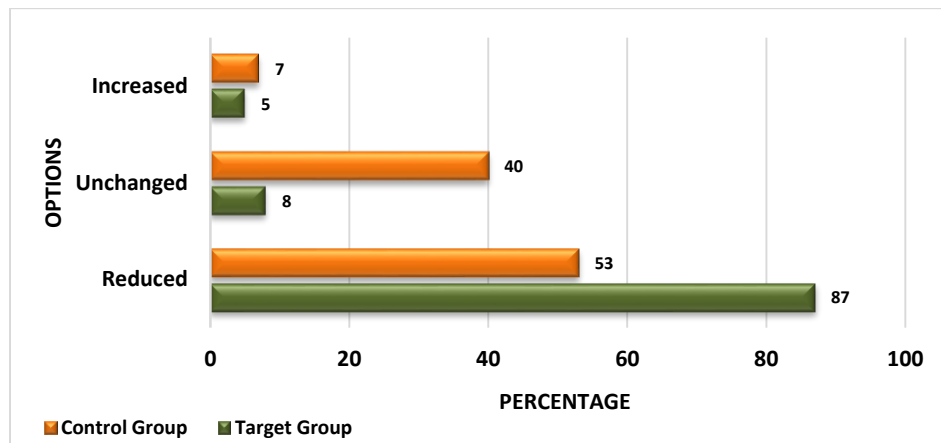
The analysis of the data revealed that 87% of the target group respondents considered that the biases have reduced since 2013, whereas 53% control group respondents admitted reduction in biases. It is notable that 34% target group respondents considered that biases amongst faith groups and respective communities have reduced owing to the training imparted by PEF.

9.   FOCUS GROUP DISCUSSIONS ON INTERFAITH HARMONY

Focus Group Discussions (FGD) were held on August 08, 2015 on the Interfaith Harmony paradigm of Peace & Education Foundation (PEF) as an integral part of survey activities for undertaking evaluation of the PEF programmes. Participants from different organizations and diversified fields of activity took part in the discussions. The following structured questions were asked from the group:

- *Religious minorities in Pakistan are free to observe their religious obligations*
- *Religious minorities seem to be feeling insecure in Pakistan. If yes, causes*
- *Are there laws that discriminate people based on their religion?*
- *Constitutional and legislative provisions towards interfaith harmony in Pakistan*
- *Role of Mosque, Church, Mandir and Gurdwara in developing interfaith harmony*
- *Role of faith leaders in reducing intolerance, radicalism and violence in Pakistan*
- *Role of activist organizations in maintaining peace and tolerance*

Consolidated response of the participants owing to the group discussions is given below:

- It was felt that the religious minorities in Pakistan have liberty to observe their religious obligations as enshrined in the Constitution of Pakistan and protected under different legal provisions. However, due to different religious misconceptions and misunderstandings, there have been incidents of violence which imposed temporal restrictions on free observance of religious freedom. It was understood that with the awareness through media, civil society organizations, government and moderate religious organizations, the situation has considerably improved and the minorities are at liberty to observe their religious obligations.

- The religious minorities in Pakistan has been feeling insecure but with the effective actions by the government in rebutting the effects of insecurity backed by human rights activist organizations, civil society organizations and the religious leadership has inculcated a sense of security amongst the minorities. However, scattered incidents of religious violence cannot be considered as insecurity of the minorities at large.

- The Constitution of Pakistan and legal provisions amply provide for the interfaith harmony in Pakistan. Any violations to these provisions are subject to punitive actions irrespective of ethnicity and belief.

- Mosque, Church, Temple (Mandir) and Gurdwara has important role to play in interfaith harmony. Each of the institution has a renaissance role as a community place for learning human values and in promoting co-existence.

- In view of isolation between religions and faiths misrepresentation of perceptions is the main reason for disharmony and intolerance. It is needed to open up doors of wisdom to understand and comprehend beliefs through mutual interactions. Faith leaders have

influential status as they should be engaged in interfaith dialogues. It is the duty of the influential religious actors for integration of efforts in creating harmonious environment in the society and to also take measures for its sustainability by disseminating harmony messages in the vicinity/neighborhoods. Awareness of faith leaders is necessary on contention issues like intolerance, radicalism and violence through workshops/ seminars/ trainings.

- Pakistan has a vibrant and multi-cultural society having sensitization on human, religious and civil rights. Civil society can play a vibrant and moderate role in promoting interfaith harmony through mobilization towards human rights, capacity building of masses and removal of religious biases at the gross root level (mohalla, village, area, city, tehsil etc.). The capacity building may be undertaken by conducting workshops, training programmes, local gatherings etc. to solve the social issues at the local community level.

10. SUGGESTIONS

The participants of the training programme were asked to give their suggestions on the improvement, coordination and sustenance of the programme. Following are the recommendation made by the participants:

- PEF`s Interfaith training program has addressed the faith-based vulnerabilities and related issues for peace building, communal harmony, reduced intolerance & radicalism and may continue.

- The program may focus on selected districts of each province where faith based vulnerabilities have high occurrences.

- Interfaith harmony program is actually in embryonic stage. It needs institutionalization for sustained outflow of Interfaith Champs who may subsequently conduct primary and follow-up training workshops.

- PEF may develop Web-based Information System for networking amongst the PEF graduates and back tracking their activities in the interfaith harmony promotion.

- 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.

- PEF may conduct interfaith training programmes for women because their role is very important in promoting non-violence in the society.

- Sports play an important role in developing discipline, coordination and understanding. PEF may consider holding sports competitions between different religious institutions in developing tolerance and harmony at the outset.

UNIVERSITY CERTIFICATION PROGRAM
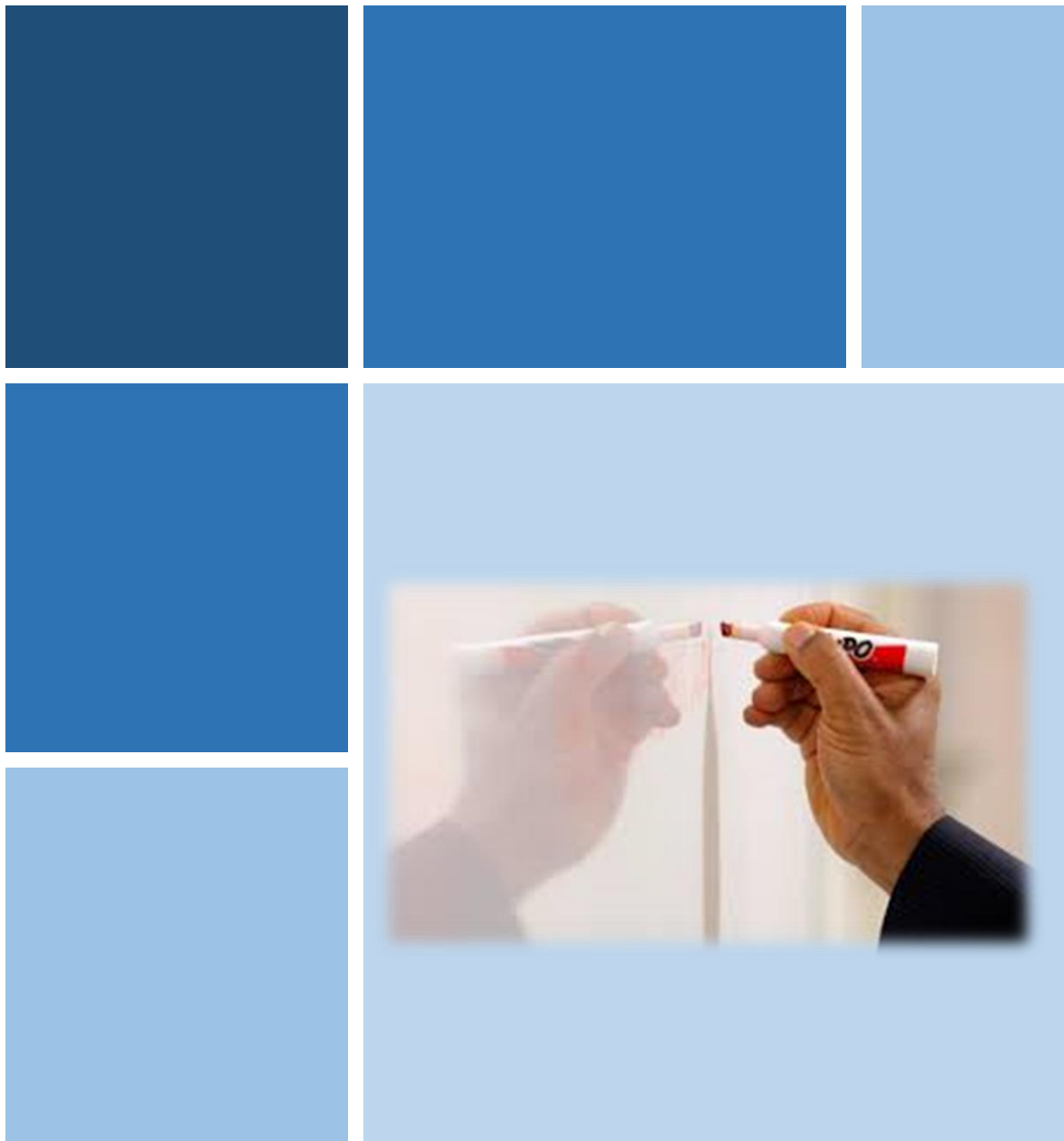
1.   INTRODUCTION

Peace and Education Foundation (PEF) initiated the University Certification Programme (UCP) in 2012 at International Islamic University Islamabad (IIUI). The programme was especially designed for Pakistani madrasah teachers and administrators to acquaint them with the new knowledge awareness, skills, and tools to enhance their teaching–learning capabilities through modern educational techniques. This certificate course is designed to introduce various key topics to provide foundational knowledge and to enhance the process of sustained learning and professional development. Based on the inputs from madrasah and religious leaders, a need was felt to institutionalize the madrasah training programme with the partnership of universities.

PEF through its University Certification Programme (UCP) arranged 32 virtuous training courses to impart teachers training to 834 Madrasah teachers in teachers self-awareness, classroom management, critical & higher-order thinking skills, learning & development skills, conflict resolution & peace-building, human rights & women's rights, awareness of gender equality, diversity and pluralism.

2.   OBJECTIVES

UCP has the following prime objectives:

- To enhance participants knowledge and awareness on the foundational principles of educational philosophy;

- To build up personal effectiveness in supporting a safe, tolerant, and inclusive madrasah classroom/institution;

- To improve participants analytical, critical thinking, communication, pedagogical, conflict resolution, and management skills;

- To train participants in developing "Action Plans" to put in practice, the skills and knowledge gained, in their respective madrasah.

3.   SELECTION CRITERIA OF UNIVERSITIES

- Consultation with the religious scholars, educationists and civil society.

- University have wider geographic coverage and having existence of sect based set of madrasahs in the vicinity.

- University have senior experienced faculty in Social Sciences.

4.   SELECTION OF UNIVERSITIES

Based on the selection criteria, the following universities were selected for imparting training under UCP in Khyber Pakhtunkhwa (KPK), Punjab and Islamabad Capital Territory (ICT):

- Kohat region: Kohat University of Science and Technology, KPK
- Peshawar region: University of Peshawar, KPK

- Swat region: University of Malakand, KPK
- Hazara region: University of Haripur, KPK
- South Punjab: Bahauddin Zikariya University, Multan, Punjab
- Capital region: International Islamic University, Islamabad.

5.   SELECTION OF PARTICIPANTS

- Selection from madrasah teachers in consultation with the regional madrasah leadership (all sects) on fulfilling the following criteria:

  - Madrasah teacher should possess the Shahadat-ul-Alamiya; the highest madrasah qualification
  - Age between 25–45 years

6.   TRAINING METHODOLOGY

Each UCP course has duration of 36 teaching hours spanned over six weeks (each course having 3 hours sessions, twice a week). The course consisted the following six teaching modules:

- Self-Awareness as a Teacher
- Learning and Development
- Critical Thinking
- Classroom Management and Lesson Planning
- Conflict Resolution and Peace Building
- Human Rights, Diversity, and Pluralism.

Universities were provided the liberty to conduct the courses in continuum or as a split schedule. However, the scheduling may not affect the regular teaching duties of the madrasah teachers while attending the course. The sessions included interactive sessions, creating conducive learning environment, self-reflection, group discussions and presentations.

Table 1: Targets and Achievements of UCP

	TARGETS		ACHIEVEMENTS	
No. of participants	750		834	
No. of Modules	Open		6	
No. of Training workshops				
	30		32	
	Training Date	**No. of Participants**	**Training Date**	**No. of Participants**
International Islamic University, Islamabad (IIUI)	25 Apr – 31 May 2012	25	25 Apr – 31 May 2012	25
	25 Sep – 14 Nov 2012	25	25 Sep – 14 Nov 2012	23
	29 Jan – 06 Mar 2013	25	29 Jan – 06 Mar 2013	25
	26 Mar – 02 May 2013	25	26 Mar – 02 May 2013	27
	27 May – 31 May 2013	25	27 May – 31 May 2013	17
	17 Jun – 21 Jun 2013	25	17 Jun – 21 Jun 2013	24
	15 Apr – May 21 2014	25	15 Apr – May 21 2014	22
	15 – 30 Sep 2014	25	15 – 30 Sep, 2014	37
	15 Dec – 04 Feb 2015	25	15 Dec – 04 Feb 2015	20
	25 Feb – 09 Apr 2015	25	25 Feb – 09 Apr 2015	33
Kohat University of Sciences and Technology (KUST)	18 Mar – 02 Apr 2014	25	15 – 30 Apr 2013	25
	25 Aug – 08 Sep 2014	25	22 May – 06 Jun 2013	25
	08 – 18 Sep 2014	25	18 Mar – 02 Apr 2014	25
	15 – 28 Sep 2014	25	25 Aug – 08 Sep 2014	25
	-	-	08 – 18 Sep 2014	25
	-	-	15 – 28 Sep 2014	25
University of Peshawar (UoP)	15 – 29 Jan 2014	25	15 – 29 Jan 2014	28
	25 Mar – 08 Apr 2014	25	25 Mar – 08 Apr, 2014	35
	20 – 29 Sep 2014 (M)	25	20 – 29 Sep 2014 (M)	32
	20 – 29 Sep 2014 (E)	25	20 – 29 Sep 2014 (E)	27
Baha-ud-Din Zikria University (BZU)	07 Apr – 14 May 2014	25	07 Apr – 14 May 2014	21
	26 May – 23 Jun 2014	25	26 May – 23 Jun 2014	24
	02 – 23 Sep 2014 (M)	25	02 – 23 Sep 2014 (M)	29
	02 – 23 Sep 2014 (E)	25	02 – 23 Sep 2014 (E)	29
University of Malakand (UoM)	26 Mar – 08 Apr 2014	25	26 Mar – 08 Apr 2014	30
	05 – 18 May 2014	25	05 – 18 May 2014	28
	12 – 25 Jun 2014	25	12 – 25 Jun 2014	24
	15 – 25 Sep 2014	25	15 – 25 Sep 2014	25
University of Haripur (UoH)	06 – 14 Sep 2014	25	06 – 14 Sep 2014	25
	20 – 28 Sep 2014	25	20 – 28 Sep 2014	25
	14 – 24 Feb 2015	25	14 – 24 Feb 2015	24
	07 – 18 Mar 2015	25	07 – 18 Mar 2015	25
	Total:	750	**Total:**	834
Training of Trainers (ToT) (Date and Venue)	Not specified		IIUI, Islamabad	15 – 17 Feb, 2012
			BZU, Multan	15 – 16 Jan, 2013
			UoP, KUST, UoH, (Collective Training Programme at UoP)	20 – 21 Nov, 2013
			UoM, Malakand	17 March, 2014,

7. DATA ANALYSIS

7.1. RESPONDENT DETAILS

7.1.1. PROFESSIONAL TITLE/EXPERIENCE

The Madrasah teachers are the main actors playing a decisive role in dissemination of knowledge and lesson delivery in Madrasah Education System (MES). However, majority of the teachers working in MES are untrained and unfamiliar with the modern teaching techniques. In this scenario, training of MES faculty was considered imperative to ensure efficient lesson delivery and quality teaching. In this regard, a number of teachers of different madrasahs working under MES were selected for training of UCP. The information received from the respondents of the UCP is presented in Graph 1:

Graph 1: Professional Title of Participants
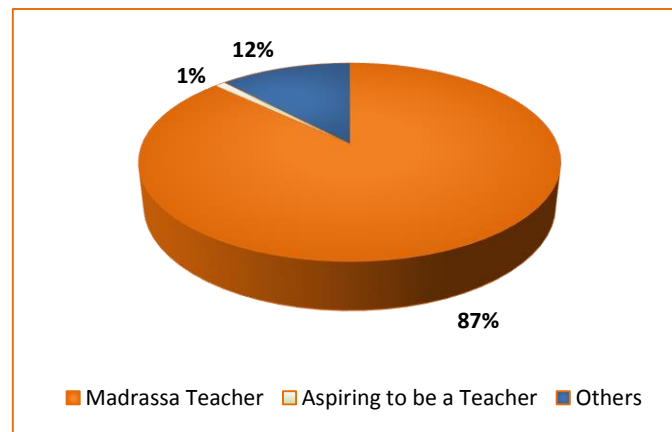
The analysis reveals that 87% of the participants were from madrasah teacher community and 12% participants were either administrators or principals while only 1% of participants were aspiring to be teachers.

7.1.2. TEACHING EXPERIENCE

The participants of the UCP were requested to indicate the teaching experience. The information collected from the respondents of the UCP is presented in Table 2:

Table 2: Teaching Experience of Participants

Teaching Experience (Years)	Percentage Participation (%)
01 – 05	59
06 – 10	27
11 – 15	06
16 – 20	06
21 – 25	01
26 – 30	01

The analysis shows that 59% madrasah teachers have 1 to 5 years of experience followed by 27% having 6-10 years of teaching experience, while 12% were having teaching experience between 11-20 years. The analysis also indicates that only 2% of the participants were having more than 20 years of experience.

7.1.3. GENDER CONSIDERATION

Females are about 50% of population of Pakistan facing numerous socio-cultural bindings with restricted mobility, limited access to education, training and job opportunities. They are considered more vulnerable and unprivileged segment of population and suffering gender disparities. Despite these constrains, significant number of females are teachers in madrasahs and imparting religious education to girls in female Madrasahs called "*Madrasah-tul-Bannaat"*. Female teachers like their male counterparts also suffer from lack of teachers training and modern teaching methodologies.

Keeping this disadvantageous status of women in view, PEF gave due consideration to female MES teachers in UCP. The gender wise participation based on information collected from respondents is presented in Graph 2:

Graph 2: Gender Wise Participation
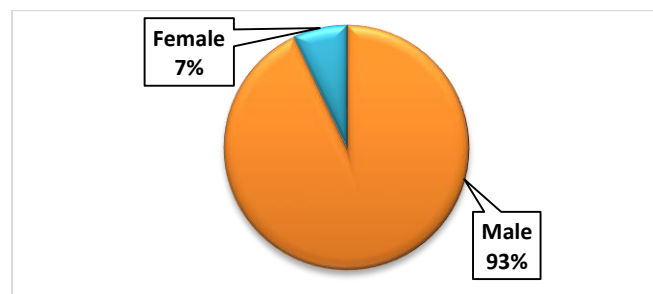
The analysis indicates that 93% of the respondents were male and 7% females participated in the programme.

7.1.4. AGE GROUP

University Certification Programme encouraged participation falling in the age group of 25-45 years. However, priority was assigned to selection of young teachers to ensure long term effect of training. The analysis of the information furnished by the respondents is reflected in Graph 3:

Graph 3: Age Group of Participants
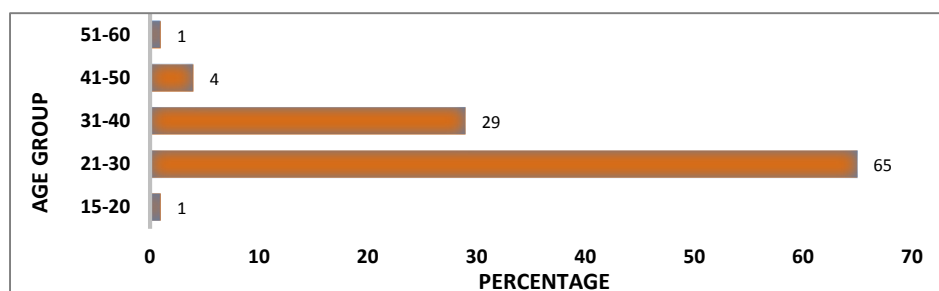
The analysis based on information provided by the respondents indicate that 65% participants were in the age group ranging from 21 to 30 years; 29% participants were between 31 to 40 years of age while 5% were above 41 years of age. It indicates that greater emphasis was on teachers below 40 year of age, which is 94% of the UCP participants.

7.1.5. RELIGIOUS EDUCATION

The madrasahs in Pakistan are providing religious education to the students. The basic education at the time of enrolment of students is primary education, which is six years of education. The students are provided housing, food, education along with other basic needs free of cost during their stay at madrasahs.

Generally, the students after getting admission in a madrasah, complete their education in the same institute. The madrasahs are providing 8 years of religious education to students. The details of qualifications along with certification are given in Table 3:

Table 3: Religious Education Equivalence to Formal Education

Name of Religious Education/ Certification	No. of years of Education	Equivalence to Formal Education
Shahadat-ul-Aalmiya/ Fazil	8	Masters (Islamiat/Arabic)
Shahadat-ul-Aaliya	6	B.A/ Graduation
Shahadat-ul-Khasa	4	F.A/ Higher Secondary School
Shahadat-ul-Aama	2	Matric/ Secondary School

The information was collected from the UCP participants and the analysis undertaken on the basis of information provided by respondents is presented in Graph 4:

Graph 4: Religious Education of Participants
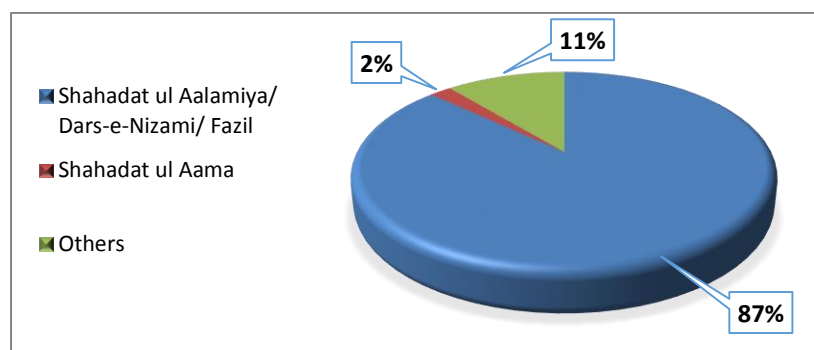
The analysis reveals that 87% of the UCP participants hold Shahadat-ul-Aalamiya/Dars-e-Nizami/Fazil and 2% Shahadat-ul-Aama, while 11% respondents did not mention their qualifications. Thus majority of teachers selected for training were having higher religious qualification.

8. PROGRAMME EVALUATION

8.1. TRAINING

Teachers' training is a deficient area in Madrasah Education System (MES) in Pakistan. The madrasah teachers lack in teaching skills and professional competency. Recognizing the need for action, PEF developed a teachers training programme for madrasah teachers, which was launched at six universities in Punjab, Khyber Pakhtunkhwa (KPK) and Islamabad Capital Territory (ICT). The components evaluation of the training imparted under the UCP has been undertaken and is presented below:

8.1.1. Relevance of UCP Training Manual and Material

UCP programme had included the following contents/modules in training material:

- Teachers' Self Awareness;
- Classroom Management;
- Critical and Higher-order thinking skill;
- Learning and development skill;
- Conflict resolution and peace-building; and
- Human and Women's rights (Awareness on gender equality, diversity, and pluralism including strategies to promote tolerance, inter-sectarian, interfaith, and inter-cultural coexistence).

The participants of the training programme were requested to indicate the relevance of training manual and material to UCP. The analysis undertaken on the basis of information provided by respondents is presented in Graph 5:

Graph 5: Relevance of UCP Training Manual and Material
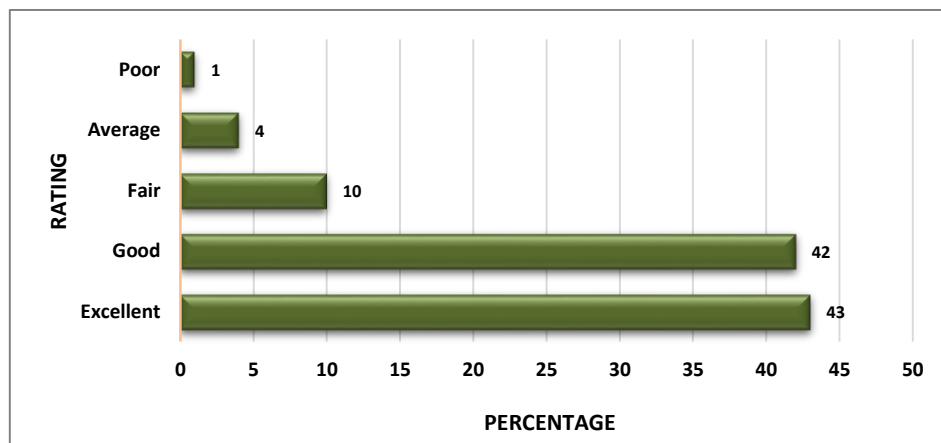
The analysis shows that 43% respondents found it excellent, 42% percent considered it good and 10% participants rated it fair. The analysis indicates that 85% of UCP alumni found relevance of training material as excellent and good.

8.1.2. Professional Competency and Skill of Resource Person

A competent resource person can make difference in converting the teaching training efforts into meaningful endeavor. The PEF and its implementing partners (universities) selected facilitators from social sciences department to undertaking training sessions. The participants were asked to grade professional competency and skills of the resource persons. The results of the analysis based on the information provided by respondents are given in Graph 6:

Graph 6: Professional Competency and Skill of Resource Person
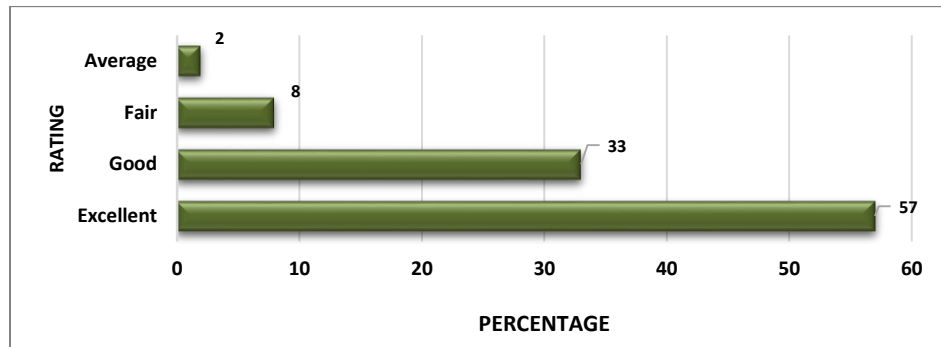
The analysis indicates that 57% of the respondents found the professional competency and skills of the resource person as excellent followed by 33% rated as good. Whereas, 8% respondents rated it fair and 2% found it average. Thus, 90% respondents considered that resource persons were professionally competent, well conversant with subject and efficient in lesson delivery.

8.1.3. Training Environment

A conducive teaching environment is a key input for effective lesson delivery and making a training and capacity building program successful. The participants of UCP were required to favor with their views in respect of teaching environment during the training programme. The analysis based on the response of respondents is given in Graph 7:

Graph 7: Training Environment
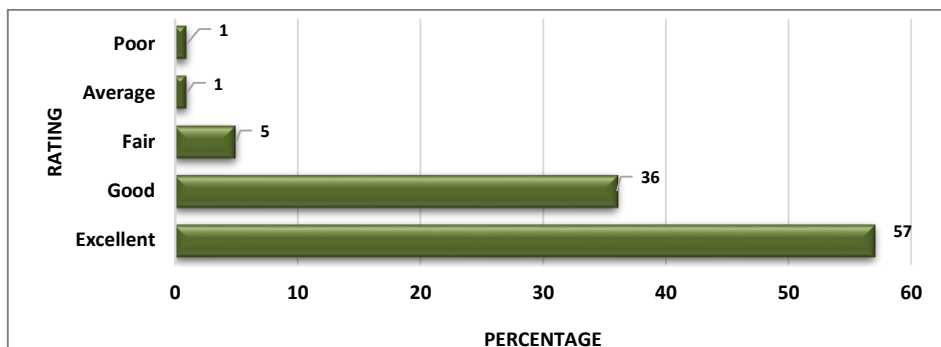
The analysis reveals that 57% respondents found the UCP training environment excellent while 36% considered it good. Thus 93% of the respondents considered the training environment both excellent and good.

8.1.4. Discussions and Interaction between Participants and Resource Person(s)

Teaching atmosphere in madrasah is featured with isolated teaching environment. UCP provided a learning conducive environment and opportunity to the participants to take part in discussions, share views, listen to others viewpoint and form opinion. It also helped participants to clear their observations and enhance their understanding on the subject. The UCP participants were asked to grade the opportunity of discussions and interactions during training sessions. The analysis based on the feedback of the respondents is given at Graph 8:

Graph 8: Discussions and Interaction between Participants and Resource Person(s)
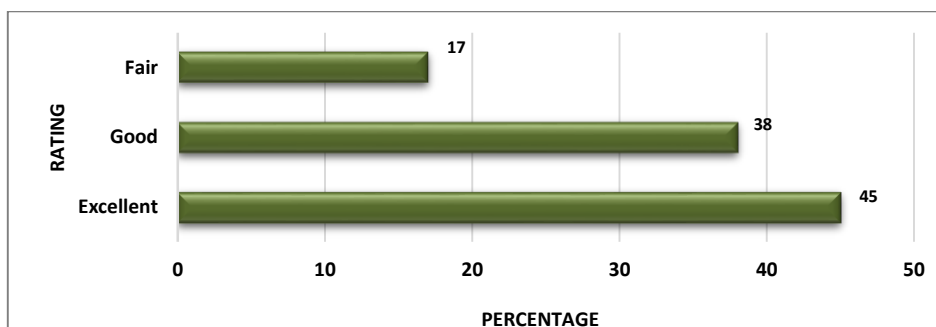
The results show that 45% participants considered discussions and interactions between participants and the resource person(s) as excellent followed by 38% as having good while 17% respondents found it fair. Cumulatively, 83% of the respondent participants have rated it excellent and good.

8.1.5. Most Effective Feature of the Training

The UCP training comprised of multiple areas including classroom management, conflict resolution, dialogues, critical and higher order thinking. The participants were asked to rank these four components in order to priority. The analysis based on the information provided by respondents portray in Graph 9:

Graph 9: Most Effective Feature of the Training
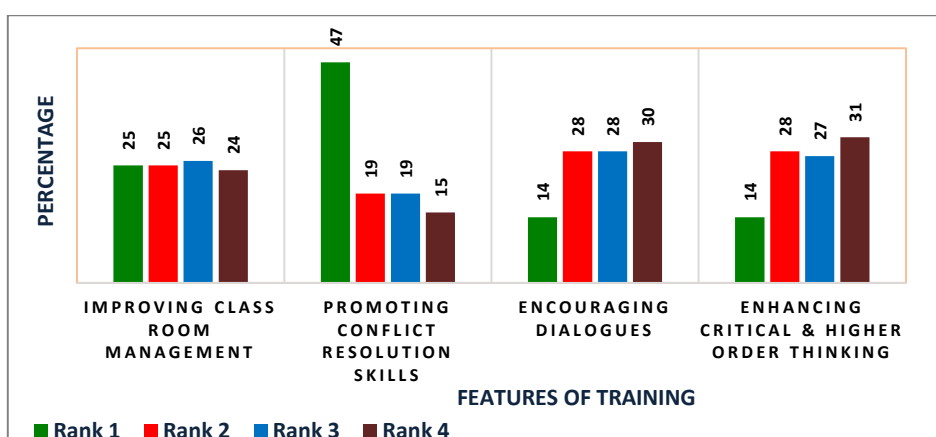
The analysis reveals that 47% of the respondents ranked 'Promoting Conflict Resolution Skills' as mostly favored followed by 'Encouraging Dialogues' and 'Enhancing Critical & Higher Order Thinking'.

8.1.6. Overall Rating of the Programme

The participants were asked to furnish their opinion on the overall effectiveness of the UCP trainings held at different universities. The analysis of the data obtained from the respondent participants is presented in Graph 10:

Graph 10: Overall Rating of the Programme
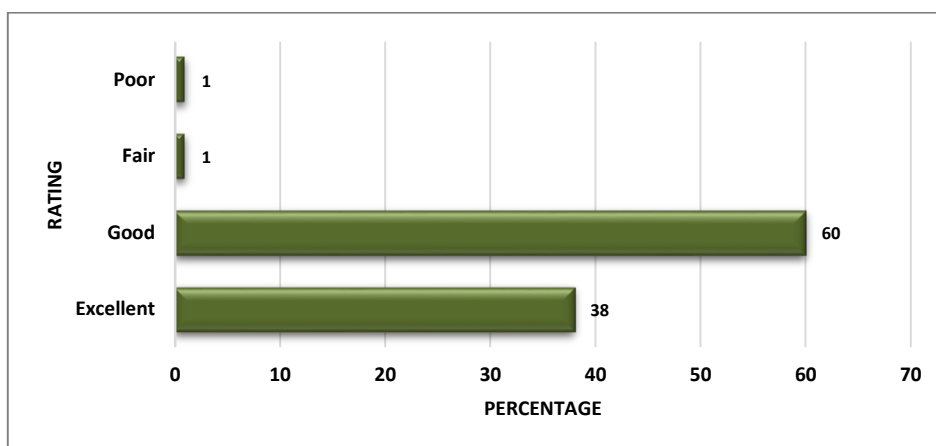
Aggregately, 98% of respondents considered UCP as an excellent or good initiative while 2% found it a fair or poor intervention. The programme, as per UCP alumni/respondents, is a successful endeavor.

8.2. KNOWLEDGE

The UCP comprised of six modules of 36 credit hours to be delivered in six weeks at different universities. The participants of the UCP were asked to assess the attainment of knowledge gained through the PEF initiatives on a specially designed questionnaire. The information collected from the respondents is presented below:

8.2.1. Historically Madrasah Imparted Education to:

An effective linkage with the historical account of Madrasah education is of great significance. The University Certification Programme was designed to improve knowledge of the participants towards madrasah education. To assess how efficiently UCP succeeded in broadening the understanding of MES teaching community, the participants of UCP (target group) were asked to give feedback on the insight they gained through UCP courses on the historical spread/coverage of madrasah education. Similarly madrasah teachers who were not participants of UCP courses (Control Group) were also asked to respond the same query separately. The analysis based on the information collected from target and control group respondents is given at Graph 11:

Graph 11: Historically Madrasah Imparted Education to:
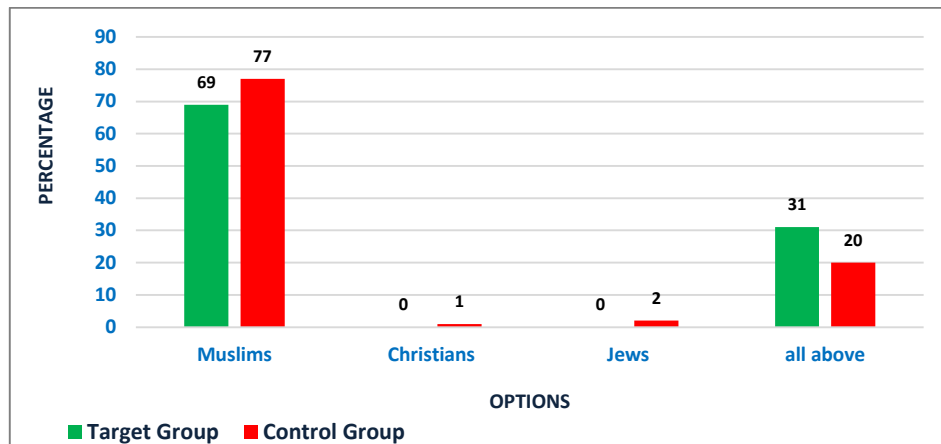
The analysis reveals that 31% participants of the target group (UCP alumni) are of the view that historically madrasah education was open to all human beings including Muslim, Jews Christian etc., in disregard of their religion or faith, while 20% respondents of the control group found Madrasah education universally extended to whole human being. There is an improvement of 11% in the knowledge of the target group due to UCP initiatives.

8.2.2. Madrasah Disseminated knowledge towards:

The scope of madrasah education historically has been comprehensive and well elaborated in producing skilled manpower/human resources to fulfill the regime requirements in both civil and military setups. The madrasah teachers in UCP training acquired updated knowledge on natural & social sciences and human development subjects besides religious moderation. The respondents of the target group were asked to indicate the level of knowledge disseminated through UCP. The same question was also asked from teachers who have not participated in University Certification Programme (control group). The analysis undertaken on the basis of information collected from the respondents is presented in Graph 12:

Graph 12: Madrasah Disseminated knowledge towards:
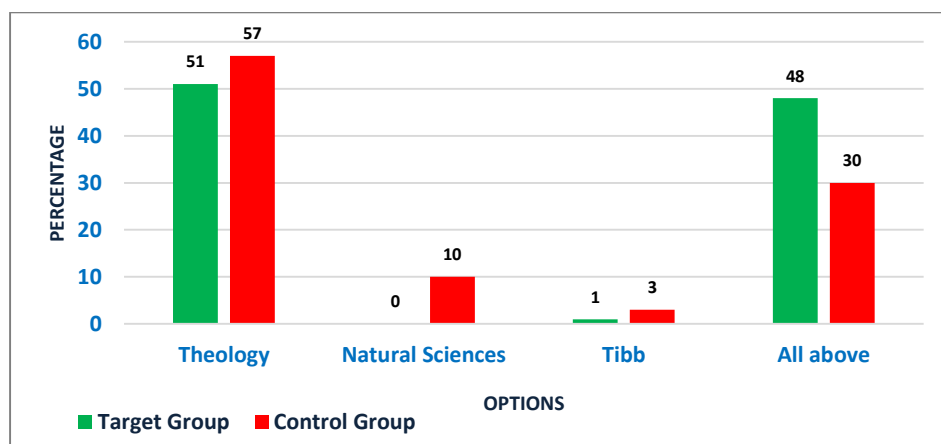
The analysis indicates that 48% respondents of the target group are of the opinion that Madrasah education in the past was covering multiple areas instead of confining to religious education as compared to 30% of the respondents of the control group. Thus 18% improvement in knowledge of target group is on account of University Certification Program.

8.2.3. Capacity Building Enables Teacher in:

The University Certification Programme was aimed at facilitating teachers in:

- Effective Lesson Delivery
- Enhanced Knowledge on Subject
- Improved Classroom Management

The participants of UCP training (target group) were asked to rank in order of priority, the areas enabled due to the UCP intervention. The control group comprising of those who did not attend UCP training were also asked on the need for capacity building of the madrasah teachers. The results of the analysis are summarized in Graph 13(a) and 13(b):

Graph 13(a): Capacity Building Enables Teachers in:
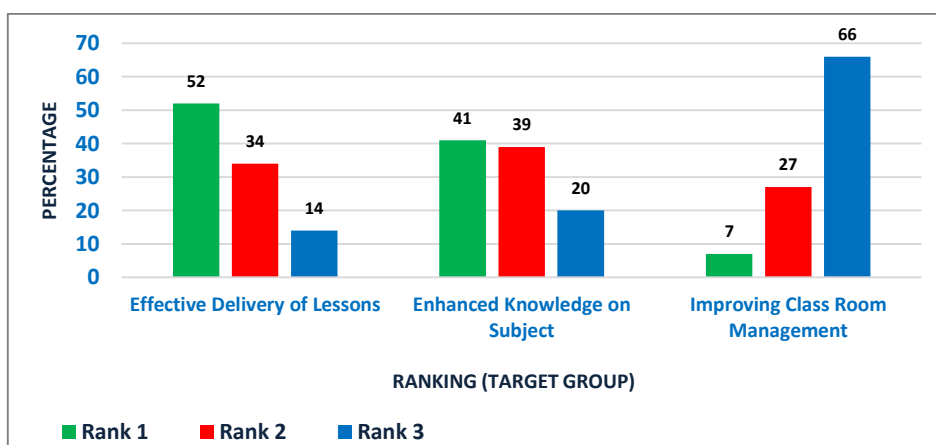
Graph 13(b): Capacity Building Enables Teachers in:
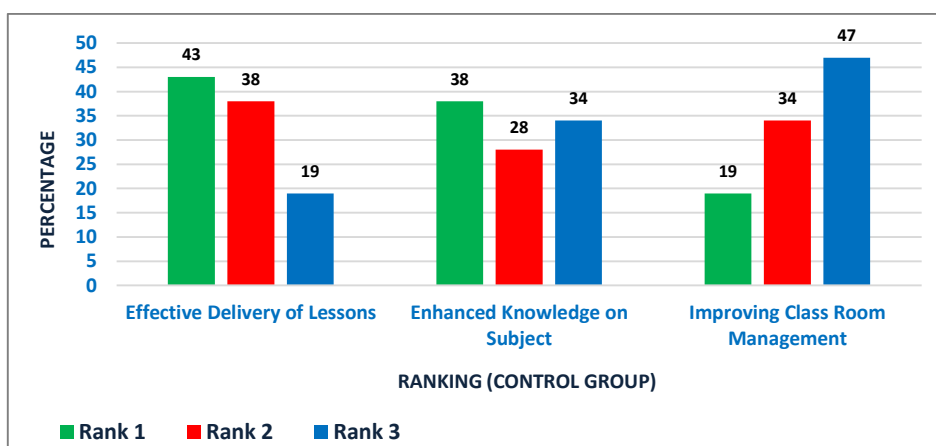
The analysis indicates that 52% of the target group respondents ranked 'effective delivery of lessons' as most qualifying statement. However, 43% of the control group respondents also ranked 'effective delivery of lessons' as the most qualifying statement. The analysis indicates that 9% improvement in the understanding of the respondents of the target group is owing to PEF inputs.

8.2.4. Class Teachers must hold:

A class teacher equipped with self-awareness in teaching, having knowledge on the subject and aware of the pedagogical skills could effectively deliver lessons leading to quality education and better student achievements. The target group respondents were asked to rank the quality and skills of class teacher during training. The respondents of the control group were also asked the same question.

The analysis of the data collected from the respondents of target group and control group is presented in Graph 14(a) and 14(b):

Graph 14(a): Class Teachers must hold:
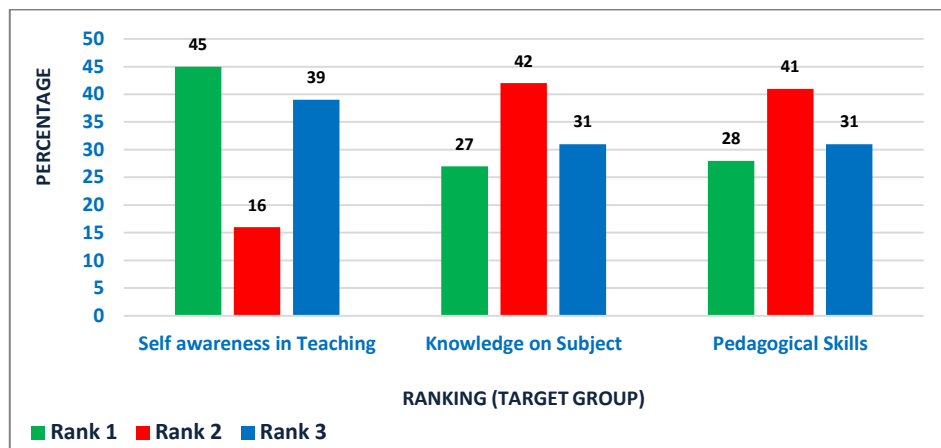
Graph 14(b): Class Teachers must hold:
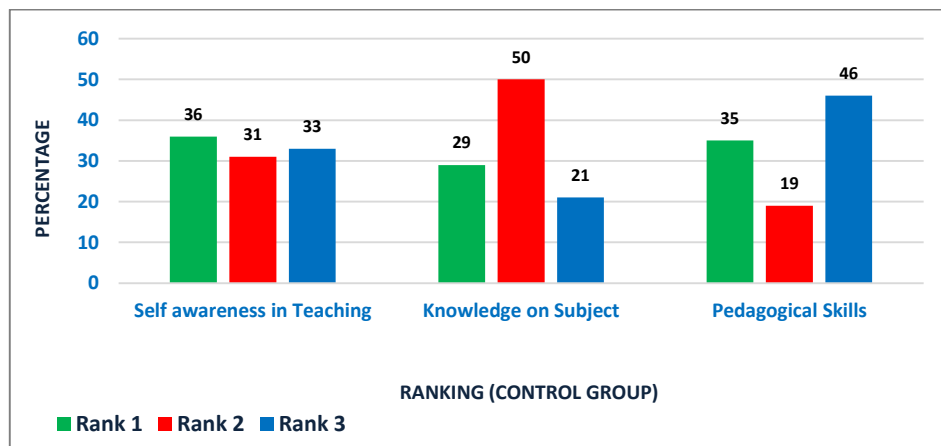
The analysis indicates that amongst these three areas; a teacher must hold, Self-awareness in Teaching as highly ranked by 45% respondents from the target group as

compared to 36% from the control group. The results show that 9% improved sense of awareness has developed on the professional competence of the class teachers mainly due to UCP.

8.2.5. Teaching–Learning Methodology

Effective teaching–learning methodology plays a pivotal role in delivery of quality education together with improved learning environment, improved cognitive & psychomotor skills and attitudes. The respondents of the target group were asked to rank the teaching methodology adopted in the UCP training. The control group respondents were also asked whether improved teaching–learning methodology improved the skills.

The results of the analysis based on the information collected from respondents of target group and control group are shown in Graph 15(a) and 15(b):

Graph 15(a): Teaching Learning Methodology
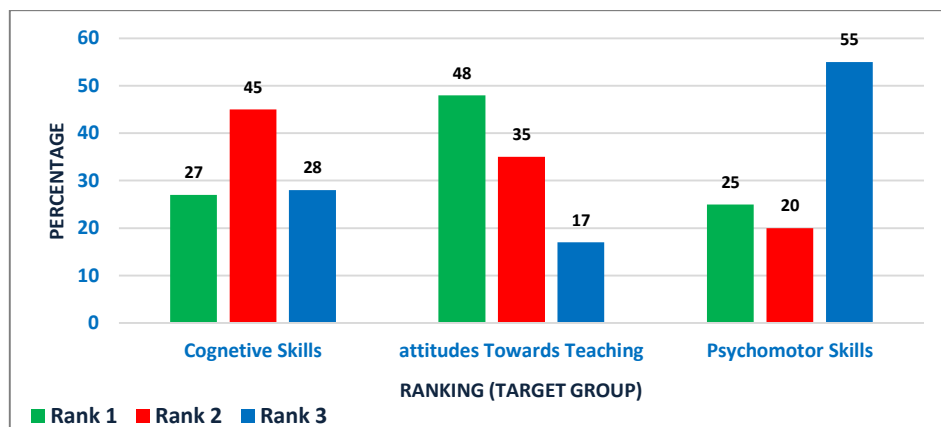
Graph 15(b): Teaching Learning Methodology
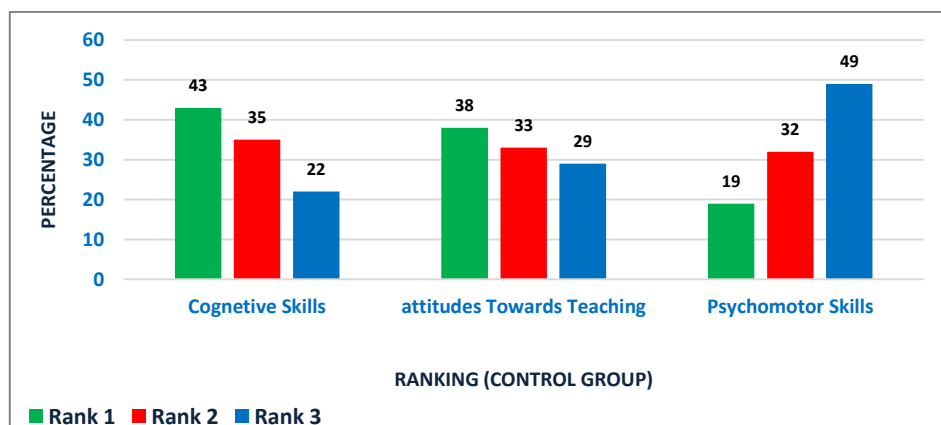
The analysis revealed that the attitude towards teaching was most highly ranked by 48% respondents wherein cognitive skill was middle ranked and psychomotor was least ranked by the participants from target group. On the other hand, cognitive skill was ranked highly by 43% followed by attitude towards teaching and psychomotor skills from the control

group. The analysis shows trade off among attitude towards teaching, cognitive and psychomotor skills.

8.2.6. Classroom Management Basically Focuses on:

The classroom management is determined by three areas, the "Conduct Management, Convent Management and Content Management". However, either one of the options has to have the ranking in order of priority.

The respondents of the target group were enriched with the knowledge and importance of the classroom management tools and were, therefore, asked to rank them in order of priority. The same information was collected from those who have not participated in the programme (Control Group). The analysis undertaken on the basis of information received from respondents of the target group and control group is presented in Graph 16(a) and 16(b):

Graph 16(a): Classroom Management Basically Focuses on:
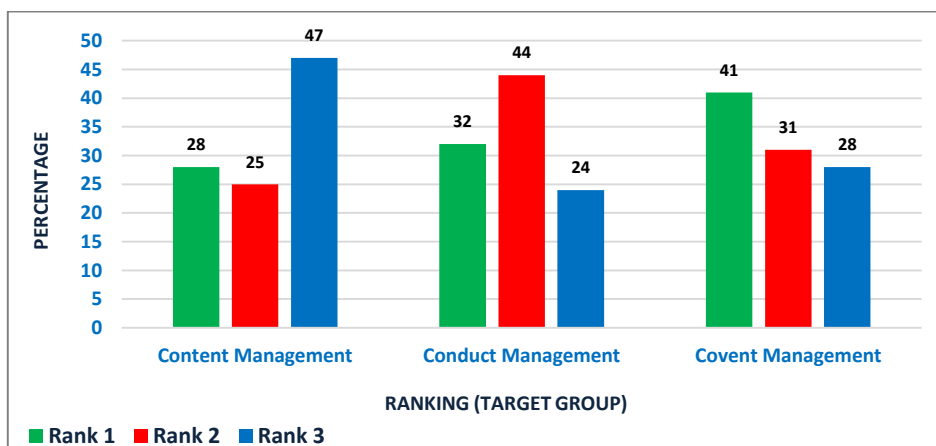
Graph 16(b): Classroom Management Basically Focuses on:
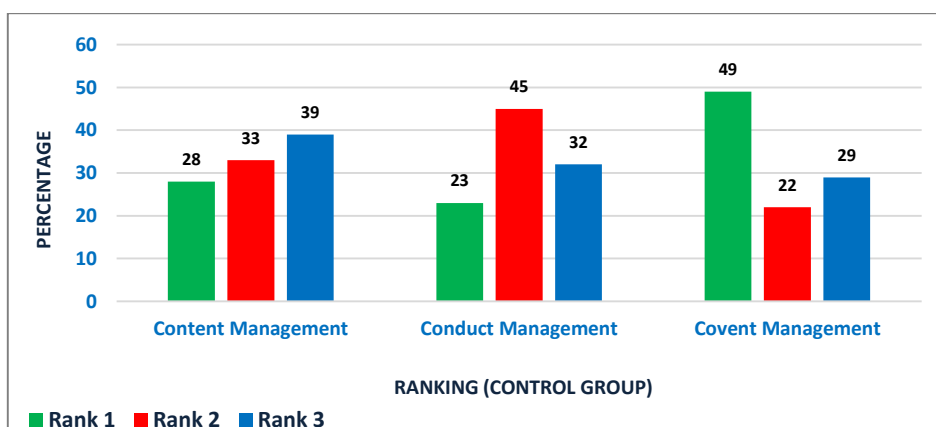
The analysis of the information collected from target group indicates that 'Convent Management' was highly ranked by 41% of the respondents followed by 'Conduct Management'. The respondents of the control group placed 'Convent Management' the

most highly ranked by 49% respondent followed by 'Conduct Management'. This means that there is no significant change in the perception of the target group and control group participants in respect of classroom management.

8.2.7. Conflict means

The skill in conflict resolution plays a vital role in maintaining peace and harmony in the society. The UCP was designed to explain the concept of conflict and its resolution skills to the participants. The respondents of the target group and the control group were asked to select the most appropriate option from the following multiple choices:

- Disagreement between Two or more Persons
- Informative Discussion between Two Groups
- Restoration of Friendly Relations
- Peaceful Solution of Disagreement amongst parties

The analysis of the information collected from target group and control group are presented in Graph 17:

Graph 17: Conflict means:
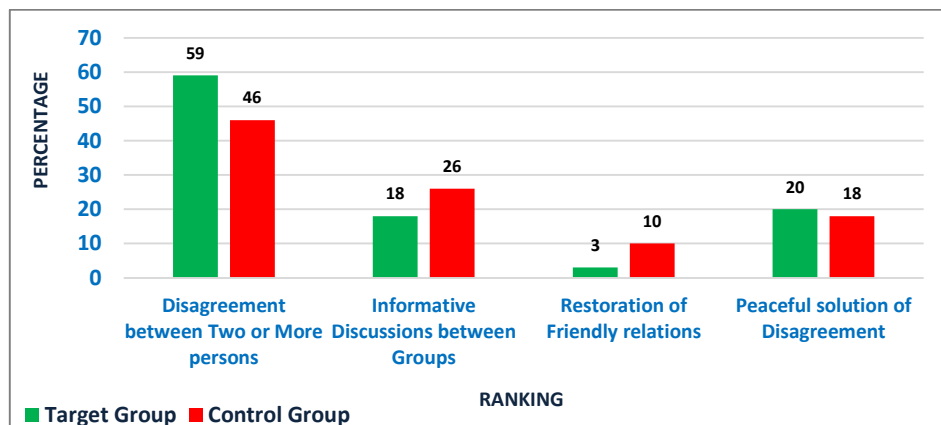
According to the feedback from the target group respondents, 59% found conflict as the 'Disagreement between two or more Persons' as compared to 46% respondents of control group. It shows that majority of the UCP participants understood the meaning of the conflict.

8.2.8. Which One is Strongly Promoted in Islamic Teachings?

There is a lot of discussion on the rights of humanity, rights of expression and rights of women in literature and social media at local, national and international level. The UCP inculcated knowledge on these popular terms along with their importance in the light of Islamic teachings. The participants of the UCP (target group) were asked to rank the importance of these rights related terms in order to priority. The same question was also asked from the control group respondents. The analysis undertaken on the basis of information collected from respondents of target group and control group is presented in Graph 18(a) and 18(b):

Graph 18(a): Which one is strongly promoted in Islamic Teachings?
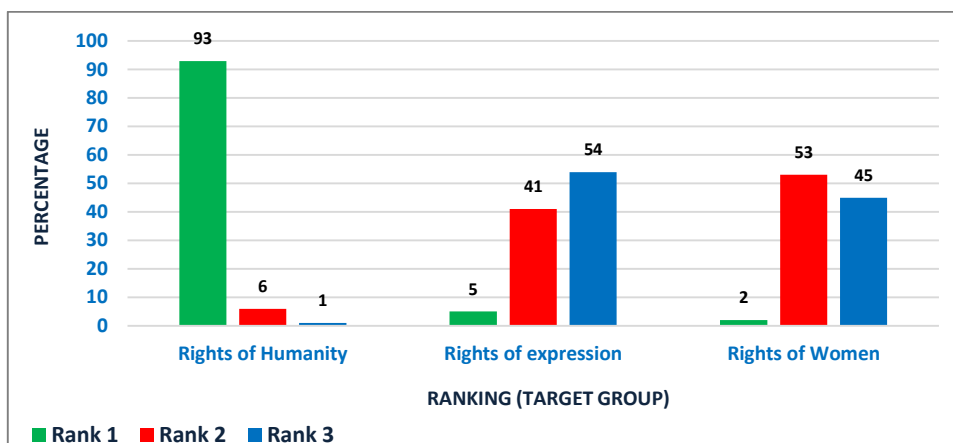
Graph 18(b): Which one is strongly promoted in Islamic Teachings?
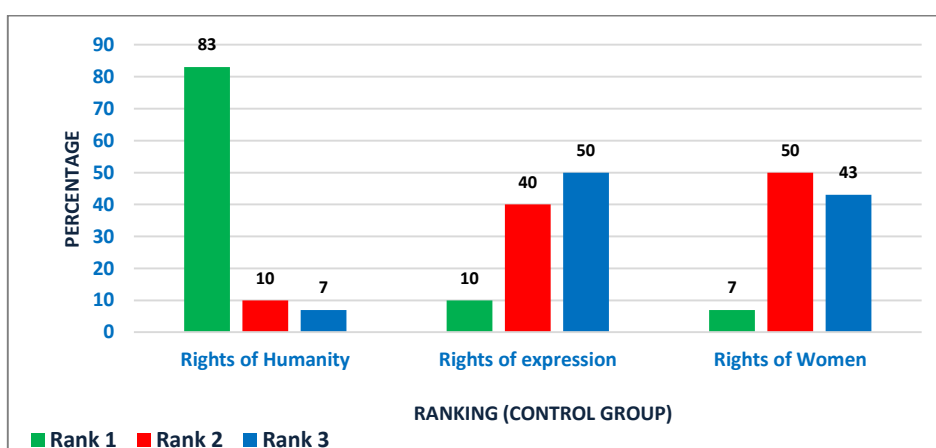
The analysis indicates that 93% of target group respondents highly ranked 'Rights of Humanity' followed by 'Rights of Women' and 'Rights of Expression'. On the other hand, 83% control group respondents also ranked high the same option. The 10% improvement in understanding the concept has been due to UCP interventions.

8.2.9. Prominent Learning Methods

Madrasah Education is dominated by conventional teaching learning methods while missing the modern teaching–learning techniques in MES. UCP developed modules to impart training to the Madrasah teachers to make them understand the new learning methods. The respondents of the target group and the control group were asked to rank the most appropriate teaching method amongst the following in order to priority according to their understanding:

- Transition
- Acquisition
- Accretion

The result of the analysis based on the information provided by the respondents from the target group and control group is given in Graph 19(a) and 19(b):

Graph 19(a): Prominent Learning Methods
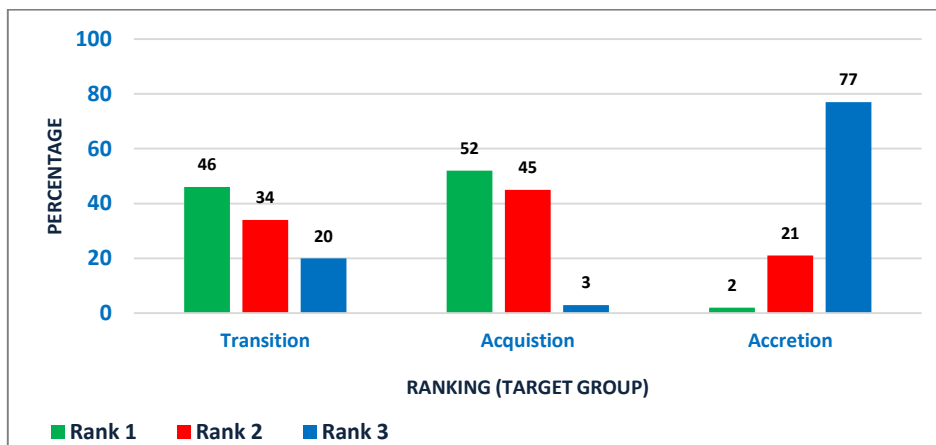
Graph 19(b): Prominent Learning Methods
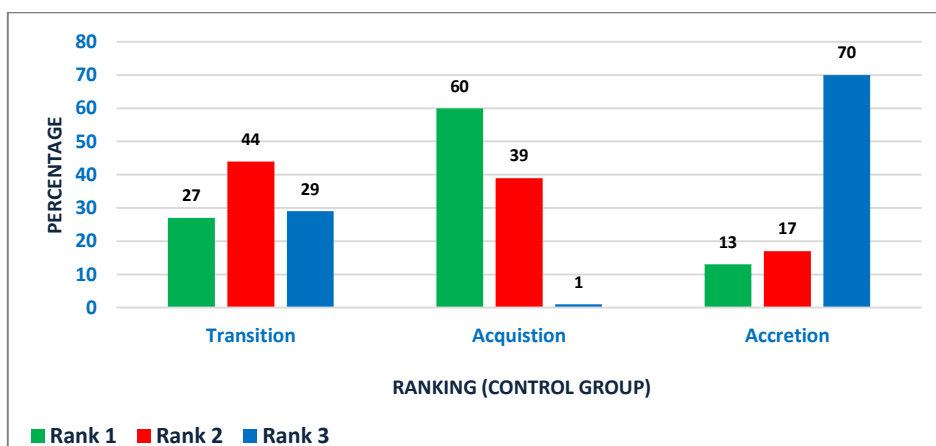
The analysis shows that the target group respondents ranked 'Acquisition' as the most viable option. However, the respondents of the control group have also ranked 'Acquisition' in the top order. The information provided by the target group and control groups, reveals that 'Acquisition' method was most highly ranked method of learning.

8.2.10. Understanding of Beliefs and Religious Practices

Interfaith and inter-sectarian disharmony is prevailing due to misunderstanding of each other's beliefs and religious practices. The UCP made to enhance the understanding of Madrasah teachers on diverse beliefs and religious practices. The respondents of the target group were asked to rank the multiple choice responses as per their understanding. The same question was also asked to control group respondents:

- Shared Thinking about Individual Faiths
- Listening to Others viewpoint
- Understanding the logic of thoughts

The analysis based on the information collected from respondents of target group and control group is presented in Graph 20(a) and 20(b):

Graph 20(a): Understanding of Beliefs & Religious Practices
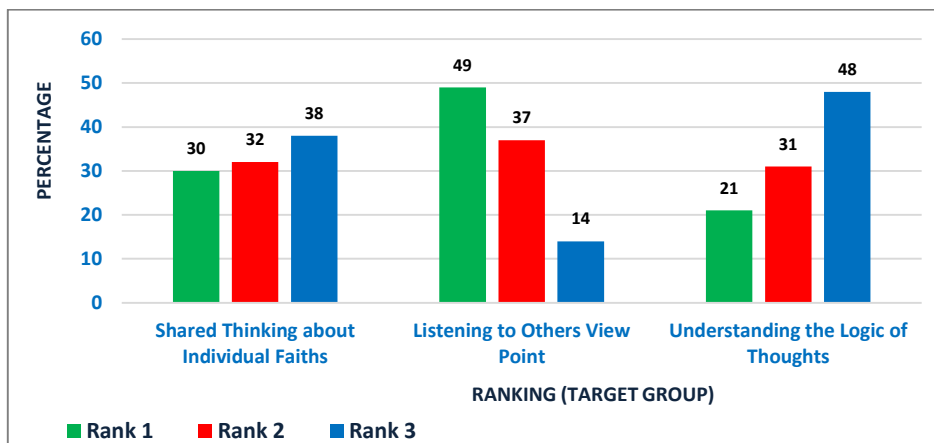
Graph 20(b): Understanding of Beliefs & Religious Practices
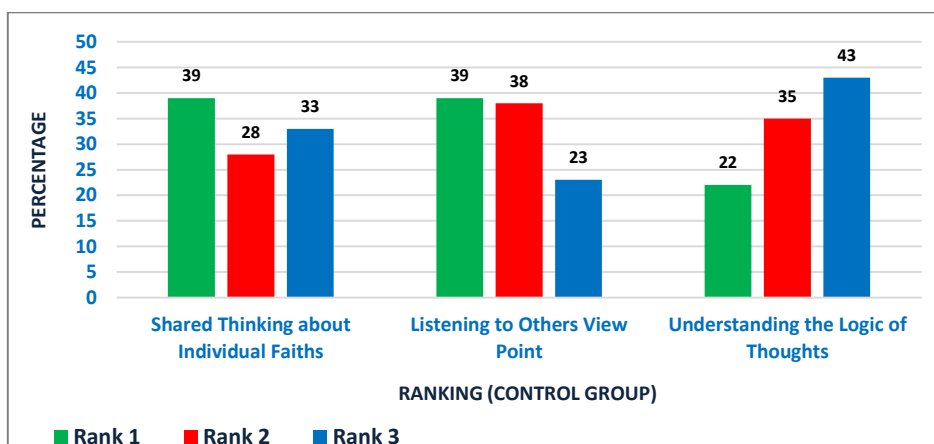
The analysis indicates that 49% target group respondents have ranked 'Listening to Others Viewpoint' as the most qualifying statement. On the other hand, 39% control group respondents have also ranked 'Listening to Others Viewpoint' as the most appropriate option. Thus, 'Listening to Others Viewpoint' is the highest ranked amongst target and control groups.

8.2.11. Capacity Building Programs Led to:

PEF training and capacity building initiatives have helped in improving capacity of the selected madrasah teachers. To assess their ability in comprehending their understanding in UCP modules, the participants were asked to rank the following questions. The same questions were also asked from the control group respondents:

- Comprehending each other viewpoint
- Coherent in the Participants Understanding
- Facilitating Communication Forever

The analysis based on the information received from the respondents of the target group and control group is shown in Graph 21(a) and 21(b):

Graph 21(a): Capacity Building Program Led to:
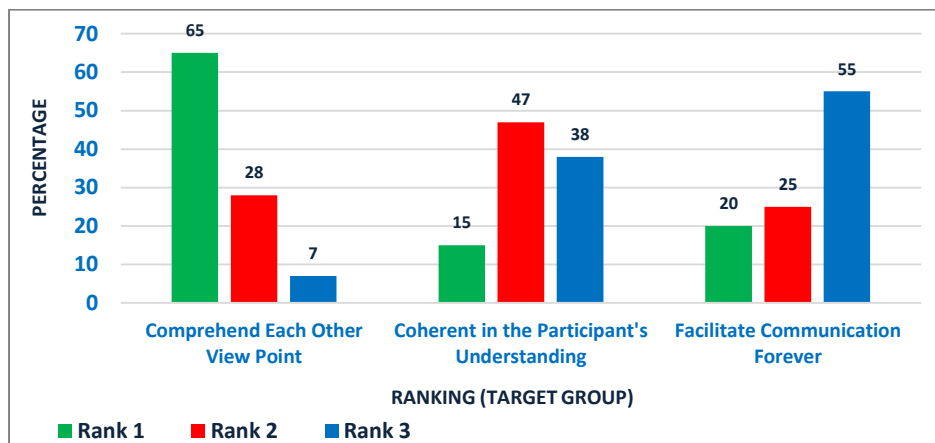
Graph 21(b): Capacity Building Program Led to:
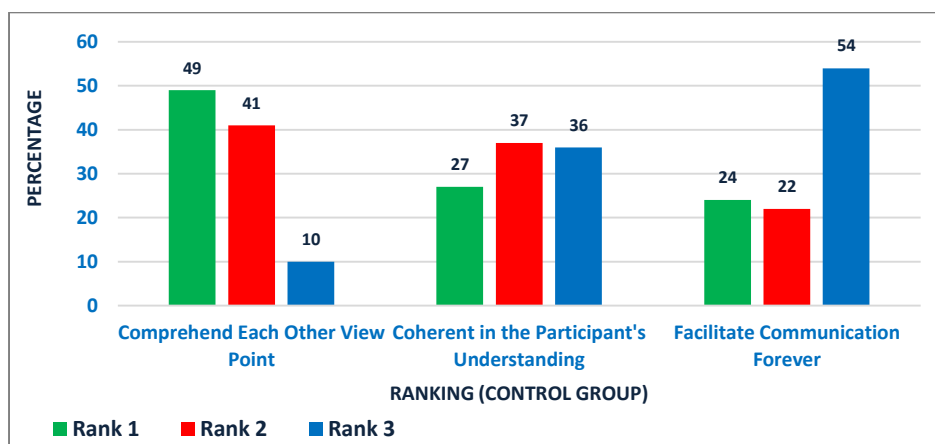
The analysis reveals that while ranking these areas the respondents of the target group ranked 'Comprehending each other Viewpoint' as the most highly by 65% followed by 'Coherence in the Participants Understanding' and 'Facilitating Communication Forever'. However, 49% respondents of the control group also ranked the option 'Comprehending Each Other's Viewpoint' as the most favorite.

The 16% improvement in the understanding of the target group is a step forward towards capacity building of the madrasah teachers.

8.2.12. Critical & Higher Order Thinking Skills

Madrasah teachers mostly live in isolated atmosphere lacking access to learn about the critical & higher order thinking skills, which restrict them to reach on logical conclusion, comprehensions on social & civil issues and achieve competitive clarity of thoughts. UCP facilitated participants to learn these skills and improve the teaching–learning environment in their respective madrasahs and become active contributor in the society as well. The UCP

training modules included these concepts in the training curriculum. The target group and control group respondents were asked to select the most appropriate answer from the following multiple choice questions:

- Clarity of thought
- Comprehension on issues
- Draw Logical Conclusion

The analysis undertaken on the basis of information received from respondents of target group and control group is presented in Graph 22(a) and 22(b):

Graph 22(a): Critical & Higher Order Thinking Skills enables:
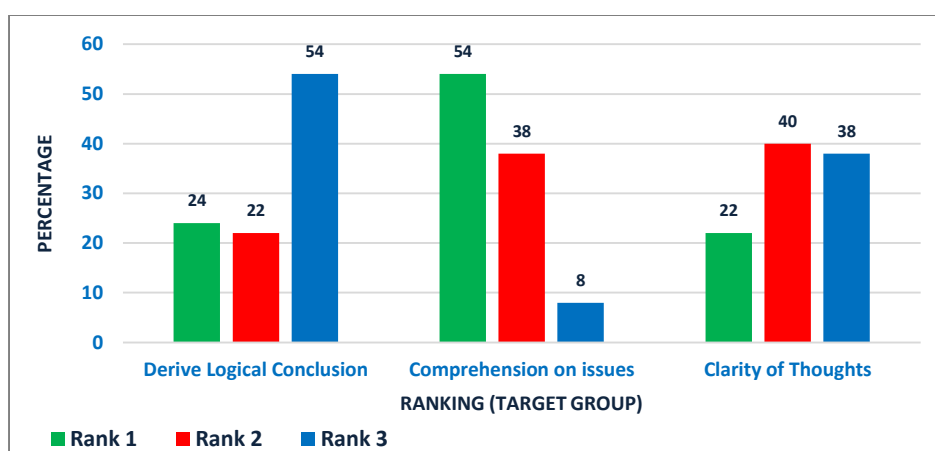
Graph 22(b): Critical & Higher Order Thinking Skills enables:
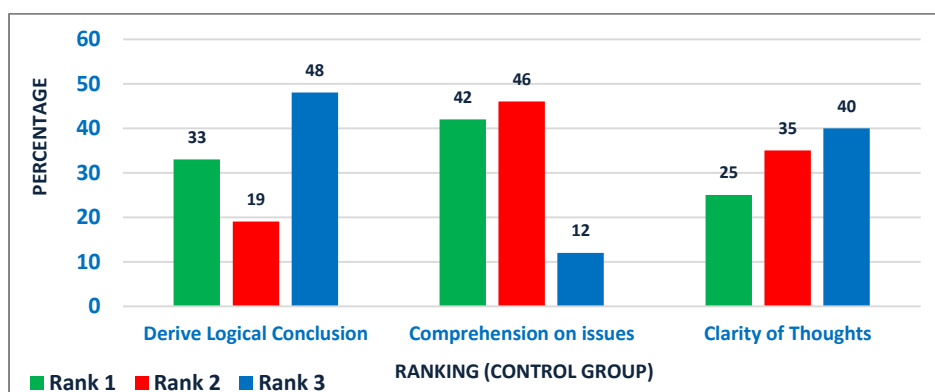
The analysis indicates that the respondents from the target group placed 'Comprehension on Issues' the most highly ranked by 54% followed by 'Clarity of Thoughts' and 'Derive Logical Conclusion'. On the other hand, control group respondents also placed 'Comprehension on Issues' the most highly ranked by 42%. There is 12% improvement in the understanding of the target group respondents towards learning the critical and higher-order thinking skills.

8.2.13. Comprehension and Understanding Improvement

The UCP participants were provided training in comprehension and understanding on human rights, diversity and pluralism. The respondents of the UCP (target group) were asked to rank these areas in the light of their understanding. The same question was also asked from the respondents of the control group:

- Human rights
- Pluralism
- Diversity

The analysis undertaken on the basis of data collected from the respondents of the target group and control group is presented in Graphs 23(a) and 23(b):

Graph 23(a): Comprehension in Understanding Improved in:
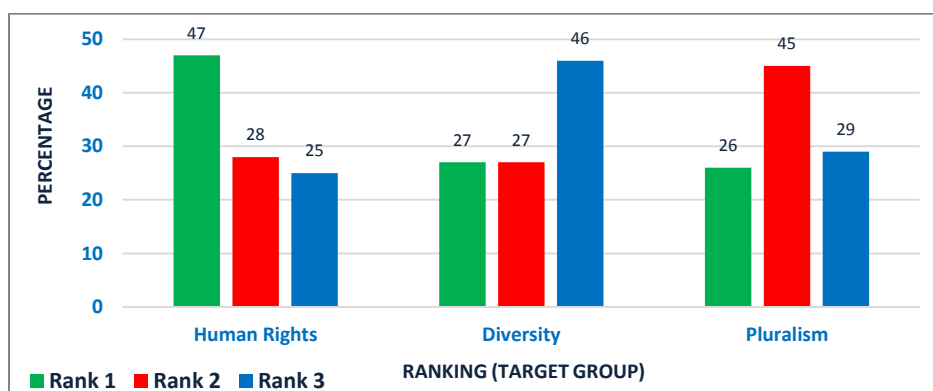
Graph 23(b): Comprehension in Understanding Improved in:
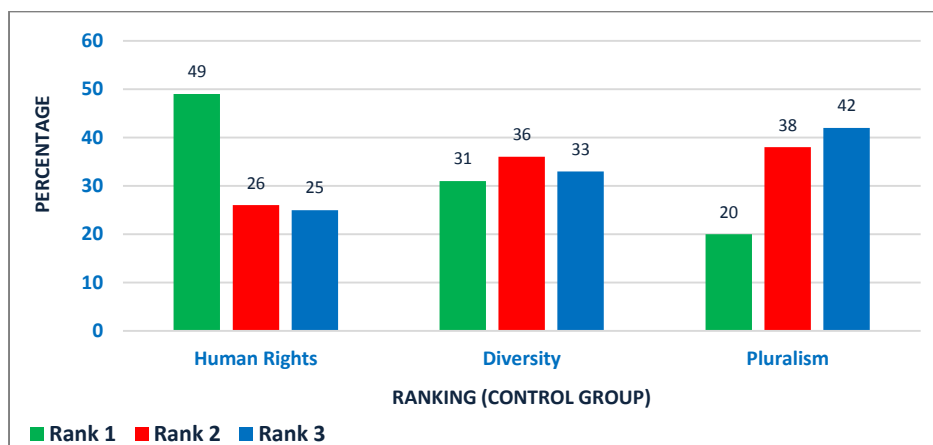
The analysis indicates that the respondents from target group ranked 'Human Rights' the highest by 47%. However, 49% of the control group respondents have also selected 'Human Rights' as the most qualifying statement. The data indicate similarity of thinking in the target group and control group respondents.

8.3. FOLLOW UP ACTIVITIES

8.3.1. Knowledge Gained in UCP was disseminated

The teachers belonging to different madrasahs and schools of thought were given a comprehensive six weeks training through diverse training and capacity building modules. The aim was to subsequently disseminate the knowledge and skills to the students in their respective madrasah to spread the PEF endeavors. The UCP respondents were asked to mention if they undertook any follow up activities after graduation; if yes, how much was the frequency of activities. The analysis of the information provided by the respondents has been shown in Graph 24:

Graph 24: Knowledge Gained in UCP was disseminated:
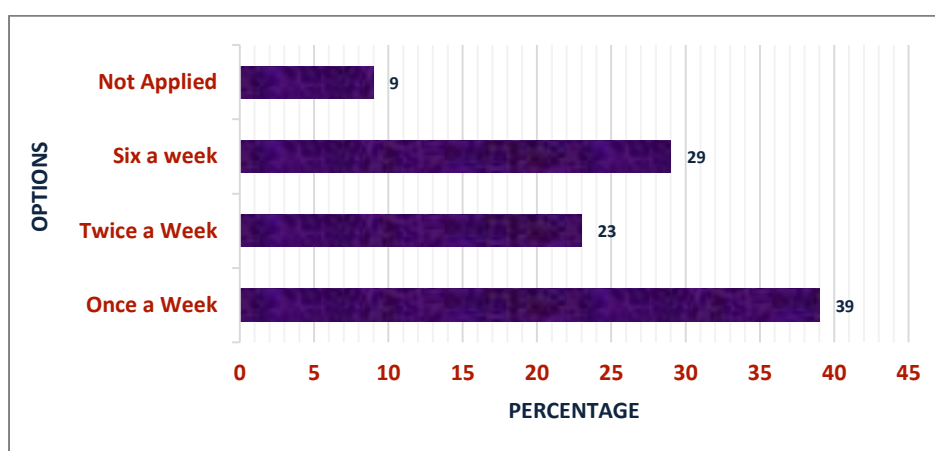
The data analysis indicated that 39% respondents conducted knowledge dissemination events once a week, 23% twice a week, 29% six times a week while 9% respondents remained elusive. In other words, 91% participants have been continuing initiative regularly in every week in varying number of events as follow up.

8.3.2. Number of Classes Received Skills and Knowledge

The knowledge gained through UCP was needed to be passed on to the madrasah students by the trained teachers for extended benefits. The respondents were asked to enlist the number of classes they conducted after completing the PEF training. The analysis of the information provided by the respondents has been shown in Graph 25:

Graph 25: No. of Classes Received the Skills & Knowledge
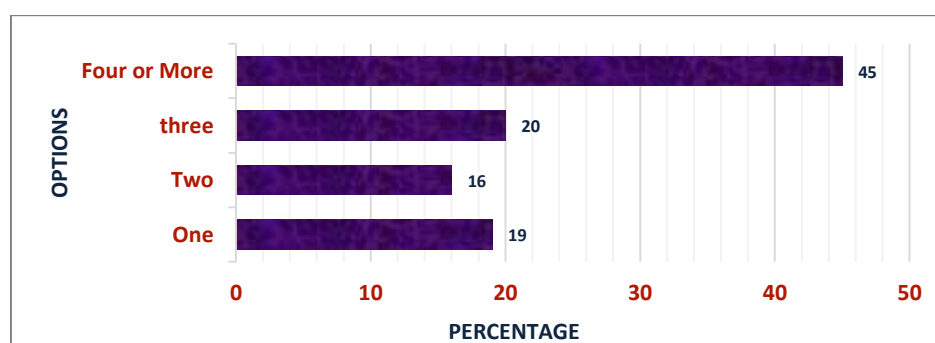
There has been encouraging response as 45% participants managed four classes in a week, 20% three classes, 16% two classes and 19% one class, which is indicative of the UCP participants urge and interest in spreading the acquired knowledge in line with the objectives of the PEF programme.

8.3.3. Students Benefitted from acquired Skills after Training

The respondents of the UCP were asked to mention the number of students benefitted from the skills acquired from the training programme. The information provided by the respondents indicates that 19% of the UCP graduates delivered lectures to more than 60 students in the class, 20% delivered lectures to 50 students in the class; 26% to 30 students and 35% to less than 20 students. The following graph (Graph26) reflects the achievements of the activities of the UCP alumni:

Graph 26: Students Benefited from Your Acquired Skills after Training
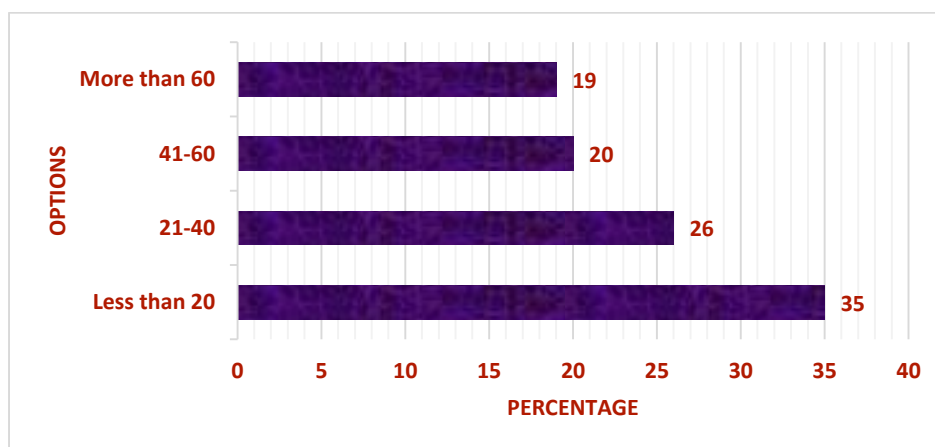
8.3.4. UCP Enabled to Disseminate Enhanced Knowledge & Skills to:

The PEF training and capacity building initiatives have also been extended to further segments of MES teaching population including 35% other madrasah teachers, 57% faculty members in general, 6% administrators and 2% principals as shown in Graph 27:

Graph 27: UCP Enabled to Disseminate Enhanced Knowledge & Skills to: (Part A)
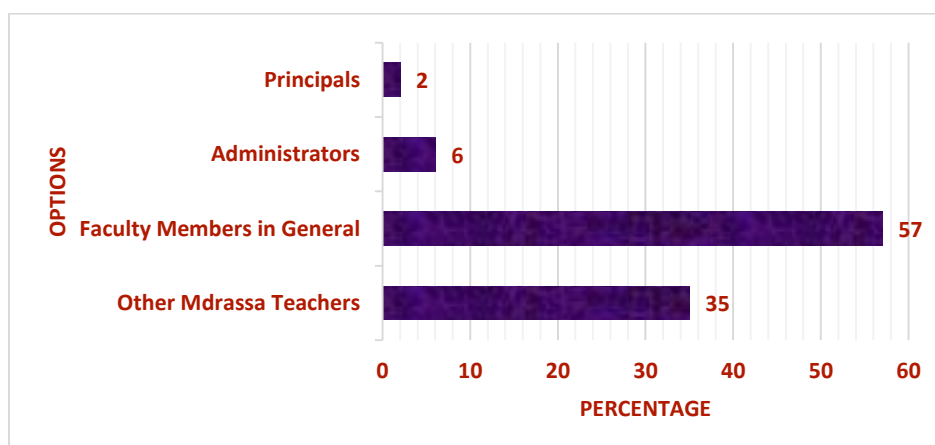
The data indicated spread of UCP and its acceptability by other religious institutions in attaining the modern teaching–learning techniques.

8.3.5. How Many Teachers & Others Benefited?

The UCP participants disseminated knowledge to other MES related community with varying number of beneficiaries as shown in Graph 28:

Graph 28: Number of Teachers & Others Benefitted (Part B)
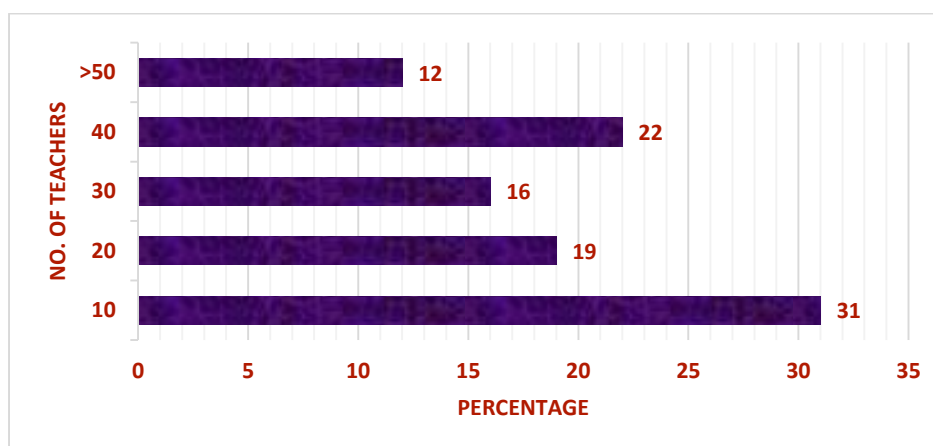
The analysis indicates that the number of teachers and other beneficiaries varied in the dissemination process; 31% respondents have extended training to 10 teachers & others, 19% to 20 teachers & others, 16% to 30 teachers & others, 22% to 40 teachers & others and rest of 12% to more than 50 teachers & others.

The responses have shown multiplier effect in the dissemination of the UCP objectives. It also reflects the acceptability and interest of the recipient teachers and others belonging to diversified religious institutions and madrasahs.

8.3.6. UCP Enabled to Transfer Methodology from:

The teaching practices in the madrasahs have been conventional and non-methodical. The madrasah teachers have remained deficient in acquiring modern teaching methodology and modern skills commonly used in contemporary education system. PEF under UCP developed modules to upgrade teaching methods and skills by shifting the emphasis from teacher-centric to student-centric; close environment to a conducive teaching-learning and traditional to interactive methodology. The respondents were asked to rank these three areas in order of their understanding and skills gained through PEF training. The category wise responses are given in the following Graph 29:

According to Dr. Qibla Ayaz, Former Vice Chancellor of University of Peshawar, the PEF intervention is a valuable input to bridge the gap between public sector institutions and conventional religious seminaries.

Graph 29: UCP Enabled to Transfer Teaching Methodology from:
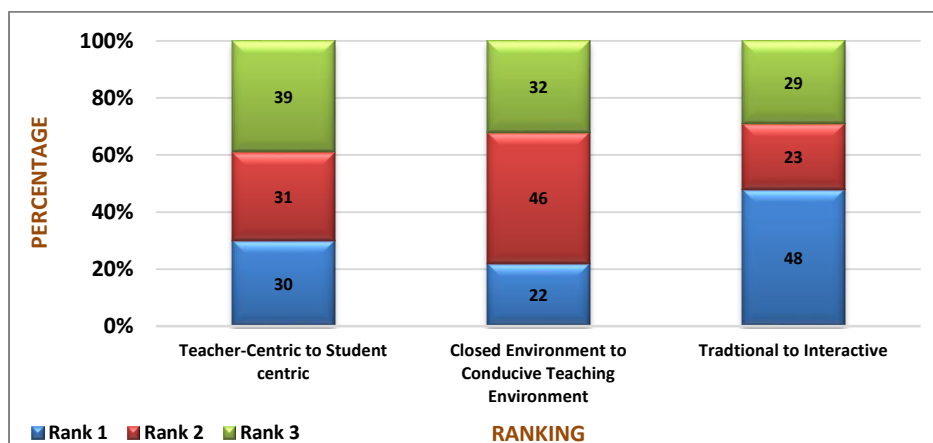
The analysis of the data shows that 48% participants emphasized on the shift from traditional to interactive classroom environment as the most appropriate option followed by 'teacher-centric to student-centric' and 'close environment to conducive teaching learning'.

It is evident that emphasis of the respondents has been more on adapting to the interactive methods of teaching. However, the inclusive shift from teacher-centric to student-centric has also substantial share. It may be inferred that 78% of the respondent madrasah teachers now focus on interactive teaching along with student-centric approach as stipulated in the UCP.

8.4. IMPACT

The primary purpose of the UCP is to provide madrasah teachers with the opportunity to modernize and enhance their teaching skills and ultimately reform their curricula. The programme emphasized on the importance of critical thinking skills to promote tolerance as an essential islamic & educational virtue. The respondents of the target group were approached to provide information for the assessment of the impact of UCP. Similar questions were also asked from the non-programme respondents (control group). A comparative analysis of the responses of the target group and control group has been undertaken to assess incremental changes in the teaching-learning methods of the UCP alumni:

8.4.1. Classroom Environment

Conducive learning environment plays a decisive role in lesson delivery and grasp of knowledge. The respondents of the target group were asked to quantify the contribution of the 'Classroom Environment' towards lesson delivery and knowledge dissemination. The information provided by the respondents is presented in the Graph 30:

Graph 30: Classroom Environment
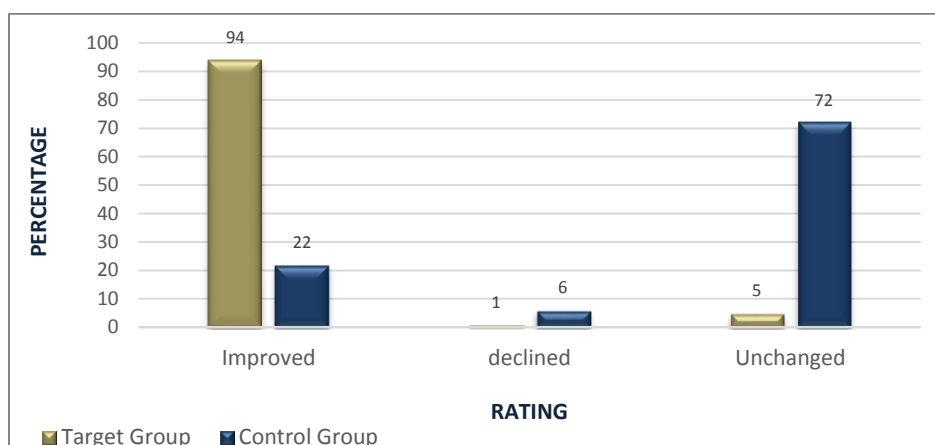
The analysis undertaken on the basis of information received from the respondents of the target group reveals that 94% considered UCP training course helped them to improve the classroom environment as compared to 22% by the control group. There is a substantial improvement of 67% in attitudes towards acceptance of modern teaching techniques to madrasah teachers on account of UCP.

8.4.2. Capacity Building

The UCP envisaged improving the capacity of the teachers in classroom management and delivery of lessons. The respondents of the target group were asked to indicate whether the capacity of teachers after training of UCP has improved or otherwise.

The same question was also asked to those who have not participated in the UCP (control group). The information received from the respondents of target and control group have been analyzed and is presented in Graph 31:

> *Hafiz Afzal Umar, a participant of UCP, is of the opinion that deprived segment of madrasah teaching, community is influenced by frustrated and violent forces. The PEF initiative is a milestone in institutionalizing Madrasah Education System.*

Graph 31: Capacity Building Program
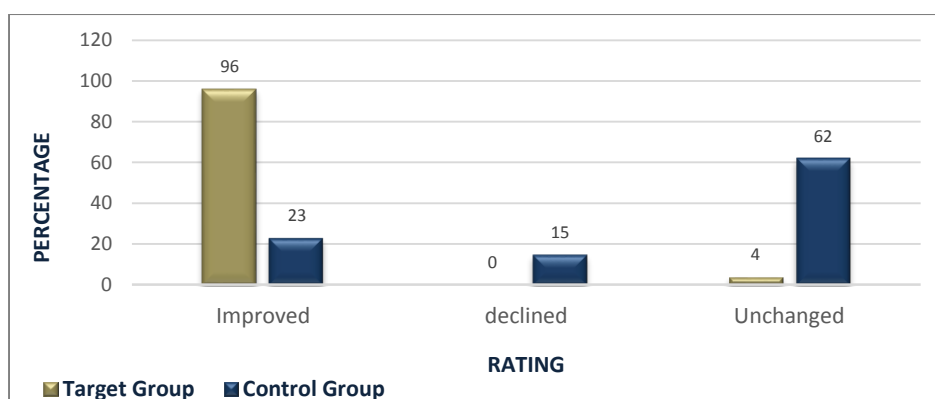
The analysis indicates that 96% of the target group respondent felt that the UCP programme has improved the capacity of the madrasah teachers whereas 23% respondents of the control group considered that such programmes may develop capacity building of the madrasah teachers. There is an increase of 73% in perception of the UCP target group respondents that capacity building programmes develop pedagogical skills and introduce new knowledge to the madrasah teachers.

8.4.3. Understanding of Beliefs & Religious Practices

The UCP includes understanding of beliefs and religious practices in its training manuals. The respondents of the target group and control group were asked to indicate whether understanding of beliefs and religious practices have improved or declined. The analysis undertaken on the basis of information received is presented in Graph 32:

Maulana Sakhi Badshah from Kohat stated that the training program has benefitted and inspired the participants of his madrasah. The teachers after participation in the program reviewed their attitude and demonstrated tolerance and leniency in their attitudes.

Graph 32: Understanding of Beliefs & Religious Practices
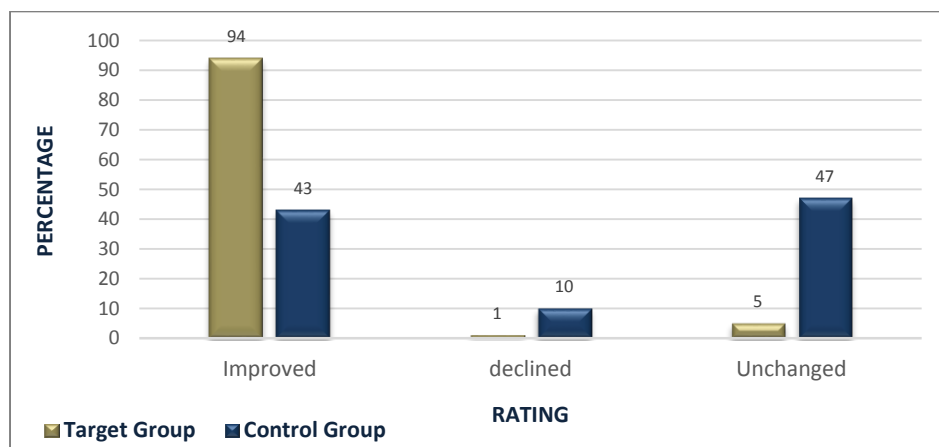
The analysis based on target group respondents reveals that understanding of beliefs and religious practices after participation in the programme has improved by 94% as compared to the understanding by 43% respondents of the control group. Thus 51% improvement in the target group perception is on account of University Certification Programme.

8.4.4. Sectarian Harmony and Tolerance

UCP emphasized on sectarian harmony and tolerance amongst different religious groups and faiths. The respondents of the target group and control group were asked to indicate whether the programme has helped in improving the sectarian harmony and tolerance since 2012 in their vicinity. The analysis undertaken on the basis of information received is presented in Graph 33:

Graph 33: Sectarian Harmony & Tolerance
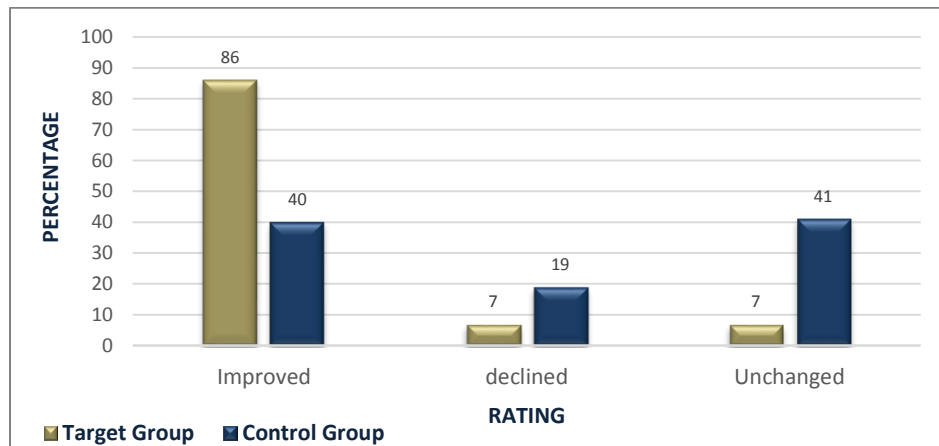
The analysis indicates that 94% of the target group respondents acknowledged improvement in the sectarian harmony and tolerance compared to 40% in case of respondents of the control group. Thus there is a net 54% improvement in realizing the prevalence of sectarian harmony and tolerance.

8.4.5. Critical & Higher Order Thinking Skill Enhancement

The UCP aimed at enhancing the critical and higher order thinking skills of the participants. The respondents of the target group were asked to indicate any enhancement in their critical and higher order thinking skills on account of participation in the programme. The same question was also asked to the control group. The analysis undertaken on the basis of information collected is presented in Graph 34:

Graph 34: Critical & Higher Order Thinking
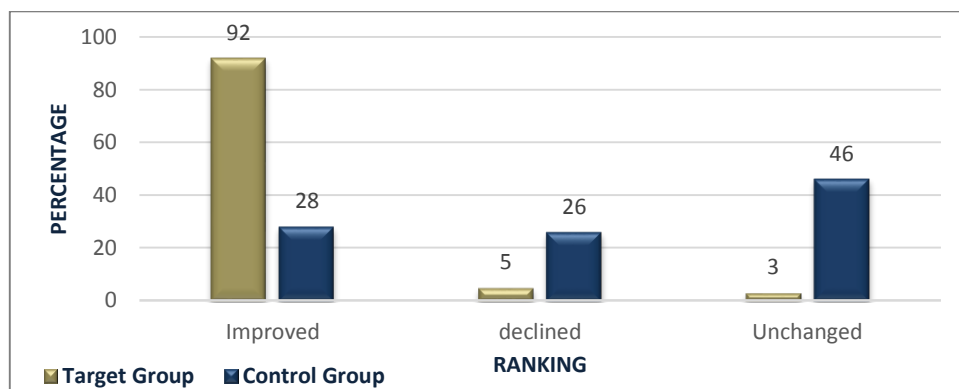
The analysis indicates 92% improvement in the critical and higher order thinking skills of target group after participation in the UCP training as compared to 28% perception reported by the control group. Thus 64% improvement in thinking perception is on account of UCP.

8.4.6. Comprehension in Understanding Human Rights

The UCP curriculum contained Human Rights as one of the subjects in UCP curriculum. The respondents of the target group were asked to indicate whether their understanding on

human rights after participation in the UCP training has improved or otherwise. The participants of the control group were also asked to indicate any improvement in the understanding on the human rights on account of awareness campaigns undertaken by the human rights activists, social, print and electronic media. The information collected from the respondents of target group and control group is presented in Graph 35:

Graph 35: Comprehensions in Understanding Human Rights
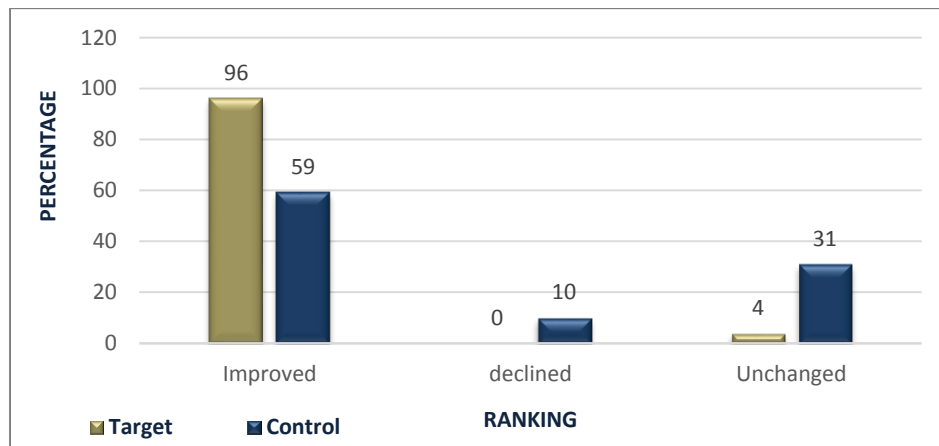
The analysis indicates that understanding of the human rights amongst target group has improved by 96% as compared to 59% in case of control group. Thus 37% improvement in the understanding on the human rights by the target group is on account of UCP training convened by PEF.

9. FOCUS GROUP DISCUSSIONS ON UCP

Focus Group Discussions (FGD) were held on August 03, 2015 on the University Certification Programme paradigm of Peace & Education Foundation (PEF) as an integral part of survey activities for undertaking evaluation of the PEF programmes. Participants from different organizations and diversified fields of activity took part in the discussions. The following structured questions were asked from the group:

- Role of madrasah in provision of education.
- Incorporation of contemporary education subjects in madrasah curriculum.
- Madrasah provides social security to poor masses.
- Capacity building of madrasah teachers for improved quality education.

Consolidated response of the participants owing to the group discussions is given below:

- Madrasahs have been imparting education to its students which is mainly religion focused. The students of the madrasahs remain unaware from the contemporary education and its curricula contents. This situation negates accessibility of the madrasah students to the modern knowledge in social sciences, natural sciences, computers etc. There is a need to bring the madrasahs in the mainstream education system whereby the contemporary subjects may be included in the curricula without impressing upon the existing curricula of the madrasahs. This process on one hand will open up the doors of the worldly knowledge in the religious madrasahs and on the other hand will not change the religious characteristics of the institutions.

- The madrasahs in Pakistan are providing religious education to students. It is worth mentioning that the contemporary educational institutions are insufficient and unable to meet the educational needs of the poor and vulnerable groups in rural and urban areas. The madrasah education fulfills this wider gap of imparting education to the needy people at no cost or abysmally small cost. The students are provided housing, food, education alongwith other basic needs free of cost during their stay at madrasahs. Generally speaking, madrasah provide social security to the children of the poor masses in acquiring education on one hand and provides relief to the parents on the worry about educating their siblings. The madrasah students are otherwise considered as excluded, marginalized and ignored segment of society which is aptly taken care of by the madrasahs.

- Education is a basic need and key to human capital formation while professional and technical education is vital for Human Resource Development (HRD). Similarly, skill based teacher's training is central to effective teaching aimed at quality education. It also pays dividend towards efficient education delivery, better teaching quality and

enhanced achievements in both contemporary and traditional Madrasah Education System (MES). However, MES in Pakistan totally lacks in any teachers training provision for madrasah teachers' professional development and certification. As a result, MES has been facing acute scarcity of trained teachers and the whole set up is run by untrained teachers (lacking professional and pedagogical skills, modern teaching methodology, child psychology, etc.).

It seems imperative to put together adequate institutional arrangements for capacity building and skills enhancement of madrasah teachers through comprehensive teacher trainings initiatives to provide ample opportunities for better students' attainments. The capacity building of the madrasah teachers will enhance their knowledge skills, improve classroom management, develop critical thinking skills and promote emotional intelligence which is essential for an improved educational environment. The situation may also highlight the need for sensitizing the philanthropist and humanitarian community including PEF to act proactively and change the situation in favor of teacher training programmes.

10. SUGGESTIONS TO IMPROVE UNIVERSITY CERTIFICATION PROGRAM

The participants of the University Certification Programme (UCP alumni) were requested to favor with their views on the following suggestions to improve the programme:

- University Certification Program helped in improving classroom management and may continue

- PEF may include contents of inter-faith and intra-faith harmony courses in the University Certification Program curricula also

- Outstanding Madrasah Teachers be registered for the Training of Trainers (ToT) with Universities for imparting follow-up trainings

- Course duration may be enhanced from 36 hours to 48 hours qualifying for accreditation

- Program may be expanded to additional universities and madrasahs

- Launching of scholarship program for professional education degrees to madrasah teachers

- Development of Web-based Information System for back tracking the graduated teachers

The analysis of the feedback received from the respondents reveals that more than 96% of the UCP alumni supported the above proposals for consideration.

PEACE EDUCATION & ISLAM TEXTBOOK PROGRAM

1.   INTRODUCTION

The 21st century has witnessed unforeseen events of rapidly increasing menace of terrorism, violence, crimes, disasters and religious fanaticism which have altered the course of history forever. Terrorism has been insidiously affecting lives all over the world and has resulted in spoiling the world peace at an alarming rate. In order to achieve world peace, countries are struggling hard together to counter the growing menace of terrorism, violence, fear and bloodshed for peace in the world.

It has been apprehended that in Pakistan madrasahs are the nurseries for extremism and violence. It is also considered that curricula of the madrasah teachings revolve around specific faiths in closed contours promoting hatred and disharmony. These madrasahs develop rigidity traits in their students while negate the sense of tolerance and peace building. To dispel this concept, Peace and Education Foundation (PEF) developed the textbook to include in the curricula of madrasahs and interalia reform the curricula in practice.

Peace and Education Foundation in collaboration with the ITMP (Ittehad-e-Tanzimat-e-Madaris Pakistan); coalition platform of Five Representative Boards of all schools of thought in Pakistan, undertook the initiative to develop and publish "Peace Education and Islam Text Book (PTB)" for madrasahs. It was envisaged that the textbook will be taught at *Aama/Khasa* Levels in madrasahs belonging to ITMP equivalent to Secondary/Higher Secondary School Certificate. Two Committees i.e. Supervisory Committee and Writers Committee were constituted by the PEF to develop and design PTB. The Writers Committee submitted the first draft script of PTB, containing 11 chapters in July, 2013. The ITMP, in November 2013, suggested PEF to thoroughly review the contents of PTB. The revised PTB, comprising 14 chapters, was finalized in consultation with ITMP in October, 2014.

PTB includes the following major modules:

- Diversity and inclusiveness in Islam
- Ethics of disagreement – example from the Muslim history
- Peace and security – basic societal need
- Peace building & conflict resolution – Islamic values and principles
- Understanding conflict – basic concepts
- Understanding conflicts – behaviors & attitudes
- Conflict & violence
- Stages and causes of conflict
- Different approaches to conflict resolution
- Communication for peace dialogue vs debate
- Human rights – guarantee for peace
- Citizens – Rights given in Constitution of Pakistan
- Combating sectarianism

2.   IMPLEMENTATION STRATEGY

PEF developed a coordinated implementation strategy for launching of Peace Textbook through its educational enhancement program. The major parts of implementation strategy include:

  i.   Development of Teacher Guide and Training Manual
  ii.   Teacher Training and Book Launching

The training of madrasah teachers includes teaching concepts, principles, values, tools and approaches in peace building. The textbook has been developed for Aama/Khasa/secondary/higher secondary level students of different systems of education. The launching of PTB has necessitated to train the teachers on the contents contained in the textbook. There are numerous institutions for teachers training in Pakistan but none is dedicated to providing professional development and certification for madrasah teachers in Urdu. PEF in consultation with Five Madrasah Boards identified madrasahs and established the following five Teachers Training Centers (TTCs) for madrasah teachers training at Islamabad, Mardan, Sheikhupura, Faisalabad and Lahore:

- Jamia-tul-Khair Lahore for Deobandi Madrasah Board
- Jamia Nizamia Rizvia Sheikhupura for Brailvi Madrasah Board
- Jamia Salafia Faisalabaf for Salafi Madrasah Board
- Jamia-tul-Muballigheen Islamabad for Shia Madrasah Board
- Jamia Tafheem-ul-Quran Mardan for Jama't Islami Madrasah Board

Owing to launching of the PTB, PEF has trained 764 teachers up to August 31, 2015 thereby creating a cadre of Master trainers selected from participating madrasahs to train other madrasah teachers. PEF has created the needed mechanisms to sustain the teacher training and implementation of the textbook in all five madrasah boards. PEF is incorporating the contents of Peace Textbook in its other programs like UCP, Imams and interfaith programs as well. Besides, it is also incorporating the contents of Peace textbook in its follow-up programs conducted by PEF's graduates in their communities.

3.   OBJECTIVES OF PTB

PEF developed the textbook with the following objectives:

- To incorporate peace curriculum in madrasah education system for sustainable peace in Pakistan.

- To impart knowledge, skills, awareness and attitudinal transformation about diversity, ethics of disagreement, peace-building, conflict-resolution, dialogue, human rights to the new generation of the global age for social harmony, development in the society and peaceful coexistence among diverse groups.

- To equip the students and teachers with skills like critical thinking, self-awareness, pedagogy and learning styles, prepare them for higher level professional role in order to prevent and counter contemporary challenges and issues of extremism.

4. TEACHERS SELECTION CRITERIA AND TRAINING METHODOLOGY

The selection of the madrasah teachers for participation in the program was made on the basis of following criteria:

- Degree of Shahadat-ul-Alamia/Dars-e-Nizami/Fazil which is the final degree of madrasah education system.

- At least two years of teaching experience.

- Teaching to classes over 10th grade

The training methodology included three days training workshop for TTCs trainers and two days workshops for madrasah teachers. The trainings were lead by PEF trainers and assisted by two TTC trainers who are the PEF ToT alumni. The target and achievements of the training program are given in Table 1, details of the trainings in the respective TTCs in Table 2 and distribution of the PTB to the different institutions/madrasahs are given in Table 3 :

Table 1: Target and Achievements

TARGET			ACHIEVEMENTS		
No. of Workshops	No. of Participants	Donor	No. of Workshops	No. of Participants	Donor
4	100	USG1	4	100	USG1
4	100	USG2	4	109	USG2
2	50	NCA	2	58	NCA
-	500	DRL*	7	184	DRL
Total:	**750**		1	27	PEF
			Total: 18	**478**	
* Number of workshops not defined.			Achievements till March 31, 2015.		

Table 2: Trainings Organized by PEF

LOCATION	DATE	NO. OF PARTICIPANTS
Madrasah Taleem-Ul-Quran Biyad Syeda Ammara, Charsadda	20-21-Sep, 2014	31
Jamia Haqania, Akora Khattak, Nowshehra	20-21 Nov, 2014	30
	29-30 Jan, 2014	28
Jamia Naeemia, Islamabad	11-12 Feb, 2015	27
TTC, Jamia Tafheem-ul-Quran, Mardan	4-5 Feb, 2015	28
TTC, Jamia Nizamia Rizvia, Sheikhupura	25-26 Oct, 2014	25
	27-28 Oct, 2014	25
	29-30 Oct, 2014	25
	1-2 Nov, 2014	25
	24-25 Jan, 2015	25
	30-31 Mar, 2015	28
TTC, Jamia Salafia, Faisalabad	27-28 Dec, 2014	32
	27-28 Jan, 2014	32
	24-25 Feb, 2015	20
TTC, Jamia-tul Khair, Lahore	20-21 Nov, 2014	25
	9-10 Jan, 2015	25
TTC, Jamia-tul-Mubalgheen, Islamabad	29-30 Dec, 2014	25
	2-Mar, 2015	22
Total		**478**

Table 3: Distribution of Peace Textbook

S. NO.	INSTITUTION	BOARD	NO. OF PTB DISTRIBUTED
1.	Jamia Nizamia Rizvia, Shiekhupura	Tanzeem ul Madaris (Barelvi Board)	3,000
2.	Jamia-tul-Khair Johar Town, Lahore	Wafaqul Madaris Al Arabia (Deobandi Board	2,000
3.	Jamia Salafia, Faisalabad	Wafaq Ul Madaris Al Salafia (Salafi Board)	2,500
4.	Jamia-tul-Muballigheen, Islamabad	Wifaq-ul-Madaris Al-Shia (Shia Board)	2,000
5.	Jamia Islamia Tafheem-ul-Quran, Mardan	Rabita tul Madaris (Jamaat Islami Board)	1,500
6.	International Research Council on Religious Affairs (IRCRA), KPK	Wafaqul Madaris Al Arabia (Deobandi Board)	1,000
7.	Peace Textbook Translation into Pashto Language by International Research Council on Religious Affairs (IRCRA) in KPK		1,000
8.	Jamia Naeemia, Islamabad	Tanzeem ul Madaris (Barelvi Board)	651
9.	PEF other Programs (IT, IF & UCP) & Contact Data base		1,349
10.	Peace Textbook in PEF Inventory		1,000
Total			**16,000**

5. ACCOMPLISHMENTS OF PTB INITIATIVE

Following are the salient accomplishments of PTB initiative, in addition to teachers training:

- Salfia Madrasah has announced to include PTB as part of its curriculum.

- Publication of the Pashto version of Peace Textbook on the demand of madrasah teachers from KPK.

- Translation of the English version of PTB in progress keeping in view the wider coverage of circle of English medium schools.

- Introduction of the book to IRCRA and Jamia Naeemia Islamabad – in addition to TTCs.

- Inclusion of textbook in the curriculum of others Madrasah Boards is in process.

6. EVALUATION OF PEACE EDUCATION AND ISLAM TEXTBOOK TRAINING PROGRAM

Peace and Education Foundation (PEF) arranged interactive and contextualized training program for madrasah teachers on teaching concepts, principles, values, tools and approaches. The aim of the program was to equip the madrasah teachers/students with value of diversity, ethics of disagreement, conflict resolution, dialogue, human rights, religious harmony and extremism. PTB Training includes the following major modules:

- Pedagogical skills on self-awareness as a teacher

- Characteristics and qualities/skills of a good teacher

- Learning and development

- Critical thinking

- Leadership

- Mosque as Community Center

- Lesson Planning, Module Teaching, Exercise and Presentations

- The concepts of diversity, ethics of disagreement, peace building, conflict transformation, dialogue, identity, biases, different kind of violence, and sectarian reconciliation

PEF selected teachers from madrasahs of different sects and schools of thought from Punjab, Khyber Pakhtunkhwa (KPK), Sindh, Balochistan, Gilgit-Baltistan, Islamabad Capital Territory, Federally Administered Tribal Areas (FATA) and Azad Jammu & Kashmir to participate in the training program. In order to evaluate the program, a questionnaire was developed to undertake survey to collect information on different aspects of the program. The information collected from the respondents of the target group and control group has been analyzed and presented below:

7. DATA ANALYSIS

7.1. RESPONDENTS DETAILS

7.1.1. GENDER

PEF arranged training and orientation programs for madrasah teachers to facilitate management of classroom on the 'Peace Education and Islam Textbook'. The data collected from madrasah teachers participated in the training programs have been analyzed gender-wise and is presented in Graph 1:

Graph 1: Gender-wise Participation in the Training Program
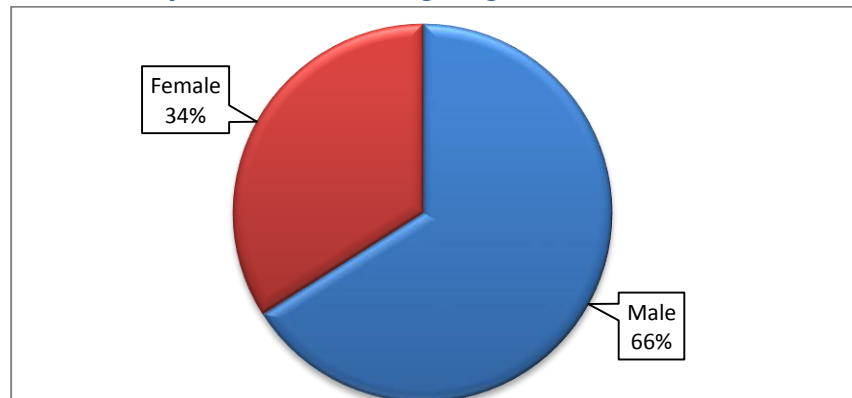
The analysis indicates that 34% of the respondents were female and 66% male. It is evident that women participation has been substantial towards knowledge achievement.

7.1.2. AGE GROUP

The training program was designed to involve teachers of all age groups both male and female. PEF encouraged young teachers to participate in the capacity building programs. The analysis undertaken on the basis of information collected from respondents is presented in Graph 2:

Graph 2: Age of the Participants of Training Program
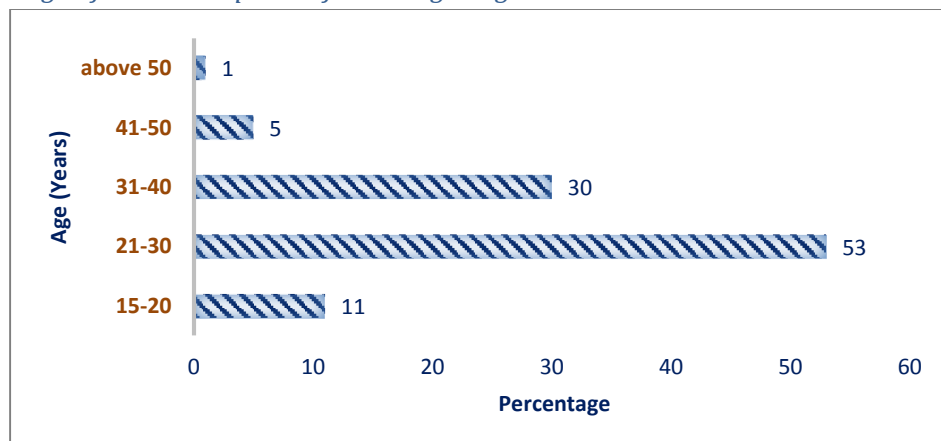
The analysis indicates that 83% of participants fall in the age group between 21-40 years. This age group have the most receptive cognitive abilities. The participants with personality development and opinion building could act as ambassadors of peace. Thus, the objective to train young teachers was a step towards achieving the program goal.

7.1.3. PROFESSIONAL TITLE

PEF training has focused on the madrasah teachers and Imams involved in teaching in madrasahs. It has been observed that in certain cases teachers/imams also perform dual functions as teacher cum Imam. In order to find out the proportion of the teachers and Imams in the training program, the data was collected from the participants. The analysis undertaken on the basis of information received from respondents is presented in Graph 3:

Graph 3: Professional Titles of the Participants
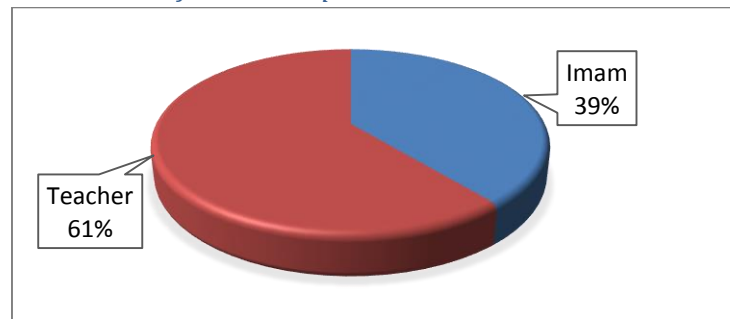
The analysis indicates that 61% of the respondents in the training program were madrasah teachers while 39% were Imams involved in teaching madrasah students. It indicates the affectivity of the program.

7.1.4. SECT

Majority of the population of Pakistan is Muslim. Muslims are, however, divided into Sunni Barelvi, Sunni Deobandi, Ahl-e-Hadith, Shia and other small groups. In order to find out the sect of the participating teachers of the madrasahs, and to assess its impact on the training and classroom environment, the information in respect of sect was collected from the participants of the program. The analysis undertaken on the basis of information provided by the respondents is presented in Graph 4:

Graph 4: Sect of the Participants

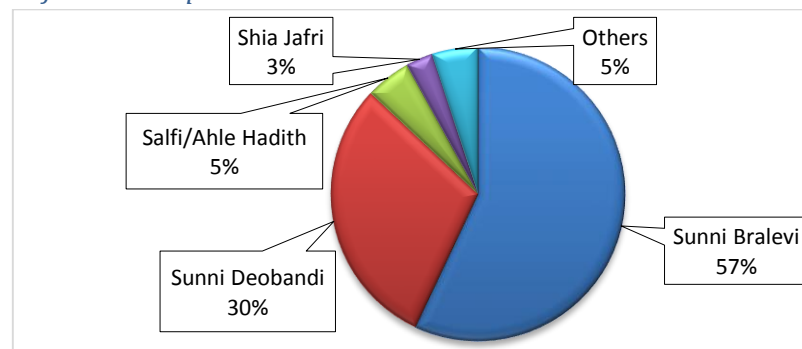The analysis indicates that 87% of the participants of training program were Sunni (Bralevi & Deobandi), 5% Ahl-e-Hadith, 3% Shia Jafri and 5% belonging to other sects.

7.1.5. RELIGIOUS EDUCATION

It has been observed that madrasah teachers are generally graduated from madrasahs. The duration of the madrasah education varies from two to eight years depending on the level of attainment. The education being imparted at madrasah and its equivalence with the contemporary education is given in table 4:

Table 4: Madrasah and Contemporary Education Equivalence

RELIGIOUS EDUCATION	YEARS OF EDUCATION	EQUIVALENCE TO CONTEMPORARY EDUCATION
Shahadat-ul-Aalamiya	8	Masters
Shahadat-ul-Aaliya	6	Graduation
Shahadat-ul-Khasa	4	Intermediate/Higher Secondary
Shahadat-ul-Aama	2	Secondary School Certificate

In order to find out the level of religious education amongst participating teachers and Imams, requisite information was collected from participants. The analysis of the information received from the respondents is presented in Graph 5:

Graph 5: Religious Education of Participants
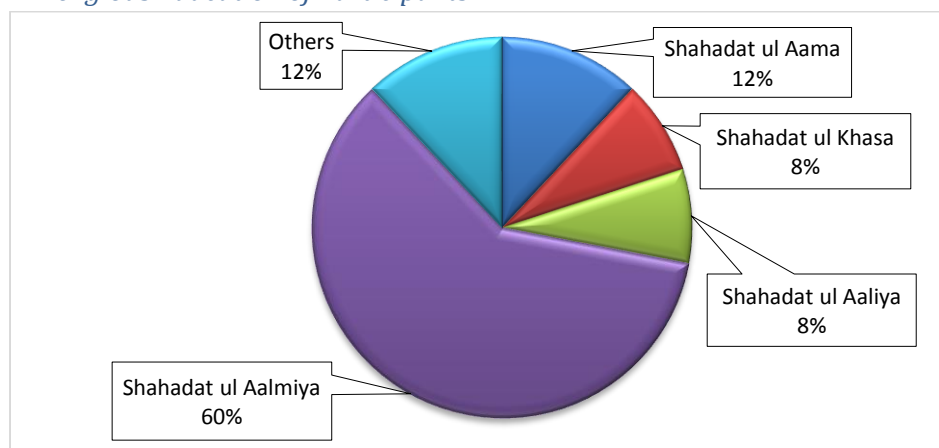
The analysis indicates that 60% of the participants of the training program possess Shahadat-ul-Aalamiya followed by 8% Shahadat-ul-Aaliya, 8% Shahadat-ul-Khasa, 12% Shahadat-ul-Aama and 12% having other religious education. It is important that 68% of the teachers/imams possess graduation/post-graduation in religious subjects that reflects a tendency of achieving advance education and subsequent transfer of knowledge to the students in a reformed manner beyond the conventional madrasah styles.

7.1.6. PARTICIPANTS EXPERIENCE

The teachers/imams were selected for the PTB training having at least two years teaching experience and the preference was given to the young madrasah teachers. The information relating to experience of the teachers of the training program was collected from the participants. The analysis undertaken on the basis of information provided by the respondents is given in Graph 6:

Graph 6: Experience of the Participants
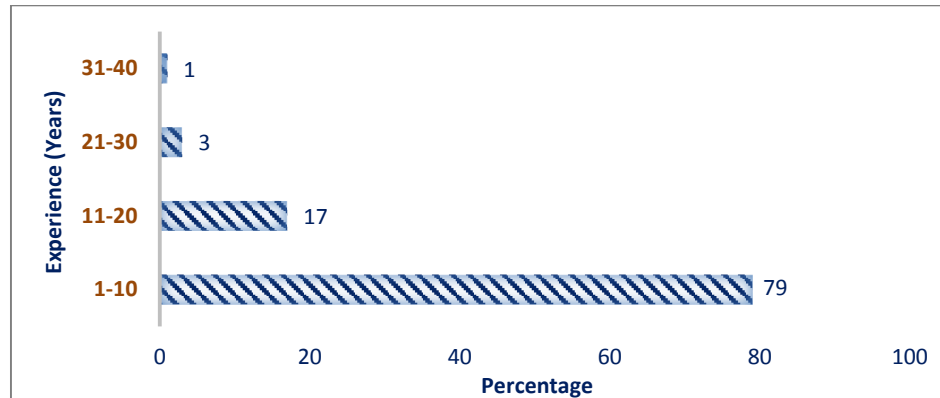
The data indicate that 79% of the participants have experience ranging between 1-10 years followed by 17% having 11-20 years. Only 4% of the participants have more than 20 years of experience. The analysis indicates that majority of the participants were young madrasah teachers who have the ability to comprehend and adopt the new knowledge.

7.1.7. TRAINING LOCATION

The training programs for madrasah teachers were arranged at Sheikhupura, Lahore, Islamabad, Faisalabad, Nowshera and Charsada. The information relating to location of the training program and the participation thereto in each program is presented in Graph 7:

Graph 7: Location of the Training Programs
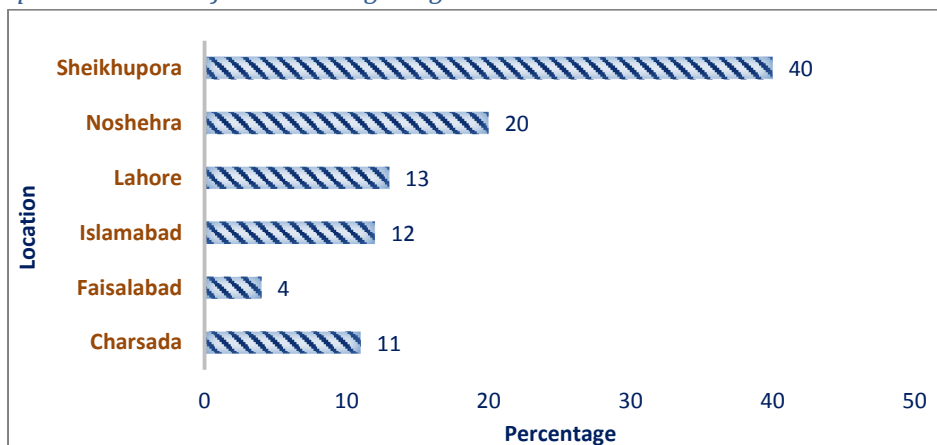
It indicates that 40% respondents were trained at Sheikhupura followed by 20% at Nowshera, 13% at Lahore, 12% at Islamabad, 11% at Charsada and 4% at Faisalabad. Thus

57% of the participants were from Punjab, 31% from Khyber Pakhtunkhwa and 12% from Islamabad Capital Territory.

8. PROGRAMME EVALUATION

8.1. TRAINING

8.1.1. Relevance of Training Manuals and Materials

Peace and Education Foundation (PEF) developed training manuals for the participants of Peace Education and Islam Textbook training program. Success of the training depends on many factors including relevance of the training material with the goals and objectives of the program.

The participants of the training program were asked to indicate the quality and relevance of the training manuals and material provided by PEF. The information collected by the respondents of the training program have been analyzed and is presented in Graph 8:

Graph 8: Quality & Relevance of Training Material

The analysis indicates that 99% of the respondents have considered the training material and manuals relevant to the subject and have rated as good and excellent. It is one of the indicators for determining success of the training program.

8.1.2. Grasp of the Resource Person(s) on the Subject

Peace and Education Foundation engaged ten resource persons to deliver lectures/talk on different aspects of classroom management and material contained in the training manuals. The participants were asked to favor with their views on the knowledge/professional capability and grasp of the resource person(s) on the sessions conducted by them. The analysis undertaken on the basis of information provided by the respondents is presented in Graph 9:

Graph 9: Grasp of Resource Persons on the Subject
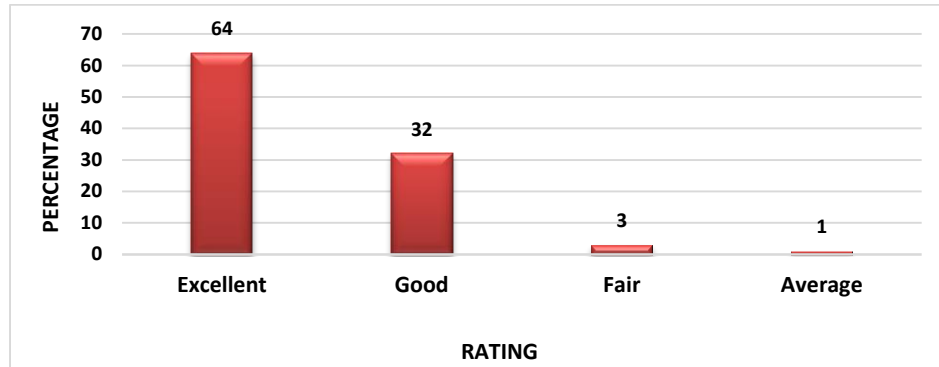
The analysis indicates that 64% of the respondents consider the grasp of the resource person(s) on the subject as Excellent followed by 32% as Good. Aggregately, 96% of the respondents consider the competence of the resource person(s) on the session conducted in the workshop.

8.1.3. Training Environment

Training environment includes classroom arrangements, comfortable seating, proper lighting and teaching equipment etc. The participants of the training program were asked to favor with their views in respect of training environment provided by PEF. The information received from the respondents of the training program has been analyzed and presented in Graph 10:

Graph 10: Training Environment

The analysis indicates that 79% of the respondents have considered training environment as excellent followed by 18% as good. Thus the training environment was appropriate and conducive.

8.1.4. Discussions and Interaction amongst Participants

Interactive discussions play vital role in knowledge sharing, confidence building and improving communication skills. The discussions generated in the workshops also help participants to clear their observations and thoughts on the subject. It also provides

opportunity to interact with participants having diverse experience and knowledge. The participants of the training program were asked to favor with views on discussions and interaction amongst participants during training program. The analysis undertaken on the basis of information received from the respondents is presented in table 5:

Table 5: Discussion and Interaction among Participants

Excellent	60%
Good	34%
Fair	05%
Poor	01%

It indicates that 60% of the respondents have ranked discussion and interaction amongst participants as Excellent followed by 34% as Good. 5% of the participants have considered as Fair. To sum up, 94% of the respondents have considered these discussions as good and excellent.

8.1.5. Most Effective Features of Training

The training program includes sessions on different topics of the textbook (sectarian harmony, education environment, encouraging dialogues and community leadership skills). The participants of the training workshops were requested to rank each aspect of the training program. The analysis undertaken on the basis of the information provided by the participants is presented in Graph 11:

Graph 11: Most Effective Features of Training
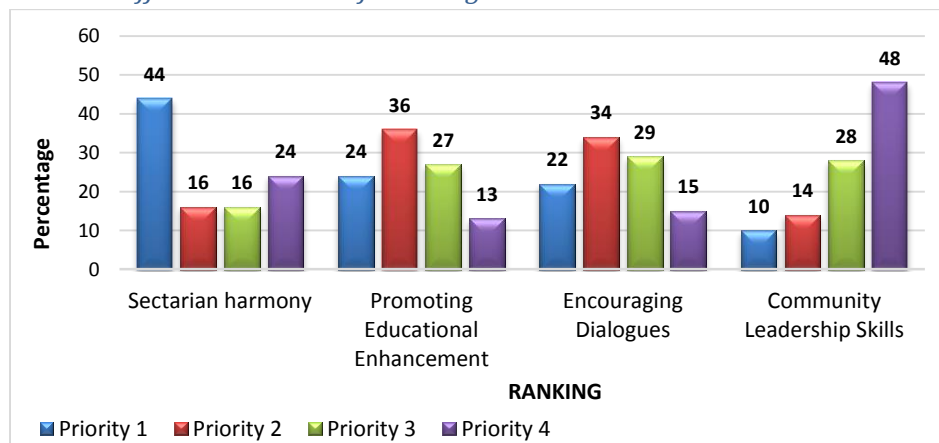
The analysis indicates that 44% of the respondents have ranked Sectarian Harmony as the best feature followed by Promoting Education Environment and Encouraging Dialogues.

8.1.6. Overall Rating of the Training Program

PEF have arranged eighteen primary workshops for madrasah teachers at Islamabad, Faisalabad, Lahore, Sheikhupura, Mardan, Nowshera and Charsada. The participants were

asked to rate the overall training program. The analysis undertaken on the basis of information provided by the respondents is presented in Graph 12:

Graph 12: Overall Rating of the Training

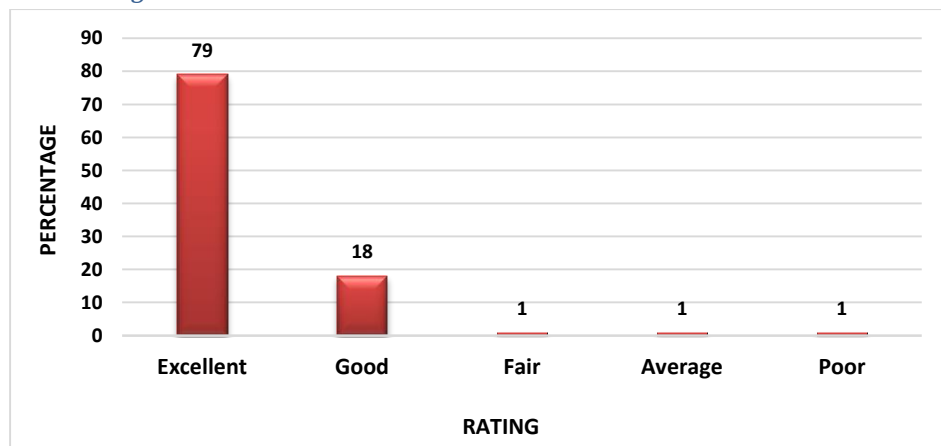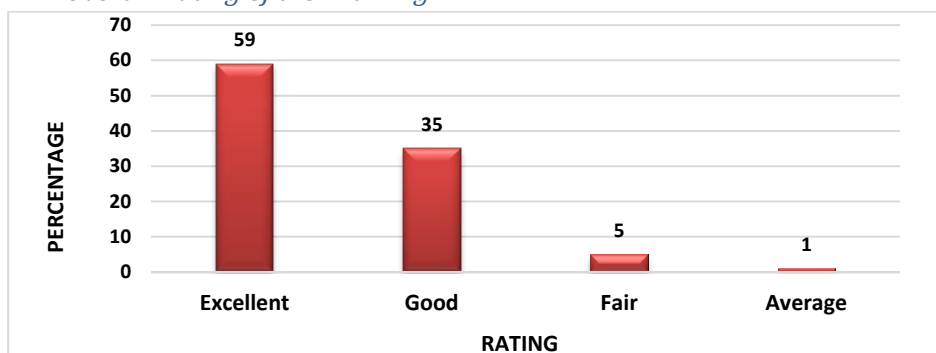It indicates that 59% of the participants have rated the training program Excellent as a whole followed by 35% as Good. To sum up, 94% of the participants have rated training program as good and excellent.

8.2. KNOWLEDGE

The knowledge section was designed to explore the level of understanding of the participants pertaining to the areas/topics covered in the training program. The information from the participants of training program (target group) along with those not participated in the training program (control group) was collected to quantify the knowledge gained by the participants. The details of the questions along with analysis are presented below:

8.2.1. Peace Building Leads to:

The respondents of the target group and of control group were asked to favor with their views regarding "Peace Building Leads to" (i) Learning with knowledge, skills, attitudes & values to end violence and injustice (ii) Respect for all (iii) Conflict Resolution and (iv) All above. The data collected from the target group as well as the control group have been analyzed and is presented in Graph 13:

Graph 13: Peace Building leads to:
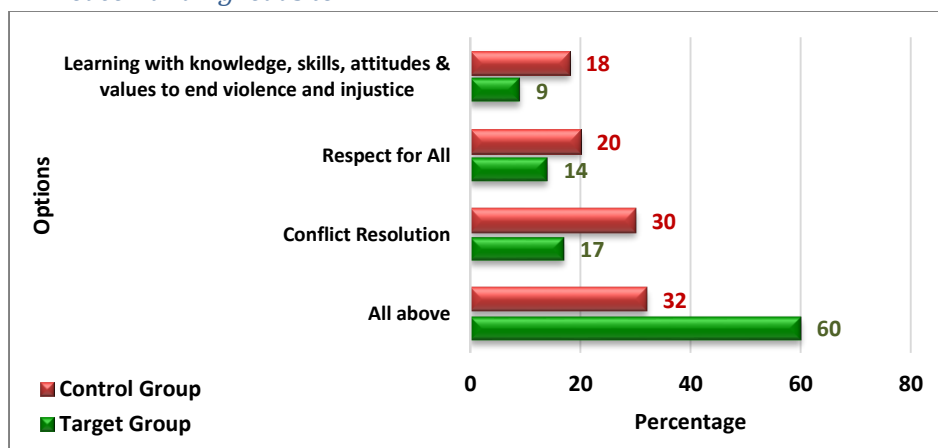
The analysis of the data indicates that 60% of the respondents of target group are of the opinion that peace building leads to learning with knowledge skills to end violence, conflict resolution and respect for all as compared to 32% of the respondents of the control group having selected the same option. It indicates that 28% of the training participants (target group) have gained higher knowledge on the issue as compared to the control group.

8.2.2. Conflict can be resolved through:

The respondents of the target group and control group were asked to choose the best option from the following:

i.   Compromising and withdrawal
ii.   Listening to others and reconciliation
iii. Be impartial and collaborative
iv.   All above

The analysis undertaken on the basis of information provided by respondents is presented in Graph 14:

Graph 14: Conflict can be resolved through:
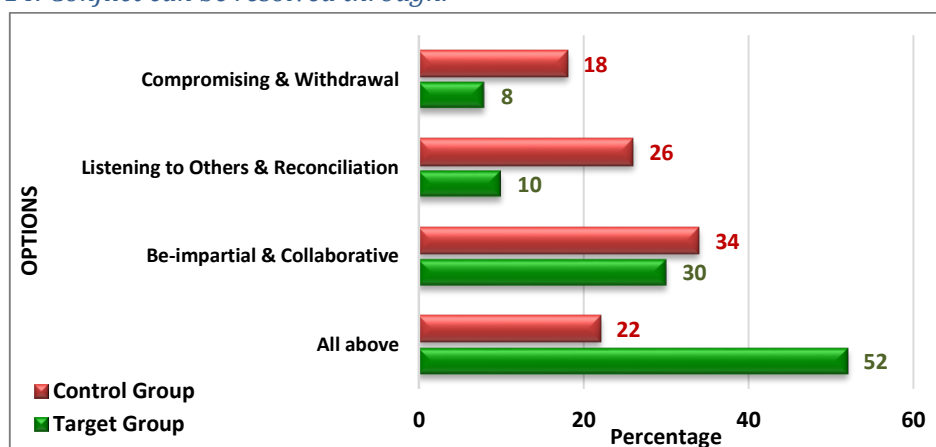
It indicates that 52% of the participants of target group are of the opinion that conflict can be resolved through compromising & withdrawal, listening to others & reconciliation, be impartial and collaborative as compared to 22% of the control group. The analysis indicates that 30% variance in result is on account of training imparted by PEF.

8.2.3. Violence includes:

The participants of the training program were requested to favor with their views regarding violence includes (i) Physical and psychological violence, (ii) Peace Building , (iii) Difference of opinion, and (iv) Peace-making behavior.

The respondents of the target group were asked to define violence from the above stated options. The same question was also asked to the control group. The analysis undertaken on the basis of replies of the target and control group respondents is presented in Graph 15:

Graph 15: Violence includes:
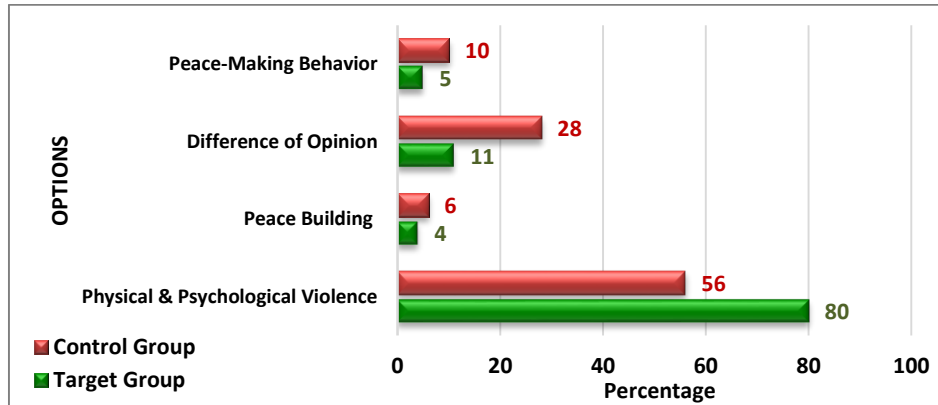
The graph indicates that 80% of the target group respondents consider that violence includes 'physical and psychological violence' as compared to the 56% respondents of control group. Thus 24% variance is on account of Peace Education and Islam Textbook Training Program.

8.2.4. Conflict arises due to:

The participants of the training program (target group) and control group were requested to favor with their views regarding conflict in the society arises due to:

   i.   Different religious thoughts
  ii.   Political affiliation
 iii.   Economic instability
  iv.   All above

The information collected from the respondents of the target group and control group have been analyzed and presented in Graph 16:

Graph 16: Conflict arises due to:
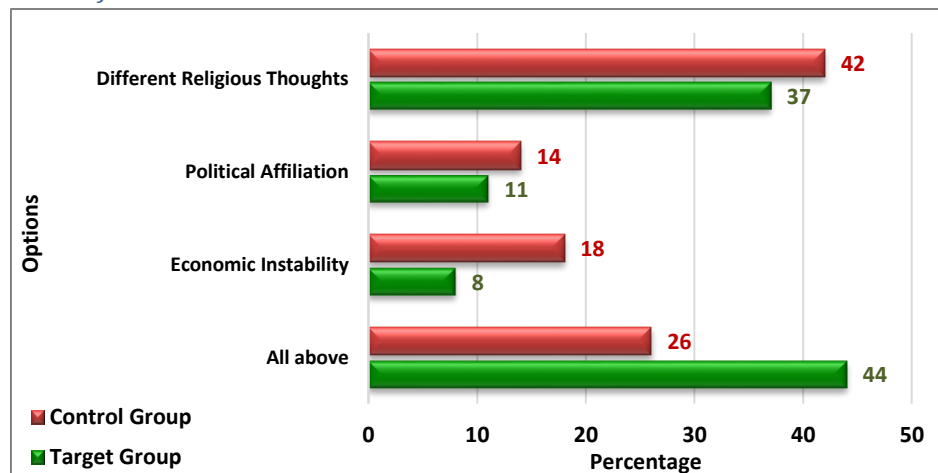
The analysis of the information collected from respondents of target group indicates that 44% of the participants stated that conflict arises due to different religious thoughts, political affiliation and economic stability as compared to 26% by control group. The analysis reveals that 18% variance is due to the training program.

8.2.5. Human rights means:

The participants of the program were requested to favor with their views on "Human Rights means", (i) Respect for all human beings, (ii) Equitable opportunities for food to people, (iii) Provision of equal rights to the citizens, and (iv) Equal job opportunities to every citizen. The same question was also asked from the control group for assessment of knowledge. The analysis undertaken on the basis of data collected from respondents of the target group and control group is presented in Graph 17:

Graph 17: Human Rights means:
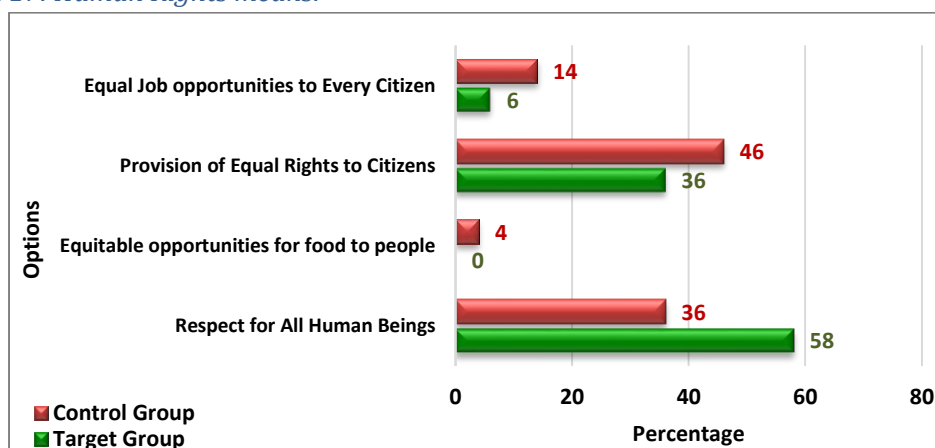
The analysis based on the data collected from target group indicates that 58% of the respondents consider 'Respect for all human beings' as human rights and 36% consider 'Provision of equal rights to citizens' as human rights. In case of control group 36% of the respondents consider 'Respect for all human beings' as human rights and 46% consider 'Provision of equal rights to citizens' as human rights. It indicates that masses understand the human rights on account of interventions by other institutions i.e. parliament, human rights organizations, print & electronic media.

8.2.6. Extremism Refers to:

The participants of training program (target group) were asked to favor with their views on Extremism refers to (i) Holding of Extreme Religious or Political Views, (ii) Process of Handling Conflicts, (iii) Strategy to Resolve Issues, and (iv) Dispute Arise due to Difference of Opinion. The same question was also asked from control group to assess the knowledge level. The data collected from respondents of the target group and control group have been analyzed and the results are presented in Graph 18:

Graph 18: Extremism refers to:
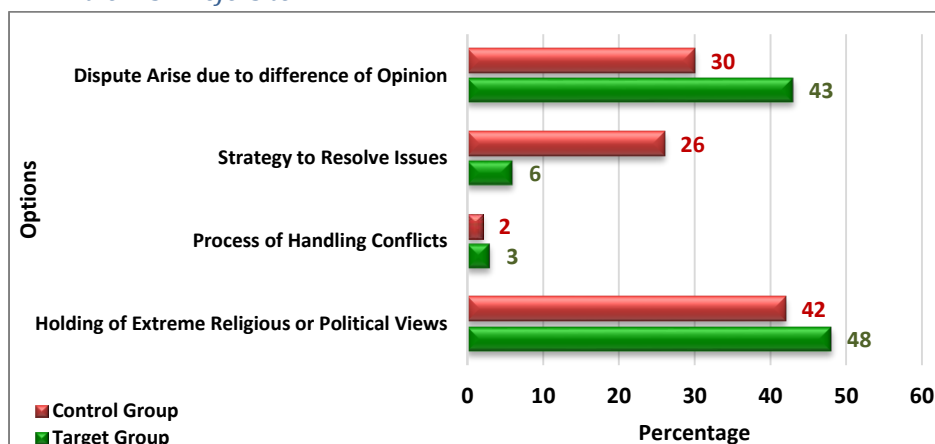
The analysis indicates that 48% of the respondents of target group consider 'Holding of extreme religious or political views' as extremism compared to 42% of the respondents of the control group. It indicates a marginal variance in results on account of other institutions creating awareness relating to extremism.

8.3.   FOLLOW UP ACTIVITIES

The purpose of the training was to create a cadre of master trainers who would subsequently undertake follow up training activities. The multiple effect was expected to bring awareness on the Islamic injunctions and helpful in reforming the attitudes in the society. The training was also expected to bring the following achievements:

   i.   Train the students (madrasah youth) and teachers with skills like critical thinking, self-awareness and peace-building to prevent and counter the contemporary challenges and issues of extremism.

   ii.   Incorporate peace curriculum in madrasah education system for sustainable peace and religious harmony in society.

   iii.   Impart knowledge, skills, awareness and attitudinal transformation about diversity, ethics of disagreement, peace-building, conflict-resolution, dialogue, human rights to the new generation of the global age for social cohesion, development in the society and peaceful coexistence among diverse groups.

Peace and Education Foundation conducted 18 teachers training programs and imparted training to 764 teachers from 181 madrasahs. The PEF also published 16,000 textbooks titled "Peace Education & Islam" including publication in Pashto. The English translation of the PTB is under process and yet to be published. 15,000 copies of PTB have been distributed to madrasahs through TTCs and other networks. The follow-up activities have been evaluated on the following aspects:

8.3.1.   Number of Periods of textbook teaching in a Week

The madrasah teachers were imparted training in classroom management and orientation of the book titled "Peace Education & Islam". The madrasahs were expected to introduce the book in curriculum of the madrasah and hold classes accordingly. In order to find out the

frequency of classes in a week to teach the textbook, information was collected from the participating teachers. The information received from the respondent teachers have been analyzed and presented in Graph 19:

Graph 19: Number of Periods of textbook teaching in a week
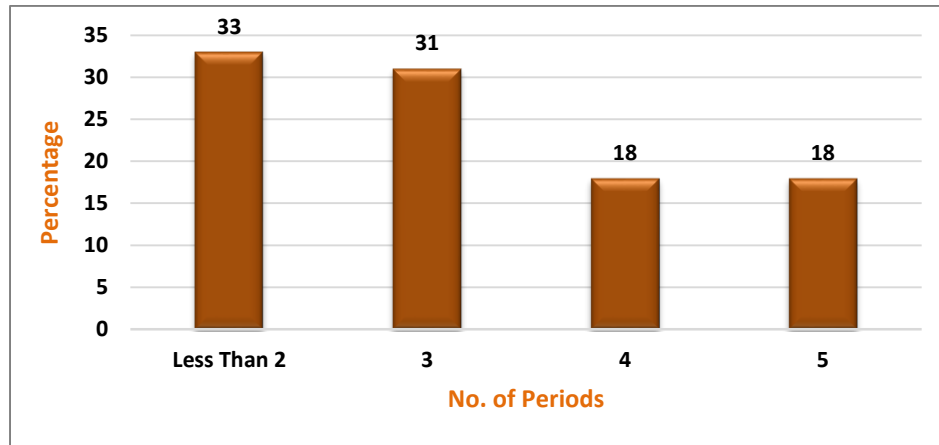
The analysis indicates that 33% of the respondent teachers have taken less than 2 sessions in a week to teach PTB followed by 3 sessions by 31%; and 4 - 5 sessions each by 18%.

8.3.2. Number of Students in the Class

The trained teachers introduced PTB in their madrasahs and practiced teaching with the commencement of the regular classes accordingly. The participants of the training program were requested to indicate the number of students attending the PTB sessions.

The analysis undertaken on the basis of information provided by the respondents is presented in Graph 20:

Graph 20: Number of students in the class
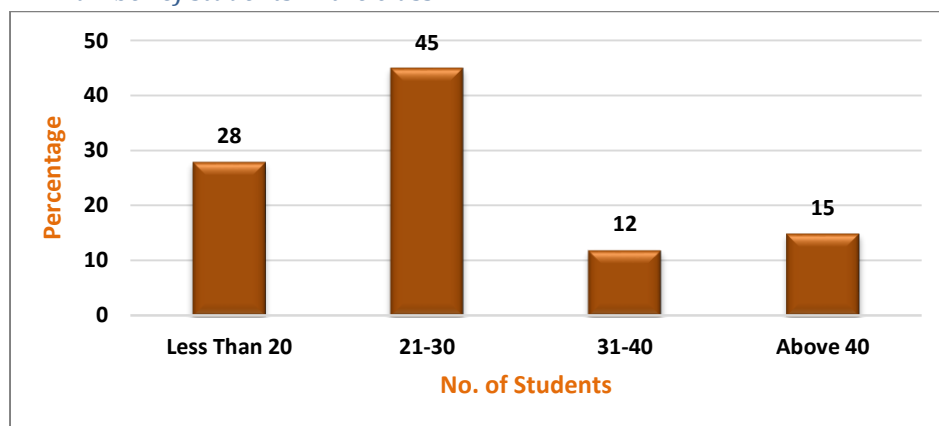
The analysis indicates that 45% of each PTB class session comprised on average 25 students followed by 28% having less than 20 students and 27% having students 30 and above.

8.3.3. Students Attitude towards Learning Peace Education and Islam Textbook

The PTB was designed to share knowledge and broaden the vision of students relating to challenges being faced by the society in keeping peace and harmony amongst masses. The participants of the training program (target group) were asked to indicate the students attitude towards learning PTB. The analysis undertaken on the basis of information provided by the respondents is presented in Graph 21:

Graph 21: Students attitude towards learning PTB
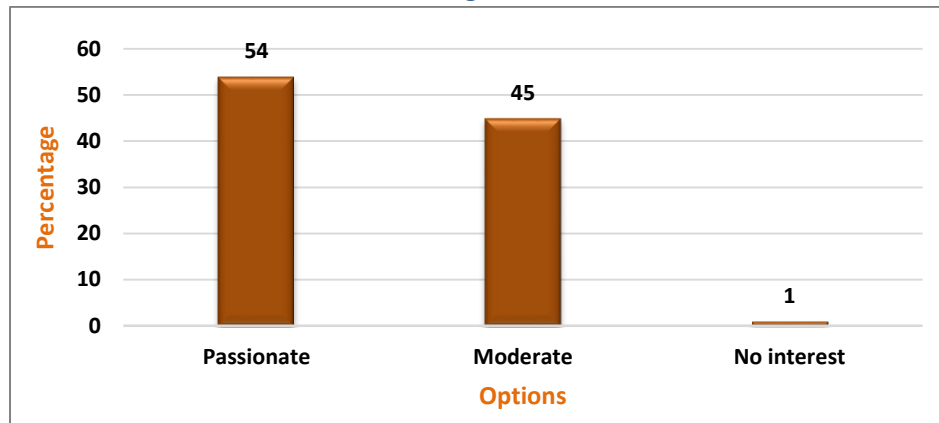
The analysis indicates that 54% of the participants were passionate towards learning PTB followed by 45% as moderate and remaining 1% have no interest. It is indicative that 99% of the students were enthusiastic for learning Peace Textbook and follow the contents advocating peace, harmony and tolerance.

8.3.4. Students Engaged in Learning by:

Peace and Education Foundation imparted training to madrasah teachers in classroom management and orientation towards PTB. The teachers after completion of training, partially introduced the PTB in their madrasahs. The participants of the training program were asked to indicate the most effective teaching techniques used to teach PTB from the following options:

i. Active Participation & enhancement of knowledge and skills
ii. Reinforcing learning goals
iii. Effective communication skills
iv. All above

The analysis undertaken on the basis of information received from the respondents is presented in Graph 22:

Graph 22: Students engaged in learning by:
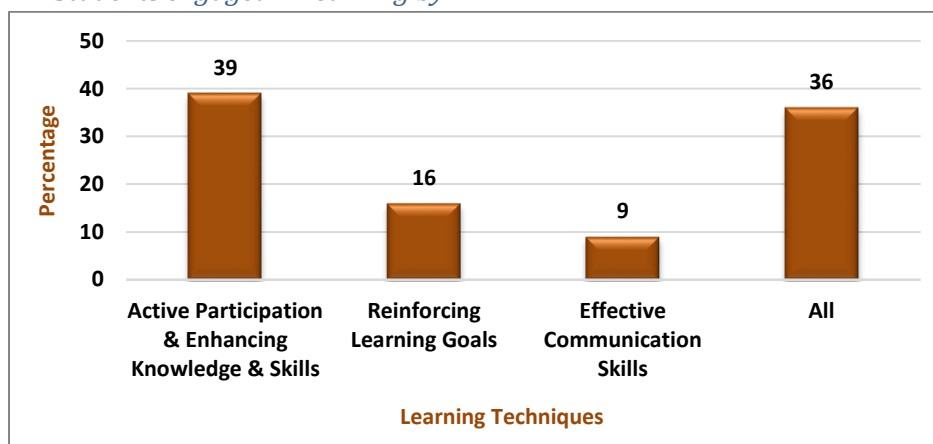
The analysis indicates that 39% of the teachers used active participation & enhancing knowledge and skills method to engage students in learning followed by 16% adopted reinforcing learning & skills, 9% adopted effective communication skills and 36% used all skills.

8.4. IMPACT OF THE PEACE TEXTBOOK PROGRAM

The PTB contents focus on understanding of different opinions or perceptions towards peace building, Islamic principles, approaches to prevent conflict, mitigate violence and resolution of sectarianism. The contents have a balanced representation of both Islamic and modern perspectives.

Peace Education and Islam Textbook (PTB) was introduced for inclusion in the madrasah curriculum. The madrasah teachers were provided training in classroom management and orientation towards textbook. The teachers, on completion of training, introduced the textbook in their madrasahs and classes to teach textbook. In order to assess the impact of PTB, information was collected from the participants of the training program (target group) and not participated in the training program (control group). The details of information collected and analyzed are given below:

8.4.1. Appreciation of Diversity among Students

The textbook contains material relating to sectarian harmony, brotherhood, respect to each other beliefs and faith. It was expected that material contained in the book will enhance awareness among teachers and students towards issues faced by the communities. The participants were asked to indicate whether appreciation of diversity among students of different sects and schools of thought have increased, decreased or unchanged.

The analysis undertaken on the basis of information collected from respondents of target and control group is presented in Graph 23:

Graph 23: Appreciation of Diversity among Students
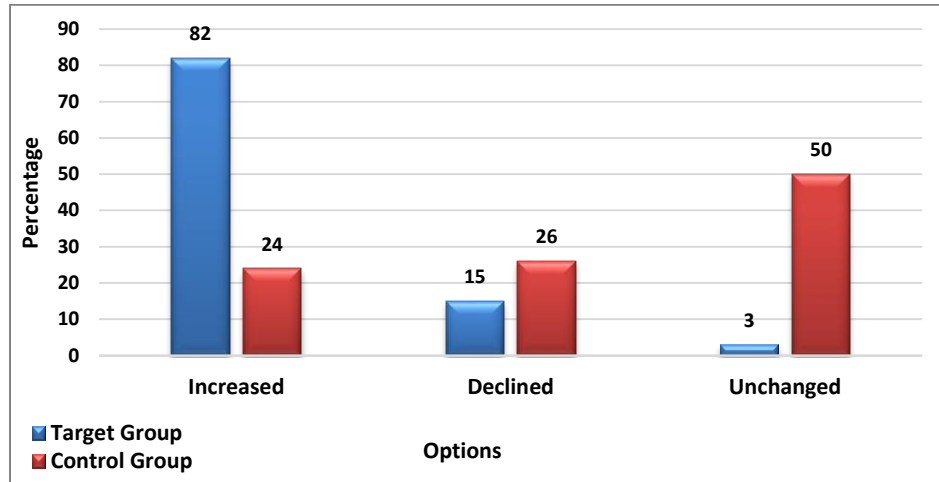
The analysis indicates that appreciation of diversity among students have increased by 82% in target group as compared to 24% in case of control group. Thus 58% improvement in appreciation of diversity among students is on account of comprehensive knowledge imparted through the textbook.

8.4.2. Understanding of Ethics of Disagreement

It was expected that the teachers and students will have better understanding of the ethics of disagreement on account of participation in PTB classes. The responses collected from the target and control group has been analyzed and presented in Graph 24:

Graph 24: Understanding of Ethics of Disagreement
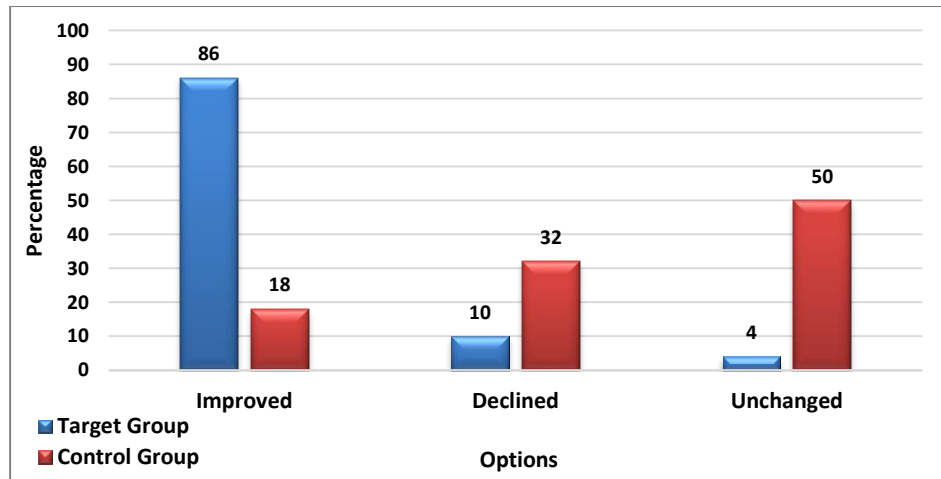
The analysis indicates that understanding of ethics of disagreement in target group has been 86% as compared to 18% in control group. Thus 68% variance, in understanding of ethics of disagreement results, is on account of PTB training program.

8.4.3. Dialogue Skills

Peace Education and Islam Textbook (PTB) includes contents relating to dialogue skills to facilitate presentation of personal viewpoint and listen to other's viewpoint to reach a conclusion. The participants of the training program (target group) were asked to indicate, whether their dialogue skills after participating in the PTB has improved, declined or unchanged. The same data was collected from the control group.

Mufti Jehanzeb, participant from Nowshera, applied dialogue skills learned in the training program on a dispute of house ownership after the death of their Father. The reconciliation effort of Mufti Jehanzeb avoided a serious conflict amongst family members.

The information collected from the respondents of the target group and control group has been analyzed and presented in Graph 25:

Graph 25: Dialogue Skills
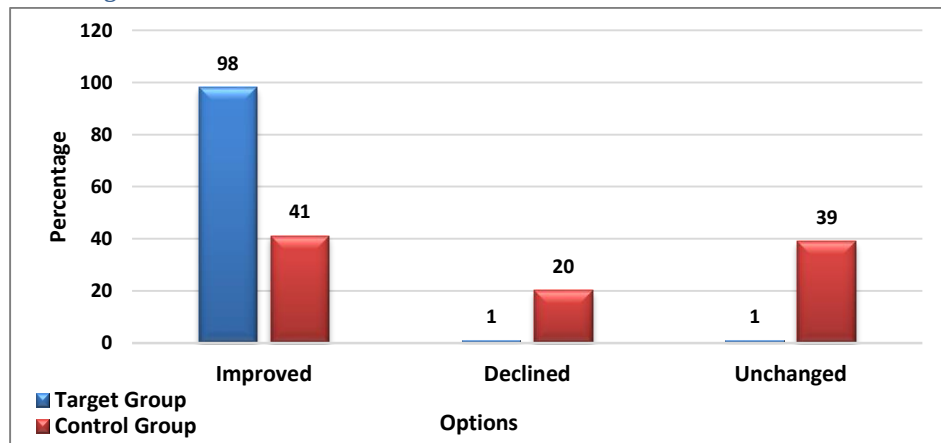
The analysis shows 98% of the respondents of the target group feel improvement in their dialogue skills as compared to 41% in case of control group. The 57% improvement in dialogue skills of the target group is on account of PTB training program.

8.4.4. Awareness on Human Rights

The PTB contains information/material related to human rights in Islam and described essential human rights like social rights, economic rights, equality & moderation, freedom of expression, rights of education, legal rights and religious rights to acquaint the teachers and students.

The participants of the training program (target group) were asked to indicate the extent of awareness on human rights after participation in the training program and teaching in the PTB classes. The information on human rights was also collected from the control group.

The analysis undertaken on the basis of information received from respondents of target and control group is presented in Graph 26:

Graph 26: Awareness on Human Rights
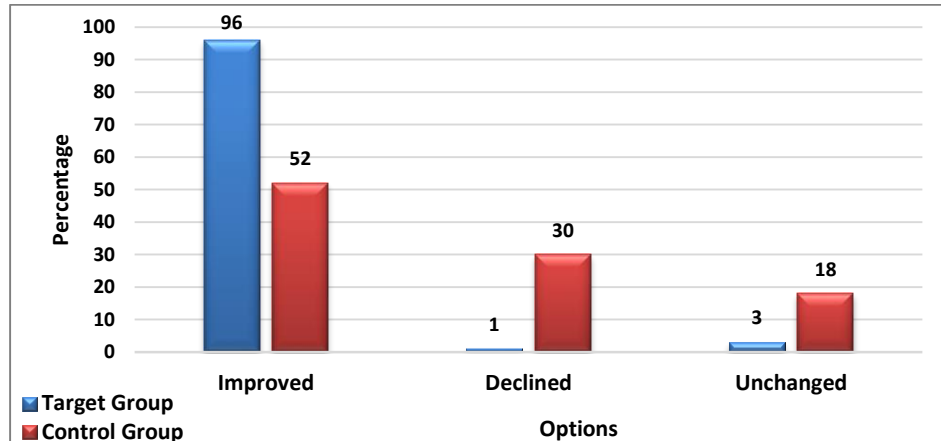
The analysis indicates that 96% of the target group respondents consider their awareness on human rights has improved as compared to 52% of the control group respondents. Thus 44% improvement in awareness on human rights is attributable to the contents contained in the PTB.

8.4.5. Sectarian Reconciliation

The PTB contains material related to respect for each others faith to maintain peace and harmony in the society. The participants of the training program (target group) were asked to indicate whether sectarian reconciliation after participation in the training program has improved or otherwise. The control group was also asked the status of sectarian reconciliation.

The analysis undertaken on the basis of information received from respondents of target group and control group is presented in Graphs 27:

Graph 27: Sectarian Reconciliation
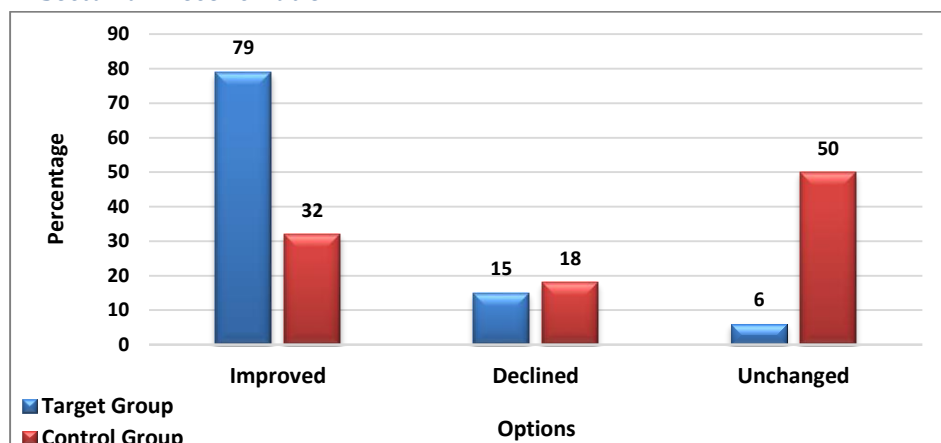
The analysis indicates that 79% improvement in sectarian harmony reported by target group respondents as compared to 32% by control group respondents. Thus 47% improvement in

sectarian reconciliation as reported by the participants is on account of PTB training program.

8.4.6. Knowledge of Islamic Principles & Values regarding Peace Building

PTB contains material related to Islamic principles & values leading to peace building in the society. Islam believes in peace and harmony in society and teaches respect to others religion and faith. In order to assess the impact of Islamic principles & values in peace building, data was collected from the participants of training program (target group) and those not participating in the training program (control group). The analysis undertaken on the basis of information received from respondents of the target group and control group is presented in Graph 28:

> *Mr. Imran-ul-Hassan Farooqi, a madrasah teacher from Lahore, applied the skills acquired in the training program to resolve the social issues in the community and all the stakeholders accepted the decisions.*

Graph 28: Knowledge of Islamic Principles & Values Regarding Peace Building
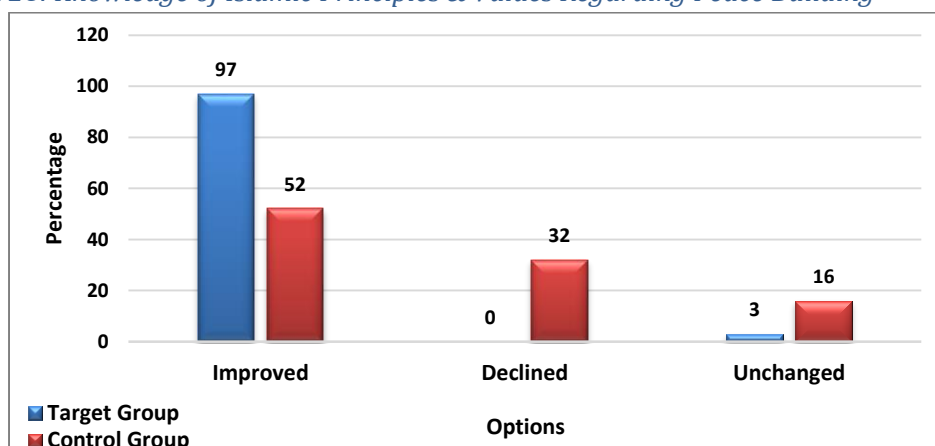
The analysis indicates that 'knowledge of Islamic principles & values regarding peace building' has increased by 97% in target group, while 52% in control group. The 45% improvement in knowledge of target group is on account of PTB.

8.4.7. The role of Teachers in Peace Building

A teacher plays an important role in capacity and character building of the students. The role of madrasah teacher increased manifold, as students are boarding in the madrasahs and remains under direct supervision of the teachers during their

> *Maulana Murtaza, Head of Barelvi Madrasah at Sheikhupura stated that the textbook is a virtual input that helped to accomplish ultimate desire to bring the madrasah community on a point, where collective efforts for peace and coexistence can be initiated.*

entire stay in the madrasah. The training program, organized by PEF emphasized on management of class to ensure productive participation of the students. In order to assess the role of teacher in peace building after participation in the training program, the information was collected from the target group as well as control group.

The analysis undertaken on the basis of information received from respondents of the target group and control group has been analyzed and presented in Graph 29:

Graph 29: Role of Teacher in Peace Building
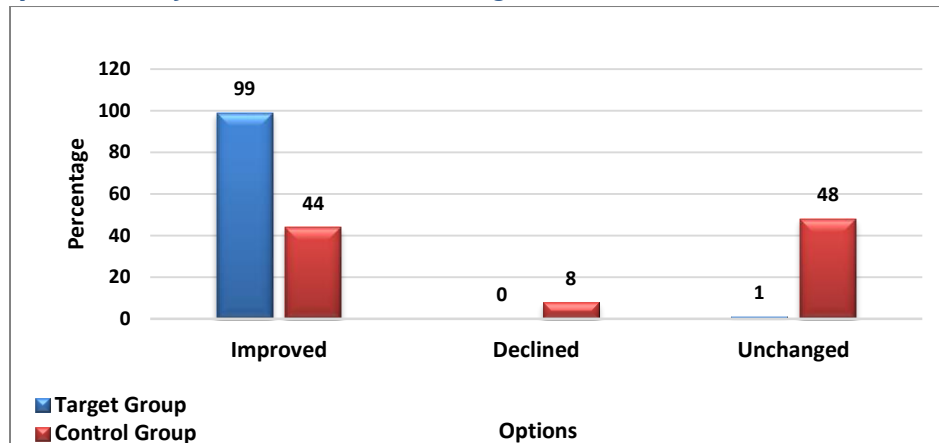
The analysis indicates that 'The role of teacher in peace building' has improved by 99% in case of target group as compared to 44 % in control group. The 55% improvement in teacher's role in peace building is on account of Peace Textbook Training Program.

9.   FOCUS GROUP DISCUSSIONS ON PTB

Focus Group Discussions (FGD) were held on August 04, 2015 on the Peace Education & Islam Textbook of the Peace & Education Foundation (PEF). The FGD was conducted as an integral part of survey activities for undertaking evaluation of the PEF programs. Participants from different organizations and diversified fields of activity took part in the discussions. The following structured questions were asked from the group:

- *Role of Madrasah in imparting education?*
- *Madrasah education curriculum may include religious and modern education.*
- *Do you think Peace Education should be taught in Madrasahs?*
- *Interfaith harmony and counter extremism be part of the curriculum.*
- *Capacity building of teachers for effective teaching.*
- *Madrasah students to appear in a centralized examination system.*

Consolidated response of the participants owing to the group discussions is given below:

- The Madrasahs in Pakistan are providing religious education to students. The basic education at the time of enrolment of students is primary education, which is six years of education. The students are provided housing, food, education along with other basic needs free of cost during their stay at Madrasahs. Generally, the students after getting admission in a Madrasah, complete their education in the same institute. The Madrasahs are providing 4 to 8 years of religious education to students. It is worth mentioning that the contemporary educational institutions are insufficient and unable to meet the educational needs of the poor and vulnerable groups in rural and urban areas. The madrasah education fulfills this wider gap of imparting education to the needy people at no cost or abysmally small cost. The educational qualifications gained through the madrasahs have accreditation by the Education Boards and Higher Education Commission (HEC) on equivalence education basis.

- Madrasahs have been imparting education to its students which is mainly religion focused. The students of the madrasahs remain normally unaware from the contemporary education and its curricula contents. This situation negates accessibility of the madrasah students to the modern knowledge in social sciences, natural sciences, computers etc. There is a need to bring the madrasahs in the mainstream education system whereby the contemporary subjects may be include in the curricula without impressing upon the existing curricula of the madrasahs. This process on one hand will open up the doors of the worldly knowledge onto the religious madrasahs and on the other hand will not change the religious characteristics of the institutions.

- Islam is a religion of peace, tolerance and harmony. Quran and Sunnah have been propagating the human rights, brotherhood and reconciliation through different Islamic injunctions and prohibitions. The madrasahs curricula include these divine commandments in their curricula. However, the madrasahs may be pursued to more emphatically emphasize on these aspects.

- The capacity building of the madrasah teachers will enhance their knowledge skills, improve classroom management, develop critical thinking skills and promote emotional intelligence which is essential for an improved educational environment.

- There are different religious boards fulfilling the requirements of the respective sects and faiths and pursuing their curricula accordingly. There is one Madrasah Oversight Board (ITMP) comprising five boards of different faiths in Pakistan. All the boards take examinations and issue necessary certification to the pass outs. To the extent of the each individual board, the examinations are centralized. However, there could be a body on the pattern of the "Inter Board Committee of Chairmen of Madrasah Boards" for developing mechanism for centralization.

10. SUGGESTIONS TO IMPROVE PTB

95% of the participants of the training program have endorsed the following suggestions to improve the effectiveness of the Peace Education & Islam Textbook program:

- Peace Education and Islam Textbook has helped to create awareness and should be included in madrasah curriculum.

- The training program may be focused at selected districts of each province.

- Master trainers from Madrasah teachers be selected and involved in conducting trainings.

- Development of Web-based Information System to review the professional performance of the program.

RECOMMENDATIONS AND WAY FORWARD

RECOMMENDATIONS AND WAY FORWARD

This section provides key recommendations and way forward for Peace & Education Foundation at design and implementation level. The specific suggestions are included in each of the programs evaluated by Community of Evaluators Pakistan. This section provides consolidated and specific recommendation for consideration.

DESIGN LEVEL

- The program activities be introduced in the areas where sectarian disharmony exists. It includes Southern Punjab and Balochistan.

- Peace & Education Foundation 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.

- Peace & Education Foundation 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.

- The curriculum of the program be reviewed in consultation with all stakeholders. It will facilitate inclusion of general science, personal hygiene and emerging topics having impact on the religious scholars.

- The duration of the training programs in each segment be reviewed. It may include group work, assignments and presentations by the participants. The best performing participant on the basis of predetermined criteria be provided an incentive to speak on the concluding day alongwith a prize i.e. I-Pad or Laptop.

- Peace & Education Foundation may include English and Computer Literacy in its training program. A criteria for participation in the program be developed and disseminated amongst target group. These participants may be engaged as master trainers in selected madrasahs. The provision of computers alongwith internet facility be provided to participating madrasahs. The Foundation may initially provide part time teacher to facilitate introduction and use of internet.

- The training programs are being implemented by Peace & Education Foundation through its own staff. It has been observed that participating madrasahs have senior faculty and can be an asset in implementation and expansion of the program. It will also provide a sense of ownership of the program amongst participating institutions.

- The programs are designed to maintain peace and harmony in society by developing tolerance amongst different sects, religions and schools of thought. The program may include visit of the participants to Mosques, Church, Temple and Gurdawara. It will help in understanding each others faith and respect for the other religions.

- Peace & Education Foundation, 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.

- Peace & Education Foundation may consider holding dialogues with all stakeholders to establish Provincial Boards of Each Muslim Sect. The Imams and Khateebs be appointed in

mosques after certification from the respective boards. It will help institutionalizing the mosque and madrasahs.

- Peace & Education Foundation may develop a directory of participants of each program. The directory may be placed on the webpage/portal of Peace & Education Foundation alongwith its publication. The directory may be updated periodically.

- Peace & Education Foundation may arrange annual meeting of participants of its training programs for feedback and developing future course of action.

IMPLEMENTATION

- Peace & Education Foundation 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. An annual calendar of programs be notified to encourage participation in the programs at convenient place.

- 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.

- The partner institutions may be encouraged to identify projects based on the needs and requirements of the locality. Peace & Education Foundation may provide technical support in identification and implementation of the program(s). Provision of small grants to facilitate implementation may be also considered.

- A culture of Monitoring & Evaluation be introduced at each stage of implementation of the program. It will not only help the implementing partners to learn about weaknesses and strengths of the program but also help policy-makers to review their program.

- Peace & Education Foundation 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.

- The study results will serve as baseline for undertaking futuristic planning to assess the need for extension or bringing new initiatives.

- The parameters used to assess the implementation, design, knowledge, impact & follow up have served as the indicators to assess the success, impact and futuristic course of action by the PEF. These indicators will provide guiding principles for expansion and improvement of the program activities. Moreover, it will also provide sustainability paradigm to shift the focus from organizational inputs to community inputs.
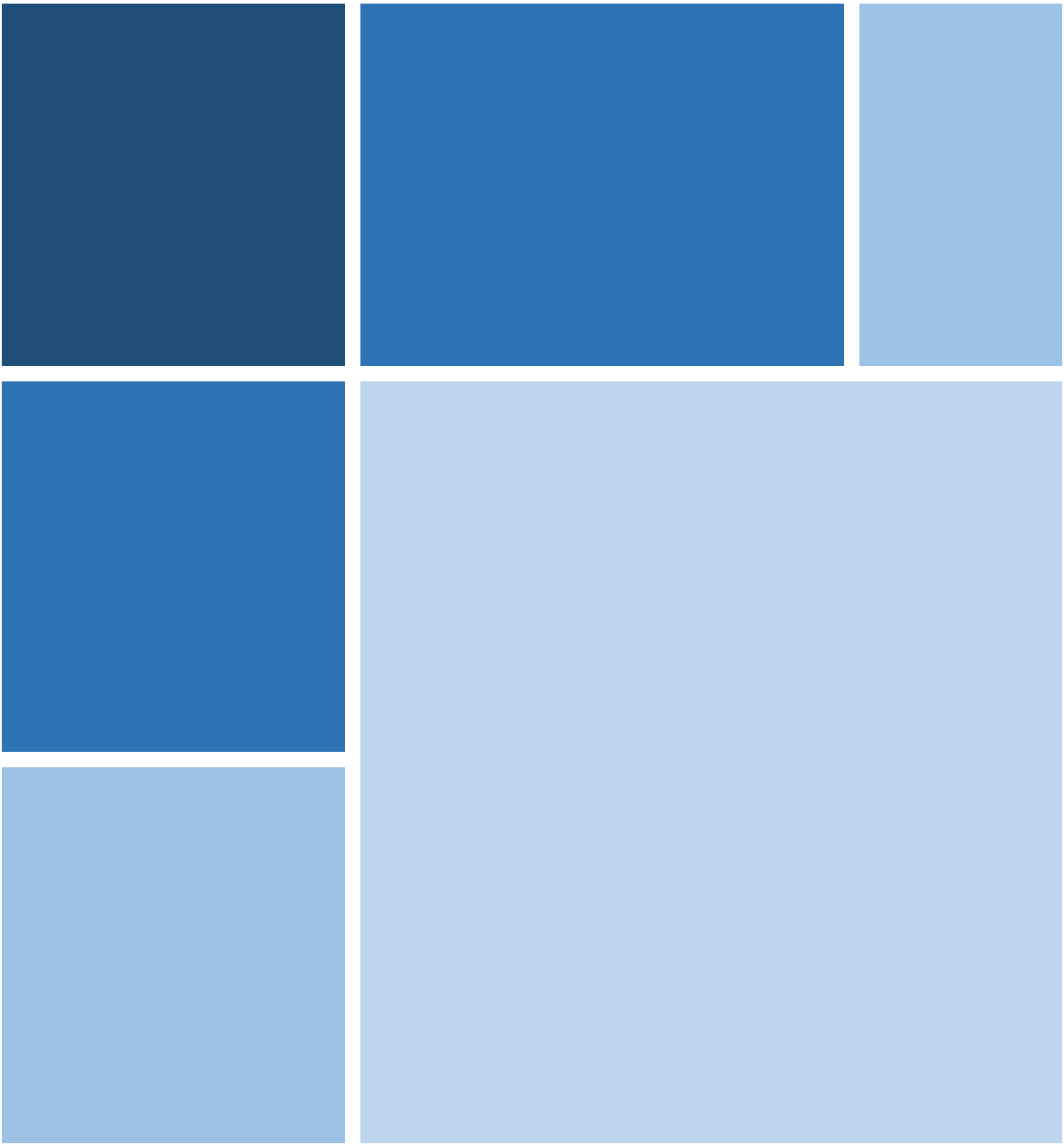
QUESTIONNAIRES
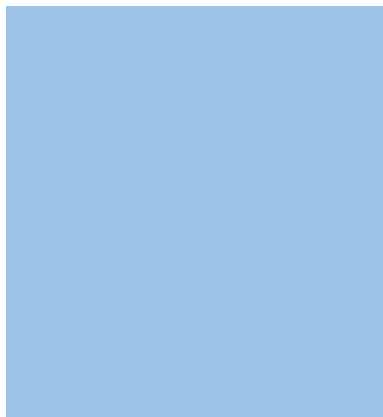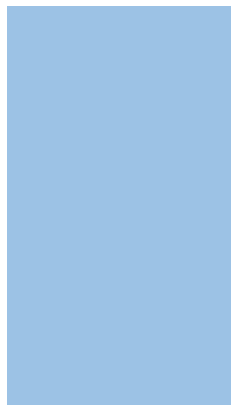
Target Group

Questionnaire No: ☐-☐☐-☐☐ سوالنامہ نمبر   **Date:** _____/_____/2015 تاریخ

CONSENT:

We are conducting third party evaluation of the program activities, implemented by Peace & Education Foundation (PEF). This evaluation process will help in further expansion and scaling up of program activities with wider geo coverage. The survey will facilitate in determining the impact of the program. Your participation is voluntary and you can choose not to answer any and/ or all questions AND even you can stop the interview at any time. All of your responses will be confidential. Would you like to ask any question about this impact assessment? Do you agree to participate in this survey?

If RESPONDENT doesn't agree to interview, then END ☐

رضامندی:

ہم امن اور تعلیم فاؤنڈیشن کی طرف سے تکمیل شدہ پروگراموں کی "تیسری پارٹی افادیت جائزہ (Third Party Evaluation)" کر رہے ہیں۔ اس افادیت جائزہ عمل سے پروگراموں کی سرگرمیوں کو مزید توسیع کرنے اور بڑھانے میں مدد ملے گی۔ اس سروے سے پروگرام کے اثرات کا تعین کرنے میں بھی مدد ملے گی۔ آپ کی شرکت رضاکارانہ ہے اور آپ کوئی یا تمام سوالات کا جواب نہ دینے کا انتخاب کر سکتے ہیں اور یہاں تک کہ آپ کسی بھی وقت انٹرویو روک سکتے ہیں۔ آپ کے تمام جوابات خفیہ رہیں گے۔ کیا آپ ان پروگراموں کے اثرات یا افادیت جائزہ کے بارے میں کوئی سوال کرنا چاہتے ہیں؟ کیا آپ اس سروے میں حصہ لینے کے لئے متفق ہیں؟

ہاں ☐   نہیں ☐

نوٹ: جواب دہندہ کے نہیں کی صورت میں انٹرویو ختم کر دیں۔

A- Interviewer's Details: انٹرویو کرنے والے کے کوائف

1. Name: نام   _____

2. Father's / Husband's Name: _____

   والد / شوہر کا نام

3. CNIC Number: شناختی کارڈ نمبر   ☐☐☐☐☐-☐☐☐☐☐☐☐-☐

4. Qualification(s): تعلیم   ☐ SSC   ☐ HSSC   ☐ Graduation ☐ Masters ☐ Other*

   * Please specify _____

B- Respondent's Details: جواب دہندہ کے کوائف

1. Name: نام   _____

2. Father's Name: والد کا نام   _____

3. Age: (Years)(سالوں میں) عمر   _____

4. CNIC Number: شناختی کارڈ نمبر   ☐☐☐☐☐-☐☐☐☐☐☐☐-☐

5. Professional Title: عہدہ   ☐ Khatib   ☐ Imam   ☐ Mufti   ☐ Mohtamim

6. Sect: فرقہ
   - ☐ Sunni Barelvi ☐ Sunni Deobandi ☐ Salfi / Ahl e Hadith
   - ☐ JI / Rabita ☐ Shia Jafari ☐ Other*

   * Please specify _____

7. Religious Education: مذہبی تعلیم
   - ☐ Shahada tul Aama ☐ Shahada tul Khasa
   - ☐ Shahada tul Aalya ☐ Shahada tul Aalmiya ☐ Other*

   * Please specify _____

8. Contemporary Education: دنیاوی تعلیم
   - ☐ Under Matric ☐ Matric / SSC ☐ Intermediate / HSSC
   - ☐ Graduation ☐ Masters ☐ PhD ☐ Other*

   * Please specify _____

9. Practicing Experience (Years): _____

   بلحاظ عہدہ تجربہ (سالوں میں)

10. PEF Training(s) Attended: **PEF** سے حاصل کردہ تربیت

مقام Venue	تربیت Training	تاریخ Date	
		آغاز **From**	اختتام **To**

12. Contact Details: تفصیل رابطہ

Address پتہ

House No: مکان نمبر _____ Street: گلی _____

Mohallah: محلہ _____

Village/City: گاؤں / شہر _____

District: ضلع _____

Province: صوبہ _____

Mobile Number(s): موبائل نمبر _____

E-mail: ای میل _____

C- PROGRAM EVALUATION: (پروگرام کی افادیت کا جائزہ)

TRAINING: *(PLEASE TICK (✓) ONE APPROPRIATE OPTION IN EACH QUESTION)*

مہارت: ہر سوال میں ایک مناسب انتخاب کو (✓) کریں

1. **Relevance of training manuals and material** تربیتی کتابچے اور مواد کی مطابقت
    - ☐ Excellent بہترین
    - ☐ Good اچھا
    - ☐ Average اوسط
    - ☐ Fair درمیانہ
    - ☐ Poor کمزور

2. **Grasp of resource person(s) on the subject** ماہر تربیت کار کی اپنے موضوعاتی مضمون پر دسترس
    - ☐ Excellent بہترین
    - ☐ Good اچھا
    - ☐ Average اوسط
    - ☐ Fair درمیانہ
    - ☐ Poor کمزور

3. **Training environment** تربیت کا ماحول
    - ☐ Excellent بہترین
    - ☐ Good اچھا
    - ☐ Average اوسط
    - ☐ Fair درمیانہ
    - ☐ Poor کمزور

4. **Discussions amongst participants** شرکاء کے درمیان بات چیت
    - ☐ Excellent بہترین
    - ☐ Good اچھا
    - ☐ Average اوسط
    - ☐ Fair درمیانہ
    - ☐ Poor کمزور

5. **Most effective feature of training (Rank 1 – 4)** تربیت کا سب سے مؤثر جزو (4-1 کے درمیان درجہ بندی کریں)
    - ☐ Sectarian harmony فرقہ وارانہ ہم آہنگی
    - ☐ Promoting educational enhancement تعلیمی بڑھاوے کا فروغ
    - ☐ Encouraging dialogues بات چیت کی حوصلہ افزائی
    - ☐ Community leadership skills گروہی قائدانہ مہارتیں

6. **Overall Rating of Imam Training Programme** امام تربیتی پروگرام کی مجموعی درجہ بندی

- ☐ Excellent بہترین
- ☐ Good اچھا
- ☐ Average اوسط
- ☐ Fair درمیانہ
- ☐ Poor کمزور

D- KNOWLEDGE
(PLEASE TICK (✓) ONE APPROPRIATE OPTION IN EACH QUESTION)

علم: ہر سوال میں ایک مناسب انتخاب کو(✓)کریں

1. **Conflict means** تنازعہ کا مطلب
   - ☐ Disagreement or argument between two or more persons
     دو یا دو سے زیادہ افراد کے درمیان اختلاف یا بحث
   - ☐ Informative discussion between two groups
     دو گروہوں کے درمیان معلوماتی بحث
   - ☐ The restoration of friendly relation
     دوستانہ تعلقات کی بحالی
   - ☐ Peaceful solution to the disagreement among parties
     بین الجماعتی اختلاف کا پُر امن حل

2. **Conflict resolution is** تنازعہ کا حل ہے
   - ☐ Dispute among individuals   بین الافرادی جھگڑا
   - ☐ Peaceful solution to disagreement among individuals   بین الافرادی اختلاف کا پُر امن حل
   - ☐ Discussion on peace building   قیام امن پر بات چیت
   - ☐ Process of limiting the negative aspects of conflicts   تنازعات کے منفی پہلوؤں کو محدود کرنے کا عمل

3. **Extremism Refers to** انتہا پسندی سے مراد
   - ☐ Holding of extreme religious or political views   انتہائی مذہبی یا سیاسی خیالات رکھنا
   - ☐ Process of handling conflicts   تنازعات کو سنبھالنے کا طرزِ عمل
   - ☐ Strategy to resolve issues   مسائل کو حل کرنے کی حکمت عملی
   - ☐ Dispute arise due to difference of opinion   اختلافِ رائے کی وجہ سے تنازعہ پیدا ہونا

4. **Peace Building Refers to** قیام امن سے مراد
   - ☐ Create violence in the society   معاشرہ میں تشدد پھیلانا
   - ☐ Intervention designed to prevent violent conflict   پر تشدد تنازعہ کی روک تھام کیلئے مداخلت
   - ☐ Agreement between two parties   دو گروہوں کے مابین معاہدہ
   - ☐ Serious disagreement or argument   شدید اختلاف یا دلیل

5. **Violence means** تشدد کا مطلب ہے

☐ Behavior involving emotional and/or physical force to hurt, damage or kill someone

کسی کو جذباتی اور یا جسمانی طور پر نقصان یا چوٹ پہنچانے یا مارنے کا طرزِ عمل

☐ Strength of relationships among various groups مختلف گروہوں کے درمیان رشتوں کی مضبوطی

☐ Conflict resolution technique تنازع کو حل کرنے کی تکنیک

☐ Quality of being honest ایماندار ہونے کی خصوصیت

6. **Intolerance in society is reflection of** معاشرہ میں عدم برداشت عکاسی کرتا ہے

☐ Negative social behavior منفی سماجی رویہ

☐ Narrow religious/political thoughts تنگ نظر مذہبی و سیاسی خیالات

☐ Rigid attitude towards issues مسائل کے تئیں غیر لچکدار رویہ

☐ Extremism انتہا پسندی

7. **Which processes can promote sectarian harmony** کون سے طرزِ عوامل فرقہ وارانہ ہم آہنگی کو فروغ دے سکتے ہیں

☐ Mutual Interaction باہمی بات چیت

☐ Dialogues مکالمے

☐ Participation in each other's festivities and mourning ایک دوسرے کے تقریبی تہواروں اور غم میں شرکت

☐ Respect to beliefs (ایک دوسرے کے) عقائد کا احترام کرنا

E- **FOLLOW UP ACTIVITIES** مابعد سرگرمیاں

1. **Message(s) of the Imam training was conveyed / disseminated through**   **(Rank 1 – 4)**

امام تربیت پروگرام کے پیغامات کی ترویج کے مستعمل ذرائع (4-1 کے درمیان درجہ بندی کریں)

☐ Sermons خطبات

☐ Print media تحریری ذرائع ابلاغ

☐ Electronic media برقیاتی ذرائع ابلاغ

☐ Social media معاشرتی ذرائع ابلاغ

2. **Knowledge gained in Imam Training conveyed** امام ٹریننگ میں حاصل کئے ہوئے علم کی (دوسروں کو) تبلیغ

(Please tick the appropriate option) سوال میں ایک مناسب انتخاب کو (✔) کریں

☐ Less than 10 times 10 سے کم بار

☐ 11 – 20 times 11 سے 20 بار

☐ 21 – 30 times 21 سے 30 بار

☐ More than 30 times (Specify No. _____) 30 بار سے زیادہ ——————— (تعداد لکھیں)

3. **Topics frequently discussed in talks relating to**   (Rank 1 – 4)

جن موضوعات پر کثرت سے تبادلہ خیال کیا(1–4 کے درمیان درجہ بندی کریں)

- ☐ Social issues   سماجی مسائل
- ☐ Political issues   سیاسی مسائل
- ☐ Religious beliefs and practices   مذہبی عقائد اور طرز عوامل
- ☐ Peace and harmony   امن اور ہم آہنگی

4. **Average attendance at sermons**   دورانِ خطبات (سامعین و ناظرین کی)اوسطاً حاضری

(Please tick the appropriate option) سوال میں ایک مناسب انتخاب کو(✔)کریں

- ☐ Less than 150   150 سے کم
- ☐ 150 – 300   150 سے 300 کے درمیان
- ☐ 301– 500   301 سے 500 کے درمیان
- ☐ 500 and above   500 سے زیادہ

5. **Conflicts about sectarian disharmony are resolved through**   (Rank 1 – 4)

فرقہ وارانہ انتشار کے بارے میں تنازعات کے حل کا ذریعہ (1–4 کے درمیان درجہ بندی کریں)

- ☐ Debate & Dialogue   مباحثہ و مکالمہ
- ☐ Counseling & Mutual Interaction   مشاورت و باہمی بات چیت
- ☐ Participation in each other's festivities and mourning   ایک دوسرے کے تقریبی تہواروں اور غم میں شرکت
- ☐ Respect to beliefs   (ایک دوسرے کے)عقائد کا احترام کرنا

F- IMPACT (Since 2013, in your locality)   اثرات (آپ کے علاقہ میں، 2013 سے)

(Please tick the appropriate option) سوال میں ایک مناسب انتخاب کو(✔) کریں

1. **Incidents of sectarian disharmony**   فرقہ وارانہ انتشار کے واقعات میں

- ☐ Increased   اضافہ ہوا
- ☐ Declined   کمی ہوئی
- ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

2. **Behavior of Imam in encountering sectarian conflicts**   فرقہ وارانہ تنازعات کا مقابلہ کرنے میں امام کا رویہ میں

- ☐ Improved   بہتری ہوئی
- ☐ Declined   کمی ہوئی
- ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

3. **Role of mosque (as an institution) in encountering conflict**   مسجد (بطور ادارہ)کا فرقہ وارانہ تنازعہ میں مقابلہ جاتی کردار

- ☐ Improved   بہتر ہوا
- ☐ Declined   کمی ہوئی
- ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

4. **Tolerance level of imam(s) is**   امام کی برداشت (رواداری) کی حد میں

☐ Improved   بہتری آئی

☐ Declined   کمی ہوئی

☐ Unchanged   کوئی تبدیلی نہیں ہوئی

5. **Attitude of Imams towards community development**   اجتماعی عوامی ترقی کی طرف اماموں کے رویہ میں

☐ Improved   بہتری آئی

☐ Declined   کمی ہوئی

☐ Unchanged   کوئی تبدیلی نہیں ہوئی

6. **Reconciliation efforts of imam to resolve the sectarian conflicts**

فرقہ وارانہ تنازعات کو حل کرنے میں امام کی مصالحتی کوششوں میں

☐ Improved   بہتری آئی

☐ Declined   کمی ہوئی

☐ Unchanged   کوئی تبدیلی نہیں ہوئی

7. **Peace building measures lead to**   امن سازی کے اقدامات فروغ دیتے ہیں

☐ Harmony amongst different schools of thought   مختلف مکاتبِ فکر کے مابین ہم آہنگی

☐ Difference amongst different schools of thought   مختلف مکاتبِ فکر کے درمیان فرق

☐ Isolation of trouble makers   فسادیوں کی / سے علیحدگی

8. **Knowledge & understanding improved in (Rank from 1 – 3)**

علم و دانش میں بہتری آئی ہے۔ (3-1 کے درمیان درجہ بندی کریں)

☐ Sermons   خطبات

☐ Writing articles   مضامین لکھنا

☐ Talk shows   ٹاک شوز

9. **Biases towards other faiths/sects/minority groups**

دیگر مذاہب / فرقے / اقلیتی گروہوں کے لئے جانبدارانہ نظریات میں

☐ Decreased   کمی ہوئی

☐ Unchanged   کوئی تبدیلی نہیں ہوئی

☐ Increased   اضافہ ہوا

G- SUGGESTIONS: (تجاویز)

(Please tick the appropriate option) سوال میں ایک مناسب انتخاب کو (✔) کریں

1. **Imam Training program has helped in creating sectarian harmony and may continue**

امام تربیتی پروگرام نے فرقہ وارانہ ہم آہنگی پیدا کرنے میں مدد دی ہے اور (یہ پروگرام) جاری رکھنا چاہیے؟

☐ Agreed   متفق

☐ Not agreed   غیر متفق

2. **The program may be focused at selected districts of each province**

پروگرام ہر صوبے کے منتخب اضلاع میں شروع کیا جاسکتا ہے / کیا جائے؟

☐ Agreed   متفق

☐ Not agreed   غیر متفق

3. **Selected Imams be involved in conducting trainings**

منتخب شدہ ائمہ کو تربیتی پروگراموں کے انعقاد میں شامل کرنا چاہیے؟

☐ Agreed   متفق

☐ Not agreed   غیر متفق

4. **Certified training be mandatory for appointment of imams**

اماموں کی تقرری کے لئے مصدقہ تربیت لازمی ہونی چاہیے؟

☐ Agreed   متفق

☐ Not agreed   غیر متفق

5. **Establishment of an independent apex organization having equal representation from Madrassa Oversight Board for accreditation of Imams' certification**

ائمہ کی اسناد کی تصدیق کیلئے مساوی نمائندگی کی بنیاد پر مدرسہ بورڈ کی زیرِ نگرانی ایک آزاد اور خود مختار سپریم ادارہ کا قیام عمل میں لایا جانا چاہیے؟

☐ Agreed   متفق

☐ Not agreed   غیر متفق

6. **Establishment of centralized institution for 'Fatwa'**

'فتویٰ' کے اجراء کیلئے مرکزی سطح پر ادارہ کا قیام عمل میں لایا جانا چاہیے؟

☐ Agreed   متفق

☐ Not agreed   غیر متفق

7. **Development of Web-based Information System to review the professional performance of graduated scholars**

گریجویٹ علماء کرام کی پیشہ ورانہ کارکردگی کا جائزہ لینے کے لیے ویب پر مبنی معلومات کے نظام کا قیام

☐ Agreed   متفق

☐ Not agreed   غیر متفق

8. **Any other suggestions** (کوئی اور تجاویز)

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Thank you for your cooperation

آپ کے تعاون کے لئے آپ کا شکریہ

Questionnaire No: ☐-☐☐-☐☐   سوالنامہ نمبر   تاریخ **Date:** _____/_____/2015

CONSENT:

We are conducting third party evaluation of the program activities, implemented by Peace & Education Foundation (PEF). This evaluation process will help in further expansion and scaling up of program activities with wider geo coverage. The survey will facilitate in determining the impact of the program. Your participation is voluntary and you can choose not to answer any and/ or all questions AND even you can stop the interview at any time. All of your responses will be confidential. Would you like to ask any question about this impact assessment? Do you agree to participate in this survey?

If RESPONDENT doesn't agree to interview, then END ☐

رضامندی:

ہم امن اور تعلیم فاؤنڈیشن کی طرف سے تکمیل شدہ پروگراموں کی "تیسری پارٹی افادیت جائزہ (Third Party Evaluation)" کر رہے ہیں۔ اس افادیت جائزہ عمل سے پروگراموں کی سرگرمیوں کو مزید توسیع کرنے اور بڑھانے میں مدد ملے گی۔ اس سروے سے پروگرام کے اثرات کا تعین کرنے میں بھی مدد ملے گی۔ آپ کی شرکت رضاکارانہ ہے اور آپ کوئی یا تمام سوالات کا جواب نہ دینے کا انتخاب کرسکتے ہیں اور یہاں تک کہ آپ کسی بھی وقت انٹرویو روک سکتے ہیں۔ آپ کے تمام جوابات خفیہ رہیں گے۔ کیا آپ ان پروگراموں کے اثرات یا افادیت جائزہ کے بارے میں کوئی سوال کرنا چاہتے ہیں؟ کیا آپ اس سروے میں حصہ لینے کے لئے متفق ہیں؟

ہاں ☐   نہیں ☐

نوٹ: جواب دہندہ کے نہیں کی صورت میں انٹرویو ختم کردیں۔

A- Interviewer's Details: انٹرویو کرنے والے کے کوائف

1. Name: Mr/Ms: نام محترم / محترمہ _____

2. Father's / Husband's Name: والد / شوہر کا نام _____

3. CNIC Number: شناختی کارڈ نمبر ☐☐☐☐☐-☐☐☐☐☐☐☐-☐

4. Gender: جنس ☐ Male مرد   ☐ Female عورت

5. Qualification(s): تعلیم ☐ SSC ☐ HSSC ☐ Graduation ☐ Masters
   ☐ Other _____

B- Respondent's Details: جواب دہندہ کے کوائف

1. Name: Mr/Ms: نام محترم / محترمہ _____

2. Father's / Husband's Name: والد / شوہر کا نام _____

3. Gender: جنس ☐ Male مرد   ☐ Female عورت

4. Age: (Years) _____

5. CNIC Number: شناختی کارڈ نمبر ☐☐☐☐☐-☐☐☐☐☐☐☐-☐

6. Professional Title: عہدہ
   ☐ Khateeb   ☐ Imam   ☐ Mufti
   ☐ Teacher/Madras   ☐ Mohtamim   ☐ Prog. Dir
   ☐ Pastor   ☐ Padri   ☐ Pandit
   ☐ Garanthi   ☐ Social Worker   ☐ Editor
   ☐ Others _____

7. Religion: مذہب

☐ Muslim [☐ Sunni Barelvi   ☐ Sunni Deobandi
☐ Salfi /Ahle Hadith ☐ Shia]
☐ Christian   ☐ Hindu   ☐ Sikh
☐ Others _____

8. Religious Education: مذہبی تعلیم

☐ Shahadat ul Alamia/Dars-e Nizami
☐ Shahadat ul Alla   ☐ Fazil
☐ Shahadat ul Alma (Iran)   ☐ B.Th
☐ Bible Course/Study/OTS   ☐ Dip. Christian Studies
☐ Ramayen/Geeta/Religious Books
☐ Gootka/Sikh Religious Books
☐ Other _____

9. Contemporary Education :
دنیاوی تعلیم

☐ Under Matric   ☐ Matric/SSC
☐ Intermediate / HSSC   ☐ Graduation
☐ Masters   ☐ PhD
☐ Other _____

10. Practicing Experience (Years): _____
بلحاظ عہدہ تجربہ (سالوں میں)

11. PEF Training(s) Attended:

مقام Venue	تربیت Training	تاریخ Date	
		آغاز From	اختتام To

12. Contact Details: تفصیل رابطہ

Address پتہ

House No: مکان نمبر _____ Street: گلی _____

Mohallah: محلہ _____

Village/City: گاؤں / شہر _____

District: ضلع _____

Province: صوبہ _____

Mobile Number(s): موبائل نمبر _____

E-mail: ای میل _____

C- PROGRAM EVALUATION: (پروگرام کی افادیت کا جائزہ)

TRAINING: *(PLEASE TICK (✓) ONE APPROPRIATE OPTION IN EACH QUESTION)*

ٹریننگ کے بارے میں: ہر سوال میں ایک مناسب آپشن ٹک کریں (✓)

1. **Concept of interfaith skills training to diverse faith leaders**

   مختلف نوع کے مذہبی رہنماؤں کو بین المذاہب مہارت کی تربیت کو آپ کیا تصور کرتے ہیں؟

   ☐ Excellent   بہترین
   ☐ Good   اچھا
   ☐ Average   درمیانہ
   ☐ Fair   اوسط
   ☐ Poor   کمزور

2. **Level of selection of the diverse faith leaders for training**

   تربیت کے لئے مختلف مذہبی رہنماؤں کے طریقہ انتخاب کو آپ کیا سمجھتے ہیں؟

   ☐ Excellent   بہترین
   ☐ Good   اچھا
   ☐ Average   درمیانہ
   ☐ Fair   اوسط
   ☐ Poor   کمزور

3. **Quality of contents and relevance of the training manuals and material**

   تربیت کے دوران تربیتی کتابچے اور مواد کے مندرجات کے معیار اور مطابقت کے بارے میں آپ کی رائے کیا ہے؟

   ☐ Excellent   بہترین
   ☐ Good   اچھا
   ☐ Average   درمیانہ
   ☐ Fair   اوسط
   ☐ Poor   کمزور

4. **Knowledge of Facilitator on the subject and competency in communication skills**

   سہولت کار کا مضمون کے بارے علم اور بیان کرنے کی مہارت کو آپ نے کیا پایا؟

   ☐ Excellent   بہترین
   ☐ Good   اچھا
   ☐ Average   درمیانہ
   ☐ Fair   اوسط
   ☐ Poor   کمزور

5. **Discussions and Interaction between the Participants and the Facilitator**

   دورانِ تربیت سہولت کار اور شرکاء کورس کے درمیان باہمی رابطہ اور بحث و تمحیص کا معیار کیا تھا؟

   ☐ Excellent   بہترین
   ☐ Good   اچھا
   ☐ Average   درمیانہ
   ☐ Fair   اوسط
   ☐ Poor   کمزور

6. **Workshop Environment**   آپ نے دورانِ تربیت ورکشاپ کے ماحول کو کیا پایا؟

☐ Excellent   بہترین
☐ Good   اچھا
☐ Average   درمیانہ
☐ Fair   اوسط
☐ Poor   کمزور

7. **Overall rating of the Interfaith Harmony Training Program**

آپ بین المذاہب ہم آہنگی کے ٹریننگ پروگرام کی مجموعی درجہ بندی کیسے کریں گے؟

☐ Excellent   بہترین
☐ Good   اچھا
☐ Average   درمیانہ
☐ Fair   اوسط
☐ Poor   کمزور

D- KNOWLEDGE (علم کے بارے میں):

1. **Interfaith Harmony promotes   (Rank 1 – 4)**

آپ کے خیال میں بین المذاہب ہم آہنگی بہتر طور پر کس رویے کو فروغ دیتی ہے ؟ (۱-۴) تک درجہ بندی کریں

☐ Cooperation, brotherhood and positive interaction between people of different religions and faiths.

مختلف مذاہب اور عقائد کے لوگوں کے درمیان تعاون بھائی چارہ اور مثبت رابطے پیدا اکرتی ہے

☐ Religion, singularly, has a monopoly of the truth or of the life that leads to salvation.

مذہب کو سچائی یا نجات کی زندگی کی انفرادی اجاراداری مہیا کرتی ہے

☐ Peaceful solution to the disagreement among religious parties-

مذہبی جماعتوں کے درمیان اختلاف کا پر امن حل نکالتی ہے

☐ Way of life to solve disputes through religious leaders

مذہبی رہنماؤں کے ذریعے زندگی کے مسائل کو حل کرنے میں مدد گار ہے

2. **Interfaith Dialogues focus on   (Rank 1 – 4)** (۱-۴) تک درجہ بندی کریں

بین المذاہب مکالمہ کے دوران درج ذیل امور مرکزی حیثیت رکھتے ہیں؟

☐ Interfaith coexistence more emphatically than before

بین المذاہب کا بقائے باہمی کے اصول پر زیادہ زور دینا

☐ People of different religions get together to share about their different faith perspectives

مختلف مذاہب کے لوگوں کا اپنے مذہبی نقطہ نظر کی پر چار کیلئے ایک جگہ اکٹھے ہونا

☐ Discussion on peace building in society

معاشرے میں قیام امن پر بحث کرنا

☐ Process of limiting the negative aspects of religious conflicts

مذہبی تنازعات کے منفی پہلوؤں کو محدود کرنے کے عوامل پر غور کرنا

3. **Attitudinal Change refers to**   آپ کے خیال میں رویوں میں تبدیلی سے کیا مراد ہے؟

(Rank 1 – 4) (۱-۴)تک درجہ بندی کریں

☐ Un-holding of extreme religious views   انتہائی مذہبی نظریات کو چھوڑنا

☐ Process of handling conflicts   تنازعات کو سنبھالنے کا طریق کار

☐ Strategy to resolve issues   مسائل کو حل کرنے کی حکمت عملی

☐ Disputes arising out to difference of opinion   اختلافِ رائے سے تنازعات کا پیدا ہونا

4. **Peace Building promotes**   آپ کے خیال میں قیام امن کس چیز کو فروغ دیتی ہے؟

(Rank 1 – 4) (۱-۴)تک درجہ بندی کریں

☐ Culture of non-violence in the society   معاشرے میں عدم تشدد کی روایت کو

☐ Harmony amongst different faiths/ factions   مختلف عقائد اور دھڑوں کے درمیان ہم آہنگی کو

☐ Strength of relationship amongst various groups   مختلف گروہوں کے درمیان تعلقات کی مضبوطی کو

☐ Conflict resolution   تنازعات کے حل کو

5. **Human rights means**   (please tick (✔) one option) (کسی ایک آپشن پر ٹک کریں) انسانی حقوق سے کیا مراد ہے؟

☐ Respect for all human beings   تمام انسانوں کا احترام کرنا

☐ Equitable opportunities for food to people   تمام لوگوں کے لئے خوراک کے یکساں مواقع مہیا کرنا

☐ Provision of equal rights to the citizens   تمام شہریوں کو مساوی حقوق دینا

☐ Equal job opportunity to every citizen   ہر شہری کے لئے کام کے یکساں مواقع پیدا کرنا

6. **Leadership is best characterized as?**   آپ کے خیال میں قیادت کی بہترین خصوصیات کیا ہیں؟

(please tick (✔) one option) (کسی ایک آپشن پر ٹک کریں)

☐ Ability to lead, consultative and in setting the right direction

رہنمائی، مشاورت اور صحیح سمت مقرر کرنے کی صلاحیت

☐ Authoritative and action oriented   حاکمانہ اور عملی اقدام

☐ Confident, aggressive and shortsighted   پُراعتماد، جارح اور کوتاہ نظری

☐ Emotional, intelligent and non-consultative   جذباتی، ذہین اور صلاح مشورہ نہ کرنا

7. **Violence means**   (please tick (✔) one option)   تشدد سے کیا مراد ہے؟ (کسی ایک آپشن پر ٹک کریں)

☐ Behavior involving emotional / physical means to hurt or damage someone

کسی کو جذباتی یا جسمانی طور پر نقصان یا چوٹ پہنچانا

☐ Strength of relationships among various groups   مختلف گروہوں کے درمیان رشتوں کی مضبوطی

☐ Conflict resolution technique   تنازع کو حل کرنے کا طریقہ کار

☐ Quality of being honest   ایماندار ہونے کی خصوصیت

8. **Intolerance in society is reflection of**   **Rank 1 – 4)**

(۱-۴)تک درجہ بندی کریں   معاشرے میں عدم برداشت کن رویوں کی عکاسی کرتی ہے؟

☐ Antagonistic social behavior   متضاد سماجی رویے کی

☐ Religious disharmony   مذہبی انتشار کی

☐ Attitude towards issues   مسائل کے بارے میں رویے کی

☐ Extremism   انتہا پسندی کی

9. **Which process can promote sectarian and interfaith harmony**   **(Rank 1 – 4)**

(۱-۴)تک درجہ بندی کریں   کس عمل سے فرقہ وارانہ ہم آہنگی فروغ پا سکتی ہے؟

☐ Mutual Interaction   باہمی مشاورت سے

☐ Dialogues   آپس میں بات چیت سے

☐ Participation in each other's festivities   ایک دوسرے کے دکھ سکھ میں شرکت سے

☐ Respect to beliefs   (ایک دوسرے کے)عقائد کے احترام سے

E- FOLLOW UP ACTIVITIES   پروگرام کی مابعد تربیت سرگرمیاں

1. **Have you undertaken any follow-up activities?** ☐ **Yes** ☐ **No**

   If YES, please indicate source of inspiration for spread of knowledge   **(Rank 1 – 4)**

   کیا آپ نے تربیت سے حاصل کردہ علم کے پھیلاؤ کے لئے سرگرمیوں کو شروع کیا ہے؟   ہاں☐   نہیں☐

   اگر جواب ہاں ہے تو علم کے پھیلاؤ کی بنیادی ترغیب کیا تھی؟ (۱-۴)تک درجہ بندی کریں

   ☐ Self-motivation   ذاتی ترغیب

   ☐ PEF inspired   PEF کی طرف سے ترغیب

   ☐ Community demand   اجتماعی مانگ

   ☐ Financial and technical support   مالی اور تکنیکی مدد کی ترغیب

2. **Comfort level in sensitizing the respective communities and transfer of knowledge**

   (please tick (✔) one option)

   متعلقہ معاشرتی گروہوں کو متحرک کرنے اور ان تک علم کی منتقلی میں آپ کس حد تک مطمئن ہیں؟ (کسی ایک آپشن پر ٹک کریں)

   ☐ Quite Comfortable   انتہائی مطمئن

   ☐ Comfortable   مطمئن

   ☐ With some difficulty   بمشکل

   ☐ No headway   کچھ نہیں

3. **Mode for spread of interfaith harmony as a follow-up activity of the IF training program**

   (Rank 1 – 4)

   آپ نے بین المذاہب تربیت سے حاصل کردہ علم کی اشاعت کیلئے کونسے ذرائع استعمال کئے؟(۱-۴)تک درجہ بندی کریں

   ☐ Visits to intra-faith and inter-faith leaders/communities   بین المذاہب اور بین المسالک رہنماؤں سے ملاقاتیں

   ☐ Follow-up workshops/seminars   ورکشاپس/ سیمینارز

   ☐ Through media (Print, Electronic, Social)   (پرنٹ،الیکٹرانک،سوشل)میڈیا کے ذریعے

   ☐ Sermons/Gathering/Meetings   خطبات / اجتماعات / ملاقاتیں

4. **Frequency of activities for interfaith harmony** (please tick (✔) one option)

بین المذاہب ہم آہنگی کے پھیلاؤ کے سلسلہ میں آپ کے پروگراموں کی تعداد؟(کسی ایک آپشن پر ٹک کریں)

- ☐ Once in a month   ایک ماہ میں ایک بار
- ☐ Once in a quarter   تین ماہ میں ایک بار
- ☐ Occasionally (Specify No. _____)   کبھی کبھار (تعداد لکھیں_____)

5. **Average attendance** (please tick (✔) one option)   (کسی ایک آپشن پر ٹک کریں)

تربیتی پروگراموں میں لوگوں کی اوسطاً تعداد۔

- ☐ Less than 50   50 سے کم
- ☐ Less than 100   100 سے کم
- ☐ Less than 150   150 سے کم
- ☐ More than 150   150 سے زیادہ

6. **Post-training interaction between PEF graduates/Exchange visits** (please tick (✔) one option)

تربیت کے بعد سے PEF گریجویٹس کے ساتھ رابطے اور باہمی دورے۔(کسی ایک آپشن پر ٹک کریں)

- ☐ Visits made **TO** the fellow graduates   ساتھی گریجویٹس کی طرف کئے گئے دورے
  - ☐ Less than 10   10 سے کم
  - ☐ Less than 20   20 سے کم
  - ☐ More than 20   20 سے زیادہ
  - ☐ Nil   کوئی نہیں
- ☐ Visits made **BY** the fellow graduates   ساتھی گریجویٹس کی طرف سے کئے گئے دورے
  - ☐ Less than 10   10 سے کم
  - ☐ Less than 20   20 سے کم
  - ☐ More than 20   20 سے زیادہ
  - ☐ Nil   کوئی نہیں
- ☐ Visits made **BY** the Interfaith alumni   بین المذاہب کے موجودہ طلباء کی طرف سے کئے گئے دورے

Muslims مسلمان	⓪ ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩
Christian عیسائی	⓪ ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩
Hindu ہندو	⓪ ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩
Sikh سکھ	⓪ ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩
Others دیگر	⓪ ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩

F- IMPACT: (Since 2013, in your locality) **(please tick (✓) one option in each question)**

اثرات:(2013 سے آپ کے علاقے میں)(کسی ایک آپشن پر ٹک کریں)

آپ کی رائے میں بین المذاہب ہم آہنگی میں

1. **Interfaith Harmony**

   ☐ Improved   بہتری آئی

   ☐ Declined   کمی ہوئی

   ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

آپ کے خیال میں فرقہ وارانہ انتشار کے واقعات میں

2. **Incidents of sectarian and interfaith disharmony**

   ☐ Increased   اضافہ ہوا

   ☐ Declined   کمی ہوئی

   ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

آپ کے خیال میں مذہبی گروہوں کے درمیان فکری سمجھ بوجھ میں

3. **Understanding of perceptions amongst faith groups**

   ☐ Increased   اضافہ ہوا

   ☐ Decreased   کمی ہوئی

   ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

آپ سمجھتے ہیں کہ بین المذاہب تنظیموں کی اہلیت میں

4. **Capacity of interfaith organizations**

   ☐ Improved   بہتری آئی

   ☐ Declined   کمی ہوئی

   ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

5. **Peacemaking behavior in faith amongst communities**

   آپ کے خیال میں قیامِ امن کے سلسلے میں معاشرتی گروہوں کے عقائد میں

   ☐ Improved   بہتری آئی

   ☐ Declined   کمی ہوئی

   ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

آپ کے خیال میں اکسانا تشدد کی طرف لے جاتا ہے

6. **Incitement leads to violence**

   ☐ Yes   جی ہاں

   ☐ No   جی نہیں

   ☐ Don't know   پتہ نہیں

7. **Reconciliation efforts to resolve sectarian and faith based conflicts**

   آپ سمجھتے ہیں کہ فرقہ وارانہ تنازعات کو حل کرنے کیلئے مصالحتی کوششوں میں

   ☐ Increased   بہتری آئی

   ☐ Declined   کمی ہوئی

   ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

8. **Critical thinking process led to** (Rank 1 – 3)

آپ کے خیال میں مذہبی ہم آہنگی کے تربیتی پروگراموں سے ناقدانہ سوچ کے عمل میں(1-3)تک درجہ بندی کریں

☐ Improved interfaith harmony   بہتری ہوئی

☐ Reduced radicalism   بنیاد پرستی میں کمی ہوئی

☐ Sense of communalism   گروہی تعلقات میں بہتری آئی

9. **Interaction amongst faith leaders** (Rank 1 – 3)

مذہبی رہنماؤں کے درمیان رابطوں سے۔ (1-3)تک درجہ بندی کریں

☐ Reduced disharmony   انتشار میں کمی ہوئی

☐ Increased understanding   سمجھ بوجھ میں اضافہ ہوا

☐ Emphasized on faith based common teachings   عقائد سے مسلک عام تعلیمات پر زور بڑھا ہے

10. **Gap between interfaith communities bridged?**

کیا بین المذاہب گروہوں کے درمیان فکری ہم آہنگی پیدا ہوئی ہے؟

☐ Yes   جی ہاں

☐ Partially   جزوی طور پر

☐ No   جی نہیں

11. **Biases towards other faiths/sects/minority groups**

آپ سمجھتے ہیں کہ دیگر عقائد / فرقے / اقلیتی گروہوں سے متعلق جانبدارانہ نظریات میں

☐ Reduced   کمی ہوئی

☐ Unchanged   کوئی تبدیلی نہیں ہوئی

☐ Increased   اضافہ ہوا

G- SUGGESTIONS: (تجاویز)

(Please tick the appropriate option) سوال میں ایک مناسب انتخاب کو (✔) کریں

1. **PEF`s Interfaith training program has addressed the faith-based vulnerabilities and related issues for peace building, communal harmony, reduced intolerance & radicalism. In your opinion, this program may continue?**

PEF کے بین المذاہب تربیتی پروگرام نے قیام امن، فرقہ وارانہ ہم آہنگی، عدم برداشت اور بنیاد پرستی کی وجہ سے عقیدے کی بنیاد پر خطرات اور اس کے متعلقہ مسائل کو موضوعِ بحث بنایا ہے، آپ کی رائے میں، اس پروگرام کو جاری رکھنا چاہیے؟

☐ Agreed   متفق

☐ Not agreed   غیر متفق

2. **The program may focus on selected districts of each province where faith based vulnerabilities have high occurrences**

پروگرام ہر صوبے کے منتخب اضلاع میں شروع کیا جانا چاہیے جہاں عقیدے کی بنیاد پر تشدد کے زیادہ واقعات رُونما ہوتے ہیں۔

☐ Agreed   متفق

☐ Not agreed   غیر متفق

3. **Interfaith Harmony program is actually in embryonic stage. It needs institutionalization for sustained outflow of Interfaith Champs who may subsequently conduct primary, alumni and follow-up training workshops**

بین المذاہب ہم آہنگی کے پروگرام دراصل ابتدائی مرحلے میں ہے۔ اسے بین المذاہب چیمپئن کے مسلسل بہاؤ کے لئے ادارہ سازی کی ضرورت ہے جہاں پر پرائمری، سابق طلباء اور مابعد تربیت کے لئے مسلسل ورکشاپس ہونی چاہئیں۔

☐ Agreed   متفق

☐ Not agreed   غیر متفق

4. **Development of Web-based Information System for back tracking the graduated scholars**

فارغ التحصیل طلباء کی پیشہ ورانہ کارکردگی سے باخبر رہنے کے لئے ویب پر مبنی معلومات کے نظام کا قیام

☐ Agreed   متفق

☐ Not agreed   غیر متفق

5. **Any other suggestions** (کوئی اور تجاویز)

> [blank box]

Thank you for your cooperation

آپ کے تعاون کے لئے آپ کا شکریہ

Questionnaire No: ☐-☐☐-☐☐   سوالنامہ نمبر   تاریخ   **Date:** _____/_____/2015

CONSENT:

We are conducting third party evaluation of the program activities, implemented by Peace & Education Foundation (PEF). This evaluation process will help in further expansion and scaling up of program activities with wider geo coverage. The survey will facilitate in determining the impact of the program. Your participation is voluntary and you can choose not to answer any and/ or all questions AND even you can stop the interview at any time. All of your responses will be confidential. Would you like to ask any question about this impact assessment? Do you agree to participate in this survey?

If RESPONDENT doesn't agree to interview, then END ☐

رضامندی:

ہم امن اور تعلیم فاؤنڈیشن کی طرف سے تکمیل شدہ پروگراموں کی "تیسری پارٹی افادیت جائزہ (Third Party Evaluation)" کر رہے ہیں۔ اس افادیت جائزہ عمل سے پروگراموں کی سرگرمیوں کو مزید توسیع کرنے اور بڑھانے میں مدد ملے گی۔ اس سروے سے پروگرام کے اثرات کا تعین کرنے میں بھی مدد ملے گی۔ آپ کی شرکت رضاکارانہ ہے اور آپ کوئی یا تمام سوالات کا جواب نہ دینے کا انتخاب کر سکتے ہیں اور یہاں تک کہ آپ کسی بھی وقت انٹرویو روک سکتے ہیں۔ آپ کے تمام جوابات خفیہ رہیں گے۔ کیا آپ ان پروگراموں یا افادیت جائزے کے بارے میں کوئی سوال کرنا چاہتے ہیں؟ کیا آپ اس سروے میں حصہ لینے کے لئے متفق ہیں؟

☐ ہاں   ☐ نہیں

نوٹ: جواب دہندہ کے نہیں کی صورت میں انٹرویو ختم کر دیں۔

A- Interviewer's Details: انٹرویو کرنے والے کے کوائف

1. Name: Mr/Ms نام: محترم/محترمہ _____

2. Father's / Husband's Name: والد/شوہر کا نام _____

3. CNIC Number: شناختی کارڈ نمبر ☐☐☐☐☐-☐☐☐☐☐☐☐-☐

4. Gender: جنس   ☐ Male مرد   ☐ Female عورت

5. Qualification(s): تعلیم   ☐ SSC ☐ HSSC ☐ Graduation ☐ Masters
   ☐ Other _____

B- Respondent's Details: جواب دہندہ کے کوائف

1. Name: Mr/Ms: نام محترم/محترمہ _____

2. Father's / Husband's Name: والد/شوہر کا نام _____

3. Gender: جنس   ☐ Male مرد   ☐ Female عورت

4. Age: (Years) عمر (سالوں میں) _____

5. CNIC Number: شناختی کارڈ نمبر ☐☐☐☐☐-☐☐☐☐☐☐☐-☐

6. Professional Title: عہدہ ☐ Madrassa Teacher ☐ Aspiring To be a Teacher
   ☐ Other _____

7. Religion: مذہب ☐ Muslim **[** ☐ Sunni Barelvi ☐ Sunni Deobandi
   ☐ Salfi /Ahle Hadith ☐ Shia **]**
   ☐ Others _____

8. Religious Education: مذہبی تعلیم ☐ Shahadat ul Alamia ☐ Dars-e Nizami
   ☐ Shahadat ul Alma (Iran) ☐ Fazil
   ☐ Other _____

9. Contemporary Education : دنیاوی تعلیم ☐ Under Matric ☐ Matric/SSC
   ☐ Intermediate / HSSC ☐ Graduation
   ☐ Masters ☐ PhD
   ☐ Other _____

10. Practicing Experience (Years): _____
    بلحاظ عہدہ تجربہ (سالوں میں)

11. PEF Training(s) Attended:

مقام Venue	تربیت Training	تاریخ Date	
		آغاز From	اختتام To

12. Contact Details: تفصیل رابطہ **Address** پتہ

House No: مکان نمبر _____ Street: گلی _____

Mohallah: محلہ _____

Village/City: گاؤں / شہر _____

District: ضلع _____

Province: صوبہ _____

Mobile Number(s): موبائل نمبر _____

E-mail: ای میل _____

C- Program Evaluation: (پروگرام کی افادیت کا جائزہ)

TRAINING: *(PLEASE TICK (✓) ONE APPROPRIATE OPTION IN EACH QUESTION)*

ہر سوال میں ایک مناسب آپشن ٹک کریں (✓) : ٹریننگ

1. **Relevance of training manuals and material supplied**   تربیتی کتابچے اور مواد کی مطابقت کی درجہ بندی کریں

   ☐ Excellent   بہترین

   ☐ Good   اچھا

   ☐ Average   اوسط

   ☐ Fair   درمیانہ

   ☐ Poor   کمزور

2. **Professional competence and skills of resource person(s)**   تربیت کار کی پیشہ ورانہ صلاحیت اور مہارت کیسی تھی؟

   ☐ Excellent   بہترین

   ☐ Good   اچھا

   ☐ Average   اوسط

   ☐ Fair   درمیانہ

   ☐ Poor   کمزور

3. **Training environment**   تربیتی ورکشاپ کا ماحول کیسا تھا؟

   ☐ Excellent   بہترین

   ☐ Good   اچھا

   ☐ Average   اوسط

   ☐ Fair   درمیانہ

   ☐ Poor   کمزور

4. **Discussions and interaction between participants and resource person(s)**

   تربیت کار اور شرکاء کے درمیان باہمی رابطہ اور بحث و تمحیص کس طرح پائی گئی؟

   ☐ Excellent   بہترین

   ☐ Good   اچھا

   ☐ Average   اوسط

   ☐ Fair   درمیانہ

   ☐ Poor   کمزور

5. **Most effective feature of training (Rank 1 – 4)**

تربیت کا سب سے مؤثر جزو(4–1 کے درمیان درجہ بندی کریں)

☐ Improving classroom management   کلاس روم کے انصرام کو بہتر بنانا

☐ Promoting conflict resolution skill   تنازعات کو حل کرنے کی مہارت کو فروغ دینا

☐ Encouraging dialogues   مکالمہ کی حوصلہ افزائی

☐ Enhancing critical and higher-order thinking skills   تنقیدی اور اعلیٰ درجے کی سوچ کی مہارت میں اضافہ

6. **Overall rating of University Certification Program**   یونیورسٹی سرٹیفیکیشن پروگرام کی مجموعی درجہ بندی کریں۔

☐ Excellent   بہترین

☐ Good   اچھا

☐ Average   اوسط

☐ Fair   درمیانہ

☐ Poor   کمزور

D- KNOWLEDGE: علم

1. **Historically Madrassa imparted education to participants from (please tick (✔) one option)**

تاریخی اعتبار سے مدرسے نے جن لوگوں کو تعلیم دی ان میں کن کن مذاہب کے لوگ شامل تھے۔ (کسی ایک مناسب آپشن پر ٹک کریں)

☐ Muslims   مسلمان

☐ Christians   عیسائی

☐ Jews   یہودی

☐ All above   اوپر بیان کردہ تمام

2. **Madrassa disseminated knowledge towards (please tick (✔) one option)**

مدارس نے کن علوم کی ترویج کی؟ (کسی ایک مناسب آپشن پر ٹک کریں)

☐ Theology   دینیات

☐ Natural Sciences   قدرتی سائنس

☐ Tibb   علم طب

☐ All above   اوپر بیان کردہ تمام

3. **Capacity building enable teachers in (Rank 1 – 3)**

استعدادی صلاحیت کی ترقی اساتذہ کو قابل بناتی ہے۔ (3–1 کے درمیان درجہ بندی کریں)

☐ Effective delivery of lessons   اسباق کی مؤثر تدریس

☐ Enhanced knowledge on subject   متعلقہ مضمون کے علم میں بہتری

☐ Improving classroom management   کمرہ جماعت کے انصرام کو بہتر بنانا

4. **Class teachers must hold (Rank 1 – 3)**

اساتذہ کیلئے ضروری ہے۔(3-1 کے درمیان درجہ بندی کریں)

- ☐ Self-awareness in teaching skills — درس و تدریس کے فن میں خود آگاہی
- ☐ Knowledge of subject — مضمون کا علم
- ☐ Pedagogical skills — تدریسی مہارت

5. **Teaching-learning methodology improve (Rank 1 – 3)**

درس و تدریس کے طریقہ کار کو بہتر کرسکتے ہیں۔(3-1 کے درمیان درجہ بندی کریں)

- ☐ Cognitive skills — دماغی مہارت (صلاحیت)
- ☐ Attitudes toward teaching — درس و تدریس کے رویے کا طریق کار
- ☐ Psychomotor (practical and physical) skills — عملی اور جسمانی مہارت

6. **Human development and growth is (Rank 1 – 3)**

انسانی ترقی اور نموسے مراد (3-1 کے درمیان درجہ بندی کریں)

- ☐ Physical change — جسمانی تبدیلی
- ☐ Capacity to function — کام کرنے کی صلاحیت میں اضافہ
- ☐ Enhancement of skills — مجموعی مہارت میں اضافہ

7. **Classroom Management basically focuses on (Rank 1 – 3)**

کمرہ جماعت کا انصرام بنیادی طور پہ مرکوز ہے۔(3-1 کے درمیان درجہ بندی کریں)

- ☐ Content (syllabus) management — مواد (نصاب) کا مؤثر انتظام
- ☐ Conduct (behavior) management — طرز عمل (رویہ) کا صحیح انتظام
- ☐ Convent (observing rules & regulations) management — قوانین اور قواعد و ضوابط کی مؤثر پابندی

8. **Conflict means (please tick (✔) one option)**

تنازعہ سے مراد۔ (کسی ایک مناسب آپشن پر ٹک کریں)

- ☐ Disagreement or argument between two or more persons

  دو یا دو سے زیادہ افراد کے درمیان اختلاف یا دلائل کا وقوع پذیر ہونا
- ☐ Informative discussion between two groups

  دو گروپوں کے درمیان معلوماتی بحث کرنا
- ☐ The restoration of friendly relation

  دوستانہ تعلقات کی بحالی
- ☐ Peaceful solution to the disagreement among parties

  گروہوں / جماعتوں کے درمیان اختلاف کا پُر امن حل

9. **Which one has strongly been promoted in Islamic Teaching? (Rank 1 – 3)**

(مندرجہ ذیل میں سے) کس پر اسلامی تعلیمات پر سختی سے زور دیا گیا ہے؟(3-1 کے درمیان درجہ بندی کریں)

- ☐ Rights of humanity — انسانیت کے حقوق کی پاسداری
- ☐ Rights of expression — اظہار رائے کے حقوق کا اجراء
- ☐ Women rights — حقوق نسواں کی پابندی

10. **Which are prominent learning methods?**   **(Rank 1 – 3)**

سیکھنے کے معروف طریقے کون سے ہیں؟   (1-3 کے درمیان درجہ بندی کریں)

- ☐ Transmission   ترسیل کے ذریعے
- ☐ Acquisition   حصول
- ☐ Accretion   اضافہ

11. **Understanding of beliefs and religious practices**   **(Rank 1 – 3)**

عقائد اور مذہبی رسومات کو سمجھنا   ـ(1-3 کے درمیان درجہ بندی کریں)

- ☐ Shared thinking about individual faiths   انفرادی عقائد کے بارے میں مشترکہ سوچ
- ☐ Listening to others viewpoint   دوسروں کے نقطہ نظر کو سننا
- ☐ Understanding the logic of thoughts   خیالات کی منطق کو سمجھنا

12. **Capacity building program led to**   **(Rank 1 – 3)**

استعدادی صلاحیت بڑھانے کا پروگرام رہنمائی کرتا ہے۔   (1-3 کے درمیان درجہ بندی کریں)

- ☐ Comprehend each other's viewpoint   ایک دوسرے کے نکتہ نظر کو سمجھنے میں
- ☐ Coherence in the participants understanding   شرکاء کی سمجھ میں ربط بڑھانے میں
- ☐ Facilitate communication forever   ہمیشہ کے لئے رابطے کی سہولت کے ہونے میں

13. **Critical and higher-order thinking skills enabled**   **(Rank 1 – 3)**

تنقیدی اور اعلی درجے کی سوچ کی مہارت فعال بناتی ہے۔   (1-3 کے درمیان درجہ بندی کریں)

- ☐ Derive logical conclusion   منطقی نتیجہ اخذ کرنے کو
- ☐ Comprehension on issues   مسائل پر فہم کے حصول کو
- ☐ Clarity of thoughts   سوچ/خیالات کی صحیح عکاسی کرنے کو

14. **Comprehension in understanding improved in**   **(Rank 1 – 3)**

سمجھ بوجھ کی استعداد میں بہتری آئی۔   (1-3 کے درمیان درجہ بندی کریں)

- ☐ Human rights   انسانی حقوق کے حوالہ سے
- ☐ Diversity   تنوع (مختلف نوع)
- ☐ Pluralism   کثرتی نظام / اجتماعیت / کثرتیت

E- FOLLOW UP ACTIVITIES: *(PLEASE TICK (✓) ONE APPROPRIATE OPTION IN EACH QUESTION)*

مابعد سرگرمیاں:(ہر سوال میں کسی ایک مناسب آپشن پر ٹک کریں)

1. **Knowledge gained in UCP was disseminated**　　　UCP میں حاصل کیے گئے علم کا آگے مزید پھیلاؤ

    ☐ Once a week　　　ہفتے میں ایک بار

    ☐ Twice a week　　　ہفتے میں دو بار

    ☐ Six a week　　　ہفتے میں چھ بار

    ☐ Not applied　　　لاگو نہیں کیا

2. **Number of classes received the skills and knowledge**

    فنی صلاحیتیں اور علم حاصل کرنے والی جماعتوں کی تعداد کتنی تھی؟

    ☐ One　　　ایک

    ☐ Two　　　دو

    ☐ Three　　　تین

    ☐ Four or more　　　چار یا زیادہ

3. **Students benefitted from your acquired skills after this training**

    اس تربیت کے بعد آپ کی صلاحیتوں سے فائدہ اٹھانے والے طالب علموں کی تعداد

    ☐ Less than 20　　　20 سے کم

    ☐ 21 – 40　　　21 سے 40 کے درمیان

    ☐ 41 – 60　　　41 سے 60 کے درمیان

    ☐ More than 60　　　60 سے زیادہ

4. **UCP enabled to disseminate enhanced knowledge and skills to**

    UCP نے کن کو فروغِ علم اور مہارتوں کو پھیلانے میں فعال ماحول مہیا کیا

    ☐ Other madrassa teachers　　　دیگر مدرسوں کے اساتذہ

    ☐ Faculty members in general　　　اساتذہ کو مجموعی طور پر

    ☐ Administrators　　　منتظمین

    ☐ Principals　　　پرنسپل

    If yes, how many teachers and others benefitted from it?

    اگر ہاں تو کتنے اساتذہ اور دوسروں کو اس سے فائدہ پہنچایا

    ○ 10　　○ 20　　○ 30　　○ 40　　○ >50

5. **UCP enabled to transform teaching methodology from (Rank 1 – 3)**

    یو سی پی نے تدریسی طریقہ کار کو کس طرح تبدیل کیا۔(3-1 کے درمیان درجہ بندی کریں)

    ☐ Teacher-centric to student-centric

    استاد مرکوز سے طالب علم مرکوز طریقہ کو اپنایا

    ☐ Closed environment to conducive teaching environment

    بند ماحول سے مددگار تدریسی ماحول فراہم کیا

    ☐ Traditional to Interactive　　　روایتی کی بجائے باہمی مشاورتی طریقہ اختیار کیا

F- IMPACT: (Since 2013 in your madrassa) (آپ کے مدرسہ میں،2013 سے اب تک) :اثرات

(PLEASE TICK (✓) ONE APPROPRIATE OPTION IN EACH QUESTION)

(ہر سوال میں کسی ایک مناسب آپشن پر ٹک کریں)

1. **Change in class environment**   کمرہ جماعت کے ماحول میں تبدیلی

   ☐ Improved   بہتر ہوئی

   ☐ Declined   کم ہوئی

   ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

2. **Change in capacity building program**   استعدادی صلاحیت کو بڑھانے کے پروگرام میں تبدیلی

   ☐ Increased   اضافہ ہوا

   ☐ Declined   کمی ہوئی

   ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

3. **Change in understanding of beliefs and religious practices**   عقائد اور مذہبی رسومات کی سمجھ بوجھ میں تبدیلی

   ☐ Improved   بہتر ہوئی

   ☐ Declined   کم ہوئی

   ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

4. **Effect of sectarian harmony and tolerance**   فرقہ وارانہ ہم آہنگی اور رواداری کے اثر میں

   ☐ Improved   بہتری آئی

   ☐ Declined   کمی ہوئی

   ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

5. **Change in critical and higher-order thinking skills**   تنقیدی اور اعلی درجے کی سوچ کی مہارت میں تبدیلی

   ☐ Improved   بہتر ہوئی

   ☐ Declined   کم ہوئی

   ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

6. **Change in comprehension in understanding human rights**   انسانی حقوق کو سمجھنے کی فہم میں ردوبدل

   ☐ Improved   بہتری آئی

   ☐ Declined   کمی ہوئی

   ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

G- SUGGESTIONS:　　　تجاویز

(PLEASE TICK (✓) ONE APPROPRIATE OPTION IN EACH QUESTION)

(ہر سوال میں کسی ایک مناسب آپشن پر ٹک کریں)

1. **University Certification Program helped in improving class management and may continue**

   یونیورسٹی سرٹیفیکیشن پروگرام نے کلاس انصرام کو بہتر بنانے میں مدد کی اور اسے جاری رکھنا چاہیئے

   ☐ Agreed　　　متفق

   ☐ Not agreed　　　غیر متفق

2. **PEF may include contents of inter-faith and intra-faith harmony courses in the University Certification Program curricula also**

   PEF کو یونیورسٹی سرٹیفیکیشن پروگرام کے نصاب میں بین المذاہب ہم آہنگی کے کورسز بھی شامل کرنے چاہئیں

   ☐ Agreed　　　متفق

   ☐ Not agreed　　　غیر متفق

3. **Outstanding Madrassa Teachers be registered for ToT with Universities for imparting follow-up trainings**

   اعلیٰ کارکردگی والے اساتذہ کو **ToT** کیلئے یونیورسٹیز کے ساتھ مابعد تربیتوں کے لئے رجسٹر کیا جانا چاہیے

   ☐ Agreed　　　متفق

   ☐ Not agreed　　　غیر متفق

4. **Course duration may be enhanced from 36 hours to 48 hours qualifying for accreditation**

   کورس دورانیہ 36 گھنٹے سے 48 گھنٹے تک بڑھایا جائے

   ☐ Agreed　　　متفق

   ☐ Not agreed　　　غیر متفق

5. **Program may be expanded to additional universities and madrassas**

   اس پروگرام کو اضافی یونیورسٹیز اور مدارس تک وسیع کیا جانا چاہیئے

   ☐ Agreed　　　متفق

   ☐ Not agreed　　　غیر متفق

6. **Launching of scholarship program for professional education degrees to madrassa teachers**

   مدارس کے اساتذہ کی پیشہ ورانہ تعلیمی ڈگری کے حصول کے لئے اسکالرشپ پروگرام کا آغاز کیا جانا چاہیئے

   ☐ Agreed　　　متفق

   ☐ Not agreed　　　غیر متفق

7. **Development of Web-based Information System for back tracking the graduated teachers**

فارغ التحصیل اساتذہ سے مؤثر رابطہ کے لئے ویب پر مبنی معلومات کے نظام کا قیام

☐ Agreed   متفق

☐ Not agreed   غیر متفق

8. **Any other suggestions** (کوئی اور تجاویز)

Thank you for your cooperation.

آپ کے تعاون کے لئے آپ کا شکریہ

CoE PAKISTAN

PEACE & EDUCATION FOUNDATION

Questionnaire No: ☐-☐☐-☐☐ سوالنامہ نمبر   تاریخ **Date:** _____/_____/2015

CONSENT:

We are conducting third party evaluation of the program activities, implemented by Peace & Education Foundation (PEF). This evaluation process will help in further expansion and scaling up of program activities with wider geo coverage. The survey will facilitate in determining the impact of the program. Your participation is voluntary and you can choose not to answer any and/ or all questions AND even you can stop the interview at any time. All of your responses will be confidential. Would you like to ask any question about this impact assessment? Do you agree to participate in this survey?

If RESPONDENT doesn't agree to interview, then END ☐

رضامندی:

ہم امن اور تعلیم فاؤنڈیشن کی طرف سے تکمیل شدہ پروگراموں کی "تیسری پارٹی افادیت جائزہ (Third Party Evaluation)" کر رہے ہیں۔اس افادیت جائزہ عمل سے پروگراموں کی سرگرمیوں کو مزید توسیع کرنے اور بڑھانے میں مدد ملے گی۔ اس سروے سے پروگرام کے اثرات کا تعین کرنے میں بھی مدد ملے گی۔ آپ کی شرکت رضاکارانہ ہے اور آپ کوئی یا تمام سوالات کا جواب نہ دینے کا انتخاب کر سکتے ہیں اور یہاں تک کہ آپ کسی بھی وقت انٹرویو روک سکتے ہیں۔ آپ کے تمام جوابات خفیہ رہیں گے۔ کیا آپ ان پروگراموں یا افادیت جائزہ کے اثرات کے بارے میں کوئی سوال کرنا چاہتے ہیں؟ کیا آپ اس سروے میں حصہ لینے کے لئے متفق ہیں؟

ہاں ☐   نہیں ☐

نوٹ: جواب دہندہ کے نہیں کی صورت میں انٹرویو ختم کر دیں۔

A- Interviewer's Details: انٹرویو کرنے والے کے کوائف

1. Name: Mr/Ms: نام محترم/محترمہ _____

2. Father's / Husband's Name: والد/شوہر کا نام _____

3. CNIC Number: شناختی کارڈ نمبر ☐☐☐☐☐-☐☐☐☐☐☐☐-☐

4. Gender: جنس ☐ Male مرد   ☐ Female عورت

5. Qualification(s): تعلیم ☐ SSC ☐ HSSC ☐ Graduation ☐ Masters
☐ Other _____

B- Respondent's Details: جواب دہندہ کے کوائف

1. Name: Mr/Ms: نام محترم/محترمہ _____

2. Father's / Husband's Name: والد/شوہر کا نام _____

3. Gender: جنس ☐ Male مرد   ☐ Female عورت

4. Age: (Years) _____

5. CNIC Number: شناختی کارڈ نمبر ☐☐☐☐☐-☐☐☐☐☐☐☐-☐

6. Professional Title: عہدہ ☐ Imam   ☐ Teacher

7. Sect: فرقہ

☐ Sunni Barelvi ☐ Sunni Deobandi ☐ Salfi / Ahl e Hadith

☐ JI / Rabita ☐ Shia Jafari ☐ Other*

* Please specify _____

8. Religious Qualification(s): مذہبی تعلیم

☐ Shahada tul Aama ☐ Shahada tul Khasa

☐ Shahada tul Aalya ☐ Shahada tul Aalmiya ☐ Other*

* Please specify _____

9. Contemporary Qualification: دنیاوی تعلیم

☐ Under Matric ☐ Matric / SSC ☐ Intermediate / HSSC

☐ Graduation ☐ Masters ☐ PhD ☐ Other*

* Please specify _____

10. Experience (Years): _____

بلحاظ عہدہ تجربہ (سالوں میں)

11. Training(s) Attended:

مقام Venue	تربیت Training	تاریخ Date	
		آغاز From	اختتام To

12. Contact Details: تفصیل رابطہ

Address پتہ

House No: مکان نمبر _____ Street: گلی _____

Mohallah: محلہ _____

Village/City: گاؤں / شہر _____

District: ضلع _____

Province: صوبہ _____

Mobile Number(s): موبائل نمبر _____

E-mail: ای میل _____

C- PROGRAM EVALUATION: (پروگرام کی افادیت کا جائزہ)

TRAINING: *(PLEASE TICK (✓) ONE APPROPRIATE OPTION IN EACH QUESTION)*

ہر سوال میں ایک مناسب آپشن ٹک کریں (✓) : ٹریننگ

1. **Relevance of training manuals and material** تربیتی کتابچے اور مواد کی مطابقت

   ☐ Excellent بہترین

   ☐ Good اچھا

   ☐ Average اوسط

   ☐ Fair درمیانہ

   ☐ Poor کمزور

2. **Grasp of resource person(s) on the subject** ماہر مضمون کی موضوع پر گرفت

   ☐ Excellent بہترین

   ☐ Good اچھا

   ☐ Average اوسط

   ☐ Fair درمیانہ

   ☐ Poor کمزور

3. **Training environment** تربیت کا ماحول

   ☐ Excellent بہترین

   ☐ Good اچھا

   ☐ Average اوسط

   ☐ Fair درمیانہ

   ☐ Poor کمزور

4. **Discussions and interaction between participants** شرکاء کے درمیان مباحثہ اور بات چیت

   ☐ Excellent بہترین

   ☐ Good اچھا

   ☐ Average اوسط

   ☐ Fair درمیانہ

   ☐ Poor کمزور

5. **Most effective features of training (Rank 1 – 4)**   تربیت کا سب سے مؤثر جزو(1-4 کے درمیان درجہ بندی کریں)

  ☐ Sectarian harmony   فرقہ وارانہ ہم آہنگی

  ☐ Promoting educational enhancement   تعلیم بڑھانے کا فروغ

  ☐ Encouraging dialogues   حوصلہ افزا بات چیت

  ☐ Community leadership skills   گروہی قیادت کی مہارت

6. **Overall rating of the training**   تربیتی پروگرام کی مجموعی درجہ بندی

  ☐ Excellent   بہترین

  ☐ Good   اچھا

  ☐ Average   اوسط

  ☐ Fair   درمیانہ

  ☐ Poor   کمزور

D- KNOWLEDGE: *(PLEASE TICK (✓) ONE APPROPRIATE OPTION IN EACH QUESTION)*

علم: ہر سوال میں ایک مناسب آپشن ٹک کریں (✓)

1. **Peace education leads to**   تعلیم امن رہنمائی کرتی ہے

  ☐ Learning with knowledge, skills, attitudes & values to end violence and injustice

   تشدد اور ناانصافی کے خاتمے کے لئے علم، مہارت، طرزِ عمل اور اقدار کا سیکھنا

  ☐ Respect for all   سب کے لئے احترام

  ☐ Conflict resolution   تنازعات کا حل

  ☐ All above   اوپر بیان کردہ تمام

2. **Conflicts can be resolved through**   تنازعات کو حل کرنے کے ذرائع

  ☐ Compromising and withdrawal   سمجھوتہ اور دستبرداری

  ☐ Listening to others and reconciliation   دوسروں کو سننا اور مفاہمت

  ☐ Be-impartial and collaborative   غیر جانبدار اور باہمی تعاون کے ساتھ

  ☐ All above   اوپر بیان کردہ تمام

3. **Violence includes**   تشدد سے مراد

  ☐ Physical and psychological violence   جسمانی اور نفسیاتی تشدد

  ☐ Peace building   قیامِ امن

  ☐ Difference of opinion   اختلافِ رائے

  ☐ Peace-making behavior   امن سازی کا رویہ

4. **Conflict arises due to** تنازعہ کی وجہ

☐ Different religious thoughts مختلف مذہبی خیالات

☐ Political affiliations سیاسی وابستگی

☐ Economic instability اقتصادی عدم استحکام

☐ All above اوپر بیان کردہ تمام

5. **Human rights means** انسانی حقوق سے مراد

☐ Respect for all human beings تمام انسانوں کا احترام کرنا

☐ Equitable opportunities for food to people تمام لوگوں کے لئے خوراک کے یکساں مواقع

☐ Provision of equal rights to the citizens تمام شہریوں کو مساوی حقوق کی فراہمی

☐ Equal job opportunity to every citizen ہر شہری کے لئے کام کرنے کے یکساں مواقع

6. **Extremism refers to** انتہا پسندی سے مراد

☐ Holding of extreme religious or political views انتہائی مذہبی یا سیاسی خیالات رکھنا

☐ Process of handling conflicts تنازعات کو سنبھالنے کا طرزِ عمل

☐ Strategy to resolve issues مسائل کو حل کرنے کی حکمت عملی

☐ Dispute arise due to difference of opinion اختلافِ رائے کی وجہ سے تنازعہ پیدا ہونا

E- FOLLOW UP ACTIVITIES پیروی/مابعد سرگرمیاں

1. **Number of periods of text book teaching in a week** ایک ہفتے میں درسی کتاب کی تدریس کے پیریڈز کی تعداد

☐ Less than 2   2 سے کم

☐ 3   3

☐ 4   4

☐ 5   5

2. **Number of students in the class** کلاس میں طالب علموں کی تعداد

☐ Less than 20   20 سے کم

☐ 21 – 30   21 سے 30 کے درمیان

☐ 31 – 40   31 سے 40 کے درمیان

☐ Above 40   40 سے زیادہ

3. **Students attitude towards learning "Peace Education and Islam" text book was**

طلباء کا کتاب "تعلیم امن اور اسلام" سیکھنے کے بارے رجحان

- ☐ Passionate   پر جوش
- ☐ Moderate   اعتدال پسند
- ☐ No interest   کوئی دلچسپی نہیں

4. **Students engaged in learning by**   طلبا کی سیکھنے میں مشغولیت

- ☐ Active participation & enhancing knowledge and skills   فعال شرکت اور علم و مہارت کو بڑھانا
- ☐ Reinforcing learning goals   تعلیمی اہداف پر زور دینا
- ☐ Effective communication skills   مؤثر رابطے کی مہارت
- ☐ All above   اوپر بیان کردہ تمام

F- IMPACT (Since publication)   اثرات (اشاعت سے اب تک)

(PLEASE TICK (✓) ONE OPTION IN EACH QUESTION) (ہر سوال میں کسی ایک آپشن پر ٹک کریں)

1. **Appreciation of diversity among students**   طالب علموں کے درمیان تنوع کی قدر دانی میں

- ☐ Increased   اضافہ ہوا
- ☐ Declined   کمی ہوئی
- ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

2. **Understanding of ethics of disagreement**   اختلافِ رائے کی اخلاقیات کی سمجھ بوجھ میں

- ☐ Improved   اضافہ ہوا
- ☐ Declined   کمی ہوئی
- ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

3. **Dialogue skills**   مکالمہ کی مہارت میں

- ☐ Improved   بہتر ہوئی
- ☐ Declined   کمی ہوئی
- ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

4. **Awareness on human rights**   انسانی حقوق سے متعلق آگہی میں

- ☐ Improved   اضافہ ہوا
- ☐ Declined   کمی ہوئی
- ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

5. **Sectarian reconciliation**   فرقہ وارانہ مفاہمت میں

☐ Improved   اضافہ ہوا

☐ Declined   کمی ہوئی

☐ Unchanged   کوئی تبدیلی نہیں ہوئی

6. **Knowledge of Islamic principles and values regarding peace building**

قیام امن کے سلسلے میں اسلامی اصولوں اور اقدار کے علم میں

☐ Improved   اضافہ ہوا

☐ Declined   کمی ہوئی

☐ Unchanged   کوئی تبدیلی نہیں ہوئی

7. **The role of Teachers in Peace Building**   قیام امن میں اساتذہ کے کردار میں

☐ Improved   اضافہ ہوا

☐ Declined   کمی ہوئی

☐ Unchanged   کوئی تبدیلی نہیں ہوئی

G- SUGGESTIONS : *(PLEASE TICK (✓) ONE OPTION IN EACH QUESTION)*

تجاویز: (ہر سوال میں کسی ایک آپشن پر ٹک کریں)

1. **"Peace Education and Islam" textbook has helped to create awareness that should be included in madrassa curriculum**

متن کتاب" تعلیم امن اور اسلام "سے شعوری بیداری پیدا کرنے میں مدد ملی ہے اس لئے اسے مدرسے کے نصاب میں شامل کیا جانا چاہئے

☐ Agreed   متفق

☐ Not agreed   غیر متفق

2. **The training program may be focused at selected districts of each province**

پروگرام ہر صوبے کے منتخب اضلاع میں شروع کیا جانا چاہیے

☐ Agreed   متفق

☐ Not agreed   غیر متفق

3. **Master Trainers from madrassa teachers be selected and involved in conducting trainings**

تربیتی پروگراموں کے انعقاد میں منتخب کردہ ماسٹر تربیت کاروں کو ملوث کیا جانا چاہئے

☐ Agreed   متفق

☐ Not agreed   غیر متفق

4. **Development of Web-based Information System to review the performance of the programme**

پروگرام کی کارکردگی کا جائزہ لینے کے لئے ویب پر مبنی معلومات کے نظام کا قیام

  ☐ Agreed   متفق

  ☐ Not agreed   غیر متفق

5. **Any other suggestions** (کوئی اور تجاویز)

Thank you for your cooperation

آپ کے تعاون کے لئے آپ کا شکریہ

Control Group

Questionnaire No: ☐-☐☐-☐☐   سوالنامہ نمبر   **Date:** _____/_____/2015 تاریخ

CONSENT:

We are conducting third party evaluation of the program activities, implemented by Peace & Education Foundation (PEF). This evaluation process will help in further expansion and scaling up of program activities with wider geo coverage. The survey will facilitate in determining the impact of the program. Your participation is voluntary and you can choose not to answer any and/ or all questions AND even you can stop the interview at any time. All of your responses will be confidential. Would you like to ask any question about this impact assessment? Do you agree to participate in this survey?

If RESPONDENT doesn't agree to interview, then END ☐

رضامندی:

ہم امن اور تعلیم فاؤنڈیشن کی طرف سے تکمیل شدہ پروگراموں کی "تیسری پارٹی افادیت جائزہ (Third Party Evaluation)" کررہے ہیں۔ اس افادیت جائزہ عمل سے پروگراموں کی سرگرمیوں کو مزید توسیع کرنے اور بڑھانے میں مدد ملے گی۔ اس سروے سے پروگرام کے اثرات کا تعین کرنے میں بھی مدد ملے گی۔ آپ کی شرکت رضاکارانہ ہے اور آپ کوئی یا تمام سوالات کا جواب نہ دینے کا انتخاب کرسکتے ہیں اور یہاں تک کہ آپ کسی بھی وقت انٹرویو روک سکتے ہیں۔ آپ کے تمام جوابات خفیہ رہیں گے۔ کیا آپ ان پروگراموں کے اثرات یا افادیت جائزہ کے بارے میں کوئی سوال کرنا چاہتے ہیں؟ کیا آپ اس سروے میں حصہ لینے کے لئے متفق ہیں؟

ہاں ☐   نہیں ☐

نوٹ: جواب دہندہ کے نہیں کی صورت میں انٹرویو ختم کردیں۔

A- Interviewer's Details: انٹرویو کرنے والے کے کوائف

1. Name: نام   _____

2. Father's / Husband's Name: _____
   والد / شوہر کا نام

3. CNIC Number: شناختی کارڈ نمبر   ☐☐☐☐☐-☐☐☐☐☐☐☐-☐

4. Qualification(s): تعلیم   ☐ SSC   ☐ HSSC   ☐ Graduation ☐ Masters ☐ Other*
      * Please specify _____

B- Respondent's Details: جواب دہندہ کے کوائف

1. Name: نام   _____

2. Father's Name: والد کا نام   _____

3. Age: (Years)(سالوں میں) عمر   _____

4. CNIC Number: شناختی کارڈ نمبر   ☐☐☐☐☐-☐☐☐☐☐☐☐-☐

5. Professional Title: عہدہ   ☐ Khatib   ☐ Imam   ☐ Mufti   ☐ Mohtamim

6. Sect: فرقہ

   ☐ Sunni Barelvi ☐ Sunni Deobandi ☐ Salfi / Ahl e Hadith
   ☐ JI / Rabita ☐ Shia Jafari ☐ Other*

   * Please specify _____

7. Religious Education: مذہبی تعلیم

   ☐ Shahada tul Aama ☐ Shahada tul Khasa
   ☐ Shahada tul Aalya ☐ Shahada tul Aalmiya ☐ Other*

   * Please specify _____

8. Contemporary Education:
   دنیاوی تعلیم

   ☐ Under Matric ☐ Matric / SSC ☐ Intermediate / HSSC
   ☐ Graduation ☐ Masters ☐ PhD ☐ Other*

   * Please specify _____

9. Practicing Experience (Years): _____
   بلحاظ عہدہ تجربہ (سالوں میں)

10. Contact Details: تفصیل رابطہ

    Address پتہ
    House No: مکان نمبر _____ Street: گلی _____

    Mohallah: محلہ _____

    Village/City: گاؤں / شہر _____

    District: ضلع _____

    Province: صوبہ _____

    Mobile Number(s): موبائل نمبر _____

    E-mail: ای میل _____

C- KNOWLEDGE

(PLEASE TICK (✓) ONE APPROPRIATE OPTION IN EACH QUESTION)

علم: ہر سوال میں ایک مناسب انتخاب کو (✓) کریں

1. **Conflict means**   تنازعہ کا مطلب
   - ☐ Disagreement or argument between two or more persons
     دو یا دو سے زیادہ افراد کے درمیان اختلاف یا بحث
   - ☐ Informative discussion between two groups
     دو گروہوں کے درمیان معلوماتی بحث
   - ☐ The restoration of friendly relation
     دوستانہ تعلقات کی بحالی
   - ☐ Peaceful solution to the disagreement among parties
     بین الجماعتی اختلاف کا پُر امن حل

2. **Conflict resolution is**   تنازعہ کا حل ہے
   - ☐ Dispute among individuals   بین الافرادی جھگڑا
   - ☐ Peaceful solution to disagreement among individuals   بین الافرادی اختلاف کا پُر امن حل
   - ☐ Discussion on peace building   قیام امن پر بات چیت
   - ☐ Process of limiting the negative aspects of conflicts   تنازعات کے منفی پہلوؤں کو محدود کرنے کا عمل

3. **Extremism refers to**   انتہا پسندی سے مراد
   - ☐ Holding of extreme religious or political views   انتہائی مذہبی یا سیاسی خیالات رکھنا
   - ☐ Process of handling conflicts   تنازعات کو سنبھالنے کا طرزِ عمل
   - ☐ Strategy to resolve issues   مسائل کو حل کرنے کی حکمت عملی
   - ☐ Dispute arise due to difference of opinion   اختلافِ رائے کی وجہ سے تنازعہ پیدا ہونا

4. **Peace building refers to**   قیام امن سے مراد
   - ☐ Create violence in the society   معاشرہ میں تشدد پھیلانا
   - ☐ Intervention designed to prevent violent conflict   پر تشدد تنازعہ کی روک تھام کیلئے مداخلت
   - ☐ Agreement between two parties   دو گروہوں کے مابین معاہدہ
   - ☐ Serious disagreement or argument   شدید اختلاف یا دلیل

5. **Violence means**   تشدد کا مطلب ہے
   - ☐ Behavior involving emotional and or physical force to hurt, damage or kill someone
     کسی کو جذباتی اور یا جسمانی طور پر نقصان یا چوٹ پہنچانے یا مارنے کا طرزِ عمل
   - ☐ Strength of relationships among various groups   مختلف گروہوں کے درمیان رشتوں کی مضبوطی
   - ☐ Conflict resolution technique   تنازع کو حل کرنے کی تکنیک
   - ☐ Quality of being honest   ایماندار ہونے کی خصوصیت

6. **Intolerance in society is reflection of**   معاشرہ میں عدم برداشت عکاسی کرتا ہے

   ☐ Negative social behavior   منفی سماجی رویہ

   ☐ Narrow religious/political thoughts   تنگ نظر مذہبی و سیاسی خیالات

   ☐ Rigid attitude towards issues   مسائل کے تئیں غیر لچکدار رویہ

   ☐ Extremism   انتہا پسندی

7. **Which processes can promote sectarian harmony**   کون سے طرزِ عوامل فرقہ وارانہ ہم آہنگی کو فروغ دے سکتے ہیں

   ☐ Mutual Interaction   باہمی بات چیت

   ☐ Dialogues   مکالمے

   ☐ Participation in each other's festivities and mourning   ایک دوسرے کے تقریبی تہواروں اور غم میں شرکت

   ☐ Respect to beliefs   (ایک دوسرے کے) عقائد کا احترام کرنا

   ☐

D- IMPACT (Since 2013, in your locality)   اثرات (آپ کے علاقہ میں، 2013 سے)

(Please tick the appropriate option)   سوال میں ایک مناسب انتخاب کو (✓) کریں

1. **Incidents of sectarian disharmony**   فرقہ وارانہ انتشار کے واقعات میں

   ☐ Increased   اضافہ ہوا

   ☐ Declined   کمی ہوئی

   ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

2. **Behavior of Imam in encountering sectarian conflicts**   فرقہ وارانہ تنازعات کا مقابلہ کرنے میں امام کا رویہ میں

   ☐ Improved   بہتری ہوئی

   ☐ Declined   کمی ہوئی

   ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

3. **Role of mosque (as an institution) in encountering conflict**   مسجد (بطور ادارہ) کا فرقہ وارانہ تنازعہ میں مقابلہ جاتی کردار

   ☐ Improved   بہتر ہوا

   ☐ Declined   کمی ہوئی

   ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

4. **Tolerance level of imam(s) is**   امام کی برداشت (رواداری) کی حد میں

   ☐ Improved   بہتری آئی

   ☐ Declined   کمی ہوئی

   ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

5. **Attitude of Imams towards community development**   اجتماعی عوامی ترقی کی طرف اماموں کے رویہ میں

    ☐ Improved   بہتری آئی

    ☐ Declined   کمی ہوئی

    ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

6. **Reconciliation efforts of imam to resolve the sectarian conflicts**

فرقہ وارانہ تنازعات کو حل کرنے میں امام کی مصالحتی کوششوں میں

    ☐ Improved   بہتری آئی

    ☐ Declined   کمی ہوئی

    ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

7. **Peace building measures lead to**   امن سازی کے اقدامات فروغ دیتے ہیں

    ☐ Harmony amongst different school of thoughts   مختلف مکاتبِ فکر کے مابین ہم آہنگی

    ☐ Difference amongst different school of thoughts   مختلف مکاتبِ فکر کے درمیان فرق

    ☐ Isolation of trouble makers   فسادیوں کی / سے علیحدگی

8. **Knowledge & understanding improved in (Rank from 1 – 3)**

علم و دانش میں بہتری آئی ہے۔ (3-1 کے درمیان درجہ بندی کریں)

    ☐ Sermons   خطبات

    ☐ Writing articles   مضامین لکھنا

    ☐ Talk shows   ٹاک شوز

9. **Biases towards other faiths/sects/minority groups**

دیگر مذاہب / فرقے / اقلیتی گروہوں کے لئے جانبدارانہ نظریات میں

    ☐ Reduced   کمی ہوئی

    ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

    ☐ Increased   اضافہ ہوا

Thank you for your cooperation

آپ کے تعاون کے لئے آپ کا شکریہ

Questionnaire No: □-□□-□□ سوالنامہ نمبر   تاریخ **Date:** ___/___/2015

CONSENT:

We are conducting third party evaluation of the program activities, implemented by Peace & Education Foundation (PEF). This evaluation process will help in further expansion and scaling up of program activities with wider geo coverage. The survey will facilitate in determining the impact of the program. Your participation is voluntary and you can choose not to answer any and/ or all questions AND even you can stop the interview at any time. All of your responses will be confidential. Would you like to ask any question about this impact assessment? Do you agree to participate in this survey?

If RESPONDENT doesn't agree to interview, then END □

رضامندی:

ہم امن اور تعلیم فاؤنڈیشن کی طرف سے تکمیل شدہ پروگراموں کی "تیسری پارٹی افادیت جائزہ (Third Party Evaluation)" کر رہے ہیں۔ اس افادیت جائزہ عمل سے پروگراموں کی سرگرمیوں کو مزید توسیع کرنے اور بڑھانے میں مدد ملے گی۔ اس سروے سے پروگرام کے اثرات کا تعین کرنے میں بھی مدد ملے گی۔ آپ کی شرکت رضاکارانہ ہے اور آپ کوئی یا تمام سوالات کا جواب نہ دینے کا انتخاب کر سکتے ہیں اور یہاں تک کہ آپ کسی بھی وقت انٹرویو رو ک سکتے ہیں۔ آپ کے تمام جوابات خفیہ رہیں گے۔ کیا آپ ان پروگراموں کے اثرات یا افادیت جائزہ کے بارے میں کوئی سوال کرنا چاہتے ہیں؟ کیا آپ اس سروے میں حصہ لینے کے لئے متفق ہیں؟

ہاں □   نہیں □

نوٹ: جواب دہندہ کے نہیں کی صورت میں انٹرویو ختم کر دیں۔

A- Interviewer's Details: انٹرویو کرنے والے کے کوائف

1. Name: Mr/Ms: نام محترم / محترمہ _____

2. Father's / Husband's Name: والد / شوہر کا نام _____

3. CNIC Number: شناختی کارڈ نمبر □□□□□-□□□□□□□-□

4. Gender: جنس   □ Male مرد   □ Female عورت

5. Qualification(s): تعلیم   □ SSC □ HSSC □ Graduation □ Masters
   □ Other _____

B- Respondent's Details: جواب دہندہ کے کوائف

1. Name: Mr/Ms: نام محترم / محترمہ _____

2. Father's / Husband's Name: والد / شوہر کا نام _____

3. Gender: جنس   □ Male مرد   □ Female عورت

4. Age: (Years) _____

5. CNIC Number: شناختی کارڈ نمبر □□□□□-□□□□□□□-□

6. Professional Title: عہدہ
   □ Khateeb   □ Imam   □ Mufti
   □ Teacher/Madras   □ Mohtamim   □ Prog. Dir
   □ Pastor   □ Padri   □ Pandit
   □ Garanthi   □ Social Worker   □ Editor
   □ Others _____

7. Religion: مذہب

☐ Muslim [☐ Sunni Barelvi ☐ Sunni Deobandi
☐ Salfi /Ahle Hadith ☐ Shia]
☐ Christian ☐ Hindu ☐ Sikh
☐ Others _____

8. Religious Education: مذہبی تعلیم

☐ Shahadat ul Alamia/Dars-e Nizami
☐ Shahadat ul Alla ☐ Fazil
☐ Shahadat ul Alma (Iran) ☐ B.Th
☐ Bible Course/Study/OTS ☐ Dip. Christian Studies
☐ Ramayen/Geeta/Religious Books
☐ Gootka/Sikh Religious Books
☐ Other _____

9. Contemporary Education :
دنیاوی تعلیم

☐ Under Matric ☐ Matric/SSC
☐ Intermediate / HSSC ☐ Graduation
☐ Masters ☐ PhD
☐ Other _____

10. Practicing Experience (Years):
بلحاظ عہدہ تجربہ (سالوں میں)

_____

11. Contact Details: تفصیل رابطہ

Address پتہ

House No: مکان نمبر _____ Street: گلی _____

Mohallah: محلہ _____

Village/City: گاؤں / شہر _____

District: ضلع _____

Province: صوبہ _____

Mobile Number(s): موبائل نمبر _____

E-mail: ای میل _____

C- KNOWLEDGE (علم کے بارے میں):

1. **Interfaith Harmony promotes   (Rank 1 – 4)**

   آپ کے خیال میں بین المذاہب ہم آہنگی بہتر طور پر کس رویے کو فروغ دیتی ہے ؟ (۱-۴) تک درجہ بندی کریں

   ☐ Cooperation, brotherhood and positive interaction between people of different religions and faiths.

   مختلف مذاہب اور عقائد کے لوگوں کے درمیان تعاون بھائی چارہ اور مثبت رابطے پیدا کرتی ہے

   ☐ Religion, singularly, has a monopoly of the truth or of the life that leads to salvation.

   مذہب کو سچائی یا نجات کی زندگی کی انفرادی اجاراداری مہیا کرتی ہے

   ☐ Peaceful solution to the disagreement among religious parties-

   مذہبی جماعتوں کے درمیان اختلاف کا پر امن حل نکالتی ہے

   ☐ Way of life to solve disputes through religious leaders

   مذہبی رہنماؤں کے ذریعے زندگی کے مسائل کو حل کرنے میں مدد گار ہے

2. **Interfaith Dialogues focus on**   (۱-۴) تک درجہ بندی کریں **(Rank 1 – 4)**

   بین المذاہب مکالمہ کے دوران درج ذیل امور مرکزی حیثیت رکھتے ہیں؟

   ☐ Interfaith coexistence more emphatically than before

   بین المذاہب کا بقائے باہمی کے اصول پر زیادہ زور دینا

   ☐ People of different religions get together to share about their different faith perspectives

   مختلف مذاہب کے لوگوں کا اپنے مذہبی نقطہ نظر کی پر چار کیلئے ایک جگہ اکٹھے ہونا

   ☐ Discussion on peace building in society

   معاشرے میں قیام امن پر بحث کرنا

   ☐ Process of limiting the negative aspects of religious conflicts

   مذہبی تنازعات کے منفی پہلوؤں کو محدود کرنے کے عوامل پر غور کرنا

3. **Attitudinal Change refers to**   آپ کے خیال میں رویوں میں تبدیلی سے کیا مراد ہے؟

   (Rank 1 – 4) (۱-۴) تک درجہ بندی کریں

   ☐ Un-holding of extreme religious views   انتہائی مذہبی نظریات کو چھوڑنا

   ☐ Process of handling conflicts   تنازعات کو سنبھالنے کا طریق کار

   ☐ Strategy to resolve issues   مسائل کو حل کرنے کی حکمت عملی

   ☐ Disputes arising out to difference of opinion   اختلافِ رائے سے تنازعات کا پیدا ہونا

4. **Peace Building promotes**   آپ کے خیال میں قیام امن کس چیز کو فروغ دیتی ہے؟

(Rank 1 – 4) تک درجہ بندی کریں(۱-۴)

   ☐ Culture of non-violence in the society   معاشرے میں عدم تشدد کی روایت کو

   ☐ Harmony amongst different faiths/ factions   مختلف عقائد اور دھڑوں کے درمیان ہم آہنگی کو

   ☐ Strength of relationship amongst various groups   مختلف گروہوں کے درمیان تعلقات کی مضبوطی کو

   ☐ Conflict resolution   تنازعات کے حل کو

5. **Human rights means**   (کسی ایک آپشن پر ٹک کریں) (please tick (✔) one option)   انسانی حقوق سے کیا مراد ہے؟

   ☐ Respect for all human beings   تمام انسانوں کا احترام کرنا

   ☐ Equitable opportunities for food to people   تمام لوگوں کے لئے خوراک کے یکساں مواقع مہیا کرنا

   ☐ Provision of equal rights to the citizens   تمام شہریوں کو مساوی حقوق دینا

   ☐ Equal job opportunity to every citizen   ہر شہری کے لئے کام کے یکساں مواقع پیدا کرنا

6. **Leadership is best characterized as?** آپ کے خیال میں قیادت کی بہترین خصوصیات کیا ہیں؟

(please tick (✔) one option) (کسی ایک آپشن پر ٹک کریں)

   ☐ Ability to lead, consultative and in setting the right direction

رہنمائی، مشاورت اور صحیح سمت مقرر کرنے کی صلاحیت

   ☐ Authoritative and action oriented   حاکمانہ اور عملی اقدام

   ☐ Confident, aggressive and shortsighted   پُراعتماد، جارح اور کوتاہ نظری

   ☐ Emotional, intelligent and non-consultative   جذباتی، ذہین اور صلاح مشورہ نہ کرنا

7. **Violence means**   (کسی ایک آپشن پر ٹک کریں)   (please tick (✔) one option)   تشدد سے کیا مراد ہے؟

   ☐ Behavior involving emotional / physical means to hurt or damage someone

کسی کو جذباتی یا جسمانی طور پر نقصان یا چوٹ پہنچانا

   ☐ Strength of relationships among various groups   مختلف گروہوں کے درمیان رشتوں کی مضبوطی

   ☐ Conflict resolution technique   تنازع کو حل کرنے کا طریقہ کار

   ☐ Quality of being honest   ایماندار ہونے کی خصوصیت

8. **Intolerance in society is reflection of**   Rank 1 – 4)

(۱-۴) تک درجہ بندی کریں   معاشرے میں عدم برداشت کن رویوں کی عکاسی کرتی ہے؟

   ☐ Antagonistic social behavior   متضاد سماجی رویے کی

   ☐ Religious disharmony   مذہبی انتشار کی

   ☐ Attitude towards issues   مسائل کے بارے میں رویے کی

   ☐ Extremism   انتہا پسندی کی

9. **Which process can promote sectarian harmony**   **(Rank 1 – 4)**

کس عمل سے فرقہ وارانہ ہم آہنگی فروغ پا سکتی ہے؟   (۱-۴)تک درجہ بندی کریں

- ☐ Mutual Interaction   باہمی مشاورت سے
- ☐ Dialogues   آپس میں بات چیت سے
- ☐ Participation in each other's festivities   ایک دوسرے کے دکھ سکھ میں شرکت سے
- ☐ Respect to beliefs   (ایک دوسرے کے)عقائد کے احترام سے

D-IMPACT: (Since 2013, in your locality) (please tick (✓) one option in each question)

پروگرام کے اثرات:(2013 سے آپ کے علاقے میں)(کسی ایک آپشن پر ٹک کریں)

1. **Interfaith Harmony**   آپ کی رائے میں بین المذاہب ہم آہنگی میں

- ☐ Improved   بہتری آئی
- ☐ Declined   کمی ہوئی
- ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

2. **Incidents of sectarian disharmony**   آپ کے خیال میں فرقہ وارانہ انتشار کے واقعات میں

- ☐ Increased   اضافہ ہوا
- ☐ Declined   کمی ہوئی
- ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

3. **Understanding of perceptions amongst faith groups**   آپ کے خیال میں مذہبی گروہوں کے درمیان فکری سمجھ بوجھ میں

- ☐ Increased   اضافہ ہوا
- ☐ Declined   کمی ہوئی
- ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

4. **Capacity of interfaith organizations**   آپ سمجھتے ہیں کہ بین المذاہب تنظیموں کی اہلیت میں

- ☐ Improved   بہتری آئی
- ☐ Declined   کمی ہوئی
- ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

5. **Peacemaking behavior in faith amongst communities**

آپ کے خیال میں قیامِ امن کے سلسلے میں معاشرتی گروہوں کے عقائد میں

- ☐ Improved   بہتری آئی
- ☐ Declined   کمی ہوئی
- ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

6. **Incitement leading to violence**   آپ کے خیال میں اکسانا تشدد کی طرف لے جاتا ہے

- ☐ Yes   جی ہاں
- ☐ No   جی نہیں
- ☐ Don't know   پتہ نہیں

7. **Reconciliation efforts to resolve sectarian conflicts**

آپ سمجھتے ہیں کہ فرقہ وارانہ تنازعات کو حل کرنے کیلئے مصالحتی کوششوں میں

☐ Improved   بہتری آئی

☐ Declined   کمی ہوئی

☐ Unchanged   کوئی تبدیلی نہیں ہوئی

8. **Critical thinking process led to**   **(Rank 1 – 3)**

آپ کے خیال میں مذہبی ہم آہنگی کے تربیتی پروگراموں سے ناقدانہ سوچ کے عمل میں(1-3)تک درجہ بندی کریں

☐ Improved interfaith harmony   بہتری ہوئی

☐ Reduced radicalism   بنیاد پرستی میں کمی ہوئی

☐ Sense of communalism   گروہی تعلقات میں بہتری آئی

9. **Interaction amongst faith leaders**   **(Rank 1 – 3)**

مذہبی رہنماؤں کے درمیان رابطوں سے۔   (1-3)تک درجہ بندی کریں

☐ Reduced disharmony   انتشار میں کمی ہوئی

☐ Increased understanding   سمجھ بوجھ میں اضافہ ہوا

☐ Emphasized on faith based common teachings   عقائد سے منسلک عام تعلیمات پر زور بڑھا ہے

10. **Gap between interfaith communities bridged?**

کیا بین المذاہب گروہوں کے درمیان فکری ہم آہنگی پیدا ہوئی ہے؟

☐ Yes   جی ہاں

☐ Partially   جزوی طور پر

☐ No   جی نہیں

11. **Biases towards other faiths/sects/minority groups**

آپ سمجھتے ہیں کہ دیگر عقائد/فرقے/اقلیتی گروہوں سے متعلق جانبدارانہ نظریات میں

☐ Reduced   کمی ہوئی

☐ Unchanged   کوئی تبدیلی نہیں ہوئی

☐ Increased   اضافہ ہوا

Thank you for your cooperation

آپ کے تعاون کے لئے آپ کا شکریہ

Questionnaire No: ☐-☐☐-☐☐   سوالنامہ نمبر   تاریخ   **Date:** _____/_____/2015

CONSENT:

We are conducting third party evaluation of the program activities, implemented by Peace & Education Foundation (PEF). This evaluation process will help in further expansion and scaling up of program activities with wider geo coverage. The survey will facilitate in determining the impact of the program. Your participation is voluntary and you can choose not to answer any and/ or all questions AND even you can stop the interview at any time. All of your responses will be confidential. Would you like to ask any question about this impact assessment? Do you agree to participate in this survey?

If RESPONDENT doesn't agree to interview, then END ☐

رضامندی:

ہم امن اور تعلیم فاؤنڈیشن کی طرف سے تکمیل شدہ پروگراموں کی "تیسری پارٹی افادیت جائزہ (Third Party Evaluation)" کر رہے ہیں۔ اس افادیت جائزہ عمل سے پروگراموں کی سرگرمیوں کو مزید توسیع کرنے اور بڑھانے میں مدد ملے گی۔ اس سروے سے پروگرام کے اثرات کا تعین کرنے میں بھی مدد ملے گی۔ آپ کی شرکت رضاکارانہ ہے اور آپ کوئی یا تمام سوالات کا جواب نہ دینے کا انتخاب کر سکتے ہیں اور یہاں تک کہ آپ کسی بھی وقت انٹرویو روک سکتے ہیں۔ آپ کے تمام جوابات خفیہ رہیں گے۔ کیا آپ ان پروگراموں یا افادیت جائزے کے بارے میں کوئی سوال کرنا چاہتے ہیں؟ کیا آپ اس سروے میں حصہ لینے کے لئے متفق ہیں؟

ہاں ☐   نہیں ☐

نوٹ: جواب دہندہ کے نہیں کی صورت میں انٹرویو ختم کر دیں۔

A- Interviewer's Details: انٹرویو کرنے والے کے کوائف

1. Name: Mr/Ms نام: محترم/محترمہ   _____

2. Father's / Husband's Name: والد/شوہر کا نام   _____

3. CNIC Number: شناختی کارڈ نمبر   ☐☐☐☐☐-☐☐☐☐☐☐☐-☐

4. Gender: جنس   ☐ Male مرد   ☐ Female عورت

5. Qualification(s): تعلیم   ☐ SSC ☐ HSSC ☐ Graduation ☐ Masters
☐ Other _____

B- Respondent's Details: جواب دہندہ کے کوائف

1. Name: Mr/Ms: نام محترم/محترمہ   _____

2. Father's / Husband's Name: والد/شوہر کا نام   _____

3. Gender: جنس   ☐ Male مرد   ☐ Female عورت

4. Age: (Years) عمر (سالوں میں)   _____

5. CNIC Number: شناختی کارڈ نمبر   ☐☐☐☐☐-☐☐☐☐☐☐☐-☐

6. Professional Title: عہدہ
   ☐ Madrassa Teacher ☐ Aspiring To be a Teacher
   ☐ Other _____

7. Religion: مذہب
   ☐ Muslim **[** ☐ Sunni Barelvi ☐ Sunni Deobandi
   ☐ Salfi /Ahle Hadith ☐ Shia **]**
   ☐ Others _____

8. Religious Education: مذہبی تعلیم
   ☐ Shahadat ul Alamia ☐ Dars-e Nizami
   ☐ Shahadat ul Alma (Iran) ☐ Fazil
   ☐ Other _____

9. Contemporary Education : دنیاوی تعلیم
   ☐ Under Matric ☐ Matric/SSC
   ☐ Intermediate / HSSC ☐ Graduation
   ☐ Masters ☐ PhD
   ☐ Other _____

10. Practicing Experience (Years): _____
    بلحاظ عہدہ تجربہ (سالوں میں)

11. Contact Details: تفصیل رابطہ

    Address پتہ
    House No: مکان نمبر _____ Street: گلی _____

    Mohallah: محلہ _____

    Village/City: گاؤں /شہر _____

    District: ضلع _____

    Province: صوبہ _____

    Mobile Number(s): موبائل نمبر _____

    E-mail: ای میل _____

C- KNOWLEDGE: علم

1. **Historically Madrassa imparted education to participants from (please tick (✔) one option)**

   تاریخی اعتبار سے مدرسے نے جن لوگوں کو تعلیم دی ان میں کن کن مذاہب کے لوگ شامل تھے۔ (کسی ایک مناسب آپشن پر ٹک کریں)

   ☐ Muslims   مسلمان

   ☐ Christians   عیسائی

   ☐ Jews   یہودی

   ☐ All above   اوپر بیان کردہ تمام

2. **Madrassa disseminated knowledge towards (please tick (✔) one option)**

   مدارس نے کن علوم کی ترویج کی؟ (کسی ایک مناسب آپشن پر ٹک کریں)

   ☐ Theology   دینیات

   ☐ Natural Sciences   قدرتی سائنس

   ☐ Tibb   علمِ طب

   ☐ All above   اوپر بیان کردہ تمام

3. **Capacity building enable teachers in (Rank 1 – 3)**

   استعدادی صلاحیت کی ترقی اساتذہ کو قابل بناتی ہے۔ (3-1 کے درمیان درجہ بندی کریں)

   ☐ Effective delivery of lessons   اسباق کی مؤثر تدریس

   ☐ Enhanced knowledge on subject   متعلقہ مضمون کے علم میں بہتری

   ☐ Improving classroom management   کمرہ جماعت کے انصرام کو بہتر بنانا

4. **Class teachers must hold (Rank 1 – 3)**

   اساتذہ کیلئے ضروری ہے۔ (3-1 کے درمیان درجہ بندی کریں)

   ☐ Self-awareness in teaching skills   درس و تدریس کے فن میں خود آگاہی

   ☐ Knowledge of subject   مضمون کا علم

   ☐ Pedagogical skills   تدریسی مہارت

5. **Teaching-learning methodology improve (Rank 1 – 3)**

   درس و تدریس کے طریقہ کار کو بہتر کرسکتے ہیں۔ (3-1 کے درمیان درجہ بندی کریں)

   ☐ Cognitive skills   دماغی مہارت (صلاحیت)

   ☐ Attitudes toward teaching   درس و تدریس کے رویے کا طریقہ کار

   ☐ Psychomotor (practical and physical) skills   عملی اور جسمانی مہارت

6. **Human development and growth is (Rank 1 – 3)**

   انسانی ترقی اور نمو سے مراد۔ (3-1 کے درمیان درجہ بندی کریں)

   ☐ Physical change   جسمانی تبدیلی

   ☐ Capacity to function   کام کرنے کی صلاحیت میں اضافہ

   ☐ Enhancement of skills   مجموعی مہارت میں اضافہ

7. **Classroom Management basically focuses on (Rank 1 – 3)**

کمرہ جماعت کا انصرام بنیادی طور پہ مرکوز ہے۔(3-1 کے درمیان درجہ بندی کریں)

☐ Content (syllabus) management   مواد(نصاب)کا مؤثر انتظام

☐ Conduct (behavior) management   طرزِعمل(رویہ)کا صحیح انتظام

☐ Convent (observing rules & regulations) management   قوانین اور قواعد وضوابط کی مؤثر پابندی

8. **Conflict means (please tick (✔) one option)**

تنازعہ سے مراد۔(کسی ایک مناسب آپشن پر ٹک کریں)

☐ Disagreement or argument between two or more persons

دو یا دو سے زیادہ افراد کے درمیان اختلاف یا دلائل کا وقوع پذیر ہونا

☐ Informative discussion between two groups

دو گروپوں کے درمیان معلوماتی بحث کرنا

☐ The restoration of friendly relation

دوستانہ تعلقات کی بحالی

☐ Peaceful solution to the disagreement among parties

گروہوں/جماعتوں کے درمیان اختلاف کا پُر امن حل

9. **Which one has strongly been promoted in Islamic Teaching? (Rank 1 – 3)**

(مندرجہ ذیل میں سے)کس پر اسلامی تعلیمات پر سختی سے زور دیا گیا ہے؟(3-1 کے درمیان درجہ بندی کریں)

☐ Rights of humanity   انسانیت کے حقوق کی پاسداری

☐ Rights of expression   اظہارِرائے کے حقوق کا اجراء

☐ Women rights   حقوقِ نسواں کی پابندی

10. **Which are prominent learning methods?**   **(Rank 1 – 3)**

سیکھنے کے معروف طریقے کون کون سے ہیں؟   (3-1 کے درمیان درجہ بندی کریں)

☐ Transmission   ترسیل کے ذریعے

☐ Acquisition   حصول

☐ Accretion   اضافہ

11. **Understanding of beliefs and religious practices**   **(Rank 1 – 3)**

عقائد اور مذہبی رسومات کو سمجھنا   ۔(3-1 کے درمیان درجہ بندی کریں)

☐ Shared thinking about individual faiths   انفرادی عقائد کے بارے میں مشترکہ سوچ

☐ Listening to others viewpoint   دوسروں کے نقطہ نظر کو سننا

☐ Understanding the logic of thoughts   خیالات کی منطق کو سمجھنا

12. **Capacity building program led to**   **(Rank 1 – 3)**

استعدادی صلاحیت بڑھانے کا پروگرام رہنمائی کرتا ہے۔   (3-1 کے درمیان درجہ بندی کریں)

☐ Comprehend each other's viewpoint   ایک دوسرے کے نقطہ نظر کو سمجھنے میں

☐ Coherence in the participants understanding   شرکاء کی سمجھ میں ربط بڑھانے میں

☐ Facilitate communication forever   ہمیشہ کے لئے رابطے کی سہولت کے ہونے میں

13. **Critical and higher-order thinking skills enabled**   (Rank 1 – 3)

تنقیدی اور اعلی درجے کی سوچ کی مہارت فعال بناتی ہے۔   (1–3 کے درمیان درجہ بندی کریں)

☐ Derive logical conclusion   منطقی نتیجہ اخذ کرنے کو

☐ Comprehension on issues   مسائل پر فہم کے حصول کو

☐ Clarity of thoughts   سوچ/خیالات کی صحیح عکاسی کرنے کو

14. **Comprehension in understanding improved in**   (Rank 1 – 3)

سمجھ بوجھ کی استعداد میں بہتری آئی۔   (1–3 کے درمیان درجہ بندی کریں)

☐ Human rights   انسانی حقوق کے حوالہ سے

☐ Diversity   تنوع (مختلف نوع)

☐ Pluralism   کثرتی نظام/اجتماعیت/کثرتیت

D- IMPACT: (Since 2013 in your madrassa)(آپ کے مدرسہ میں، 2013 سے اب تک) :اثرات

(PLEASE TICK (✓) ONE APPROPRIATE OPTION IN EACH QUESTION)

(ہر سوال میں کسی ایک مناسب آپشن پر ٹک کریں)

1. **Change in class environment**   کمرہ جماعت کے ماحول میں تبدیلی

    ☐ Improved بہتر ہوئی

    ☐ Declined کم ہوئی

    ☐ Unchanged کوئی تبدیلی نہیں ہوئی

2. **Change in capacity building program**   استعدادی صلاحیت کو بڑھانے کے پروگرام میں تبدیلی

    ☐ Increased اضافہ ہوا

    ☐ Declined کمی ہوئی

    ☐ Unchanged کوئی تبدیلی نہیں ہوئی

3. **Change in understanding of beliefs and religious practices**   عقائد اور مذہبی رسومات کی سمجھ بوجھ میں تبدیلی

    ☐ Improved بہتر ہوئی

    ☐ Declined کم ہوئی

    ☐ Unchanged کوئی تبدیلی نہیں ہوئی

4. **Effect of sectarian harmony and tolerance** فرقہ وارانہ ہم آہنگی اور رواداری کے اثر میں

    ☐ Improved بہتری آئی

    ☐ Declined کمی ہوئی

    ☐ Unchanged کوئی تبدیلی نہیں ہوئی

5. **Change in critical and higher-order thinking skills** تنقیدی اور اعلیٰ درجے کی سوچ کی مہارت میں تبدیلی

☐ Improved بہتر ہوئی

☐ Declined کم ہوئی

☐ Unchanged کوئی تبدیلی نہیں ہوئی

6. **Change in comprehension in understanding human rights** انسانی حقوق کو سمجھنے کی فہم میں ردوبدل

☐ Improved بہتری آئی

☐ Declined کمی ہوئی

☐ Unchanged کوئی تبدیلی نہیں ہوئی

Thank you for your cooperation.

آپ کے تعاون کے لئے آپ کا شکریہ

Questionnaire No: ☐-☐☐-☐☐   سوالنامہ نمبر   تاریخ **Date:** _____/_____/2015

CONSENT:

We are conducting third party evaluation of the program activities, implemented by Peace & Education Foundation (PEF). This evaluation process will help in further expansion and scaling up of program activities with wider geo coverage. The survey will facilitate in determining the impact of the program. Your participation is voluntary and you can choose not to answer any and/ or all questions AND even you can stop the interview at any time. All of your responses will be confidential. Would you like to ask any question about this impact assessment? Do you agree to participate in this survey?

If RESPONDENT doesn't agree to interview, then END ☐

رضامندی:

ہم امن اور تعلیم فاؤنڈیشن کی طرف سے تکمیل شدہ پروگراموں کی "تیسری پارٹی افادیت جائزہ (Third Party Evaluation)"کر رہے ہیں۔اس افادیت جائزہ عمل سے پروگراموں کی سرگرمیوں کو مزید توسیع کرنے اور بڑھانے میں مدد ملے گی۔اس سروے سے پروگرام کے اثرات کا تعین کرنے میں بھی مدد ملے گی۔ آپ کی شرکت رضاکارانہ ہے اور آپ کوئی یاتمام سوالات کا جواب نہ دینے کا انتخاب کرسکتے ہیں اور یہاں تک کہ آپ کسی بھی وقت انٹرویو روک سکتے ہیں۔ آپ کے تمام جوابات خفیہ رہیں گے۔ کیا آپ ان پروگراموں کے اثرات یا افادیت جائزہ کے بارے میں کوئی سوال کرنا چاہتے ہیں؟ کیا آپ اس سروے میں حصہ لینے کے لئے متفق ہیں؟

ہاں ☐   نہیں ☐

نوٹ:جواب دہندہ کے نہیں کی صورت میں انٹرویو ختم کردیں۔

A- Interviewer's Details: انٹرویو کرنے والے کے کوائف

1. Name: Mr/Ms: نام محترم/محترمہ   _____

2. Father's / Husband's Name: والد/شوہر کا نام   _____

3. CNIC Number: شناختی کارڈ نمبر   ☐☐☐☐☐-☐☐☐☐☐☐☐-☐

4. Gender: جنس   ☐ Male مرد   ☐ Female عورت

5. Qualification(s): تعلیم   ☐ SSC ☐ HSSC ☐ Graduation ☐ Masters
☐ Other _____

B- Respondent's Details: جواب دہندہ کے کوائف

1. Name: Mr/Ms: نام محترم/محترمہ   _____

2. Father's / Husband's Name: والد/شوہر کا نام   _____

3. Gender: جنس   ☐ Male مرد   ☐ Female عورت

4. Age: (Years)   _____

5. CNIC Number: شناختی کارڈ نمبر   ☐☐☐☐☐-☐☐☐☐☐☐☐-☐

6. Professional Title: عہدہ   ☐ Imam   ☐ Teacher

7. Sect: فرقہ

☐ Sunni Barelvi ☐ Sunni Deobandi ☐ Salfi / Ahl e Hadith
☐ JI / Rabita ☐ Shia Jafari ☐ Other*

* Please specify _____

8. Religious Qualification(s):
مذہبی تعلیم

☐ Shahada tul Aama ☐ Shahada tul Khasa
☐ Shahada tul Aalya ☐ Shahada tul Aalmiya ☐ Other*

* Please specify _____

9. Contemporary Qualification:
دنیاوی تعلیم

☐ Under Matric ☐ Matric / SSC ☐ Intermediate / HSSC
☐ Graduation ☐ Masters ☐ PhD ☐ Other*

* Please specify _____

10. Experience (Years):
بلحاظ عہدہ تجربہ (سالوں میں)

_____

11. Contact Details: تفصیل رابطہ

Address پتہ
House No: _____ Street: _____
مکان نمبر گلی
Mohallah: _____
محلہ
Village/City: _____
گاؤں / شہر
District: _____
ضلع
Province: _____
صوبہ
Mobile Number(s): _____
موبائل نمبر
E-mail: _____
ای میل

C- KNOWLEDGE: *(PLEASE TICK (✓) ONE APPROPRIATE OPTION IN EACH QUESTION)*

ہر سوال میں ایک مناسب آپشن ٹک کریں (✓): علم

1. **Peace education leads to** تعلیم امن رہنمائی کرتی ہے

   ☐ Learning with knowledge, skills, attitudes & values to end violence and injustice

   تشدد اور ناانصافی کے خاتمے کے لئے علم، مہارت، طرزِ عمل اور اقدار کا سیکھنا

   ☐ Respect for all سب کے لئے احترام

   ☐ Conflict resolution تنازعات کا حل

   ☐ All above اوپر بیان کردہ تمام

2. **Conflicts can be resolved through** تنازعات کو حل کرنے کے ذرائع

   ☐ Compromising and withdrawal سمجھوتہ اور دستبرداری

   ☐ Listening to others and reconciliation دوسروں کو سننا اور مفاہمت

   ☐ Be-impartial and collaborative غیر جانبدار اور باہمی تعاون کے ساتھ

   ☐ All above اوپر بیان کردہ تمام

3. **Violence includes** تشدد سے مراد

   ☐ Physical and psychological violence جسمانی اور نفسیاتی تشدد

   ☐ Peace building قیامِ امن

   ☐ Difference of opinion اختلافِ رائے

   ☐ Peace-making behavior امن سازی کا رویہ

4. **Conflict arises due to** تنازعہ کی وجہ

   ☐ Different religious thoughts مختلف مذہبی خیالات

   ☐ Political affiliations سیاسی وابستگی

   ☐ Economic instability اقتصادی عدم استحکام

   ☐ All above اوپر بیان کردہ تمام

5. **Human rights means** انسانی حقوق سے مراد

   ☐ Respect for all human beings تمام انسانوں کا احترام کرنا

   ☐ Equitable opportunities for food to people تمام لوگوں کے لئے خوراک کے یکساں مواقع

   ☐ Provision of equal rights to the citizens تمام شہریوں کو مساوی حقوق کی فراہمی

   ☐ Equal job opportunity to every citizen ہر شہری کے لئے کام کرنے کے یکساں مواقع

6. **Extremism refers to**　　　انتہا پسندی سے مراد

☐ Holding of extreme religious or political views　　انتہائی مذہبی یا سیاسی خیالات رکھنا

☐ Process of handling conflicts　　تنازعات کو سنبھالنے کا طرز عمل

☐ Strategy to resolve issues　　مسائل کو حل کرنے کی حکمت عملی

☐ Dispute arise due to difference of opinion　　اختلافِ رائے کی وجہ سے تنازعہ پیدا ہونا

D- IMPACT (Since publication)　　اثرات (اشاعت سے اب تک)

(PLEASE TICK (✓) ONE OPTION IN EACH QUESTION)(ہر سوال میں کسی ایک آپشن پر ٹک کریں)

1. **Appreciation of diversity among students**　　طالب علموں کے درمیان تنوع کی قدر دانی میں

☐ Increased　　اضافہ ہوا

☐ Declined　　کمی ہوئی

☐ Unchanged　　کوئی تبدیلی نہیں ہوئی

2. **Understanding of ethics of disagreement**　　اختلافِ رائے کی اخلاقیات کی سمجھ بوجھ میں

☐ Increased　　اضافہ ہوا

☐ Declined　　کمی ہوئی

☐ Unchanged　　کوئی تبدیلی نہیں ہوئی

3. **Dialogue skills**　　مکالمہ کی مہارت میں

☐ Improved　　بہتر ہوئی

☐ Declined　　کمی ہوئی

☐ Unchanged　　کوئی تبدیلی نہیں ہوئی

4. **Awareness on human rights**　　انسانی حقوق سے متعلق آگہی میں

☐ Increased　　اضافہ ہوا

☐ Declined　　کمی ہوئی

☐ Unchanged　　کوئی تبدیلی نہیں ہوئی

5. **Sectarian reconciliation**　　فرقہ وارانہ مفاہمت میں

☐ Increased　　اضافہ ہوا

☐ Declined　　کمی ہوئی

☐ Unchanged　　کوئی تبدیلی نہیں ہوئی

6. **Knowledge of Islamic principles and values regarding peace building**

قیام امن کے سلسلے میں اسلامی اصولوں اور اقدار کے علم میں

- ☐ Increased   اضافہ ہوا
- ☐ Declined   کمی ہوئی
- ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

7. **The role of Teachers in Peace Building**   قیام امن میں اساتذہ کے کردار میں

- ☐ Increased   اضافہ ہوا
- ☐ Declined   کمی ہوئی
- ☐ Unchanged   کوئی تبدیلی نہیں ہوئی

Thank you for your cooperation

آپ کے تعاون کے لئے آپ کا شکریہ