

Final Evaluation Report

# Youth for Humanity

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## KEY THEMES

- #Pakistan
- #SocialCohesion
- #PersonalAgency
- #Polarization
- #Evaluation

## LIST OF ACRONYMS

CGA	Common Ground Approach
DAC	Development Assistance Committee
DOT	Digital Organizing Training
DRL	Bureau of Democracy, Human Rights, and Labor
FORB	Freedom of Religion or Belief
IDIs	In-Depth Interviews
KIIs	Key Informant Interviews
NACTA	National Counter Terrorism Authority
OECD	Organization for Economic Co-operation and Development
PIF	Peace Impact Framework
PRISM	Pakistan Research Institute for Sustainable Media
PWD	Persons with Disabilities
SAP	Social Action Plans
SFEA	Shoor Foundation for Education and Awareness
SPSS	Statistical Package for the Social Sciences
UDHR	Universal Declaration of Human Rights
UN	United Nations
USCIRF	United States Commission on International Religious Freedom
USG	United States Government

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## 1. CONTEXT

The overall operating context and project overview are presented in this section of the report.

### 1.1 INTRODUCTION

An analysis from the Pew Research Center in 2019, indicates that Pakistan falls among nations with high levels of religious violence. Likewise, Pakistan falls within the category of countries with a high level of individual and social group harassment. Further, high incidences of social tensions have been linked to religion in Pakistan<sup>1</sup>. The Annual Report by the United States Commission on International Religious Freedom (USCIRF) in 2023 underscores that Pakistan is categorized as a country of particular concern, indicating that religious freedom in Pakistan has further deteriorated. This decline is evident through the recurring instances of assaults and intimidations on religious minorities, encompassing allegations of blasphemy, deliberate killings, violent mob actions, sexual violence, and forced conversions.

### 1.2 PROJECT OVERVIEW

Search for Common Ground (Search) through its partners, *Shaoor* Foundation for Education and Awareness (SFEA) and Pakistan Research Institute for Sustainable Media (PRISM), implemented a project led by youth titled "Youth for Humanity: Engaging Youth to Promote Religious Freedom in Pakistan". This initiative centers on fostering public support for peaceful coexistence and respect within major metropolitan regions, namely Karachi and Lahore. The project underscores the importance of shared values, commonality, and collaboration. The project was locally owned and steered by youth with a focus on Search's globally recognized best practices for engaging religious communities through dialogue, artistic expression, and media. The project was implemented over the course of a year from June 2022 till June 2023 and was financed by The Bureau of Democracy, Human Rights, and Labor (DRL).

<b>Table 1: Project Objectives and Outcomes</b>	
<b>Objective 1: Youth leaders promote inter-communal and intra-communal respect in their communities</b>	
ER 1.1	Youth leaders have the capacity to constructively engage their peers, religious actors, and communities on issues affecting inter- and intra-communal dynamics.
ER 1.2	Youth networks bring together and support youth from different faiths and secular groups to establish a foundation for intergroup collaboration.
<b>Objective 2: Youth voices champion peaceful coexistence and the rights of all people</b>	
ER 2.1	Enhance understanding of youth on effective messaging for promoting peaceful coexistence.
ER 2.2	Increase in youth-led and designed local public messages, on and offline, promoting peaceful coexistence and the rights of all people.

### 1.3 OUR APPROACH TO MEASURING CHANGE

To assess contextual changes the evaluation adhered to the guidelines set forth by the Organization for Economic Cooperation and Development's (OECD) Development Assistance Committee (DAC) and Peace Impact Framework (PIF). The evaluation focused particularly on

<sup>1</sup> <https://www.pewresearch.org/religion/2019/07/15/harassment-of-religious-groups-steady-in-2017-remaining-at-10-year-high/>

the OECD DAC criteria of relevance, effectiveness, sustainability, impact, and the PIF indicators under the themes of physical violence, personal agency, and polarization. Pertaining to the PIF themes, change was analyzed through participants' personal experiences concerning safety, their societal affiliations, potential to make a positive change and mutual trust.

The evaluation followed a mixed methods approach, where both primary and secondary data were collected encompassing both qualitative and quantitative data collection. To gauge change the evaluation investigated participants' lived experience which was gathered through direct engagement with project beneficiaries in the form of surveys, key informant interviews (KIIs), and In-depth interviews (IDIs).

## 2. METHODOLOGY

This section of the report explains key aspects of the evaluation adopted for this exercise.

### 2.1 OBJECTIVES OF THE STUDY

The key objectives of the final evaluation are to document the project performance and to analyze the changes in the attitudes and behaviors of the project beneficiaries towards people of other faiths. The evaluation includes (a) a review of contextual shifts, (b) the extent to which the project has been able to achieve its objectives indicated in the project's log frame, (c) the effectiveness of the intervention approaches, and (d) the extent of sustainability of achievements.

The key evaluation questions for the assignment are available in the inception report attached as an annexure to this report.

### 2.2 DATA COLLECTION AND ANALYSIS

The primary data collection included separate surveys with youth and religious leaders and interviews with project stakeholders, as follows:

- Two types of surveys were conducted for this evaluation: (i) a survey with youth<sup>2</sup> and (ii) a survey with religious leaders.
  - The respondents of the first survey (survey with youth) included both direct and indirect youth participants. The direct youth participants consisted of youth leaders trained by SFEA and individuals trained by PRISM in the Digital Organizing Training (DOT). The indirect youth participants included individuals who participated in youth-led social action plans (SAPs) in both Karachi and Lahore. The survey with youth was conducted with 400 respondents. Based on industry best practices, a 95% confidence level and 5% margin of error were ensured in the overall youth survey sample. A census approach was used to identify/include project direct youth participants in the youth survey, whereas random sampling was used to identify/include indirect youth participants of the project in the youth survey. This approach helped ensure representation of youth from all faiths and genders in the achieved sample. The table given below contains details of the sample achieved in the youth survey.

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<sup>2</sup> Also referred as "youth survey" in this evaluation report



Gender	City		Faith				
	Punjab	Sindh	Muslim <sup>3</sup>	Christian	Hindu	Sikh	Others
Men	101	122	183	4	32	2	2
Women	79	80	143	7	9	-	-
Trans men and women <sup>4</sup>	12	6	15	3	-	-	-
Sub-Total	192	208	341	14	41	2	2
Grand Total <sup>5</sup>	400		400				

- The participants of the second survey were religious leaders from different faiths who were engaged in the project activities. A census approach was adopted for this survey to reach out to all the religious leaders engaged in the project activities i.e. 23 in total. However, a survey was successfully conducted with 21 religious leaders as the remaining two religious leaders were unavailable to participate.
- KIs were conducted, with religious leaders, implementing partner organizations' staff, Search Pakistan Senior Manager of Programs, and other stakeholders.
- IDIs were conducted with youth leaders who implemented the SAPs and youth involved in the social media campaign under the media component.
- Additionally, case studies were developed based on the data collected through the KIs and IDIs, to capture the overall impact.

The following table contains details of the overall data collection details.

S. No.	Data Collection Method	Relevant Stakeholders	Total Sample Achieved	
1	Survey with Youth	Project direct youth participants	145	400
		Project indirect youth participants	255	
2	Survey with Religious Leaders	Religious Leaders	21	21 <sup>6</sup>
3	KIs	Implementing Partner Staff (SFEA and PRISM)	6	15

<sup>3</sup> This includes participants from different sects of Islam such as Sunni and Shia sects.

<sup>4</sup> There is equal representation of trans men and women i.e. total 18 trans men and women including 9 trans men and 9 trans women. Similarly, throughout this report, the transgender word is used when referring to the group or community as a whole. However, as applicable, on individual response level trans man/men and trans woman/women is used. Furthermore, under the gender-based analysis in this report, trans men and women combined responses are separately analyzed as compared to men and women responses to better understand the project benefits to them or any specific challenges transgender community are faced with.

<sup>5</sup> The achieved sample also included 14 persons living with disabilities (including 4 women, 6 men, 3 trans women and 1 trans man).

<sup>6</sup> Total target was 23. However due to non-availability of the two religious leader the survey was conducted with 21 religious leader for more information refer to limitation sub-section

		National Counter Terrorism Authority (NACTA)	1	
		Search Pakistan Staff	1	
		Monitoring Team	1	
		Religious Leaders	6	
4	IDIs	Youth Leaders	15	15
5	Case Studies	Youth Leaders	5	5

The qualitative and quantitative data collected for the evaluation were triangulated to answer key evaluation questions and develop meaningful conclusions and recommendations. Quantitative data was analyzed using Statistical Package for the Social Sciences (SPSS) and presented in the form of tables and graphs, while qualitative data was analyzed and presented using quotes and case studies.

### 2.3 LIMITATIONS

For this study no limitation is encountered, however, following are the key challenges faced along with the appropriate mitigation measures adopted during this evaluation exercise.

<b>Limitations</b>		<b>Mitigation Measures</b>	
Difficulty in reaching out to religious leaders	A total of 23 religious leaders were engaged in the project, so reaching out to all of them for a limited duration during the evaluation was challenging due to their busy schedules and other commitments.	Flexibility in scheduling and data collection	The religious leaders were reached out multiple times, leaving introductory messages on their mobiles and the time for data collection was extended. As a result, 21 interviews were conducted.
Network Issues	Disruptions in phone calls during interviews	Rescheduling interviews	To mitigate this challenge, the interviews were rescheduled at an alternative time to ensure clarity

## 3. FINDINGS AND ANALYSIS

All the key findings are discussed in this section of the report. This section is structured based on the key evaluation criteria i.e. Relevance, Effectiveness, Intermediate Impact, Sustainability, Lessons Learned and Good Practices; and PIF Indicators. All the key evaluation questions are addressed under the relevant evaluation criteria.

### 3.1 RELEVANCE

This subsection of the report covers the following two key evaluation questions:

- To what extent is the project relevant to the current conflict dynamics vis-à-vis the landscape of inter-faith harmony in Punjab and Sindh?
- How inclusive and sensitive is the project to participants of different groups (such as age, gender, ethnicity, religion, disability or other important factors in the context)?

#### 3.1.1 FINDING#1: PROJECT RELEVANT TO THE CONFLICT DYNAMICS<sup>7</sup>

**Project is relevant to the conflict dynamics vis-à-vis the landscape of inter-faith harmony in Punjab and Sindh**

Globally, Article 18 of the Universal Declaration of Human Rights (UDHR) gives liberty of religion to individuals. The founding father of Pakistan, Muhammad Ali Jinnah’s famous speech before the Constituent Assembly on August 11, 1947, reiterates his firm belief in religious liberties.<sup>8</sup> However, despite these safeguards, religious minorities face several challenges that threaten interfaith harmony in the country. A study conducted by Oxford Human Rights Hub indicates that grievances of religious minorities primarily revolve around economic challenges, underscoring issues of equality and citizenship rights.<sup>9</sup> The following table highlights the barriers to inter-faith harmony identified by youth survey respondents during this evaluation.

Types of barriers/challenges	% Responses
Lack of understanding and knowledge about different religious beliefs and practices	59.6%
Cultural practices, traditions, and social norms can act as barriers to inter-faith harmony	25.6%
Extreme views or actions by individuals or groups that fuel religious intolerance, discrimination, and conflicts.	19.1%
Socio-economic disparities contribute to tensions between different religious communities.	17.8%
Political factors exploit religious differences to gain support or manipulate public sentiment.	15.9%

<sup>7</sup> This section also covers the following evaluation question “Is there any potential of replicability and scaling-up (full or partial) of the project in the same locations or in other locations in Pakistan?”

<sup>8</sup> <https://www.mdpi.com/2077-1444/12/1/51>

<sup>9</sup> <https://ohrh.law.ox.ac.uk/inequality-and-discrimination-faced-by-religious-minorities-in-pakistan/>

<sup>10</sup> The exact question asked in the youth survey conducted at the evaluation stage was “What are some of the key barriers/challenges affecting inter-faith harmony in your area/province?”

The survey of youth participants revealed key barriers to inter-faith harmony, with 59.6% highlighting a lack of understanding and knowledge about diverse religious beliefs as a significant obstacle. To address this, the project implemented religious engagement training (Project Activity 1.1.2) and intra-faith dialogues (Project Activity 1.1.3). Cultural practices and social norms hindering harmony were noted by 25.6% of respondents, leading to the "Promoting Coexistence Media Campaign" (Activity 2.2.1) to promote cultural understanding. Extreme views and actions causing religious intolerance were identified by 19.1% of participants, leading to the intra-faith dialogues initiative under the project (Activity 1.1.3). Socio-economic disparities impacting harmony were mentioned by 17.8%, addressed through youth-led intra-communal initiatives (Activity 1.2.2). Finally, the exploitation of religious differences for political gain concerned 15.9% of youth, prompting the "Promoting Coexistence Media Campaign" to counter hate-driven content and promote peaceful coexistence. These findings underscore the challenges faced in fostering inter-faith harmony, particularly in the context of knowledge gaps and the impact of cultural and societal dynamics on the pursuit of harmony within the community. The insights from in-depth interviews with youth leaders align with the survey findings as it accentuates that the lack of understanding and knowledge about diverse religious beliefs is a significant obstacle to inter-faith harmony. Subsequently, the respondents also highlighted that the deeply ingrained prejudices and biases are often rooted in cultural and societal contexts which hinders peaceful coexistence within the society.

The project was able to address the aforementioned challenges associated with inter-faith harmony. Within the media campaign, there was a particular component related to social media especially the Facebook page for the project, this was also highlighted during the Needs Assessment at the start of the project, where 45% of participants surveyed believed social media could be a powerful source of learning about the rights of minorities, and 79% of participants reflected that Facebook was the most useful platform for promoting interfaith harmony. Most of the respondents mentioned that the project encouraged meaningful interactions between people of various faiths. It was further highlighted that the project provided a much needed platform for people from different religions to have constructive discussions, address misconceptions, and overcome prejudices. This was also reflected through the monitoring reports<sup>11</sup>, where participants shared that the formal practices such as training and events, as well as the informal practices of the IP such as allotting people of different faiths shared rooms, worked well to alleviate misconceptions and allowed participants to engage in meaningful everyday interactions to build positive relationships and friendships. The monitoring data<sup>12</sup> such as the participant feedback collected, also reflects that participants frequently cited an increase in understanding and knowledge about different religious beliefs and practices through the inter-faith dialogues. Participants shared that the peer-to-peer dialogues were helpful in youth-to-youth interaction, where youth from Hindu and Christian faiths for instance shared that they met and spoke to Madrassa students for the first time during the project. On the other hand, the intergenerational dialogues were helpful as they allowed the youth to engage with religious leaders from various faiths and could engage scholars on issues of interfaith harmony.

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<sup>11</sup> Data reflected from the Q4 2022, Q1 2023 and final monitoring report.

<sup>12</sup> Ibid.

“Yes, to quite a degree, barriers have been addressed in the project areas. However, the question remains on how a larger audience can be reached in these areas, and how can the youth continue to inculcate the values of interfaith harmony once the project is over? This remains to be seen or perhaps some more work needs to be done on this.” (KII with relevant government body)

The project stakeholders highlighted that such projects should be organized consistently and on a much larger scale as these initiatives have the potential to create lasting and positive impacts on people's perspectives.

“While the project has been implemented in a few districts of Sindh including Karachi, Mirpurkhas, and Badin, there is still a need to implement such projects on a larger scale, particularly in areas where issues such as forced conversion are more prevalent.” (Male youth leader IDI)

Another aspect mentioned in the interaction with the stakeholders was extending such interventions to the rural areas of Pakistan.

“While NGOs are active in larger cities, it's equally important for them to extend their efforts to areas like South Punjab where there is a significant need for such initiatives. These small-scale projects can have a substantial impact on people's mindsets” (Religious leader KII).

Overall, the project has been successful at promoting interfaith harmony through social media engagement and meaningful interactions between individuals from various faith backgrounds. It facilitated constructive discussions, dispelled misconceptions, and encouraged meaning and constructive dialogues, fostering a more harmonious community.

### 3.1.2 FINDING #2: PROJECT INCLUSIVITY

#### Finding#2: Project participants were from diverse groups

The project was inclusive as it ensured the participation of various groups including people of different faiths (such as Hindus, Christians, Muslims, and Sikhs), genders, ethnicities, and disability status. As per the desk review, and the monitoring data<sup>33</sup>, the Youth Mapping exercise conducted under the project was very comprehensive and ensured that youth from diverse identities were included. Apart from the inclusion of people of different faiths, individuals from different sects within faiths such as Shia and Sunni youth or Catholic and Protestant youth were also made part of the mapping. Additionally, transgender persons, persons with disabilities (PWDs), and youth from both Karachi and Lahore were also made part of the mapping and selection criteria. During interviews with stakeholders, participants explained that the project demonstrated a strong commitment to respecting the needs of different groups through activities such as youth mapping and project activities. Additionally, the action plans implemented by the youth in the field were also found to be inclusive to different groups, as reflected in the quotation below:

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<sup>33</sup> Data reflected from the Q3 2022 and Q4 2022 monitoring report.

“The action plan for the youth project was extremely inclusive. Multicultural, multiethnic, and multi-religious people and minority groups such as Sindhi, Hindu, Christian, and Sikh were brought together.” (KII with one of the project partners).

Participating youth also shared their input regarding inclusivity in the project, as displayed in table below. Overall the majority of youth survey participants (direct youth participants only) responded that the project was inclusive from a gender, faith, and disability lens. However, the youth survey reflected that a significant percentage of participants (40%, 39.3% and 48.3% respectively on gender, faith, and disability aspects) observed the inclusivity aspect could have been better.

**Table 6: Project Inclusivity - Gender, Faith and Disability Aspects<sup>14</sup>**

Types of response	Gender	Faith	Disability
Yes	60.0%	60.7%	51.7%
No	40.0%	39.3%	48.3%
Cannot Say	0.0%	0.0%	0.0%
Total	100%	100%	100%

The survey results are aligned with the qualitative findings as the youth leaders shared that the transgender community and persons with disabilities actual representation in the project were limited and that higher numbers of individuals from minority faith groups should be included to improve inclusivity. The stakeholders in the KIIs mentioned challenges such as difficulties in encouraging the transgender community to engage in such activities, as it was hard to access the community. During the youth mapping and selection of youth participants, the IP was initially unable to receive applications from the transgender community and the various faith groups such as Christians especially. To address this, the IP took additional measures to overcome the above-mentioned challenges related to the inclusion of people of different faiths and the transgender community, by engaging religious leaders from various faiths and the elders/leaders of the transgender community (in local language they are normally referred to as “Guru”) to ensure these groups can become part of the project, as these leaders are often the gatekeepers to the community. This resulted in the inclusion of these groups to a notable degree, but not in very large numbers if compared directly to cisgender men and women, and people of other faiths such as Muslims. The reason for these numbers remaining low included the reluctance of minority groups to be involved in activities that identify their religion to people of other faiths due to fear of persecution, especially Christian and transgender persons who have faced frequent violence over the past years in Pakistan. Similarly, the absence of Ahmadi youth was also noticed by participants. One of the male youth leaders recalled that he raised this issue with the management and other participants. He further stressed the need for increased engagement with Ahmadi youth so that they can also be mainstreamed. The project staff shared that they made deliberate efforts to include youth from the Ahmadi community at the start of the project but members of the community chose not to become part of the project

<sup>14</sup> The exact question asked in the youth survey conducted at the evaluation stage was “Do you think the project interventions were inclusive in terms of respecting - Gender, Faith and Disability”

as a separate faith identity<sup>15</sup>, this was also captured in the final reflection meeting held in June 2023, and documented in the Outcome Reflection Log<sup>16</sup>.

One other aspect was the inclusiveness of the project interventions or activities. The project made a deliberate effort to make the project interventions inclusive such as identifying the disability-friendly training venues and holding the training at such venues, as well as making arrangements for attendants to accompany wheelchair users. However, the participants in the KIIs reflected that there was a gap within the actual activities at times, such as with one of the CGA trainings activities. The following quote sheds some light on this aspect:

"I do feel that one or two activities were not suitable for the persons with disability. For example, the balloon activity is a great exercise but the PWDs couldn't save the balloon from others. Yet, during the CGA activity, there were participants without disabilities who tried to cover the PWDs to save their balloons. There was a negative as well as a positive aspect."<sup>17</sup> (KII with one of the project partners)

The KII respondents shared that through the CGA training, youth participants supported the youth with disabilities in this particular group activity, it would be good to further tailor this group activity considering the needs of the persons with disabilities. This activity currently requires a lot of movement and often results in participants running and chasing each other in competition with each other. In order to tailor it, the objective of the activity can remain the same, while the activity itself (i.e., running and chasing each other) can be changed to ensure that persons with disabilities can engage fully in the activity. Furthermore, the persons with disabilities included in the project interventions were having mobility-related disabilities. However, there were no participants who had visual and/or hearing impairment.

### 3.2 EFFECTIVENESS<sup>18</sup>

This subsection of the report covers the following key evaluation questions:

- To what extent did the youth from different groups, in target communities increase their knowledge and skills in promoting inter- and intra-communal respect and relationships?
- How effective was media programming as a tool for improving resistance (among youth) to violence, and for promoting freedom of religion and belief (FORB) practices?<sup>19</sup>
- To what extent the project was able to promote the practice of interfaith respect and collaboration amongst the youth of various religions?
- To what extent was the project able to foster an enabling environment for youth to develop networks with youth of other religions and sects?

<sup>15</sup> It is important to note under Pakistani law Ahmadi/Qadiyani is recognized as a separate faith.

<sup>16</sup> Data reflected from monitoring report for Q2 2023, and final monitoring report.

<sup>17</sup> The persons with disabilities unable to participate was a negative aspect, however, other training participants (youth) helping the persons with disabilities by protecting their balloons was a positive aspect.

<sup>18</sup> Adhering to the Search evaluation report structure guidelines the following key evaluation question is addressed under a separate report subsection heading of "project indicators" in this report. Question 1 – Did the activities achieve the targeted results in relation to stated objectives/results?

<sup>19</sup> "inter- and intra-faith" phrase is used in the evaluation tools and in this evaluation report instead of Freedom of Religion and Belief (FORB) as the same was used during the project implementation.



### 3.2.1 FINDING #3: IMPROVEMENT IN KNOWLEDGE AND SKILLS OF YOUTH

#### Youth have increased knowledge and skills in promoting inter- and intra-communal respect and relationship

The project was successful in increasing the knowledge of participants regarding inter-faith respect, as per the desk review and data collected and analyzed through the evaluation. Whilst participating in the International Conference on Peacebuilding<sup>20</sup>, religious leaders and youth shared that their knowledge and skills improved as a result of the project. One religious leader shared that compared to the start of the project, the youth he interacted with were now thinking in new and innovative ways on how to engage their communities under the project. The youth survey data shows that 97.2% of the respondents (both direct and indirect youth participants) confirmed that the project has increased (very much or to some extent) their knowledge and skills involving inter- and intra-communal respect and relationships. These results were in line with the findings of the qualitative research which underscores the depth and comprehensiveness of the knowledge and skills gained through the project highlighting the effectiveness of the project in addressing specific dimensions of inter-faith and intra-faith relationships. During the in-depth interview, it was highlighted that the training provided in the project allowed the participants and youth leaders to ask questions openly and engage in meaningful discussions which allowed them to enhance their knowledge and skills about inter-faith harmony.

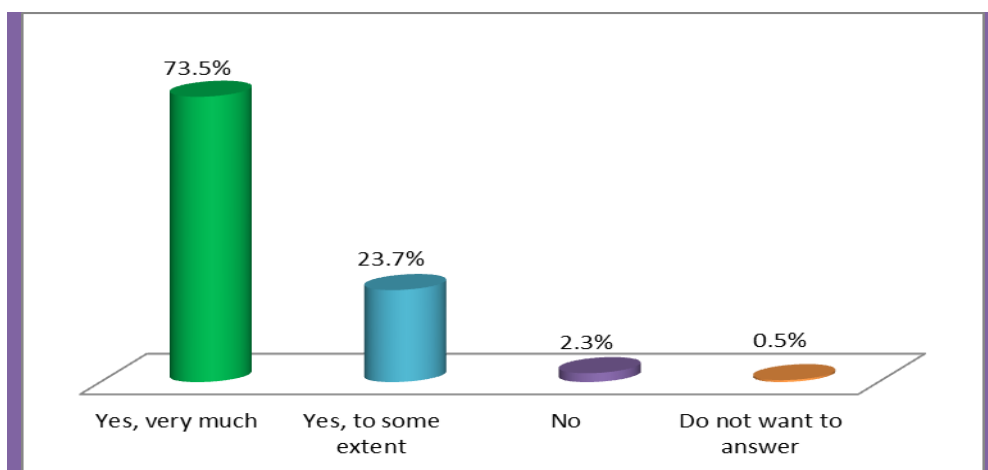
"The youth were able to display their understanding of interfaith harmony through their social action projects. I think the project was able to bring more tolerance to the youth for differing ideas and perspectives" (KII with one of the project partners)

An example of this may be illustrated when one of the (Muslim) male youth leaders during IDI shared an important account of how the project helped him grow his knowledge about other religions. He knew Christians observe fast, but he misconstrued that Christians who observe fast do not eat anything that is cooked on fire. His interaction with Christians helped him overcome this misunderstanding as he was told by them that they keep fast as Muslims do in Ramadhan. The qualitative and quantitative result below sheds further light on this finding, considering the overall and the disaggregated data.

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<sup>20</sup> Data reflected from the Final Monitoring report.





**Figure 1: Project contributed to improve knowledge and skills in promoting inter- and intra-communal respect and relationships<sup>21</sup>**

Overall, 73.5% of participants (both direct and indirect youth participants) shared that the project improved their knowledge and skills in promoting inter- and intra-communal respect and peacebuilding. During the Needs Assessment, 41% of participants highlighted that less or no access to knowledge resources regarding peacebuilding hindered their involvement in peacebuilding activities. In light of this, the improvement in knowledge and skills has addressed this challenge and improved the chances of the youth participating in future peacebuilding initiatives. Following are the gender disaggregated data on this aspect.

**Table 7: Project contributed to improve knowledge and skills in promoting inter- and intra-communal respect and relationships - Gender-based segregated responses<sup>22</sup>**

Types of responses	Women	Men	Trans men and women combined response
Yes, very much	71.1%	75.3%	72.2%
Yes, to some extent	28.3%	20.2%	27.8%
No	0.6%	3.6%	0.0%
Do not want to answer	0.0%	0.9%	0.0%
Total	100%	100%	100%

The gender-disaggregated data youth survey shows that the project achieved positive results as 71.1% of women, 75.3% of men, and, 72.2% of trans men and women, respondents<sup>23</sup> confirmed increased knowledge and skills (considering “Yes, very much”) in promoting intra- and inter-communal respect and relationships. Others responded affirmatively but mentioned this improvement is limited (considering “Yes, to some extent”).

<sup>21</sup> The exact question asked in the youth survey conducted at the evaluation stage was “Did the project help improve your knowledge and skills in promoting inter- and intra-communal respect and relationships?”

<sup>22</sup> The exact question asked in the youth survey conducted at the evaluation stage was “Did the project help improve your knowledge and skills in promoting inter- and intra-communal respect and relationships?”

<sup>23</sup> A total of 18 individuals i.e. 9 trans men and 9 trans women were part of the youth survey

"The project significantly enhanced my knowledge and understanding of various faiths and cultures. I discovered numerous commonalities between Sikhism and Islam...by developing close friendships with Sikh friends, I learned about the striking similarities between our religious beliefs." (Male youth leader IDI)

Furthermore, the project emphasized the significance of narrative-building in the digital age as mentioned by participants in the IDIs and KIIs, as well as triangulated in the desk review of the project and monitoring data. The participant feedback collected and reported from the Digital Organizing Training reflected that the training was useful in that it gave them practical knowledge on how to use software such as CANVA to develop messages on social harmony for social media and blogs<sup>24</sup>. The IDIs and KIIs under the evaluation reflected similarly that youth participants in the media campaign gained insights. They gained insights into how to shape media strategies that are sensitive to the religious sentiments of various faiths, ensuring that messages are crafted in a manner that fosters mutual respect and understanding. One of the male youth leaders from Sindh acknowledged that he learned another important lesson about the etiquette of visiting holy places of different faiths through dialogues and discussions.

**Table 8: Project contributed to improve knowledge and skills in promoting inter- and intra-communal respect and relationships – Data segregated by Faith**

Types of responses	Faith				
	Muslim	Christian	Hindu	Sikh <sup>25</sup>	Other <sup>26</sup>
Yes, very much	71.0%	78.6%	90.3%	100.0%	100.0%
Yes, to some extent	26.1%	21.4%	7.3%	0.0%	0.0%
No	2.3%	0.0%	2.4%	0.0%	0.0%
Do not want to answer	0.6%	0.0%	0.0%	0.0%	0.0%
Total	100%	100%	100%	100%	100%

As exhibited in many other findings, the youth survey shows more than 90% (considering combining both yes, very much, and yes, to some extent responses) of the followers of all faiths reported an improvement in knowledge and skills after participating in the project activities. One of the key reasons for this may be the CGA training that provided valuable insights and techniques about how to reduce communal friction and achieve a win-win situation for all the parties involved in the conflict. The findings from the IDIs and KIIs are aligned with the results as respondents termed the CGA training as a game changer for them. They equated the approach with a new skill that helped them learn about new concepts and remove barriers among youth from other faiths. The respondents believed that the approach enabled them to understand the opinions of other faiths and mingle with them without fear of being labeled as a non-believer. The desk review of the monitoring data<sup>27</sup>, particularly the results of the post-test for the CGA training reflected that 76% of participants increased their knowledge after training, with beneficiaries sharing that the training enhanced their skills and knowledge on conflict

<sup>24</sup> Data reflected from the Final Monitoring report.

<sup>25</sup> It is important to note that total number of Sikh respondents in the youth survey was small i.e. total 2 respondents

<sup>26</sup> It is important to note that total number of other faith respondents in the youth survey was small i.e. total 2 respondents

<sup>27</sup> Data reflected from the Final Monitoring Report for STDo66

resolution strategies; the session on identity and the distinction between conflict and violence left a positive impact on them; and that they thoroughly enjoyed the interactive group activities. This increase in knowledge is significant when compared alongside the Needs Assessment at the start of the project, where only 6% of young participants surveyed shared that engaging in peacebuilding was a strength or accomplishment for them. Furthermore, the project promoted constructive discussions amongst the participants, with 10 dialogues held including five peer-to-peer dialogues and five between youth and religious leaders<sup>28</sup>. This also helped the participants to grow their knowledge and overcome misconceptions about other faiths. One of the participants recalled in their interview that the dialogues that took place during the project helped him overcome misconceptions about the myth attributed to the Shia sect about the story of self-concocted 40 chapters<sup>29</sup> (referred to as “Paras” in the local language) of the Quran.

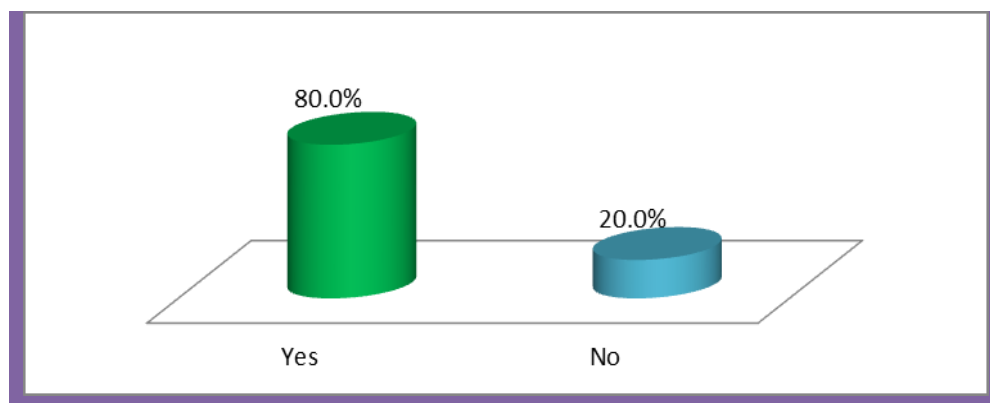


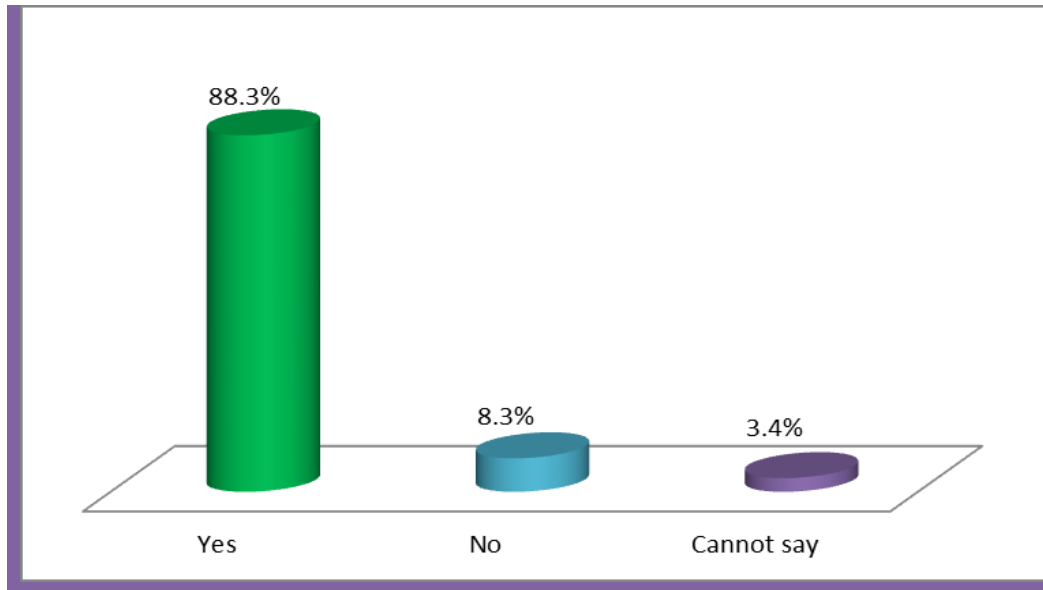
Figure 2: Respondents engagement in the intra- faith/ inter-faith dialogues<sup>30</sup>

With regards to participation in intra-faith/inter-faith dialogues, 80.0% of the youth respondents (direct youth participants only) confirmed that they had been engaged in these. This confirms that the majority of the respondents have participated in peacebuilding measures such as dialogues with individuals of various sects and faiths. In the case study “Fostering Religious Harmony through Multi-faith Iftar Dinner”, the participant shared details about the small gathering he has organized. In these gatherings, he invited representatives from different faiths to share their beliefs and teachings. He mentioned that these meaningful conversations were able to promote peace and harmony between people from different faiths (refer to annex 4 for full case study).

<sup>28</sup> Ibid.

<sup>29</sup> The Holy Quran has 30 chapters (referred as “Paras” in local language, however, there is a misconception amongst the Sunni sect that Shia sect has added another 10 chapters (Paras) from their own. Any such changes to the Holy Quran are considered a major sin.

<sup>30</sup> The exact question asked in the youth survey conducted at the evaluation stage was “Have you been engaged in the intra- faith/ interfaith dialogues?”



**Figure 3: Respondents feeling confident to lead intra-faith/ interfaith dialogues<sup>31</sup>**

Out of those who attended the dialogues, overall, 88.3% of direct youth participants believed they could lead these dialogues, underscoring their leadership abilities as a peacebuilder, whereas 8.3% thought otherwise. This also reflects that the project has brought forth leadership qualities among the beneficiaries to lead intra- and inter-faith dialogues in their communities. During the IDI and KIIs, some participants shared that the project significantly enhanced their confidence and gave them the courage to speak up against the mistreatment of people of different faiths and ethnicities. Also, participants shared that the dialogues that were held during the project were also very beneficial as they helped participants unlearn many previous misconceptions about other religious communities. Further, in the case study titled “Ayesha’s<sup>32</sup> Journey towards Acceptance and Tolerance for Other Religions”, she shared that with the help of this training, she organized inter-faith dialogue among women leaders which allowed people from different faiths to come together and share their experiences and stories (refer to annex 4 for full case study).

“The best part to me was the discussions and dialogues that took place during our training. I enjoyed it the most since I strongly believe that there is an acute dearth of these kinds of discussions among various religions, where the discussants could openly discuss about beliefs and rituals of other religions for a constructive debate.” (Female youth leader IDI)

The gender disaggregated data (direct youth participants only) on this aspect is provided in the table below.

<sup>31</sup> The exact question asked in the youth survey conducted at the evaluation stage was “Do you feel confident to lead intra-faith/ interfaith dialogues?”

<sup>32</sup> Actual name(s) removed from the quote to ensure anonymity of the respondent.

**Table 9: Respondents feeling confident to lead intra-faith/ interfaith dialogues - Gender disaggregated responses<sup>33</sup>**

Types of responses	Women	Men	Trans men and women combined response
Yes	91.8%	86.1%	80.0%
No	6.6%	8.9%	20.0%
Cannot Say	1.6%	5.0%	0.0%
Total	100%	100%	100%

Usually in patriarchal societies like Pakistan, boys or men get more opportunities than girls or women and, trans men or women, to participate in such endeavors. However, the results (direct youth participants) show more women (91.8%) than men (86.1%) believed they could confidently lead such dialogues. This can be attributed to the success of the project which has inculcated leadership qualities in women. These findings are coherent with the insights obtained from the in-depth interviews with female youth leaders as it was highlighted that the project team provided the much-needed push and motivation to participate and lead these dialogues. With the assistance provided by the project team, the female youth leader felt empowered to spearhead interfaith dialogues that brought together people from diverse religious backgrounds. Leveraging the skills honed through training, she was able to create a harmonious and welcoming atmosphere during these dialogues. Similarly, 80% of trans men and women<sup>34</sup>, individuals believed they could lead the dialogues, indicating an improvement the project has made about building leadership qualities among its beneficiaries.

“In the projects activities I participated, I witnessed firsthand how youth engagement can lead to positive outcomes.” (KII with religious leader)

The findings from the qualitative data are also similar to those of the quantitative data in that the project supported marginalized groups in leadership roles. Two social action projects were spearheaded by trans women, showcasing the commitment to providing opportunities and platforms for underrepresented voices. One of the female youth leaders, who organized and led the seminary dialogue commented that the project enhanced her confidence to speak with people of other faiths. As she graduated from a religious seminary, she did not have many opportunities to participate in interfaith dialogues, and hence, her public speaking skills on these issues were limited. However, with increased public speaking skills now, she could lead such initiatives with ease. Similarly, in a case study titled “Peacebuilding through Sports”, the respondent mentioned that, through the strength gained from the project she now has the courage to educate other members of her community and promote inter-faith harmony (Refer to annex 4 for case study).

“I have gained a lot of confidence and I feel like I have gained more strength from this project and now I am not scared to lead such initiatives” (Trans woman youth leader IDI)

The faith-based data (direct youth participants only) on this aspect is provided below:

<sup>33</sup> The exact question asked in the youth survey conducted at the evaluation stage was “Do you feel confident to lead intra-faith/ interfaith dialogues?”

<sup>34</sup> A total of 18 individuals i.e. 9 trans men and 9 trans women were part of the youth survey

**Table 10: Respondents feeling confident to lead intra-faith/ interfaith dialogues - Faith-based segregated responses**

Types of responses	Faith				
	Muslim	Christian	Hindu	Sikh	Other
Yes	90.7%	66.7%	84.6%	100.0%	100.0%
No	5.6%	22.2%	15.4%	0.0%	0.0%
Cannot Say	3.7%	11.1%	0.0%	0.0%	0.0%
Total	100%	100%	100%	100%	100%

It is important to note that amongst the direct youth participants, the Sikhs (100%)<sup>35</sup>, and other faiths (100%)<sup>36</sup> had the highest level of confidence in leading such dialogues in comparison with Muslims (90.7%), Hindus (84.6%), and the Christians (66.7%). These results are also reinforced by the qualitative data as the majority of the Hindu and Muslim respondents confirmed that they had participated in a number of interfaith dialogues. Religious minorities were not only encouraged but actively facilitated to engage in the project's activities. This is reflected from the leadership of a Hindu youth leader, from marginalized groups who successfully led his own social action project. However, the qualitative findings also hint at a limited exposure to religious diversity, and a lack of interfaith understanding and dialogue in the education curriculum designed for Muslim students in Pakistan.

### 3.2.2 FINDING #4: EFFECTIVENESS OF MEDIA PROGRAMMING

#### Media programming was an effective tool in promoting coexistence amongst youth from different faiths

The media's role in promoting interfaith harmony and respect cannot be understated. As per the desk review, under the project, a total of 281 unique posts were generated for social media to promote coexistence, which were then reposted to YouTube and the IP's website. These posts had a reach of 795,000 and post engagement of over 106,000 (through shares, likes, and comments) till the end of the project.<sup>37</sup> During primary data collected under the evaluation, discussion with the youth leaders highlighted that social media has a vast outreach and it is an effective tool in spreading awareness and fostering interfaith harmony. In a case study titled "Ayesha's<sup>38</sup> Journey towards Acceptance and Tolerance for Other Religions", the respondent highlighted how the use of social media helped her organize dialogues to promote interfaith harmony and clarify misconceptions among her peers (Refer to annex 4 for the case study).

"When I shared my plans to celebrate Holi with friends on social media, numerous Muslim friends reached out, expressing interest in joining the celebration. This incidence underscores that leveraging digital channels can expedite the path towards establishing a tranquil and harmonious society." (Male youth leader IDI)

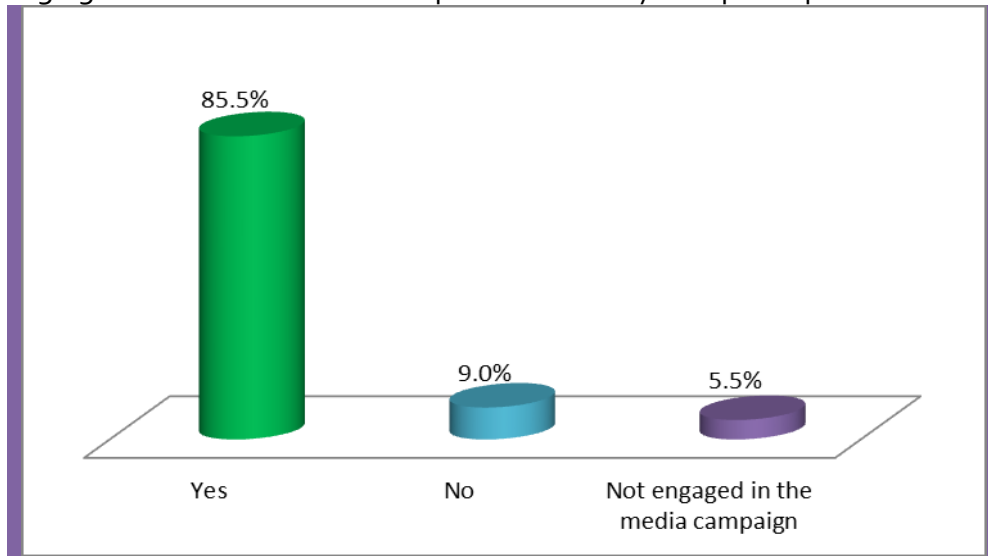
<sup>35</sup> Total 2 respondents

<sup>36</sup> Total 2 respondents

<sup>37</sup> These posts reached of 795,000 and post engagement of over 106,000 by the 25<sup>th</sup> of June. Data reflected from the Final Monitoring Report, this has been update till the 25<sup>th</sup> June based on the last reported figure by the IP.

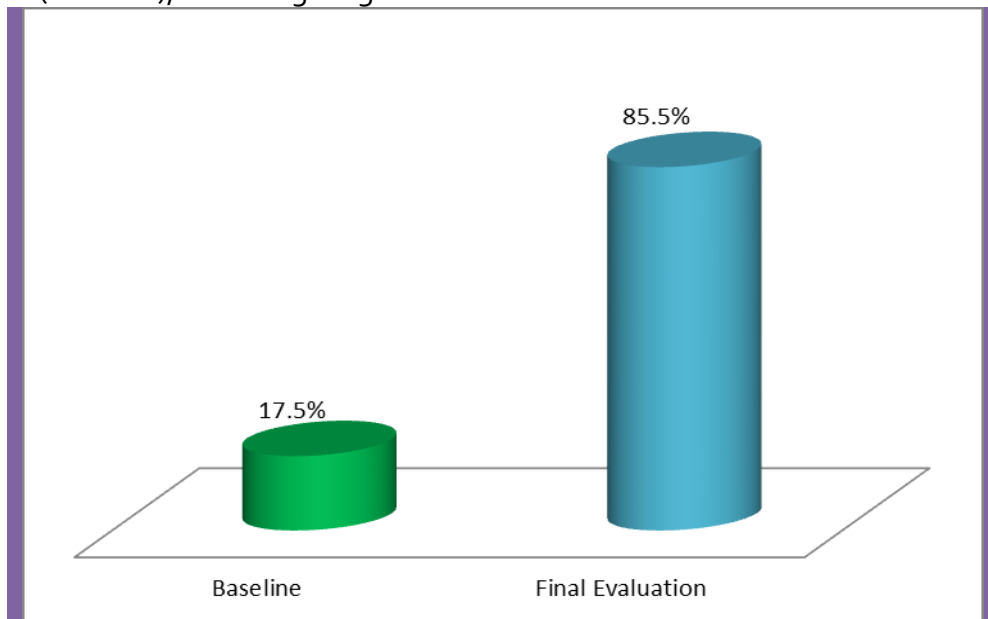
<sup>38</sup> Actual name(s) removed from the quote to ensure anonymity of the respondent

The following figure reflects the overall response of direct youth participants on this aspect:



**Figure 4: Respondents more active in promoting peaceful coexistence on social media after engagement in the media campaign<sup>39</sup>**

With regards to promoting peaceful coexistence messaging on social media after being engaged in the media campaign, the results (direct youth participants y) show 85.5% of the respondents opined they are more active now, as compared to 17.5% during the Needs Assessment (baseline), reflecting a significant increase of 68% as shown in the below figure.



**Figure 5: Baseline and Final Evaluation Results - Respondents actively promoting peaceful coexistence on social media**

The findings can be attributed to the fact that the project was able to increase awareness about the importance of media and enhance the sense of responsibility among participants in contributing to peacebuilding efforts within their communities. This finding resonates with the

<sup>39</sup> The exact question asked in the youth survey conducted at the evaluation stage was "After the engagement in the media campaign, are you more active in promoting peaceful coexistence messaging on social media/ interviews?"

insight obtained from the qualitative in-depth interview with the respondent, that being active on social media helps create a positive difference. It was further highlighted that if something wrong is observed in the community, social media can help to initiate a prompt response. These results can be explained further in view of the trends coming from qualitative data. For example, the participants made social media groups regarding social cohesion and added each other. They further widened the scope by letting other youth also join these groups. In these groups, people still share relevant news, documentaries, and infographics so that all other group members know what is going on with regard to inter-faith harmony in Pakistan. The group members also share these posts or add comments/feedback on them, underlining their interest in the subject. This indicates the involvement of youth in promoting peaceful coexistence messages on social media.

“It was the first time that 4 to 6<sup>40</sup> youth members received an opportunity to participate in a [mainstream electronic media/Television] morning show. Similarly...6 documentaries were created around diverse and unique scenarios. Furthermore, the promotion of such stories about inter-faith harmony on social media pages also proved to be effective in promoting peace.” (KII with one of the project partners).

Contrarily, a small percentage of respondents (9%) negated the idea of being active in promoting peaceful coexistence messaging on social media while 5.5% were the respondents who did not participate in the media campaign. A few participants mentioned that the media programming utilized in the project was not effective, as the content was not showcased to the extent that it should have been on various platforms. The youth leaders emphasized that there was a need to enhance media coverage of the project and content dissemination, as evidenced in the quotation from an IDI below.

“As a director, I think the media did not play the role it should have. Although there was advertisement and social media coverage, I think for a project of this scale significant media attention should have been given.” (Female youth leader IDI).

**Table 11: Respondents who are more active in promoting peaceful coexistence on social media after the engagement in the media campaign – Gender-based segregated responses<sup>41</sup>**

Types of responses	Women	Men	Trans men and women combined response
Yes	86.9%	84.8%	80.0%
No	9.8%	7.6%	20.0%
Not engaged in the media campaign	3.3%	7.6%	0.0%
Total	100%	100%	100%

<sup>40</sup> Please note this number was shared in a figure-of-speech manner, the actual figure or number of youth leaders who attended the talk shows was of 9 individuals, including 5 women and 4 men.

<sup>41</sup> The exact question asked in the youth survey conducted at the evaluation stage was “After the engagement in the media campaign, are you more active in promoting peaceful coexistence messaging on social media/interviews?”



The Needs Assessment shows that 21% young women and 14% young men were promoting peaceful coexistence messages on social media<sup>42</sup>. After the project, 86.9% of young women and 84.8% of young men. (direct participants) reflected that they were using social media as a tool for promoting coexistence, this reflects a marked increase between the start of the project and after the project has been implemented. However, as compared to men and women, 20% of trans men and women respondents were not active on social media in this regard. The higher percentages of inactive trans-men and -women respondents on social media may be linked to their apprehensions of being subjected to digital hate speech and harassment as such cases against women<sup>43</sup> and the transgender community<sup>44</sup> are on the rise in Pakistan. Further, the low participation of trans-gender on social media can be due to the limited education within the transgender community. In an in-depth interview with a trans-women youth leader, it was revealed that there were not a lot of educated people within the transgender community which has resulted in a lack of confidence and self-assurance.

**Table 12: Respondents who are more active in promoting peaceful coexistence on social media after the engagement in the media campaign – Data disaggregated by faith**

Types of responses	Faith				
	Muslim	Christian	Hindu	Sikh	Other
Yes	85.0%	88.9%	88.5%	100.0%	0.0%
No	10.3%	11.1%	3.8%	0.0%	0.0%
Not engaged in the media campaign	4.7%	0.0%	7.7%	0.0%	100%
Total	100%	100%	100%	100%	100%

At the Needs Assessment, 15% of Muslims, 9% of Christians, and 10% of Hindu youth surveyed reflected that they were active in promoting coexistence. In comparison to the table above which reflects the figures for these groups now (direct youth participants), there has been a significant increase in the use of social media across all these groups, with 85% Muslims, 88.9% Christians, and 88.5% Hindu participants remaining active on social media after the project showing a significant increase of 70%, 79.5% and 78.5 percent respectively. These findings align with the insights from qualitative an interview with one of the Hindu youth from Sindh who mentioned that he organized a peace walk in the *Tando Alahyar* district to protest against the incident of desecrating Quran in Sweden, and explicitly condemned the burning of the Quran. Moreover, he posted visuals of the peace walk on social media where his Muslim friends congratulated him wholeheartedly and thanked him for raising voice against this injustice. In another instance, a Muslim youth captured various successful SAPs conducted by youth from marginalized groups in the form of a book and posted it on his social media account. His social media campaign garnered tremendous response from across Pakistan as his video on the book received more than 200,000 views. Later at least 3 universities approached him for the book to place in their libraries as a resource.

<sup>42</sup> Please note that there is no disaggregated data for trans individuals in the Needs Assessment report.

<sup>43</sup> <https://www.hrw.org/news/2020/10/22/online-harassment-women-pakistan>

<sup>44</sup> <https://tribune.com.pk/story/2417727/worrying-rise-in-digital-hate-speech-against-transgender-community-report>

“Due to the blessing of the social media hype my book garnered, the university administration of Sindh Madrastaul Islam, Mardan University, and Shah Latif University approached me and my team seeking copies of the book for replication and placement in their libraries. This is a huge success<sup>45</sup>” (Male youth leader IDI)

Despite these successes, some respondents were critical of the content published on the social media pages of the Youth for Humanity project, sharing that it was not engaging and was replete with monotony, with the same posts being posted to Facebook, YouTube, and the website in the case of short videos. They were of the view that the youth project could have used the social media platform more prudently, such as ensuring that updates from the project activities were shared more regularly and new posts were shared regularly. While the project did create videos documenting the participants' projects, these videos were not showcased on social media in a manner that could truly convey the significance of the work being done, or reflect the overall linkages of the project activities. This missed opportunity might have limited the reach and impact of these videos in promoting the project's goal of inter-faith harmony and violence prevention among youth.

“I feel the media programming was moderately effective. One main gap was that events and aspects of the project to be taken forward to the Youth for Humanity page, to project the activities on social media, were not captured effectively. If it had, the reach of the project would have been 200% of what it is now.” (KII with one of the project partners)

Overall, the project effectively increased youth engagement in promoting peaceful coexistence through social media. However, there is room for improvement in content strategy to enhance engagement and effectively convey the project's goals among the youth.

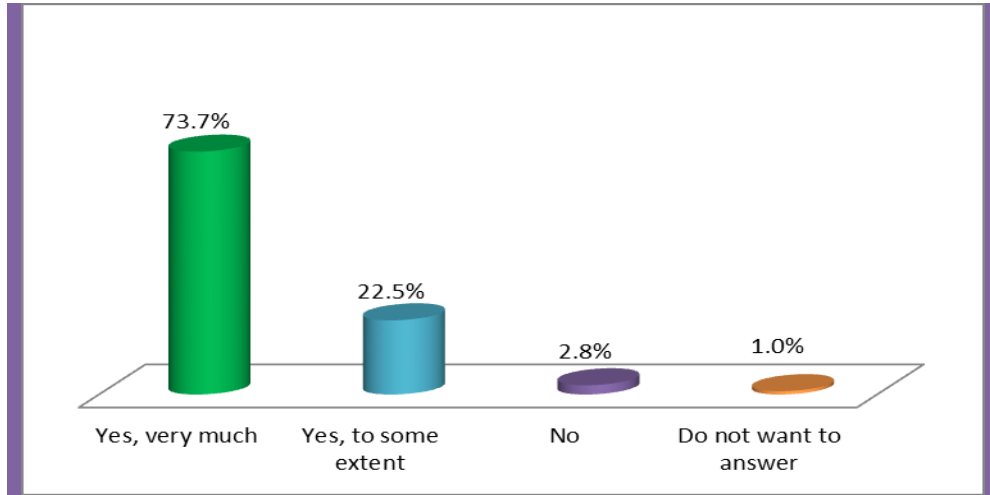
### 3.2.3 FINDING# 5: YOUTH DEVELOPING NETWORKS

#### **Youth from various faiths had developed new social networks amongst each other**

The findings indicate that the project has provided opportunities for its participants to interact with and establish relationships with youth from other faiths. The survey of project direct and indirect youth participants' responses on this aspect is shown in the figure below.

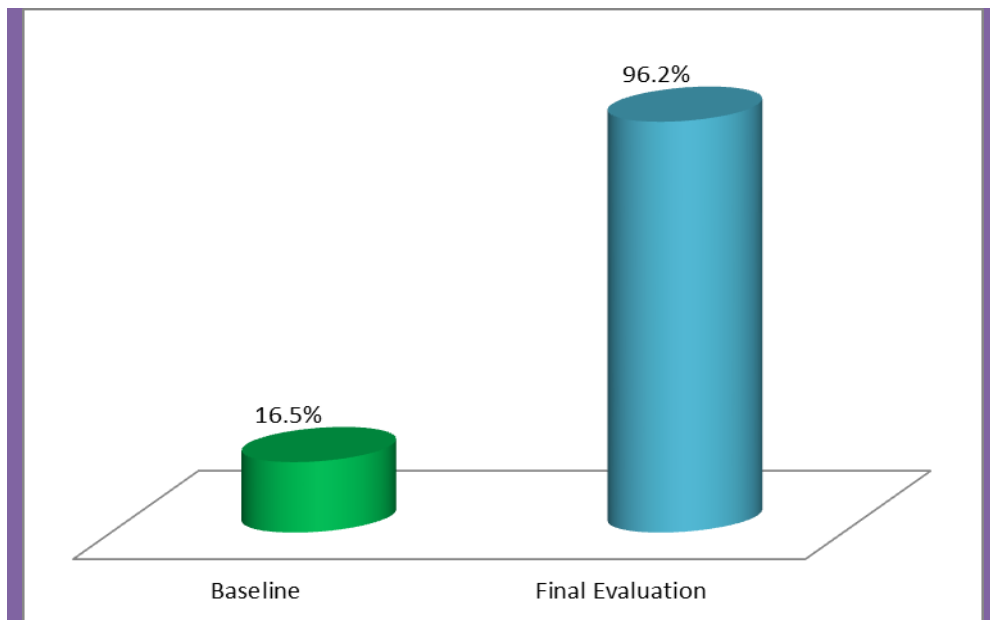
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<sup>45</sup> Refer to annex 4 for full case study.



**Figure 6: Respondents have increased interaction and new relationships with youth from other faiths after participation in project interventions<sup>46</sup>**

The Needs Assessment (baseline), data shows that 16.5% said they engage with youth from other faith groups in a meaningful way. Different activities during the project including SAPs, dialogue, and other group activities during the training sessions were helpful in building connections among the participants of various faiths, genders, and ethnicities. This is also reflected in the data obtained from the surveys of direct and indirect youth participants 96.2% of the respondents confirming that they have increased interaction and new relationships with youth from other religious communities after participation in the project. This is shown in the figure below:



**Figure 7: Baseline and Final Evaluation Results - Respondents having interactions and new relationships with youth from other faiths**

<sup>46</sup> The exact question asked in the youth survey conducted at the evaluation stage was "Do you have increased interaction and new relationships with youth from other faiths after participation in project interventions?"

These findings were also corroborated by the input from qualitative data, during interviews with project participants, the majority of them highlighted that through the project they have been able to establish close bonds with people of other faiths. A CGA training participant shared that she was able to interact with numerous university students from different religious backgrounds through this engagement. She actively remains in touch with them to discuss research ideas for collaboration. Similarly, in a case study titled “Promoting Interfaith Understanding Through Sports: A Cricket Competition Between Religious Seminary Students and University Students, the respondent mentioned that the project helped him organize a cricket competition through which he was able to address religious and social differences. Through this event, he was able to bring together individuals who might not have otherwise crossed paths due to social and religious differences. The cricket tournament adeptly bridged the gap between seminary and university students, nurturing an environment of harmony and cooperation. (Refer to annex 4 for a full case study).

“Through this project I have been able to establish good friendships with people from other religions. I have made a good Hindu friend. She organized an Iftar<sup>47</sup> party for us during Ramdhan.” (Female youth leader IDI)

The gender disaggregated data of direct and indirect youth participants is provided below.

**Table 13: Respondents have increased interaction and new relationships with youth from other faiths after participation in project interventions – Gender disaggregated responses<sup>48</sup>**

Types of responses	Women	Men	Trans men and women combined response
Yes, very much	72.3%	74.5%	77.8%
Yes, to some extent	23.3%	22.0%	22.2%
No	3.8%	2.2%	0.0%
Do not want to answer	0.6%	1.3%	0.0%
Total	100%	100%	100%

There is no noticeable difference in the opinions based on gender regarding increased interaction and new relationships. One of the trans-woman youth leaders shared her experience of increased interactions that were made possible due to the “Youth for Humanity” project. She shared that she made small gifts for both boys and girls as she went to a church with her new Christian friend. She distributed the gifts among the children who liked the gifts. This earned her a lot of respect at the church and the young children also invited her to join them for food.

“People don’t think we [transgender persons] are human and we don’t get enough respect, but everyone in this project gave us so much respect. Due to this, I have loved to be part of it and I have made many friends from this engagement<sup>49</sup>.” (Trans woman youth leader IDI)

<sup>47</sup> Iftar refers to the meal taken to break a fast at sunset

<sup>48</sup>The exact question asked in the youth survey conducted at the evaluation stage was “Do you have increased interaction and new relationships with youth from other faiths after participation in project interventions?”

<sup>49</sup> Refer to Annex for full Case study

For better understanding, the faith disaggregated data from the survey of direct and indirect youth participants is also provided below.

**Table 14: Respondents have increased interaction and new relationships with youth from other faiths after participation in project interventions – Faith-based segregated responses**

Types of responses	Faith				
	Muslim	Christian	Hindu	Sikh	Other
Yes, very much	72.7%	92.9%	75.6%	100.0%	50.0%
Yes, to some extent	22.9%	7.1%	24.4%	0.0%	50.0%
No	3.2%	0.0%	0.0%	0.0%	0.0%
Do not want to answer	1.2%	0.0%	0.0%	0.0%	0.0%
Total	100%	100%	100%	100%	100%

The above table shows that participants across the faiths i.e. Muslim (95.6%), Christian (100%), Hindu (100%), Sikh (100%) and other faiths (100%) had increased interaction with youth from other faiths after participating in the project. These results also resonated with qualitative data as the respondents confirmed building new relationships with the youth of other faiths. Before participating in the project, a Sunni youth leader with a background in Wahhabi<sup>50</sup> seminaries had primarily no interaction with people of other faiths. However, his involvement led to meaningful connections with Sikh, Christian, and Hindu individuals, broadening his horizons and fostering unexpected friendships, such as his first-ever Hindu friend during the CGA training. As a result of this friendship, these participants actively and celebrated each other’s religious festivals and occasions, as well as visiting each other’s places of worship<sup>51</sup>. Additionally, based on these new relationships, youths collaborated on their SAPs collectively, forming groups that were diverse in terms of geography, gender, and faith. During IDI with a male youth leader, it was shared that without the support of other youth leaders, he would not have been able to gather the stories for his project “Aman Kahani”. He further mentioned that these stories are a result of the collaborative efforts of the youth leaders who identified and gathered these narratives, highlighting the unity and collaboration that the project has nurtured.

“The project provided a platform for the youth belonging to different religious groups to come together, travel together, live together, eat together, and take part in various activities together. Friendships/networks that many of the youth formed here are ones that they’ll likely keep forever.” (KII with one of the project partners).

Similarly, one of the Sikh religious scholars who attended the inter- and intra-faith dialogues, shared that the project helped the participants understand the beauty in diversity. Through interactions, the participants learned various aspects of other faiths. He recalled at one of the dialogues, the participants discussed how Hinduism and its teachings have influenced the musical heritage of this country as *Shlok, Thumri, and Rag*<sup>52</sup> continue to influence contemporary music. In addition to networking with each other, the project also supported the youth in

<sup>50</sup> This is a sect of Islam, for more information please visit the following link:  
<https://www.britannica.com/topic/Wahhabi>

<sup>51</sup> Data reflected from desk review of monitoring reports and partner quarterly reports.

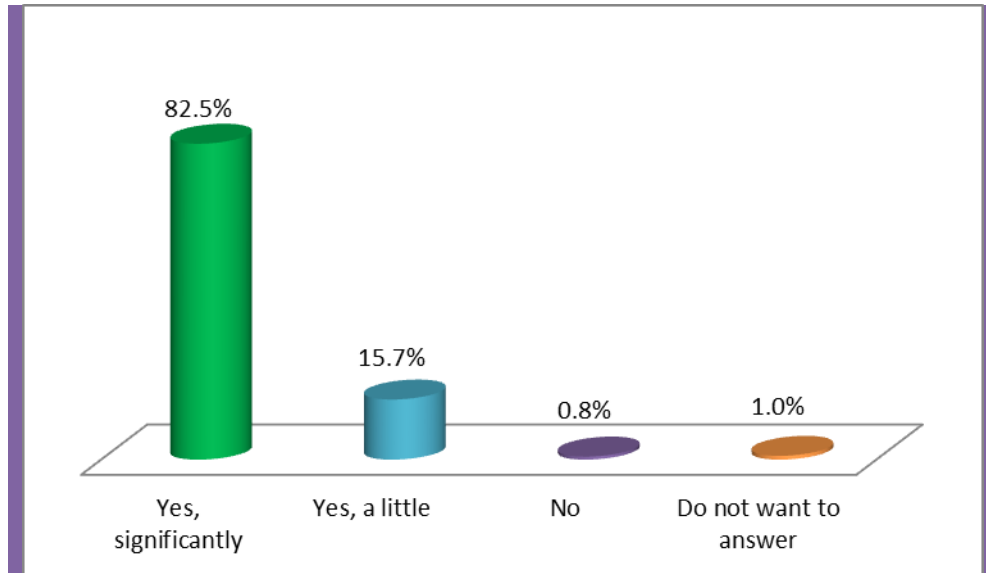
<sup>52</sup> All these three terms refer to traditional music types of Indian subcontinent

developing connections with other stakeholders in the larger peacebuilding community, as reflected through the desk review. One youth leader shared that after the success of her SAP, she received requests from other local organizations and youth in her community who attended the event, to collaborate and implement her SAP in other parts of the country as well<sup>53</sup>.

### 3.2.4 FINDING#6: IMPROVED PRACTICE OF INTER-FAITH RESPECT AND COLLABORATION

#### Youth from various faiths have improved respect and collaboration with each other

The project contributed significantly to improving inter-faith respect and connections between people of different faiths. The Needs Assessment Report reflected that 57.5% of all respondents behaved with respect and warmth towards youth from other faiths before the project began. Whereas, the youth survey (direct and indirect) findings show that 98.2% of the respondents respected and collaborated with youth from other faiths either significantly or to some extent, as evidenced in the figure below.



**Figure 8: Respondents’ respect and collaboration with youth of other faiths improved<sup>54</sup>**

The above data (direct and indirect youth participants) is presented in a disaggregated form in the below given table.

<sup>53</sup> Data reflected from the Final Monitoring Report.

<sup>54</sup> The exact question asked in the youth survey conducted at the evaluation stage was “Did your respect and collaboration with youth of other faiths improve after participating in project interventions?”

**Table 15: Respondents respect and collaboration with youth of other faiths improved – Disaggregated by direct and indirect participants**

Types of responses	Types of Youth Participants	
	Project direct youth participants	Project indirect youth participants
Yes, significantly	91.0%	77.6%
Yes, a little	9.0%	19.6%
No	0.0%	1.2%
Do not want to answer	0.0%	1.6%
Total	100%	100%

The data in the table suggests that both groups of respondents benefited from the project in this aspect. However, a higher percentage of direct youth participants said that they have developed relationships and collaboration with other youths as compared to indirect youth participants, due to their increased interaction with other youths under project activities.

“Young individuals from various faith groups sat alongside each other, engaging in meaningful interactions. This interaction spurred them to sit and dine together, fostering a sense of unity. The project also facilitated their participation in festivities of different faiths, leading to the exchange of well wishes among them.” (KII with Religious Leader)

**Table 16: Respondents’ respect and collaboration with youth of other faiths improved – Disaggregated by Faith**

Types of responses	Faith				
	Muslim	Christian	Hindu	Sikh	Other
Yes, significantly	80.4%	92.9%	95.1%	100.0%	100.0%
Yes, a little	17.5%	7.1%	4.9%	0.0%	0.0%
No	0.9%	0.0%	0.0%	0.0%	0.0%
Do not want to answer	1.2%	0.0%	0.0%	0.0%	0.0%
Total	100%	100%	100%	100%	100%

The faith disaggregated data (direct and indirect youth participants) suggests (considering yes, significant response) that 80.4% of Muslims, 92.9% of Christians, 95.1% of Hindus, and 100% of respondents from other faiths confirmed they have increased respect for and collaboration with youth from other faiths. The percentage variance may indicate that the followers of minority religions are more collaborative with other fellow beings than the followers of a majority religion in communities.<sup>55</sup> These findings are aligned with the insights garnered from in-depth interviews with a female youth leader. She said that, as a youth hailing from a minority background, there is a natural inclination to establish connections and relationships with fellow minority groups. A similar finding has been reflected in the quotation below:

“The project has provided youth with opportunities to interact with youth from other faiths;

<sup>55</sup> <https://www.jstor.org/stable/ode3f297-34a8-309a-9a08-f753ab49963e?read-now=1&seq=3>

social media and the youth conference that happened in Islamabad played an important role in this regard. I believe that minorities like me tend to establish more relations with other minority groups.” (Female youth leader IDI)

There were some participants who did not sit with people from other faiths, on the first day of the training. However, they accepted the differences later after seeing others interacting with others and sat and ate together with youth from other faiths on the last day of the training. The project's design and activities strategically fostered an enabling environment where participants not only respected but also actively collaborated with peers from different faiths. In the case study “Ayesha’s<sup>56</sup> Journey Towards Acceptance and Tolerance for Other Religions” she shared that the project provided a platform to engage with people from different backgrounds and shape their minds on common ground (refer to annex 4 for a success story). During the International Conference in Islamabad, a participant shared the following to further illustrate this point<sup>57</sup>:

“During the cultural night event of this conference, I wore a *bindi*<sup>58</sup> on my forehead, as a representation of my culture. I was a little anxious about how others would feel about me once I wore it to an event where many people from other faiths would also be present. What was so lovely and surprising to see was that many other women from Christian and Muslim faiths were asking me where they could also find this and expressed the desire to wear *bindis* too. That moment, I felt I was accepted and embraced for who I was and this became the best part of this conference for me (Female youth leader, Monitoring Data)

Similarly, the project contributed to inter-faith harmony as well, such as one of the Sunni male youth leaders inviting some of his non-Muslim colleagues to witness Muharram processions and rituals in his town, which are practiced by Shia Muslims.

“The project's emphasis on frequent interactions provided ample opportunities for participants to practice inter-faith respect and collaboration. Regular meetings, workshops, and events brought youth of different faiths together in a context that encouraged empathy, understanding, and cooperation.” (Male youth leader IDI)

Overall, the project has made a remarkable impact on fostering interfaith respect and connections. The significant improvement in interfaith relations is a testament to the project's effectiveness in raising awareness and promoting harmony among diverse communities.

### 3.3 INTERMEDIATE IMPACT<sup>59</sup>

This subsection of the report covers the following key evaluation questions:

- What difference has the project made, especially related to communal co-existence,

<sup>56</sup> Actual name(s) removed from the quote to ensure anonymity of the respondent

<sup>57</sup> Data reflected from the Final Monitoring Report.

<sup>58</sup> A *Bindi* is a colored dot or sticker, put most commonly by Hindu, Buddhist and Jain women on the forehead, between the eyebrows.

<sup>59</sup> The evaluation is conducted immediately after the project completion; therefore, there are impact aspects which have concrete examples particularly on individual level. These individual level change, if sustained/continued, is expected to also trickle down and have communal level results. Sustainability is separately discussed later in this report.

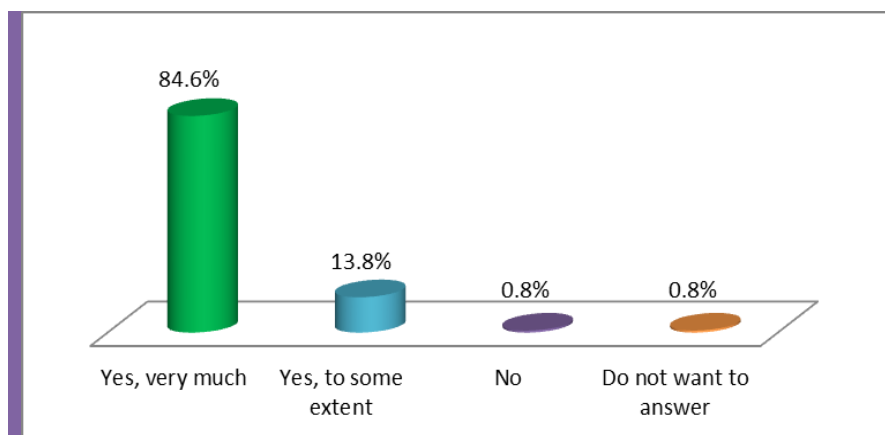


- respecting others' rights, and inter-communal collaboration in the target communities?
- How has the project contributed to promoting the role of youth in local peacebuilding initiatives in the target areas of Punjab and Sindh?

### 3.3.1 FINDING #7: IMPROVED ROLE OF YOUTH IN PEACEBUILD

#### Youth taking leadership role in promoting inter-faith harmony

The project has made substantial contributions to enhancing the leadership roles of youth in fostering peaceful coexistence, both within and between different faith communities. The overall youth survey responses (both project direct and indirect youth participants) on this aspect are shown in the below figure.



**Figure 9: Recognition of youth's leadership role in inter- and intra-faith peaceful coexistence<sup>60</sup>**

The youth survey results (direct and indirect youth participants) show that 84.6% of the respondents<sup>61</sup> strongly acknowledge (considering "Yes, very much" response) the importance of youth's leading role in inter- and intra-faith peaceful coexistence. The project not only encouraged the youth to take measures to improve inter-faith harmony but also provided them with skills and techniques to implement peacebuilding initiatives within their community. According to the Needs Assessment report data, the percentage of youth who acknowledge the importance of youth's leading role has increased from 40.5% to 84.6% (44.1 percentage points). These findings were substantiated by insights gained from qualitative data notes. During the interview, youth leader enthusiastically revealed their active engagement in utilizing social media platforms to promote the cause of inter-faith harmony. Further, the youth leader also shared a noteworthy anecdote, explaining how his friend harnessed the knowledge and skills acquired through the project to create a documentary on the subject of inter-faith harmony. The documentary was not only showcased to the project participants but also a broader audience, extending its impact beyond the project's immediate scope. During Interviews with

<sup>60</sup> The exact question asked in the youth survey conducted at the evaluation stage was "Do you acknowledge the importance of the youth's leading role in inter- and intra-faith peaceful coexistence?"

<sup>61</sup> Similar to youth survey, the religious leaders survey also suggests that 95.2% of the respondents acknowledged the importance of youth leading roles in inter- and intra-faith peaceful coexistence



religious leaders it was emphasized that the Holi event held in Lahore was successful as it witnessed a larger turnout than anticipated and drew participants from diverse faith backgrounds. It served as a noteworthy platform for communities to come together, fostering connections and cultivating enduring relationships. In another instance as deliberated in the case study titled, “Fostering Religious Harmony through Multifaith Iftar Dinner” the respondent narrated how the participants of the event later on kept following up with him to ensure they remain part of any such future multi-faith events – refer to annex 4 Case Studies. Furthermore, the case study titled, “Promoting Inter-faith Understanding through Sports: A Cricket Competition between Religious Seminary and University Students” also highlights initial hesitation from the participating individuals to take part in any such faith-diverse sports event, however, they showed eagerness to be part of any future event based on their experience after participating – refer to annex 4 Case Studies. Finally, in the case study titled, “Ayesha’s Journey towards Acceptance and Tolerance for Other Religions” she narrated how she used her knowledge and confidence gained from the project to positively engage in her University classroom discussions to counter an argument relating extremism with a particular religion. She believed that her discussion in the class led to clearing the misconception of the students (there were 50 students in the classroom) – refer to annex 4 Case Studies. Overall, the community members, who initially had reservations due to preconceived misconceptions and stereotypes, ultimately forged friendships with individuals from different faith groups. This underscores the tangible impact of the project in promoting understanding and enhancing unity on a broader societal level.

By educating participants about embracing diversity and respecting different beliefs, the project has empowered them to proactively enhance communal harmony. During IDI with a male youth leader shared that due to the project he actively participates in community gatherings that unite people of diverse faiths. These interactions among individuals from different religious backgrounds enhance tolerance and foster harmony within the community. These events serve as opportunities to collaborate, learn, and jointly contribute to projects that foster interfaith understanding and cooperation. Under the project, 36 SAPs were implemented by participating youth in their communities on the theme of social cohesions and harmony<sup>62</sup>. By planning and executing these projects, the youth have been able to take practical steps towards peacebuilding in their communities. This was corroborated by a youth leader during an IDI, where he highlighted that as a journalist, he writes pieces on the issues regarding interfaith harmony and religious tolerance to promote communal respect and harmony.

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<sup>62</sup> Data reflected from the Final Monitoring Report.

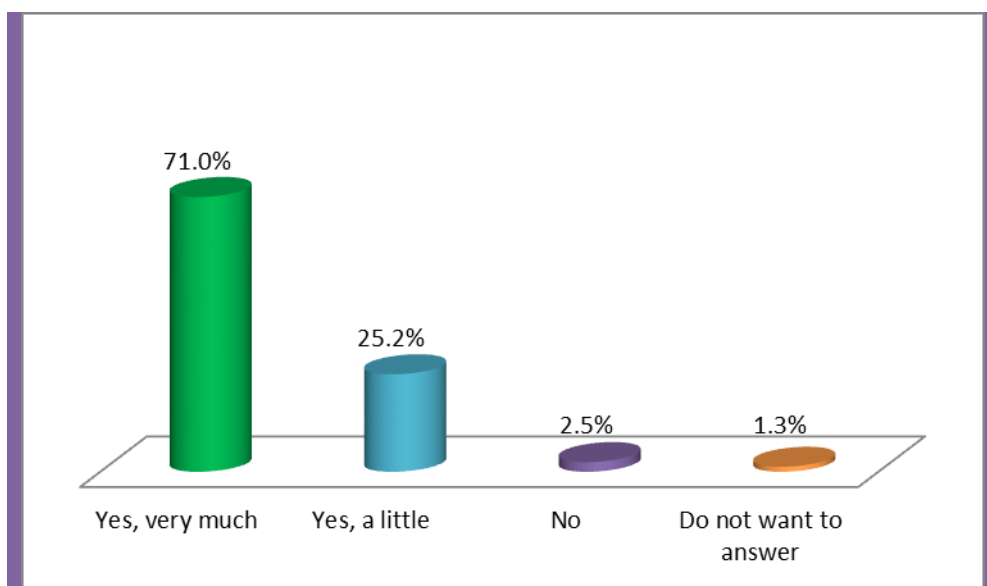


Figure 10: Through project engagement youth promoting peace<sup>63</sup>

Overall, 96.2% of respondents (direct and indirect youth participants) shared that the project helped them (very much or a little) to promote peace such as through responsible use of social media, organizing sports events, art competitions, and social/religious gatherings/events promoting inter-faith harmony and peace<sup>64</sup>. The participants expressed that the project instilled the courage to take tangible steps, including speaking out against misconduct and improved agency resulting in the effective promotion of peace within their community. During IDI with the female youth leader, she elaborated on her accomplishment in establishing a peace club where participants are actively encouraged to express their concerns and actively participate in dialogues aimed at dispelling misconceptions and championing the cause of peace. In a KII with project staff, it was highlighted that after the recent violence in Jaranwala where members of the Christian community were targeted, one of the youth leaders utilized the WhatsApp group from the project to organize a peaceful protest in Lahore to highlight the issue so that affected can be provided with immediate assistance and government can take measures in providing justice to them. Efforts like these contributed towards civil society and government providing immediate relief to the affected communities in terms of meeting their material needs, and also by arresting the accused. Further, during IDI with a transgender youth leader, she revealed her increased community engagement to combat biases against transgender individuals and promote awareness. She has also worked on building stronger relationships with other community members and has intensified her advocacy efforts. She firmly believes that her dedicated efforts will contribute to a higher level of respect and tolerance towards members of the trans community.

Others also mentioned other means for promoting inter-faith harmony such as the use of social media. During IDI with a youth leader, it was shared that social media has been an effective tool to educate people and counter propaganda. He further shared that through these efforts he can raise a voice for not only the rights of minorities but also the majority.

<sup>63</sup> The exact question asked in the youth survey conducted at the evaluation stage was "Did the project help you promote peace in your community and/or beyond?"

<sup>64</sup> All these means for promoting peace and harmony are discussed in detail throughout this report.

"After joining the project, I realized the importance of social media and its use for advocacy purposes. Recently, a Hindu girl was forcefully converted to Islam in Sindh. This issue was raised on social media, but the story propagated was one-sided. In response, I developed social media content like posts, posters, and messages to counter this propaganda. Through these posts I was able to educate not only my Hindu friends but also Muslim friends and advocate for the rights of minorities in the country" (Male youth leader IDI)

The following are the faith disaggregated results of the youth survey (direct and indirect youth participants) on this particular aspect.

**Table 17: Through project engagement youth promoting peace - Data disaggregated by faith**

Types of responses	Faith				
	Muslim	Christian	Hindu	Sikh	Other
Yes, very much	70.1%	71.4%	78.0%	100.0%	50.0%
Yes, a little	25.8%	28.6%	19.6%	0.0%	50.0%
No	2.6%	0.0%	2.4%	0.0%	0.0%
Do not want to answer	1.5%	0.0%	0.0%	0.0%	0.0%
Total	100%	100%	100%	100%	100%

More Hindu and Sikh respondents<sup>65</sup> believe that youth are promoting peace in their areas, while this perception among Muslim and Christian youth is relatively less. This can be ascribed to the reality that minority groups exhibit higher apprehension for peace within their communities, given the array of adversities they face, encompassing discrimination, harassment, and forced conversions<sup>66</sup>. Consequently, they proactively work to promote peace within their communities.

"I give credit to the [CGA] training I attended because this training taught me in detail what minority rights are given and protected by the Constitution and how we can eliminate or reduce communal friction by working on the common ground approach." (Male youth leader IDI)

The project has succeeded in instilling a sense of importance regarding youth leadership in inter-faith peaceful coexistence. There has been a substantial increase from the baseline, indicating a transformative effect. The project through skills development, social media advocacy, and meaningful community engagement, has empowered youth to take proactive roles in promoting interfaith understanding and harmony.

<sup>65</sup> Total 41 Hindu respondents, and 2 Sikh respondents

<sup>66</sup> <https://www.globalorder.live/post/religious-minorities-in-pakistan-a-vicious-cycle-of-violence-and-suppression>

### 3.4 SUSTAINABILITY

This subsection of the report covers the following key evaluation questions:

- Have they taken steps to ensure sustainability post-project life? If yes, what does it include? If not, why not?
- Is there any evidence of local youth groups taking ownership (on-going or planned) of the project initiatives and continuing in the post-project period?

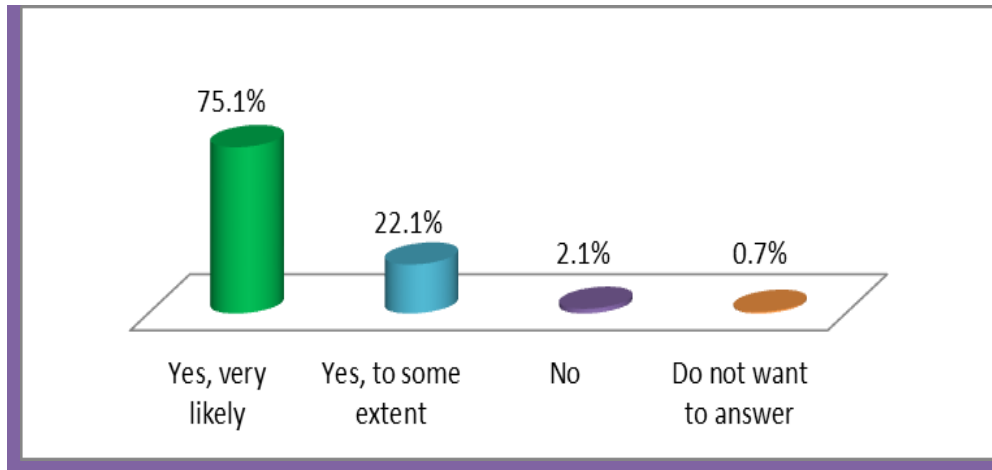
#### 3.4.1 FINDING#8: YOUTH GROUP TAKING OWNERSHIP AND ENSURING SUSTAINABILITY

##### Youth taking ownership of the project initiatives and sustainability in the post-project period

The survey results bode well for the continuity of the project benefits for the community as 75.1% of the respondents (direct youth participants only) strongly believe that the community members or the youth, who were project indirect youth participants, will continue spreading the benefits of the project after the closure of the project. The benefits can be understood through both softer elements of social cohesion, as well as more concrete elements. Some examples from the qualitative data collected during monitoring reflect that participants met and developed friendships with people of other faiths during the event and invited them to their homes and educational institutes for a visit. Additionally, participants showed interest in being part of the organizing team for such events on interfaith harmony in the future, by reaching out to youth leaders organizing the event. This indicates the project has been successful in creating a chain reaction as indirect beneficiaries including community members and project indirect youth participants will<sup>67</sup> contribute towards the continuity of the project. As narrated by the youth leader in the case study "Promoting Peace and Unity through Storytelling" his collection of inter-faith harmony story collection/book i.e. Aman Kahani has been acquired by three renowned national universities to be placed in the respective universities libraries but he is already been invited and delivered a talk on inter-faith harmony. In the other case study, "Promoting Inter-faith Understanding through Sports: A Cricket Competition between Religious Seminary and University Students", the youth leader is in the process of organizing a bigger inter-faith sports event based on the success of the first one, and also based on the demand from the first event participants – refer to annex 4 Case studies.

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<sup>67</sup> The evaluation is conducted immediately after the project conclusion, therefore, there are sustainability aspects which have concrete examples, and in other cases the respondents have shown intention and details of the steps they intend to take in the near future



**Figure 11: Other youth or community members also help continue spreading the benefits of the project, after the project's closure<sup>68</sup>**

During the interviews, the youth leaders shared that through this engagement, they have been further motivated to continue this work in the future. It was further expressed that the local youth groups are actively taking ownership of the project initiatives. As discussed in the previous section of this report i.e. intermediate impact, there is demand from the participants of multi-faith sports events and cultural/religious events to organize such events in the future – refer to annex 4 case studies. These results are in line with the qualitative data findings as youth leaders expressed their eagerness to continue the project activities in the future. These findings can be linked to the project's provision of practical skills to the youth, coupled with the conferral of leadership roles. This not only kindled their drive but also bolstered their confidence to undertake similar initiatives in the future.

“The benefits of the project are lasting. The knowledge and insights I gained from this project continue to guide me as I engage in conversations about interfaith and intra-faith community harmony. Other leaders who were part of the project are also consistently applying what they learned.” (Religious leader KII)

The following is the gender-based segregation of the data (direct youth participants only) on this particular aspect.

<sup>68</sup> The exact question asked in the youth survey conducted at the evaluation stage was “Do you think other youth or community members will also help continue spreading the benefits of the project, after the project's closure?”

**Table 18: Other youth or community members also help continue spreading the benefits of the project, after the project's closure - Gender-based segregated responses<sup>6970</sup>**

Types of Response	Women	Men	Trans men and women combined response
Yes, very likely	67.2%	82.3%	60.0%
Yes, to some extent	31.2%	13.9%	40.0%
No	1.6%	2.5%	0.0%
Do not want to answer	0.0%	1.3%	0.0%
Total	100%	100%	100%

The gender disaggregated data (direct youth participants only) shows that, with a comparatively lower proportion of women and Trans men and women, respondents think that other youth or community members will also continue spreading the benefits of the project after the project completion. Challenges would include spreading the messages of interfaith harmony amongst the larger community, outside of the immediate sphere of influence such as family and friends. One avenue for this can be through using social media. Additionally, the youth will need to work with each other and organizations working on peacebuilding to further spread these messages, they will need to think of creative solutions that are practical and cost-effective if they are unable to secure funding for any events they wish to organize.

"I can make changes within the area I live in. There are mini centers and foundations near my home where members of the community gather for meet-ups, I can arrange workshops and dialogues there [workshops and dialogues related on themes related to the project interventions such interfaith harmony]." (Female youth leader IDI)

The following are the disaggregated results (project direct youth participants only) for this aspect based on faith.

**Table 19: Other youth or community members also help continue spreading the benefits of the project, after the project's closure – Data disaggregated by faith**

Types of responses	Faith				
	Muslim	Christian	Hindu	Sikh	Other
Yes, very likely	73.8%	66.7%	80.8%	100.0%	100.0%
Yes, to some extent	23.4%	33.3%	15.4%	0.0%	0.0%
No	1.9%	0.0%	3.8%	0.0%	0.0%
Do not want to answer	0.9%	0.0%	0.0%	0.0%	0.0%
Total	100%	100%	100%	100%	100%

The above segregated data suggests that as compared to the majority Muslim, minority respondents are more likely to continue with the activities post-project.

<sup>69</sup> The exact question asked in the youth survey conducted at the evaluation stage was "Do you think other youth or community members will also help continue spreading the benefits of the project, after the project's closure?"

<sup>70</sup> On this particular aspect combined trans men and women responses shows the following trend: Yes, very likely – 60.0%; Yes, to some extent – 40.0%, No – 0.0%; Do not want to answer – 0.0%

"One of our youth leaders in Lahore has given a call [using the project WhatsApp group for youth coordination] for protest against the Jaranwala incident. This is a very clear example of how the youth in the project has been equipped to respond with empathy and support whenever the rights of minority communities are attacked or any violent act is perpetrated." (KII with one of the project partners).

Overall, the findings are encouraging, as the majority of direct youth participants are confident that both community members and indirect youth participants will continue promoting the project's benefits after its closure. This indicates the project's success in fostering interfaith harmony and social cohesion.

### 3.5 PROJECT COORDINATION AND MANAGEMENT PRACTICES

This subsection of the report covers the following key evaluation questions:

- To what extent did the project demonstrate coherent project management practices, such as clear communication, coordination of activities, and alignment of project goals across different project partners and components?
- How does the project effectively manage and resolve conflicts or challenges that arose during the implementation process, fostering a sense of cohesion and teamwork among project staff and stakeholders?

#### 3.5.1 FINDING#9: COORDINATION AMONGST THE STAKEHOLDERS

##### Project adopted improved practices related to stakeholders' coordination and communication

During the project, there were certain coordination challenges regarding cohesion among partners, budget constraints, shortened project duration, and communication gaps between the IPs for activity coordination as the activity of one IP was linked to the activity of another IP. Other circumstances beyond project control also created additional challenges such as an office fire incident at an implementing partner premises. Differences in opinions and approaches emerged within the project, particularly between partner organizations, where there was resistance by IPs to incorporate feedback on their products or activities received by the other partners. Some of the partner staff shared their struggles regarding the lack of clear communication, particularly at the start of the project, which resulted in delays in the project implementation or had a different understanding of some of the intervention target numbers. As per IP understanding, the initially agreed target for DOT training was 25 later revised to 40 participants. Another aspect is related to the clarity of the role in carrying forward (beyond project duration) project related social media platform pages such as the Facebook page of Youth for Humanity. It appears that these initiatives are losing their effectiveness due to a lack of clarity and the absence of updated, relevant content in recent months.

"The project duration was too short. Despite this, the project partners did well to complete the implementation within the agreed timeframe. (KII with relevant government body)

However, the project employed practices that contributed to the overall successful conclusion





of the project such as the use of technology to bridge communication gaps. The use of communication platforms like WhatsApp groups facilitated real-time updates, sharing of information, and content review.

Furthermore, weekly meetings between Search, TPM, and IPs were organized. These weekly meetings provided a platform for open communication and sharing challenges. Regular discussions helped address challenges, share successes, and plan for the future. During the reflection meeting, these weekly meetings were highlighted as a good practice to maintain coordination and this reflection has been documented in the Outcome Reflection Log. The project required a need for cohesion between different project components, such as documentaries and youth-led initiatives. In this regard, adjustments were made to ensure alignment and collaboration between these aspects, enabling a holistic approach to inter-faith harmony promotion. Besides establishing and providing a strong coordination platform at the country level, Search also provided additional management measures, such as involving regional program staff to support remotely and in-person (during their visit to the country) with all the implementing partners. This approach provided an additional measure to Search and also to the IPs to discuss and resolve challenging issues as the Search regional team was able to mediate between the IPs. One such successful example of this approach is the streamlining of the approval/posting of “social media posts” amongst the IPs.

One of the key challenges stakeholders highlighted was the limited time available for the project implementation. Overall, the project's ambitious timeline posed challenges, leading to a compressed schedule of activities. To achieve all the targets in a limited time, all the stakeholders worked hard and also allocated time beyond official hours to complete the tasks on time. The relevant respondents in the evaluation discussion suggested at least having a 1.5 to 2 year's time frame for a project of this magnitude. Despite these constraints, the project was completed on time due to the dedication and hard work of the team including Search and all the implementing partners.

### 3.6 PIF INDICATORS

This subsection of the report discusses data on the following key PIF indicators:

- Percentage of the population that feels safe walking alone around the area they live (Physical Violence 1)
- Percentage of the population that believes they can make a positive difference in the area they live (Personal Agency 1)
- Percentage of the population that takes action to influence the things they care about (Personal Agency 2)
- Percentage of people who believe they are perceived as less than human in their society because of their group membership (Polarization 1)

### 3.6.1 FINDING#10: BETTER SENSE OF SAFETY

#### Sense of safety amongst the project beneficiaries

The findings for the PIF indicator (Physical Violence 1) reveal that 56.2% of respondents (direct and indirect youth participants) feel very safe when walking alone in their living or working areas, while 34.7% feel moderately safe only. Similarly, 9.1% feel unsafe (combined response under “moderately unsafe” and “very unsafe”).

**Table 20: Respondents feeling safe walking alone around the area they live/work<sup>71</sup>**

Types of response	Percentage of Responses
Very safe	56.2%
Moderately safe	34.7%
Moderately unsafe	6.3%
Very unsafe	2.8%
Total	100%

Qualitative research participants generally reported feeling safe when walking alone, but some individuals, both from minority and majority groups, expressed concerns about safety due to rising street crimes. Respondents in Karachi were more vocal about their safety fears compared to those in Lahore. Many viewed safety as relative, feeling safer in their hometown or village than in cosmopolitan cities like Karachi or Lahore.

“I feel safe in the area I live in, however, when I’m traveling to university, I have to take care of myself and be cautious. For safety purposes, I prefer to travel during the day and make it home before sunset.” (Female youth leader IDI)

The gender-disaggregated data (direct and indirect youth participants) on this aspect is provided below.

**Table 21: Respondents feeling safe walking alone around the area they live/work - Gender-based segregated responses**

Types of responses	Women	Men	Trans men and women combined response
Very safe	44.0%	67.3%	27.8%
Moderately safe	44.7%	28.3%	27.8%
Moderately unsafe	8.2%	2.2%	38.9%
Very unsafe	3.1%	2.2%	5.6%
Total	100%	100%	100%

The breakdown by gender indicates that 67.3% of men, 44.0% of women, and 27.8% of trans men and women, respondents feel very safe when walking alone. Conversely, 4.4% of men,

<sup>71</sup> The exact question asked in the youth survey conducted at the evaluation stage was “How safe do you feel walking alone around the area you live/work in?”

11.3% of women, and 44.5% of trans men and women respondents feel unsafe (considering “Moderately unsafe” and “Very unsafe” responses combined). The lower proportion of trans men and women feeling safe highlights the existing discriminatory practices and safety concerns within the community. The qualitative research aligns with the higher number of women, and, trans men and women, respondents feeling unsafe due to street harassment, gender norms, cultural and religious restrictions, and fear of being blamed and stigmatized, underscoring the multifaceted factors contributing to their vulnerability.

“Before this project, I didn’t feel very safe. At the office where I work as an office boy<sup>72</sup>, people tease me and hurl abuses at me. However, after this project, I feel confident and believe I can tackle this situation effectively.” (Trans woman youth leader IDI)

Furthermore, the data disaggregated (direct and indirect youth participants) by faith is given below.

**Table 22: Respondents feeling safe walking alone around the area they live/work – Faith-based segregated responses**

Types of responses	Faith				
	Muslim	Christian	Hindu	Sikh	Other
Very safe	55.1%	50.0%	63.4%	100.0%	100.0%
Moderately safe	35.8%	35.7%	29.3%	0.0%	0.0%
Moderately unsafe	6.2%	14.3%	4.9%	0.0%	0.0%
Very unsafe	2.9%	0.0%	2.4%	0.0%	0.0%
Total	100%	100%	100%	100%	100%

The findings of the PIF indicator (physical violence 1) can also be explained in terms of how different faiths think about the safety aspect. The results show that 55.1% of Muslims, 50.0% of Christians, 63.4% of Hindus, and 100% of Sikhs and followers of other faiths did not have any fear about their safety while walking alone in their areas. Apparently, Christians felt more unsafe (considering both responses moderately and very unsafe combined) than others while walking alone. This could be linked with the rise in violence and arson against Christian communities in Sindh and Punjab provinces as has been reported in the media for quite some time now. However, overall, this negative feeling of safety amongst the youth survey respondents could be also linked to the high street crime rates in the country especially in cities like Karachi and Lahore – that’s where the survey respondents are based.

Some individuals from Christian and Hindu groups expressed concerns about their safety in the IDIs and KIs. One of the female Christian participants shared that she felt safe at her office but she could not walk safely around her residence due to the fears related to street harassment. Similarly, one of the male respondents belonging to a Hindu minority claimed he felt safe in his hometown where he grew up but did not feel safe in Karachi due to street crimes.

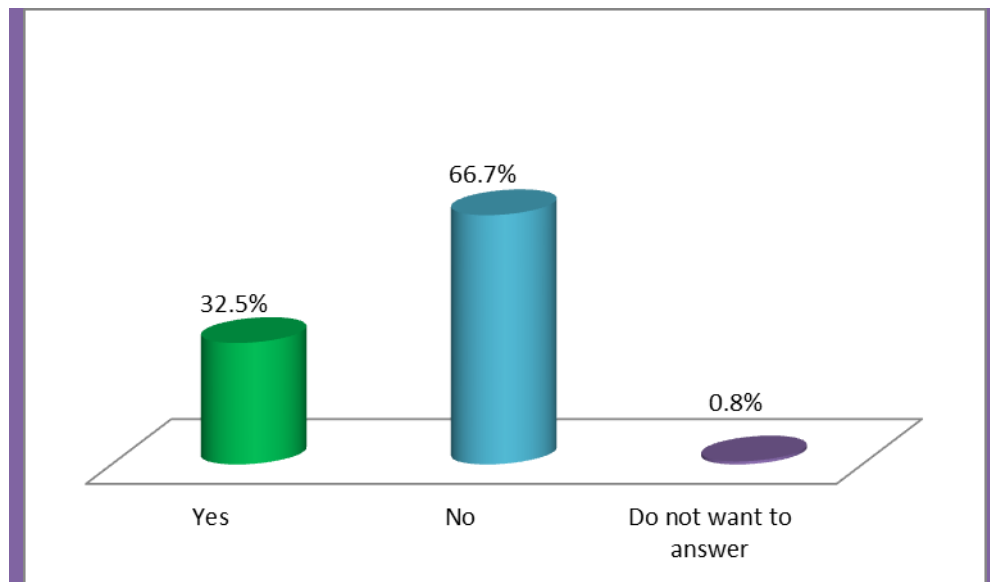
<sup>72</sup> During the interview, She identified her designation as office boy

### 3.6.2 FINDING#11: IMPROVED SENSE OF SELF BELIEVE

When it comes to a sense of self-belief in leadership, 96% of the youth survey respondents (direct and indirect youth participants) believed that they could make a positive difference in the area they live. The respondents shared that they are using social media posts, speaking to neighbors, and organizing community gatherings to influence the things they care about in the area they live<sup>73</sup>.

### 3.6.3 FINDING#12: FEELING BEING CONSIDERED INFERIOR BY OTHERS

The concerning finding indicates that a significant portion of respondents believe that they are occasionally perceived as less than fully human due to numerous factors. The overall youth survey responses (direct and indirect youth participants) on this aspect are shown in the below figure.



**Figure 12: Respondents think sometimes people look at them as less than human because of their identity<sup>74</sup>**

Overall, 32.5% of the survey respondents (direct and indirect youth participants) shared that they think sometimes people look at them as less than human because of their identity such as gender, ethnicity, faith, and disability.

<sup>73</sup> To avoid duplication these aspects are not elaborated again, please refer to the earlier discussion under findings section of this report

<sup>74</sup> The exact question asked in the youth survey conducted at the evaluation stage was "Do you think sometimes people look at you as less than human because of your identity such as gender, ethnicity, religion, disability?"

**Table 23: Respondents think sometimes people look at them as less than human because of their identity - Gender disaggregated responses<sup>75</sup>**

Types of responses	Women	Men	Trans men and women combined response
Yes	33.4%	27.8%	83.3%
No	66.0%	71.3%	16.7%
Cannot Say	0.6%	0.9%	0.0%
Total	100%	100%	100%

Gender disaggregated data (direct and indirect youth participants) suggests that 27.8% of men, 33.4% of women, and 83.3% of trans men and women respondents believe that they are considered less than humans because of their identity. The survey results show the challenges faced by women and the transgender community in Pakistan, especially the transgender community who are subjected to inhumane and insulting treatment on a regular basis.<sup>76</sup>

These results are aligned according to the findings of the qualitative research as well. The respondents talked about a multitude of challenges and biases faced by women and the transgender community in Pakistan at large. Many of them argue that violence against women, the transgender community, and minorities is widely prevalent in a fundamentalist and patriarchal society in Pakistan. They also quoted a few such reprehensible incidents that took place in the recent past when transgender individuals were gunned down in Khyber Pakhtunkhwa or young girls were married to men three times older of their ages to settle family disputes. These aspects resonated with the respondents and give credence to the quantitative findings.

**Table 24: Respondents think sometimes people look at them as less than human because of their identity – Faith disaggregated responses**

Types of responses	Faith				
	Muslim	Christian	Hindu	Sikh	Other
Yes	29.0%	71.4%	46.3%	50.0%	50.0%
No	70.1%	28.6%	53.7%	50.0%	50.0%
Cannot Say	0.9%	0.0%	0.0%	0.0%	0.0%
Total	100%	100%	100%	100%	100%

The results (direct and indirect youth participants) indicate this perception of being less than humans in the eyes of other people was echoed more strongly among the minorities. Overall, 71.4% of Christians, 46.3% of Hindus, 50% of Sikhs, 50% of youth from other faiths, and 29.0% of Muslims believed people do not treat them as equal human beings. The highest percentage of such responses came from Christian respondents, which may be linked to the fact that in Pakistan occupations related to cleaning and sanitation are considered 'unsavory' or worthy of little respect, and such jobs are relegated almost exclusively to members of the Christian

<sup>75</sup> The exact question asked in the youth survey conducted at the evaluation stage was "Do you think sometimes people look at you as less than human because of your identity such as gender, ethnicity, religion, disability?"  
<sup>76</sup>

<https://www.sciencedirect.com/science/article/abs/pii/S1876201822003586#:~:text=In%20Pakistan%2C%20the%20transgender%20community,face%20violence%20and%20social%20exploitation.>

community.<sup>77</sup>

This also echoed with the respondents of qualitative research. According to one of the Hindu respondents, apprehensions about discrimination are not unfounded. He recalled when he visited the Northern areas of Pakistan like Swat last time, locals welcomed him as a tourist. However, once he shared his name which clearly indicated his religious identity, the locals expressed aversion and refused to sit with him and eat together. Similarly, one of the respondents from a seminary regretted that religious seminaries promote hate inducing ideologies. He recalled his own experience when he was told by his seminary teachers that playing cricket with Shia sect students is haram<sup>78</sup> because Shias are “considered worse than infidels” in their eyes. This sheds some light on why adherents of various faiths under the project reflected that people look down upon them based on their identity.

“I have seen that whenever a minority person goes to the festivities of Muslims, he/she finds a separate glass of water which indicates discrimination. This discrimination is disheartening and leads to discourage people from minorities to go and attend their festivals [of the majority group].” (Male youth leader IDI)

The disability disaggregated data is shown below.

Types of responses	Persons with Disabilities	Person without Disabilities
Yes	78.6%	30.8%
No	21.4%	68.4%
Cannot Say	0.0%	0.8%
Total	100%	100%

Large majority of the persons with disabilities (78.6%) believed people consider them less than human based on their identity. This number stands at 30.8% among individuals without disabilities. The disparity underlines the biases and barriers faced by the PWDs in getting access to quality education, health, and employment.<sup>79</sup> These responses are similar to the ones that were shared during the qualitative data collection. The respondents shared that there are various biases against those who have one or more disabilities. There is a stigma attached to being a PWD in Pakistani culture.

<sup>77</sup> <https://www.nytimes.com/2020/05/04/world/asia/pakistan-christians-sweepers.html>

<sup>78</sup> This is an Islamic term derived from religious teachings that denotes something that is sinful or forbidden under Islamic law.

<sup>79</sup> Challenges to Persons with Disabilities in Pakistan: A Review of Literature by Sajjad Hussain, Amir Alam, and Sana Ullah, Vol. 2, No. 3 (Summer 2022), published in JSSR

## 4. PROJECT INDICATORS

The table below contains all the project indicators along with the targets and achievements.

<b>Table 26: Project Indicators</b>				
	<b>Achieved in the Project</b>	<b>Project Target</b>	<b>Comments on % of Target Achieved</b>	<b>Data Source</b>
Project Objective 1: Empower youth to be transformative leaders promoting inter-communal and intra-communal respect in their communities.				
Outcome 1.1				
1.1: Percentage of youth leaders engaged who report feeling confident to lead intra-faith dialogues	79.84%	60%	Target Surpassed	Evaluation
Outcome 1.2				
1.2: Percentage of youth participants who report increased interaction and new relationships with youth from other religious and secular backgrounds <sup>80</sup>	99.22%	60%	Target Surpassed	Evaluation
Activity 1.1.1. Youth Mapping				
1.1.1.1: Number of youth leaders identified	459	150	Target Surpassed	Project
Activity 1.1.2. Common Ground Approach (CGA) for Religious Engagement Training for Youth Leaders				
1.1.2.1: Number of youth trained	135 <sup>81</sup>	150	Target Not Met	Project
1.1.2.2: Number of groups trained in conflict mediation/resolution skills or consensus-building techniques with United States Government (USG) assistance (DRL.13/DR.3.1.-2)	15	10	Target Surpassed	Project
1.1.2.3: Percentage of participants with increased knowledge of Common Ground Approach to religious engagement	76%	50%	Target Surpassed	Project
Activity 1.1.3. Intra-faith Dialogues				
1.1.3.1: Number of events that promote awareness, respect, tolerance and inclusion (IRF 1) (DRL 2.1-1).	20 <sup>82</sup>	20	Target Met	Project
1.1.3.2: Number of actions taken by	36	35	Target	Project

<sup>80</sup> This indicator-level information has been derived from all direct participants in the project, excluding the participants of the DOT, based on the indicator definition in the Logframe

<sup>81</sup> Based on the project monitoring data, the total number of participants based on the attendance sheets is greater, as this also included government stakeholders, religious leaders, and youth leaders attending multiple dialogues, such as both peer-to-peer and intergenerational dialogues. This final list of 135 youth leaders (without double-counting) was shared by SFEA.

<sup>82</sup> Based on the project monitoring data this includes the inter-faith dialogues, the network meetings and the exposure visits since they all align with this indicator. Please note that the network meetings and exposure visits have also been counted under the indicator 1.2.1.2.

community that promote or protect freedom of religion or belief (DRL 2.1.2) (IRF 2)			Surpassed	
1.1.3.3: Number of participants engaged in dialogues on peaceful coexistence	317	200	Target Surpassed	Project
1.1.3.4: Percentage of religious leaders engaged who recognize importance of youth leadership in peaceful coexistence	95.24%	70%	Target Surpassed	Evaluation
Activity 1.2.1. Youth for Humanity Network				
1.2.1.1: Number of networks, alliances, and coalitions that take actions that protect freedom of religion or belief (DRL 2.1.-3) (IRF 6)	1	1	Target Met	Project
1.2.1.2: Number of meetings and outreach activities held	10	9	Target Surpassed	Project
1.2.1.3: Number of youth engaged in network activities with youth from other religious and secular affiliations.	300 <sup>83</sup>	180	Target Surpassed	Project
Activity 1.2.2. Youth-led Intra-communal Initiatives				
1.2.2.1: Number of local women participating in a substantive role or position in a peacebuilding process supported with USG assistance (DRL.8/GNDR-10)	22	10	Target Surpassed	Project
1.2.2.2: Number of youth reached through activities	5,226	1000	Target Surpassed	Project
Project Objective 2: Increase in visibility and reach of youth voices championing peaceful coexistence and the rights of all people.				
Outcome 2.1				
2.1: Percentage of youth who report having an increased understanding of what is effective messaging	62%	60%	Target Surpassed	Evaluation
Outcome 2.2				
2.2: Percentage of youth engaged in media campaign development who report being more active in promoting peaceful coexistence messaging on social media <sup>84</sup>	95%	60%	Target Surpassed	Evaluation
Activity 2.1.1. Global Learning and Experience Sharing Workshop				
2.1.1.1: Number of youth engaged in global	56 <sup>85</sup>	100	Target Not	Project

<sup>83</sup> This figure includes 125 women and 175 men.

<sup>84</sup> This indicator-level information has been derived from the participants of the DOT, who participated in the social media campaign, based on the indicator definition in the Logframe

<sup>85</sup> Based on the project data, a total of 91 participants attended the conference; this included 56 youth leaders and 35 other guests such as panelists/ individuals from the larger peacebuilding community.



learning and experience sharing workshop			Met	
2.1.1.2: Number of youth who remain actively engaged with others over the course of the project and can share a benefit of this engagement	61	20	Target Surpassed	Evaluation
<b>Activity 2.1.2. Digital Messaging Analysis and Development</b>				
2.1.2.1: Number of participants engaged in development of messaging content and strategy	36 <sup>86</sup>	40	Target Not Met	Project
2.1.2.2: Number of pilot messages produced	20	50	Target Not Met	Project
<b>Activity 2.2.1. Promoting Coexistence Media Campaign</b>				
2.2.1.1: Number of social media posts and content produced	281	300	Target Not Met	Project
2.2.1.2: Number of online and offline media stories that are relevant to Freedom of Religion or Belief (FORB) practices or policies (FORB.M1) (IRF12)	18	18	Target Met	Project
2.2.1.3: Number of people reached by media campaign on and offline	795,136 <sup>87</sup>	10000	Target Surpassed	Project
2.2.1.4: Number of engagements or amplification actions (shares and comments) with social media messages from IRF-supported outlets, platforms and journalists" (IRF 14)	106,661 <sup>88</sup>	2000	Target Surpassed	Project
<b>Peace Impact Framework (PIF) Indicators</b>				
% of the population that feels safe walking alone around the area they live (Physical Violence 1)	91%	NA*	-	Evaluation
% of the population that believes they can make a positive difference in the area they live (Personal Agency 1)	96%	NA	-	Evaluation
% of the population that takes action to influence the things they care about (Personal Agency 2)	84%	NA	-	Evaluation
% of people who believe they are perceived as less than human in their society because of their group membership (Polarization 1)	32.5%	NA	-	Evaluation

\*NA = Not applicable

<sup>86</sup> Based on the project data, there were 34 participants in the DOT held in September 2022, whilst 2 participants were provided training at a later stage on the same curriculum.

<sup>87</sup> Based on the project data, this figure is updated till 25<sup>th</sup> of June 2023.

<sup>88</sup> Based on the project data, this figure is updated till 25<sup>th</sup> of June 2023.

## 5. CONCLUSIONS

The project conclusions are provided as per key evaluation criteria in this section of the report.

### 5.1 RELEVANCE

Challenges like lack of understanding and knowledge about diverse religious beliefs, cultural practices, extreme views, socio-economic disparities, and exploitation of religious differences for political gains negatively impact inter-faith harmony. In this context, the project included relevant interventions to address these challenges, including providing a platform for people from different religions to have constructive discussions, address misconceptions, and overcome prejudices, through media campaigns and intergenerational dialogues that allow youth to engage with religious leaders from various faiths and scholars on issues of interfaith harmony.

Furthermore, the project was inclusive as it ensured the participation of various groups, including people of different faiths (such as Hindus, Christians, Muslims, and Sikhs), genders, ethnicities, and disability status. However, the project's inclusivity aspect could have been better, considering that the transgender community and PWDs were underrepresentation in the project. A higher number of individuals from minority faith groups should be included. The project made deliberate efforts to reach out to such groups. However, the low numbers were due to reluctance among minority groups to be involved in activities that reveal their religion to people of other faiths, out of fear of persecution, especially among Christians and transgender persons who have faced frequent violence in Pakistan in recent years. The project made deliberate efforts to make the project interventions inclusive such as holding the training at disability-friendly venues. It would be good to further tailor one of the group activities considering the needs of the persons with disabilities. This activity currently requires a lot of movement and often results in participants running and chasing each other in competition with each other. In order to tailor it, the objective of the activity can remain the same, while the activity itself (i.e., running and chasing each other) can be changed to ensure that persons with disabilities can engage fully in the activity.

### 5.2 EFFECTIVENESS

The project has been successful in enhancing the knowledge and skills of youth in promoting inter- and intra-communal respect and relationships. Both quantitative surveys and qualitative data consistently demonstrate significant improvements in participants' understanding of interfaith respect and harmony, reflecting a positive impact on the target group's capabilities.

Furthermore, the project effectively harnessed media programming as a powerful tool for enhancing youth resistance to violence and promoting freedom of religion and belief. Its social media campaigns reached a broad audience, leading to increased engagement in advocating for peaceful coexistence. Additionally, the project facilitated the development of new social networks among youth from diverse faith backgrounds. It increased interaction and fostered new relationships among participants from different religious communities, underscoring its effectiveness in promoting connections and inclusivity. Furthermore, the project made strides in improving inter-faith respect and collaboration, as participants reported a shift from initial attitudes toward respect and collaboration with youth from other faiths. To conclude, the project has demonstrated positive effectiveness in promoting interfaith harmony, enhancing knowledge and skills, utilizing media for positive messaging, and fostering meaningful

connections among youth from diverse faith backgrounds.

### 5.3 INTERMEDIATE IMPACT

The project has achieved positive changes in the target communities, particularly in Punjab and Sindh. These changes are most evident in the promotion of communal co-existence, respect for others' rights, and enhanced inter-communal collaboration. The project's emphasis on empowering youth as agents of change has yielded positive results. Both direct and indirect project participants recognize the pivotal role of youth in fostering inter-faith harmony. This showcases the project's impact on changing attitudes and perceptions.

Moreover, the impact of the project extends beyond attitudinal shifts. It has empowered youth to take concrete actions towards peacebuilding, as evidenced by the implementation of 36 SAPs within their communities. These initiatives have not only contributed to immediate communal harmony but have also had a ripple effect by inspiring other community members. The SAP have been useful in bringing together diverse groups of people to participate on equal terms, suggesting that art, culture, music, and sports events can become a means to bring together people of all religions to achieve inter-faith harmony. The project's success in enabling all genders to become peacebuilders highlights its inclusivity and gender sensitivity. Additionally, minority groups, such as Hindus and Sikhs, demonstrate a commitment to peace promotion, given the adversities they face. In contrast, respondents from other faiths, while positive, have comparatively lower responses, emphasizing the need for tailored interventions to address their unique concerns. Overall, the project's intermediate impact shows its contribution in promoting peace, social cohesion, and youth empowerment in these communities.

### 5.4 SUSTAINABILITY

The project has made progress towards ensuring sustainability post-project life. The survey results, reflecting the perspective of project direct youth participants, reveal a promising outlook, that the benefits of the project will persist within the community even after its closure. The qualitative data showcased not only the tangible benefits but also the softer elements of social cohesion fostered by the project. The project's success in creating a ripple effect, with indirect beneficiaries and community members eager to contribute, is evidence of its sustainability efforts.

Furthermore, the involvement and motivation of local youth groups, as revealed in interviews, reaffirm the project's positive trajectory. The practical skills and leadership roles given to the youth have ignited their passion and raised their confidence to carry forward in the future and sustain project activities beyond their lifespan. Gender-based and faith-based disaggregated data also showcased areas for improvement, emphasizing the need for creative solutions and effective use of social media to extend the project's influence beyond immediate circles. The minority faith youth and communities appear particularly inclined to continue the project's activities post-project, suggesting a need for tailored strategies to engage and empower diverse groups.

### 5.5 PROJECT COORDINATION AND MANAGEMENT PRACTICES

The project faced various hurdles related to stakeholder coordination, budget limitations, time constraints, and communication gaps among implementing partners. These challenges,

further intensified by external factors like the office fire incident, created a complex environment for project implementation. Differences in opinions and resistance to feedback further strained the project's cohesion, particularly among partner organizations.

Nonetheless, the project exhibited resilience and adaptability in response to these challenges. It leveraged technology, such as WhatsApp groups, to bridge communication gaps and enable real-time updates and information sharing. Weekly meetings emerged as a valuable practice, fostering open communication, problem-solving, and collaborative planning for the successful completion of a project with multiple IPs, with interlinked activities. Adjustments were made to align and integrate various project components, ensuring a holistic approach to inter-faith harmony promotion. Moreover, the involvement of regional program staff strengthened coordination efforts.

The project has completed its implementation within the allocated timeframe. Despite the constraints, the dedication and hard work of the team, including Search and implementing partners, ensured that the project concluded on time. Nevertheless, it is worth considering the suggestion from the participants for future projects of this magnitude to have a longer time frame, ideally spanning 1.5 to 2 years. Overall, while the project encountered hurdles, its adaptability, and commitment to effective coordination led to its successful conclusion.

## 5.6 PIF INDICATORS

The PIF indicators shed light on critical aspects of the target group's sense of safety, self-belief, and the feeling of being considered inferior by project beneficiaries. The assessment of the "Sense of Safety" reveals a mixed picture, with a majority feeling safe while walking alone but disparities across genders and faiths. While many respondents reported feeling safe, concerns persisted, especially among women and transgender individuals, highlighting the interplay of societal norms, gender-related issues, and cultural factors contributing to their vulnerability. Additionally, the variations in perceived safety among different faith groups underscored the ongoing challenges faced by minority communities, particularly Christians and Hindus, in the context of safety and security.

Furthermore, it is imperative to address these safety concerns comprehensively, taking into account the unique experiences and needs of different demographics. Furthermore, the survey results indicate a positive trend in self-belief, with the youth participants expressing confidence in their ability to make a positive difference in their communities. This optimism is encouraging and aligns with the project's goals of empowering and mobilizing young individuals to bring about positive change through various means, including social media, community engagement, and advocacy.

However, the survey also highlights a concerning aspect regarding the feeling of being considered "less than human" by others, especially among women and the transgender community. This perception of inequality and discrimination underscores the pressing need for continued efforts to combat deeply ingrained biases and promote inclusivity and respect for all members of society. It is evident that the project has made strides in certain areas, but there remains much work to be done to ensure a more equitable and secure environment for all beneficiaries, regardless of their gender, faith, or background.



## 6. LESSONS LEARNT<sup>89</sup> AND RECOMMENDATIONS

Following are the recommendations based on the key lessons learnt from this project:

Lessons Learnt	Recommendations
<b>Collective engagement in everyday, informal experiences such as room-sharing and eating together has been very beneficial in helping participants change their world view about other groups, forming friendships, and supplementing the objectives of formal project activities towards interfaith harmony.</b>	Incorporate the informal practices into the formal project structure and project design. This includes allotting people of different faiths shared rooms for residential training, and having them eat together at mealtimes as a deliberate component of project implementation across various IPs' activities.
<b>Need identified to actively engage youth from smaller cities, semi-urban and rural areas in interfaith and intra-faith harmony activities, in addition to Karachi and Lahore due to an environment of increasing faith-based violence across Punjab and Sindh's in such areas.</b>	Engage youth in future programs from smaller cities, semi-urban areas, and rural areas as well as larger metropolitan areas. In areas with smaller populations, the presence of civil society organizations working on peacebuilding is more limited as compared to urban areas, and the need for dialogue and sensitization on social cohesion remains.
<b>Some group activities within the training were not inclusive of PWDs under the project. Sensitization regarding PWDs' inclusion is required to ensure that all participants and staff are able to cater to their needs during implementation.</b>	Organize a sensitization session among all youth participants and project staff regarding the specific accessibility challenges faced by PWDs, hearing directly from these participants about their needs during the project and any support they require. Training activities may be screened beforehand to ensure that they are accessible to all participants including PWDs. In a case where an activity may not be entirely accessible, alternative activities may be prepared and added to the training manual to be implemented at the trainer's discretion.
<b>Inclusion of PWDs was limited to those with physical impairments. There is a need to make the selection of PWDs more inclusive.</b>	Actively reach out to organizations that work with youth with disabilities to disseminate application forms for future programs to reach diverse youth with disabilities.
<b>Trans men and women required additional support regarding active engagement on social media in comparison to cisgender men and women, to promote peacebuilding.</b>	Conduct a needs assessment of transgender men and women regarding engagement in media related activities, identifying any barriers to their active participation in social media campaigns generally, and with regards to peacebuilding initiatives. Organize

<sup>89</sup> Besides recommendations, this section of the report also addresses the following evaluation question "what were the innovative approaches/ good practices used if any, and what were the major lessons learned from this project?"



activities to particularly cater to these needs identified, further supporting transgender individuals to be more active on social media.

**Project tasks that relied on interlinkages, sequential implementation, or close collaboration between the IPs experienced delays and coordination challenges.**

Design project activities to be implemented separately by each IP, with a coordinated theme and linked results, but the implementation of the activities being independent. Interlinked or sequential activities should be implemented by the same IP.

**Shortened implementation window led to increased level of effort of IP program teams, with staff overextending their working hours and activities being implemented under condensed timeframes.**

Project implementation should be extended logically for a project of a similar scope to allow activities to progress organically, and help to deepen the impact of individual activity. Staff may be able to use the time for creating a healthier work-life balance while ensuring targets are met for the project's activities.

**Customizing content for specific social media platforms is more effective in engaging youth than reposting the same content across various platforms.**

Maintain a consistent posting schedule of new content for audience engagement, participation, discussions, and sharing among followers on different platforms. Collect feedback from audience and stakeholders on social media to understand their preferences and adjust the content strategy accordingly, alongside joining hands with creative professionals or social media experts to infuse creativity and innovation into the content creation process.



## 7. ANNEXURES

### **ANNEX 1:** Evaluation Terms of Reference



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### **ANNEX 2:** Survey Tools



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### **ANNEX 3:** Inception Report



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### **ANNEX 4:** Case Studies



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