TRAINING MANUAL ON PEACE, ADVOCACY AND SOCIAL ENTREPRENEURSHIP

Pakistan Youth Change Advocates (PYCA)

PAKISTAN YOUTH
CHANGE
ADVOCATES

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TABLE OF CONTENTS

ABOUT PAKISTAN YOUTH CHANGE ADVOCATES

Pakistan Youth Change Advocates (PYCA) is a non-profit civil society organization working to promote peace and development through youth participation.

Pakistan Youth Change Advocates was established with the long term vision for Pakistan "where the value of education, good governance and ultimately human life and wellbeing reigns supreme".

OUR MISSION

To inform and inspire the youth to improve their quality of life by promoting the principles of peace, good governance and respect for human rights.

GOALS

- To help the general masses to appreciate, respect and come closer to the rich cultural heritage of Pakistan including arts and craft and literature.
- To educate the masses on the importance of violence-free education, democracy and human rights.
- To advocate for reforms that ensure good governance and strengthen democracy and democratic institutions in Pakistan.

INTERVENTION STRATEGIES

PYCA makes use of research, advocacy, capacity building, popular mobilization and resource mobilization as its core intervention strategies.

PYCA'S THEORY OF CHANGE

Be the voice..
Create youth-led civil society and community structures to advocate for peace and democratic reforms.

Build Partnerships...
Forge close collaboration with key public and private sector institutes, youth groups, civil society and private sector to share knowledge, influence world views and build capacity to propagate democratic reforms, counter extremist narratives and celebrate cultural heritage.

Achieve Results at Scale
Support and build the capacity of youth and the civil society to sustain interventions.

Be the Innovator
Encourage youth-led initiatives.

FOREWORD

People process events around narratives that resonate on an emotional level. Therefore, for any communication effort to be effective it is important to ground messages within existing yet accepted narratives. Violent extremist organizations in Pakistan have effectively drawn on powerful existing narratives in presenting and promoting their particular worldview. As a result, narratives promoted by extremists are making strong headway among the Pakistani youth who are increasingly seeing extremist narratives as an attractive way of explaining the world around them.

It is therefore important to ensure that Pakistani youth is equipped with critical skills such as dissection of messages beyond their face value, communication skills to effectively get their own points of view through to the concerned audiences and social entrepreneurial skills to practically implement their ideas into development initiatives.

It is in the light of the above that Pakistan Youth Change Advocates (PYCA) in collaboration with Peace and Education Foundation (PEF) developed a training course on Peace, Advocacy and Social Entrepreneurship.

At least 1500 university-going youth all across Pakistan will benefit from this curriculum during 2014. Through this initiative we hope to capacitate the Pakistani youth in such a way that they are able to learn pro-active techniques to identify violent extremist messages and options for offsetting or refuting these messages.

Together with the support of like-minded organisations, PYCA hopes to play its role in making Pakistan a hub of peace and development.

ACKNOWLEDGEMENTS

The management of PYCA wishes to especially thank Mr. Haroon Moghul in the development of the Peace and Advocacy curriculum. Based on his past experience of imparting similar trainings in various Muslim countries, the development of a contextualized peace curriculum in-line with the realities of Pakistan proved to be immensely helpful in supporting PYCA's mandate. For this, we are deeply indebted to Mr. Moghul.

He was ably supported by Mr. Mehmood Kazmi and Ms. Uzma Sabir in the completion of Module VII – Reality Check: Project Cycle Management and Advocacy. Their insights and support all through the process deserves our heartfelt gratitude. PYCA also remains grateful to members of the civil society, media experts and academia professionals who provided their valuable input in the initial phase of the programme. Their support was particularly instrumental during the "Consultative Workshop on Peace, Advocacy and Social Entrepreneurship Curriculum" that was held in December, 2013.

Finally, we would like to thank members of the PYCA team, i.e. Mr. Ezaz Ahmad, Mr. Afshar Iqbal, Ms. Sahar Khan and Mr. Jamshaid Cheema for their valuable inputs in giving this manual its final shape.

Ammar Zafarullah
President PYCA

Overview of the Workshop

The following outlines a two-day workshop facilitated by a trained instructor on the manual for university/college students. Each training will be facilitated by a group of at least 2 instructors who will divide the various modules amongst themselves based on their level of comfort and expertise vis-à-vis the content.

As such, the exercises and modules outlined below are designed for collaborative teaching and learning. Each session will open and conclude with an activity; depending on factors such as the number of trainers and the availability of time. These may be individual, small-or large-group activities. The workshop has breaks built into its schedule, including breaks for food and drink, rest and prayer times as necessary.

Modules and Activities

Day I

- Exercise 1 – Naming Names, Trust Building Exercise (1 hour)

- Module I – The Power of One (1 hour)

- Module II – Who, What, Why, How (2 hours)

- Exercise 2 – Guessing, Trust Building (30 minutes)

- Module III – Teaching Moments (1 hour)

Day II

- Exercise 1 – Trust Building Exercise (1 hour)

- Module IV – Beyond Extremism – Divide and Conquer, Unite and Win (1 hour)

- Module V – Close by and Far Away – The Global Power of Memes (1.5 hours)

- Module VI – The Echo Chamber (30 minutes)

- Module VII – Reality Check: Project Management Cycle and Advocacy (2 hours)

DAY I

TRUST BUILDING EXERCISE I

The purpose of commencing the training with a trust building exercise is to ensure that the participants develop a sound level of comfort, both with the facilitators and with each other. This is integral to ensure a conducive learning environment.

A whole host of trust building exercises can be carried out with the participants depending on the size of the group and the cultural setting where the training is being conducted.

Example (a) Introduce Your Partner
Time: 1 Hour
Equipment: None

Instructors will randomly divide the participants into pairs. The participants will be given 10 minutes to get to know their partner. At the end of 10 minutes, each pair will be invited to introduce their partner to the rest of the audience. Each person will be expected to at least share the name, one strength, one weakness and a unique characteristic of his/her partner.

This exercise will help to break the ice and enable the participants and the instructors to get to know each other at a more personal level. The excercise will also help the participants to appreciate how they have similar intrests and attributes, thus emphasizing on similarities in an otherwise diverse group.

MODULE I – THE POWER OF ONE

Duration: 1 Hour

Instructor will share his background as relevant to the participants; this will include personal and professional experiences that speak to the workshop's goals and objectives. Instructor should be careful in expressing diverse experiences, so that the conversation and the workshop are not unfairly skewed towards certain identities or become exclusive of certain participants. (One of the reasons we propose 2 – 3 instructors is precisely to prevent this kind of unconscious bias).

The objective of this first module is for the participants to begin to understand their facilitators' lives, how their stories illuminate—and obfuscate—larger identities, and how such stories can form the nucleus of campaigns, media and public relations exercises, narrative and storytelling arcs alongside arts and culture initiatives. A major component of this module is building trust and laying down the conditions for a productive and collaborative workshop.
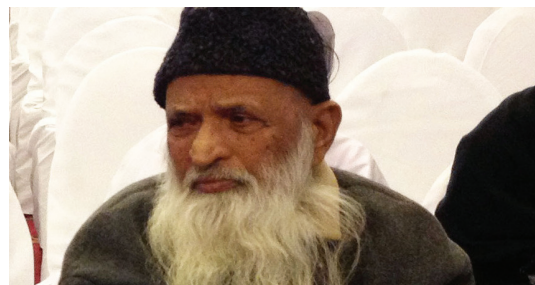
Objectives:

Facilitator will help the participants to connect with him/her. It is important for the facilitator to select those personal stories with which the participants might be able to relate more easily, e.g. stories from student days could be helpful in this context as the participants receiving this training will all be students. Selecting a story that is too complex or a far cry from the professional achievements of students might intimidate them and restrict their ability to develop a connection with the facilitator.

Participants will think about how they identify themselves, what commonalities and differences exist in their group and between their group and the larger society—how do we reflect, or do not reflect, Pakistani society generally?—and think about **how self-identification relates to storytelling and narrative**.

Making their own stories the starting point, the facilitators will then transit into national and international examples, where one person, one campaign, one group (etc.) was able to make a far reaching difference.

EXAMPLES	International: • Nelson Mandela's struggle against apartheid • Egypt's "We Are All Khaled Said" campaign	National: • The life of Abdul Sattar Edhi

Activities:

Participants will be asked to generate three short descriptors to identify themselves by (for example, "college student"; "Baloch" and "female"); objective of this opening activity is for the participants to begin thinking about who they are, how they see themselves, and then how others see themselves. These descriptors will be written but not shared right away.

At the conclusion of the module, trainers will swap introductions from the above activity and the group will attempt to guess who might be who. Facilitator will use this as a chance to get participants to reflect on their own personal stories, analyze what has gone into their own personality formation and start identifying themselves as potential change-makers.

After concluding this activity, instructors will ask participants to explain their descriptors. Facilitator should lead the group in considering positive versus negative identifiers, and conclude with a reflection on how identity markers can facilitate or conclude conversation.

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MODULE II – WHO, WHAT WHY, HOW

Duration: 2 Hours

The facilitator will introduce the topic of violent extremism through the words of religious scholars, intellectuals and activists—what is violent extremism? What do different individuals think it is? How do these perspectives affect youth audiences? The instructor will share the perspective of those persons opposed to violence in the name of religion and contrast these perspectives with those who justify violence in the name of religion.

The instructor will ask trainers to consider first the content of these statements, second the means by which these are communicated, and third encourage a breakdown of these statements by their form. Facilitator will ask participants:

Who is talking? What is he or she saying? Why do you think he or she is taking this perspective? And, finally, how are these persons speaking—leaving these questions sufficiently open-ended to enable a productive and honest discussion. A key component of this module will be a dialogue, in which all participants will reflect on these terms and how they are used. It is upon the facilitator to ensure that the participants feel comfortable in voicing their opinions without fear of condemnation. Accordingly, it might be a good idea to establish the importance of "agreeing to disagree" before launching into this module.

Objectives:

Facilitator will manage discussion of this sensitive topic by turning the focus away from the issue of violent extremism and towards the means and goals of those who argue against and for the use of violence in the name of religion. This will enable the instructor to keep control of the module so that it does not turn into a zero-sum discussion.

Participants will be encouraged to reflect on **how** arguments are made, and not just on **what** these arguments are.

Further, trainers will be prepared to enter into difficult conversations without losing control of the subject matter.

EXAMPLES

International:
- Boko Haram

National:
- Dr. Khalid Zaheer
- Justice Bhagwan Das
- Yeh Hum Nahee – a collective effort of mainstream pop singers to unite for peace in Pakistan.

A sample image used for message dissection

Activities:

Instructors will facilitate a discussion that encourages an interactive dialogue but one that prevents the conversation from being monopolized, turned negative or degenerating into crude "us" vs. "them" narratives. The best way to do this is to give audience the time to discuss and critically dissect the message and to employ the strategy that focuses more on the medium over the message, and highlights the effectiveness of media in messaging.

Participants will be encouraged to ask:

• What makes the messages appealing to them?

• What are the limitations of the messages?

This section will also afford facilitators an opportunity to better understand how violent extremism is perceived, discussed, and how responses to violent extremism are received.

TRUST BUILDING EXERCISE 2

Name: Throw the ball

Time: 10 minutes

Equipment: A ball

This activity introduces the idea that a word can mean many different things to different people. Participants should throw a ball around the group and whoever catches the ball will have to explain what s/he thinks about when s/he hears the word. For example, if the word chosen is 'religion', definitions might include 'how I decide right from wrong', 'people praying' etc. Other words could include: 'paradise', 'conflict', 'the name of your town' etc.

MODULE III – TEACHING MOMENTS

This module will involve examining examples from the previous module at a greater length. The objective of this module is to move the conversation away from violent extremism and towards understanding how responses to violent extremism function. To that end, instructor will consider the perspective of teaching moments—how to take advantage of critical opportunities to advance positive messages—and how to more rigorously analyze content in order to take advantage of such opportunities.

Objectives:

Facilitator will review the four questions (see previous module) and apply them accordingly. Subsequently, instructor will analyze said examples from the perspective of media producers and consumers. Intention in so doing is two-fold:

• First, facilitator will explore "teaching moments" and the need to engage pre-existing understandings and ideas, whether to confirm, oppose, or subvert them. How are these messages against violent extremism coordinated, timed, and consumed?

• Second, facilitator will explore how different media can be used to communicate similar messages, with attention to differences and similarities. How does radio as a medium of mass communication differ from print, for example, or how social media can be different from television? How does the impact vary from one medium to another and what strategies should one adopt in the presentation of messages against violent extremism?

Participants will learn to more rigorously analyze media and content, contextualizing teaching moments— such as key dates, anniversaries, events, and so on—for the provided opportunities at message amplification. Trainers will understand how to explore existing discourses, common stereotypes, and how these work for and against us.

EXAMPLES	International:	National:
	• Pope's (Benedict XVI) Regensburg address and the "Common Word" initiative. • 10 Meters Apart – Macedonian Video • The conquest of Mecca	• Lawyers' Movement for restoration of Judiciary • Sehat ka Insaf • Thar Famine (2014)

Activities:

Participants will be encouraged to share examples that they might recall from the international, national, provincial or even local community levels.

Participants will be asked to discuss, in groups, their self-descriptions from the first module. In groups, participants will be asked to think more critically about these words, ask how they relate to existing narratives, which will then be framed as "stories we tell about ourselves, individually and collectively."

Participant will be asked to think about how teaching moments, images and words, various media (television, radio, print, etc.) might be useful in conveying these stories and how these stories might or might not relate to the existing narratives. For example, if a participant identifies as "female, Christian, and an engineering major," she will be asked to interrogate what others might think by these terms, what she means by them, and what to make of the differences.

These activities help the participants to understand effective story-telling techniques, which require knowing how stories might be misinterpreted, how they can be told, and when they can be told for the greatest effect/impact. This will afford an opportunity to reflect on why arguments against violent extremism may not produce the expected or desired outcomes.

DAY II

TRUST BUILDING EXERCISE 3

Name: Blindfold Square

Time: 15 – 30 minutes

Pre-work and Equipment:

- Check that the space you intend to use is safe i.e. flat, free of furniture and glass etc.
- If the group size exceeds 12 consider running the activity with several teams at the same time.
- Provide a suitable length of rope.10 meters should be ideal - provide sufficient blind folds for all team members.

Overview

The challenge is to take a length of rope and lay it out on the ground to make a perfect square. Throughout the task all team members must wear blindfolds. The key themes that this game will cover include Communication, Trust and Team Work.

Activity

1. Give each participant a blindfold.
2. Explain that this is a task that requires effective verbal communication.
3. Position the participants in the area where the activity will take place.
4. Ask them to lower their blind folds over their eyes and turn around until you say stop (allow them to rotate a sufficient amount so that they become a little disorientated).
5. Silently lay the coiled rope within reach of one of the participants.
6. Explain that you have positioned the rope on the floor and that on your command they must locate the rope and work together to position the rope in the shape of a perfect square on the floor.
7. During the exercise be prepared to intervene if a participant could hurt themselves.
8. Allow the group to say when they have finished; if everyone is in agreement ask them to remove their blindfolds.
9. Congratulate success or ask them what they might do differently if there is still room for improvement.
10. If required give the group a second opportunity to complete the challenge.
11. Ask how it felt to carry out the task blind?
12. Ask who were the leaders?
13. Ask how each participant's confidence felt at the beginning of the task?
14. Expand on the above to identify what led to rises and dips in confidence.

MODULE IV – BEYOND EXTREMISM: DIVIDE AND CONQUER, UNITE AND WIN

The best way to fight the "us versus them" frame is to show its strategic short-sightedness. A more effective media strategy than simple oppositional language involves dividing and conquering audiences—which can be framed more positively as building alliances. This module will start by asking trainers to refer back to their self-descriptors and sharing terms common across all trainers.

The facilitator will lead a discussion around four questions: (1) What does violent extremism seek to accomplish?; (2) Why is it successful in finding audiences?; (3) What mechanisms enable the success of its rhetoric and how can these be obstructed, blocked, or subverted?; (4) What are the strategic advantages of an approach of "fragmentation"— seeing the world not as "us" vs. "them" but as a set of overlapping audiences with different interests and sensitivities.

The facilitator might helpfully orient trainees through "points of entry," analyzing keywords and access points to various demographics—exactly the point of the above introductory exercise. What works for a young Pakistani student in Lahore, for example, would not necessarily work for a young Pakistani student in Dubai. Nevertheless, we may want them to hear the same messages. How do we make that happen? How do we bridge differences in inclusive ways?

Objectives:

Facilitator will facilitate a discussion around violent and extremist rhetoric, taking care to note how an "us" versus "them" frame is often constructed through extremist propaganda which pretends as if such divisions preceded their rhetoric. Extremists try, through words and deeds, to create the very dichotomies they claim to be only reflecting. This understanding will empower youth to push back.

As such facilitators will explore how such rhetoric is not only dangerous but also self-defeating. By uniting others in opposition to one's cause, one creates conditions such that one's message will be ignored, subverted, marginalized, or simply and most crucially opposed universally. The communicator intelligently has to think about building alliances through content bridges, not uniting others against oneself.

Participants will be empowered by discovering sub-demographics. They will understand the need to foreground or background elements of identity in order to construct, maintain, challenge, and subvert narratives, and will be able to employ this knowledge in more accurate and honest evaluation of future projects under the PYCA banner or independently.

EXAMPLES

International:
- Macedonian Inter-faith Campaign
- Zak Ibrahim - How he decided to choose peace.

National:
- MQM – from Mohajir to Mutaihda Qoumi Movement.

Activities:

The session opens with Zak Ibrahim's video in which he explains why despite being a terrorist's son he chose peace as a way of life. The trainer carries out a mind mapping excersice. All participants are instructed to write down three personality attributes that are found in a person with an extremist mindset. Time will be allocated to discuss how extremism can be defined and how can it be eliminated.

A breakdown and analysis of a Macedonian interfaith campaign that explains the fact that despite years of religious and ethnic violence between the Muslim and Christian communities in the country; a unique social media campaign culminating in a joint Muslim-Christian prayer in a shared space attracted a large number of audience. The video that resulted from this campaign powerfully demonstrates the effect of simultaneous Muslim-Christian prayer, suggesting ways in which social media can address deep tensions in a creative and respectful manner.

Time will be allocated to discuss sensitivities and so-called "third rails."

MODULE V – CLOSE BY AND FAR AWAY: THE GLOBAL POWER OF MEMES

The module will begin by showing the various logos of Turkish political parties, albeit without any text or background context—what do these symbols mean? How do they scan? The logos will be shared by oldest first, showing the evolution of Islamist parties and Turkish democracy, with the AKP's (Adalet ve Kalkınma Partisi) logo examined last. The module will be dedicated to visual communication, building on the previous module and exploring in more detail how non-verbal communication has strengths and weaknesses especially in linguistically diverse societies.

Objectives:

Facilitator will discuss the Arab Spring to communicate the idea of a ripple effect and the Rabaa four-finger salute as an instance of non-violent civic engagement. Examples from Pakistan including the Shahzeb Khan murder trial and resignation of the Government of Balochistan following peaceful protests by members of the Hazara community will also be discussed to highlight the existence of a parallel space in Pakistan.

Facilitators will also provide practical demonstrations of social media websites such as Facebook and Twitter to explain in detail how they can be used in campaigning. The concept of Facebook pages, Twitter hash tags and trends as well as blogging will be discussed at length.

Participants will be encouraged to discuss local and regional campaigns and outline how images (e.g. logos, pictures etc.) can be used to advance a cause. Examples even outside a local or regional context should be can be of good worth during the discussion.

EXAMPLES	International:	National:
	• The Rabaa campaign and, in the case of Turkey specifically, the ruling AKP's logo and the different ways this symbol might be interpreted.	• Imran Khan's "cricket bat" or the MMA's use of a "book" to represent its 2002 election campaign. • Success of Hazara mourners'' sit-in to gain mainstream media attention via effective socail media strategy. • Shahzeb Khan murder trial

Activities:

Participants will be asked to think about what they stand for and then sketch out these identities and causes as avatars, logos or icons; they will be encouraged to think about maximum impact and cross-cultural translatability, which means moving beyond words to images (and potentially audio) to connect peoples from different spaces.

Participants will be encouraged to incorporate previous reflections on their self-identifications, on how media affects communication and reception of messages, and then share these avatars/icons with the group for feedback. They will be asked to whom their avatars are addressed, and how these avatars might be appropriated, received, misinterpreted, or subverted.

To conclude, participants will think about how these avatars/icons might be distributed, to whom, by what means, and to what effect.

MODULE VI – ECHO CHAMBERS

Why do some memes catch on and not others? What can we do to help stories enter the mainstream? How can we challenge violent extremism on a local, regional and national scale? How can we build and sustain infrastructure to compete with radical, extremist or simply unrepresentative media? Do social and other contemporary media platforms level the playing field? What (other) tools exist to advance under resourced initiatives? This module will connect teaching moments, demographics, and non-verbal communication before analyzing these within a more structured context.

Objectives:

Facilitator will explain how institutions, think tanks, religious leaders, media and advertising agencies alongside other stakeholders create, sustain, subvert, and challenge narratives. Instructor will explore the "echo chamber" through Wajahat Ali's "Fear, Inc." report, revealing how anti-Muslim sentiment in America is "astroturfed" or in simple words produced by a small group of persons and institutions to create the impression of actual grassroots sentiment.

Facilitator will then explore whether "astroturfing" results in a self-fulfilling prophecy or not. Instructor will explain how echo chambers can be created on an ad hoc or strategic basis and explore the difference between unintended, single-issue and long-term "echo chambers" as well as other networks to figure out how campaigns that go "viral" are so affected or facilitated.

Participants will understand how an echo chamber can be aimed at creating phobias against certain religions, sects, genders, races (etc.) as a result of which a network of like-minded individuals are able to strategically amplify their message and expand their influence.

EXAMPLES	**International:** • Fear, Inc. study and diagram of the "Islamophobia industry" • Analyses of how the "Ground Zero Mosque" controversy was able to capture audiences.	**National:** • Murder of fruit vendors in Quetta on wrongful charges of desecrating pages of the Holy Quran. • Red Mosque incident.

Activities:

Participants will be asked to outline key players who influence the public opinion via media platforms while engaging the common man in conversations concerning religion, extremism, and Pakistani identity.

Participants will be asked to outline who they believe would be effective players in challenging violent extremism in the Pakistani media as well as university landscape so that they are able to explore the existing and possible connections between these.

MODULE VII – REALITY CHECK: PROJECT CYCLE MANAGEMENT AND ADVOCACY

This module will be divided into two sections: in the first section the facilitator will orient the participants on the concept of "Project Management Cycle" and in the second section explain the primary components of advocacy and lobbying.

PROJECT MANAGEMENT CYCLE

The facilitator will explain the various components of the Project Management Cycle, i.e. "Initiation" (research for idea development, budgeting, resource mobilization), "Planning" (staffing, logistics, structure), "Execution/ Implementation" (on ground activities), "Monitoring and Review" (to gauge quality of implementation and relevance to program design alongside expected outcomes) and finally "Evaluation and closure" (to gauge impact). While all the elements of the project Management Cycle will be touched upon, the primary focus shall remain on the initiation phase or project development.

Objectives:

Facilitator will explain what development projects are, how they are conceived and implemented and what tools are used to measure their impact. The facilitator will also highlight the important aspects that need to be kept in mind for a project's success.

Participants will learn about the various milestones that need to be achieved in order to develop and execute a successful project. They will be encouraged to start thinking of ideas for their own social initiatives.

Activities

Participants will be asked to retire in groups and discuss potential project ideas that might interest them. They will then be expected to develop brief project outlines explaining its concept and salient activities. Finally, each group will present its project and receive feedback from other participants and the facilitator.

ADVOCACY AND LOBBYING

The facilitator will define the concept of "advocacy" for the participants and explain the various factors that need to be considered for advocacy to be successful (e.g. its objective, timelines, tools for market projection, campaign strategies as well as procedures that help identify key supporters and adversaries etc.).

Objectives:

Facilitator will unpack advocacy and its key subordinates, lobbying and campaigning for the participants. Facilitator will explain the role of key stakeholders, realistic timelines and effective communication, branding and marketing efforts that play a pivotal role in making an advocacy initiative successful.

Participants will begin to understand how advocacy efforts complement social projects and their success. They will also understand the importance of stand-alone advocacy efforts to bring about a greater change. Finally, this module will allow the participants to identify the role of stakeholders such as policy makers,

parliamentarians, media, civil society, academia, religious scholars and general masses in the success of an advocacy initiative with various objectives.

Activities

The participants will be asked to devise advocacy briefs for the project plans that they had shared in the earlier exercise. Each group will then present its work and receive feedback from other participants.

ANNEXURE

ANNEXURE A: DETAILS OF INTERNATIONAL EXAMPLES

We are all Khaled Said

Khaled Said, a 28-year-old Egyptian from the coastal city of Alexandria, Egypt, was tortured to death at the hands of two police officers. Several eye witnesses described how Khalid was taken by the two policemen into the entrance of a residential building where he was brutally punched and kicked. The two policemen banged his head against the wall, the staircase and the entrance steps. Despite his calls for mercy they continued their torture until he died according to many eye witnesses.

Khaled has become the symbol for many Egyptians who dream to see their country free of brutality, torture and ill treatment. This single campaign was able to unite all factions of the Egyptian society in such a way that they came together and rallied for an end to police brutality as well as the 30 year long state of martial law and emergency.

Nelson Mandela

Nelson Mandela was an internationally acclaimed politician who led the anti-apartheid revolution in South Africa. Mandela served 27 years in prison and his sacrifice led to the success of the entire movement. Thus, the example shows how one person's determination can have a positive impact on the well being of the whole society.

The Amman Message

The Amman Message is a statement which was issued on 9 November, 2004 (27th of Ramadan 1425 AH) by King Abdullah II bin Al-Hussein of Jordan, calling for tolerance and unity in the Muslim world. Subsequently, a three-point ruling was issued by 200 Islamic scholars from over 50 countries, focusing on issues of: defining who a Muslim is; excommunication from Islam (takfir), and; principles related to delivering religious edicts (fatwa).

The Amman Message was delivered in Amman as a Ramadan sermon by Chief Justice Sheikh Iz-al-Din al-Tamimi in the presence of King Abdullah II and a number of Muslim scholars. According to a report issued by the International Crisis Group, "The sermon stressed the need to re-emphasize Islam's core values of compassion, mutual respect, tolerance, acceptance and freedom of religion."

A Common Word Response

"A Common Word between Us and You" is an open letter, dated 13 October 2007, from leaders of the Islamic religion to leaders of the Christian religion. It calls for peace between Muslims and Christians and tries to work for common ground and understanding between both religions. This practice was in line with the Quranic commandment to "Say: 'O People of the Scripture! Come to a common word as between us and you: that we worship none but God'" and the Biblical commandment to love God and one's neighbour. In the time since its release, "A Common Word" opened an interfaith dialogue between Christians and Muslims. In 2008 the initiative was awarded the "Eugen Biser Award", and the "Building Bridges Award" from the UK's Association of Muslim Social Scientists.

Zak Ibrahim

Zak Ibrahim has narrated his extraordinary story in the book, "The Terrorist's Son - A Story of Choice". Zak Ibrahim was still a young American boy when his father planned the 1993 World Trade Center bombings.

The example explains that through rationalism everyone regardless of their upbringing can learn to embrace tolerance over intolerance.

Rabia/Rabaa Campaign

The Rabia sign aka R4BIA or Rabaa, is a sign used by anti-coup mass in Egypt, mainly inclusive of the Muslim Brotherhood, in their protest marches. The sign is used to show solidarity with the casualties of what came to be called August 2013 Cairo sit-ins dispersal.

Rabia Al-Adawiya Mosque witnessed the largest anti-coup sit-in after the coup d'état. The mosque is named after the Muslim saint Rabia Al-Adawiya. The name Rabia in Arabic is similar in pronunciation to the feminine ordinal number four, hence the four-fingered hand gesture. The word R4BIA is a symbolic representation of the name. The logo and hand gesture is meant to show support to the victims of the sit-in dispersal, described by anti-coup protests as a massacre.

Fear Inc. Study

Following a six-month long investigative research project, the Center for American Progress released a 130-page report which revealed that more than $42 million from seven foundations over the past decade have helped fan the flames of anti-Muslim hate in America. The authors worked to expose the Islamophobia network in depth, name the major players, connect the dots, and trace the genesis of anti-Muslim propaganda.

The report, titled "Fear Inc.: The Roots Of the Islamophobia Network In America," lifts the veil behind the hate, follows the money, and identifies the names of foundations who have given money, how much they have given, and who they have given to.

Ground Zero Mosque Controversy

Proposals to locate an Islamic centre near the World Trade Center site have sparked controversy. Advocates of the proposal initially named it the Cordoba House, however, at a later stage renamed it as Park 51.

Although the Park 51 building would not be visible from the World Trade Center site, opponents of the Park 51 project have said that establishing a mosque so close to Ground Zero would be offensive since the hijackers in the September 11, 2001 attacks were Muslim terrorists. Supporters have pointed out that some victims and victims' families are in favor of the Park 51 project and that some victims were also Muslims. Prominent supporters and opponents of the project can be found among the families of the 9/11 victims, prominent national politicians, the American and worldwide Muslim communities, thus making it a divisive political campaign issue in the 2010 midterm elections. The controversy over the project has coincided with unexpected protests of mosque projects in other states, leading to concerns that relations between Muslims and non-Muslims within the USA are deteriorating.

This incident was widely publicized to portray that an overwhelming majority of Americans were opposing the construction of the mosque while in reality there were only a limited strata that was against it.

ANNEXURE

ANNEXURE B: DETAILS OF NATIONAL EXAMPLES

Malala

People remember stories more than facts, as it is something everyone can connect to, everyone can feel for. Like the very popular campaign for education world-wide now, especially education for women is now based on the story of Malala.

Sehat ka Insaf

As as per statistics Pakistan is one of the few nations that is yet to eradicate the menace of Polio from its land. It is important to use this example as, (1) extremism has played an important role in hindering the polio eradication efforts by the Government and (2) the initiation of "Sehat ka Insaf" campaign has proven to reap fruit owing simply by removing the word "Polio" from the campaign description.

Justice for Shahzeb Khan Campaign

Shahzeb Khan was shot dead in Karachi (Sindh) by the son of a feudal lord following a small argument. Soon after the incident, his friends took to social media websites and organized a mass campaign against the influential assailants. The public uproar on Facebook and Twitter propelled the Supreme Court to take sou moto action against those accused, who by then had fled to Dubai. Under mounting public pressure, the assailants were extradited and tried in court where they were found guilty. This is by far the most powerful local example of how a single campaign was able to bring to justice someone coming from a very influencial background in Pakistan.
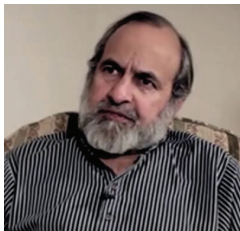
Dr. Khalid Zaheer

"Extremist religiosity is intrinsically evil. It kills intellect (and) promotes hatred. Malala incident is only a reminder. It's not just Taliban."

Dr. Kahlid Zaheer is a much respected religious scholar and the Dean of the Faculty of Arts and Social Sciences at University of Central Punjab. His statement will be analysed from the perspective of who, what, why and how.

Justice Rana Bhagwandaas (Retd.)

"People of Pakistan must strive for peace, amity and tolerance because the promising future of this country lies in the promotion of such values." Justice Rana Bhagwandaas (Retd.) is a highly respected senior judge. He was the first Pakistani Hindu to act as Chief Justice of Pakistan in the absence of Justice Iftikhar Muhammad Chaudhary.

YEH HUM NAHEEN

"YEH HUM NAHEEN" was a movement/campaign against the hatred that widely spread for Muslims and Islam after 9/11. A number of popular and celebrated Pakistani singers came together to send out a powerful message to the entire world through a song. It turned out to be a very strong message against terrorism and stereotyping as well.

RAWALPINDI RIOTS

Teaching Moment:

November 2013, Shia Sunni riots started on the day of Aashura in Rawalpindi. However, the religious leaders of both the sects came forward and calmed down the followers and their positive intervention led to a peaceful commemoration later.

Molana Tariq Jameel

Teaching Moment: "Differences in beliefs don't mean people should kill each other, Islam doesn't allow this, we are all Muslims therefore we will have to accept this reality (of religious differences). We are here to preach love and respect, and not hatred." Molana Tariq Jameel.

He said these words in the Imam Bargah, and addressed the Shia gathering and invited the Shia scholars as well to say prayers in Sunni mosques. This single move is regarded as a way to bridge the gap between Shia and Sunni communities so that they are able to co-exist peacefully despite their different views on the religion of Islam.

Thar Famine

As a result of severe drought Thar has witnessed a famine like situation on a number of occassions during the past few decades. However, during the year 2014 mainstream media in Pakistan, owing to the dearth of news decided to provide special coverage to the issues of the region.

Different organisations within the development sector were unable to make significant impact despite all their efforts for several years. The media coverage thus, provided them with an opportunity to make most of the situation in such a way that the country's government had to devise a long-term strategy in order to avoid a similar situation in the future.

MQM Campaign

MQM started off with Muhajir Qaumi Movement as the name of its party. They actually stood for the rights of millions of "Mohajirs" that crossed the borders at the time of creation of Pakistan. The party's name is a clear example of "us v/s them". Within Pakistan it formed a group with a different identity and it didn't represent itself as a national party, so the majority did not accept it. For this very reason, it never garnered the appreciation on a national level.

Strategic Approach: But after some time Muhajir Qaumi Movement was titled Muttahida Qaumi Movement; this helped MQM to re-brand itself as a national party working for the interests of not merely the "muhajir" community but also other people across the country. This time MQM tried to find commonalities on the issues of feudalism, equal opportunities, unemployment to build alliances. The example helps to emphasise the importance of finding common ground and focusing on similaritites rather then differences.

Mutahida Majlis e Amal (MMA) Logo

The logo used by MMA in 2002 elections and its intrepretation will be discussed with the participants.

Sit-in of Hazara Mourners at Alamdar Road, Quetta

On 10 January 2013, several bombings took place in the southwestern Pakistani city of Quetta and in the northern Swat Valley targeting the Shia muslims. A total of 130 people were killed and another 270 injured.

Protests in Quetta by the city's Shia community erupted the day after the bombings with protesters and local Shia officials refusing to bury those killed until the Pakistani army took control of security in the city. For the first 24 hours, there was a complete media black-out of the sit-in as mainstream media exclusively focused on covering the long march initiated by Dr.Tahir-ul-Qadri against the government. However, human rights activists took to social media websites, particularly Twitter and Facebook posting images of the protestors (including women and children) sitting with coffins under the open sky despite rain and ice-cold temperatures. Within 24 hours, these images resulted in nationwide protests in all major city centers of the country with Shia and Sunni communities collaborating to demand justice. This eventually led to the dismissal of the provincial government of Balochistan on charges of grave negligence to protect its people.

Lawyers Movement

Aids Campaign

Parha Likha Punjab

All above examples started out as an initiative and turned into a massive wide-scale campaign.

ANNEXURE

ANNEXURE C: LIST OF PARTICIPANTS DURING THE CONSULTATIVE WORKSHOP ON THE PEACE, ADVOCACY AND SOCIAL ENTREPRENEURSHIP CURRICULUM

S No.	Name	Designation	Organization
1	Mariam Jamal	Manager Media and Communications	Save the Children
2	Asif Kabani	Executive Director	Inter-media
3	Hammad Malik	Coordinator	Inter-media
4	Omer Awan	Program Manager	Commonwealth Secretariat
5	Rashad Bukhari	Executive Director	Peace and education Foundation
6	Saba Ghori	Community Engagement Officer	US Embassy
7	Shabbir Bukhari	Head of Strategic Communication	Khudi Pakistan
8	Nazoora Ali	Advocacy Advisor	Oxfam GB
9	Sameena Imtiaz	Executive Director	Peace Education and Development Foundation
10	Aziz Ahmad	Public Affairs Specialist	US Embassy
11	Dr. Zahid Shahab	Assistant Professor	NUST University
12	Salman Zaidi	Deputy Director	Jinnah Institute
13	Fahad Hamza	Program Officer	Jinnah Institute
14	Dr. Ambreen Ahmed	Neuropsychiatrst and President (Rozan)	Rozan
15	Qadeer Baig	Country Representative	RutgersWPF

Pakistan Youth Change Advocates (PYCA) is a non-profit civil society organization working to promote peace and development through youth participation.