

Partner: Attia Welfare Society  
Grant No: PCD047  
Office: Lahore

**Azm e Pakistan  
Awardee Final Report**

<b>Partner: Attia Welfare Society</b>	<b>Grant Number: PCD047</b>
<b>Grant Location: Bahawalpur</b>	<b>Grant Title: Aman Meri Pahchan</b>
<b>Partner Representative: Muhammad Waseem Aslam</b>	<b>Start Date: 17/06/2019</b>
<b>Partner Representative Title: Manager Programs</b>	<b>End Date: 16/12/2019</b>
<b>Tel/Mobile: 0321-4977711</b>	<b>Grant Amount USD: 45,896.56</b>

1) Please provide a short summary of your project's activities.

<p><b>Executive Summary:</b></p> <p>Attia Welfare Society implemented a project “<b>Aman Meri Pahchan</b>” in Two Union Councils (# 05-Awan Colony &amp; 07-Tibba Badar Shar) of Tehsil Bahawalpur City of District Bahawalpur. 80 Diversified Youth Peace Members and 20 elders from diverse background along with faith/religious leaders were the target community (Twelve Villages) of the project to promote interfaith and intersect harmony among them by orienting them on CVE. Core objectives achieved through this grant are as under:</p> <p><b>Activity Objective(s) 1:</b></p> <p>To train 80 youth from diverse sectarian and religious backgrounds in 02 Union Councils (UCs) of Bahawalpur City to promote inter/intra-faith dialogue and harmony.</p> <p><b>Activity Objective 2:</b></p> <p>To increase interaction among youth of diversified background in addressing VE issues in their respective union councils.</p> <p><b>Activity Objective 3:</b></p> <p>To Increase acceptance of diverse backgrounds in targeted communities in Punjab.</p> <p>Attia Welfare Society hereinafter called “AWS” engaged 04 groups of 100 Youth Peace Members (80 youth and 20 elders) having divers background including faith/religious leaders. AWS organized 12 community meeting with notables and elected representatives and faith/religious leaders to engage them in project interventions for peace promotion. AWS also hold separate meetings with Law Enforcement Agencies and briefed them on the project objectives and implementation plan and resultantly obtained NOC from Provincial Home Department based on the reports of LEA's. Through these meetings at community level, LEA's and District Govt. officials AWS not only obtained NOC but also took onboard maximum stakeholders (Youth,</p>
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Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore

Elders, faith/Religious leaders, Govt. Officials, Student Volunteers from The Islamia University of Bahawalpur and LEA's for smooth implementation of project activities.

Attia Welfare Society formed 04 Youth Peace Groups consisting 25 members (diversified youth, Student Volunteers from IUB, and Community Elders), Two in each Union Council followed by Project Launching ceremony. The potential Youth Peace Members were identified after a very strong social mobilization. For which AWS conducted 12 Interactive theaters at village level to aware, sensitize and mobilized the communities' disseminating peace messages for peace promotion through project interventions.

AWS after formation of Youth Peace Groups, conducted 04 two days training sessions with YPG's on CVE, Peace Promotion, leadership, decision making and conflict situation handling. During the training Youth Peace members developed Social Action Projects and implemented them in close coordination and participation of community, elders, notables, Govt. Officials, elected representatives and faith/religious leaders in their respective areas of both of the UC's. For the implementation of Post Designed SAP's only facilitation and financial support was extended by AWS to YPG's but the activities (SAP's) were totally arranged and managed by youth and elders. Messages of CVE and Peace promotion were delivered to the communities through these planned Social Action Projects (Peace Walk, Peace Cricket Matches, Peace Diversity Tour, Community Peace Meetings and Peace Camp for distribution of brochures and Pasting of charts on walls in streets. Instead of Post Designed SAP's, a number of activities SAP's (Peace Dialogues, Week Long Activities, Sports Gala's, Celebration Local Cultural Days, Celebration of days, Diversity Tours and Radio Talk Show's etc) were also conducted disseminate the messages of peace. These SAP's were identified based upon the local context in both of the UC's. Youth Peace Groups implemented 20 SAP's (04 SAP's and 16 Post Designed SAP's). These SAP's activities helped YPG's to increase the knowledge of youth, community members and other stakeholders about peace promotion. There were around minimum 100 participants in each activity. Peace messages dissemination was also ensured through distribution of IEC material (Broachers & Posters).

The whole exercise of project intervention is resulting positively and small improvements are being observed in behavior and practices of youth, elders and faith/religious leaders. This is encouraging enough with the hops that if this type of noble work for peace promotion is extended for cretin few years in different pockets of Bahawalpur with different community groups, an understandable change can be seen.

2) Please provide a short description of how program activities were monitored.

Following were the key methodologies which were used throughout the project to monitor it.

- Process monitoring (Direct monitoring & spot checks)
- Beneficiaries/ community feed backs
- Staff interviews
- Data Review

Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore

- Corner Meetings

3) Please provide a description of the project outputs and outcomes based upon the guidance provided below.

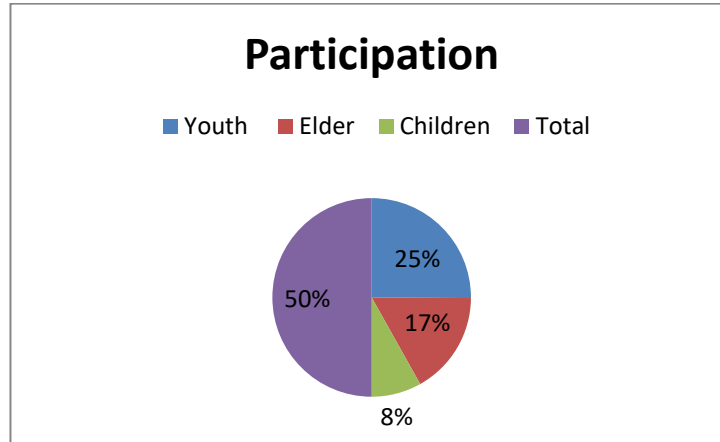
Details	Unit	Youth	Elder	Children	Total
CVE Training	4	92	19	0	111
Interactive Theater	12	679	438	289	1406
Monthly meeting	16	86	14	0	100
Peace Dialogue	2	150	50	22	222
Independence Day Celebration	2	145	40	40	225
Cultural day celebration	6	550	480	200	1230
Sports Gala	1	670	240	240	1150
Interactive theaters (SAPs)	4	115	240	96	451
Diversity Tour (4) Saps	8	91	11	0	102
Ashura Aman Celebration	2	120	75	62	257
Peace cultural festival	2	400	450	100	950
Community peace meeting	2	13	47	0	60
Community peace walk	2	17	38	5	60
Aman cricket match	4	121	21	38	180
Diversity tour (4SAP)	8	49	76	0	125
Interactive tour	1	75	15	0	90
		3373	2254	1092	6719

Youth	Elder	Children	Total
3373	2254	1092	6719

Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore



### Participation Diversification

Sheia	Sunni	Deao bandi	Ahlehadis	Christian	Hindu	Total
20	57	14	20	0	0	111
189	628	421	156	9	3	1406
17	53	11	19	0	0	100
40	120	39	20	3		222
50	130	30	15	0	0	225
180	650	250	150	0	0	1230
150	700	200	100	0	0	1150
84	240	70	55	1	1	451
22	45	17	18	0	0	102
190	67	00	0	0	0	257
280	520	90	60	0	0	950
1	24	12	23	0	0	60
7	42	7	4	0	0	60
41	97	31	9	2	0	180
31	39	8	5	42	0	125
15	35	20	10	0	10	90
<b>1317</b>	<b>3447</b>	<b>1220</b>	<b>664</b>	<b>57</b>	<b>14</b>	<b>6719</b>

### Sect Wise participants

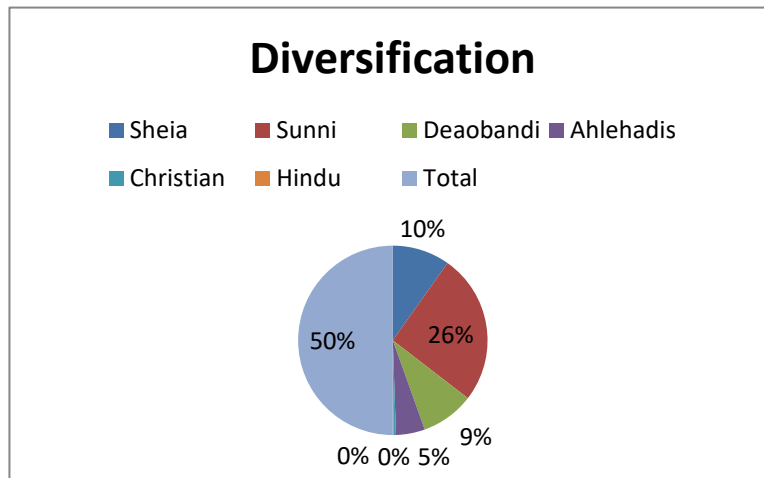
Sheia	Sunni	Deaobandi	Ahlehadis	Christian	Hindu	Total
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Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore

1317	3447	1220	664	57	14	6719
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Please describe **who the direct beneficiaries** were for this grant. Also, give an explanation for any under achievement or over achievement.

General Public, Youth with divers background, faith/religious leaders, elected representatives from 02 Union Council (05 &07) of Tehsil Bahawalpur City and students volunteers from The Islamia University of Bahawalpur were the direct beneficiaries of this Project.

Under project titled "Aman Meri Pahchan" general community and youth were engaged along with faith/religious leaders to realize the importance of peaceful living through countering violent extremism and accepting other's ideologies and thoughts in their respective areas as well as throughout the country. Formation of 04 Youth Peace Groups comprising (80 youth members & 20 elders) was an achievement in this regard. These Youth Peace Groups were identified with the support from community notables/elders by observing the following criteria:

1. Should be resident of respective UC
2. Should be in age bracket of 18 to 29 years
3. Should be literate (Can read & Write)
4. Should be strong character wise
5. Willing to work as volunteer
6. Determined to work for Peace in his locality
7. Willing to work for positive discipline/trends in his respective locality
8. Man having believe on patriotism, Peace, Equality and brotherhood
9. Should not be involved in any kind of political, social and religious discrimination
10. Man having believe on interfaith harmony

After selection and training of Youth Peace Groups on CVE and peace promotion, they were

Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore

engaged to disseminate the peace messages in their respective communities through different activities, Approved SAP's and Post Designed SAP's. Same was done by involving faith/religious leaders and community notables/elders/elected representatives. Project was completed within the decided time frame with having NOC from Provincial Home Department and no hindrance was faced during the period as each and every activity was shared with LEA's and relevant Govt. Departments.

Attia Welfare Society (AWS) worked in 02 selected Union Councils of Tehsil Bahawalpur City with diversified youth to sensitize them and general community about the concept of CVE through peace promotion. AWS selected 80 youth members and 20 elders from two of the UC's under 04 Youth Peace Groups. These 04 Youth Peace Groups effectively implemented 20 Social Action Projects in their respective areas. Overall 6719 individuals (3373 youth, 2254 elders, faith leaders, children 1092) were approached throughout the project interventions. Details is given below

Please describe how the **direct beneficiaries** benefited from this grant. Please provide **several quotes** from beneficiaries and/or stories from the interviews/case studies conducted during the meetings and trainings, along with names. Kindly ensure that quotes are disaggregated by gender.

**Stories from field :**

**Mubashar Raheem:** I am Mubashar Raheem, resident of Basti Choti Jgangiwali, Union Council # 07 (Tibba Baddar Sher). I am holding my master in Mass Communication from The Islamia University of Bahawalpur. Presently I am working with Addam Jee insurance Company. Community from where I belong is full of variety of sects/faith i.e. Ahle Sunat, Shea, Deoband aur Ahle Hadees. I belong to Ehle Sunnat wal Jamaat. From the day first I opened my eyes, I was taught to be away from the people having other sects/faiths as our's is the better and right than others.

These initial teaching (to be away from other sects, we are better than others and Shia are Kafir, not to eat with them or the in the plate used by them etc) penetrated in my blood from my childhood which could not allow me to mingle up with my childhood friends even being neighbors and class fellows. We were together in schools, university and play grounds but could not mingle up internally or eat together. Childhood training at household level shifted my whole inclination with hate towards my fellows from other sects/faith. An unwanted sense of hate existed in me and my personality with having no other reasons but just because of

Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore

differences of faith.

I am shocked while saying that, even being graduated from university, I could not think of understanding others faith even I don't have complete grip on my faith. When I am not even clear on my faith then what is the point of being hateful for others. It was the only training given about (to be away from other sects, we are better than others and Shia are Kafir etc) by our parents at household level nothing else. This is not in our homes only but also in our educational institutions, no one trained the youth on impartial grounds which are very much dangerous for me, my youth and my society.

One day around six month back, I attended an interactive theater conducted by Attia Welfare Society on the topic of peace promotion through accepting other's ideology/faith. An interactive script full of peace messages hit my mind and clicks me to think critically. After that event when they announced to form a group of peace promoters from youth, I raised my hand and wished to be part of that good initiative. As being part of Youth Peace Group I attended a two days training on countering violent extremism which really diverted my track of thinking.

During the whole project period I actively participated in each and every activity and Social Action Projects designed with mutual consent. These activities improved my capacity to interact with my parents, community, faith leaders and enabled me to engage them for delivering good messages from the respective faith and eliminate the false hateful myths. This not only brought all of them on one platform but also created an environment of happiness to some extent. They participated in many common activities and sit together. I learnt a lot from all of them and decided to share my learning at my community level. I have been part of radio talk shows on FM-Radio Awaz-105 and deliver for peace promotion to the extent to which I could do.

Instead of radio, I am also engaging local sect/faith leaders and promoting peace through Jumma Prayer speeches on weekly bases. This act of mine enabled me to understand the concepts of other faiths and generated peace in my personality. Now "I am returning some good thoughts (accepting other ideology/faith/religion, love, humanity, tolerance, social harmony etc.) to my family, friends and community in return of hate thoughts (to be away from other sects, we are better than others and Shia are Kafir, not to eat with them or the in the plate used by them etc ) they had given me throughout my life".

I feel internally happy as being peace ambassador and wishing in every community of my country and educational institutions, there must be peace ambassadors for peace promotion and healthy and progressive Pakistan.

**I Muhammad Usman Gujar** is resident of Basti Goth Laal, Union Councils # 05 where a diversified community is living from Sunni, Shia, Ehle Hadis and Deobandi sects. Diversification of everything is always considered good as human beings are found of variety i.e. food, dresses, flowers, cultural values and routine usable to decorate normal life. But here in my society variety of sects /faith could not impress humanity but created differences between

Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore

them due to rigid attachment with their own and hate thoughts about others. That what inclined me to hate others faith and even to the extent to finish those faith holders from the universe.

It is the only religion which unites the communities on one platform. As being Muslim my religion broadly explain unity and togetherness but unfortunately faith based attachment has divided Muslims in different groups. These groups trained/teaches its followers not to compromise on their thought in any case. That's what I learnt too which created harsh/hard liner behavior of mine and same is seen in the youth members of other faiths. This hard liner behavior snatched the beauty of my childhood for making friendships with other age group fellows. I always saw a tug of war between faiths during religious events hard and challenging talks. Saw the faith leaders impressing their followers challenging other faith leaders for **MANAZAR (a competition for proving others wrong as challenge)**. While passing through each other in Mohalla and street a hate gesture was observed in routine. I am that instead of this entire situation, no major conflict has happened but if the situation s not made normalized this may happen. Instead of emotional attachment with my faith and having harsh/hardliner behaviors I was not happy internally.

I run a food point (Burger & Shawarman Point) at Adda Bari Wala. A few months back, a group of youth from my mohallah came to my shop and invited me to attend the interactive theater. Theater was on peace promotion in which a meaningful drama was presented on the elimination of faith / religion based differences. The message of equality, humanity, accepting faith/religion as their personal matter instead of hate based on faith/religion.A wonderful message was given to the people in that event and I was included in Youth Peace Group by youth of my Mohalla even against my will. They took me for two days training on Peace Promotion for which I was not willing as my shop will suffer. But during this training I learnt much more than to earn. A chain of interesting activities (sports Galla, Kushti, Peace Dialogue, Aman Walk etc.) was planned to collect the divers' communities at one place for delivering them with peace messages. I have also been the part of these activities and maximum number of participants from youth elders and children participated.

This has not only changed my thoughts but also convinced me to disseminate the peace messages to normalize the behavior of people to save my community from any unwanted and dangerous conflict/situation. So I decided to continue PREACHING PEACE though out rest of my life. I have took the Posters/Brochures from AWS team and place them in my shop. A number local people youth and elders come to shop and have tea at my food point they sit and have chit chat. If I see someone talking on rigid point of view I slightly intervening and share peace messages to them. I have revised my promotion material at shop and redesigned it with writing of Peace Messages at my shop. I am making my efforts to contribute for peace promotion and everyone should do too.

**Shabeeh Ul Hassan** lives at in UC # 05 in Bahawalpur and belongs to Shea sect and runs a shop. He says that from his childhood and school life, my class mate does not like to play with me neither to mix nor include me in any other school activities. Often, I have to listen that he is

Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore

Shea and no need to mix with him and treat in hateful manner. With the passage of time, this things store in my mind and I do not know when I tried hate to with other sects. I only communicate as need base but distance increase with passage of time and never tried to meet with other sect people. From AWS Plate form, I got training on peace, tolerance, prevent from extremism, interfaith and interfaith harmony to minimize inter sect division, respect the opinion of others and learned that how different sects and religions can linked with each other to create peace full environment. Today, I am passing a life that with this approach, that hate should minimize, tolerance should increase to create and maintain peace.

I also participated in different activities and arranged visit of Imam Bargah and made friends from other sects, whose gave me importance to understand my thoughts and enhanced friendship. Now with the support of other sect friends, we arranged visit of Imam Bargah, organized Melad and conducted visit of Church to disseminate message of love, peace, solidarity and minimize to militancy and violent extremism.

I am **Muhammad Tahir**, resident of union councils no seven Basti Ravan. Working with attia welfare society for peace promotion is a wonderful experience of my life which brought something new in my thinking style and forced me to think differently.

The family I belong is not well educated and oriented. Following myths and giving importance to the sayings of religious, faith and peer, s is given more importance than using their wisdom and updated knowledge based on facts and figures. This has not given us a right direction to think out of the box.

No change in any community or nation can arrive until the critical thinking is not promoted. And think critically and express openly is not acceptable and it often becomes a crime in our society. I am also victim of that.

Throughout my past life I learned to hate and live away from the people of other sect's, faith and religion. We were not allowed to have friends, play and eat with them. Although this was not done forcefully but whenever we were together we were discouraged. I cannot describe how a sense of hating others was created in me from my family fellow and faith member.

I have been part of maximum intervention of Peace Program of Artists welfare society in My union council which was a very interactive and locally acceptable like gathering people of all faith and religion though cultural activities i.e kushti, sports, jashan e azadi and so many.

I saw an increased interaction among all segments of society. I have also been part of CVE training from which I learned to love others and think differently especially with regards to people of other faith. Most important thing which I learned that religion is the personal matter of any one's life and he has the right to practice it with liberty. Religion and faith of everyone must be accepted and given respect.

Most important thing that I would like to share here is that I want to change the old thinking of my elders but I know this is not so easy as they their knowledge and attachments are based on

Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore

year's but what I can do is the hate which I learned from my family and fellows based on sect and religion I will not shift it in my children.

"My name is **Arif Hussain** and I am under matriculated, resident of Basti Sahlan, Union Council # 05 and works as laborer in an Ice factory Bahawalpur. I belong to Shea sect and listening from my childhood that Sheas are on right direction as comparatively other sects. With the passage of time this thing permanently placed in my mind that I have to hate with all those, who are not Shea. I started hate and does not liked to mingle with other sect's people. I neither listened nor try to discussed this matter and remained affirm on my belief / faiths.

In July 2019, Attia Welfare Society organized two days training for youth peace leaders on Countering violent extremism in which I learned humanity, interfaith and intra faith harmony, respect to the opinion of others especially in current scenario and challenges facing Pakistan. I was also cleared on different aspects and enhanced my knowledge which changed my myths, concepts and traditional approach regarding other sects. I conceived and concluded that if there is something wrong then we must listen their point of view instead of creating misconception and false belief about other sects/ religion. I promised with myself that what I did will now totally change it and will try to minimize hate from my tongue and act. I was sensitized, mobilized as youth peace leader and been engaged in disseminating peace message in my area through organizing different kinds of peace related interventions including Peace Seminar, Peace Walk, Peace Theaters, Peace Diversity Tours in Church, Mosque and Imam BarGah. Now me and my friends participate in any formal or any informal gathering, deliver and promote message of peace, love, social cohesion, interfaith harmony, patience, tolerance ,acceptability, respect the opinion of others and to prevent from violent extremism.

After meeting with other sects people, I came to know that every sects love with "Ahlbait" not only Sheila but the way to express this love is different.

Now, I talk and do positive discussion in my friends and family to clear that because of hate speech, false belief about other sects and misconception away us from others. As Youth Peace leader, it is try my best that extremism should minimize and peace should stable.

I am **Abdul Gaffar** and lives in Basti Samlan U/C 05. I am student of FA and belongs to Ahle Sunni sect. I am from uneducated community, where people are not strong followers of religion but have strong beliefs. Our religious leaders taught that all sects are wrong and we are right. I don't know when I became an extremist and started negative thinking about other sects. Due to negative perception about them, I have been hated them and consider as "Kafir". I never tried to understand the ideology of other sects and faith because I have been taught that they are detracted and away from Islam. I was selected as youth peace leader and attended two days training session on ending counter violence and extremism. I learned and enhanced my knowledge on interfaith harmony, importance of brotherhood, tolerance, social relationship, respect the ideology other religions, acceptability and humanity. Now, I have changed my way of thinking and talks in community and family on peace, interfaith harmony, brotherhood, acceptability and humanity rather than on division of sect. Throughout my past

Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore

life, I learned that negative thinking and hate able away us from the people of other sect's faith and religion. We were not allowed to develop friendship with other sect people neither to sit nor to eat with them. Although this was not done forcefully, but whenever we were together we were discouraged.

After involving in many project intervention under "Aman Meri Pehchan" held in my area, I thinks that I was associated with false beliefs, myths, and negative perception. Hate and hated behaviors does not like in Islam. Islam gives message of peace, love, humanity and brotherhood and lays stress to respect of other religion. Thus, constitution of Pakistan also protects and ensures the rights of other religion. I concluded that when my religion prevents me, then why I should adhere with these false belief and attitudes. Religion, sects and faith of everyone should be accepted and given equal respect.

My name is **Shahbaz Abass** from Basti Goth Laal U/C 05. I have born in Muslim family and have strong faith on my religion. When I opened my eyes, I saw different sects and religions in my life. Historically, sectarian has been prevailed in the Muslim. Among the Muslims, I thought that all sects have same prophet and same God which means they have same similarities and acceptability, but non Muslims are totally different and have different believes faith and God. The Muslims could not understand one another then how it was possible to understand the other religion well and proved that sects were derived from one religion and conceive to tolerate them but like other religions i.e. Christianity Hinduism and Buddha are dirty and weakens the faith / beliefs if we talk or met with them.

My point of view totally changed when I involved myself in different events organized by Attia Welfare Society in which message of peace, love and brotherhood delivered and sheared that sect is from religion. I slam gives message of peace, love, social interaction, interfaith and harmony to minimize intra sect division and lays stress to live peace. That's why, Islam is beings considered as the world biggest religion. The only reason of this, are the best and complete principles in which humanity have basic thing. I slam also asks to listen and respect the opinion of other religions. Islam spread and emerged on the nap of the world on the basis of love not on hate.

As Pakistani, all religions have religious freedoms and have right to live their lives as per their religion. These thoughts have changed my life. Through Attia Welfare Society platforms, my friends and I have done many project interventions including Peace walk, Peace Matches and sessions. Now, we deliver message of peace, acceptability, tolerance, social cohesion, unity and preventing from violent extremism at all social, religious and personal gathering.

I am **Muhammad Imran**, resident of Union Council No.07 Jhangi Wala, Bahawalpur and belong to Sunni sect. I am regular student of MS Computer Science Islamia University Bahawalpur. A few months ago Attia Welfare Society organized a theater program in my village Jhangi Wala. I attend this theater program. Through this program, I understand the message of Attia Welfare Society and click my mind that I should become the part of this program. After that, I met Mr. Altaf Hussain representative of Attia Welfare Society and got details of the program and

Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore

discussed with him about the advantages of our general community. He shared all the detail about project and clears my understanding about it, and then I join Attia Welfare Society as volunteer.

After that, Attia Welfare Society conduct two days training and the major purpose of training was "Acceptance" that how to accept the people of other sects, religion and ideology. During training, I got crux of the training very fluently that changed my life. The trainer's input changed my thinking that impact on my life towards positive outcomes. Therefore, my mind and heart changed towards humanity and I know the real purpose of life is "serving the Humanity".

First of all, I understood that we all are human beings and we must follow the basic principle i.e. "Serving the Humanity", this thing changed my behavior from rigid towards soft. Indeed, the purpose of human beings to come in this world is to "Serve the Humanity. Allaha says in holy book that "The right of Allah will be pardonable but the right of human beings or right of other people will not be pardonable". Allah Almighty again says that "The matter of right of Allah totally belongs to Allah's right, while rights of other people are belongs to the matter of other people, so violation of such rights will not be pardonable. So, I learned many more like, acceptance, behavior change, serving humanity and helping the other people to help themselves. Now days, I arranged "BETHAK" local sitting in Islamia University Bahawalpur on weekly bases. Through this "BETHAK" I try to deliver message of "Serving the Humanity" with my class mates and other university fellows. Now I spend happy life.

My name is **Gohar Nayab**. I reside in Basti ALLAHA Rakha Union Council # 07. Some months ago, Attia Welafare Society organized an Interactive Peace Theater in my village. I attended that theater along with other people of my village. After watching the Attia Welfare Society took feedback from the participants and asked what message was delivered.

I also responded positively, even I elaborate the message in my words and appreciated me. Representative shared that they have formed a youth peace group aged between 18 to 30 years to promote message of peace in respective village. I showed my consent, filled a form and become youth peace member.

After that, Attia Welfare Society had organized two days training in Qatar Banquet Hall in which I learned a lot. Training put great effect on my life. Before that, I never like to listen anyone's advice. I always hate to other sects and felt that I am right and all others are wrong. I was very rude person. I never helped anyone. I was a self-centered personality. I was against about social ethics. I always thought that society is nothing even never has any effect on our life and that's all we learned through society and our parents. Our society teaches us that what is wrong and what is right. Now I am playing a Vitol developing role while living in this society, exemplify. for example before I was not happy to have social relations with others but now a days I have a big social circle which is combination of people of all sects as well as religion like Shias, Sunni's and Ahlehadees, Christians, Hindus etc. before that myself was my priority but now I think about humanity. Now without any fear I do work for Humanity which I taught from Attiya welfare society because I was engaged with Attiya welfare society for six month

Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore

and I learnt a lot how to deal with society in good manners. My parents and my family and my neighbors are very happy to me. Now I have decided that I will keep in touch with society and will do good work for society. Now I can deliver good work for Humanity I have make it my aim of life. And I delivered the message of good thoughts on a daily bases trough counseling session at my village shop. Inshaallah, ALLAH Almighty will help me to make it continue. Now days, I am spending a happy life.

Please also provide a summary of each activity. Also list down any challenges faced or lessons learned while implementing the activity. Please also mention the strategies to overcome the challenges. Include several photographs, for each activity, with captions.

### **Following were the key activities implemented in the project**

#### **Orientation Meeting with Community Notables/elders/key persons, Youth and Staff**

Attia Welfare Society Organized Orientation meetings of the Project with different stakeholders i.e. Community Notables /key persons/elders/LEA's/Govt. Officials at community level and in their offices respectively to share the objectives and effectiveness of the project in two union councils. In these meetings a detailed orientation were given to all the participants about the importance, nature, implementation plan of the project with its time frame. In these meetings the role of different stakeholders were also discussed for the implementation of the project. This separate orientation was an initial contact with all of them. In communities the response was good and encouraging but in Govt. offices and LEA's it was bit different and reluctant as they demanded for NOC from Provincials Home Department.

#### **Challenges:**

- It was very challenging to bring the entire stake holders on same page for the implementation of the Project.
- To acquire NOC from Government was a big Challenge.

#### **Mitigation Strategy:**

- Different meetings and corner meetings were organized for the conscious realization of the importance of the project among different stakeholders. In this way all the stakeholder developed their trust and interest on the project. After that all the stakeholders fully support for the implementation of the project.
- Continuously follow up and actively engagement with District Government was very helpful to acquire the NOC from Government.
- Mobilization of Community Notables/Key Persons/Elders help out to bring all the divers youth members representatives in one platform.

#### **Lesson Learned:**

- It was learned through this activity that your systematic start will help to achieve the

Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore

desired objectives.

- When you follow the state policy, all institutions/Stakeholders are on-board to achieve the target.

### **Aman Theater for Social Mobilization**

Participatory Interactive Theater is an interactive approach adopted by AWS under “AMAN MERI PEHCHAN” Project for the awareness and mobilization of communities in project areas.

According to Development Practitioners, Use of Participatory Interactive Theater method is increasing as it can yield impressive results with regards to social and behavioral change. Theater stimulates the audience by involving them both intellectually and emotionally to make concepts clear and concrete while sensitizing them to different issues and ideas. There is positive potential for social and behavior change through this process during which audience members can think critically about possible solutions and actions through the dilemmas faced by the characters.

The main objective of this activity was to raise awareness and mobilize the project targeted youth/communities to identify the potential youth and community elders of diversified background in both of the union councils by ensuring participation from all Muslim sects and faiths (Christianity, Hinduism and other minorities) to form the Youth Peace Groups. AWS conducted 12 interactive theaters in twelve Wards/villages by covering all helmets to spread the messages of peace, tolerance, interfaith and intersect harmony through theatre performances of trained theatre group of AWS. In these 12 interactive theater performance shows total 1406 people including 438 elders, 679 youth members and 289 children from different segment of society from diversified background participated. Interactive theater activity remained successful. 1406 individuals consisting 438 elders, 679 Youth and 289 Children witnessed the activity. All the participants were from diversified background i. e. 189 Shia, 628 Brailvi Sunni, 421 Deobandi Sunni, 156 Ahle Hadis, 09 Christian and 03 Hindus were delivered with messages of Peace, tolerance and Inter & intera-faith harmony. Participants appreciated and affirmed that they will disseminate these messages among others to counter violent extremism.

111 Youth peace leaders were identified and selected for CVE training including 91 Youth and 20 elders as per approved criteria. After each interactive theater, with mutual discussion with youth & community elders, Four Youth Peace Groups of 25 members (20 Diversified youth & 05 elders) were formed by focusing the following criteria along with 06 local Islamia University Bahawalpur student volunteers:

### **Challenges:**

1. All segments of society participated in interactive theater shows including person with intellectual abilities except women due to cultural constraints.
2. In some areas it was difficult to organize theater in day time as project is being implemented in urban area and maximum people are on their jobs.
3. It was inappropriate to ask from people about their sect and religion

### **Mitigation Strategy:**

Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore

- Neutral, clean, ventilate places were identified in consultation with local nteables, youth, teachers and elder peace member.

### **Lesson Learned:**

- Due to already training theater team, messages of peace were delivered very effectively as they used local language (Saraiki).
- Due to hiring of diversified team Social Organizer (01 Shia 01 Sunni) AWS received very good response from field during conducting theaters.
- Communities don't have sufficient entertaining activities, interactive theaters were really appreciated and demanded to be repeated or conducted in other areas of UC for easy and long term dissemination of messages.

### **Selection of Youth Members**

To bring selected Youth Peace Members and Taken on-board the community elders, 12 interactive theaters were planned which played very vital role. This worked s sensitization toll and after each theater in consultation with elders and on the will of youth 80 youth Peace Members were selected by adopting the following criteria from 12 villages of two Union Councils (05-Awan Colony and 07-Tibba Baddar Sher):

1. Should be resident of respective UC
2. Should be in age bract of 18 to 29 years
3. Should be literate (Can read & Write)
4. Should be strong character vise
5. Willing to work as volunteer
6. Determined to work for Peace in his locality
7. Willing to work for positive discipline/trends in his respective locality
8. Man having believe on patriotism, Peace, Equality and brotherhood
9. Should not be involved in any kind of political, social and religious discrimination
10. Man having believe on interfaith harmony

100 Youth Peace Members (80 youth and 20 elders) were selected. Selection criteria adopted by Attia Welfare Society was approved from AeP team.

### **Challenges:**

- Finalization of Youth Peace Groups was a big challenge as we were to target 80 youth only but the interested candidates numbers was more than that.

### **Mitigation Strategy:**

- The Role of key persons and notables was supportive for strictly adopting the criteria set and managed to form 04 CVE Groups.

### **Lesson Learned:**

- As the there are no entertainment opportunities for youth that is way every one wish

to be part of such activities.

### **Preparation of Manual and IEC Material**

It was the major activity of the project. This activity provided the clear guidelines regarding the message of Peace Promotion and Countering Violent Extremism and capacity building of Youth. Different Consultation session was planned for the development of Manual and IEC material.

### **Challenges:**

- It was very challenging to develop a guiding document for the capacity building of the Youth. The selection of the relevant topic was also a challenge.

### **Mitigation Strategy:**

- Different consultation sessions with consultant and Azem-Pakistan team helped for the preparation of a guiding document for the youth. Same as the problems of the selection of the topic also solved with the consultation of team, Consultant and Azem-Pakistan team. The most relevant topics were made the part of this guiding document for the capacity building of the youth.

### **Lesson Learned:**

- Through this activity AWS learn about the importance of guiding document. The capacity of AWS also enhanced for the preparation of any guiding document.

### **TWO Days Capacity Building Workshops of the Selected Youth Members on CVE and Leadership**

Attia Welfare Society organized 04 two days trainings of 04 youth Peace Groups for their capacity building on Countering Violent Extremism, Peace Promotion and Leadership skills. 112 Youth Peace Members (92 Youth 19 Elders) from both of the project targeted union councils participated in the trainings. Ratio of youth and elders participated in training from diverse background is as under : add graph here

Consultant trainer approved by AeP was hired and engaged in designing the training manual and delivering training sessions which were conducted according to the approved manual.

### **The basic objective of these training workshop were as under:**

- Capacity building of Youth members
- Orientation of Youth members regarding Countering Violent Extremism, Peace Promotion and leadership skills, acceptance and tolerance.
- To orientate the elected youth regarding their roles and responsibilities in their respective union councils

Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore

- In these capacity building training workshop the facilitator covers the following topics:
- Behavior: The Participants learns through in this session how to behave in society. What are the advantages of good behavior? What role plays good behavior for the development of the society?
- Behavior & Culture: in this session participants learns about the culture and the role of culture for the development of behavior.
- Peace: in this session facilitator gave different local examples about peace and its definition. They also learn about the different types of Peace. It was also discussed in detail what role youth play for the peace of their respective areas. They also learn about the relation of peace with culture.
- Conflict: in this session participants learn about definition, reason of conflict, 5 steps of conflict resolution.
- National Action Plan: in this session participants learn, what is Nation Action Plan, Current Scenario of Pakistan and need of National Action Plan? The role of Youth in National Action Plan.
- Leadership: this session help youth to learn about the definition, types of leadership, and qualities of leader.
- 2 Days capacity building workshop was very productive activity. Through this activity participants explored their hidden qualities and designed a Social Action Project for their respective area.

### **Challenges:**

- It was very challenging to bring all the youth members on same page, because Youth members belong to different backgrounds, learning, experience and education.

### **Mitigation Strategy:**

- The trainer supported all the youth members according to their need. Trainer codes different local and simple example for the delivering of the message. The group work after each session of the training also helped to brings all the youth members on same page.

### **Lesson Learned:**

- It was learned that if youth of rural areas provided opportunity they perform beyond our expectations.

### **Monthly Meetings**

16 Monthly meeting of Youth Peace Groups were conducted of both project UCs 05 and, Union Council # 07 in youth 100 peace leaders 20 elders & 80 Youth members repeatedly participated. The prime aim of these meeting was to strengthen coordination, ensure their engagement in Social Action Projects, and measure Youth Peace Leader's understanding on peace promotion, structure of youth YPL organization for giving them lead role. Participants

Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore

appreciated the social mobilization strategy and approach used by AWS team to mobilize and engage community i.e. meeting with influential, dissemination Peace messages through theater performance, and engagements of youth peace leader along with religious/sectarian leaders.

### **Challenges:**

- As most of the youth and elders are engaged in job, farming and study, so time management for the meeting remains very big challenge.

### **Mitigation Strategy:**

- Meeting timing were rescheduled with subject to availability of all members

### **Lesson Learned:**

- It is learned that effective planning is necessary to and plan should finalize in accordance with their consultation.

### **Week Long Activities (Peace Dialogue & Independence Day Celebrations)**

(02) Community Peace Dialogue and (02) Independence days were organized in both project Union Councils i.e. 05 and 07 to engage , sensitize and mobilize the people to give message of harmony, social cohesion, acceptability to counter violent extremism and promote message o peace, solidarity and minimize intera sect and intera religion division. In Peace Dialogue and independence day celebrations, people from diversified segments of society from diversified religious/ faith leaders, Youth Peace, Leaders, local influential, notables, students, Imam Masjid, Pundit, Church Incharge, Zakir and Ulma from project targeted union council participated to show solidarity and disseminate message of peace. In these program, Total (447) individuals 295 youth, 90 elders and 62 children from diversified back grounds participated.

The prime aim of the peace dialogue and independence day celebrations was to engage, sensitize, and mobilize diversified youth, community elders, key persons and faith leaders to sensitize, mobilize sensitize, mobilize and disseminate the message of Peace in community through dialogue, debate and discussion regarding peace promotion, prevent from violence, respect and regards the ideology of others sects, promoting of tolerance, minimizing Interfaith and Intersect divisions for Inter and Intra faith Harmony to create peace full environment where everybody should behave on human basis regardless of gender, religion, caste, sect etc.

Aaqoob Mubarak Pastor, Zafar Iqbal Pastor, Shah, local religious leaders, Muhammad Jameel Advocate, Allama Safdar Abbas, Allama Manzar Abbas, Peer Bahar Shah, Ms. Nasreen Anwar Memembr Munscipal Corportation, Muhammad alam Gugur, ex Chairman, Mian Maqbool Joia, eX Chairman, Beber Das Mander Inharge participated in celebration of independence day and peace dialogue to make the events grace full and to give message of peace, love, acceptability to minimize violent extremism.

At the end of events, Aman Walk was organized in which all the participants of participated. Through this Walk message of independence, tolerance, harmony and peace was

Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore

disseminated to the participants. "Aman Walk" was led by key persons, notable and youth peace leaders.

### **Challenges:**

- It was difficult to sit all religious faith leaders how to sit one table and to deliver one message from all faith / sects leaders.

### **Mitigation Strategy:**

Meetings were done, convinced and briefed many time.

### **Lesson Learned:**

- Culture of dialogue and discussion should promote and encourage the faith leaders who join hands and contribute in peace building efforts.

### **Cultural Day Celebration (6)**

During the project implementation, (06) Cultural Days were celebrated I both project UCs 05 and 07 respectively. To mobilize and sensitize them, local game particularly Wrestling (Kushti) completion were organized. This game has been remain very popular in the past but still is alive in the hearts of people. In rural areas, this is liked at broader level. It was particularly popular in villages due to its low cost budget.

The prime aim of these events was to engage, sensitize, mobilize and disseminate the message of Peace in community through (Kushti). Wrestling completion was planned and suggested by youth during the development of SAP. During the games, referees and host of the event continuously shared the peace messages strongly connecting them with the importance of physical games and ultimately linked it with present scenario of social unrest among youth. They also shared that how games can brings respect for all, equality, tolerance, harmony, patience and encouragement for respecting each other.

On these occasions, Cultural Dance (Jhoomar), were also performed on the beat of drum by the youth and elders to entertain the community which was appreciated. In cultural day's events, total people from different segments of society, from different sects i.e. Youth, Youth Peace Leaders, local influential, notables, community, students and children participated respectively. In (06) Cultural events total 1230 individuals including 550 youth, 480 elders and 200 children participated.

The audiences were enjoying with full zeal and zest. Host of the vent was regularly giving message of peace, tolerance, harmony, respect the opinions of others and acceptability to promote to create peace full and healthy environment. On these occasions, cultural dance were performed to entertain the people and makes the events graceful. The youth, community, students, elders and children enjoyed too much. The objective of this cultural dance was to disseminate a message of peace, unity, harmony to promote and create healthy environment in project target UC.

### **Challenges:**

Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore

- Venue selection was difficult due to rush of people
- Coordination with (Pehlwan) players was also a big challenge

### **Mitigation Strategy:**

- Venue was selected in consultation with local influential, notable, youth and elder member.
- Close coordination was done with local Pehlwan to make the event graceful

### **Lesson Learned:**

- It is learned that local cultural games should promote because large number of people participate it without any discrimination and one message is disseminated to all from one platform.

### **Sports Gala**

Sports activities are known as peace promoters among the nations worldwide. Sports are the tools to bring together the sport loving citizens of opponent nations to display their abilities in sports grounds in place of battle fields. Decent, appropriate, polite and fair behavior in a competition is termed as sportsmanship. Struggle, hard work, patience and achievement through enhanced skills are the messages received from sports. To promote peace, tolerance and social harmony among the communities Sports Gala has been organized under "Aman Meri Pehchan" project of AWS.

The main objective of this activity was to raise awareness and mobilize the project targeted youth/communities and community elders of diversified background in both of the union councils by ensuring participation from all Muslim sects and different faiths (Christianity, Hinduism and other minorities). AWS conducted (Sports Gala) at UC level to engage, sensitize, mobilize and disseminate the messages of peace, tolerance, interfaith and intersect harmony among communities.

The Sports Gala was organized to attract the youth and involve them in healthy activity. The trained Youth was provided with the opportunity to organize the Gala at their own by enhancing their skills and confidence on one side and disseminate the project objectives of peace, tolerance, brotherhood, sportsmanship and social harmony on the other. The peace messages were conveyed to the players, organizers and spectators regularly.

The Gala comprised on series of matches i.e. league matches, 2<sup>nd</sup> round matches and the final match with the coordination of organizing committee. The sports Gala was planned as suggested by youth groups during training. Total 10 matches were planned throughout the gala. Locations were selected in consultation with Youth Peace leaders, community elders and notables.

Sports Gala remained very successful in term of participation from different segments of society. Throughout the event, Total 1150 individuals consisting of 480 elders, 550 diversified Youth and 240 children from different segment of society from diversified background people including Brailvi, Deobandi, Ahle Hadees, were delivered messages of Peace, tolerance and Inter & interfaith harmony.

Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore

### **Challenges:**

1. It was difficult to organize match of 10 Overs due to unexpected hot weather situation in September.
2. All segments of society from diversified background participated excluding women due to cultural constraints

### **Mitigation Strategy:**

- Strong follow up and timely coordination is necessary to the make any event successful.
- On site planning is also important which should not ignore.

### **Lesson Learned:**

- Message of peace, tolerance, interfaith harmony were delivered at broader level among children, youth and elders from one plate form.
- Due to engagement of diversified youth team from all over the UC remained good experience
- Communities don't have sufficient entertaining activities, Sports Gala provided an opportunity to interact with each other

### **Radio Talk Show**

During the project phase, 04 Radio talk shows were on aired on FM Bahahwalpur having vide range not limited to surrounding districts i.e. Raheem Yar Khan, Rajan Pur, Lodhran and Vehari to disseminate the peace messages. For this, in every meeting youth were finalized in consultation through democratic process by hand rise to ensure the transparency. Message of peace, loves, humanity, acceptability, intera faith harmony, and inter faith harmony to minimize the intera sect division. Role of youth in peace, development, countering violent extremism and messages related to national action plan were on aired.

### **Challenges:**

- Selection of panel member remains challenged

### **Mitigation Strategy:**

Panel members selected in coordination. Before on airs, they were proper briefed and rehearsal were done.

### **Lesson Learned:**

- It is learned that radio program should be part of the activities because the message on air is widely spread.

Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore

- Positive feedback were received from the many callers listening the program during travel

### **Implementation of Social Action Projects**

The Social Action Projects were developed by Youth groups with the close coordination of elders participated in the training with reference to the local context. Each Youth groups developed their Social Action Plan according to their Union Council need. Community elders helped their Youth group for the implementation of Social Action Projects.

Some of the Social Action Projects are as Under:

- Aman Camp (for distribution and Pasting of Broachers /Posters)
- Aman Walk
- Community Peace Meeting
- Aman Interactive Theater
- Diversity Tour
- Aman Cricket Match
- Interactive Tour

**The Detail of Social Action Project Activities are as:**

#### **Aman Camp (for distribution and Pasting of Broachers'/Posters)**

IEC information education and communication material was distributed in each of the union council during the social action projects through establishing Aman Camp by Youth Peace Members with the support from community elders and notables. During this camp brochures' were distributed and posters were pasted on the wall of their streets by youth.

The motive of the distribution was to disseminate the peace messages in the target areas and to bring the community on the same page. The message of peace was given more than 36 People directly through IEC material. The IEC material distributed through different processes. Some of the Processes are as under:

- Door to Door
- Dissemination of IEC in Seminar
- Dissemination in Public Places
- Dissemination by pasting on walls

#### **Challenges:**

- According to the current situation of the country, it was very difficult to disseminate the message of peace in public places through brochures.

#### **Mitigation Strategy:**

- The commitment of the youth and clarity of the message of peace helped to disseminate the message and brochures.

### **Lesson Learned:**

- Such type of activity help to disseminate the message one two one and help to trust building of the public and development of relation. This activity also helped to disseminate the message at gross root level.

### **Aman Walks**

02 Aman Walks were the part of Social Action Plan. It was very effective tool to disseminate the message to the larger community. Two Youth Peace Groups (one from each Union Council) i.e. 07 and 05 planned this activity in their respective Social Action Plans. The prime aim of the "Aman Walk" was to engage, sensitize, mobilize and disseminate the message of Peace, to prevent from violence, respect the philosophy of others, tolerance, minimizing Interfaith and Intersect divisions for Inter and Intra faith Harmony to create peace full environment. The participants walked away from one corner of village to the main road. The participants were speaking slogan with reference to peace. Youth, elders and children from different segments of society from diversified background i.e. Ahle Hades, Deobandi, Brailvi and Shea participated. Through this Aman Walk, message of peace, social harmony, tolerance, interfaith harmony, humanity, love and preventing violent from extremism. This "Walk" was led by key notable and youth peace leaders. Total More than ...60 individuals including 17 youth, 38 elders and 5 children participated. Trained Youth members with Local Community led the process of Aman Walks.

### **Challenges:**

- According to the current situation of the country, it was very difficult to disseminate the message of CVE in public places.

### **Mitigation Strategy:**

- The commitment of the youth and clarity of the message of "PEACE" helped to disseminate the message.

### **Lesson Learned:**

- Such type of activity help to disseminate the message one two one and help to trust building of the public and development of relation. This activity also helped to disseminate the message at gross root level.
- It was learned that such type of activities are also helpful to promote voluntarism.

### **Community Peace Meetings**

Two Community Peace Meetings were also planned by youth in their Social Action Plan. The basic Purpose of these community Peace Meetings was to spread the message of peace to the other areas of bother of the UC's which were not touched during the project activities so that the peace messages may disseminated to maximum people. The activities were completely organized by the youth peace groups in which 47 elders and 13 youth from

Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore

diversified background participated. Youth peace members delivered messages of peace and tolerance to the community and also about National Action Plan.

A group of 4 trained Youth members of each union council facilitate these communities Peace Meeting. In these community meetings Participants learn about the Role of common man in peace promotion and importance of peace, Conflict Resolution, Role of lay man to disseminate the peace message. Participants highlighted their conflicts, problems in front of all the participants. They considering this Community Peace meeting as an opportunity to designed future plan of action for the betterment of their community.

### **Challenges:**

- Selection of the Community Peace Meeting venue was very challenging because in rural areas people don't feel like to go to opponents place.

### **Mitigation Strategy:**

- Youth Charity Groups selected those venues which were the most convents for the participants.

### **Lesson Learned:**

- It was learned that community Peace Meetings are very helpful to minimize the differences among different groups and individuals. This activity also helpful to enhance the solidarity among the people.

### **Aman Theater**

Interactive theater shows contribute to increase acceptance of diverse backgrounds in targeted communities and enhance tolerance within and across the communities and put very long term impact on them. The main objective of Aman Theaters were to raise awareness and mobilize the project targeted youth/communities and community elders of diversified background in both of the union councils by ensuring participation from all Muslim sects and faiths (Christianity, Hinduism and other minorities). AWS conducted 04 interactive theaters in 04 villages i.e. Matmaan, Goth Laal, Goth Lashkar and Basti Awan to disseminate the messages of peace, tolerance, interfaith and inter-sectorial harmony through theatre performances of trained theatre group of AWS. Youth and community elders were mobilized through interactive theatre performances and after every theatre a question /answers session for (15) minutes at least was conducted to engage the youth and to motivate to play effective role in peace promotion and getting their feedback on the activity. Attia Welfare Society has set-up a street theater team with the aim to aware the communities on multiple issues like WASH, CLTS, DRR, Youth development, Child Right & Protection, Women Right, Minority Rights, PATS and CBDRM. The team members belong to South and Central Punjab and understand the local context, culture, language and the way of living of the targeted communities. This group was engaged in the Project," Aman Meri Pehchan".

Theaters were started with welcome address by AWS team members. During welcome address, participants (youth, elders, and children) of the theaters were briefed on the

Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore

project objectives and objectives of the activity. They were also sensitized to see and observe the story of theater keenly and conceptualize it with their respective area. They were also cleared that all the characters of this theaters are fictitious and created only to highlight some social problems relating to intolerance, peace, harmony etc.

The theater team performed interactive Aman Theater "Is Parcham Kay Saey Talay Hum Aik Hain". The performers covered the story of diversified group members residing in one community and face discrimination based on their faith, religion and sectarian disputes due to misconceptions, misunderstandings, caste system, difference of opinions, social injustice, sects, inter & intra religion disruption and lack in tolerance. Story revealed the role of educated young individuals who play a role of mediator to normalize the fundamental thinking and develop soft view on the acceptance of others faith, religion and sect. Messages of peace, tolerance and harmony were strongly delivered by specific characters reflecting situations from local perspective. Messages of their love and sacrifices with Pakistan were also delivered through these characters in addition to their personal clashes. In the last scene of theater role of teacher as mediator was very effective. He bridges the gaps and brought them on one page of tolerance, acceptance & respect of each other's faith/ point of view.

After exit scene of each theater feedback collected from the participants. Total, 451 individuals including 240 elders, 91 youth from diversified segments of society from diversified background participated including, Shea, Brailvi (Sunni) which is Deobandi, Ahle Hadees participated.

### **Challenges:**

- All segments of society participated in interactive theater show except women due to cultural constraints.
- In some areas it was difficult to organize theater in day time as project is being implemented in urban area and maximum people are on their jobs.
- It was inappropriate to ask from people about their sect and religion

### **Mitigation Strategy:**

- Time were rescheduled as per the locality with subject to availability
- clarity of the message of also disseminate the messages to surroundings

### **Lesson Learned:**

- Due to already trained theater team, messages of peace were delivered very effectively. These messages were delivered in local language (Saraiki) by keeping in view the participants.
- Due to hiring of diversified team Social Organizer (01 Shia 01 Sunni) AWS received very good response from field during conducting theaters.

### **Diversity Tour**

Attia Welfare Society considers cross learning exposure visits a powerful and proven tool of capacity development for Youth Peace Group Members. It is an ideal way to learn about

Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore

diversified sects, religion, faith and beliefs of other to create tolerance, harmony to promote peace efforts. Field visits provide an interactive learning environment that allows participants to think beyond by respecting the opinions of others to create a healthy environment.

AWS arranged 08 diversity tours (04) as activity while (04) as post designed SAPs for Youth Peace Group Members from Union Council # 05 Council and Union Council 07 in which 76 elders and 49 youth members from different segment of society from diversified backgrounds i.e. Christians, Ahle Hades, Deobandi, Brailvi and Shea participated. The tour was led by Youth Peace Members with the support from CVE trained elders.

The prime aim of the tour was to provide a platform to understand about other religion, Inter faith harmony, Promotion of peace, creation of tolerance, enhancing social interaction, accepting the ideology of other religions, sects, Respect the opinion of others and preventing from violent extremism.

These diversity tours were conducted at different places including Mosque, Church, Imam Bargah, of the target area to strengthen coordination, disseminate message of peace, tolerance, humanity, love, interfaith harmony, social relationship, acceptability and respect to the opinion of others.

All faith / religious leader shared his point of view and the key message was to serve the humanity for which human was created. All leaders expressed their feelings to minimize interfaith and intera faith harmony to promote peace and minimize intera sect division. It was affirmed that we all should live without any discrimination based on their faith, religion and sectarian disputes due to misconceptions, misunderstandings, caste system, difference of opinions, social injustice, sects, inter & intra religion disruption and lack in tolerance. Messages of peace, tolerance and harmony were strongly delivered by the faith / religious leaders.

### **Challenges:**

- Some participants from diversified background were reluctant to visit other sect places due to some misconceptions about other sects
- Youth group members from Sunni and other sects had reservation about the visit and misconception  
Due to strong mobilization, sensitization other sects group members agreed to visit to disseminate the message of peace to end violent extremism.

### **Mitigation Strategy:**

- Participants should clear and consecutively sensitized to avoid any uncertainty as they have strong beliefs that cannot be changed overnight.
- Before any activity, all concerns should discuss with the group in order to avoid any problem.
- Due to strong mobilization, sensitization other sects group members agreed to visit to disseminate the message of peace to end violent extremism. Participants were cleared and sensitized about the objective of the visit and they agreed to visit

### **Lesson Learned:**

Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore

- It is learnt that cross learning exposures are good for understanding other's point of view. It should continue because social cohesion builds with others and cause to promote peace.

### **Aman Cricket Match**

Sports activities plays vial role to promote peace among the nations worldwide. Sports are the tools to bring together, the sport loving citizens of opponent nations to show their abilities in sports grounds instead of battle fields. Decent, appropriate, polite and fair behavior in a competition is termed as sportsmanship. Struggle, hard work, patience and achievement through enhanced skills are the messages received from sports. AWS organized (04) Cricket match (Best of Three ) under project "Aman Meri Pehchan" to engage, sensitize and mobilize youth groups and respective communities to disseminate and promote message of peace, tolerance, social harmony and preventing from violence. The main objective of this cricket match was to raise awareness and mobilize the project targeted youth/communities and community elders of diversified background in both of the union councils by ensuring participation from all Muslim Sects and different faiths (Christianity, Hinduism and other minorities). The cricket match was organized to attract, fascinate the youth and involve them in healthy activity. The trained Youth was provided the opportunity and supported to organize cricket matches and build confidence aiming to disseminate the message of peace, tolerance, brotherhood, sportsmanship and social harmony. One the on the other hand, the peace messages were conveyed to the players, organizers and commentators regularly. to engage, sensitize, mobilize and disseminate the messages of peace, tolerance, interfaith and intersect harmony among communities

To achieve the above mentioned objectives, AWS team organized 04 cricket matches comprising on 3 round matches and one final match. The matches were planned and suggested by youth groups during training. Venue was finalized with administration committee and YPL. An organizing committee was formed by the youth peace leaders comprise on youngsters. Four teams were selected for these cricket matches by the organizing committee and AWS staff with mutual consent.

Aman Cricket Matches remained very successful in term of participation from different segments of society. Aman Cricket Matches remained very successful in term of participation from different segments of society. Throughout these Aman matches, 180 individuals including 21 elders, 1321 diversified Youth and 38 children from different segment of society from diversified background people including Brailvi, Deobandi, Ahle Hades, were delivered messages of Peace, tolerance and Inter & interfaith harmony.

### **Challenges:**

- It was difficult to organize match of 10 Overs due to shortage of time and sun light issue.

Ground condition was rough and difficult to play

- To conduct this SAP, some participants from diversified background were reluctant

Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore

to visit there due to some misconceptions about other sects.

### **Mitigation Strategy:**

- By keeping in mind the weather conditions and sunlight, match was decided for 7 Overs.
- Other teams and clubs should provide opportunity to play and participate in the matches to disseminate the message of peace at broader level
- Sports ground should be repaired where required to promote and strengthen the youth.
- Other teams and clubs should provide opportunity to play and participate in the matches as peace message disseminated at broader level

### **Lesson Learned:**

- Due to engagement of diversified youth team from both UCs remained prove to be good
- Message of peace, tolerance, interfaith harmony were delivered among children, youth and elders at one plat form.
- It is learnt that such type of events prove beneficial to sensitize, engage and mobilize the people through delivering one message to all.

### **Interactive Tour**

AWS arranged interactive tour for Youth Peace Group Members and from Union Council # 05 and 07 Council on 11<sup>th</sup> December, 2019 at "Drawer Forte" in which 90 people including 75 Youth Peace Group Members and 15 elder from different segment of society from diversified backgrounds i.e. 10 Hindus, 10 Ahle Hades, 20 Deobandi, 35 Brailvi and 15 Shea participated. The interactive tour was led by Youth Peace Members with the support from CVE trained elders. Youth peace leaders were briefed about the objectives of the interactive tour.

The prime aim of this tour was to provide a platform to understand about other religion, Inter faith harmony, Promotion of peace, creation of tolerance, enhancing social interaction, accepting the ideology of other religions, sects, respect the opinion of others and preventing from violent extremism and minimizing intera sect division.

The visitor visited the Drawer Fort and surrounding shrines which are worth seeing due to its locality and beauty. Later on, they joined the local singing program arranged to entertain them. For this local folk singer singers were invited from Hindu Community. They performed well and presented folk songs with reference to peace, tolerance, love, humanity, social interaction and acceptability. After the folk songs, local Cultural dance "Ghoomer" were presented to give the message of solidarity, tolerance and love to live in a peaceful environment. The participants were dancing with joy and enjoyed too much.

### **Challenges:**

Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore

- Logistic arrangements and time management were difficult especially in desert area.

**Mitigation Strategy:**

- Due to strong follow up of Community elders and youth members by Social Mobilizers reached well in time.
- Strong coordination with local facilitator was also ensured in time and within time lunch ready and served
- Meeting and strong coordination was also ensured with vehicle provider and moved timely.
- Effective planning and coordination needs to makes the things possible

**Lesson Learned:**

It was very healthy activity and youth enjoyed much. It is learnt that if should be given opportunities, they can perform better. During this interactive tour, a real sense of interfaith harmony, social cohesion, tolerance and acceptability were observed which shows that frustration also create and may cause to promote extremism.

**Some Important Short Quotes and key messages from Different Stakeholders throughout the Implementation of the Aman Meri Pahchan Project are as Under:**

“I just came to know that I need to verify before renting out my hose”

“I feel very happy to work for the prosperity of my community”

“Now I feel myself responsible Person”

“AWS started this project very late but I feel it is not too late”

“I feel educated myself even though I never attend school”.

“Unknown people will be questions in my area about their identity.

“I feel that my village is secured after peace project”

“I have made promise with myself to never rely on the strangers.

“I have come to know that the solution of everything exists in education.

“It was good to hear from the students and teachers about the concept of acceptance”

**Coordination and collaboration with other AeP partner**

During Implementation of Aman Meri Pahchan Project, there wasa wonderful coordination among AeP Partner i.e AWS and Al-Sadiq Desert Welfare Organization and other working in Bahawalpur and Multan. This coordination really helped to implementation smoothly.

Partner: Attia Welfare Society

Grant No: PCD047

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4) Please indicate your level of satisfaction with Azm e Pakistan processes in implementing this grant:

Not Satisfied: \_\_\_\_\_ Somewhat Satisfied: \_\_\_\_\_ Satisfied: \_\_\_\_\_ Very Satisfied\_\_✓\_\_

Please explain what worked, **and** what could be improved:

<p>During the implementation process, many things were considered as lessons learned and improved with the course of time. Some of them are as follows.</p> <ul style="list-style-type: none"><li>• Close coordination with the government officials made the process very smooth.</li><li>• Following the proper procedures made the acquisition of NOC successful.</li><li>• NOC was already obtained, which supported AWS to implement all the activities smoothly.</li></ul> <p><b><u>What could be improved?</u></b></p> <ul style="list-style-type: none"><li>• AeP involvement in activities planning can be supportive in deriving the desired results.</li><li>• Parliamentarian engaged at the SAP level activities can boost the impact and disseminate the massive results</li><li>• AeP should interact with Govt. line department especially with social welfare department for program orientation as SWD is the focal point for CSO project implementation on behalf of District Govt. This will not only help implementing activities smoothly but also will frame fertile ground for future.</li><li>• AeP needs to take on-board LEA's time to time in Bahawalpur as they are not fully aware about AeP program as many staff has been changed and need orientation in Bahawalpur.</li><li>• AWS received many request from many villages of the bothe of the UC's for the extension of project in their areas.</li></ul>	
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*Thank you!*

***I certify that the equipment and items provided under this grant are and will continue being used in accordance with the grant purposes they Were issued for. The information contained in this report is true and accurate to the best of my knowledge***

Partner: Attia Welfare Society

Grant No: PCD047

Office: Lahore

Name: Muhammad Waseem Aslam

Signature: \_\_\_\_\_

Date: 27/12/2019

Prepared by:

Name: Abdul Waheed Khan

Organization: Attia Welfare Society

Details	Unit	Youth	Elder	Children	Total
CVE Training	4	92	19	0	111
Interactive Theater	12	679	438	289	1406
Monthly meeting	16	86	14	0	100
Peace Dialogue	2	150	50	22	222
Independence Day Celebration	2	145	40	40	225
Cultural day celebration	6	550	480	200	1230
Sports Gala	1	670	240	240	1150
Interactive theaters (SAPs)	4	115	240	96	451
Diversity Tour (4) Saps	8	91	11	0	102
Ashura Aman Celebration	2	120	75	62	257
Peace cultural festival	2	400	450	100	950
Community peace meeting	2	13	47	0	60
COMMUNITY peace walk	2	17	38	5	60
Aman cricket match	4	121	21	38	180
Diversity tour (4SAP)	8	49	76	0	125
Interactive tour	1	75	15	0	90
		3373	2254	1092	6719