



THIRD PARTY PROGRAM EVALUATION
BY
SOUTH ASIA CENTRE FOR PEACE (SACP)
OF
IMAM TRAININGS' PROGRAM,
IMPLEMENTED BY PEACE AND EDUCATION FOUNDATION (PEF)

SACP EVALUATION TEAM

Mr Zahur Ahmed Choudhri

Dr Zahid Shahab Ahmed

Ms Hina Batool

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Introduction

In total three Imam workshops were organized by Peace and Education Foundation. All the three programs were conducted with the partnership of Muslim Christian Federation International Lahore. In total 53 participants attended the workshops. All the three workshops were held at Lahore on; October 1-3, 2012, November 18-20, 2012, January 22-14, 2012 respectively.

The key features of the component specific third party evaluation are as follows:

- Necessity and effectiveness of the program
- Promoting tolerance, peace, human rights-attitudinal changes
- Impact on behavioral changes
- Challenges

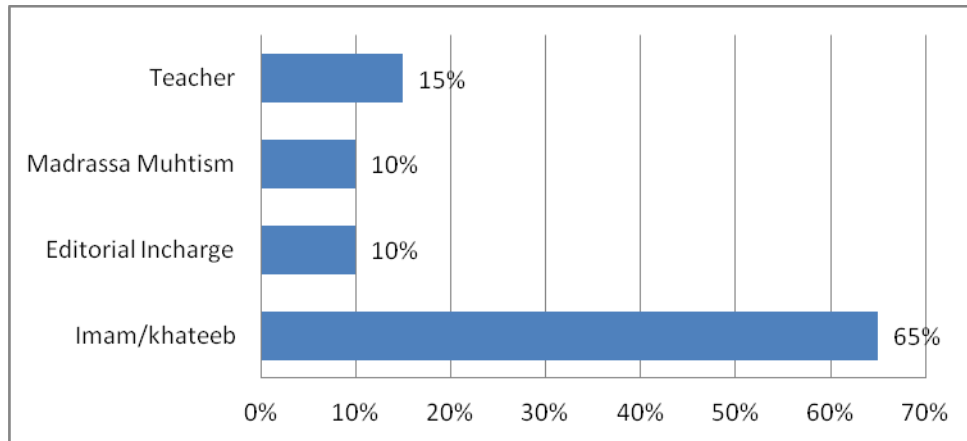
A three-pronged approach was adopted to undertake evaluation and get feedback from the participants. The components of the strategy consisted of (a) holding of focus group workshops (b) discussions/personal meetings with the organizers/trainers (c) collection of information from the participants through administration of questionnaire design for the purpose.

On 15 September 2013 to undertake the in-depth evaluation of Imam Trainings' Program, the evaluation team of SACP had organized a focus group discussion (FGD) with 15 participants of the Program. This helped in developing a good understanding of the Imam Trainings' Program. In addition, a comprehensive survey was sent to all the participants of this program, but SACP received only 10 responses – 18.86 percent of the total.

Research Analysis

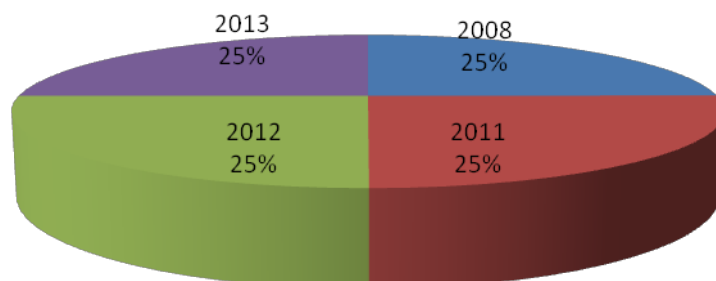
Graphical representation of the analysis of Imam Trainings' Programs evaluation is as follows.

Figure 1: Nature of Professional Work



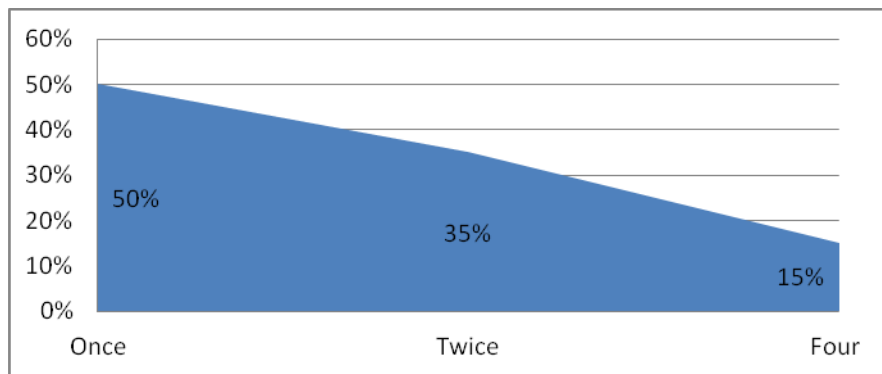
In the composition of the imam group respondents were found 100% male, the institution wise distribution was found 65% *imam/khateeb*, 15% teacher, 10% madrassah *muhtism* and another 10% journalist (see figure 1).

Figure 2: Year of Participation in the Program



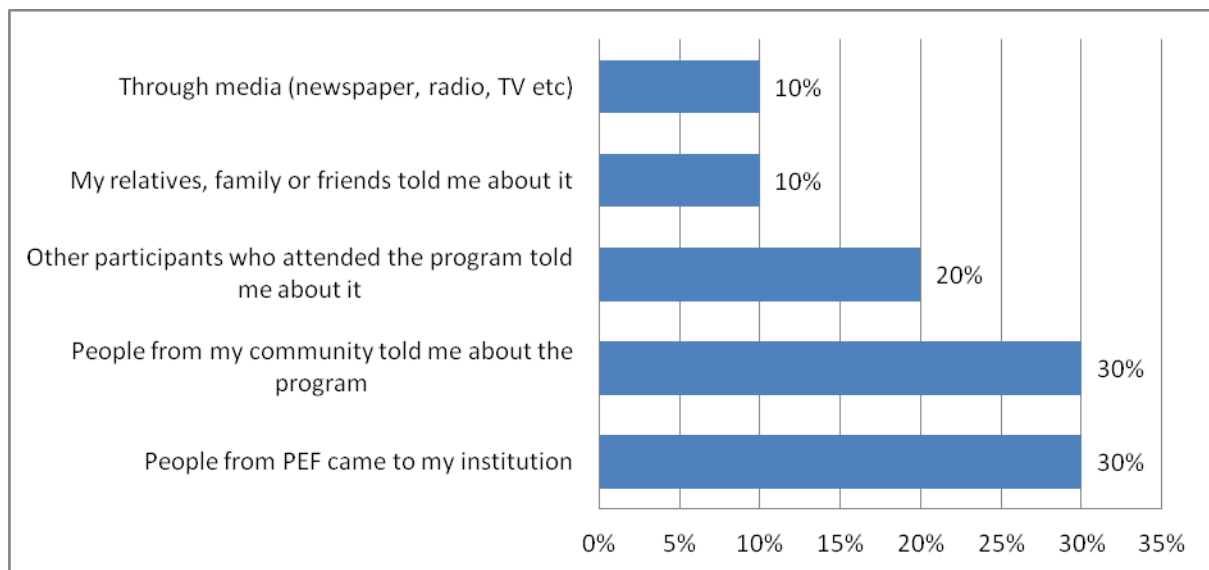
When asked about the year of respondents' participation in the program (see figure 2); it was found that highest number of them is 35% participated in the year 2012, 30% attended in 2013 however, 20% in 2011 and 15% in year 2008 participated in the activity.

Figure 3: Frequency of Engagement with PEF



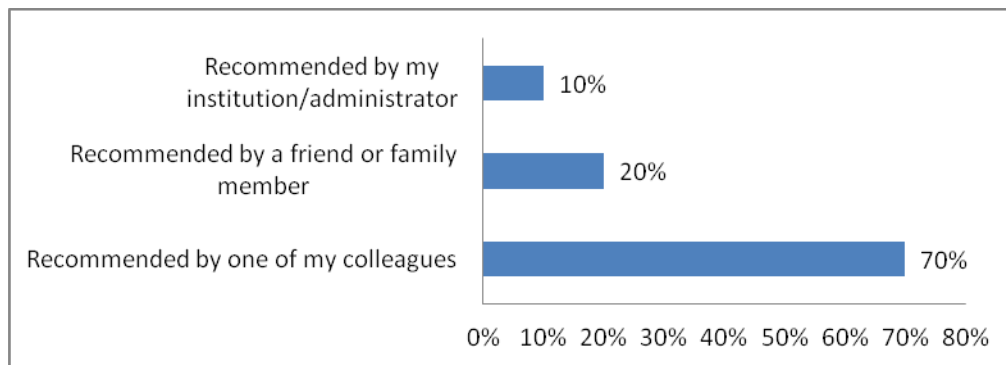
The frequency of respondents' participants was also studied (see figure 3). It was found that out of the total respondents 50% attended the activity one time, 35% three times, 15% four times. With reference to the Imam Trainings' Program, all of the participants were motivated by their interest in new skills.

Figure 4: Source of Information



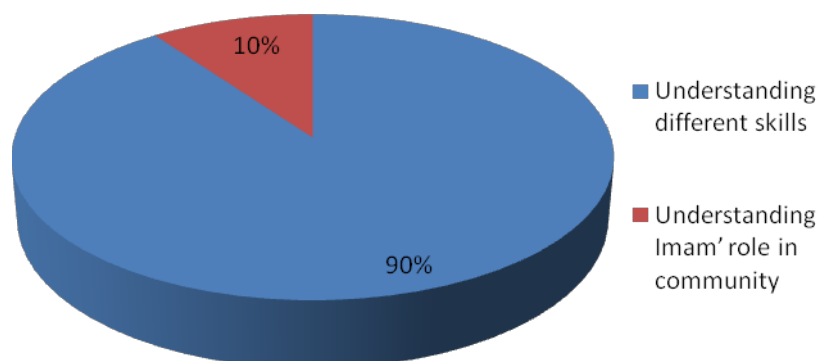
It was also studied that how the participants heard about the PEF program (see figure 4). In response, 30% of stated people from PEF came to my institution; however, another 30% mentioned that people from their community told them about the program. Out of the remaining, 20% replied provided with this information by other participants who had attended the program and 10% responded getting information from their relatives, family or friends.

Figure 5: Source of Information



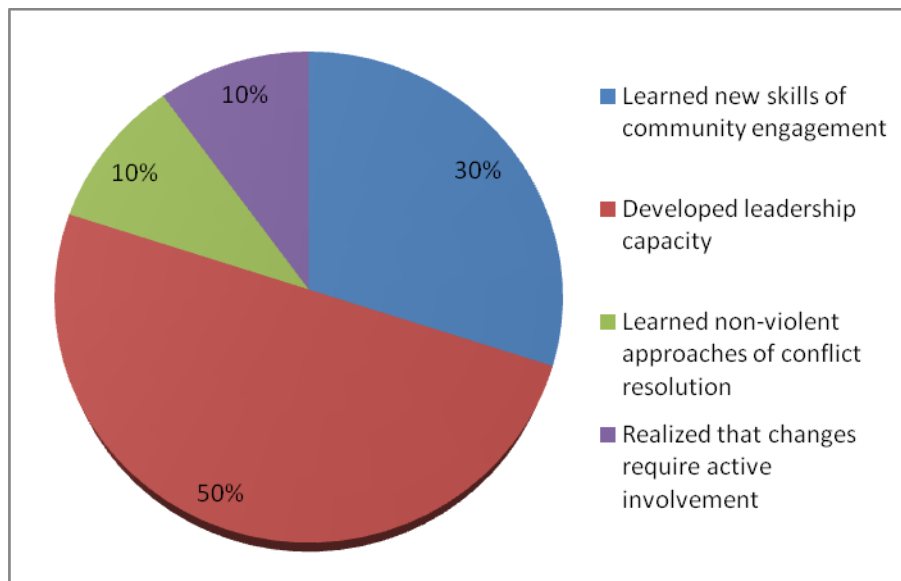
When asked about the mode of their selection in the workshop 70% of the respondents mentioned that their colleagues recommended them, 20% indicated as they on the recommendation of the family members or friends and 10% reported on the recommendation of the institutional administrator (see figure 5).

Figure 6: Interest in the Program



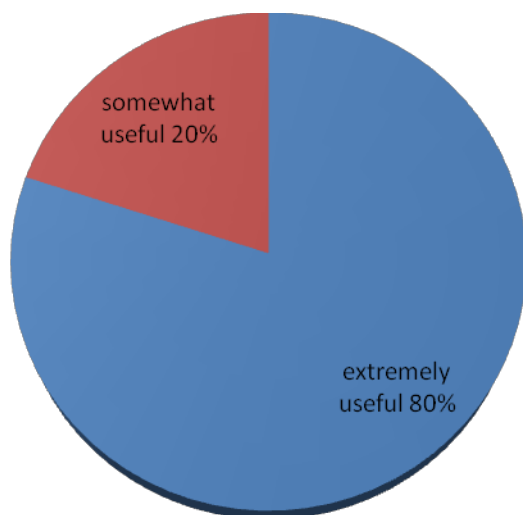
When asked about their main goal behind attending the PEF program a highly significant percentage i.e. 90% indicated that their main goal was to understand the Imam' role in their community; however, only 10% respondents who indicated that their main goal was to understand different skills (see figure 6).

Figure 7: Empowerment through the Program



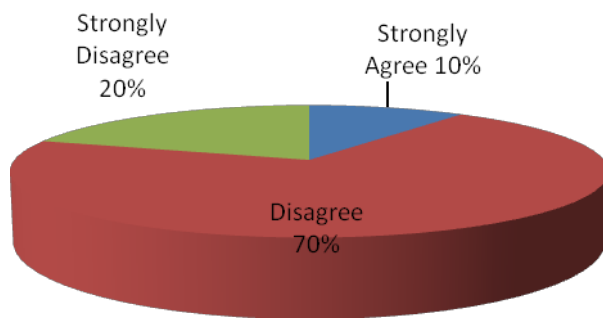
When asked as to how the PEF program empowered you, 50% of them indicated that it developed their leadership capacity and 30% reported that it gave them skill in community engagement. Whereas 10% each reported that, it learned non-violent approaches for conflict resolution, helped to realize that change requires active involvement (see figure 7).

Figure 8: Usefulness of the Training



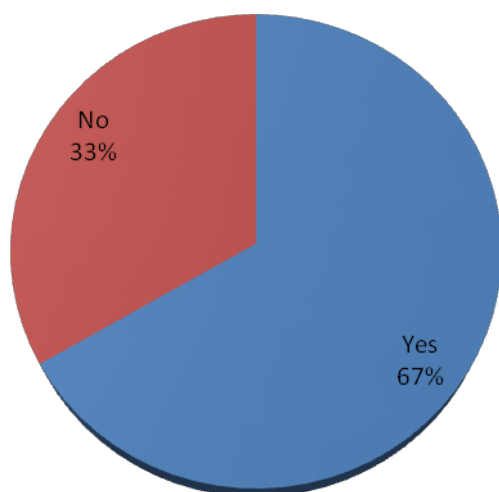
The respondents were also asked about the usefulness of the program (see figure 8). A highly significant percentage of respondents i.e. 80% considered it extremely useful whereas 20% of them reported as somewhat useful.

Figure 9: Trainers were knowledgeable of the subject and were qualified



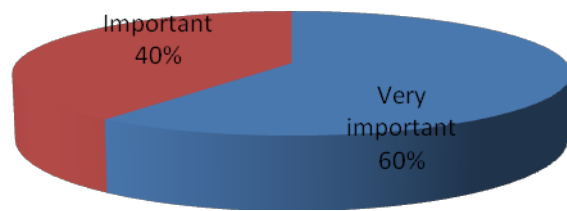
When asked about the knowledge of trainers/resource persons then majority of respondents i.e. 70% stated disagree whereas 20% of them reported strongly disagree and only 10% mentioned strongly agree (see figure 9).

Figure 10: Contact with PEF



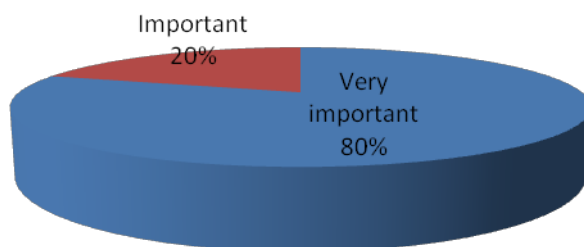
The respondents were also asked about the PEF staff maintained contact with the participants and their institutions after the training (see figure 10). A majority of the respondents i.e. 67% mentioned positively whereas 33% of them reported that PEF do not contact them.

Figure 11: Self Understanding



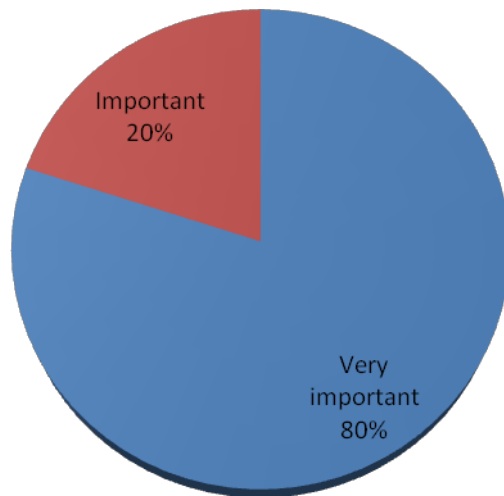
When asked about the understanding of myself then majority of the participants 60% reported very important whereas 40% stated important to understand their own self (see figure 11).

Figure 12: Understanding of Community and its Problems



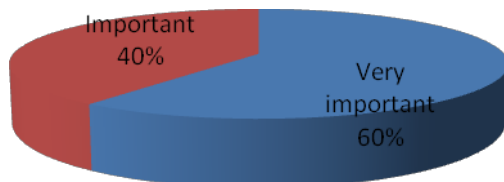
When asked about understanding of community and its problems then majority of the respondents i.e. 80% mentioned very important however, 20% replied important (see figure 12).

Figure 13: Need to Work with Others for Resolving Community Problems



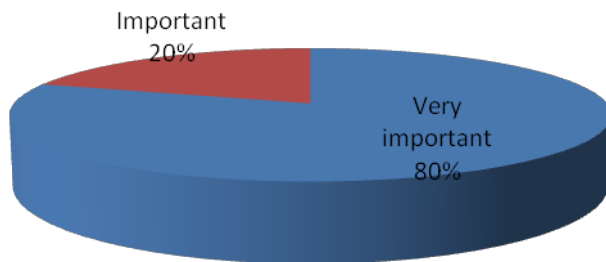
When asked about the need to work with others to face problems in their community, then a significant percentage of respondents 80% mentioned very important whereas only 20% reported important (see figure 13).

Figure 14: Essentials of Social Development



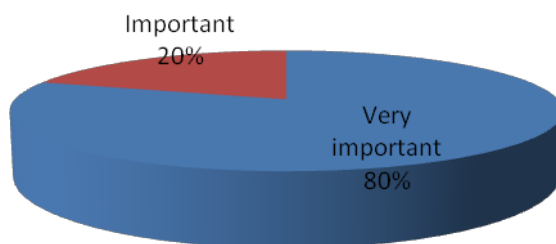
When asked about the importance of social development then the majority of the respondents i.e. 60% stated very important however, 40% mentioned important for the essential of social development (see figure 14).

Figure 15: Rights of Individuals



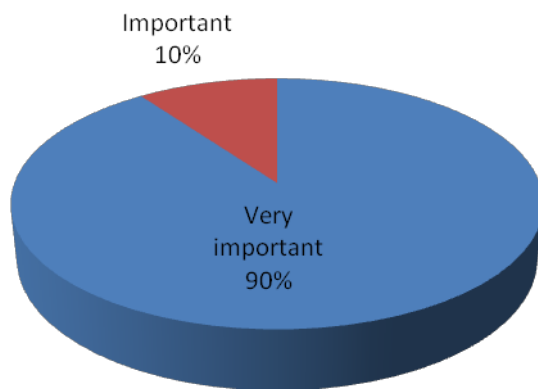
When asked about the rights of individuals then a higher percentage of respondents i.e. 80% replied very important whereas 20% of them reported important regarding the rights of every individual (see figure 15).

Figure 16: Women's Rights



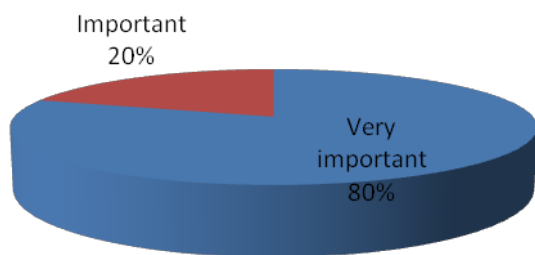
The respondents were also asked about the importance of women's rights then a vast majority of respondents 80% declared them very important and only 20% reported important (see figure 16).

Figure 17: Respecting Diverse Opinions



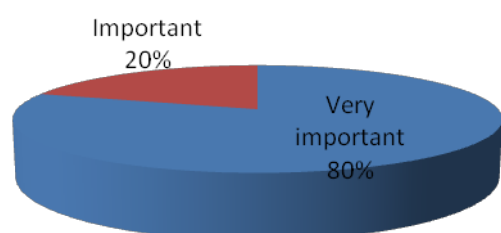
As regards the respect for others' opinions then a significant percentage of respondents, i.e. 90% stated very important whereas 10% stated important (see figure 17).

Figure 18: Promoting Peace in Communities



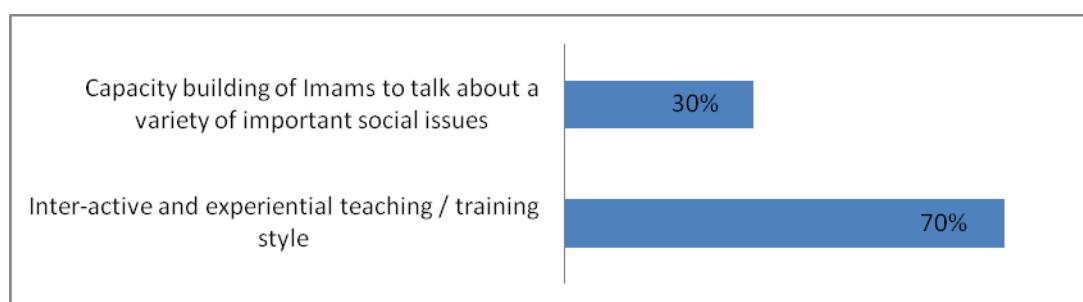
When asked about promoting peace and resolving conflicts constructively in the community then majority of respondents, i.e. 80% replied very important whereas 20% of them reported important (see figure 18).

Figure 19: Promotion of Religious Dialogue and Tolerance



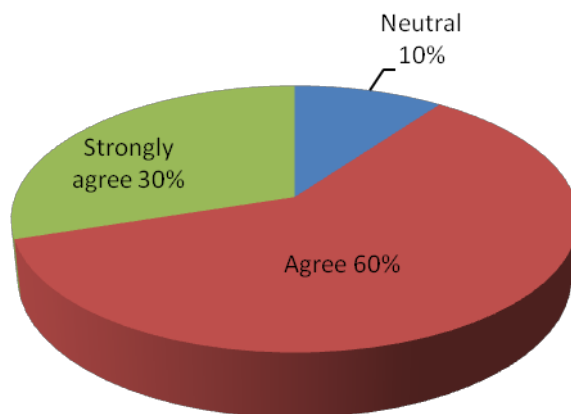
In response to a question relating to the promoting religious tolerance and dialogue, a higher percentage of respondents (see figure 19), i.e. 80% mentioned this very important while 20% replied important.

Figure 20: Most Effective Feature of the Program



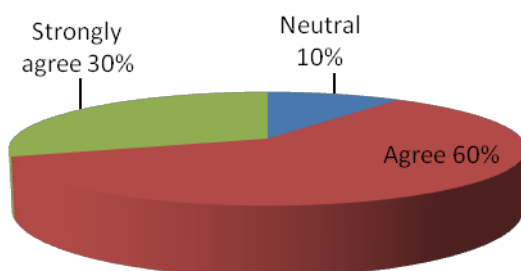
The respondents were also asked about the most important effective features of the PEF program (see table 20), then 70% respondents mentioned inter-active and experiential teaching/training style. However, 30% replied capacity building of Imams to talk about a variety of important social issues.

Table 21: PEF Enhanced Professional Ability as an Imam



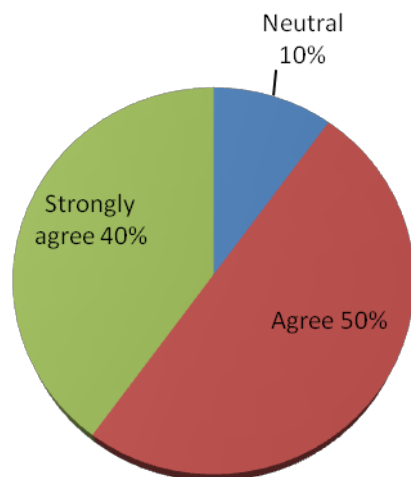
The respondents were also asked whether the PEF program enhanced their ability as an Imam or not. In reply (see figure 21), the majority of the respondents i.e. 60% agree whereas 30% showed strongly agree and 10% indicated neutral.

Figure 22: The Program Provided Critical Skills for Professional Activities



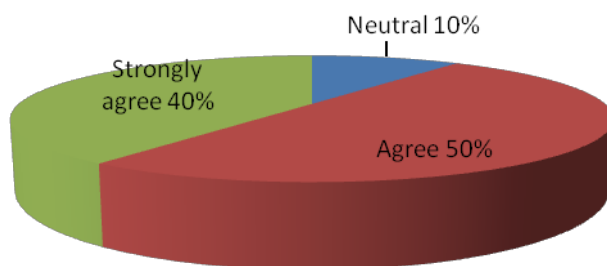
When asked, PEF whether the program provided them with critical skills for carrying out the professional duties or not, the majority of respondents i.e. 60% stated agree whereas 30% of them reported strongly agree and only 10% replied neutral (see figure 22).

Figure 23: Developed Better Understanding of Religious Tolerance and Dialogue



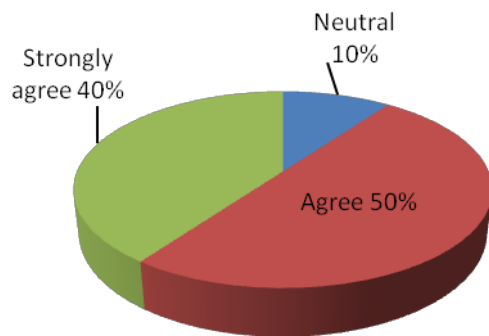
When asked, their understanding regarding importance of religious tolerance and dialogue then a significant percentage of respondents i.e. 50% showed agreement whereas 40% stated strongly agree and 10% stated neutral (see figure 23).

Figure 24: Better Understand the Role of Islam in World Peace



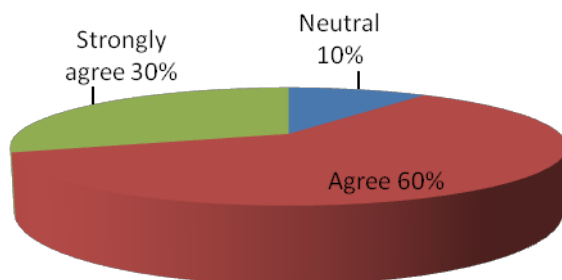
When asked their understanding regarding the role of Islam in resolving conflicts and promoting peace and development in the world then a significant percentage of respondents i.e. 50% mentioned agree whereas 40% replied strongly agree and 10% replied neutral (see figure 24).

Figure 25: Now Better Understand the Importance of Incorporating Islamic Ideals of Peace, coexistence and tolerance in Sermons



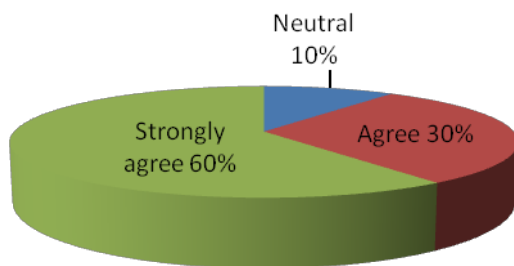
The respondents were asked about their understanding of the importance of incorporating Islamic ideals of peace, coexistence and tolerance in my sermons then 50% respondents replied agree whereas 40% mentioned strongly agree and 10% stated neutral (see figure 25).

Figure 26: New Friends were created after the Program



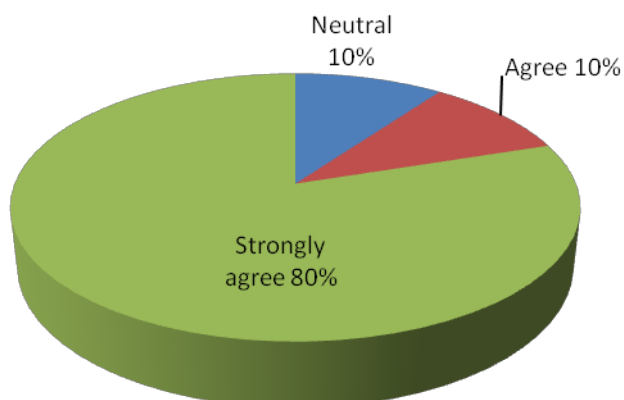
When asked whether new friendships were forged after the program, a significant percentage of respondents (see figure 26), i.e. 60% showed agreement whereas 30% stated strong agreement and only 10% replied neutral.

Figure 27: Participants were Able to Discuss Sensitive Issues in the Program



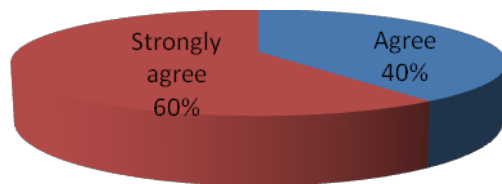
The respondents were asked about the most important aspect of the PEF Program. In reply, most of the said that they were able to discuss sensitive topics in a professional and open setting (see figure 27). 60% respondents replied strongly agree, 30% mentioned agree whereas 10% stated neutral.

Figure 28: Willingness to Continue Participating in Similar Programs



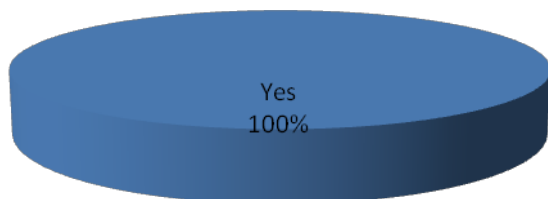
An overwhelming majority of 90 percent wishes to have a continued involvement in similar programs (see figure 28). Only ten percent were not so sure.

Figure 29: I will recommend this Program to Others



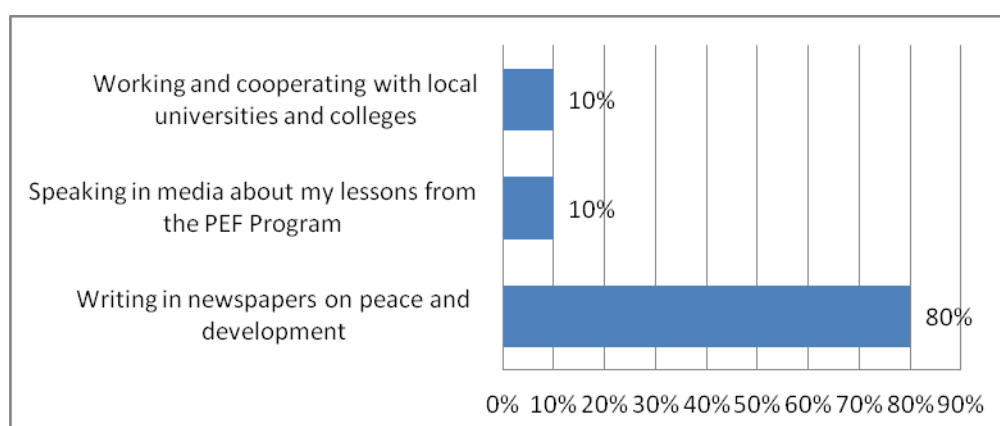
When asked whether they would recommend the PEF program to their friends/colleagues then a significant percentage of respondents, i.e. 60% stated strongly agreed however 40% mentioned agreed – meaning everyone is willing to recommend this program to others (see figure 29).

Figure 30: Participants Should Play a Greater Role in the Program



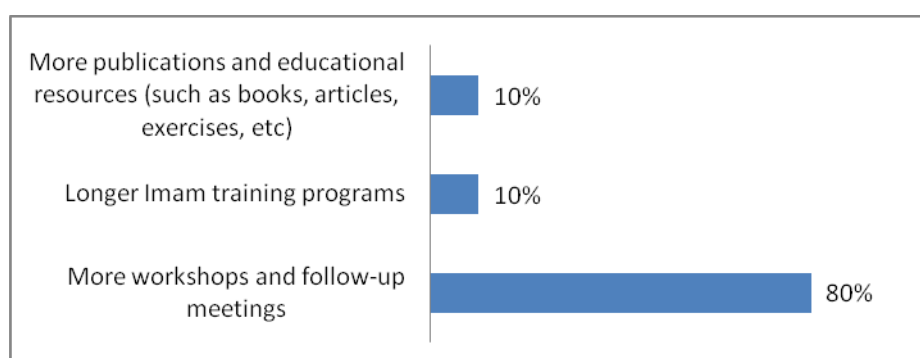
As shown in figure 30, all of the respondents of the survey wish to play a greater role in deciding the direction of the Imam Trainings' Program.

Figure 31: Area where you would like to see PEF more an Active



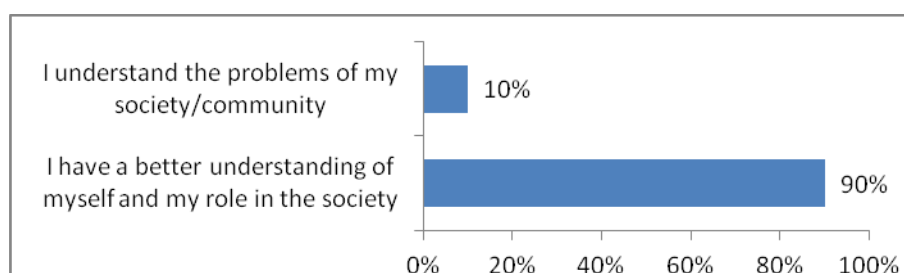
The majority (80%), see figure 31, of the respondents would like to see PEF play more active role in writing on peace and development in newspapers. However, 10% mentioned speaking in media about their lessons from the PEF Program and other 10% reported working and cooperating with local universities and colleges.

Figure 32: What should change in the PEF Program?



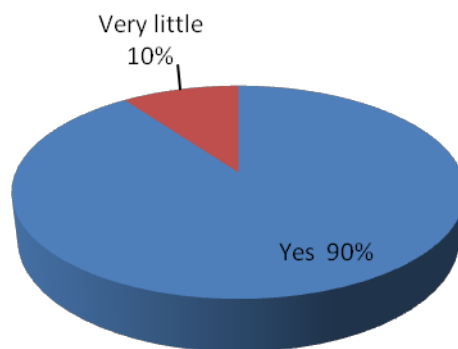
When asked the respondents, what would they like to see changed in the PEF program in their area then the majority of the respondents i.e. 80% stated more workshops and follow-up meetings, 10% replied more publications and educational resources and other 10% responded longer Imam training programs (see figure 32).

Figure 33: Most Effective Outcome of Participation in the Program



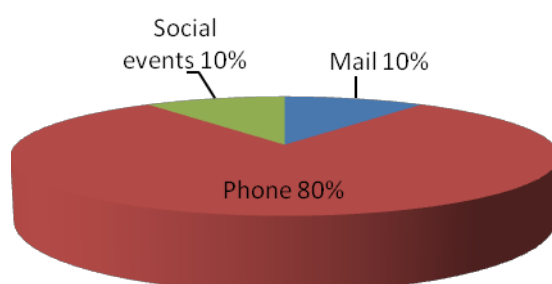
When asked about the most effective outcome of their participation in the PEF program then a vast majority of the respondents 90% stated that they have a better understanding of themselves and their role in the society whereas only 10% mentioned they understand the problems of my society/community (see figure 33).

Figure 34: Have you stayed in Contact with other Program Participants?



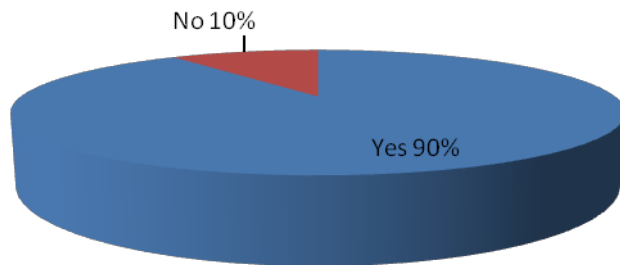
When asked the respondents regarding their contact with other PEF program participants outside of their area then the majority of the participants i.e. 90% mentioned said they have been in contact with others whereas other 10% replied that had a very little contact due to lack of other activities (see figure 34).

Figure 35: How did you communicate with Other Participants?



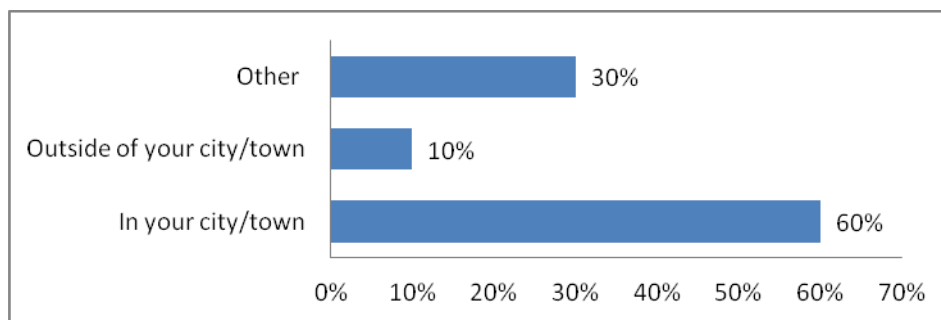
When asked the respondents about their way of communication with other participants then a significant percentage of respondents (80%) stated by phone, 10% mentioned by mail and other 10% replied through other social/community events (see figure 35).

Figure 36: Participation in the Follow-up Events



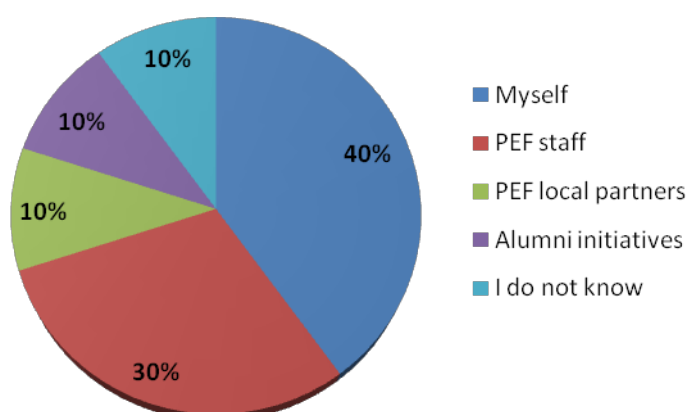
The respondents were asked about their participation in any follow-up events since their first interaction with the PEF program then the majority of the respondents (90%) replied positively whereas only 10% stated negatively (see figure 36).

Figure 37: Locations of Follow-up Meetings



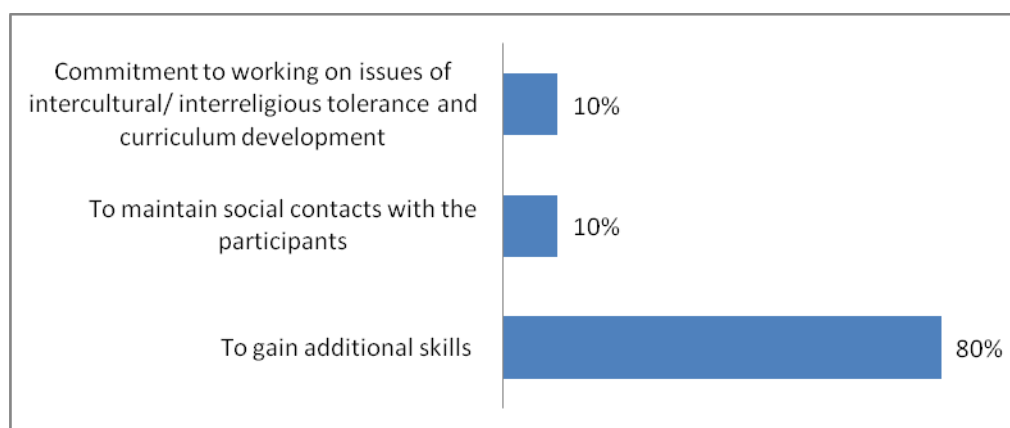
When asked, where the follow-up meetings held then 60% were replied that meetings were organized in their city/town, 30% reported other places (outside Pakistan) whereas only 10% mentioned outside of their city/town.

Figure 38: Who Organized the Follow-up Meetings?



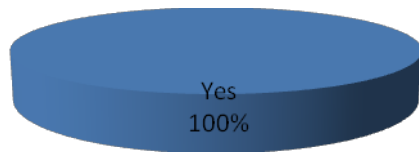
When the respondents were asked, who organized the follow-up meetings then 40% stated they had organized them, 30% mentioned PEF staff, 10% each mentioned PEF local partners, alumni initiatives and do not know (see figure 38).

Figure 39: Primary Interest in the Follow-up Meetings



The respondents were asked about their primary interest in participating in these follow-up meetings (see figure 39). The majority of the respondents 80% said they wanted to gain additional skills whereas 10% mentioned to maintain social contacts with the participants and only 10% stated commitment to working on issues of intercultural/interreligious tolerance and curriculum development.

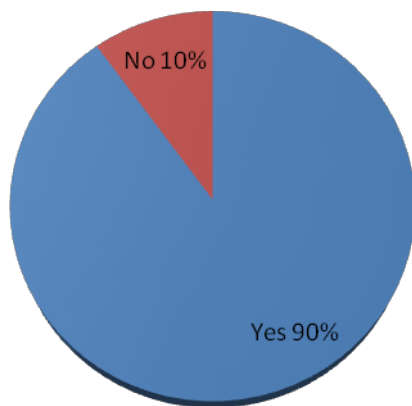
Figure 40: Interested in More Involvement in Activities for Helping Community



When asked the respondents their interest in becoming “more involved” in activities to help their community after the PEF program everyone said yes (see figure 40).

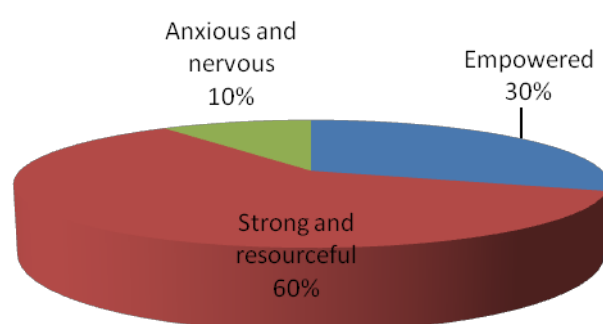
In response to another questions, all the participants said that they have been giving special sermons on peace and tolerance related issues. In addition, as a follow-up activity, all of the participants said that they would focus on teaching and encouraging others to teach Islamic principles and practices of inter-religious/inter-cultural dialogue, human rights, democracy, women’s issues and conflict resolution.

Figure 41: Involvement with Other Organization for Peace-related Work



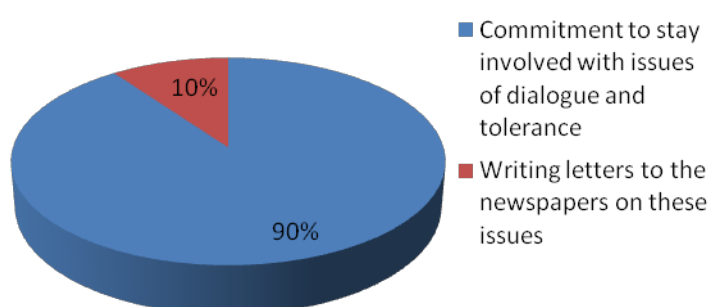
When asked to respondents, do they currently belong to any other organizations that work on issues of community development then the majority (90%) replied positively and only 10% mentioned that they are not working with other organizations (see figure 41).

Figure 42: Will Feel Empowered in Planning an Educational Event



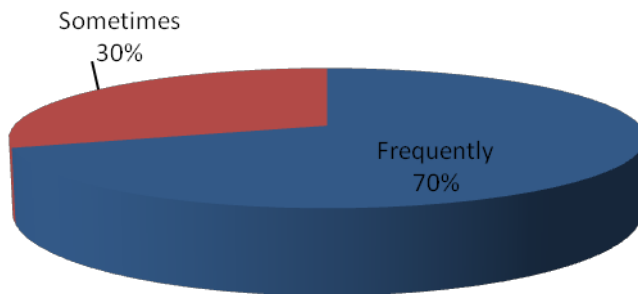
With regard to, if asked by PEF to lead a group in planning an educational event on any of the themes, such as pluralism and peace, dialogue, women rights, etc. for your community; the majority of the respondents (60%) replied that they would feel strong and resourceful, 30% replied empowered and only 10% anxious and nervous (see figure 42).

Figure 43: Effect on Behavior



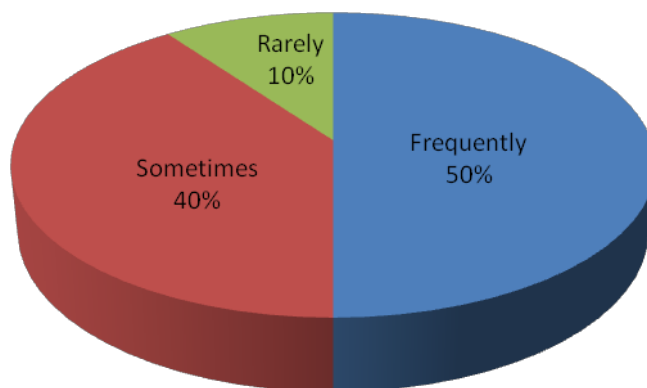
When asked the respondents, how has participation in PEF program affected their behavior then a significant percentage of respondent (90%) indicated commitment to stay involved with issues of dialogue and tolerance whereas only 10% mentioned writing letters to the newspapers on these issues (see figure 43).

Figure 44: Application of New Skills



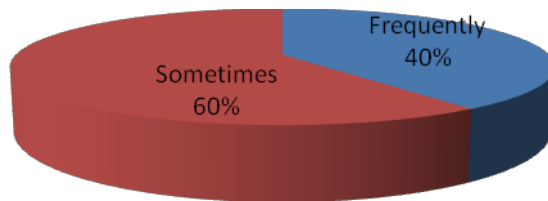
When asked the respondents, have they applied their new skills gained in the PEF training program, a vast majority of them (60%) stated frequently whereas 30% mentioned sometimes they have been applying the knowledge in their institutions (see figure 44).

Figure 45: Discussion of PEF program themes with Students/Colleagues/Followers



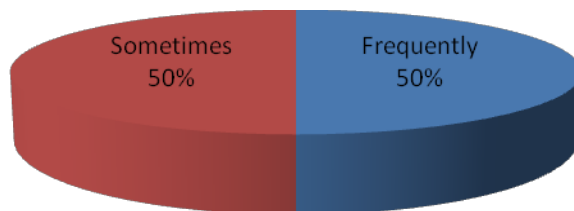
It is encouraging to find out that all of the respondents have been discussing of the key PEF program themes in their communities. As shown in figure 45, 50% respondents stated frequently, 40% mentioned sometimes and only 10% replied rarely with regard to them discussing the themes of the Program under examination.

Figure 46: Applied the Program Experience for finding Solutions of Community Problems



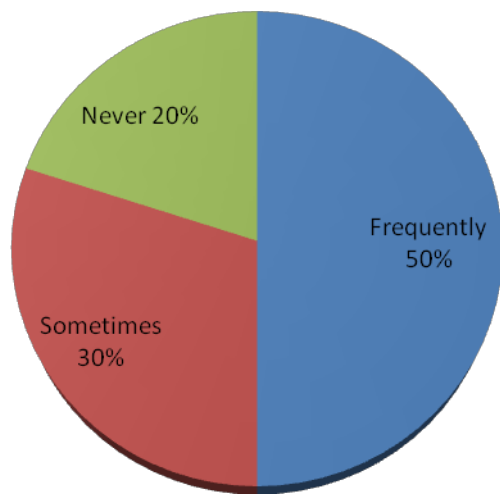
When asked, have they applied their experience of training with PEF to find solutions to problems in their communities, and then 60% replied sometimes, whereas other 40% reported frequently (see figure 46).

Figure 47: Visit to Mosques/Madrassahs of Participants belonging to Other Sects



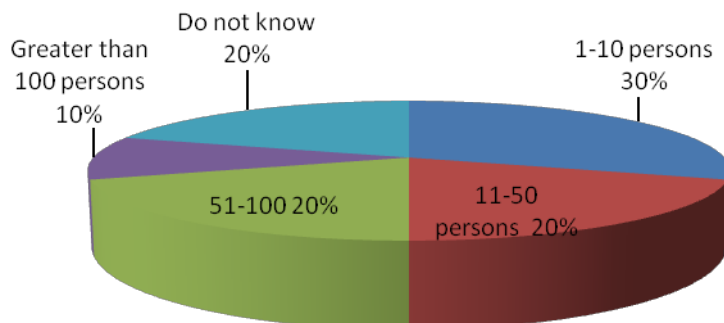
As a result of this training program, all of the respondents have been visiting mosques/madrassahs of participants belongs to other sects. As depicted in figure 47, half of the respondents make those visits frequently and the other half does that sometimes.

Figure 48: Spreading Awareness of the Program Themes



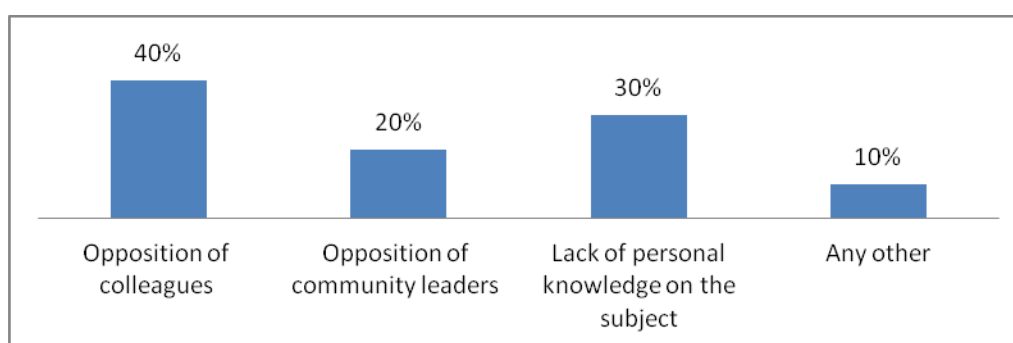
As clear from figure 48, the majority (80%) of the participants are spreading awareness of the themes of this training. Out of these 80 percent, 50 percent do that frequently.

Figure 49: Number of People Influenced



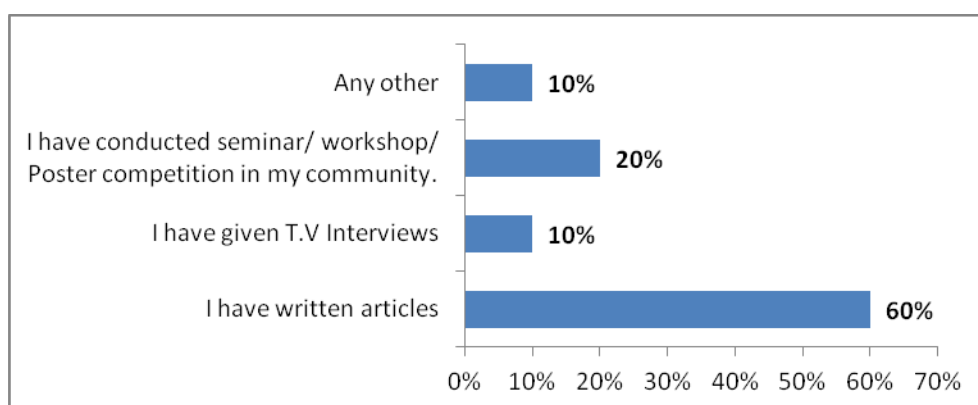
Through this program, the impact has been greater than the number of the attendees of this program because the majority (80%) of the participants have been busy in influencing others in their communities. As shown in figure 49, 30% replied reaching out to 1-10 persons, 20% responded 11-50 persons whereas another 20% stated 51-100 persons and 20% more mentioned that they have no idea. However, only 10% respondents stated that they had reached out to greater than 100 persons.

Figure 50: Challenges Faced while Implemented the Knowledge Learned



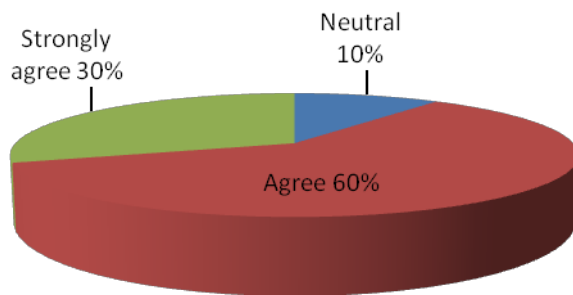
While implementing the knowledge learned through this training of PEF, participants have been faced with a variety of challenges. As depicted from figure 50, most of the participants (40%) have faced the opposition of their colleagues. Out of the remaining 30 percent think that they lack knowledge on the subject, and community leaders opposed 20 percent.

Figure 51: Activities Performed after the Training



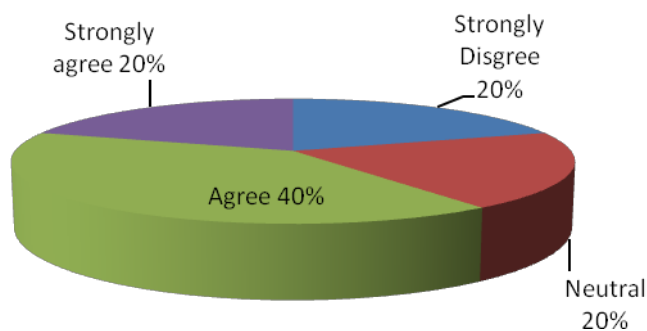
The Program participants for sharing this knowledge from the trainings have performed a range of activities (see figure 51). In this regard, 60% respondents stated writing articles, 20% mentioned having given TV interviews, whereas 10% stated that they conducted seminars/workshops/poster competition in their community.

Figure 52: PEF Conducted the Training in Non-biased Manner



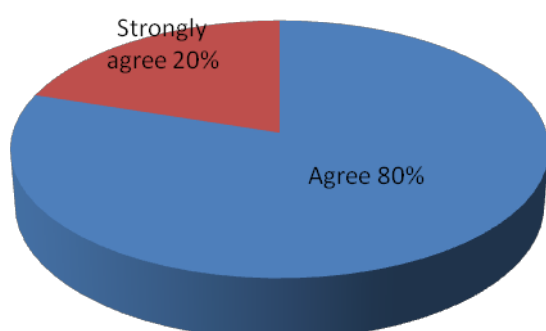
As shown in figure 52, the majority of the participants (90 percent) are of the opinion that the PEF conducted this program in balanced and non-biased manner.

Figure 53: PEF Staff is managing this Program in a Professional Way



When asked about the professionalism of PEF staff then a higher majority of respondents answered positively (see figure 53). As shown in the data, 40% agreed, 20% strongly agreed, other 20% remained neutral and more 20% stated that strongly disagreed.

Figure 54: PEF Staff is Qualified for this Program



As shown in figure 54, all the participants of the survey agreed to the fact that the PEF staff is qualified for conducting this training program.

Conclusion

In the light of foregoing analysis, following conclusions have been drawn focusing on the key features of the component specific Third Party Evaluation:

1. **Necessity and effectiveness of the program**: The themes of the program were found extremely useful and helped in empowering the participants either in developing leadership qualities or in imparting new skills, understanding of self and the community and its problems, need to work for others, essentials of social development and right women and individuals was considered very important by the overwhelming majority. The majority of the respondents rated the program as quite interactive. The PEF staff did maintain contact with the participants and their institutions after the training. In addition, the majority agreed that the trainees were knowledgeable and qualified for the subject and discussions on sensitive subjects were held in highly professional manner. Majority of the respondents also agreed that the program was conducted in a balanced and un-biased manner.
2. **Promoting tolerance, peace, human rights, attitudinal change**: The overwhelming majority considered women's rights, respect for diverse opinions, promoting peace and resolving conflicts in the community, promoting religious tolerance and dialogue as very

important. In addition, the majority agreed that the program enhanced their ability as *Imams* on variety of subjects included of the training.

The overwhelming majority thought that the program was very important for promoting peace and resolving conflicts constructively in the community and promoting religious tolerance and dialogue. The program (i) did bring a positive behavioral change since (ii) the majority of the participants also stayed in contact with other participants of the program outside their area and participated in the follow-up meetings organized by the PEF staff or at their own.

3. **Impact of behavioral change**: The impact of behavioral change because of the PEF program seems quite positive since 100% of the respondents shared the interest to participate in similar programs organized by PEF. Majority used new skills gained in PEF program in their madrassah/mosque and teaching institutions, discussed the contents of the program with the students, colleagues and followers frequently, and wrote articles in the newspapers.
4. **Challenges**: The main challenges faced were in the form of opposition by the colleagues, lack of personal knowledge of the subject and opposition of the community leaders respectively.

Recommendations

SACP's evaluation team puts forward the following the following recommendations for further improving the impact of Imam Trainings' Program:

1. Almost all the participants stressed the need of the participants' greater involvement/role in deciding the nature and direction of PEF programming. This involvement of the participants would no doubt be of greater value in making the training environment, its contents and the manner of its conduct need oriented/demand driven besides contributing the session and effectiveness of the program considerably.
2. The overwhelming majority considered the program useful in developing better understanding among different faiths. The PEF therefore play more active role to use print and electronic media besides working as cooperatively with local universities and colleges for spreading its message.

3. There is greater need for improvement in the institutional capacity/ability of the trainees besides administration in the training evaluation, organized ability of the staff, people associated with the program.
4. FGD deliberations highlighted the need/importance and usefulness of this program, especially in view of the prevailing country conditions and hidden threats associated to it. The discussion also emphasized the need to spread the message of peace, tolerance and dialogue between Muslim and non-Muslim in the society more vigorously and effectively and suggested to organize similar and more meaningful workshops at provincial and district level to promote and enhance understanding and cohesiveness in the society.
5. Considering the overall focus of the project, there is a need to be innovative. For example, this Program can be re-designed with some community engagement aspects. Through this program, Imams should be given exposure of some relevant NGOs, especially the ones working for peacebuilding, human rights, poverty alleviation, social welfare etc. Seed money of PKR 50,000 can be provided for some selected projects of the participants for encouraging the application of knowledge at the community level.



THIRD PARTY PROGRAM EVALUATION
BY
SOUTH ASIA CENTRE FOR PEACE (SACP)
OF
INTERFAITH TRAININGS' PROGRAM,
IMPLEMENTED BY PEACE AND EDUCATION FOUNDATION (PEF)

SACP EVALUATION TEAM

Mr Zahur Ahmed Choudhri

Dr Zahid Shahab Ahmed

Ms Hina Batool

REPORT SUBMITTED TO PEF ON 26 FEBRUARY 2014

Summary

Most of the respondents of interfaith programs i.e. 60 percent attended in the year 2011-2012. All the participants were men belonging to Islam and Christianity. Majority of the participants i.e. 80% participated on their own interest considering the good reputation of the PEF program and on the approach of PEF people. Almost one third of the total participants attended the program only ones. Overwhelming majority of the participants were Muslim religious leaders.

Majority of the participants i.e. 80% were selected by either their colleagues or their institute/administrator. The main goal of the PEF program as mentioned by the 60% participants was to develop good relations between Muslim and non-Muslim religious leaders. Additionally, 30% reported the awareness of conflicts and the role of religious institutions in resolving them as a key goal of the PEF initiative. PEF interfaith activities helped in developing leadership quality, confidence building, reduce negative perceptions and distrust between majority further groups besides developing realization of active participation for change and acquired skill to resolve interfaith conflicts in the country. Majority of the respondents found the training contents useful.

However, 85% of the respondents mentioned that the trainers were knowledgeable of the subjects and qualified too. The most effective features of the PEF program was found to be the emphasis on Muslim and non-Muslim rights, dialogue between Muslim and non-Muslim communities, teaching conflict resolution skills and empowerment for developing interfaith programs.

According to majority view, i.e. 85% mentioned that PEF did maintain contact with the relevant institution after the training. However, it was found that the overwhelming majority (85%), the program enhanced their ability as religious leader.

Almost all the respondents either agreed or strongly agreed that their understanding about the importance of religious harmony in Pakistan improved and their perceptions of other communities changed because of this training. However, the majority of the

respondents (80%) strongly agreed to the importance of understanding religious diversity in their communities.

Almost all the respondents mentioned that the program helped in understanding the role of religion is promoting religious tolerance and dialogue, conflict resolutions and promoting peace and development in the world. The overwhelming majority of the respondents either agreed or strongly agreed to the importance (i) of developing cross cultural understanding among Muslims and Non-Muslims and (ii) organizing interaction/dialogue among Muslims and non-Muslims. Almost all the respondents gave positive response to the development of friendships after the program with people of other religion. A high percentage of 65% of the respondents reported that in the PEF training workshop sensitive issues/topics were discussed in a professional and open sitting. All the respondents mentioned interest in continuing their involvement in a program like this and will recommend to PEF programs to friends and colleagues. However, the overwhelming majority of the respondents supported greater involvement of participants in deciding the nature and direction of the PEF programming.

The majority of 70% of the respondents supported active involvement of PEF in educational curriculum change and enhancements with focus on interfaith harmony, besides holding of more workshops in their area. An equal percentage considered increasing linkages with people of other faiths as the most effective outcome of PEF program. The overwhelming majority of the respondents stayed in contact with other PEF program participants outside their own institutions/city. Most of the participants have remained in contact through mail or phone and participated in the PEF follow-up events. An overwhelming majority after attending the PEF interfaith training conducted programs at their own. These programs did bring the attitudinal change to majority people besides increasing knowledge of the community at large. These programs were mostly organized in their own city/town. Majority of the respondents organized these programs themselves; however, the PEF staff organized few of them. The primary interest behind some participants' motivation of organizing these programs was to establish more meaningful relations with people of other faiths. All the respondents showed their willingness regarding their involvement in PEF programs to help their communities. Majority of the respondents mentioned that they

have been sharing knowledge and experience gained from PEF program with others. A quarter of respondents maintained that it provided the opportunity they would choose to organize group discussions for students to discuss the themes of interfaith harmony, peace, conflict resolution etc. All the respondents were found to be part of others organizations working on issues of educational enhancement or tolerance and dialogue. An overwhelming majority mentioned that the PEF program affected their behavior regarding the visit to people of different faiths in their homes/communities and their work commitment to stay involved with issues of dialogue and tolerance. They frequently discuss ideas/concepts of PEF program with their students/colleagues/followers. A greater percentage of respondents mentioned that they feel strong and resourceful if asked by PEF to lead a group in placing an educational event on any of the themes such as pluralism, peace, dialogue etc for the community.

Overwhelming majority of the respondents used their experience gained from PEF in resolving their country problems. They also paid frequent visits to the participants from other faiths in the country and discussed the PEF training themes with other people.

All of the respondents agreed or strongly agreed that the program conducted by PEF in a balanced and non-biased way towards all participants. Majority of them also agree that PEF staff managed the program in a professional manner and were qualified for carrying out their duties.

Introduction

In total, Peace and Education Foundation organized three interfaith workshop programs. All the three programs were conducted with the partnership of Muslim Christian Federation International Lahore. In total 78 participants attended the workshops. The first and third workshop was held from October 15-17, 2012 at Lahore. The second workshop was organized from December 2-4, 2012 at Islamabad.

Peace and Education Foundation (PEF) approached South Asia Centre for Peace (SACP) for undertaking in-depth evaluations of its three programs, including Interfaith Skill Training for Pakistani Muslim, Christian and other faith leaders. The key features of the component specific, third party evaluation are as follows;

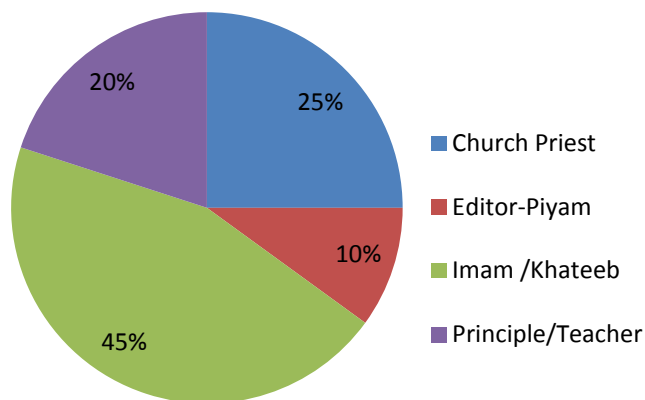
- Necessity and effectiveness of the program
- Promoting tolerance, peace, human rights-attitudinal changes
- Impact on behavioral changes
- Challenges

A three-pronged approach was adopted to undertake evaluation and get feedback from the participants. The components of the strategy consisted of (a) holding of focus group workshops (b) discussions/personal meetings with the organizers/trainers (c) collection of information from the participants through administration of questionnaire design for the purpose. In FGD, nine participants came to Islamabad from various places, for example Lahore. The evaluation team had sent survey forms to all the participants of this program, but only nice replies were received.

Research Analysis

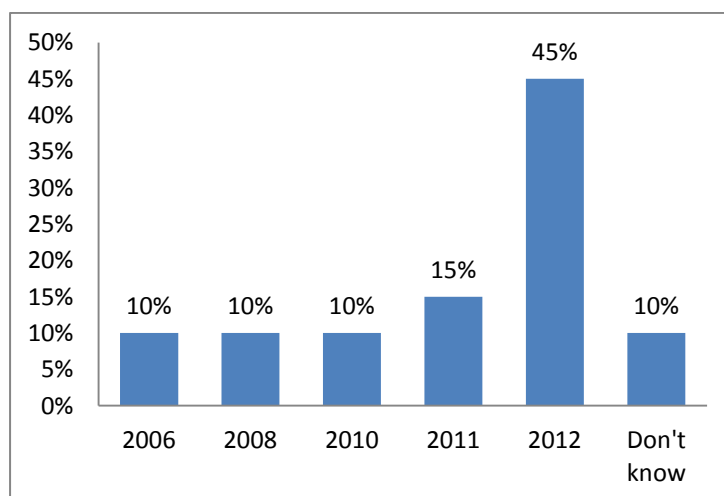
Graphical representation of the analysis of interfaith programs evaluation is as follows. In the composition of the interfaith group (see figure 1), respondents were found 100% male, the institution wise distribution was found 45% *imam/khateeb*, 25% church priest, 20% principle/teacher and 10% journalist.

Figure 1: Professional Status



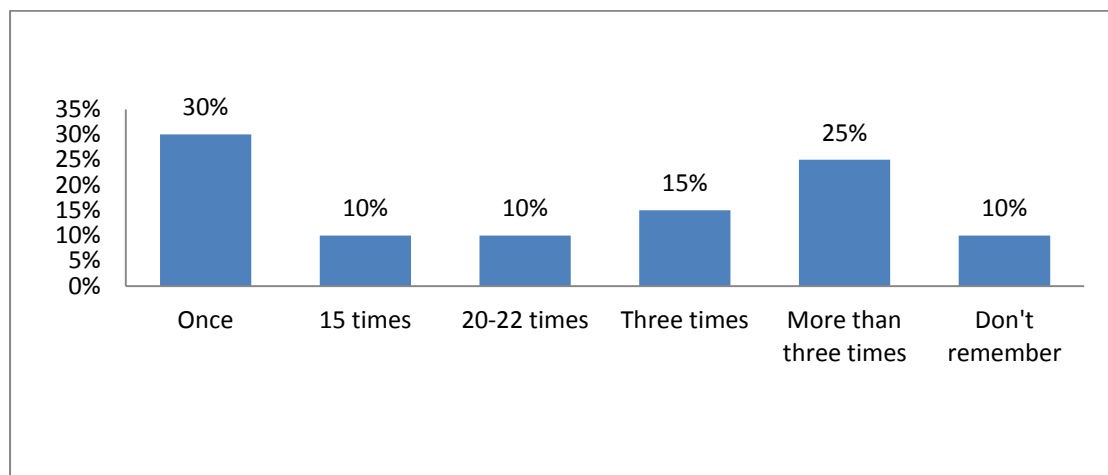
When asked about the year of participation in the program (see figure 2), it was found that the highest number of them (45%) had participated in 2012, 15% attended in 2011 and 10% each attended the PEF activity during 2006, 2008 and 2010. However, the same percentage of respondents i.e. 10% reported not remembering when they had participated in the activity.

Figure 2: Year of Participation



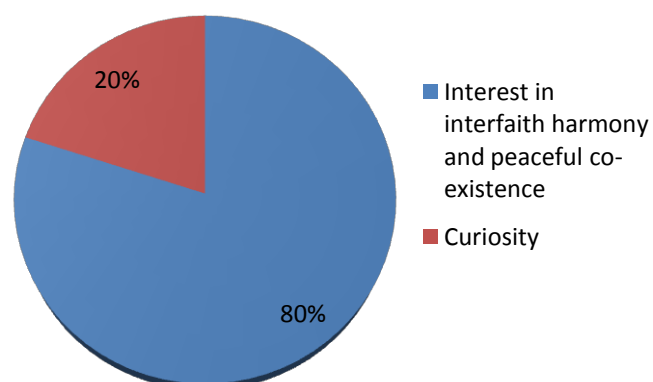
The frequency of respondents' participants was also studied (see figure 3). It was found that out of the total respondents 30% attended the activity one time, 15% three times, 10% fifteen times and an equal percentage i.e. 10% between twenty to twenty two times. However, 25% of them reported that they attended the activity several times where as 10% reported that they do not remember as to how many times they attended the activity.

Figure 3: Frequency of Attending the PEF Programs



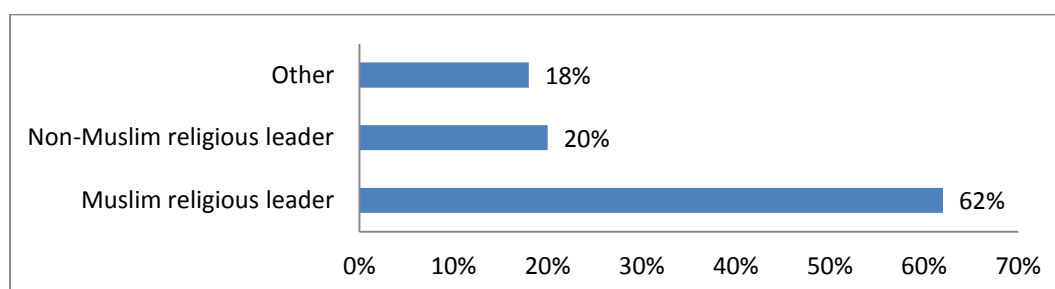
With regard to the motivation behind participation in the PEF programs, a highly significant percentage, i.e. 80% reported that, it was because of their own personal interest whereas 20% indicated curiosity as the main motivational force behind their participation in the PEF activity (see figure 4).

Figure 4: Motivation for Participation in the Program



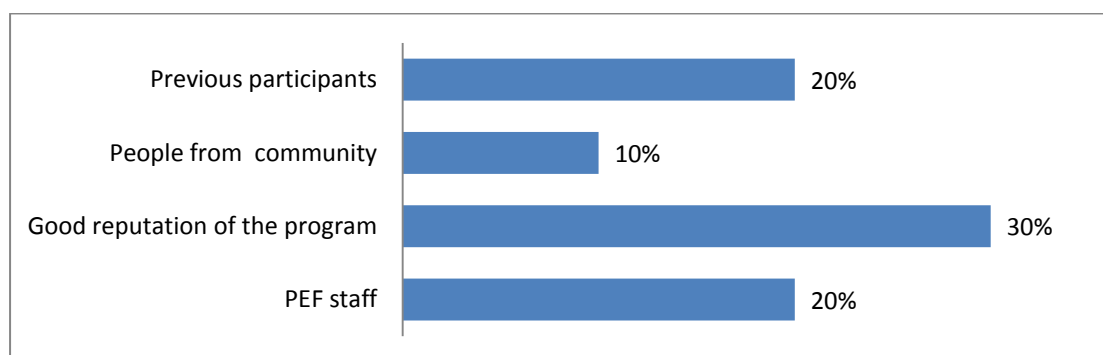
It was also studied that in which capacity the respondents participated in the activity (see figure 5). It was found that 62% of them were Muslim leaders, 20% non-Muslim leaders and remaining 18% belonged to other, such as civil society workers, journalists etc.

Figure 5: Professional Status



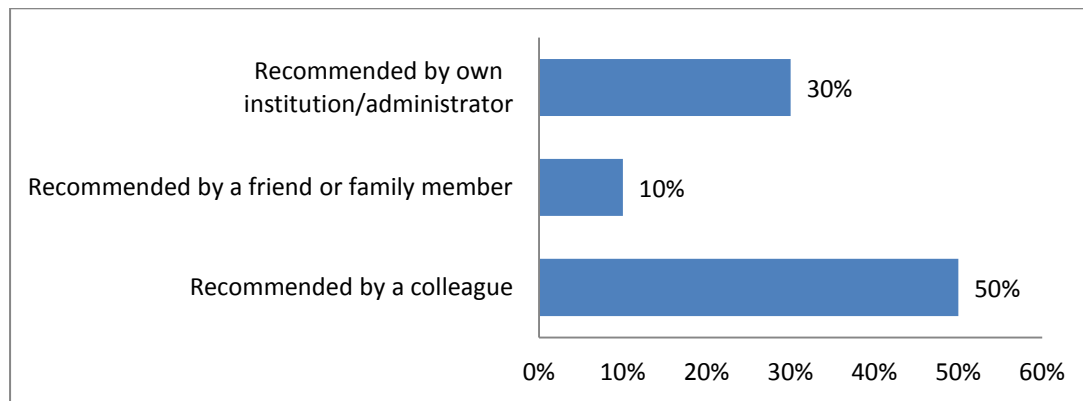
When asked as to how they came to know about the PEF program (see figure 6), a variety of replies were received. As shown in the figure 6, 30% of the participants replied good reputation of the program, 20% was reported that they came to know for the PEF people visit to their institution and the participants who earlier attended the program whereas 10% of the respondents replied that they heard from their community people.

Figure 6: Source of Information



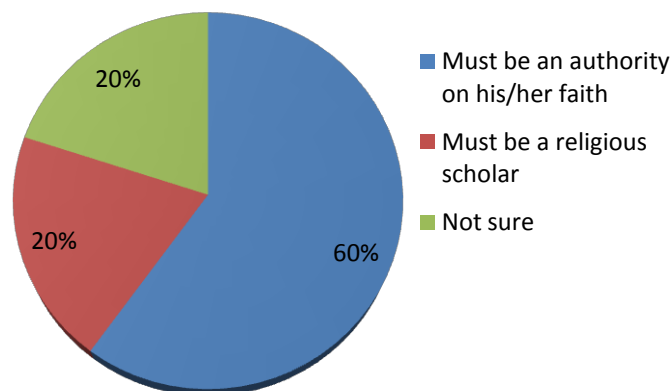
When asked about the mode of their selection in the workshop (see figure 7), 50% of the respondents mentioned that their colleagues recommended them, 30% indicated as they on the recommendation of the institutional administrator and 100% reported on the recommendation of the family members or friends.

Figure 7: Recommender of the Program



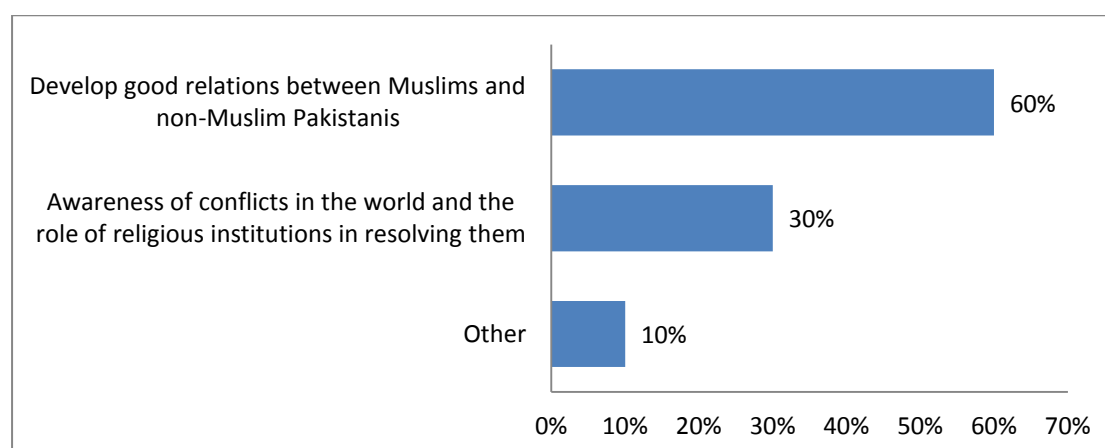
With regard to the selection process of the PEF program (see figure 8), 60% of the respondents reported that criteria of their selection was faith and authority, 20% as religious scholars whereas 20% replied that they were not sure about their selection process.

Figure 8: Selection Criteria



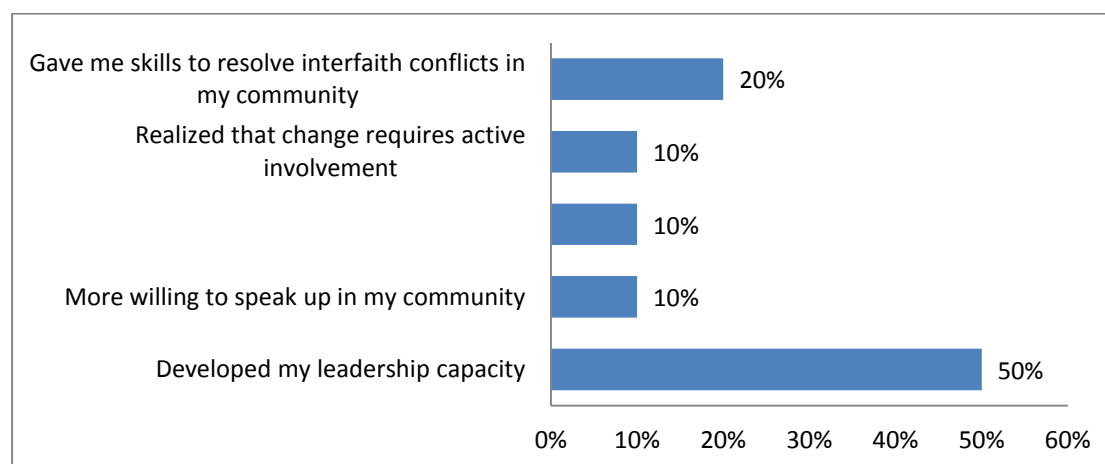
When asked about their main purpose behind attending the PEF program, a highly significant percentage i.e. 60% indicated that the main goal of the program was to develop good relations between Muslim and non-Muslim Pakistanis (see figure 9). In addition, 30% respondents indicated that a main goal was to get awareness of conflicts in the world and the role of religious institutions in resolving them.

Figure 9: Goals of the Program



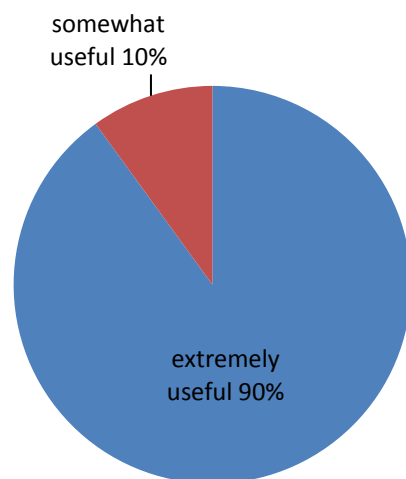
When asked as to how the PEF program empowered them (figure 10), 50% of the participants indicated that it developed their leadership capacity and 20% reported that it gave them skills to resolve interfaith conflicts in the community. Whereas, 10% each reported that it helped in reducing negative perceptions about minority faiths, and helped them to realize that change requires active involvement.

Figure 10: Empowerment through the Program



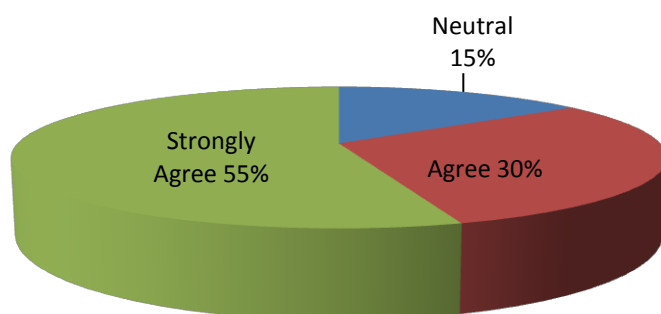
The respondents were also asked about the usefulness of the program (see figure 11). A highly significant percentage of respondents i.e. 90% considered it extremely useful whereas 10% of them reported as some useful. The participants of the FGD reflected the same feeling.

Figure 11: Usefulness of the Program



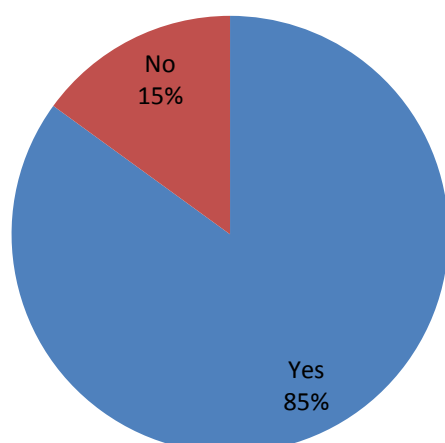
When asked about the knowledge of trainers/resource persons, then majority of respondents i.e. 55% strongly agreed whereas 30% of them agreed and only 15% mentioned neutral (see figure 12).

Figure 12: Trainers were Knowledgeable on Subjects



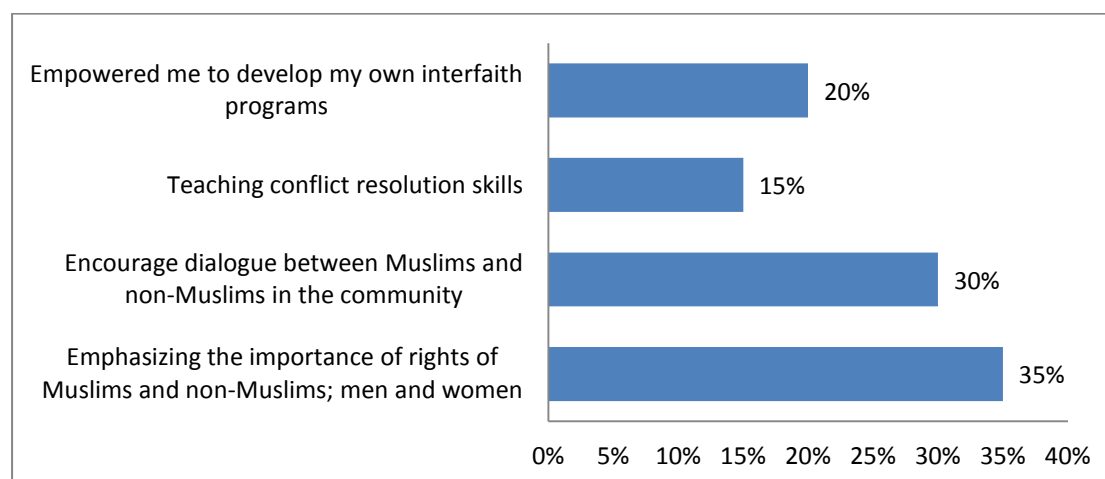
The respondents were also asked about their contact with the PEF staff (see figure 13). A highly significant percentage of respondents i.e. 85% mentioned positively whereas 15% of them reported that PEF do not contact them.

Figure 13: PEF Staff maintained Contact



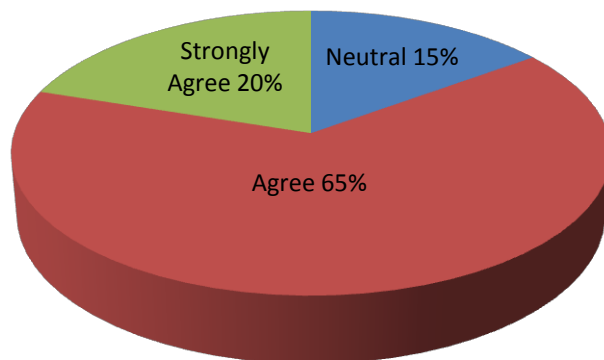
When asked about the most effective feature of the program then 35% of them indicated that Emphasizing the importance of rights of Muslims and non-Muslims; men and women and 30% reported that the program encourage dialogue between Muslims and non-Muslims in the community. Whereas 20% reported that teaching conflict resolution skills and only 15% stated that, the program empowered me to develop my own interfaith programs (see figure 15).

Figure 14: Most Effective Features of the Program



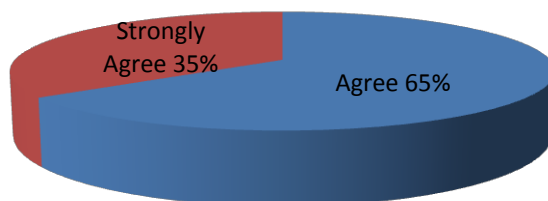
When asked whether the PEF program enhanced their ability as a religious leader then the majority of the respondents i.e. 65% showed agreement however, 20% mentioned strongly agrees and less percentage of respondents 15% replied neutral (see figure 15).

Figure 15: Program Enhanced Ability as a Religious Leader



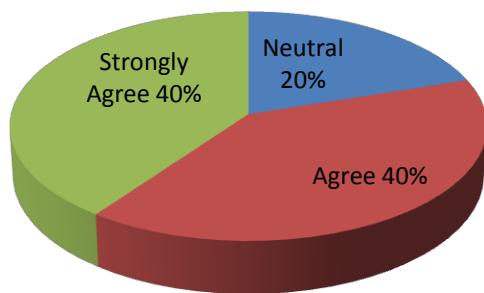
When asked about improvement in their understanding of the importance of religious harmony in Pakistan, then the majority of respondents i.e. 65% showed agreement whereas 35% of them reported strongly agree (see figure 16).

Figure 16: Developed a Better Understanding of the Importance of Religious Harmony in Pakistan



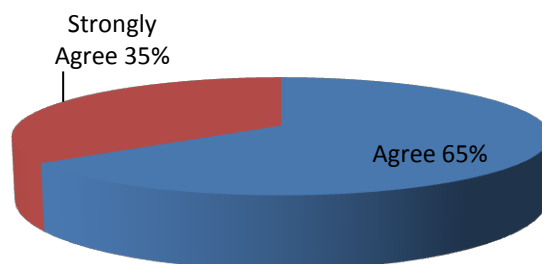
The respondents were also asked about the importance to understand religious diversity in our communities (see figure 17). In response, 40% of respondents agreed and on other side 40% reported strongly agreed, whereas only 20% gave neutral response.

Figure 17: Is it Important to Understand Religious Diversity at Community levels?



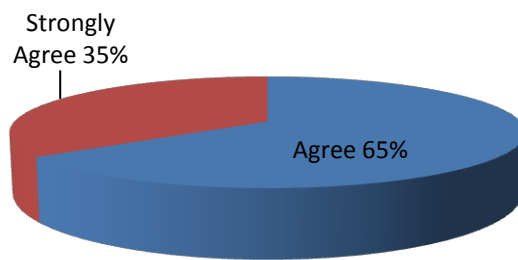
With regard to change in their perception of other religious communities after the program, a significant percentage of respondents i.e. 65% showed agreement whereas 35% stated strongly agreed (see figure 18).

Figure 18: Own Perceptions of other Religions have changed



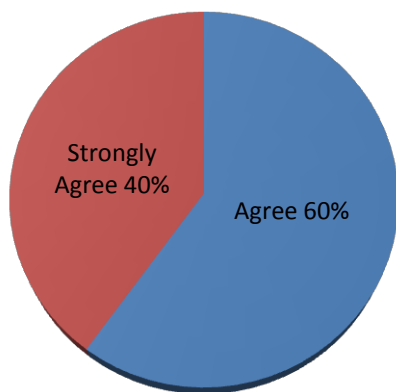
When asked about their understanding about the role of religion in promoting religious tolerance and dialogue then the majority of respondents i.e. 65% showed agreement whereas 35% of them reported strong agreement (see figure 19).

Figure 19: Better Understand the Role of Religion in Promoting Tolerance and Dialogue



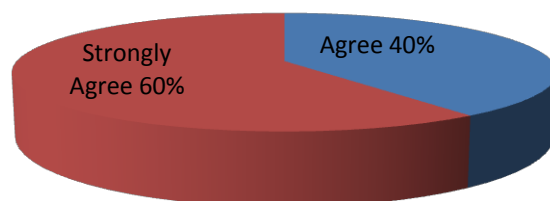
As regards the understanding of the role of religion in resolving conflicts and promoting peace and development in the world then a higher percentage of respondents i.e. 60% agreed and the remaining strongly agreed (see figure 20).

Figure 20: Better Understand the Role of Religion in Conflict Resolution and Development



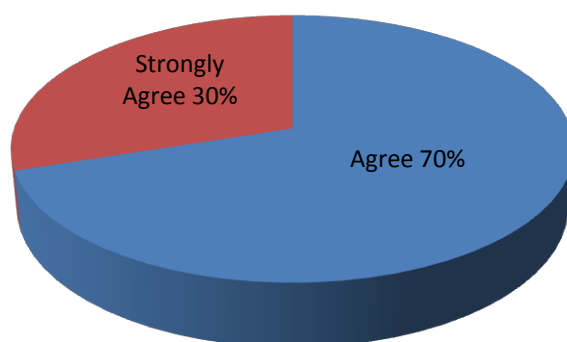
The respondents were also asked about the importance of organizing interactions/dialogues between Muslims and non-Muslims (see figure 21). In reply, the majority (60%) strongly agreed whereas 40% agreed.

Figure 21: In Pakistan, it is important to organize inter-religious dialogues/interactions



When asked about their understanding of the importance of developing cross-culture understanding between Muslims and non-Muslims then majority of respondents i.e. 70% simply agreed whereas 30% strongly agrees (see figure 22).

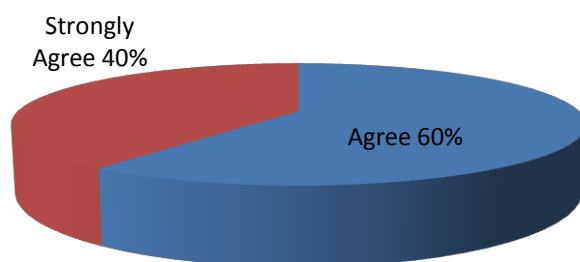
Figure 22: Better Understand the Cross-cultural understanding between Muslims and non-Muslims



When asked about new friendships after the PEF program with people from other religions, then significant percentage of respondents i.e. 60% showed agreement whereas 40% stated strongly agreed (figure 23). This was one of the intentions behind the program that through better understand the participants of different faiths would develop good relations leading to friendships. On this, all of them said that they have made friends of other religions after attending the program. A Christian priest in the FGD said that he has regularly been visiting some Muslim participants of the program. A Muslim participant living in Rawalpindi said that, “I felt good when after

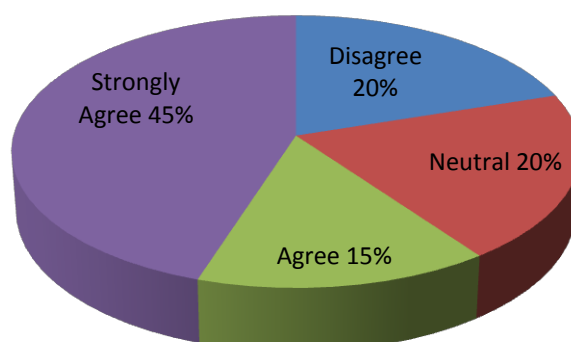
a violent incident in Rawalpindi, a Christian friend called me for showing his concern and for inquiring about my safety ... On this, I also felt a little embarrassed because I had never called that Christian friend and only he has always been calling me”.

Figure 23: Have made Friends from other Religions



The respondents were also asked about the most important aspect of the PEF training (see figure 24). They were asked whether they were able to discuss sensitive topics in a professional and open setting, then 45% respondents replied strongly agreed, 15% just agreed, whereas another 20% stated neutral and only 20% showed negative response.

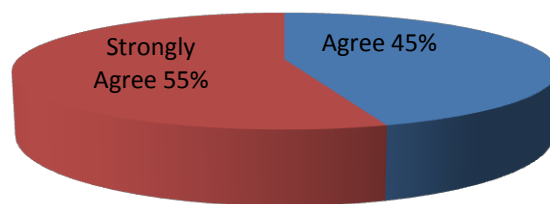
Figure 24: Participants were able to discuss Sensitive Issues



When asked about their plan to continue being involved in such programs then a significant percentage of respondents i.e. 55% strongly agreed whereas 45% agreed. It means that everyone is willing to continue their involvement in interfaith programs.

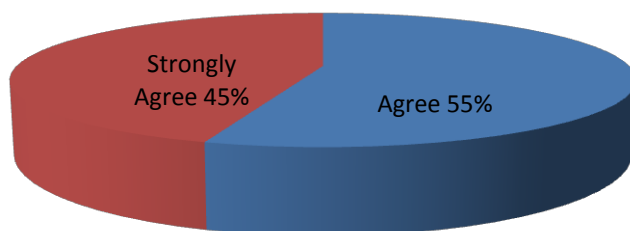
Similarly, it was reflect in the FGD in which everyone talked of their continued involvement in program linked to interfaith harmony. It was observed that for most of the participants of the FGD, it was not a new experience with PEF because most of them had already been involved in interfaith work with other groups. A couple of them have even created their own NGOs.

Figure 25: Plan to Continue Involvement in such Programs



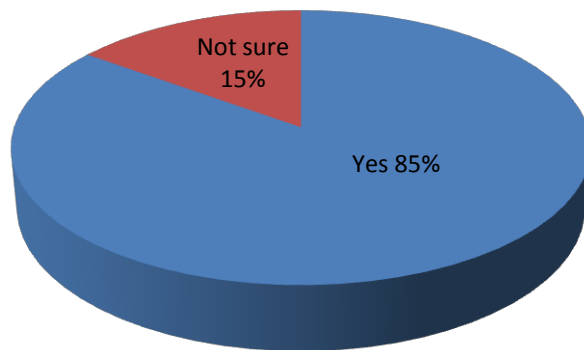
The respondents were asked whether they would recommend the PEF program to their friends/colleagues (see figure 26). In reply, a significant majority of 55% agreed, whereas 45% stated strong agreement.

Figure 26: Will Recommend PEF Program to Others



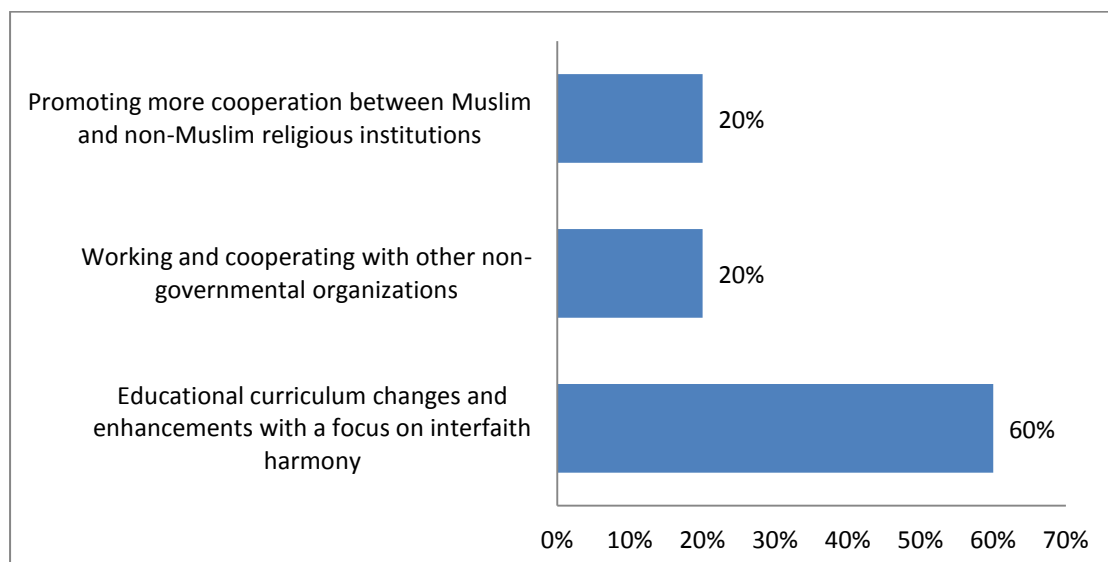
When asked the respondents about participants playing a greater role in deciding the nature and direction of PEF programs, then a significant percentage of respondents i.e. 85% showed positive response whereas only 15% stated not sure (see figure 27).

Figure 27: Should Participants play a greater Role in PEF's program Planning?



The respondents were asked whether they would like to see PEF play a more active role in some areas (see figure 28). In response, 60% respondents replied that PEF should play more active role in curriculum changes and enhancements with a focus on interfaith harmony, 20% mentioned working and cooperating with other non-governmental organizations, whereas another 20% stated PEF should engage in promoting more cooperation between Muslim and non-Muslim religious institutions.

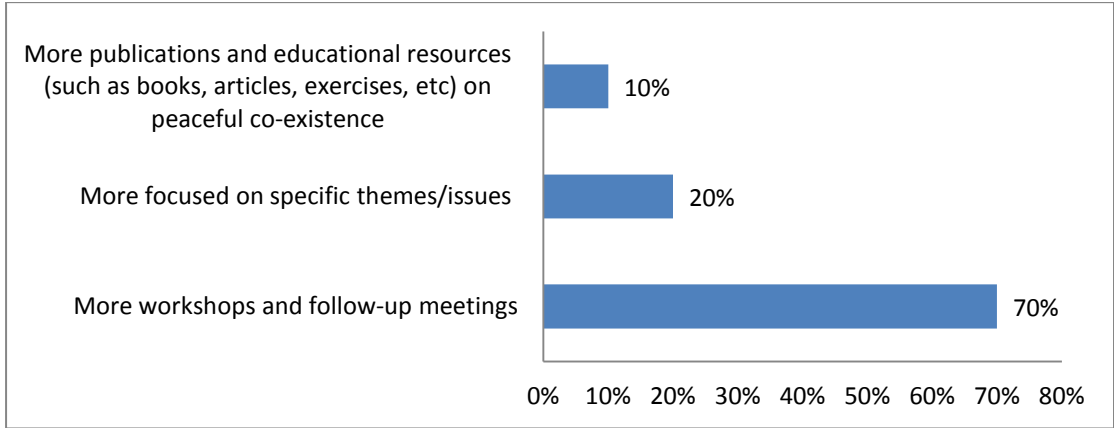
Figure 28: Where would you like to see PEF play more active role?



The respondents were asked about what they would like to see changed in the PEF program in their area (see figure 30). In response, 70% respondents replied in favor of

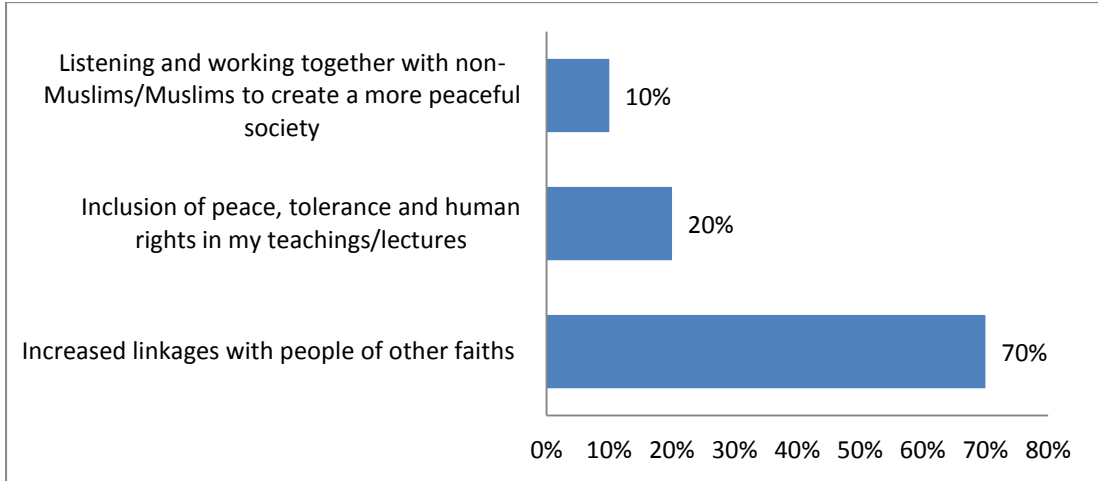
more workshops and follow-up meetings, 20% said there should be more programs and only 10% mentioned listening and working together with non-Muslims/Muslims for creating a more peaceful society.

Figure 30: Suggested Changes for PEF



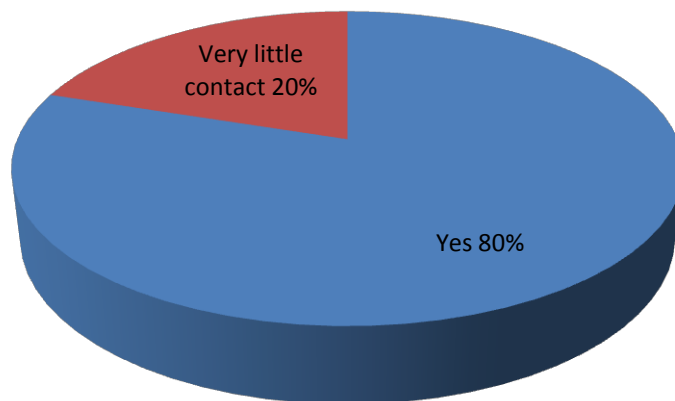
When asked the respondents the most effective outcome of their participation in the PEF Program, then a significant percentage of respondents (70%) that they have increased linkages with people of other faiths (see figure 31). Additional, 20% mentioned for the including concepts of peace, tolerance and human rights in their teachings/lectures, whereas only 10% reported listening and working together with non-Muslims/Muslims for creating a more peaceful society as an important outcome of their participation in the PEF program – something that is directly related to the objective of the PEF interfaith program.

Figure 31: Outcomes of Participation in the PEF Program



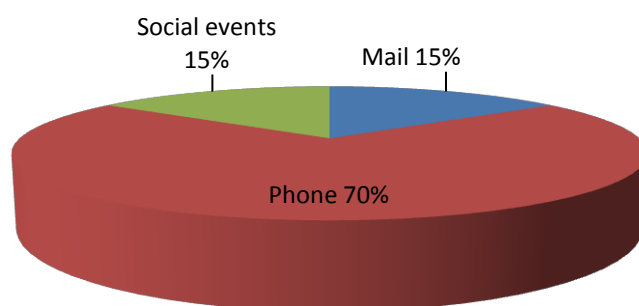
The respondents were asked about them being in contact with other PEF program participants outside of their institution/city (see figure 32). In response, 80% of respondents reported being in touch with participants outside their area and institution, whereas 20% stated very little contact due to lack of other activities.

Figure 32: Contact with other PEF Program participants outside of their institution/city



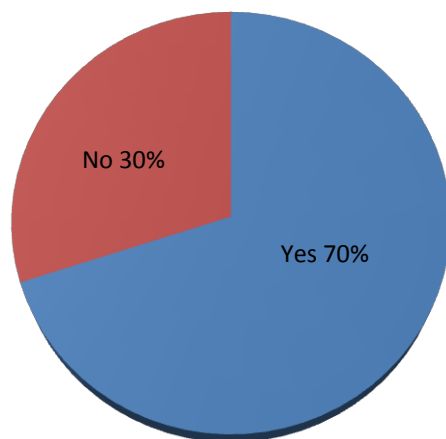
When asked about the modes of communication with other PEF program participants, then 70% replied using phone, 15% mail, whereas 15% connected with others through other social/community events (see figure 33).

Figure 33: Modes of Communication



Regarding the participant's attendance in any follow-up events since their first interaction (training) with the PEF program, a higher percentage of respondents (70%) had taken part in follow-up events (see figure 34).

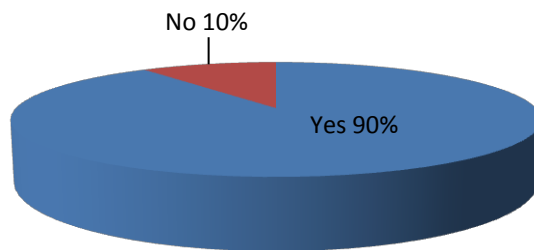
Figure 34: Participation in the Follow-up events since the PEF Program



The data found an encouraging sign, which is that a significant majority of 90% of the respondents have organized programs post-PEF interfaith event (see figure 35). This point was also discussed in the FGD, in which some participants shared their examples of interfaith programs. A participant shared having launched an interfaith program in Gujarat. Another one was organized in Kohat, which was partly supported by PEF. Some participants also expressed interest in doing more programs with the support of PEF.

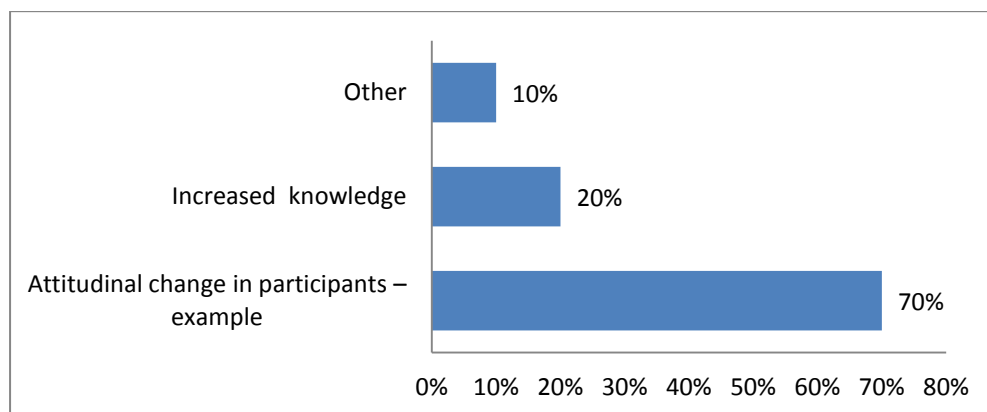
In addition, 80 percent of the respondents mentioned attending follow-up events outside their institution/city. A large portion of the participants (65%) participated in those follow-up events for establishing meaningful relations with people of other faiths.

Figure 35: Did you organize programs after the PEF Interfaith event?



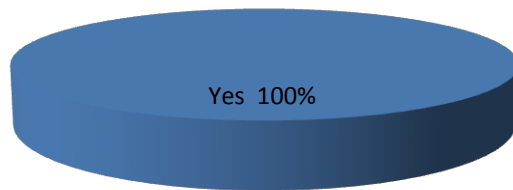
Participants saw some visible changes after attending the PEF program (see figure 36). In this regard, 70% replied seeing attitudinal change observed, 20% stated increase in knowledge, whereas 10% explained through different examples, such as empowerment of organizing own events on the issue of interfaith harmony.

Figure 36: What change do you see after the PEF program?



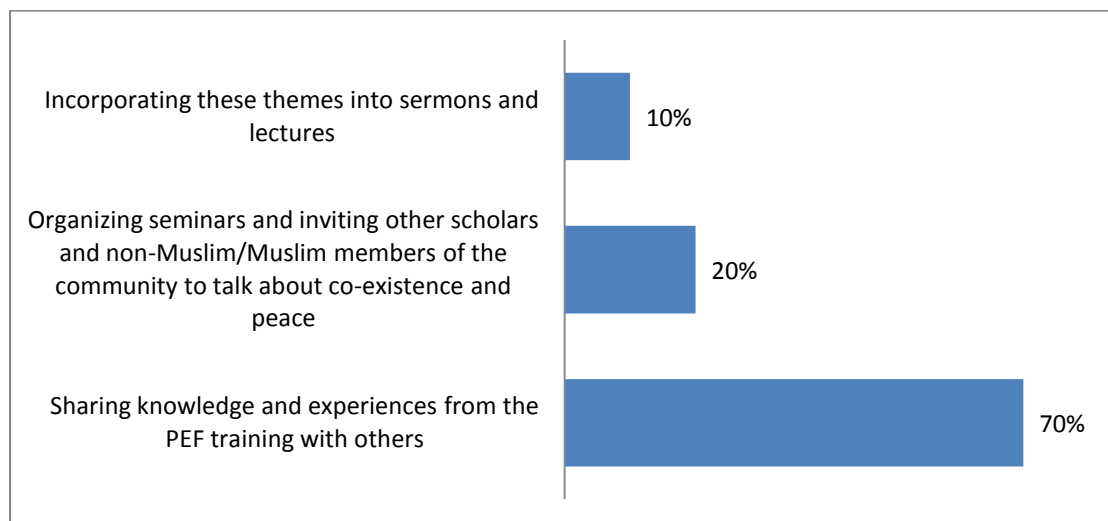
As regards their interest in becoming “more involved” in activities to help their community after participating in the PEF program all the respondents replied positively.

Figure 37: Interested in more involvement in activities for helping community



The respondents were asked of the impact on their activities after the PEF program (see figure 38). In reply, majority of the respondents (70%) replied sharing knowledge and experiences from the training with others, whereas 20% mentioned that they are organizing seminars and inviting other scholars and non-Muslim/Muslim members of the community to talk about co-existence and peace, and 10% stated they are incorporating the PEF program themes in their sermons and lectures.

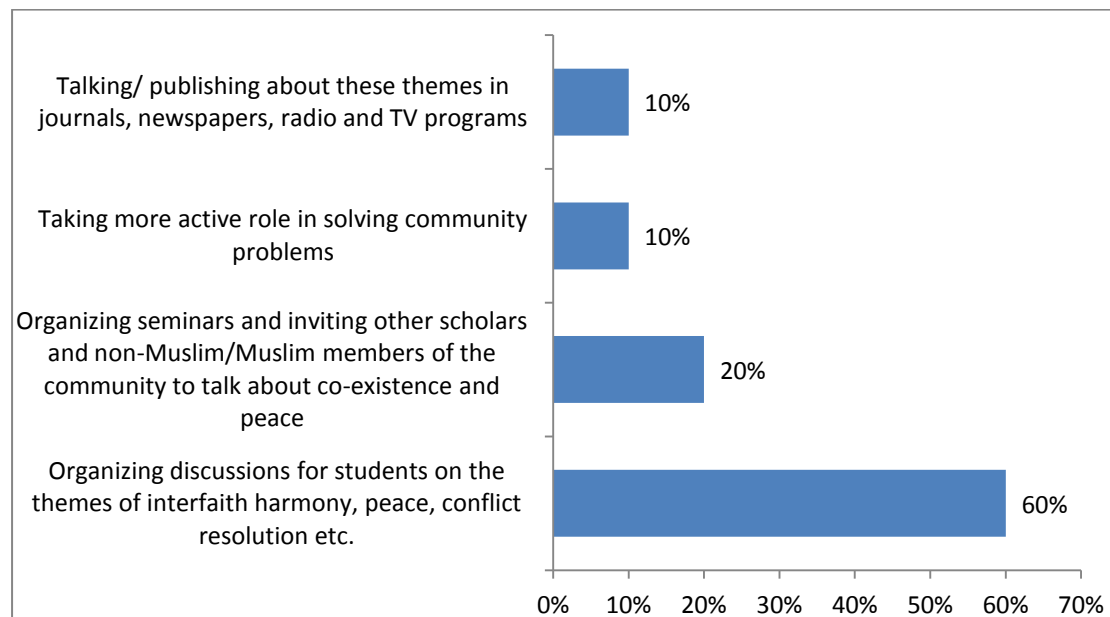
Figure 38: Kinds of activities post-PEF program



When asked the respondents, if they are given an opportunity of organizing a follow-up activity and apply the learning from the training, what kind of activities would they opt for? In response, 60% showed interested in organizing discussion groups for students on themes like interfaith harmony, peace, conflict resolution etc, whereas 20% mentioned organizing seminars and inviting other scholars and non-

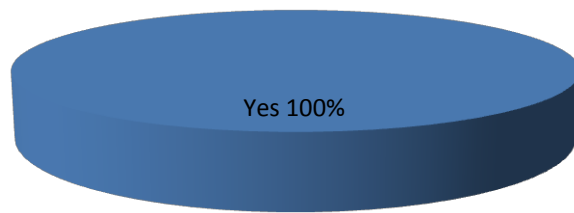
Muslim/Muslim members of the community to talk about coexistence and peace, among others. However, 10% stated taking more active role in solving community problems and another 10% replied talking/ publishing about the above-mentioned themes in journals, newspapers, radio and TV programs.

Figure 39: What kind of Follow-up Activity would you like to do, if given an opportunity?



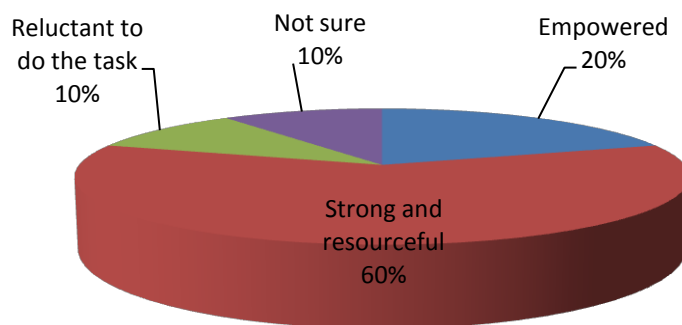
All of the respondents mentioned that they are currently working with other organizations on educational improvement or tolerance and dialogue (see figure 40). This reinforced the point argued before that, the PEF program was not the first time for the majority of participants with regard to engagement in the area of interfaith harmony.

Figure 40: Engagement with other Organizations working on similar themes



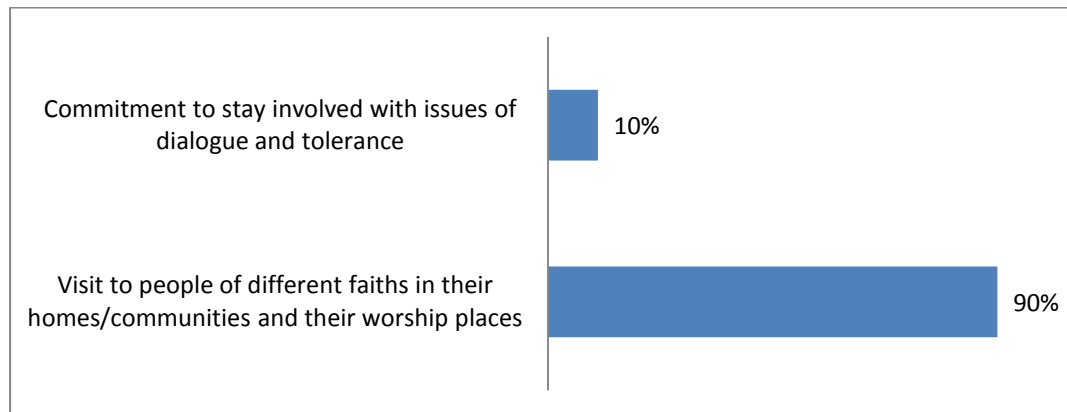
The respondents were asked, if asked by PEF to lead a group in planning an educational event on any of the themes, such as pluralism and peace, dialogue etc. for their community, how they would feel (see figure 41). In reply, 60% respondents replied that they would feel strong and resourceful, whereas 20% mentioned empowered, 10% responded reluctant to do the task and more 10% stated they are not sure.

Figure 41: Feeling for leading a group in planning an education event



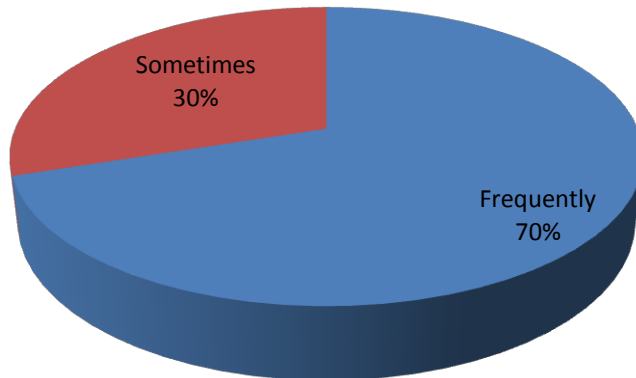
When asked the respondents, how has their participation in the PEF program affected your behavior (see figure 42), then a significant percentage of respondents (90%) replied that they now visit people of different faiths in their homes/communities and worship places. An additional 10% stated that the commitment to stay involved with issues of dialogue and tolerance is an important behavioral change in them.

Figure 42: Effects on Personal Behavior



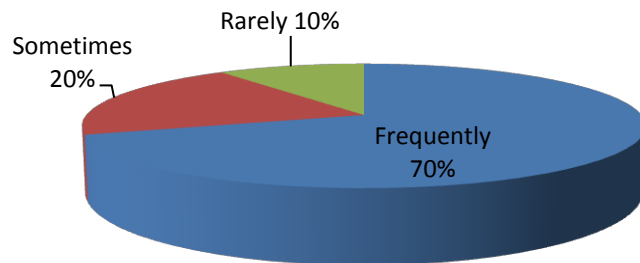
All of the respondents mentioned being sharing the ideas and concepts of interfaith harmony with their students/colleagues/followers (see figure 43). Out of them, the majority of 70% mentioned sharing frequently and the rest said they share those ideas sometimes.

Figure 43: Have discussed ideas/concepts of the PEF program



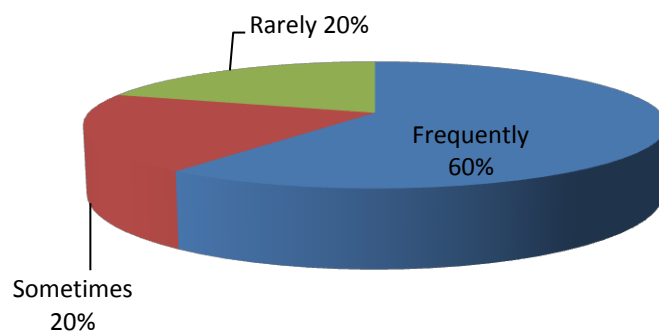
All of the responding have been using their experience of PEF for finding solutions of problems faced by their communities (see figure 44). Out of all the respondents, 70% mentioned doing that frequently, whereas 20% stated sometimes and 10% replied rarely.

Figure 44: Have used your PEF experience for finding solutions of community problems



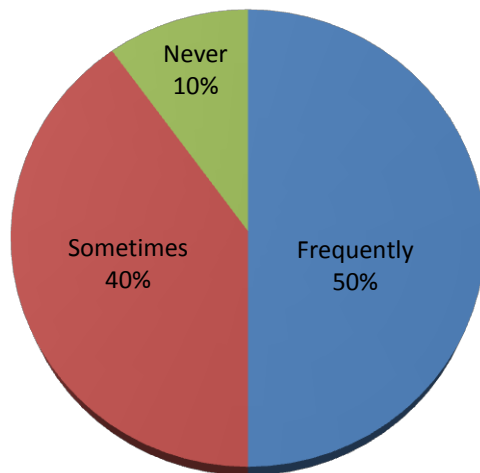
After the PEF program, all the respondents reported that they have been visiting the participants of other faiths (see figure 45). Out of them, the majority of 70% makes those visits frequently, 20% each said they do that sometimes and rarely.

Figure 45: Have visited the participants of other religions in their communities



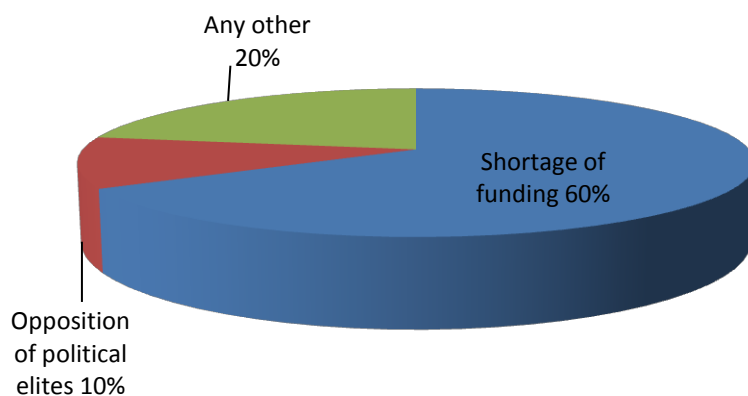
An overwhelming majority of 90% reported spreading awareness on the themes of the program in their communities. Out of them, the majority (50%) engage in awareness related activities on regular basis.

Figure 46: Have spread awareness on the PEF program themes



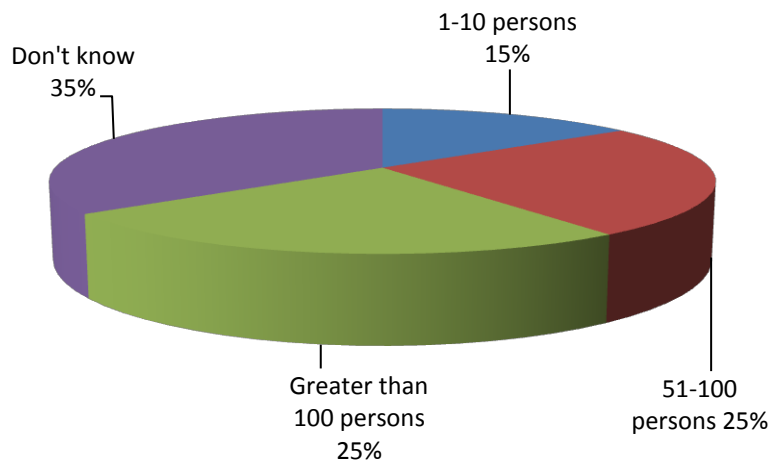
While spreading awareness on interfaith harmony, the participants faced some challenges. The majority (60%) stated the challenge of accessing funds for implementing their activities, and ten percent said that they faced the opposition of political elites of their area. Additional 20% talked of challenges in the form of disagreements with colleagues.

Figure 47: The nature of challenges faced



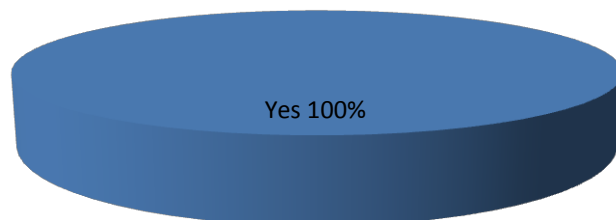
In response to the question of how many persons they have talked to about the themes of the PEF program, 35% replied they having no idea, 25% mentioned greater than 100, whereas another 25% responded 52-100 persons and 15% stated 1-10 persons (see figure 48).

Figure 48: Number of People Approached



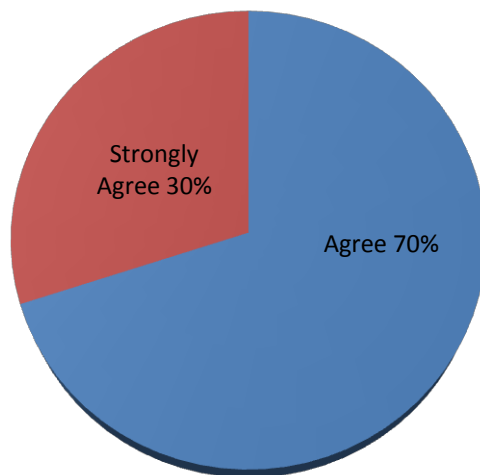
When asked, did you encourage others to participate in the PEF training program, then all the respondents replied positively (see figure 49).

Figure 49: Encouraged others towards the PEF program



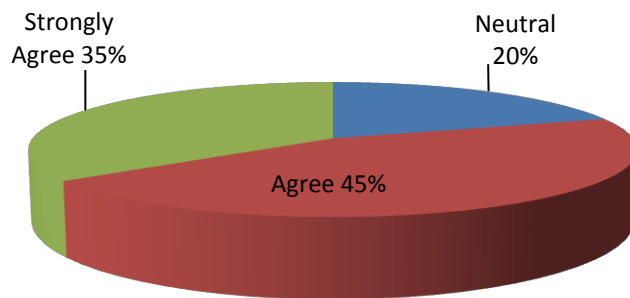
In response to the question, programs at the PEF are conducted in a balanced and non-biased way towards all participants, everyone agreed - 70% strongly agreed whereas 30% showed agreement with the statement.

Figure 50: PEF Program was conducted in balanced and Non-biased manner



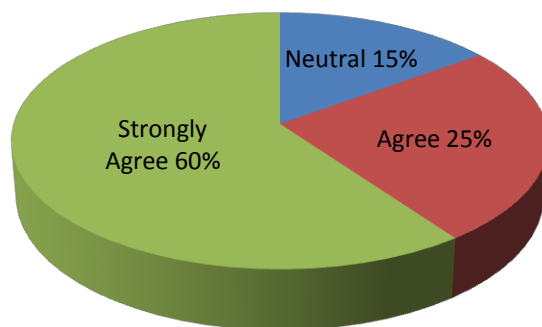
A significant majority of 80% of the respondents agreed that the PEF staff is managing their programs in a professional manner. Among the ones agreed to the statement, 45% agreed and the remaining of 35% strongly agreed. Only 20% preferred to remain neutral in reply to this question (see figure 51).

Figure 51: PEF Staff in Managing their Programs in a Professional Manner



The majority of 85% agreed that the PEF staff is qualified for carrying out their duties in a professional manner. Out of the ones agreed, 60 percent showed strong agreement whereas 25% simple agreement. The remaining of 15% decided to remain neutral (see figure 52).

Figure 52: PEF staff is qualified for carrying out their duties



Conclusion

The analysis of this report reflects positive impacts of the PEF's interfaith program. Firstly, most of the participants agreed with the significance of PEF's interfaith program by saying this initiative is needed in Pakistan. Secondly, a significant proportion also thinks that the Program has changed their perceptions of people belonging to other faiths and they have established new friends with other participants, especially the ones belonging to other religions. Thirdly, the majority of participants are engaged in spreading awareness on a key message of PEF's interfaith training – interfaith harmony – in their communities. Finally, after attending the PEF activity, the participants have become more active as can be seen through the activities organized by them in their areas. These points clearly show the impact of PEF's program; however, there is scope for improvement and in the following section, some recommendations have been made.

Recommendations

Based on the analysis of this report, the following recommendations are put forward to PEF for improving the scope of its Interfaith Program:

1. It is important in this kind of a program to reach out to new people, for example, new religious scholars whose voices so far have not been heard. In this regard, it is important to be clear of the objectives of the program, for example, what is the impact that we want?

2. This Program can have a meaningful impact by being geographically focused. In this regard, PEF can place a focus on areas that have had incidents of inter-religious violence, for instance Gojra in Toba Tek Singh. This would also help in reaching out to new actors in interfaith harmony processes because so far, as it was found through this report, there are few gurus of interfaith dialogue in Pakistan who are working with most if not all of the organizations like PEF.
3. Considering the fact women's influence in families and societies have been acknowledge the world over, including in Pakistan, there is a need to reach out to women religious scholars and leaders of different faiths in Pakistan. There is none now and there is a great potential of a significant impact of a women's group for peace through PEF. This religious group can be linked to existing women's initiatives in Pakistan, for example that of the Search for Common Ground, PAIMAN Alumni Trust etc.



THIRD PARTY PROGRAM EVALUATION
BY
SOUTH ASIA CENTRE FOR PEACE (SACP)
OF
UNIVERSITY CERTIFICATE PROGRAM (UCP),
IMPLEMENTED BY PEACE AND EDUCATION FOUNDATION (PEF)

SACP EVALUATION TEAM

Mr Zahur Ahmed Choudhri

Dr Zahid Shahab Ahmed

Ms Hina Batool

REPORT SUBMITTED TO PEF ON 26 FEBRUARY 2014

Summary

UCP is a timely initiative in Pakistan and is having an overall positive impact. The following are just some highlights of this third party evaluation:

- Almost half of the participants said that they had learned new teaching skills and 79 percent said that their ability as madrassah teachers has been enhanced after attending this program;
- 91 percent of the UCP graduates found their learning to be very useful;
- 75 percent of the participants agreed to the importance of critical thinking in the Program and 79 percent said that the UCP provided them with critical skills for carrying out their professional duties;
- 91 percent of the participants said that it is important to include new disciplines in madrassah curriculum;
- 92 percent of the UCP graduates said that the issue of engaging with community is an important theme;
- 93 percent of the participants said that the theme of resolving community disputes was an important one in UCP;
- 83 percent mentioned that after attending UCP, now they have essential knowledge relating to the role of Islam vis-à-vis interfaith harmony and dialogue;
- 87 percent said that they are applying their learning from UCP in their madrassahs;
- 72 percent of the participants said that they have formed friendships with people of other sects; and
- 74 percent said that they would like to continue their involvement with PEF.

Introduction

To assess the effectiveness of PEF's efforts to improve education in the madrassahs of Pakistan, the South Asia Centre for Peace (SACP) conducted a comprehensive third-party evaluation of PEF's University Certificate Program (UCP). The SACP team has a long experience of conducting such evaluations of programs focusing on peacebuilding, development, human rights etc.

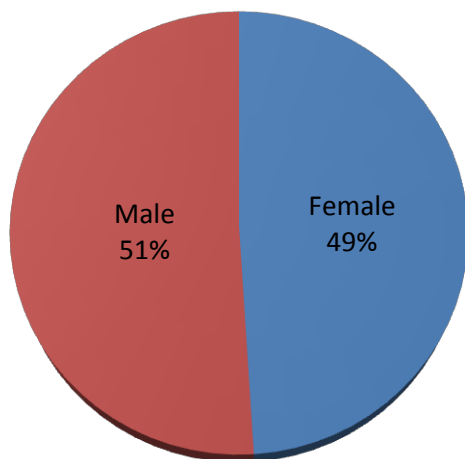
UCP is a six-week professional certification for madrassah teachers in Urdu. The aim of the training is to promote peace and co-existence in Pakistan. UCP has already been organized in Islamabad, Rawalpindi, Peshawar, Karachi and Kohat. This program is expected to influence 100,000 students within the next three years.

In addition to multiple interviews of the PEF staff, the SACP team also met the representatives of the PEF's partner institutions: International Islamic University (IIU) and Kohat University of Science and Technology (KUST). The evaluation team also conducted on-the-ground evaluation through two gender segregated Focus Group Discussions (FGDs) comprising 33 (21 men and 12 women) madrassah teachers. In addition, surveys were circulated to all the UCP participants comprising of 104 men and 41 women, but 45 surveys were received – 31.03 percent of the total.

Basic Information

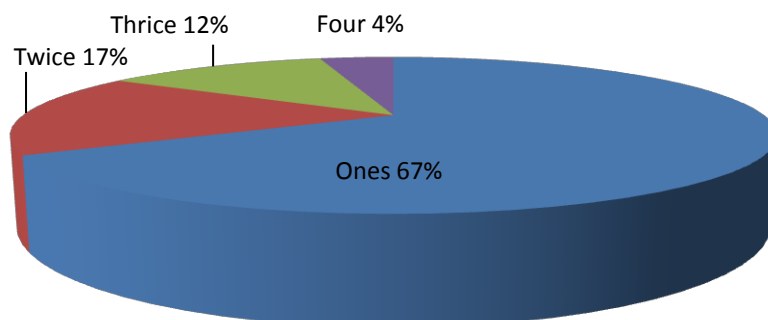
From 15 madrassah, 51 percent men and 49 percent women participated in the survey (Figure 1). In terms of the institutional feedback, the highest number of surveys (26 percent) was filled by a female madrassah – Jamia Fatima-tul-Zuhra in Islamabad. The second highest number of filled surveys (18 percent) came from a male institution called Madrassah Uloom-ul-Quran Irfania in Islamabad.

Figure 1: Gender



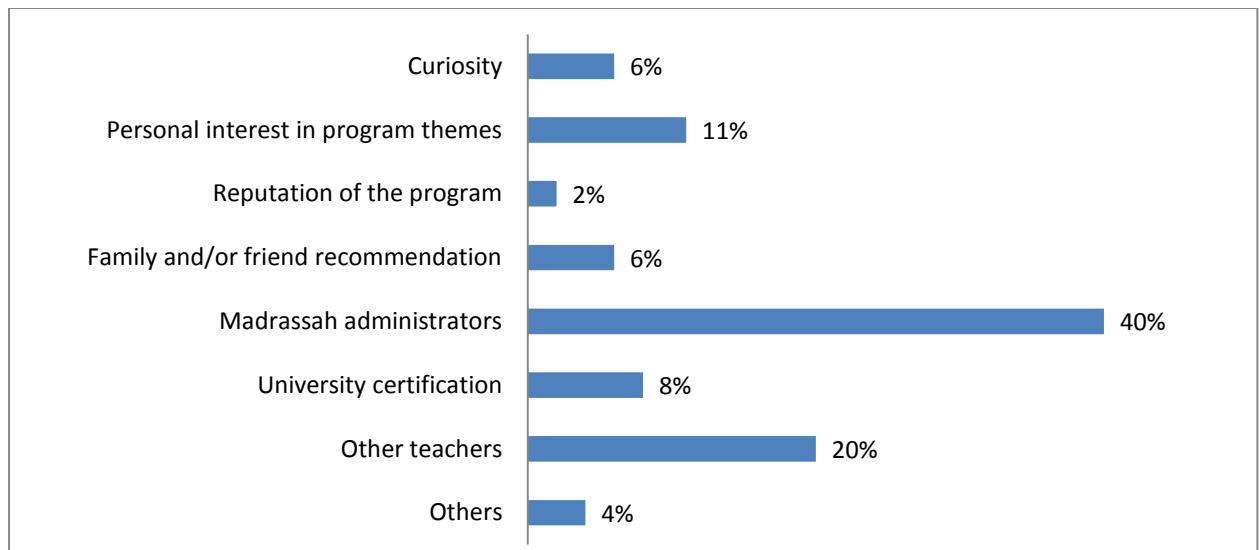
For any evaluation, it is important to focus on when the participants had participated in the program. In UCP, as shown in figure 2, the majority (53 percent) took part in the UCP during 2012-13; therefore, they were able to comment on changes in their professional life after the program. It is important to highlight that, 33 percent of the participants had participated in PEF program, including UCP, on two or more than two occasions. This reflects an increasing engagement of PEF with UCP participants.

Figure 2: Frequency of participation in PEF programs



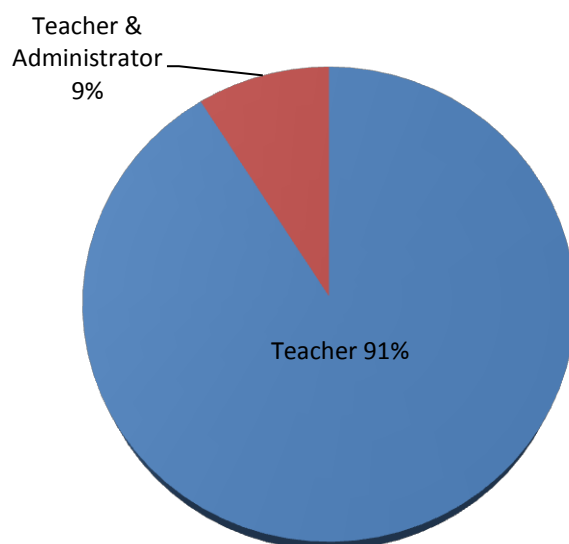
A variety of reasons had motivated the participants of UCP towards this program. As depicted in figure 3, the majority (40 percent) were motivated by administrators of their madrassahs to benefit from UCP. This partly reflects lack of personal interest in the program, as shown by the figure of 11 percent who were attracted towards UCP out of personal interest in the program. Only two percent of the participants were motivated by the reputation of UCP.

Figure 3: Motivation for participation



Although, the program was aimed at madrassah teachers, nine percent were not just teachers. For instance, as shown in figure 4, nine percent participants were also administrators of their madrassahs. Due to the inclusion of students in UCP, some participants and people in partner institutions were uncomfortable. In FGDs, participants highlighted there should not be teachers and students together in a course like this one.

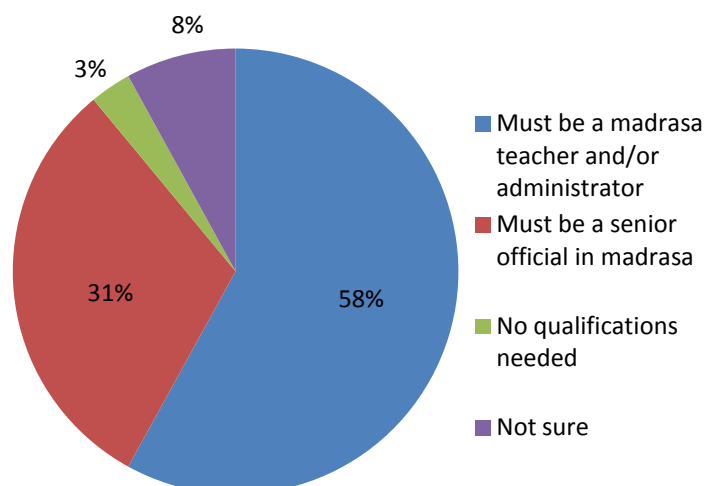
Figure 4: Professional capacity of participants



The majority of more than 80 percent knew why they were selected for the program. However, there was some ambiguity seen with regard to participants' understanding of their

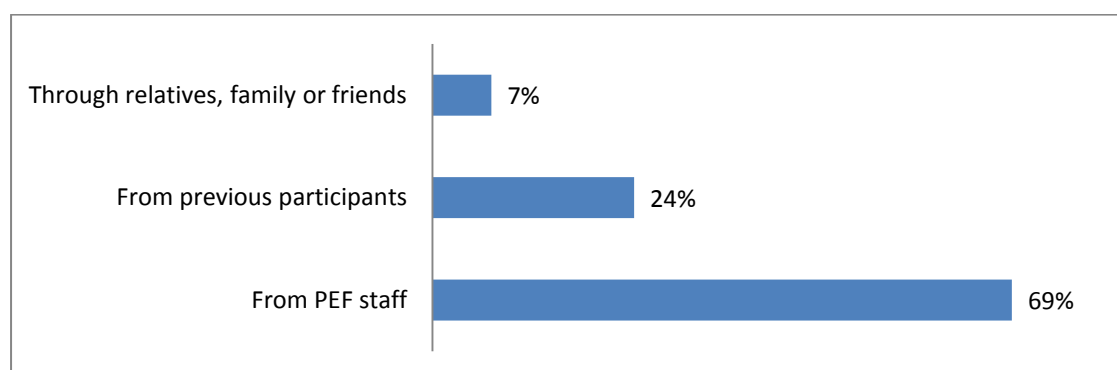
selection for UCP. As shown in figure 5, 11 percent of the participants either were not sure or thought that no qualifications were required for UCP.

Figure 5: Pre-requisites of UCP



The PEF team has been proactive in reaching out of prospective UCP participants in their institutions. This is reflected through the data in figure 6 in which the majority (69 percent) said that they had received the information regarding UCP through the PEF staff. In future, the PEF team may not have to go from door to door because people are finding information about UCP through the word of mouth. The survey found that, 24 percent of the UCP participants had received the information from the previous participants. It is an encouraging fact.

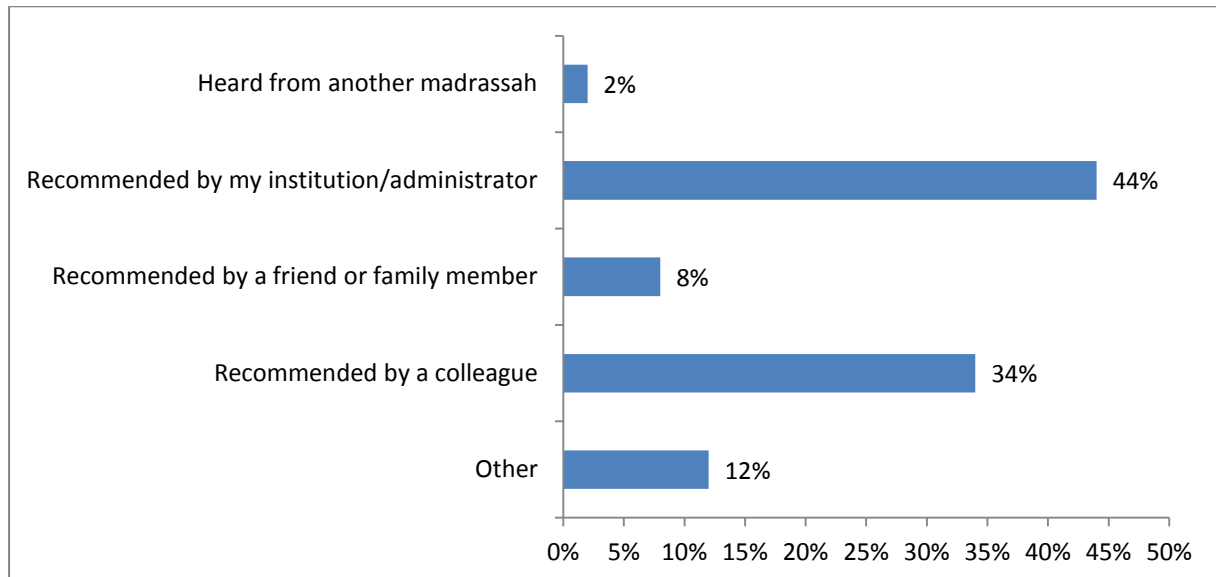
Figure 6: Source of information



As was previously pointed out, the majority of the participants were motivated by their madrassah administrators to take part in the program. A large segment of the participants (44

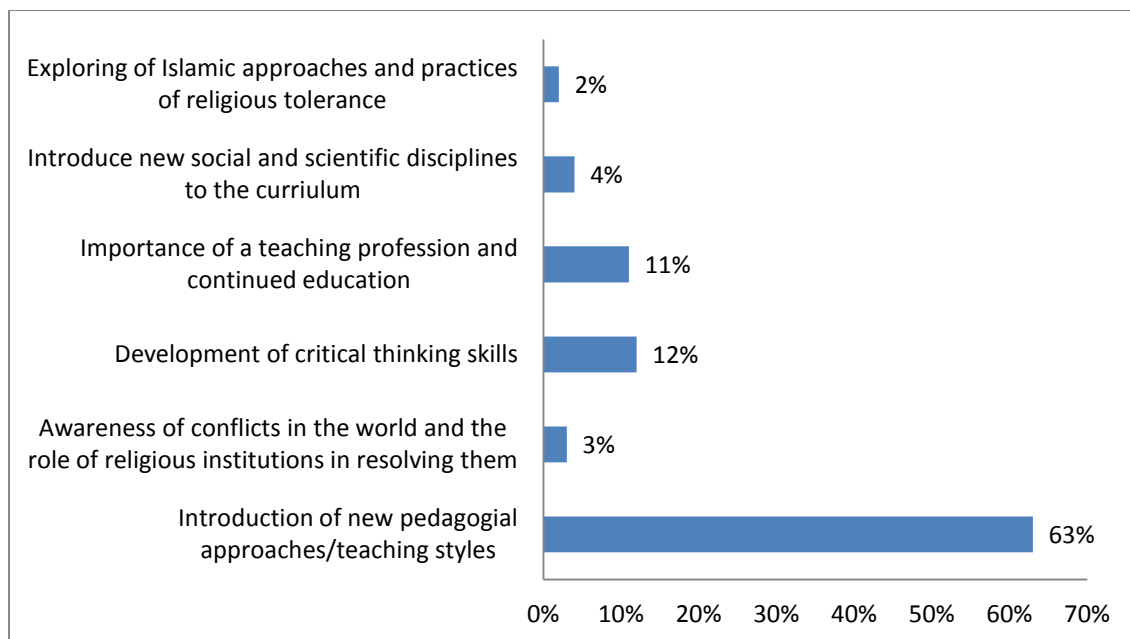
percent), as shown in figure 7, participated in UCP due to a recommendation from madrassah administrator. A significant proportion of 34 percent, participated due to recommendation of colleagues.

Figure 7: Recommendation for UCP



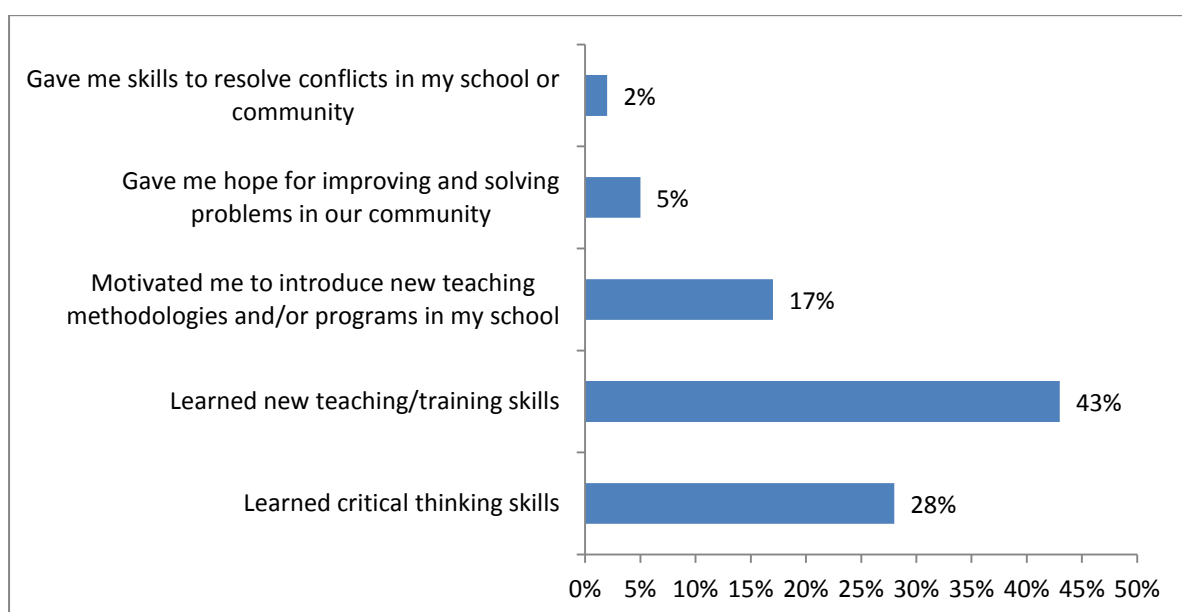
It is encouraging to find out that, the majority (63 percent) of the participants did understand a key objective of UCP – introduction to new pedagogical approaches/teaching skills. Another major aspect of the program linked to the importance of teaching as a profession and continued education came across during the FGD. As show in figure 8, 11 percent said that a major goal of the program was to emphasize on teaching as a profession and continued education. In FGDs, some participants did reflect the intention of gaining university degrees in Education, for example Bachelors and Masters of Education. In this regard, some participants said that they would request PEF to support their university level education.

Figure 8: Goals of UCP



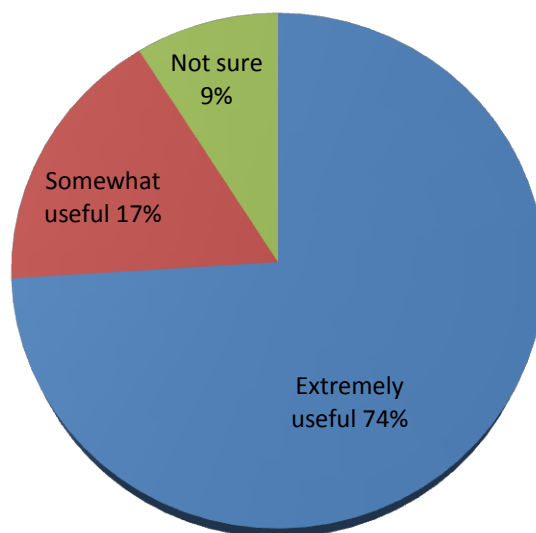
Madrassah education has often been labeled as backward lacking focus on critical thinking and secular disciplines. In this regard, as found through the data, it is confirmed that PEF through UCP is having a positive impact of madrassah education. As shown in figure 9, 43 percent of the participants said that through UCP they learned new teaching skills. A significant proportion of 28 percent stated that, they developed critical thinking skills through UCP.

Figure 9: Learning through UCP



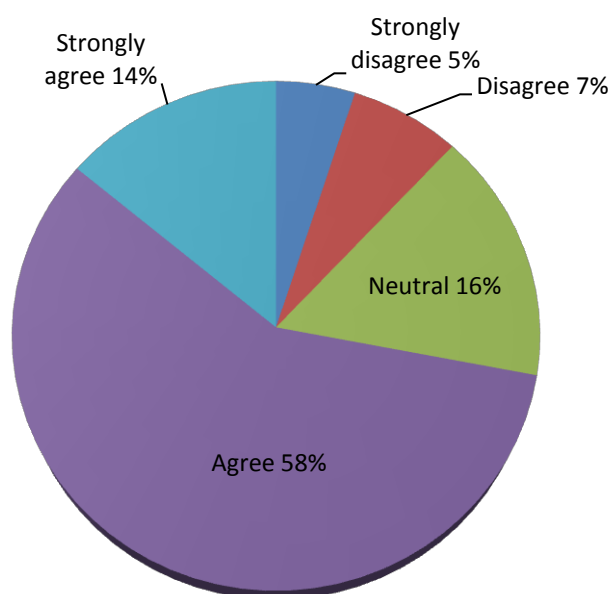
Learning is one thing, but the application of that learning is different. The application is linked to the usefulness of training contents. As explored through the survey (figure 10), the majority (74 percent) found the UCP training extremely useful and the other 17 percent found UCP somewhat useful. The remaining nine percent were not sure of the usefulness of UCP.

Figure 10: Usefulness of UCP



The selection of trainers ensures the quality of any educational program. With regard to UCP, the majority of the participants (72 percent) stated that the trainers were knowledgeable. Only 12 percent were not satisfied with the selection of trainers.

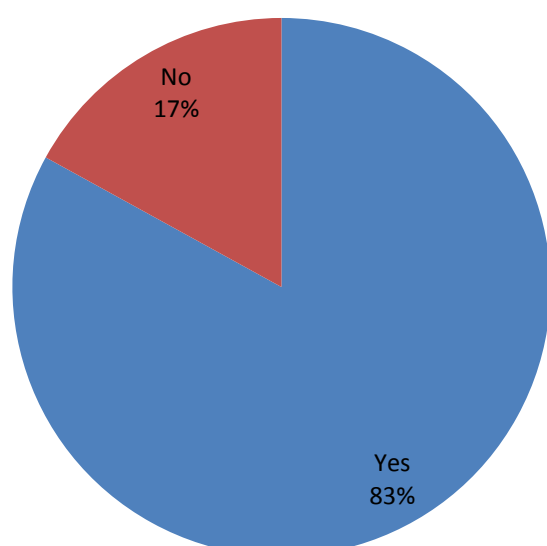
Figure 11: Trainers' knowledge



The issue of trainers also came up in the FGD with men. It was during that discussion some participants of Kohat – a traditional setting – said that the trainers were knowledgeable but at times, they were culturally insensitive. For example, some showed up in non-traditional dresses in trainings that did not help the ice breaking or the rapport-building process.

After the trainings, participants do expect some level of contact with the organizers. As it was found through the survey (figure 12) and FGDs, PEF has not been able to maintain regular contact with all of the participants. Nonetheless, the majority (83 percent) did say that PEF has been in touch with them, but the 17 percent said that they have not been contacted by PEF after the UCP.

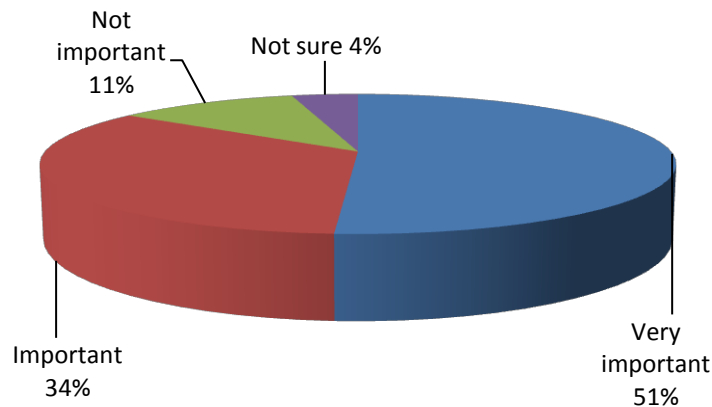
Figure 12: Contact with PEF



Significance of Training Contents

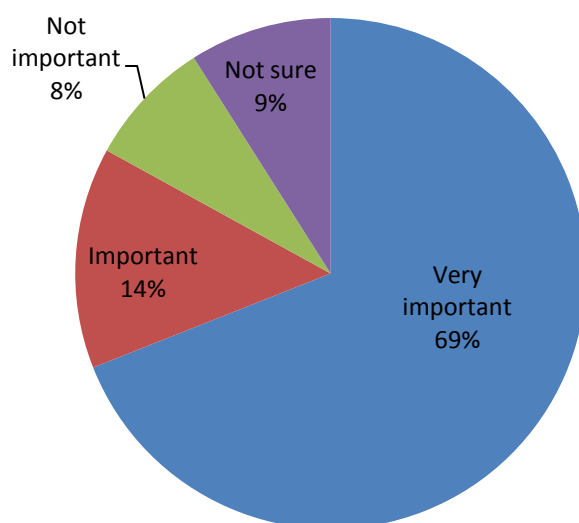
As mentioned before, madrassahs are often blamed for lacking focus on critical thinking. However, UCP participants show a predominantly positive attitude towards critical thinking (figure 13). The majority (51%) found the trainings emphasis on critical thinking skills to be very important to them and another 34 percent said this aspect is important. Only 11 percent of the participants found the critical thinking aspect not important to them.

Figure 13: Critical thinking skills



Psychology of education as a subject is being taught to teachers intending for career in formal education systems/schools. It is the study of human learning and it focuses on processes, both cognitive and affective. It helps the teachers in understanding different needs of their students; thus, help in improving the overall learning of students. In UCP, as shown in figure 14, it is encouraging to see that the majority of 69 percent found the training focus on psychology of education to be very important. Only eight percent deemed the psychological dimension of education of not important.

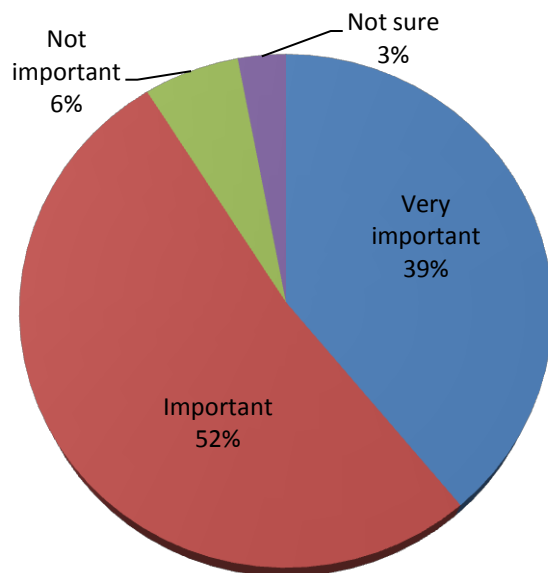
Figure 14: Psychology of Education



In the survey, the participants were specifically asked about the inclusion of new disciplines, such as science, in madrassah education. On this, the majority replied in support (figure 15):

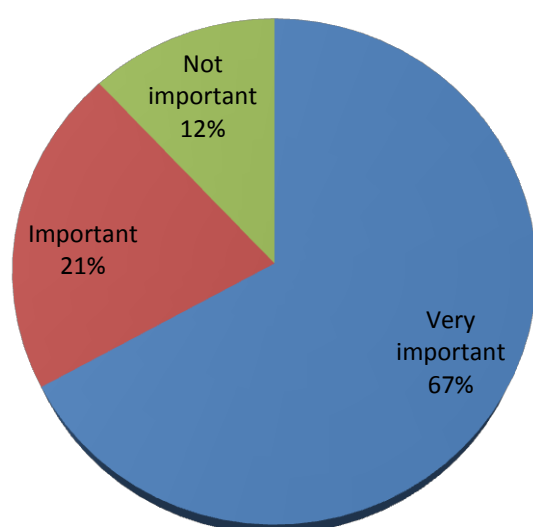
53 percent said this is important and another 39 percent saw this very important. This shows that not all the madrassah teaches in Pakistan are again the inclusion of secular subjects in their curriculum.

Figure 15: Introduction of New Disciplines



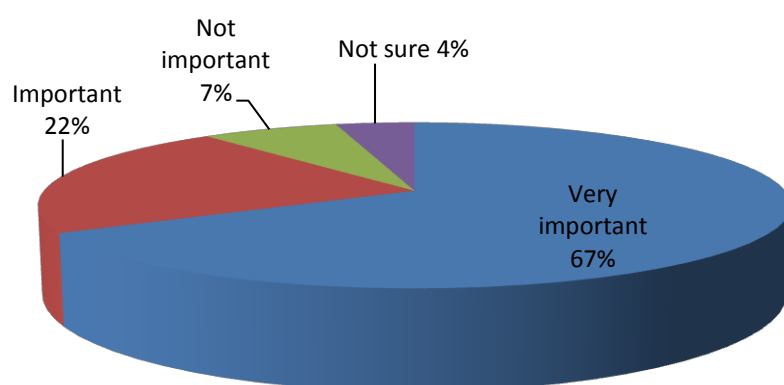
A major goal of UCP was to train madrassah teachers in the art of teaching, especially by focusing modern teaching methods that are interactive. The data in figure 16 depicts that the majority (67 percent) of the participants declared these trainings aspects to be very important and this reflects an interest in the new teaching methods. This point was also endorsed in FGDs because there the participants shared their visions of pursuing postgraduate degrees in Education.

Figure 16: Interactive and hands on learning/teaching methods



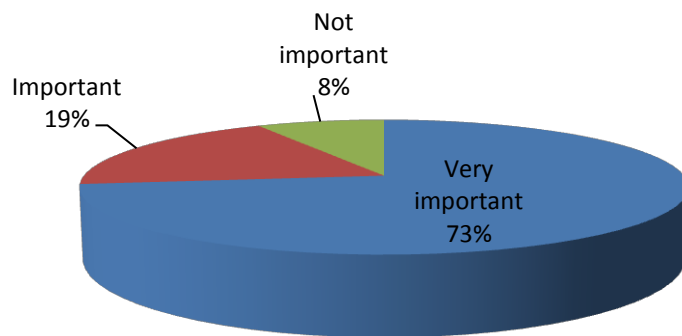
Madrassahs being important institutions can work for the welfare of the society in more engaged manner. This was also an important aspect of the UCP training. The majority (67 percent) agreed to this aspect of UCP (figure 17).

Figure 17: Engagement with Community



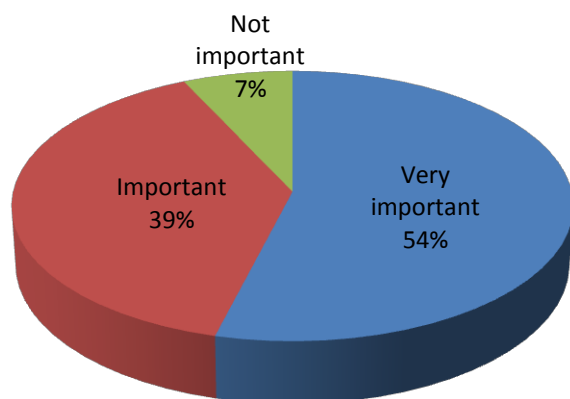
Linked to community engagement is the issue of resolving various community problems, for instance conflicts. Considering the significance of madrassahs, PEF has included this topic in UCP training and the overwhelming majority of 92 percent (figure 18) saw this to be an essential aspect of the training. Only eight percent of the participant found the theme of resolving conflicts in their community to be unimportant.

Figure 18: Resolving Disputes in Community



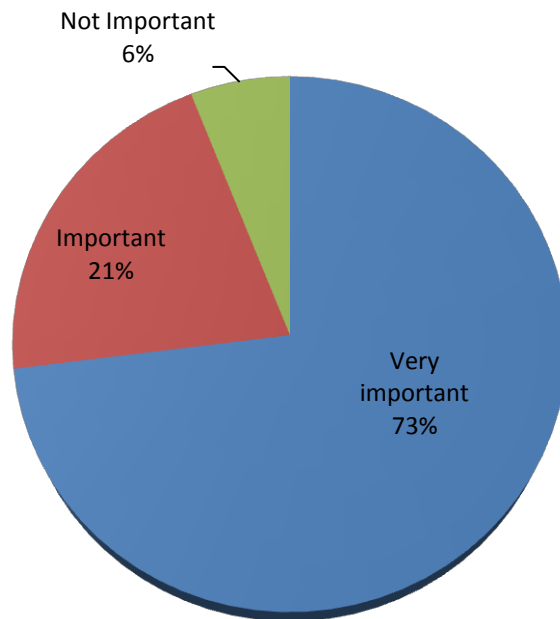
In Pakistan, there are various forms of conflicts at the level of communities and among those problems is the issue of inter-religious conflicts. Therefore, the theme of interfaith harmony was included in UCP and a massive majority of 93 percent found this to be an important theme of their learning (figure 19).

Figure 19: Promotion of Interfaith Harmony



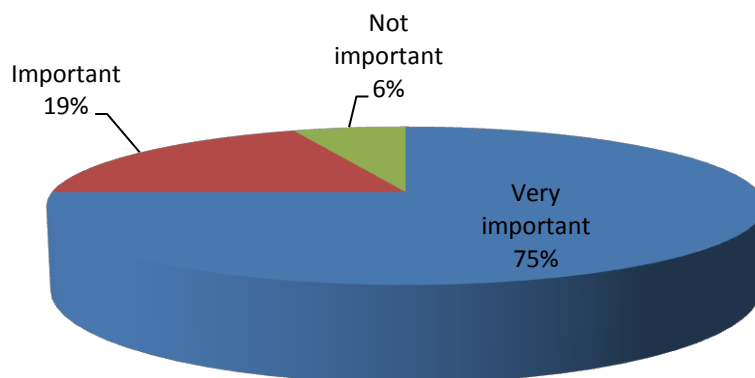
In a multicultural and multi-religious environment, the awareness of everyone's rights is very important. As reflected by data in figure 20, the majority of the participants (73 percent) considered the issue of the rights of Muslims and non-Muslims to be very important aspect to which they were exposed during UCP.

Figure 20: Rights of Muslims and non-Muslims



In addition to human rights in general, the topic of women rights was also covered in UCP. This showed a very positive result as was discussed in FGDs and explored through surveys (figure 21). The majority (75 percent) found women rights' issue to be a very important aspect of UCP.

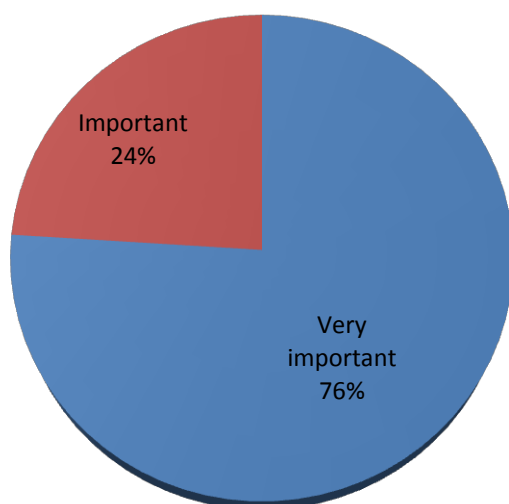
Figure 21: Rights of Women



Respect for diverse opinions is an important step in peacebuilding; therefore, was included in UCP training. On this aspect as highlighted in figure 22, all the participants agreed by

declaring it either very important or important (76 percent declared it very important and the remaining as important) in their training.

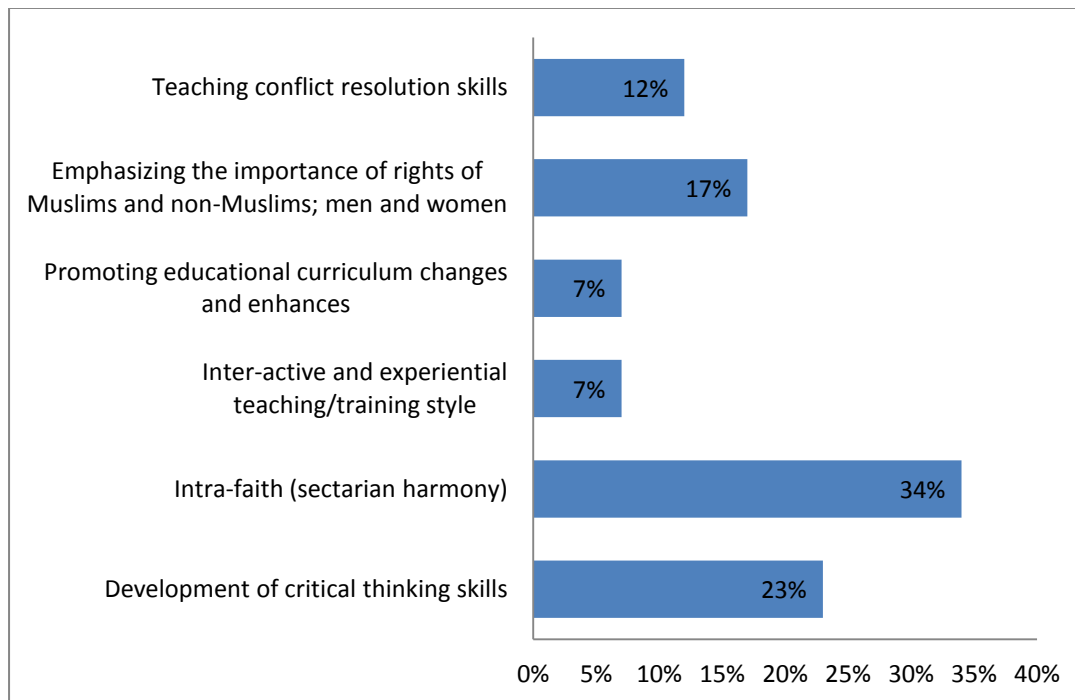
Figure 22: Respecting Others' Opinion



Effectiveness

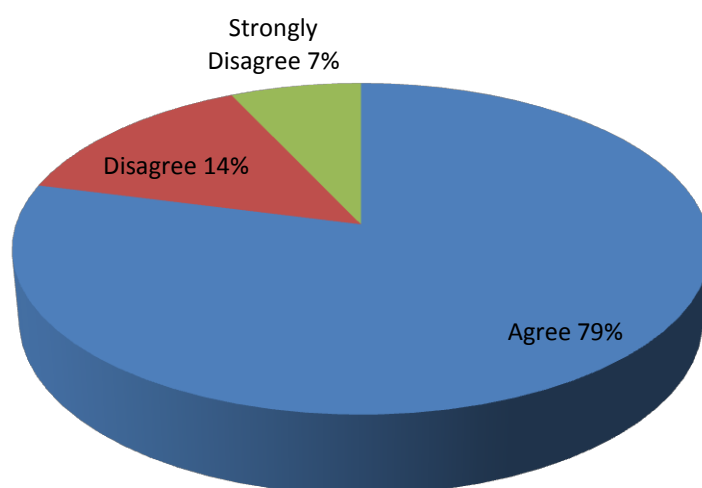
Overall, the UCP participants saw the effectiveness of all crucial aspects of UCP. However, as depicted through figure 23, a large segment of UCP graduates (34 percent) found the theme of “sectarian harmony” to be the most essential considering the present scenario of the country. In the FGD with men, all of them said that now they understand the *shia* and *sunni* differences and similarities in a better way and respect each other. In addition, during the FGD they extended invitation to participants of the other sect to visit their madrassahs.

Figure 23: Effective Aspect of UCP Training



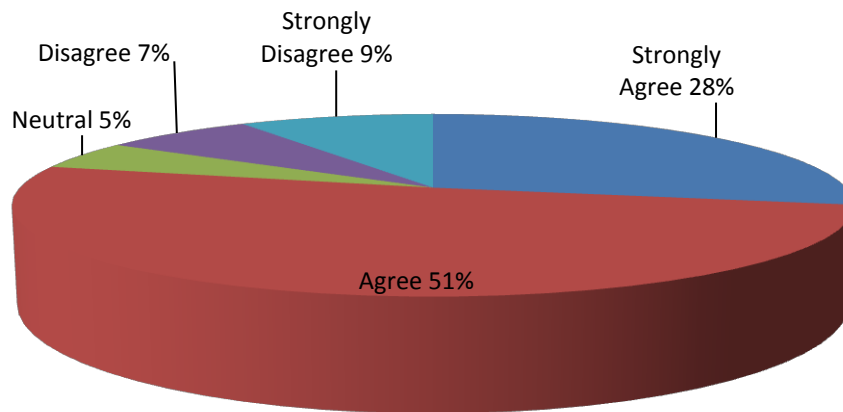
A major goal of UCP was to improve the ability of madrassah teachers. As shown in figure 24, the majority (79 percent) said that their ability as a madrassah teacher has been enhanced after attending UCP.

Figure 24: Enhanced ability as a Madrassah teacher



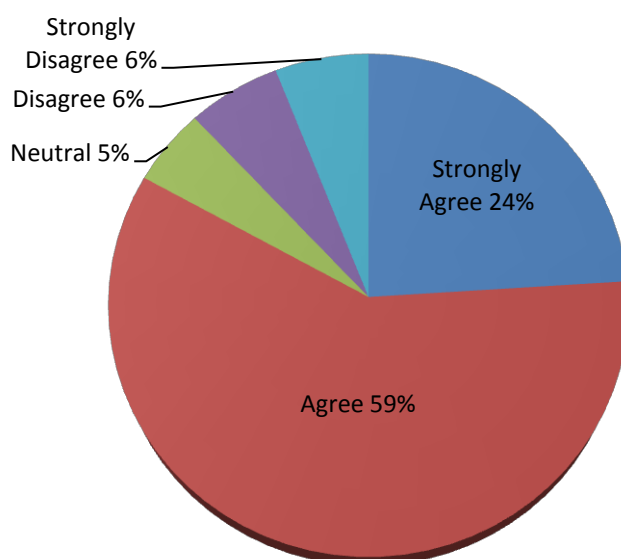
As pointed out in figure 25, the majority of the participants (79 percent) said that the program provided them with critical skills for carrying out their professional duties in an improved manner.

Figure 25: Critical Skills



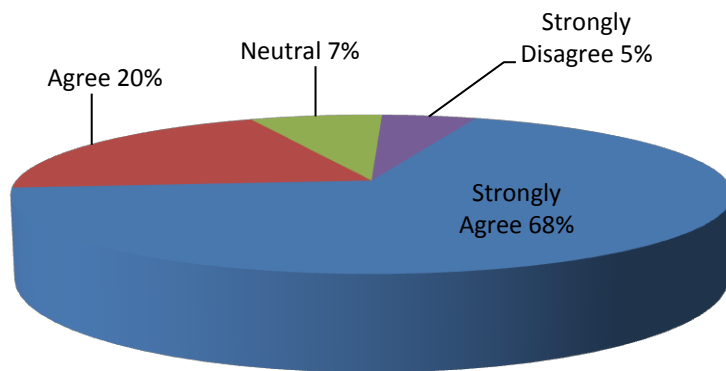
The majority (83 percent) of the participants said that (See figure 26), the UCP has equipped them with essential knowledge helping them better understand the role of Islam vis-à-vis interfaith harmony and dialogue.

Figure 26: Understanding the Role of Islam for Peace



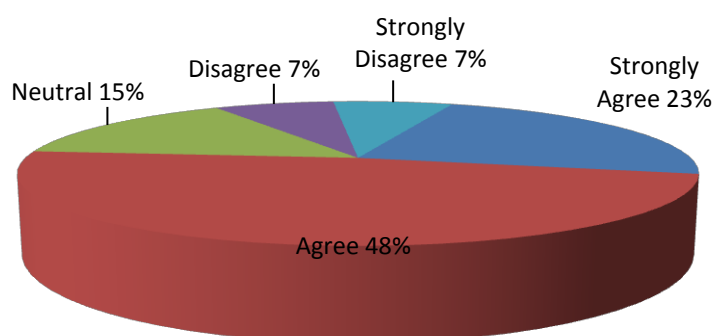
The theme of Islam a religion of peace was covered in UCP. A large number of participants (88 percent), as shown in figure 27, said that now they had better understanding of the role of Islam in resolving conflicts and promoting peace and development around the world.

Figure 27: The Role of Islam towards Global Peace



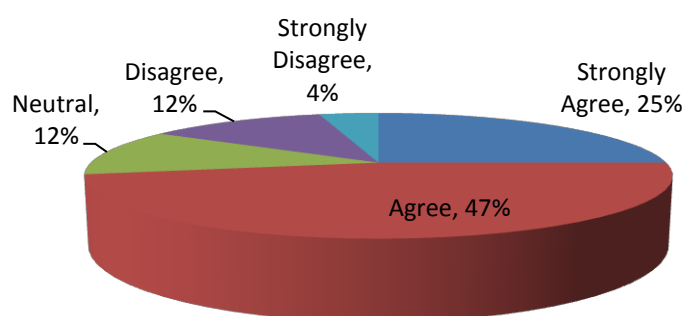
A large number of participants (71 percent), see figure 28, said that after attending UCP they now had better understand the importance of development cross-cultural understanding between Muslims and non-Muslims. With reference to this important learning aspect, some (15 percent) participants were still not sure of their learning and the remaining 14 percent did not think they have learned anything new.

Figure 28: Development of Cross-cultural Understanding between Muslims and non-Muslims



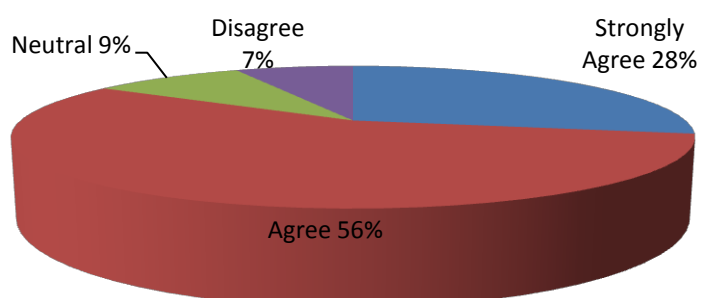
A large proportion of 72 percent said that after attending the UCP, they have formed friendships with people of other sects (figure 29). This should be seen as an important achievement of the program.

Figure 29: Friendships with People of other Sects



Discussion of religious issues, whether intra-religious or inter-religious, is a sensitive matter in Pakistan – the state created in the name of religion. Nonetheless, the majority of the participants (84 percent), as depicted from data in figure 30, declared that the most important aspect of the PEF training was that the participants were able to discuss sensitive issues in a professional and open setting.

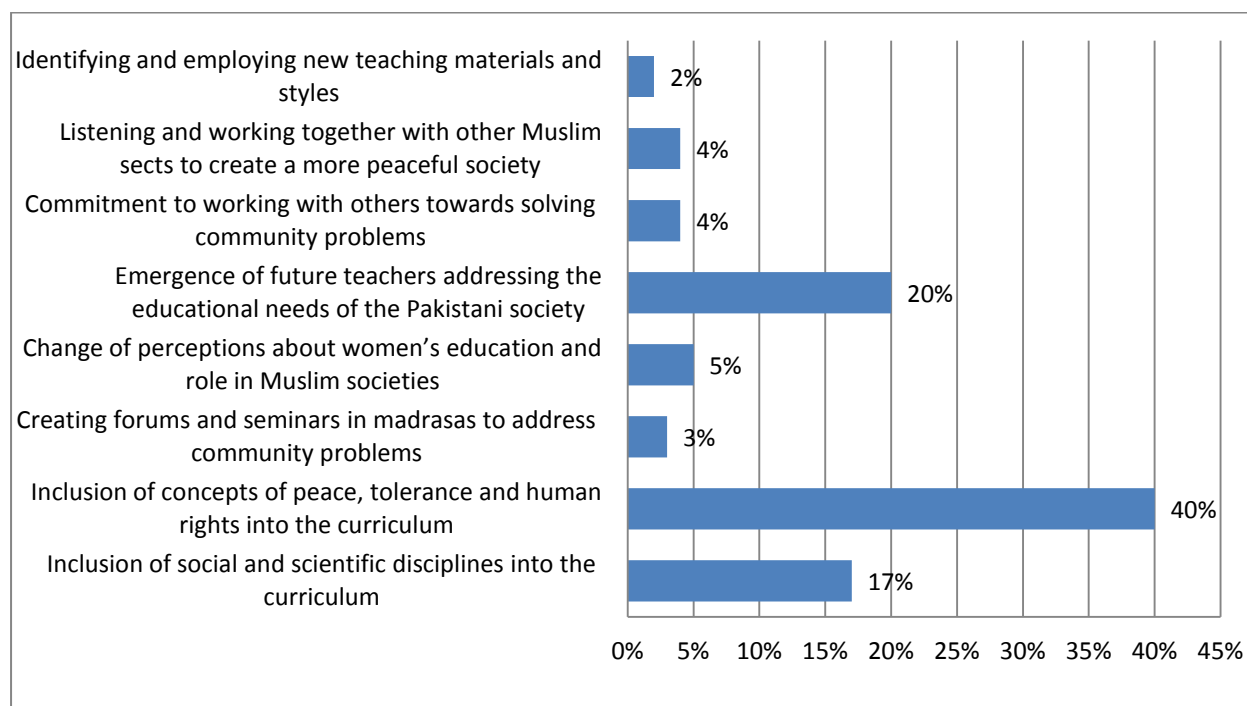
Figure 30: Discussion of Sensitive Topics



Learning is one thing, but for impact assessment, it is important to find out how much of that learning actually makes a difference. In this evaluation of UCP, this aspect was considered very important. A large proportion (40 percent) of the participants, as shown in figure 31, saw

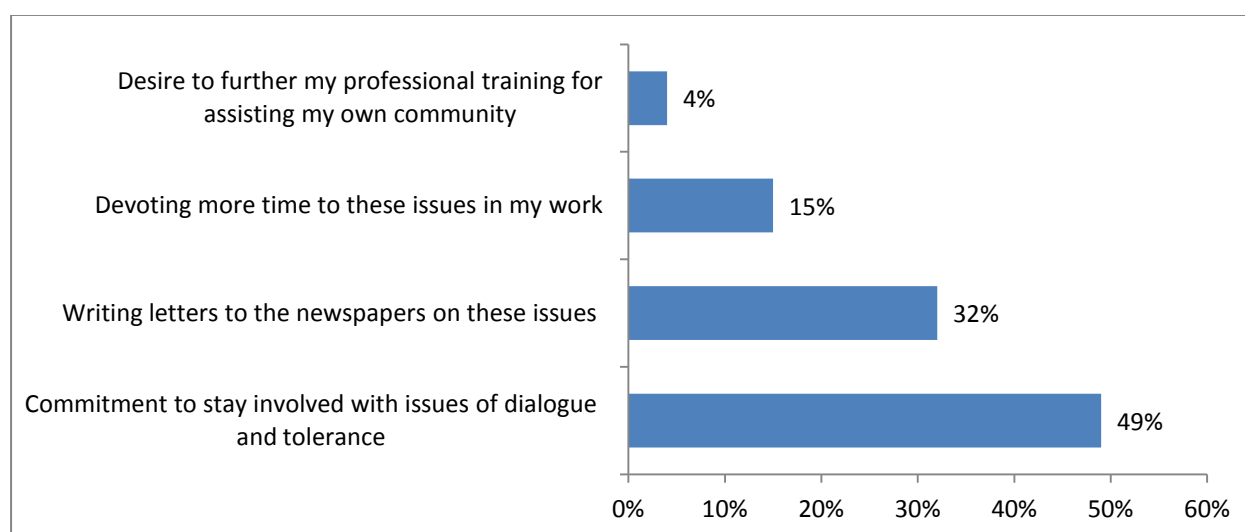
the inclusion of concepts of peace, tolerance and human rights into their curriculum as an effective outcome of their participation in UCP. Addition, 20 percent said that now new teachers have emerged who are willing to address the educational needs of Pakistan. This is also an important aspect of UCP.

Figure 31: Most Effective Outcome of Participation in UCP



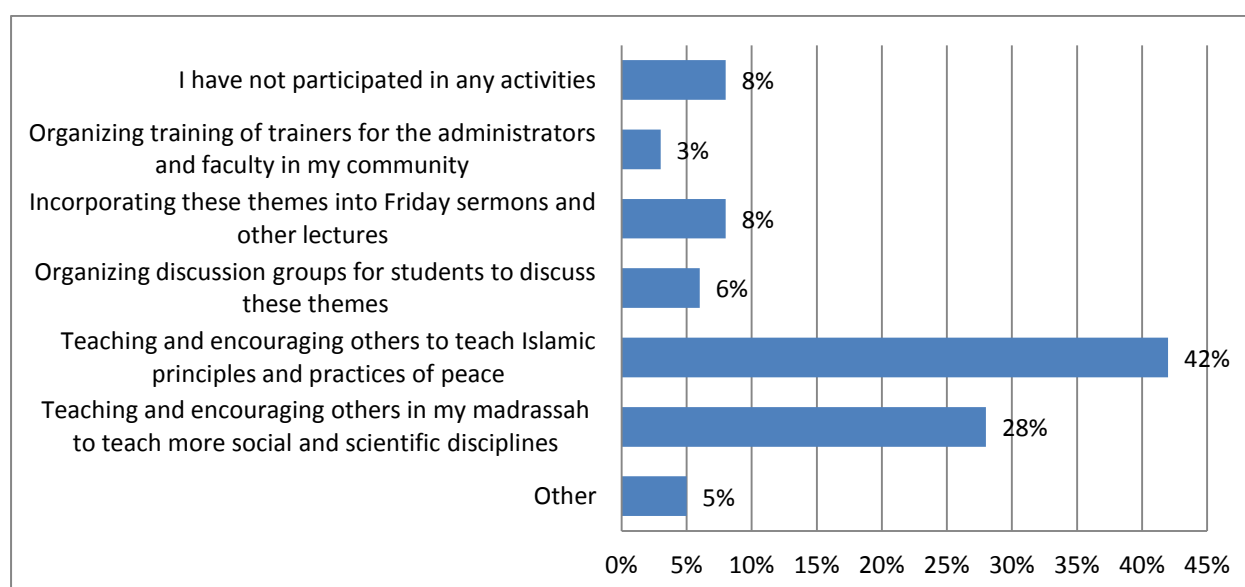
For the evaluation team, it was important to find out the impact of UCP on the behavior of the participants. The changes reflected show the effectiveness of this program. As shown from data in figure 32, a significant proportion of 49 percent said that they are now committed to stay involved with issues of dialogue and tolerance. Others (32 percent) said that they regularly write letters to newspapers on the issued covered in UCP. In FGD with men, a participant said, “I regularly write on issues of peace and harmony for local newspapers and speak on these issues in TV programs”.

Figure 32: Influence on Behavior



As depicted in figure 33, a significant proportion (42 percent) of participants said that they have teaching and encouraging others to teach Islamic principles and practices of peace, for example inter-religious/inter-cultural dialogue, human rights, democracy, women's issues and conflict resolution. Another 28 percent said that they are teaching and encouraging others in their madrassahs for teaching social and scientific disciplines.

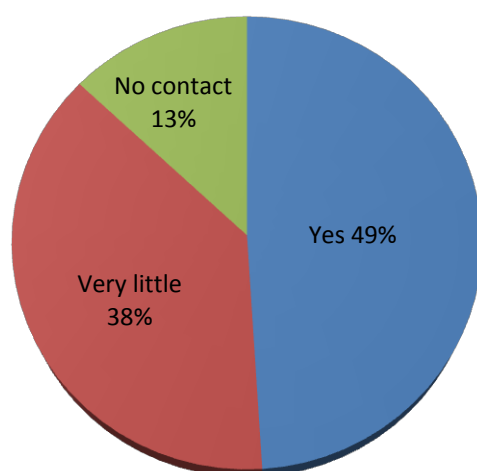
Figure 33: Nature of Activities Performed post-UCP



The UCP did manage to develop some level of relationship between the participants. As shown in figure 34, almost half of the participants (49 percent) said that they have been in touch with participants of other madrassahs after the program. Additional, 38 percent said

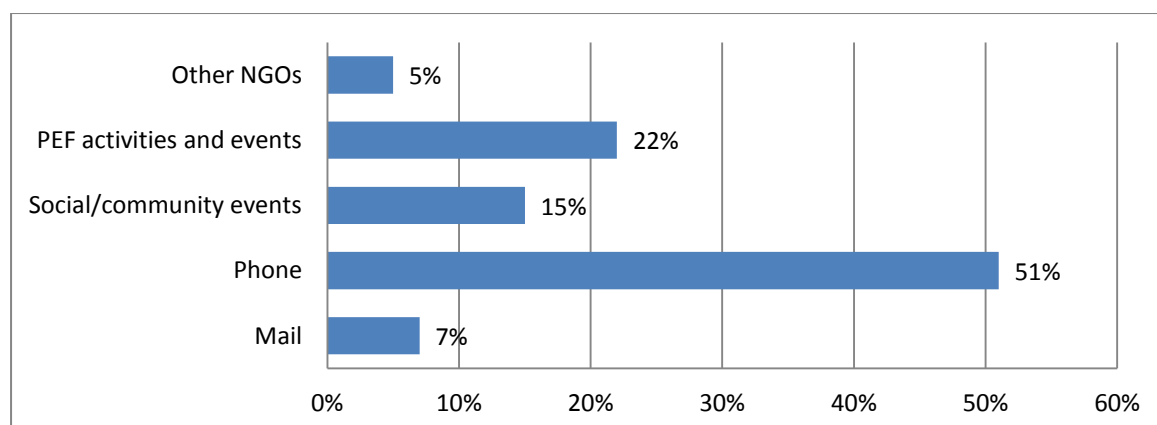
that they had a little contact with other participants and only 13 percent said that they are not in contact with anyone.

Figure 34: Contact with Other Participants



Out of the ones who have been in contact with other participants and a large proportion (51 percent) communicates via telephone. A significant number of 22 percent (see figure 35) said that, they communicated with other participants through PEF events. Only seven percent used e-mails and this partly confirms that madrassah teachers are not well acquainted with modern modes of communication.

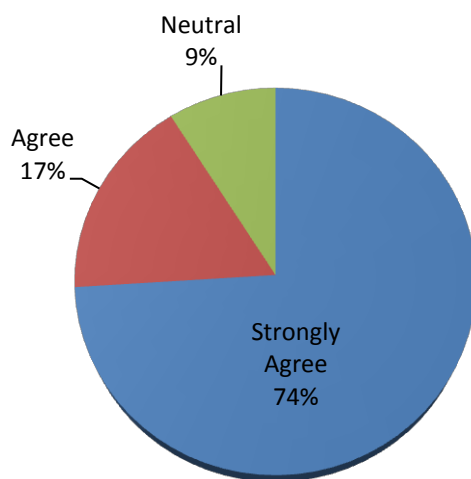
Figure 35: Modes of communication



In FGDs, almost all participants shared their discontentment with the fact that they have been not been approached by PEF after any of the programs in which they were involved. “One

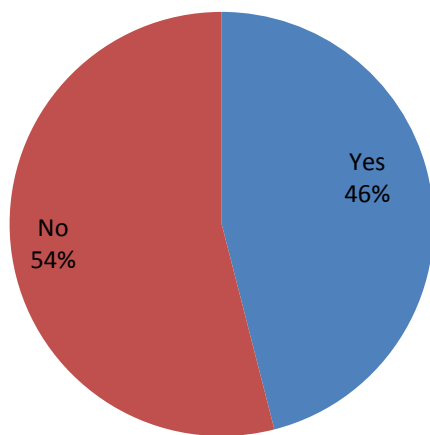
participant said that, he went to the USA as part of a PEF initiative, but he was never approached by the organization for sharing his experiences”. Overall, he found that visit to a country with different culture and religion as a very positive one that brought many changes in him. This reflects the participants’ interest for engagement with PEF and the same was reflected in the survey (figure 36) in which 74 percent said that they plan to continue being involved with PEF and in programs like UCP. The participants’ satisfaction with UCP was also shown when a large proportion of them (89 percent) said that they would recommend this program to others.

Figure 36: Continued Involvement with PEF



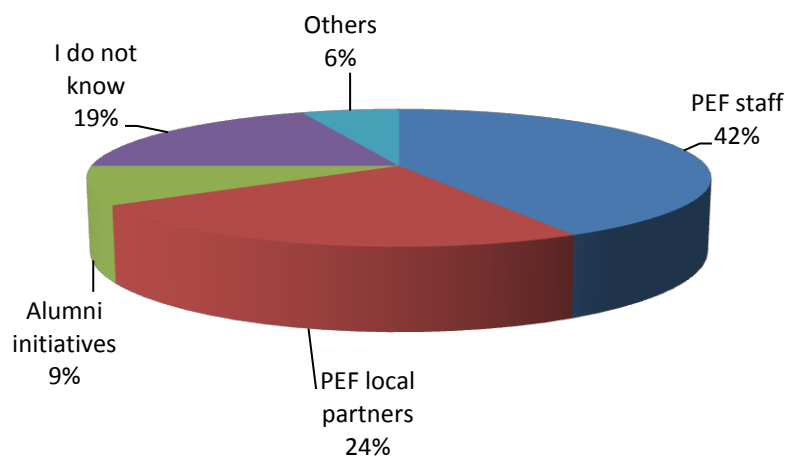
Almost half of the UCP graduates (54 percent) had not been a part of the follow-up activities organized by PEF (figure 37). The others (46 percent) said that they had participated in PEF events. The majority of the ones (59 percent) who participated in the meetings said that, those meetings were held in their city/town.

Figure 37: Participation in Follow-up Events with PEF



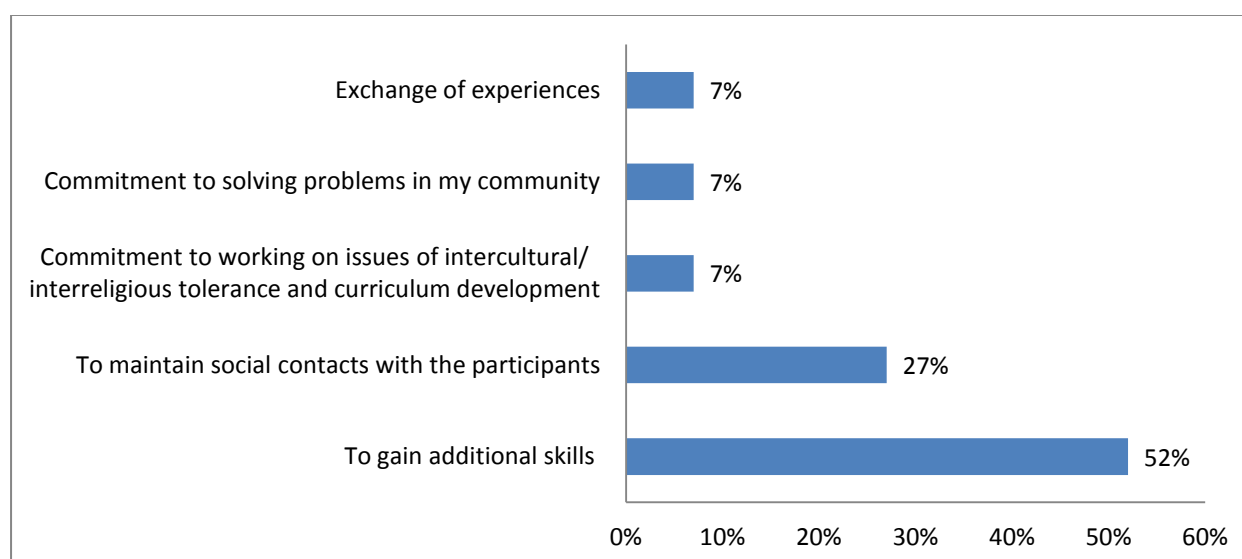
Most of the follow-up meetings were either organized by PEF directly, or indirectly via a partner organization. UCP alumni organized only nine percent of those events (figure 38).

Figure 38: Organizers of the Follow-up Event



The interests in follow-up events were diverse. As depicted from figure 39, most (52 percent) participated in those events out of interest in additional skills. Among others, 27 percent participated because they wanted to maintain social contacts with the other alumni.

Figure 39: Reasons for Participation in Follow-up Events



There is a lot of interest among UCP graduates for organizing follow-up events (figure 40). Most of the participants (46 percent) said that, they would like to conduct an event for teaching and encouraging others for teaching Islamic principles and practices of peace. There is also some level of interest in promoting the idea of including social and scientific disciplines in madrassah education, as 28 percent showed interest in organizing an event for this purpose.

Figure 40: Interest in Follow-up Events

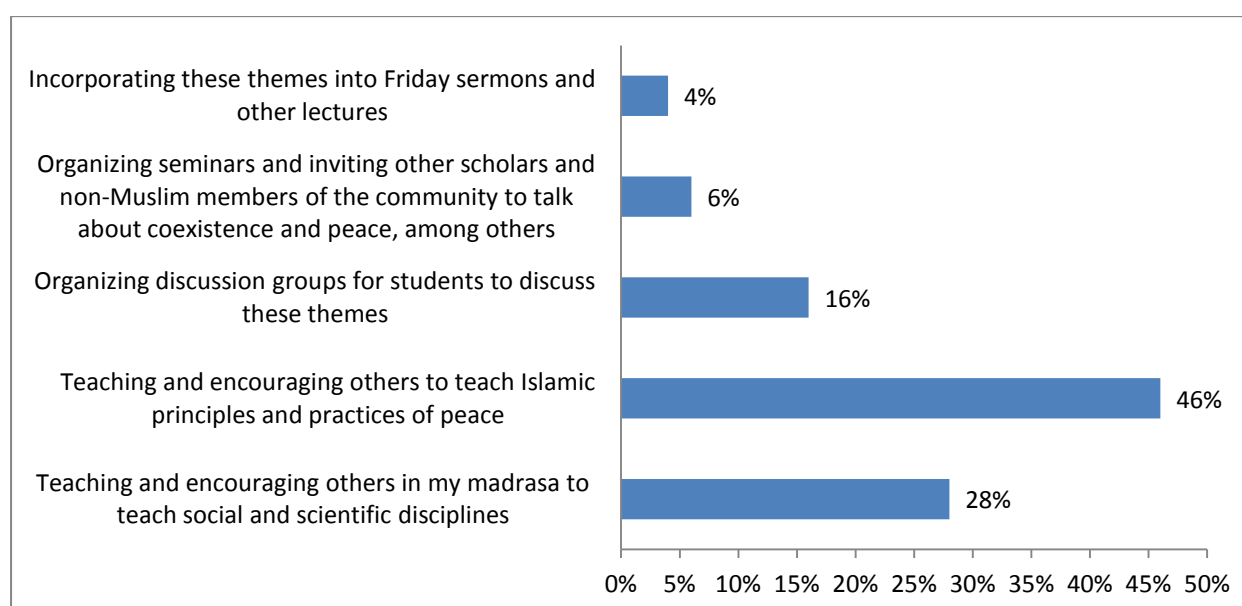
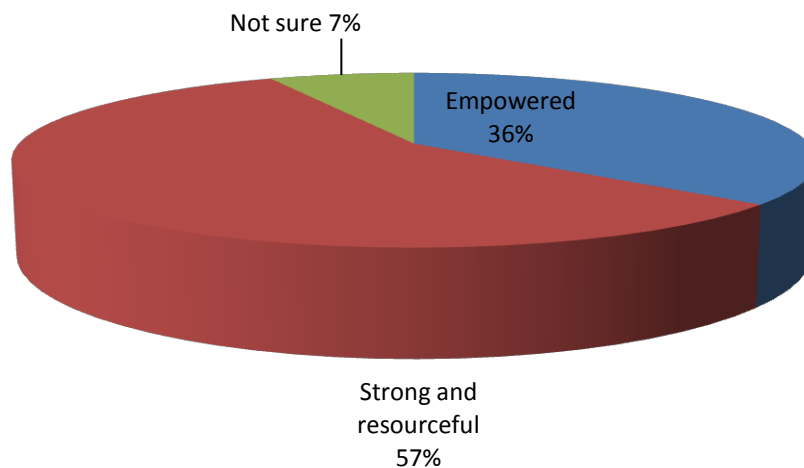


Figure 41 tells that the majority (93 percent) of the UCP graduates said that they would feel strong and resourceful, and empowered if asked by PEF to lead a group in planning an

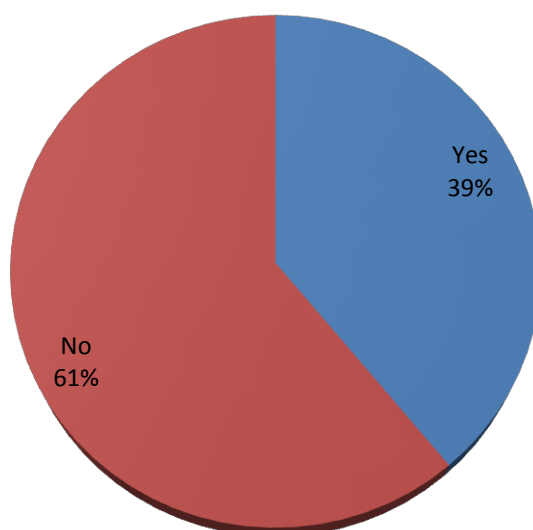
educational event on any of the themes, such as pluralism and peace, dialogue, women rights etc. for their community.

Figure 41: Capacity for Planning Educational Events



As shown in figure 42, some of the UCP graduates (39 percent) said that they are presently involved with other organizations for working on issues like tolerance and dialogue. In FGDs, some participants did mention their own non-governmental initiatives for peace, for instance in Gujranwala. It does reflect a growing social activism.

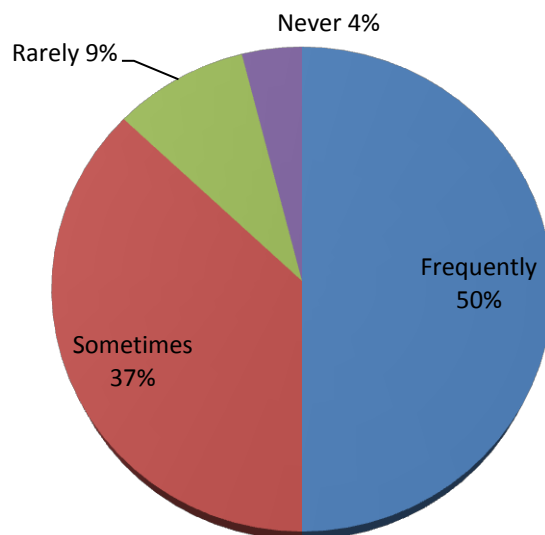
Figure 42: Involvement in Peace-related work



Application of Knowledge and Skills

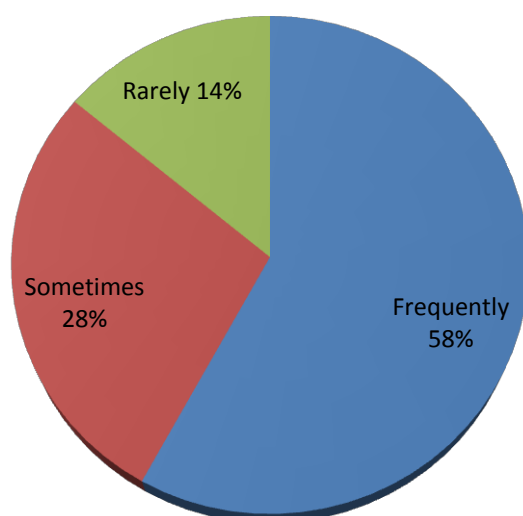
The majority of the participants (87 percent) are applying skilled learned through the Program in their madrassahs (figure 43). Out of these 50 percent frequently apply the skills and 37 do that sometimes.

Figure 43: Application of Skills in Madrassahs



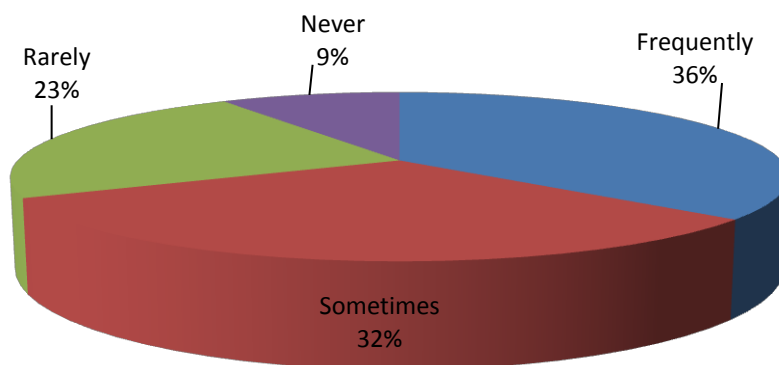
All the participants are discussing about UCP themes with their madrassah students (figure 44). Among them, 58 percent are doing that frequently and 28 percent sometimes engage in discussions. The remaining 14 percent do that rarely.

Figure 44: Discussion on UCP Themes with Students



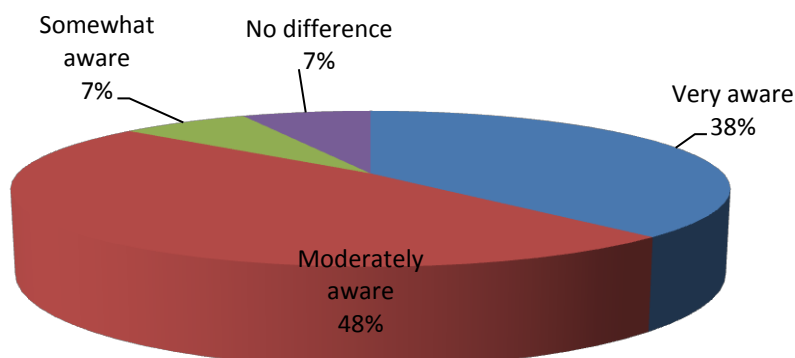
Ultimately, the idea behind UCP has been to have a positive impact in the society. In this regard (see figure 45), 36 percent UCP graduates said that they have frequently been applying the learned knowledge for solving problems in their communities. Additional 32 percent said that they apply this knowledge sometimes in their communities.

Figure 45: Application of Knowledge for Solving Community Problems



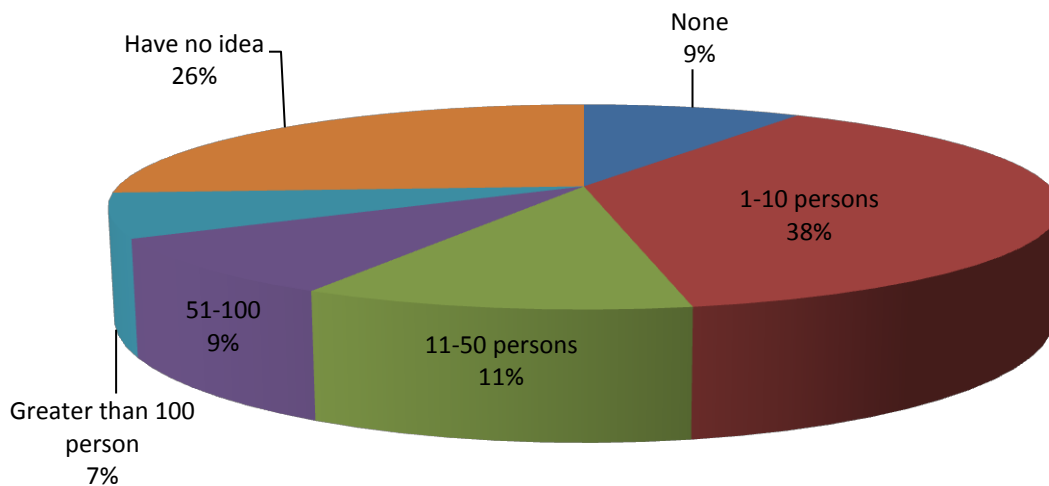
As depicted through data in figure 46, many (38 percent) of the UCP graduates said that they are spreading awareness of the themes discussed in PEF trainings. Among those themes, they are focusing on pluralism, human rights, women's status, improvement in madrassah education etc.

Figure 46: Creating Awareness



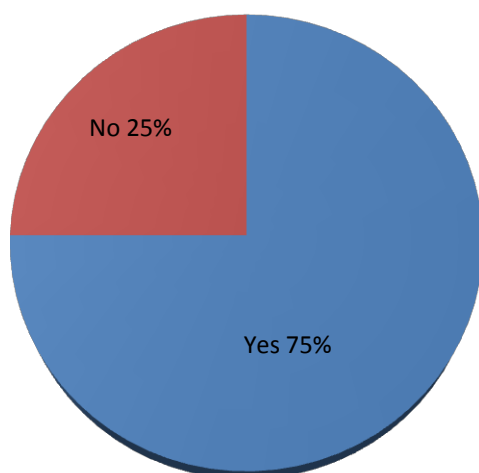
Through awareness and lectures, UCP graduates have been reaching out to people in their communities (see figure 47). A significant proportion of 38 percent said that they have talked to 1-10 people on peace values and harmony. Additional, 11 percent said that they have reach out to 11-50 persons and seven percent said that the number is greater than 100.

Figure 47: Personal Impact



The impact of the UCP graduates is also visible through their interest in recommending this program to others. In this regard, 75 percent of the participants have been encouraging others for participation in UCP (figure 48).

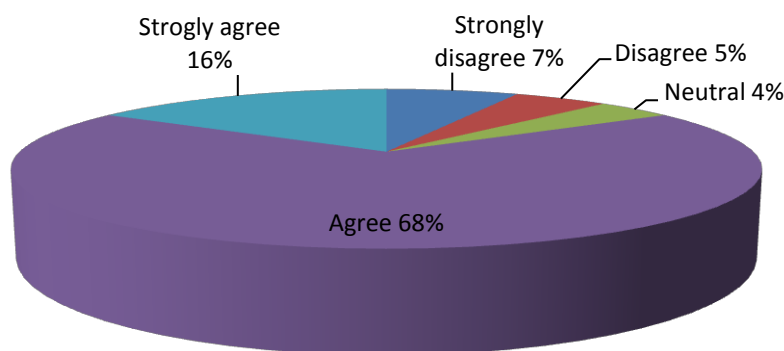
Figure 48: Encouraging Others towards UCP



The Role of PEF

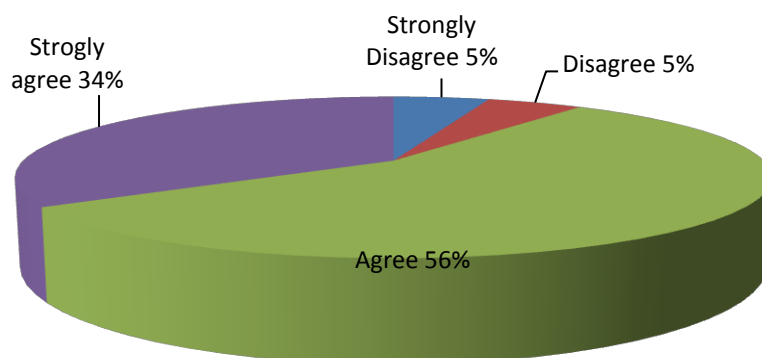
Where the programs of PEF are conducted in a balanced and non-biased way towards all participants? On this, the evaluators received a mixed response (figure 49). The majority (84 percent) said the program was organized in non-biased manner and only 12 percent mentioned that PEF was biased towards them.

Figure 49: Impartiality of PEF



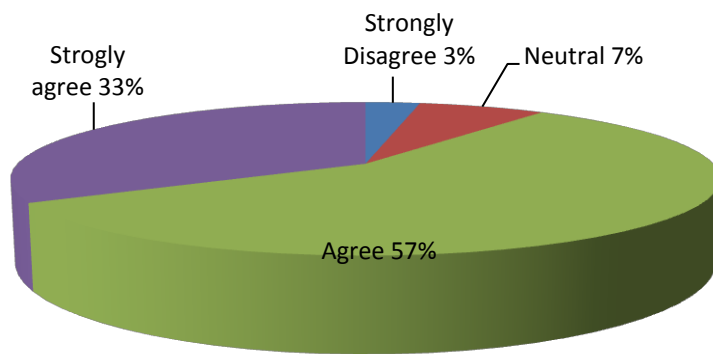
The above data of figure 49 is connected to how the participants viewed the professionalism of the PEF team (figure 50). Only ten percent of the participants said that the PEF team managed UCP in a non-professional manner. The overwhelming majority of 90 were happy with the professionalism shown by the PEF team.

Figure 50: Professionalism of the PEF Staff



The professionalism has a strong correlation with the qualifications and on this, the majority of the participants were very happy with the PEF team (see figure 51). The majority (90 percent) of the participants said that the PEF staff is appropriately qualified for carrying out their duties.

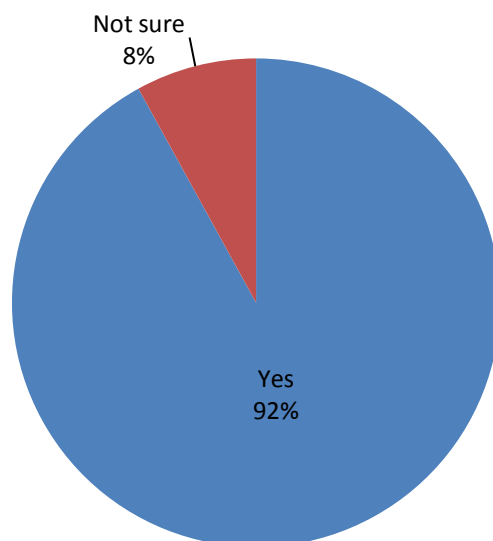
Figure 51: Qualification of the PEF Staff



Recommendations from UCP Alumnus

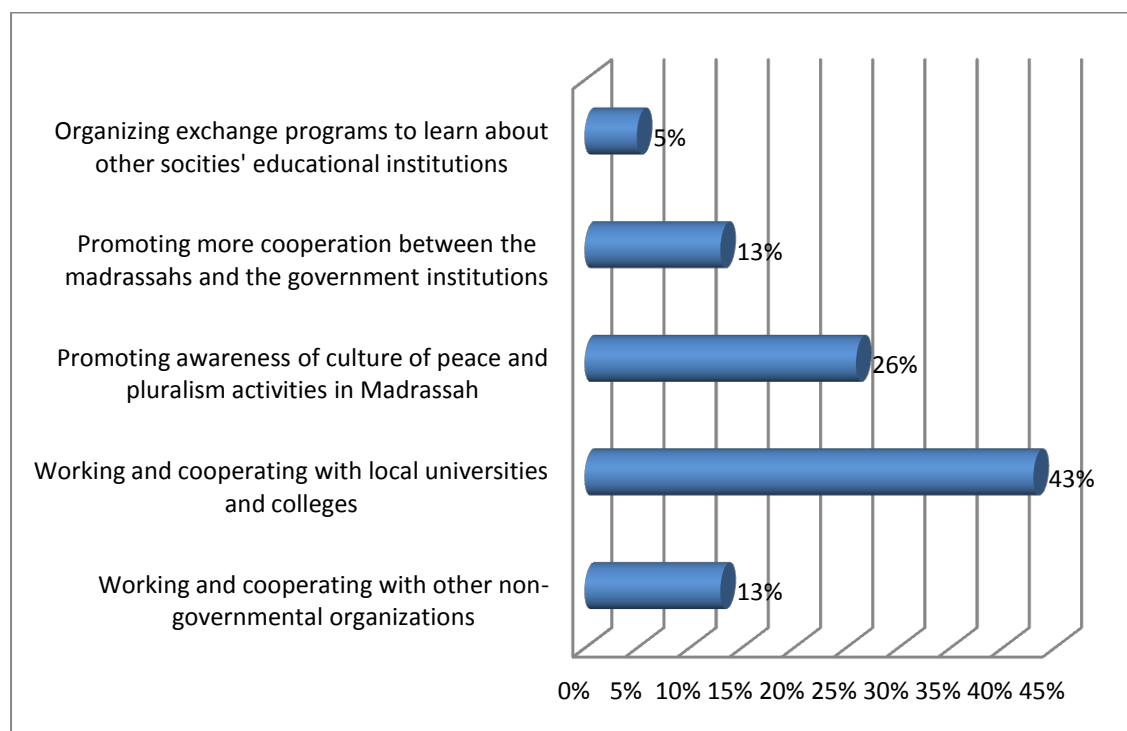
As discussed above, the UCP participants wish for an increased involvement with PEF. In this regard as shown in data below (figure 52), 92 percent of them said that the participants should be playing a greater role in deciding the nature and direction of PEF programming.

Figure 52: Role in PEF



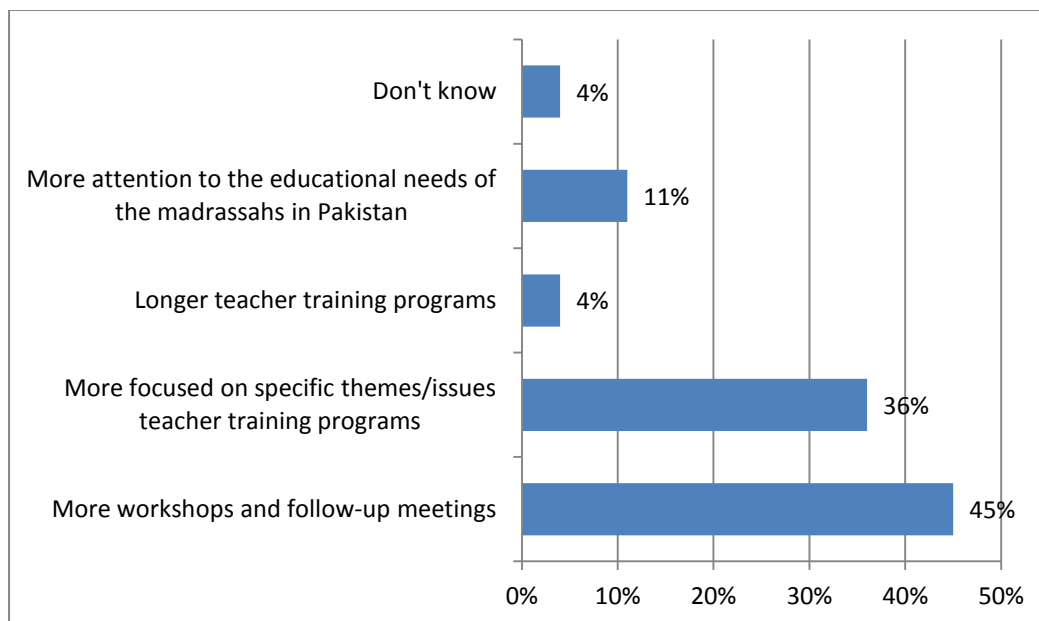
The issue of horizontal up-scaling of PEF programs also emerged in FGDs. The participants of UCP want PEF to reach out to more universities and colleges around the country for expanding the scope of UCP. In the survey, 43 percent said PEF needs to play an active role in cooperating with local universities and colleges (see figure 53).

Figure 53: Areas in which PEF Needs for Play an Active Role



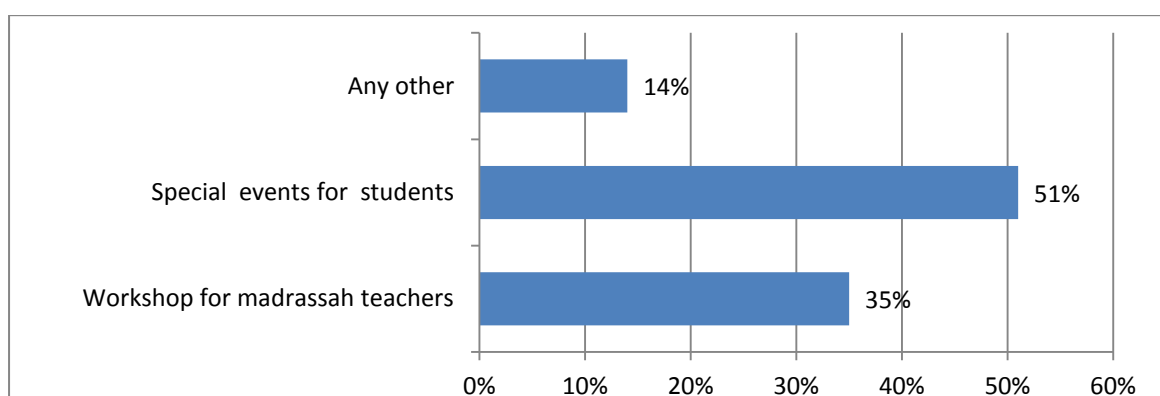
A significant proportion (45 percent) of the participants suggested the change of more workshops and follow-up meetings (figure 54). In FGDs, the participants highlighted the need for stretching UCP with regard to number of weeks for devoting greater focus on specific themes. In the survey, 36 percent suggested a change of more focus trainings on specific themes.

Figure 54: Change in PEF Program



It is encouraging to find out that the UCP graduates have been active, for example by organizing follow-up events in their institutions. A significant proportion of 51 percent said that they had organized special student events for their students and another 35 percent said that they had organized workshops for madrassah teachers. Some UCP graduates have been active as members of the civil society organizing seminars and conferences on issues of the Program, for example peace and harmony.

Figure: Self Conducted Follow-up Events



Conclusion

This report presents a comprehensive evaluation of UCP. As analyzed with the help of qualitative and quantities data, UCP is having a positive impact because the majority of the participants are in agreement with the importance of the themes of this training. Madrassah teachers want to learn about new things and their inclusion in this program would change the overall perception of madrassah teachers. In addition, the majority likes the way this program has been implemented through a couple of prominent universities, especially IIU. Thus, the impact of UCP is also visible in the form of its participants openly discussing and writing on the issues of peace and harmony. The majority of participants have started teaching these themes in their madrassahs and this reflects a clear impact. Nonetheless, there is still scope for improvement and the evaluation team has put together a set of recommendations for consideration by PEF.

Recommendations

These suggestions are aimed at increasing the impact of UCP and to help PEF meet its objective of influencing 100,000 students in a short span of three years.

A major finding of this research confirms the fact behind the participants' interest in UCP. A major motivation has been to study at a prestigious university, which is the International Islamic University (IIU). Although, somewhat similar was the feeling of the participants towards Kohat University of Science and Technology (KUST), but KUST is not known for its educational programs relating to Islamic Studies. Thus, the UCP graduates of IIU are proud of the fact that they have attended a program at a prominent university. Considering this, PEF should consider expanding its association with IIU. There is also interest at IIU in working more with PEF for taking UCP across the country. By doing so, PEF can reach out to madrassahs in all parts of the country. Ideally, IIU should form partnerships with local universities like KUST for ensuring the quality of UCP. In addition, PEF should work closely with IIU to turn UCP into an at least a three credit hour program – something that will attract more madrassah teachers towards UCP.

Considering madrassah teachers' interest in formal university education i.e. bachelors and post-graduation in Education, PEF has a good opportunity. The opportunity is of improving the quality of UCP by launching two to three degree scholarships for excellent students of

UCP. The scholarships can be given based on the results of weekly course quizzes or an end of course exam.

For reaching out the best of the best teachers, it is important that PEF organizes informatory seminars at selected institutions around the country. That would help in spreading not only the information relating to UCP but would also be useful towards assessing the needs at various madrassahs. Ultimately, this would result in participants who are fully aware of the objectives of the program.

To build on the connection with UCP alumni, it is important that PEF includes them in future consultations for improving the Program. This can be done by including some as guest lecturers.

It is also recommended that, UCP be divided into various levels, for instance basic, intermediate and advance, for addressing the needs of different participants. This is linked to what the participants felt in the Program, for example some were uncomfortable seeing some participants with a lot of experience and high qualifications (MA and MPhil) and some with little experience and less qualifications (matriculation and FA). UCP can be divided into different levels based on the “need assessment” conducted by PEF. This would also avoid the repetition of some participants from one course to another, as was observed at IIU.

UCP is a worthwhile and timely initiative; therefore, this can be transformed in many ways. For example, an online course on the similar lines can be created for the post-graduate students of Islamic/Arabic Studies. The graduates of these programs teach mostly Islamic Studies in formal schools or become madrassah administrators/teachers; therefore, they should be approached during their studies. UCP contents can be turned into an online interactive course. The online course can be tested through a pilot project in at least two universities.