Search for Common Ground

A Baseline Study Report

of

Social Cohesion and Resilience
My Story, Our Voice - Youth Communication
Through Appreciative Inquiry Approach

February 2015

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List of Acronyms

Appreciative Inquiry	AI
Baseline Survey	BLS
Community Based Organisation	CBO
Citizen Police Liaison Committee	CPLC
District Education Officer	DEO
Executive District Officer	EDO
Federally Administered Tribal Areas	FATA
Focus Group Discussion	FGD
Key Informant Interviews	KIIs
Khyber Pakhtunkhwa	KP
Non-Governmental Organisation	NGO
Rahim Yar Khan	RYK
Social Cohesion & Resilience	SCR
Theory of Change	ToC
United Nations International Children Emergency Fund	UNICEF

Executive Summary

According to the United Nations International Children Emergency Fund (UNICEF) Strategic Plan 2013-21, 'the fundamental mission of UNICEF is to promote the rights of every child[1], everywhere, in everything the organization does — in programmes, in advocacy and in operations'. More specifically, when it comes to child protection, UNICEF looks at an 'improved and equitable prevention of and response to violence, abuse, exploitation and neglect of children. In terms of social cohesion, the strategy document clearly wants to look at an 'improved policy environment and systems for disadvantaged and excluded children, guided by improved knowledge and data. Too often, social exclusion begins at birth, and multidimensional poverty is transmitted from one generation to the next.[2] Out of 180 million, 60 percent of Pakistan's population comprises of youth. According to 2008 statistics, 36 million are in the age group of 20-24 years and 58 million are below the age of 15[3]. Hailing from different parts of the country, their social dynamics vary to a large extent. There are many commonalities which might bring communities together as well as differences which also separates them.

Through its Social Cohesion and Resilience (SCR) programme, UNICEF Pakistan aims to support a process of transformation at multiple levels of society, through which, particularly the younger generation, can come together for a positive social change. *My Story, Our Voice* project, under the SCR programme will strengthen resilience and build social cohesion across vulnerable communities. The foundation of the project is the Appreciative Inquiry (AI) approach to community dialogue and collective 'visioning' through which young voices will be heard and a common identity will form as a result. This project aims to focus on community-level dialogue groups, building up to dialogue at the district, provincial and national level, with media programming channelled at the appropriate level. Set in two phases, Phase 1 consists of inception activities, trainings, community mobilization efforts as well as initial AI dialogue sessions, radio production and airing and other media outputs.

The overall goal of this initiative is 'to increase the individual capacity of community youth leaders and other stakeholders to promote social cohesion and be proactive agents of change'. Its specific objectives are:
1. To provide safe spaces for local, provincial and national dialogues on impact of conflict and peace on youth and children through community mobilization and media outreach.
2. To increase the knowledge of young people on conflict transformation and how they can play a major role in building peace.
3. To increase and strengthen the individual skills of youth leaders to play an effective role in building peace in their communities.

Three areas in Pakistan, covering the three provinces, namely, Sindh, Punjab and Khyber Pakhtunkhwa (KP) were selected for this research study. In Sindh, the research focused on three towns in Karachi; Kiamari, Bin Qasim Town and Gadap Town. In Punjab, the research focused on Rahim Yar Khan (RYK) and Sadiqabad, where as in KP Province, Swat was selected, where the towns of Mingora and Khwazakhela were surveyed. The primary target groups were youth and radio producers. The secondary target groups of the project were community elders, community leaders, religious leaders and parents. Literature review was carried out covering relevant policy and research documents, followed by a Baseline Survey (BLS) of male and female youth between the ages of 14 to 16 years. In total, 612 youth were surveyed, out of a target of 600. The qualitative research was based on Key Informant Interviews

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[1] The UNICEF mandate covers all children below the age of 18 years, as per the Convention on the Rights of the Child.
[2] http://www.unicef.org/strategicplan/files/2013-21-UNICEF_Strategic_Plan-ODS-English.pdf
[3] Pakistan's Youth Bulge: Human Resource Development (HRD) Challenges
http://www.ipripak.org/pakistans-youth-bulge-human-resource-development-hrd-challenges/

(KIIs), Focus Group Discussions (FGDs) and In-Depth Interviews (IDIs). Three KIIs were conducted in each selected town, with community leaders, professionals and influentials. A total of 7 FGDs were undertaken, with youth, between the ages of 14-16 year, in the target areas. To assess the outreach and content of radio programs and their role in youth development and society in the selected target areas, In depth interviews (IDIs) were conducted with seven radio producers.

During the BLS, it was noted, that, in terms of youth attending schools (public, private schools and Madrassas), the youth from Kiamari, in comparison to Bin Qasim Town and Gadap Town, had more girls and boys attending public schools. In terms of youth working to earn money, more school going children in Gadap Town worked to earn money after school, half of whom were girls. In comparison, no children from Kiamari or Bin QasimTown worked to earn money after school. In Kiamari's case, this could be that the local communities have, comparatively, better opportunities, being a part of the local/nearby industrial infrastructure and therefore, there might be less of a need for families to put their children to work. Whereas, in Bin Qasim Town, the communities are more conservative, following a tribal system, which discouraged women and girls to work outside of their homes. Similarly, of the youth surveyed in Swat, very few worked to earn money. In RYK, quite a few boys and girls attended the local Madrassa[4], more so than those in Karachi and Swat.

When it came to youth from different communities (clans, sects, religion, ethnicities) living together, almost all the youth interviewed in the BLS said that the areas where they lived had people from different communities living along side them. However, despite the presence of different communities, the youth were confident that if they had a dis-agreement with someone, then they would know how to solve it without fighting. The youth from Swat did not feel that there was a need for this, as their communities are quite close knit and they do not have people from other communities living next to theirs. However, it was noted, through the KIIs carried out with the locals of the areas, that people tended to socially interact more with people from similar groups. Forexample; there was more acceptance of inter-marriages within one's own community, especially in the Baloch and the Sindhi communities. The reason given for such patterns were trust well as a deeply entrenched Caste based system. In comparison, in Kiamari, the living patterns of locals were not as rigid. The reason for this could be because it is an industrial town, where people from different communities live together and there is now an acceptance of their differences in a positive manner. In comparison, the residents of Gadap Town and Bin Qasim Town were found to be entrenched in their tribal roots, and tended to be comparatively less tolerant of outsiders.

Majority of the youth in the BLS felt that the adults that they knew could not be trusted to talk to about their problems, with FGD participants from RYK feeling that 'adults tend to make one-sided decisions'. They felt that the media could help in bridging gaps between the young adults and the older generation. On the other hand, the majority of youth felt that if they had a problem then they had a friend of their own age that they trusted to talk to about their issue. This clearly showed that the youth, both boys and girls trusted a close friend rather than the adults.

As noted in the FGDs all across, the respondents considered either the Tribal leader or the local political leader as the community leader and representative of their community. However, at least in the three towns of Karachi, as stated in the FGDs, some of these leaders had also been known to support local armed youth gangs in clashes with rival groups. The FGD and KII participants were also critical of the political leaders, who, in their opinion, maintained contact and visited their villages only during the election season. Some respondents also highlighted that in Gadap Town and Bin Qasim Town, conflict existed mostly due to the presence of an active and influential land mafia.

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[4] Religious school

The FGD participants in Swat held the local leaders, usually a Khan[5], a politician or a religious leader in high regards. There might be more than one leader but all of them are male. According to the women, these leaders had succeeded to build a relationship with the community, especially with the youth, engaging them in healthy and recreational activities to keep them away from uncertain anti-social activities. The FGD participants from RYK felt otherwise, saying that 'their leaders were not inclined towards the youth'.

The majority of BLS respondents said that they liked to do activities relating to sports or other group work, outside of their homes. Traditionally, young boys and men,like to play outdoors in their free time, on the streets, popular team sports such as cricket, wrestling or football. The participants in the Swat FGDs mentioned that various youth based groups existed is their areas. Some were in to sports, while some youth attended schools and then went on to Madrassas in the evenings for their religious education. There were also some youth who were working or volunteering with local Non-Governmental Organisations (NGOs) and Community Based Organisations (CBOs). The youth of all of these groups interacted with one another, except those from the Madrassa, who did not as much, due to their time limitations, according to some respondents.

It was also encouraging to note from the BLS that although the youth would like to help people from their communities, the majority felt that this help should not just be limited to their own community. The majority also 'completely disagreed' that people from other communities in Pakistan did not treat them fairly.

Some of the challenges highlighted by the FGD participants from Bin Qasim Town, were the struggle with an established quota system in educational institutes which hindered the process of open merit for them. In the FGDs in RYK, potential barriers identified by the participants were a feudal structure, unapproachable or corrupt political leaders, lack of educational opportunities and financial support for the youth, which, they felt, was needed to succeed in bringing a positive social change by including the youth in decision making. The respondents from Swat mentioned lack of education as the main cause for un-awareness.

Findings from the KIIs with community elders, and parents of the youth in the selected areas of the respondents showed their approval for the local youth to be interested in education and peaceful activities. However, they felt that such initiatives tended to be overshadowed by underlying tensions amongst people of different communities, co-habiting together, as was noted by some members of Bin Qasim Town, who said that they 'disliked to live in different communities because different groups attack their villages and try to occupy the land of the local population'.

Despite their limitations in the three selected towns of Karachi, it was quite encouraging to note, through the BLS, that the majority of the youth felt that they could play a part in influencing group decisions that were important to them. In the FGDs, it was interesting to note that some of the youth participants were quite clear on the importance of education and the need for well trained and experienced teachers. The government schools that are present in some of these towns, have also mostly remained closed because of the absence of teachers, according to some respondents.

The research findings clearly show that the youth take pride in their Pakistani and Muslim identity. These youth felt that celebrating their identities with other communities within Pakistan would help to bridge the gaps between various generations. Through the Swat FGDs and KIIs, it was noted that there was a lot of stress on 'respect for elders', showing that where there is an evident strong pull being felt by the youth to explore newer horizons, especially in areas which have comparatively a more conservative structure like

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[5] Local influential

Swat; there is also a prevailing confusion of how to balance their needs with their responsibilities. Some participants felt that this could be addressed through better education and awareness. 'We need more information on the emerging trends across the world and similarly, our elders need to be more flexible in accepting possible changes', one respondent stated.

Both in some parts of Swat as well as in Bin Qasim Town (Karachi), conservative social outlook discouraged female education. Added to this, was the impact of Taliban's Sharia'h laws, which in recent years in Swat, had effectively stopped majority of the people from sending their daughters to school. Despite a military operation a few years back and the heavy presence of military in Swat, people still felt apprehensive. The analysis of the research gathered through IDIs, relating to radio and other media, it was noted that the youth across all the three selected areas in the three provinces fond of listening to the various radio stations available to them. As was pointed out by some of the FGD participants, radio is much cheaper to afford and is available even through cell phones. Also, its transmissions are not impacted by the constant electricity load shedding which is prevalent throughout the country. However, there were some challenges when it came to actively participating media related activities, specifically for the females in conservative areas. It was also observed that people were generally apprehensive about using the local radio in Swat, due to its connection with the rise of Taliban and militancy in the recent past and felt that a more sensitive approach was needed by the media there. They stressed on their need for a platform which could help them build their capacities within their communities. 'We need an effective program that will adopt the modern techniques, without losing our values and will help us in conveying our message positively to others.

The participants also felt that urban communities tend to be more knowledgeable and advanced, more confident and educated in comparison to rural communities.

Although the majority of youth felt that when a big decision needed to be made in Pakistan, then the opinions of people from their community should be valued above the opinions of other communities. A similar number also felt that, they would want the opinion of their own community be counted in big decisions, but not above the opinions of other communities. This was interesting to note as it showed a certain level of maturity amongst the youth. Similarly, research gathered from the KIIs with the local community elders as well as parents of the youth, showed that the respondents felt empowered by being part of a particular group or community, which gave them strength in voicing their opinions in influencing decisions on key local and national issues. Through the research conducted for this study, through the FGDs, KIIs and IDIs, it was noted that all the target communities were receptive and willing to be engaged further in project activities.
Based on the findings from this study, following recommendations are suggested;

- Despite the destructive social patterns seen in recent years in Pakistan, it is evident that the various target groups, especially the youth, across all selected districts are trying to reach out for a more socially cohesive society, where their needs are met and voices heard in decisions. This needs to be tapped into on a priority basis by SFCG and its implementing partners who aim to work with the youth on peacebuilding initiatives. This can be done through engaging directly with the youth from these areas. Also, to form networks where the youth as well as the adults and influentials in the respective communities are willing to work together.
- The youth from Kiamari, Gadap town and Bin Qasim town need to be encouraged to come up with long term goals to avoid conflict within their areas, such as becoming embroiled in gang wars, petty theft, etc. The project can intervene by encouraging youth to take an active interest in local peace initiatives within their communities. This can be done initially through project based activities, including creating awareness, trainings on how to cope, etc. Trainings on disaster management, skills enhancement should also be imparted.

- The research was also to determine whether the target communities would be receptive and willing to be engaged further in upcoming project activities. Through the findings from the qualitative research, it was evidenced that the respondents are receptive.
- It is suggested that local radio producers should be engaged in designing and producing interactive programmes based on the needs identified in this research study.
- Media trainings on balanced and sensible reporting need to be planned.
- The majority of youth had negative perceptions about the political leaders. Efforts should be made through the project activities, to help bridge gaps between the youth and the politicians, to create a better understanding. This can be done first by bringing it to the attention of the local politicians, by the youth or their elders, through media or other social platforms. Interactive dialogue sessions can be held between various groups to bridge gaps as well as come up with accountability measures. In planned meeting, issues such as working on the established quota system in some of Karachi's universities for students of these areas, need to be highlighted.
- The respondents of Swat were more vocal and clear about their needs and challenges, as was seen in the FGDs. Even strict conservative societies, women and men prefer to spend time listening to music on radio in the free hours and also follow on current affairs, etc. Programs need to be developed and tailored in a manner which will not only encourage these women and girls to work constructively within their communities and to participate in project activities, but also, at the same time, respect the sanctity of local traditions and culture. One way of doing this is by having radio programmes as well as other media, where local male and female politicians, local clerics, teachers and well known personalities encourage local women to participate actively.
- Conflict exists at local levels in Kiamari, Gadap Town and Bin Qasim Town, it in the form of land mafia, gang wars, petty theft and in some cases the youth is being recruited and exploited by local influentials to be a part of criminal outfits. While developing programs or looking to work with the youth of these communities, the social dynamics of conflict need to be considered. Similarly, in Swat, the area is just coming out of an intense conflict as a result of militant extremism. Any approach taken with the youth of the area, needs to be sensitive of not only the conflict in the recent past but also of the conservative social structure in place. Media needs to be sensitized on reporting on local issues. Local influentials as well as the Provincial Governments and their representatives at the district level need to be made aware of these issues through media, engaged and encouraged to come up with a viable solution. This approach feeds in to the Adult institutional support mentioned in the Theory of Change: *'If youth leaders collaborate with adults, including those from institutions such as schools, police and others, they are more likely to establish positive leadership space'*.
- Local elders, community leaders (religious, feudal, political or otherwise), play an influential role in the dynamics of their local communities, as was evidenced through responses in the research. However, in the selected areas of Karachi, as highlighted by a few KII respondents, sometimes the local influentials support one group of youth in clashes against another rival group. The relationship of dependence and vulnerability of locals and the youth on such influentials needs to be carefully addressed. The recommendation here would be for SFCG to note these challenges and then move ahead simultaneously, in connecting with local district officials, the youth and media and engage them in seeking a viable solution.
- Skill based trainings for both boys and girls should be encouraged, especially when their schools are off. Promising youth can be offered internship opportunities in local organisations, including SFCG and its implementing partners, so as to encourage their interest in peacebuilding.

CHAPTER I

BACKGROUND OF THE STUDY

1.1 Introduction

Search for a Common Ground (SFCG), an international peacebuilding organization, looking for shared solutions to destructive conflicts and working at all levels of society to build sustainable peace has been actively working in Pakistan to address some of these challenges. This report is based on a combined initiative, between SFCG and United Nations International Children Emergency Fund (UNICEF), as well as efforts from their implementing partner, Center for Research and Security Studies (CRSS), where they aim to work together on the initiative, 'Social Cohesion and Resilience-My Story, Our Voice - Youth Communication, through Appreciative Inquiry Approach'.

1.2 Rationale of the Study

Pakistan has been undergoing a crucial time in recent years. A third world developing nation, where sixty percent of its young population comprises of youth, it is a country where instability and insecurity are now one of its most significant development challenges and barriers in realizing the right of education for all its children and youth. Despite extreme insecurity, where, in recent months, schools and school going children have been primarily and deliberately targeted by extremist outfits, there is an immense pressure on both the State, its various institutions as well as its civil society to continue working towards educating their children even in the most difficult circumstances.

[6]UNICEF Pakistan is a participant in the implementation of an Education for Social Cohesion and Resilience (SCR) Programme, which aims to strengthen resilience, social cohesion and human security in unstable circumstances, including countries at risk of or experiencing instability. Towards the end, the programme aims to strengthen policies and practices in education for social cohesion and resilience. This programme aims to focus on community and individual capacity development; increasing capacity of children, parents, teachers and community members to prevent, reduce and cope with conflict and promote peace, using the AI approach.

1.3 Description of the Project

Through its SCR programme, UNICEF Pakistan aims to support a process of transformation at multiple levels of society, through which, particularly the younger generation, can come together for a positive social change. This youth communication and media programme is designed so as to individually and collectively support the realization of the above outcome, as well as the research based outcome for the SCR programme: Adequate generation and use of evidence and knowledge in policies and programming on linkages between education, conflict and peacebuilding. My Story, Our Voice project, under the SCR programme will strengthen resilience and build social cohesion across vulnerable communities. The foundation of the project is the Appreciative Inquiry (AI) approach to community dialogue and collective 'visioning' through which young voices will be heard and a common identity will form as a result. This project aims to focus on community-level dialogue groups, building up to dialogue at the district, provincial and national level, with media programming channeled at the appropriate level. Set in two phases, Phase 1 consists of inception activities, trainings, community mobilization efforts as well as initial AI dialogue sessions, radio production and airing and other media outputs.

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[6] Project proposal document

The overall goal of this initiative is '**to increase the individual capacity of community youth leaders and other stakeholders to promote social cohesion and be proactive agents of change'**. Its specific objectives are:

1. To provide safe spaces for local, provincial and national dialogues on impact of conflict and peace on youth and children through community mobilization and media outreach.
2. To increase the knowledge of young people on conflict transformation and how they can play a major role in building peace.
3. To increase and strengthen the individual skills of youth leaders to play an effective role in building peace in their communities.

Theory of Change[7]   This initiative is built on a series of interlocking theories of change, which are in turn based on effectiveness gathered in SFCG's global programming. SFGC believes that a key factor driving social cohesion is healthy relationships among individuals, groups and institutions across dividing lines, which are based on collaboration and inter-dependence. To achieve this, there is a need for an informed public, which has the opportunities to participate in decision making and the development of its own communities. Involving young men and women is important in strengthening social cohesion and preventing violence. SFCG's specific theories of change for the implementation of this initiative are:

Youth participation and engagement: If the youth have opportunities to be engaged in decision making in their communities, alongside educational and economic opportunities, they are less likely to engage in violence and more likely to actively contribute to strengthening social cohesion.
Adult institutional support: If youth leaders collaborate with adults, including those from institutions such as schools, police and others, they are more likely to establish positive leadership space.
Skills and knowledge for participation in peacebuilding: If youth develops the skills and knowledge in how to effectively participate in their communities, then they are likely to actively seek out opportunities for positive engagement.

The recent SCR Analysis described Pakistan at the crossroads between daunting socio-economic challenges and unique opportunities'. The analysis stressed on the importance of engaging and empowering the youth as a 'crucial source of social cohesion'. According to information taken from a Report of the Secretary General to the Security Council issues in May 2014[8], children in Pakistan, between the ages of 11 and 17, are being recruited by armed groups in Pakistan to create as well as propagate conflict. Children are now being used as perpetrators to conflict as well as they are victims to violent conflict. With almost 60 percent of Pakistan's overall population under the age of thirty, this youth bulge is equally evident in Karachi. Devoid of education, employment, and entertainment, young Karachiites are prime targets for recruitment by the armed wings of political parties, criminal gangs, and militant organizations. According to the Citizens Police Liaison Committee (CPLC), most petty crimes such as car and cellphone theft are committed by people between sixteen and twenty-one, many of whom are school dropouts[9]
This project aims to focus on three areas in Pakistan, identified through UNICEF's SCR Analysis.

Karachi (Bin Qasim Town, Gadap Town, Kaimari Town)-Sindh Province
Swat-Khyber Paktunkhwa Province
Rahim Yar Khan (RYK)-Punjab Province

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[7] Project proposal document
[8]https://childrenandarmedconflict.un.org/countries/pakistan/
[9] Integrated Regional Information Networks (IRIN), "Wealth Gap Blamed for Surge in Crime," February 23, 2007
http://www.irinnews.org/IndepthMain.aspx?InDepthID=28&ReportID=70036 (accessed July 22, 2012).

Kimari Town, is the main coastal town of Karachi, located in the central and western parts of the city. There are several ethnic groups represented among the population of Kimari Town, with the Kuchi[10] in the majority.
Other groups
include Sindhis, Balochis, Muhajirs, Punjabis, Pakhtuns, Kashmiris, Seraikis, Memons, Bohras and Ismailis. Based within the district of Malir, Bin QasimTown is located in the southeastern part of Karachi along the Arabian Sea and the Indus River delta. It includes several ethnic groups, with Sindh is forming the majority. The other ethnic groups
are Balochs, Kashmiris, Seraikis, Pakhtuns, Muhajirs, Punjabis, Memons, Bohras and Ismailis. Based also within the district of Malir, Gadap Town is in the northwestern part of Karachi with the Hub River on its western limits also forming the provincial border between Sindh and Balochistan.

In Kemari, the areas of Maripur and Puripur were surveyed. In Bin Qasim Town, the areas of Malir, Gulshan, Steel Town, Ghagar and Razaqabad were surveyed. Whereas in Gadap Town, the areas of Gadap Malir, Radhu Jokhio, Dost Mohammad Goth, Chanesar Jokhio Goth, Khamiso Jokhio Goth, Haji ArziVil, Faqir Sohrab Goth, Shahi Gabol Goth, Goth Mevo Gabol, Lal Mohammad Goth, Goth Allah Jodio, Rasool Bakhsh Goth, Haji Faqir Mohammad Baloch Goth, Haji SainRakhu Goth, Haku Brohi Goth, Mula Arzi Bagh were surveyed. In Kemari, the common languages spoken by the respondents are Sindhi, Pakhtu/Pashtu, Balochi, Hindi, Seraiki, Urdu, Jiskani, Sindhi, Punjabi. In Bin Qasim Town, Sindhi (pre-dominantly), Urdu, Pashtu, Seraiki, Brohi, Punjabi, Hazarwal is spoken. In Gadap Town, Sindhi, Balochi, Punjabi, Gaboli, and Brahvi is spoken.

Rahim Yar Khan is a district in the Punjab Province of Pakistan. The city of RYK is also known as its capital. Sadiqabad, which was also surveyed alongside the city of RYK, is a subdivision (Tehsil) of RYK.

Swat, a previously princely state, is an administrative district in the Khyber Pakhtunkhwa (KP) Province. It is the upper valet of Swat River, which rises in the Hindu Kush range. Pre-dominantly ethnically Pashtun/Pakhtun, its capital is Saidu Sharif and main town is Mingora.

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[10] Afghan Pashtun nomadic tribe

CHAPTER II

METHODOLOGY OF THE STUDY

The project started in July 2014. Three areas in Pakistan, namely, Sindh, Punjab and Khyber Pakhtunkhwa (KP) were selected for this research study. In Sindh, the research focused on three towns in Karachi; Kiamari (located in central and western parts of Karachi), Bin Qasim Town and Gadap Town (both a part of the district Malir). In Punjab, the research focused on Rahim Yar Khan (RYK) and Sadiqabad, where as in Khyber Pakhtunkhwa (KP) Province, Swat was selected, where the towns of Mingora and Khwazakhela were surveyed.

2.1 Target Groups

The primary target groups were youth and radio producers. The secondary target groups of the project were community elders, community leaders, religious leaders and parents.

2.2 Research Approach

1. Literature review covering relevant research and policy documents.
2. Baseline Survey (BLS)

Target Respondents of Quantitative Research: The target was to carry out a baseline survey on male and female youth between the ages of 14 to 16 years. However, during the actual survey, the ages varied from as young as 12 and went up to 17 years.

BLS Sampling Rationale: : The total population of youth (age 14-17) is 33,213, Rahim Yar Khan is 23,233 and Karachi is 246,722 (population council of Pakistan and demographic report of Punjab log sujjag). The total target population for all three districts is 303,168. The overall sample size is 384 keeping the confidence interval at 5%, considering 10% error rate the final sample size is 422. As Rahim Yar Khan and Swat have very low sample size we considered one third of 422 which is the total sample size for Rahim Yar Khan (140) and one third of 422 the total sample size for Swat (140) and 342 (81%) for Karachi. So the additional population added in Swat and Rahim Yar Khan will be added to total sample. Thus our sample size will be 642. So we have taken one third as minimum bench mark

Area wise	Gender wise		No of interviews (planned)	No of interviews (conducted)
	Male	**Female**		
Karachi			360	341
Kiamari	40	81		
Bin Qasim Town	66	36		
Gadap Town	46	72		
Swat	**70**	**69**	**120**	**139**
RYK	**68**	**64**	**120**	**132**
Total	**290**	**322**	**600**	**612**

Challenges were faced in surveying the exact numbers of participants from the selected districts. In Karachi, instead of conducting 360 interviews with the school going children, 341 interviews were conducted. However, in Swat and RYK, instead of carrying out 120 interviews each, 139 and 132 interviews were conducted, which was more than the planned number. In terms of gender aggregation, attention was paid to have, if not the planned equal numbers, than a relatively closer number of boys and girls interviewed in each area.

3. Qualitative research:

Key informant interviews (KIIs), Focus Group Discussions (FGDs) and In-Depth Interviews (IDIs) were conducted to gauge various aspects of the roles of both primary (youth and radio producers) and secondary (community elders, leaders including religious leaders and parents) target group in social cohesion.

KIIs

Sample Split: Key Informant Interviews			
S.N	Respondent Type	Area	No. of Interviews
1	Community leaders, Professionals, NGO staff	Karachi	3
2	Community leaders, Professionals, NGO staff	RYK	3
3	Community leaders, Professionals, NGO staff	Swat	3
Total			9

Note: No KIIs were conducted due to certain on-ground challenges in RYK. The KIIs were conducted only in Karachi and Swat.

FGDs: A total of 7 FGDs with youth in the target areas were undertaken.

Sample Split: FGDs				
S.N	Respondent Type	Age Group	Area	No. of FGDs
1	Male	14 -16	Karachi- covering all 3 towns	2
2	Female	14 -16	Karachi	1
3	Male	14 -16	RYK	1
4	Female	14 -16	RYK	1
5	Male	14 -16	Swat	1
6	Female	14 -16	Swat	1
Total				7

IDIs: In depth interviews were conducted with 7 radio producers. These included 3 from Karachi, 1 from RYK and 3 from Swat. The interviews were conducted so as to assess the outreach and content of radio programs and their role in youth development and society in the selected target areas.

Sample Split: IDIs with Radio Producers		
S.N	Area	IDIs
1	Karachi	3
2	RYK	1
3	Swat	3
Total		7

2.3 Data Management and Analysis: Once submitted, the data was checked for completeness and accuracy by SFCG. The quantitative data was entered in to a computer system. Both descriptive as well as analytical statistics were used to analyse key assessment variables. The qualitative data was clustered based on the type of responses to interpret findings, analysed through an Indicators approach (completely agree, agree, do not agree, completely disagree).

CHAPTER III

Detailed Comparative Analysis of the Research Findings

The findings in this section are based on the sample survey, the FGDs, KIIs and IDIs and the KIIs carried out in the selected towns of Karachi (Kemari, Bin Qasim Town, Gadap Town), Swat and RYK.

Karachi: In Kemari, 121 youth (40 males and 81 females), in Bin Qasim Town 102 youth (66 males and 36 females) and in Gadap Town, 118 youth (46 males and 72 females) were surveyed in the BLS.
A total of three FGDs were conducted in the towns of Kiamari, Bin Qasim Town and Gadap Town. . Two FGDs were conducted with boys and one with girls. A total of 36 youth participants attended these FGDs

8 KIIs were conducted in the three selected towns of Karachi, which included 2 men from Kiamari (Government official & a police official), 2 men from Gadap Town (Teachers, including a well-known writer of Sindh Province) and 4 men from Bin Qasim Town (teachers & community leaders).

For the IDIs, 6 radio producers (3 makes & 3 females), from both private as well as government stations were interviewed.

Swat: 139 children were interviewed in Swat, in the towns of Khwazakhela and Mingora. Out of these, 70 were boys whereas 69 were girls. In Khwazakhela, 35 boys and 35 girls were interviewed whereas in Mingora, 35 boys and 34 girls were interviewed. The age bracket of these children was from 14-17. The native language of all of these children is Pushtu/Pakhtu.

For the KIIs, 6 men (teachers & community leaders) were interviewed. For the IDIs, 3 radio producers (2 males & 1 female) were interviewed.

Rahim Yar Khan (RYK): Collectively, 132 youth were surveyed in Sadiqabad and Rahim Yar Khan. These included 66 youth from Sadiqabad (32 females and 34 males) and 66 youth from RYK (32 females and 34 males). Only 1 IDI was conducted in RYK, with a male producer. No KII was conducted in RYK.

**Youth attending public schools, private schools and Madrassa**
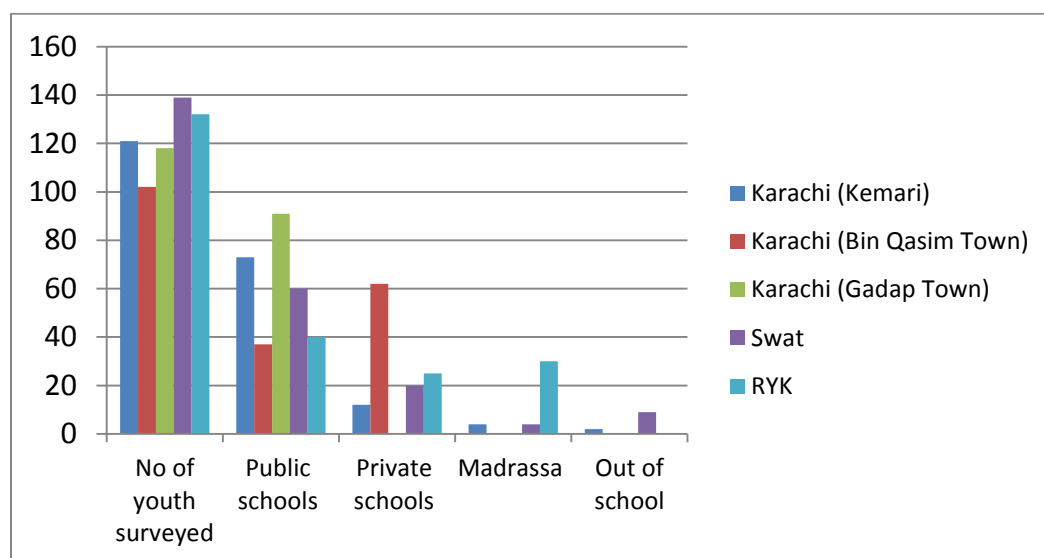
More children (73%) in Kiamari and 91% in Gadap Town, attend public schools, in comparison with 37% children in Gadap Town who do so. More children in Bin Qasim Town, 62%, attend private schools. In Kiamari, 2% were out of school where as in the other two towns, none were out of school.

In the KIIs conducted, aalthough most informants welcomed educational activities for the young, there were some respondents, particularly from the Baloch tribe hailing from Gadap Town, who were against girls going to schools or working, outside of their homes'. The key informants from Bin Qasim Town cited lack of education, specifically amongst the girls. The government schools that were present in these towns, had mostly remained closed because of the absence of teachers and the schools that were open had bare minimum facilities. Through the KIIs, it was also gauged that the residents of Gadap Town and Bin Qasim Town were entrenched in their tribal roots and Caste system, and tended to be comparatively less open and tolerant of outsiders. Here, people preferred not to marry outside of their community. One respondent, a District Educational Officer (DEO), said that there is more acceptance of inter-marriages within one's own community, especially in the Baloch and the Sindhi communities.

In Swat, out of the 139 youth surveyed, 60% went to public schools, 20% went to private schools and 4% attended the Madrassa. 9% youth were stated to be out of school.

Collectively, 132 youth were surveyed in the towns of Sadiqabad and Rahim Yar Khan. 40% girls and boys studied in public schools in RYK (including Sadiqabad). 25% girls and boys studied in private schools. 30% girls and boys studied both in school and Madrassa, showing that more boys and girls attended the Madrassa in RYK.

**Youth working to earn money**
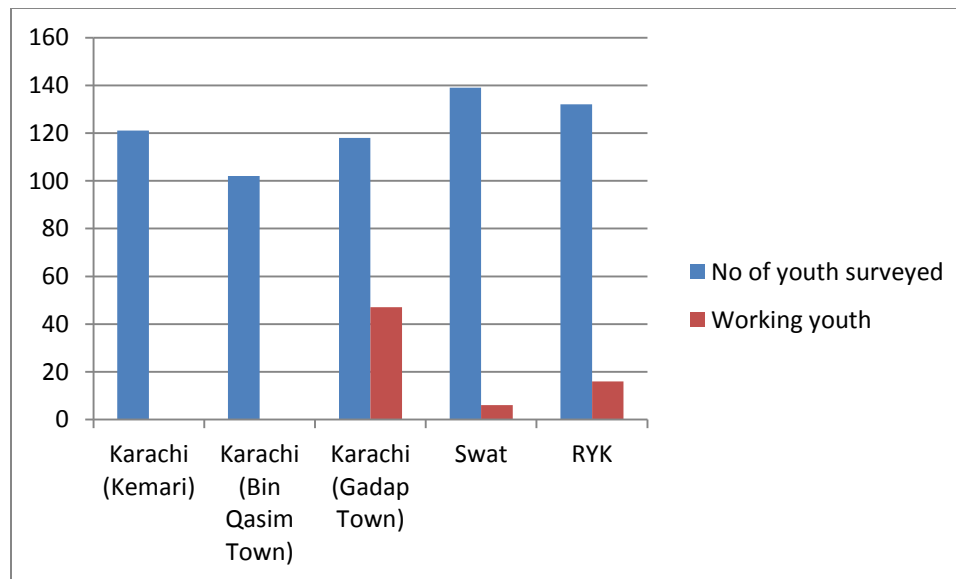
In Gadap Town, out of the 118 youth surveyed, 47% worked to earn money after school. 24% of them were girls. No children in Kiamari and Bin Qasim Town worked to earn money after school.
In RYK, more youth, 21%, and more boys than girls, were working to earn money after school.
In Swat, very few youth worked to earn money. Those who did so included 6% boys. None of the girls worked to earn money after school.

The area where I live has people from different communities (clans, sects, ethnicities, languages, religions, castes, tribes)
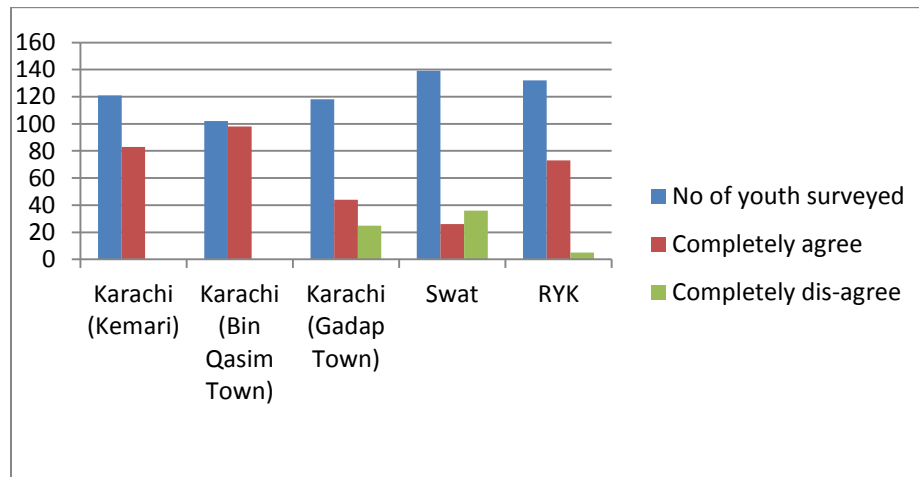

An overwhelming majority of youth from the three selected towns in Karachi, which included 83% from Kiamari and 98% Bin Qasim Town, and 44% from Gadap Town 'completely agreed' that the area where they lived, had people from different communities. 25% youth from Gadap Town also 'completely dis-agreed' that the area that they lived in has people from other communities. This could be because, in comparison to the other two towns, Gadap Town does not have as many communities living together.
In RYK, 73% of the BLS respondents also felt that they did have people from other communities co-existing alongside them.

In Karachi, the key informants talked about the existing living patterns and challenges in their areas. Compared to Gadap Town and Bin Qasim Town, the residents of Kiamari were less rigid in their outlook towards living next to those who might be different from them in terms of language, Caste, religion, etc. They felt that because the residents of Kiamari lived in an industrial area, where the workers had come from different parts of the country, there was now an acceptance of their differences in a positive manner. The residents of Gadap Town and Kiamari were relatively happy living next to their neighbours who were from different tribes or communal groups. They said that although they preferred to socialise within their own community but, at the same time tried to maintain good relations with other tribes and communities.

In Swat, 36%, BLS respondents 'completely dis-agreed' that the area where they lived had people from other communities. 26% of the youth felt otherwise, feeling that they did have people from other communities living with them. The KII respondents felt encouraged by initiatives which had a positive impact on the youth, especially if they were for resilience and coherence in the society, then they would prefer to participate along with the community. The community leader said that there had been rare cases of dis-agreement. To reduce risk of dis-agreement, they emphasised on tolerance and patience. One respondent said that he had been in a situation where he was around different people who had different opinions than his. He accepted the difference in opinion and if the others were wrong than he avoided them to show his acceptance of such people but not their opinion. 'I teach the youth of my community by practicing what I preach in', he said. One school teacher from Mingora suggested that the youth should work on similarities and agree to dis-agree. In terms of them feeling welcomed by other communities, the community leader and one school teacher responded that they had always received good wishes from different communities. The other school teacher said that had there been an incident of not feeling welcomed, it should be accepted because everyone did not have the same outlook or thoughts. All three felt empowered by being part of a particular group or community and felt that they could influence decisions on issues. The community leader said that due to him being politically affiliated, he felt

empowered. The respondents from Mingora also felt that those who were politically affiliated felt empowered.

1. **I do not like to be around people who have opinions or beliefs that are different than mine.**
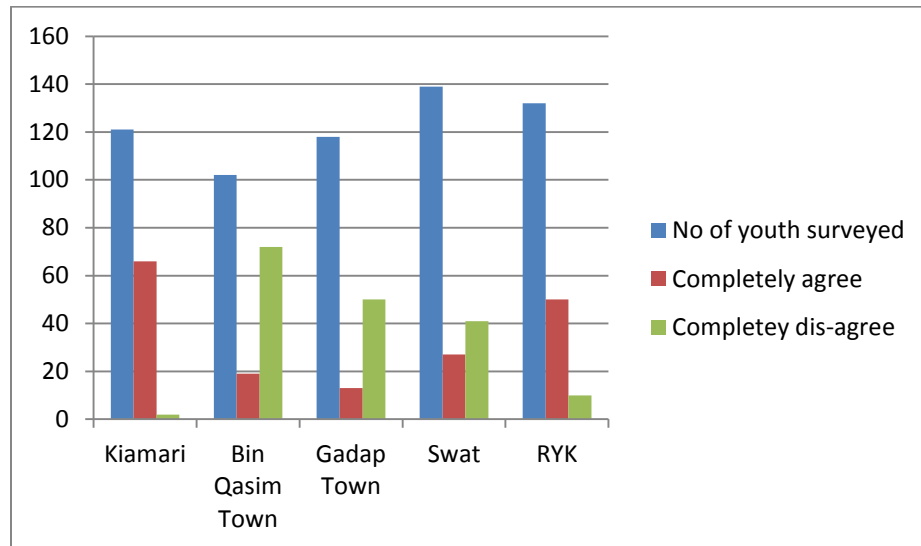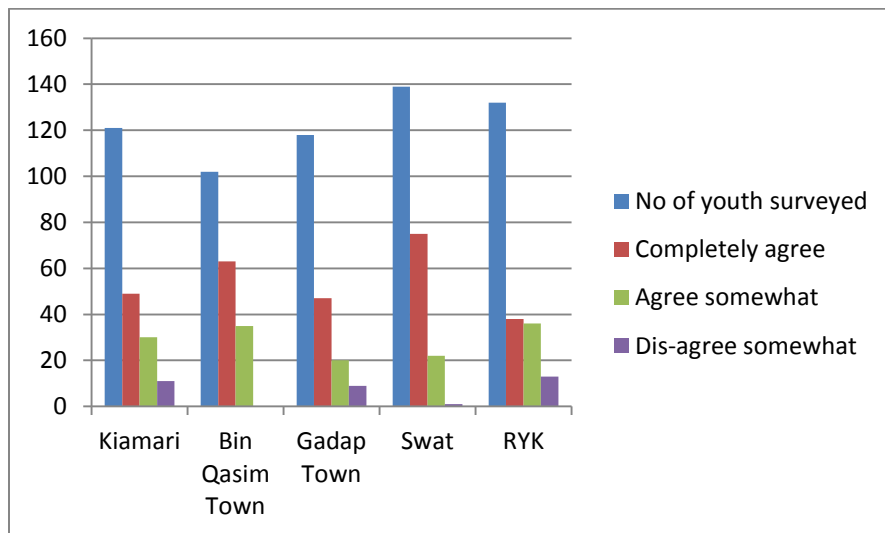

The majority, 66% of the respondents from Kiamari, 'completely agreed' that they did not like to be around people who had opinions or beliefs that were different to theirs. Whereas, majority, 72% respondents from Bin Qasim Town and 50% from Gadap Town 'completely dis-agreed'. As per some FGD respondents from Gadap Town and Bin Qasim Town, they trusted their own people more than outsiders. They were especially vary of land encroachers as it had led to conflict previously in their area.

In the KIIs, some members of Bin QasimTown, said that they 'disliked living with other communities because different groups attacked their villages and tried to occupy the land of the local population'.
An official, participating in the KIIs was of the same opinion. He said that although the people of kiamari interacted in social gatherings or any issue of town like water or any other sociological issue, but in Gadap Town, mostly 80% population comprised of Baloch and Sindhi Tribes, who interacted occasionally amongst one another. However, in the south side of Gadap Town, there was a camp, the residents of which did not interact with outsiders. Some respondents said that the people of this camp did illegal work such as drug smuggling, weapons selling as well as there were rumors of prostitution but so far, there had been no intervention by the government and/or law enforcement agencies. Some of the KII respondents from the area felt that that particular camp was completely under the control of religious extremist outfits, including the Taliban.

In Swat, when asked whether they liked being around people who had opinions or beliefs that were different that theirs, 41% respondents 'completely dis-agreed', whereas 27% 'completely agreed' that they did not like to be around people who had different opinions or beliefs than theirs.

In RYK, the majority, which included 50% respondents 'completely agreed' they did not like to be around people who had opinions or beliefs that were different than theirs. However, they felt that if they did have a disagreement with someone, then they knew how to solve it without fighting. 10% of them 'completely disagreed', stating that they did not mind being around people who had opinions or beliefs that were different to theirs.

2. **If I have a disagreement with someone, I know how to solve it without fighting**

Majority of the respondents, 49% from Kiamari, 63% from Bin Qasim Town, 47% from Gadap Town in Karachi and 75% from Swat and 38% from RYK 'completely agreed' that if they had a dis-agreement with someone, then they would know how to solve it without fighting. Fewer, about 10% from RYK, 9% from the three towns in Karachi, 1% from Swat 'completely disagreed'.

This was followed closely by those who 'agreed somewhat'. These included 30% of the respondents from Kiamari, 35% from Bin Qasim Town, 20% from Gadap Town, 22% from Swat and 36% from RYK.
Where the youth were somewhat confident, as per the above figures, in solving the disagreements without fighting either through their own capacity or with the help of peers, the FGD participants showed more confidence and faith in their local community elders and influentials.
As was gauged from the KIIs, gang wars are prevalent in Kiamari. By gang wars here, it is meant bloody skirmishes between militant wings of political parties, who use youth as militants for their personal interest. According to the respondents, this has been brought under control to an extent, by the law enforcing agencies and government through operations in recent months and years. The respondents also said that gang wars and other fights in this town are sometimes solved with the help of local community leaders. In initial stages of a problem, the parties approached the local community leader or a tribal leader but if the issue was more critical, then the police was approached. Respondents from Gadap Town and Bin Qasim Town said that in these areas, conflict exists mostly due to the presence of an active and influential land mafia and felt that such situations can become worse when they are supported by other influential actors such as in one incident in 2013, there was a conflict in Bin Qasim Town when a political party illegally occupied the land of some locals, as a result of which four people died. This narrative was explained further by the police official in the KIIs, when he said that conflicts happen because of political interest. According to a respondent from Gadap town, minor daily skirmishes in their community took place almost daily. They cited basic lack of education in their community as a major reason for people's ignorance. The respondents from Gadap Town said that they had been facing difficulties since the last one year when the conglomerate town builders threatened them to migrate from their area otherwise they would bulldoze their homes. As a result of this, majority of the population migrated to the mountains near Gadap.

In the RYK FGDs, potential barriers identified by the participants in their community, were feudalism, unapproachable or corrupt political leaders, lack of education, opportunities and financial support for the youth. They felt that support was needed from community members to succeed in bringing a positive social change by including the youth in decision making. They suggested that the success stories of

positive social change in the community should be shared with youth, throughout Pakistan, through electronic/print media and community meetings.

3. The adults I know cannot be trusted to talk to about my problems
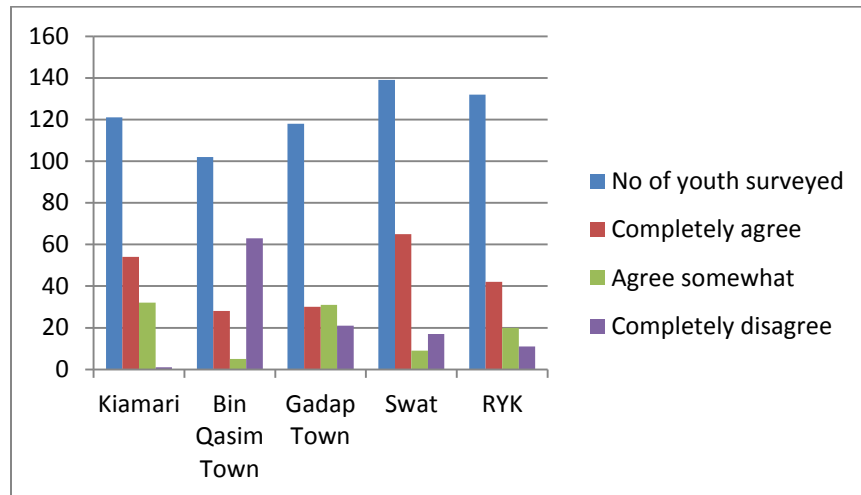
The majority, 54% from Kiamari, 65% from Swat and 42% from RYK 'completely agreed' that the adults that they knew could not be trusted to talk to about their problems. However, 63% respondents from Bin Qasim Town 'completely disagreed' with this statement.
32% from Kimari, 31% from Gadap Town, 20% from YK and 9% from Swat 'agreed somewhat'

In the FGDs, one participant from Gadap Town said that although the local political leaders are influential but they do not maintain any contact and only visit their villages when the elections are scheduled to take place.

In Swat, majority of the youth, 65%, 'completely agreed' that the adults that they knew could not be trusted to talk to about their problems. These were closely followed by 9% youth who 'agreed somewhat', whereas 17% 'completely disagreed'. All students gave a response in one form or another and it was interesting to note that majority of these young boys and girls did not trust their elders enough to talk about their issues. A KII respondent (community leader) from Khwazakhela, felt that the youth mainly trusted family leaders and prayer leaders for consulting regarding problems. Another respondent (a school teacher) felt that in some cases, they youth solved their problems with the help of a trustworthy social worker. In Mingora, according to one respondent, the youth in their community preferred to solve their problems by involving politicians and prayer leaders.

Through the IDIs, it was found that in terms of the local youth from Swat trusting others to talk about their problems, some producers said that the youth usually trusted the civil society or media to solve their problems, since, in recent years, social media had given them a voice and they had become more vocal. Some of the local youth had also started showing keen interest in politics to get their problems resolved. The Bureau Chief from Swat felt said that youth had low trust in public institutions and that they tended to reach out to community elders for help. A female reporter said that youth are not taken seriously in Swat and that they try to talk to their friends or older siblings if they have a problem. If the issue is not addressed, then elders come to help.

In terms of encouraging community based activities, the respondents from Khwazakhela said that they did this, sometimes through the help of local NGOs. One respondent from Mingora said that they did so because such activities helped in reducing conflict within the community.

According to the views of FGD respondents from the three towns, the majority considered either the Tribal leader or the local political leader as the community leader and representative of their community. In the Swat FGDs, the participants felt otherwise. They said that in their communities, the local leaders, who might be a Khan[11], a politician, a religious leader, etc was effective (there might be more than one leader but all of them are male). According to the women from Swat, these leaders have succeeded in building a relationship with the community, especially with the youth, saying that they engaged the local youth in extra- curricular healthy and recreational activities to keep them away from uncertain anti-social activities. Importance of education was also stressed on the youth. One male participant said that during summer vacations, the community leader suggested home based tuition for our children and also encouraged the educated youth of the community to participate/volunteer in it. The common places to gather at for the youngsters, according to the FGD participants, was a Hujra[12]or Mosque because these two places were easily accessible to everyone in the community. Another point that the FGD participants mentioned was, the role of older females in families. In their communities, in their homes, the older females are custodians of cultural values and traditions and are responsible for care, education and training of the children of the family, looking after the lineage of the family and the younger females are expected to strictly follow the traditions and values of their families. In addition to this, the adults stress on Islamic values. According to the FGD participants, the majority of the youth have come to realize and value the importance of basic education. However, unfortunately, majority of the adults did not allow their girls to go to schools. The women said that they wanted to see change in this attitude of their family and community elders, to get their daughters educated as well and this, in their opinion, could only be brought through awareness and education.

The older men were of the opinion that although the youth might have different values and be more liberal in their thinking, but they still had to respect their elders and follow the traditions being passed on through generations. They felt that the young people preferred freedom over responsibilities. The men felt that they needed the support of their elders to bridge these gaps so that there could be a positive change.

4. If I have a problem, I have a friend of my own age that I trust to talk to about it

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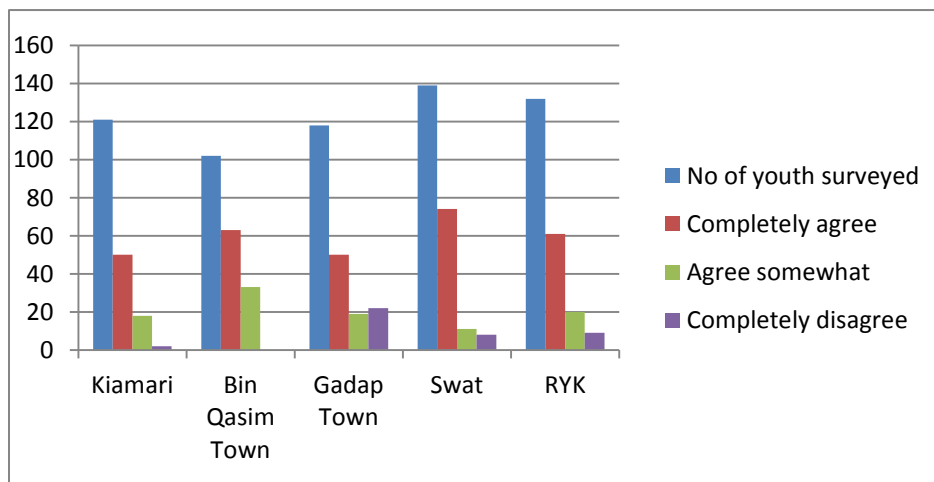
[11] Local influential

[12] A meeting room where male guests are entertained in Pashtun areas of Pakistan.
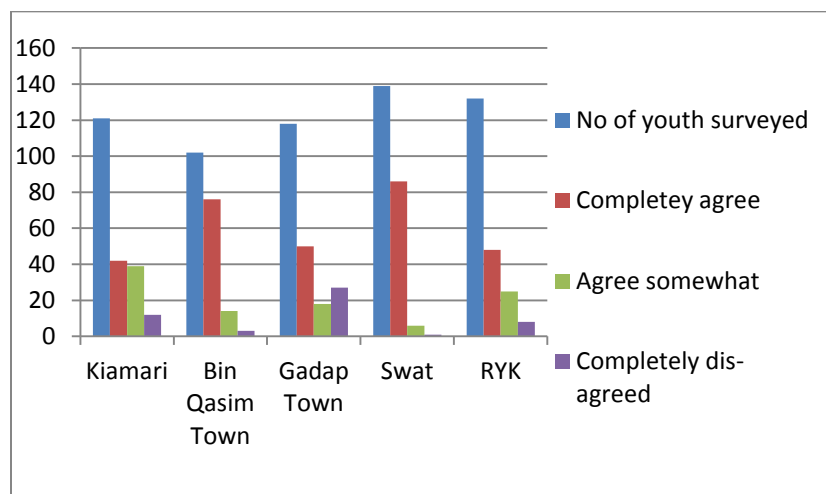
50% respondents from Kiamari and Gadap Town and 63% from Bin Qasim Town, 'completely agreed' with the statement that if they had a problem then they had a friend of their own age that they trusted to talk to. Very few respondents, including 2% from Kemari, 22% from Gadap Town and none from Bin Qasim Town 'completely disagreed'.

In Swat, majority, 74% and in RYK 61% of the respondents also felt that if they had a problem then they had a friend of their own age that they trusted to talk to. This was followed by 11% in Swat and 20% in RYK who 'agreed somewhat'. On the other hand, 22% respondents from Gadap Town, 8% from Swat and 9% from RYK 'completely disagreed'. This clearly shows that the youth, both boys and girls trust a close friend rather than the adults in their social circle or families.

In the RYK FGDs, the men said that religious leaders such as Padri[13] or Maulvi solve issues in their communities and also promote female education. These community designated elders/representatives do interact with the youth but cannot do much beyond that. Some participants said that 'their leaders are not inclined towards the youth'.

In the FGDs, the participants felt that 'adults tend to make one-sided decisions'. They felt that the media could help in bridging gaps between the young adults and the older generation.

5. I feel that I am a part of my community

Comparative majority of the respondents, 42% in Kiamari, 76% in Bin Qasim Town and 50% in Gadap Town, 'completely agreed' with the statement that they were proud of their community. They were followed closely by 39% of respondents from Kiamari, 18% from Gadap Town and 14% from Bin Qasim Town who 'agreed somewhat'. 27% of the respondents 'completely disagreed', majority of whom hailed from Gadap Town. According to the KII respondents in Karachi, they tried to remain resilient by raising their voice through the media as well as seeking support from local political leaders. All groups of youth interviewed in the baseline had stated their deep connection with their cultural values and willingness to work with the other communities of Pakistan. They were also aware that such activities also helped to bridge the gaps between youth and adults. At the same time, they realized that due to age difference, generation gaps did exist between them and the adults of their communities, who tended to be more ethically conscience as well as less aware about the uses of new technology.

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[13] Priests

The majority of the KII respondents suggested that only education and well trained, experienced teachers could help to bring about meaningful change in their youth. They felt that some of the centuries old values needed to change, such as the banning of girl's education. Some suggested to make youth groups to advance the cause of education. Lack of coordination between youth of different communities was the biggest barrier to promoting change in values, said one respondent. One responded from Mingora, a school teacher, felt that the opinions of people from his community were not valued and felt that he had been unable to do something about it. 'Community decisions are valued only till local government electoral process in our community but now, I do not think so'. All of the KII respondents said that they and their communities were receptive and willing to be engaged further, if needed, in related activities.

Through the IDIs with the radio producers, both the government as well as the private radio station producers from Karachi felt that their stations encouraged live participation of youth through messages, calls and letters. According to them, the youth trusted the media and approached it directly through social networking such as emails, short messaging services (sms) as well as calling directly when a program was being broadcast. The producers said that they seldom faced disagreements from their listeners and if such situations did arise, then they tried to resolve the issue through discussions and sharing of ideas. Another producer from Karachi was of a different opinion, stating that the youth could not approach the media at all and that they trusted the civil society more, when it came to talking about and resolving their communal conflicts. This could be because some youth, in comparison to others, had better access or were comparatively better educated and aware of the oppertunities through which they could access media.

> 'In military operation when there was no telephone or mobile connection in working condition, radio became the only source of information. People used to send messages to the only operating FM station about their safe evacuation from the valley. The FM station used to air these messages. Entire Swat used to listen to this station to get news about the safety of their near and dear one. I myself heard the news of my brother safely evacuating the battle zone from the station', said a female reporter from Tehsil Matta, Khwazakhela.
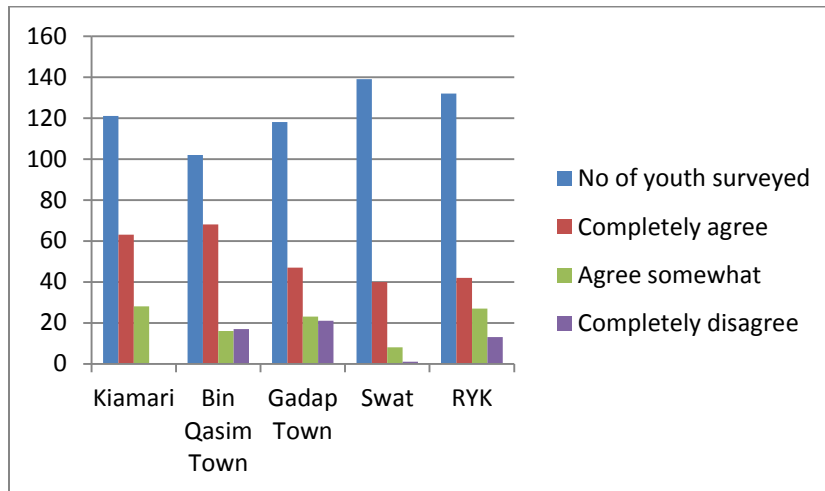
In terms of the local youth trusting others to talk about their problems, the producers from Swat said that the youth usually trusted the civil society or media to solve their problems, since, in recent years, social media had given them a voice and they had become more vocal than ever. Some of the local youth had also started showing keen interest in politics to get their problems resolved. The Bureau Chief felt otherwise. He said that youth had low trust in public institutions and when it came to trusting others with their problems, the youth tended to reach out to community elders. The female reporter said that youth are not taken seriously in Swat. In most cases, they try to talk to their friends or older siblings and if the issue is not addressed, then elders step in to help.

In Swat, a larger majority, 86% of the BLS respondents, 'completely agreed' on feeling part of a community. None of the students were 'not sure' and all gave their opinions. In closely knit societies such as Swat, where almost all of these children spoke Pashtu/Pakhtu, such patterns are not surprising to see. In such a society, there is traditionally a very strong sense of being able to connect and feel part of a particular community.

In RYK, majority, 48% of the BLS respondents 'completely agreed' that they were part of a community, followed by 25% who 'agreed somewhat'. 8% of the respondents 'completely dis-agreed'.

6. Outside of my home, I like to do activities with a club, team or other group

The majority, 63% from Kiamari, 68% from Bin Qasim Town and 47% from Gadap Town 'completely agreed', saying that they like to do activities relating to sports or other group work, outside of their homes. In Swat, 40% and in RYK, 42% of the youth surveyed also 'completely agreed'. Traditionally, the Pakistani youth, and especially young boys and men, like to play outdoors in their free time, on the streets, popular team sports such as cricket, wrestling or football.

In the Swat FGDs, the female participants said that they were proud of their Muslim identity, their Pakhtun culture and their country Pakistan. The men felt proud of their working as part of the community, listening to their elders and for encouraging the youth positively in their community'. One participant stated that, 'a key value of our community is respect of elders meaning we have to strictly obey and follow our elders. Although, we, as youth, are more inclined towards newer developing trends but for us to keep up with the new and also not lose sight of what our elders hold dear, we can only balance this with better education and awareness. We need more information on the emerging trends across the world and similarly, our elders need to be more flexible in accepting possible changes'.

Some participants mentioned locally organized peace themed sports and poetry sessions for the local youth and holding meetings to tackle problems in the community, which were also attended by the local influentials such as religious leaders. Rarely, women also participated in such meetings. One of the FGD participant said that once there was a problem of constant electricity failure. They, along with the community people arranged a meeting with the member of the Provincial Assembly (MPA), hailing from their area, who listened to their grievance and solved the issue. Some said that the local CBOs and NGOs were active within their own communities but seldom met with the CBOs and NGOs from other communities.

The FGD participants also mentioned that various youth based groups exist in their areas, focused on sports such as cricket or football clubs, others are community based groups while some youth attend schools and then go to Madrassa in the evenings for their religious education. There are also some youth who are working or volunteering with local NGOs and CBOs. The youth of all of these groups interact with one another, especially to celebrate festivals, or when there is a problem within the community, except those from the religious Madrassa, who do not do so due to other obligations.

In the RYK FGDs, the youth talked about social cohesion in their community. They said that they were proud of their one nation identity and said that they trusted members of their own community because

they knew each another well, as they socialized with one another in celebrations as well as mournings. In the FGDs, different groups of youth interacted with one another in educational institutes and play grounds.

7. It is important to help people from my own community, but not from other communities in Pakistan
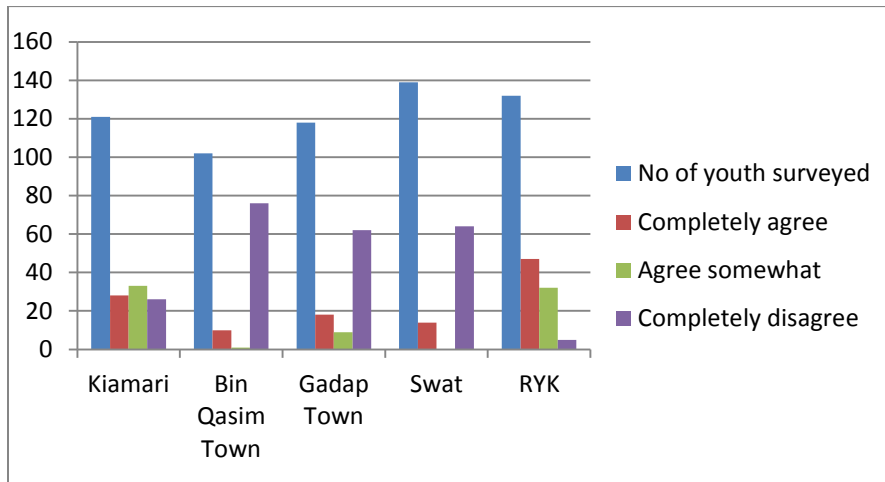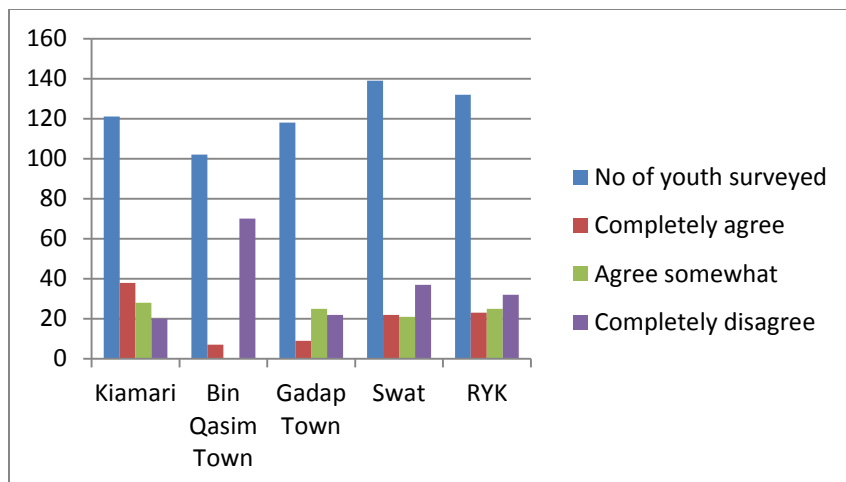

28% of respondents from Kiamari, 18% from Gadap Town and 10% from Bin Qasim Town 'completely agreed' that it was important to help people from their own community, but not from other communities in Pakistan; the majority, 62% respondents from Gadap Town, 76% from Bin Qasim Town and 26% from Kiamari 'completely dis-agreed'.

In Swat, 64% 'completely disagreed'. Only a small number, 14% felt otherwise. Whereas in RYK, the majority, 47% 'completely agreed' with the above statement while only 5% 'completely dis-agreed'.
It is encouraging to note that although both groups of youth would like to help people from their communities, the majority of the youth felt that this help should not just be limited to their own community. This shows that as young respresentatives of their individual communities with impressionable minds, majority of these young boys and girls did not want to differentiate between their own people or other communities, when it came to reaching out with a helping hand. However, in towns of Kiamari and RYK, there was a significant minority, 33% and 32% respectively, who 'agreed somewhat', clearly showing that this group of youth is somewhat un-decided and tends to follow the dominant existing communal trends within their social set ups on whether they should help people from their own community, but not from other communities in Pakistan.

8. People from other communities in Pakistan do not treat me fairly

Based on the above question, the perceptions gathered were somewhat mixed. Although 20% of the respondents from Kiamari, 70% from Bin Qasim Town and 22% from Gadap Town 'completely dis-agreed' with the statement that people from other communities in Pakistan did not treat them fairly. However, 38% from Kiamari, 9% from Gadap Town and 7% from Bin Qasim Town did 'completely agree'. Similarly,28% from Bin Qasim Town, 25% from Gadap Town 'agreed somewhat' to not being treated fairly by people from other communities. The youth of Kiamari live close to the industrial area in Karachi and are more exposed to living with people/workers from different communities living along side them. Over the years, they have learnt to co-exist with one another somewhat tolerantly and feel that they are treated fairly by other communities. There seems to be comparatively more awareness and education in the Kiamari youth, as compared to the youth from the other two towns.

In Swat, it was encouraging to note that a large minority, 37% 'completely disagreed' on the question that people from other communities in Pakistan did not treat them fairly. On the other hand, 22% 'completely agreed' and did feel that people from other communities in Pakistan did not treat them fairly. They were followed closely by 21% who 'agreed somewhat' to this statement.

In RYK, 32% of the youth 'completely disagreed' that people from other communities in Pakistan do not treat them fairly. 25% 'agreed somewhat' that they were not treated fairly by the people from other communities whereas 23% youth 'completely agreed' to this.

The above numbers clearly show that although the majority of the youth did not feel that people from other communities in Pakistan treated them unfairly. However, they were followed closely by those who did not agree as well as those who agreed somewhat. In the event of a conflict within a community or amongst neighbouring communities, the perceptions of those who are somewhat not clearly decided, are bound to be impacted and changed for better or worse, depending how the situation is handled by the actors and the stakeholders.

In the FGDs, the youth from Bin Qasim Town highlighted some of the challenges faced by them, such as struggling where there is an established quota system in educational institutes and universities of Karachi, which hinders the process of open merit for students from Bin Qasim Town. In such instances, they then seek help from their local community leaders, for assistance in admissions in the universities. Quite a few of the youth shared some positive stories of their active involvement in volunteering to assist when natural disasters struck, such as the 2010 floods in interior Sindh Province, when some of them had collected as much as 58000 rupees from their universities to help the flood victims. In the FGDs, some of

the other needs identified were work opportunities for the youth, motivating them in the right direction, communal security and the youth to be willing and able to gather on one platform.

9. I can play a part in influencing group decisions that are important to me
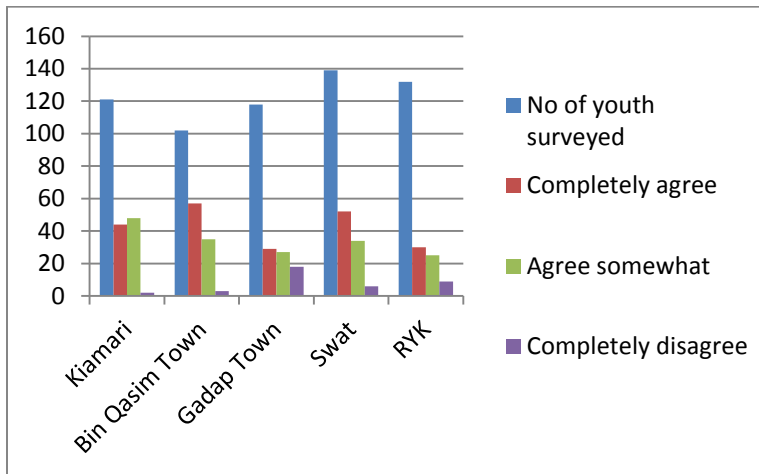
Despite their socio-economic limitations facing the youth in the three selected towns of Karachi, it was quite encouraging to note that the majority of the youth, 57% from Bin Qasim Town, 44% from Kiamari and 29% from Gadap Town 'completely agreed' with the statement that they could play a part in influencing group decisions that are important to them. 48% from Kiamari, 35% from Bin Qasim Town and 27% from Gadap Town 'agreed somewhat'. A significant minority, 18% from Gadap Town 'completely dis-agreed', stating that they could not play a part in influencing group decisions which are important to them.

In the KIIs, the respondents from Gadap Town said that they had been facing difficulties since the last one year when the conglomerate town builders asked the residents to evacuate or their homes would be bulldozed. As a result of this, most of the population had migrated to the mountains near Gadap. Respondents from the towns of Gadap and kiamari, said that no help had been forthcoming from the government, in terms of improving the rural infrastructure of the local communities. Some areas still had no gas or electricity. Resentful of the government's attitude, the respondents stated that if the government was willing then it could easily address these issues. The KII respondents from Kiamari said that they had been facing a difficult time due to the Karachi operations underway against local miscreants.

'they only have their political interests at hand. The government helps a renowned construction conglomerate to bulldoze our homes because of their political and personal interests', said a local teacher/writer from Gadap Town.

In Swat, 52% of the BLS respondents 'completely agreed' while 34% 'agreed somewhat' that they could play a part in influencing group decisions that are important to them. In RYK, 30% 'completely agreed' followed closely by 25% who 'agreed somewhat' with the statement. This shows that majority of the youth rely on their groups or networks in their community for support and feel confident enough that they can utilize and influence these groups to support them when needed. These youth are closely followed by those who do agree somewhat but are not quite as sure. They are willing to play a part in influencing group decisions that are important to them but might need further encouragemnet or confidence from peers as well as adults in their communities.

In the FGDs, it was interesting to note that some of the youth participants were quite clear on the importance of education and the need for well trained teachers. The majority of youth were proud of their communities, cultural norms, traditions and their Pakistani and Muslim identity. These youth felt that celebrating their identities with other communities within Pakistan would help to bridge the gaps between various generations. Some of the youth felt that gaps exist between the young and the old generation in various areas. Although the adults might pay more attention to ethics, but they felt technologically challenged in comparison to the younger generation, where more and more young people are technologically savvy as compared to the adults.

The FGD participants from Karachi felt that old traditions such as banning of girls education by certain communities within their areas should be advocated against. Some of them suggested making youth groups to overcome such challenges. 'Backward thinking and no coordination between youth' were some of the biggest challenges, stated by the respondents, in overcoming old traditions. The participants also felt that, urban communities tend to be more knowledgeable and advanced, more confident and educated in comparison to rural communities.

According to the FGD participants from Swat, change is difficult in their society because people are orthodox, conservative and also this area had remained under militancy (Taliban) control for a long time. People are not ready to change. They used to live with simple and strict Islamic ways but when they had to migrate due to war[14] , the new surroundings changed them slightly, especially the younger generation, who are adopting the new patterns rapidly. However, the women felt that progress and development required much more than this.

When it came to radio listening patterns and feeling that they could influence decisions through this medium, interestingly, youth, men and women, across all the three selected areas in the three provinces were fond of listening to the various radio stations available to them, especially early mornings or at night time. The favourite programmes across all age groups were recorded programmes as well as live shows on current affairs, social topics and dramas, aired in the languages of Urdu, Sindhi and Balochi in Karachi, in Pashtu language in Swat and in Punjabi and Seraiki in RYK. The women had their favourite radio stations, where they tuned in to listen to programs on cooking, handicrafts, general knowledge, female rights and education, in their local languages. Both men and women preferred the presenter should to be from their community or anyone who was vocal and addressed the problems of their community.

In Karachi, the youth from the towns of GadapTown and Bin Qasim town listened more freqently to radio (on daily basis), as compared to the youth from Kimari, who did so occasionally. They also liked to listen to the radio with their own age group people or alone. The younger men, particularly from Swat, said that they preferred to listen to the radio alone because they feel uncomfortable listening to musical programmes in the presence of their elders. While listening to the radio, they also feet guilty because they felt as though they were wasting their time, which otherwise might be put to good use in hard work.

As was pointed out by some of the FGD participants, radio is much cheaper to afford, individually, and is available these days even through cell phones. Also, its transmissions are not impacted by the constant electricity loadshedding which is prevalent throughout the country.

When asked about interest in participating in radio programs, the females from Swat felt restrained due to their local norms and felt that it would be difficult to get permission from their male family members to participate. On the other hand, the male participants from Swat, RYK and Karachi were ready to participate in radio programs, if required. 'We will participate by broadcasting programs about our culture and our area so that more people come here for tourism and our area will become more developed and advance then',

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[14]military operation against the militants in Swat lead to internal displacement of the local population from the hilly Swat to the flat lands of KP

one participant from Swat said. Another participant from Swat said that if he designed his own radio programme, then he would select a local popular presenter, who would be aware about local values, traditions and problems of the community. He would also encourage the local community to participate in the programme'. Majority also felt that if given a choice in designing their own radio programmes, then they would do so on topics relating to current affairs and social issues, being broadcast twenty four hours, seven days a week. They suggested that the radio programs could be broadcast daily, maximum for a duration of a couple of hours, with a simple format, having an entertainment segment such as songs, to keep the listeners engaged. Some respondents from Swat mentioned their trust in their local NGOs, CBOs as well as politicians working and felt that with support from such actors to participate, the people will feel encouraged to step forward to utilize communication channels such as the radio.

Where the youth were excited to utilise the medium of radio.
other people in general were apprehensive about using radio, due to its connection with the rise of Taliban and militancy a few years back. They felt that a more sensitive approach was needed by the media here. According to one FGD participant, 'there was a time when our area was dominated by militancy and all our communication systems were also in their control. They issued orders and their messages through radio. Therefore, we are still apprehensive of this medium and fear that if we share our success stories about change on radio or another medium, then we might have to face dire consequences', one respondent said. They stressed on their need for education, suggesting that it should be made mandatory and felt that the media could play a vital role in this. 'In community like ours positive change can come by different programs that should be broadcasted on radio and published in news papers. The role of media can't be denied or underestimated because media can play a vital role in changing public opinion', one woman said. One of the producers from Swat said that there was resistance within the local communities, discouraging young women to enter professional lives other than becoming teachers. *'One determined girl got admitted into university to pursue Pashtu literature, to become Pashtu language writer. The only female student in her class, she was ridiculed and discouraged by all, including her own family and community. I interviewed her and when people heard her on the radio, there was an enormous burst of support for her, especially from the youth and she became instantly popular. Now, the same people and community, who ridiculed her earlier, appreciate her and are proud of her'*, said a female reporter from Swat. She felt that some segments of the society had reservation on certain programmes being aired on her station, advocating female education. 'The only response to such criticism can be balanced and sensible programming on such issues'. She said that social problems exist because of a lack of education and awareness amongst people and felt that it was pertinent to broadcast programmes on youth, women and their role in social cohesion within their communities. She said that '*my motivation to join journalism was to address the issues of the women of Swat, whether it is female education, child marriages or other domestic issues where women are not given opportunities. Journalism has given me that power to raise voice on such issues. However, being a female journalist, it also brought a lot of*

When we reported MalalaYusafzai's shooting incident by the Taliban in Swat, we received harsh criticism from some quarters. But we tackled it with balanced reporting. Here in Swat, reporting as a journalist is like walking on sharp razor blade. In the days of militancy, the Taliban used to threaten the radio station workers/owners for favourable coverage whereas, now, the military pressurises them to report their version of the events. Even the use of the word 'Shaheed'[1] has become contentious, as both sides, the Taliban as well as the military claim that they are martyrs. Now the reporters use the words 'killed' or 'janbahaq' in such incidents', said a reporter from Swat.

challenges for me. It's a very tough field especially for women in conservative area such as Swat. But yes in journalism I feel more empowered than ordinary women'. She said that she would be willing to be engaged further if needed. 'The youth (particularly boys and men) can bring this change by interacting with each other, and by expressing it in news papers or radio. But the women, especially girls, are not exposed to electronic, print or any other source of media because of the social pressures', said one FGD participant. They stressed on their need for a platform, which could help them build their capacities. 'We need an effective program that will adopt the modern techniques, without loosing our values and will help us in conveying our message positively to others.

The producers from Karachi, Swat and RYK stated that the radio had always been a strong medium for promoting peacebuilding and social cohesion. They felt that the most effective way to promote peace was to motivate their audience psychologically. The producers felt that they felt 'influenced and empowered because our opinions and thoughts are valued by our public and stakeholders'. The producers said that through their media platform, they also encourage communities opinions, which are further shared with other stakeholders, who in turn are invited in future programs. On numerous occasions, because of highlighting issues and communal concerns, certain issues of the public have been addressed. 'I feel that as a journalist I have the power to influence policy makers on various issues. Sometime people come to us to get their matters resolved. Communities trust on us', said one producer.

The bureau chief of a local television and newspaper in Swat said that his network had faced problems when advocating for polio campaigns. 'Some people in the city were critical of the issue. We accepted their opinion and hoped, that with time, education and awareness, they would know better.

The radio producer from RYK said that his station took in live calls and the recent Peshawar school bomingt ragedy in December prompted many calls from locals expressing their sorrow and feelings. He said that his network responded to the local people through short messaging service and radio broadcasts to promote peace and non-violence. Being radio journalists, all of them encouraged developing, initiating and encouraging programs such as 'My Story, Our Voice'. For future programming and working together on pertinent issues, the radio producers showed their support and said that theycould help through story writing, program designing, content selection, etc.

10. When a big decision needs to be made in Pakistan, the opinions of people from my community should be valued above the opinions of other communities

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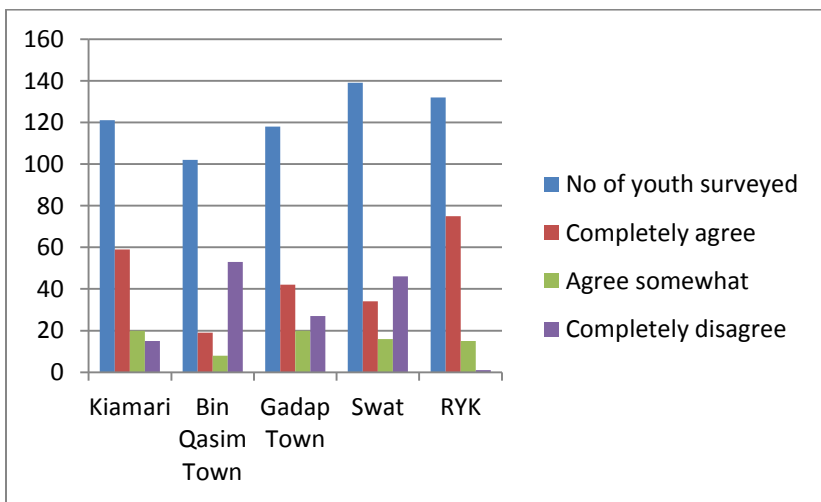
59% from Kiamari, 42% from Gadap Town and 19% from Bin Qasim Town 'completely agreed' with the statement that when a big decision needed to be made in Pakistan, then the opinions of people from their community should be valued above the opinions of other communities. 20% from Kiamari and Gadap Town and 8% from Bin Qasim Town 'agreed somewhat'. A large number, 53% from Bin Qasim Town 'completely disagreed'. These numbers show that although the youth would want the opinion of their own community be counted in big decisions, but not above the opinions of other communities. This was interesting to note as it shows a certain level of maturity amongst the youth.

In RYK, a large majority, 75% 'completely agreed' that when a big decision needs to be made in Pakistan, the opinions of the people from their community should be valued above the opinions of other communities.

In Swat, interestingly, the majority, 46% of the respondents, did not feel that when a big decision needed to be made in Pakistan, the opinions of people from their community to be valued above those of other communities. However, another group, 34% 'completely agreed' and felt that the opinions of their community should take precedence over those of other communities.

The research findings clearly show that the youth take pride in their identity and communities and that although they do want the opinions of their communities to be counted when it came to big decisions being taken in national interest, but, they were also mindful of not overriding other's opinions. This was interesting to note as it shows a certain level of maturity amongst the youth.

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Annex 1

A. Baseline Survey Questionnaire

My Story, Our Voice
Youth-Led Communication for Social Cohesion & Resilience in Pakistan

Introduction

Asalam-u-Alaikum/Good morning/afternoon. My name is ....I am from Search for a Common Ground, which is an organization that looks for shared solutions to destructive conflicts, working at all levels of society to build sustainable peace dialogue, media and communities.

Currently we are conducting a Survey on Youth-Led Communication for Social Cohesion & Resilience in Pakistan. Could you please spare a few minutes of your time to answer some questions for us?

I. Demographic Information

Sex (please circle one):   Male   Female

Age
(please   write   in   number
form):_____

Residence
(Village/Union
Council/Province/District):_____

NativeLanguage:
_____

School Status (please circle one): Attend Public School   Attend Private School   Attend Madrassa Only

Attend School and Madrassa   Out of School

Do you work to earn money (please circle one)?   Yes   No

How much do you agree or disagree with the following statement?

	I disagree completely	I disagree somewhat	I'm not sure	I agree somewhat	I agree completely
The area where I live has people from different communities (clans, sects,	1	2	3	4	5

	ethnicities, languages, religions, castes, tribes)				

ethnicities, languages, religions, castes, tribes)					

II. Interview Questions

For the next few questions, think about your friends and family, and your personal opinions.
How do you feel about the following:

	I disagree completely	I disagree somewhat	I agree somewhat	I agree completely
1. I do not like to be around people who have opinions or beliefs that are different than mine	1	2	3	4
2. If I have a disagreement with someone, I know how to solve it without fighting	1	2	3	4
3. The adults I know cannot be trusted to talk to about my problems	1	2	3	4
4. If I have a problem, I have a friend of my own age that I trust to talk to about it	1	2	3	4

Finally, think about Pakistani society and the region where you live. How do you feel about the following?:

	I disagree completely	I disagree somewhat	I agree somewhat	I agree completely
5. I feel that I am a part of my community	1	2	3	4
6. Outside of my home, I like to do activities with a club, team or other group	1	2	3	4
7. It is important to help people from my own community, but not from other communities in Pakistan	1	2	3	4
8. People from other communities in Pakistan do not treat me fairly	1	2	3	4
9. I can play a part in influencing group decisions that are important to me	1	2	3	4
10. When a big decision needs to be made in Pakistan, the opinions of people from my community should be valued above the opinions of other communities	1	2	3	4

Those are all of the questions I have for you. Thank you very much for sharing your opinions with me!

Search forCommon Ground

My Story, Our Voice
Youth-Led Communication for Social Cohesion & Resilience in Pakistan

Introduction
Asalam-u-Alaikum/Good morning/afternoon. My name is......................... . I am from Search for a Common Ground, which is an organization that looks for shared solutions to destructive conflicts, working at all levels of society to build sustainable peace dialogue, media and communities.
Currently we are conducting a Survey on Youth-Led Communication for Social Cohesion & Resilience in Pakistan.Could you please spare a few minutes of your time to discuss the following?

I.   Demographic Information

Sex (please circle one):   Male   Female

Age   (please   write   in   number form):_____

Residence
(Village/Union
Council/Province/District):_____

NativeLanguage:
_____

School Status (please circle one): Attend Public School   Attend Private School   Attend Madrassa Only

Attend School and Madrassa   Out of School

Do you work to earn money (please circle one)?   Yes   No

II.   Questions for discussions

1. Have you been in a situation where you were around people who have opinions or beliefs that are different than yours? If such a situation leads to disagreement with someone then how did you solve it?
2. If you have a problem, then who do you trust to talk to about it and why?
3. Do you feel part of a community? If yes, what is it that makes you feel a part of such a community?
4. Do you feel welcome by other communities, apart from your own, in Pakistan? If not, why is that?
5. Does being a part of a particular group or community makes you feel empowered to influence decisions on issues?
6. Have there been occasions when a big decision needed to be made in Pakistan, the opinions of people from your community were valued or not valued, as much or more than the opinions of other communities? How did that make you feel or act?
7. Would your community be receptive and willing to be engaged for more than one dialogue per session per month?

Search forCommon Ground

My Story, Our Voice
Youth-Led Communication for Social Cohesion & Resilience in Pakistan

(KIIs)
Introduction
Asalam-u-Alaikum/ Good morning/ afternoon. My name is.......................... . I am from Search for a Common Ground, which is an organization that looks for shared solutions to destructive conflicts, working at all levels of society to build sustainable peace dialogue, media and communities.
Currently we are conducting a Survey on Youth-Led Communication for Social Cohesion & Resilience in Pakistan. Could you please spare a few minutes of your time to discuss the following?

I. **Demographic Information**

Sex (please circle one):   *Male*   *Female*

Age   (please   write   in   number form):_____

Residence
(Village/Union
Council/Province/District):_____

NativeLanguage:
_____

Do you work to earn money (please circle one)?   *Yes*   *No*

II. **Questions**
1. Have you been in a situation where you were around people who have opinions or beliefs that are different than yours? If such a situation leads to disagreement with someone then how did you solve it? Did you teach the youth of your community by practicing what you believe in?
2. If the youth of your community has a problem then who do you think that they trust to talk to about it and why?
3. Do you encourage communal activities as a community leader/worker of a local NGO, etc? If yes, how do you do this?
4. Do you feel welcome by other communities, apart from your own, in Pakistan? If not, why is that?
5. Does being a part of a particular group or community makes you feel empowered to influence decisions on issues?
6. Have there been occasions when a big decision needed to be made in Pakistan, the opinions of people from your community were valued or not valued, as much or more than the opinions of other communities? How did that make you feel or act?
7. Would your community be receptive and willing to be engaged for more than one dialogue per session per month?