The role of Education in Social Cohesion

Findings from the Punjab Province

Society for the Advancement of Education
## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acronyms</td>
<td>3</td>
</tr>
<tr>
<td>Glossary</td>
<td>4</td>
</tr>
<tr>
<td>Executive Summary</td>
<td>5</td>
</tr>
<tr>
<td>1. Introduction</td>
<td>7</td>
</tr>
<tr>
<td>2. Methodology</td>
<td>7</td>
</tr>
<tr>
<td>3. Defining Social Cohesion</td>
<td>10</td>
</tr>
<tr>
<td>4. Issues Emerging in the Context of Social Cohesion</td>
<td>10</td>
</tr>
<tr>
<td>4.1 Poverty and inequality</td>
<td>11</td>
</tr>
<tr>
<td>4.2 Poor governance</td>
<td>13</td>
</tr>
<tr>
<td>4.3 Ethnicity</td>
<td>14</td>
</tr>
<tr>
<td>4.4 Language</td>
<td>16</td>
</tr>
<tr>
<td>4.5 Religious extremism and sectarianism</td>
<td>17</td>
</tr>
<tr>
<td>4.6 Status of minorities</td>
<td>20</td>
</tr>
<tr>
<td>5. Existing Networks and Initiatives</td>
<td>22</td>
</tr>
<tr>
<td>5.1 Civil Society Organizations and Networks</td>
<td>22</td>
</tr>
<tr>
<td>5.2 Initiatives for Social Cohesion and Peace</td>
<td>24</td>
</tr>
<tr>
<td>5.2.1 District Peace Committees</td>
<td>24</td>
</tr>
<tr>
<td>5.2.2 Child Friendly Schools</td>
<td>24</td>
</tr>
<tr>
<td>5.2.3 Initiatives of CSOs</td>
<td>26</td>
</tr>
<tr>
<td>6. General View of the Education System</td>
<td>27</td>
</tr>
<tr>
<td>7. The Role of Education in Social Cohesion</td>
<td>29</td>
</tr>
<tr>
<td>7.1 Focusing on teachers</td>
<td>29</td>
</tr>
<tr>
<td>7.2 Change in curriculum and textbooks</td>
<td>30</td>
</tr>
<tr>
<td>7.3 Strengthening existing networks</td>
<td>31</td>
</tr>
<tr>
<td>8. Conclusion</td>
<td>31</td>
</tr>
<tr>
<td>Annex 1: Social Cohesion and Resilience: Review of Literature</td>
<td>33</td>
</tr>
<tr>
<td>Annex 2: Secondary Data Sources</td>
<td>61</td>
</tr>
<tr>
<td>Annex 3: List of Participants in District Consultations</td>
<td>62</td>
</tr>
<tr>
<td>Annex 4: Stakeholder Matrix</td>
<td>66</td>
</tr>
<tr>
<td>Acronyms</td>
<td>Full Form</td>
</tr>
<tr>
<td>--------------</td>
<td>-----------------------------------------------</td>
</tr>
<tr>
<td>AIE</td>
<td>Ali Institute of Education</td>
</tr>
<tr>
<td>BHW</td>
<td>Bahawalpur</td>
</tr>
<tr>
<td>BISP</td>
<td>Benazir Income Support Program</td>
</tr>
<tr>
<td>BLCC</td>
<td>Bunyaad Literacy Coordinating Council</td>
</tr>
<tr>
<td>CDO</td>
<td>Community Development Officer</td>
</tr>
<tr>
<td>CEO</td>
<td>Chief Executive Officer</td>
</tr>
<tr>
<td>CFS</td>
<td>Child Friendly School</td>
</tr>
<tr>
<td>CSO</td>
<td>Civil Society Organization</td>
</tr>
<tr>
<td>DDEO</td>
<td>Deputy District Education Officer</td>
</tr>
<tr>
<td>DEO</td>
<td>District Education Officer</td>
</tr>
<tr>
<td>DGK</td>
<td>Dera Ghazi Khan</td>
</tr>
<tr>
<td>DHO</td>
<td>District Health Officer</td>
</tr>
<tr>
<td>DPM</td>
<td>District Project Manager</td>
</tr>
<tr>
<td>DSD</td>
<td>Directorate of Staff Development</td>
</tr>
<tr>
<td>DTE</td>
<td>District Teacher Educator</td>
</tr>
<tr>
<td>DWG</td>
<td>District Working Group</td>
</tr>
<tr>
<td>FGD</td>
<td>Focus Group Discussion</td>
</tr>
<tr>
<td>GRAP</td>
<td>Gender Reform Action Program</td>
</tr>
<tr>
<td>HDF</td>
<td>Human Development Forum</td>
</tr>
<tr>
<td>ITA</td>
<td>Idara-e-Taleem-o-Aghai</td>
</tr>
<tr>
<td>MERP</td>
<td>Madrassa Education Reform Plan</td>
</tr>
<tr>
<td>NATPOW</td>
<td>National Trust for Population Welfare</td>
</tr>
<tr>
<td>NCHD</td>
<td>National Commission on Human Development</td>
</tr>
<tr>
<td>NGO</td>
<td>Non-governmental Organization</td>
</tr>
<tr>
<td>NRSP</td>
<td>National Rural Support Program</td>
</tr>
<tr>
<td>PCE</td>
<td>Pakistan Coalition for Education</td>
</tr>
<tr>
<td>PHED</td>
<td>Public Health Department</td>
</tr>
<tr>
<td>PML-N</td>
<td>Pakistan Muslim League-Nawaz</td>
</tr>
<tr>
<td>PML-Q</td>
<td>Pakistan Muslim League-Quaid-e-Azam</td>
</tr>
<tr>
<td>PPP</td>
<td>Pakistan Peoples Party</td>
</tr>
<tr>
<td>PTI</td>
<td>Pakistan Tehrik Insaf</td>
</tr>
<tr>
<td>RJN</td>
<td>Rajanpur</td>
</tr>
<tr>
<td>RYK</td>
<td>Rahimyar Khan</td>
</tr>
<tr>
<td>SAHE</td>
<td>Society for the Advancement of Education</td>
</tr>
<tr>
<td>SC&amp;R</td>
<td>Social Cohesion and Resilience</td>
</tr>
<tr>
<td>SPO</td>
<td>Strengthening Participatory Organizations</td>
</tr>
<tr>
<td>TARC</td>
<td>Training and Resource Centre</td>
</tr>
<tr>
<td>UC</td>
<td>Union Council</td>
</tr>
<tr>
<td>UNICEF</td>
<td>United Nations Children Fund</td>
</tr>
<tr>
<td><strong>Glossary</strong></td>
<td></td>
</tr>
<tr>
<td>-------------</td>
<td>----------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td><strong>Ashura</strong></td>
<td>9\textsuperscript{th} and 10\textsuperscript{th} Muharram according to the Islamic calendar</td>
</tr>
<tr>
<td><strong>Azaan</strong></td>
<td>Call to prayer</td>
</tr>
<tr>
<td><strong>Baradari</strong></td>
<td>Kinship</td>
</tr>
<tr>
<td><strong>Darguzar</strong></td>
<td>Forgiveness</td>
</tr>
<tr>
<td><strong>Fiqah</strong></td>
<td>Islamic Law</td>
</tr>
<tr>
<td><strong>Hadith</strong></td>
<td>Sayings and Teachings of the Prophet Muhammad</td>
</tr>
<tr>
<td><strong>Haqoo-qul-abad</strong></td>
<td>Human Rights</td>
</tr>
<tr>
<td><strong>Ikhlaqiat</strong></td>
<td>Ethics</td>
</tr>
<tr>
<td><strong>Imam</strong></td>
<td>Religious leader</td>
</tr>
<tr>
<td><strong>Kafir</strong></td>
<td>Infidel</td>
</tr>
<tr>
<td><strong>Maulvi</strong></td>
<td>Islamic religious title</td>
</tr>
<tr>
<td><strong>Madaris</strong></td>
<td>Plural form of madrassah</td>
</tr>
<tr>
<td><strong>Madrassah</strong></td>
<td>Religious Islamic school</td>
</tr>
<tr>
<td><strong>Majalis</strong></td>
<td>Religious gatherings</td>
</tr>
<tr>
<td><strong>Masawat</strong></td>
<td>Equity</td>
</tr>
<tr>
<td><strong>Mohallah</strong></td>
<td>Urban community</td>
</tr>
<tr>
<td><strong>Naat</strong></td>
<td>Religious poem/song</td>
</tr>
<tr>
<td><strong>Namaz</strong></td>
<td>Ritual prayer</td>
</tr>
<tr>
<td><strong>Nazim</strong></td>
<td>Local government official</td>
</tr>
<tr>
<td><strong>Panchayat</strong></td>
<td>Local self-government</td>
</tr>
<tr>
<td><strong>Sardar</strong></td>
<td>Tribal chief</td>
</tr>
<tr>
<td><strong>Sunnah</strong></td>
<td>Practice of the Prophet Muhammad</td>
</tr>
<tr>
<td><strong>Thana</strong></td>
<td>Area controlled by a police station</td>
</tr>
<tr>
<td><strong>Zaat</strong></td>
<td>Caste identity</td>
</tr>
</tbody>
</table>
Executive summary

The Social Cohesion and Resilience Analysis (SC&R) was carried out in four districts of the Punjab province, namely Rahim Yar Khan, Dera Ghazi Khan, Bahawalpur and Rajanpur. The districts are located in the southern part of the Punjab which is an economically deprived part of the province and currently viewed as the hub of militant activities. UNICEF has been implementing the child friendly schools (CFS) program in close collaboration with the education department and the districts have been selected as representative of the region. This report presents a social cohesion and resilience analysis in the context of the political, economic and social background of the districts. It also aims to highlight the current contribution of various stakeholders towards the promotion of social cohesion and peace building in the province. This detailed analysis helps in the identification of areas that need further interventions. Compared to the other social sectors the role of the education sector is considered to be the most important in peace building in Punjab by government, civil society organizations, religious seminaries and the community. Particular focus has been given on the current interventions and potential role of UNICEF in this region. The report is one of five country case studies carried out in 2011 as part of a broader UNICEF research program on the role of education and other sectors in peacebuilding in post-conflict settings.

The analysis is based on information gathered through consultations and focus group discussions with a range of stakeholders primarily at the district level. The findings show that all stakeholders shared a common view regarding the promotion of pluralism and peaceful coexistence in their districts. Although generally the selected districts were rated as more peaceful in comparison with unrest in many other parts of the country, all participating stakeholders felt that there was a continued need for the introduction of more measures to promote social cohesion and resilience in their society. The reason for this being that the country was still in a state of transition and had not recovered completely from the disastrous impact of the 2005 earthquake, 2010 and 2011 floods, as well as the menace of terrorism, in destabilizing communities.

The stakeholders consulted provided a very encouraging picture of inter-faith harmony, as well as harmony between Muslims from different sects in their region and most reported the peaceful co-existence of Shia and Sunni Muslims and other minorities present in their districts. Class divides were seen to be more prominent in the province with most respondents highlighting the inequalities inherent in their system. They believed most government programs, including the Benazir Income Support Program, were giving support to the rich more than the poor. Most residents of these districts considered the sardari and feudal system to be taking their areas backward, as they considered themselves to be subservient to their tribal rulers. Although most stakeholders denied the existence of discrimination on the basis of different ethnicities, it was felt that some ethnic groups perceived themselves to be superior. All the members of the community eyed the role of politicians as suspicious and detrimental.
towards the promotion of peace in their area. The role of panchayats was viewed as very favourable in the districts with many expressing their trust in its decision making abilities.

The stakeholders present felt that as sites of learning and the meeting ground for all ethnic groups and castes, schools and colleges could play a pivotal role in the promotion of social cohesion and peaceful coexistence in their society. However, the introduction of social cohesion related topics in the curriculum was necessary so as to promote tolerance and harmony from the grassroots level. It was felt that if these values are inculcated in their children today, only then would they be able to maximize on their capacity to become more tolerant. They highlighted the need to make this aspect part of school training so that all children grow up to live together in mutual respect, peace and harmony, irrespective of race, ethnicity, gender and religion.

After the devolution of greater responsibilities to the provinces to manage education, the provinces are in a more empowered position to employ effective education sector planning, as well as curriculum and general education reforms, to work with relevant NGOs, government officials and religious and other local organizations to introduce policies to promote social cohesion and harmony. Many of the stakeholders also suggested the introduction of enhancement of teachers’ capacity to promote pluralism and peaceful coexistence among students. They all agreed that relevant education materials that contribute to building a pluralistic worldview and specifically addressing issues such as ethnic diversity, linguistic and gender barriers need to be made a part of education.
1. Introduction

In the context of increasing insecurity resulting from natural and human factors, attainment of the Millennium Development Goals and Education for All has become more difficult. This makes it imperative that efforts to achieve education goals are located within programmes for social cohesion, resilience and peacebuilding. The new Country Programme of UNICEF is a step in this direction and as the literature review undertaken for this programme suggests peacebuilding requires more attention to education sector reform. This research study has been conducted with aim of providing an indepth analysis based on stakeholder views on social cohesion and citizen response from four districts in the Punjab Province. It analyzes the interaction between political, economic and cultural causes with multiple stakeholders, identifies ‘dividers’ and ‘connectors’ and helps identify windows of opportunity for appropriate programmatic response.

2. Methodology

An in-depth desk review of key documents relating to specific historical, political, economic and social situation at the national and provincial level was undertaken to provide the background for the current analysis. (Annex 1). Secondary data including reports of meetings and other documents relating to social cohesion activities in the Punjab provided input into the analytical framework that helped in informing the set of questions to be generated for collecting information from the field. (Annex 2)

Given the terms of reference of the study, the nature of the primary data collected is qualitative. The situation analysis has been informed by consultative workshops, focus group discussions and interviews with key stakeholders. Participant selection is based on location, profession, gender and equity for ensuring inclusion of all sections and groups in the districts. Representatives of the district administration and the education department, school management committees, teachers, students, student club members, adolescents both in and out of school, youth activists, and minorities were part of the discussions. Other social sectors such as health and agencies responsible for providing security to citizens such as lawyers and police, the media, as well as leaders of political, religious and sectarian parties and groups, were part of the wide spectrum of stakeholders consulted at the district level.

Process followed for data collection

1 Peacebuilding, Education and Advocacy in Conflict-Affected Contexts Programme
Prior knowledge of the working of various district groups and committees was essential for obtaining maximum feedback from districts in the context of social cohesion and resilience. During the initial visit to the four districts selected for the study, discussions held with UNICEF program and field personnel, NGOs and the Departments of Education provided the necessary information for selecting the appropriateness of a district for conducting a specific kind of consultative workshop. Contact was established with local NGOs, Ali Institute of Education and UNICEF district personnel for their cooperation and for sharing their experience of addressing sensitivity to issues of religious sectarianism, ethnicity, and gender and the kind of activities that could create social harmony and bring communities together on one platform.

Informal meetings with key stakeholders such as District Government, Education Department, NGOs, religious groups and peace committees proved useful in arriving at an understanding of the on-going activities in the area of social cohesion and resilience. These visits also helped to identify key issues in the context of social cohesion and to develop the analytical framework for designing questions for discussions and interviews.

The first contact in a district was with the Executive District Officer Education (EDO-E) who was seen as critical to planning and organizing the workshops, identifying appropriate schools from which students and school council members could be gathered for organizing focus group discussions (FGDs) and for facilitating the participation of students and school council members. Workshop participants were selected from lists of members of district working groups and minutes of meetings in two districts. The EDO-E was also the key person in allowing the research team to meet with student groups especially with girl students and with female members of school councils inside the schools. It was realized early on that separate FGDs would need to be conducted with male and female students as well as with male and female members of school councils.

The School Education Department field personnel were in a position to identify schools where School Councils and Student Clubs were active. Elementary, High and Higher Secondary Schools were the source for selecting participants as such activities are absent at the primary school level. Selection of active school council members was also made from these schools. NGOs, especially Ali Institute of Education, were also a source of information for identifying active councils and student clubs especially in the context of the child friendly schools.

In addition, a few experts who have or are likely to play a key role in social cohesion at the district and provincial level were interviewed.

The document review and information gathered from the field visits was used to generate relevant questions for (i) Semi-Structured Interviews (SSIs), (ii) Focus Group Discussions (FGDs), and to design the (iii) Consultative Workshops.

---

3 Ms. Mehvish the Program Officer from UNICEF for this project
Below are the activities conducted for collecting primary data:

Consultative Meetings/Workshops: 4
1. District Working Group (DWG) in Rahimyar Khan District (22 participants)
2. Peace Committee in Rajanpur District (25 participants)
3. Stakeholder (Mixed Group) Workshop in DG Khan District (31 participants)
4. Stakeholder (Mixed Group) Workshop in Bahawalpur District (22 participants)
(See Annex 3 for List of Participants)

Focus Group Discussions: 17
FGD with Student Clubs - Rajanpur District, DKH, Bahawalpur (6)
FGD with School Councils - Rahimyar Khan (3), Bahawalpur (2), DKH (2)
FGD with out of school adolescents - Rajanpur District (2)
FGD with Teachers – DKH District (1)
FGD with NGOs/Other programs personnel – Rahimyar Khan (1)

Individual interviews: 6
1. Chairperson Standing Committee on Education - Lahore
2. Director Schools & Madaris (Jamaat-e-Islami) - Lahore
3. Politician (PML-N) – Rajanpur District
4. Educationist (ex EDO) – Rajanpur District
5. Chairperson Peace Committee – Rajanpur District
6. Focal person DWG – Rahimyar Khan District

Details of activities:

<table>
<thead>
<tr>
<th>Activities</th>
<th>RYK</th>
<th>RJN</th>
<th>BHW</th>
<th>DGK</th>
<th>Lahore</th>
</tr>
</thead>
<tbody>
<tr>
<td>7 Community/SC FGDs (3 M, 4 F)</td>
<td>Male 1</td>
<td></td>
<td>Male 1</td>
<td>Male 1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Female 2</td>
<td></td>
<td>Female 1</td>
<td>Female 1</td>
<td></td>
</tr>
<tr>
<td>6 Student FGDs (3 Boys, 3 Girls)</td>
<td></td>
<td></td>
<td>1 Boys FGD</td>
<td>1 Boys FGD</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1 Girls FGD</td>
<td>1 Girls FGD</td>
<td></td>
</tr>
<tr>
<td>2 OOSC FGDs (adolescents) (1 boys, 1 girls)</td>
<td></td>
<td></td>
<td>1 Boys FGD</td>
<td>1 Girls FGD</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1 Girls FGD</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Teachers FGD</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>1 FGD NGOs</td>
<td></td>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>PC Workshop</td>
<td></td>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>DWG Workshop</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stakeholder</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
3. Defining Social Cohesion

Civil society organizations define social cohesion within the context of Islam which is a religion of peace and places a high premium on values of brotherhood, *haqooq-ul-ibad* or human rights, *masawat* or equity and *darguzar* or forgiveness to those who believe in one God that is Allah. As the religion makes no division on the basis of race or color, rich or poor and everyone is accountable for his/her deeds, it is essential that the rights of people must be respected without any discrimination. The Quran orders every Muslim to be helpful and peaceful to other Muslims and non-Muslims alike, and to protect their rights. This is exemplified by the life of the Prophet Muhammad and history of Islam. It is their view that all religious scholars are submissive to the Quran and Sunnah, thus madaris are seen as peaceful places for producing true servants of Islam for a peaceful society in Pakistan.

The benchmarks of social cohesion include interfaith harmony and tolerance, an indiscriminative education system, opportunities based on the equal distribution of resources, universal brotherhood and humanity and are also linked with duties towards others. Thus, CSOs do not see the possibility of social cohesion without equitable economic opportunities, better livelihood and social justice for the majority, which makes economic justice and access to more resources including education essential for social stability, harmony and peace. Maintenance of law and order and implementing check and balance for all segments of society are also identified as necessary for peace.

Teachers define social cohesion as not discriminating among students. Members of student clubs also highlight the equal treatment given by teachers to all students irrespective of their religion, caste and creed which has led to promotion of social cohesion in their schools. Education is thus recognised as one of the main determinants of social cohesion with most members of school councils and parents stating that even though people are poor, they co-exist with each other in mutual respect and understanding in areas where they are educated.

4. Issues Emerging in the Context of Social Cohesion
From the perspective of social cohesion, key issues emerging in the Punjab fall into three main categories. The first is the prevailing political economy held responsible for poverty and inequality and poor governance; the second is ethnicity, identity and language; and the third is religious extremism, sectarianism and attitude towards minorities. Gender cuts across all these areas.

4.1 Poverty and inequality

Increasing economic deprivation, unemployment, dismal condition of flood affected communities, ineffective governance, repression by feudal and tribal lords and, inefficient and unfair distribution of resources are among the key concerns emerging from southern Punjab.

Civil society organizations hold the alliance of feudal, politicians, mainstream political parties and the ruling elite responsible for the depressing condition of the southern districts, their poor education and health standards, low literacy rate, rise of religious elements and narrow space for social reform and enlightenment. Among the root causes of deprivation and backwardness is the pervasiveness of a feudal and tribal mindset particularly in districts of Rajanpur and D.G. Khan. Even representatives of the ruling party in the Punjab are dissatisfied with the family and clan system further strengthened by the local government system at the district level. Some attempts have been made to challenge the influential and expose them before the party leaders with little success.4 There is a severe lack of educational opportunities, unfair distribution of education resources and economic injustice. The divide between the few rich and majority of poor people is increasing rapidly and it is feared that continuation of this trend would result in the poorest of the poor not being able to educate their children or improve their social status.5

However, despite poverty, people coexist peacefully; and even though education facilities are insufficient, problems arise when even those who are able to get some education are unable to find suitable jobs, as for example in district Rajanpur where employment opportunities are almost non-existent. This view is supported by others from Rahimyar Khan considered to be the most peaceful district of South Punjab mainly because people in general have better livelihood opportunities.6 Economic justice is thus seen as essential with its achievement only possible by following the pathway and sacred principles of Islam.7

The widening divide between rich and poor, rural and urban areas and exclusion from political and economic opportunities is cited as the main reason for lack of social cohesion in communities in Rahimyar Khan District of southern Punjab.8 The collusion between the rich,
landlords, tribal chiefs and elected representatives to oppress the poor is also pointed to by women, and students identify class and status as a divisive force in society and in the school. Similar views are held by civil society organizations and parents citing backwardness, poverty and lack of equality in education as issues that promote instability. Although some political parties raised their voices for social justice and there was legislation to this effect, others are dividing society into different groups and drawing lines between poor and rich. Rulers are seen as oppressors who do not allow any policy that favors the poor and promotes awareness to be implemented. The overall lack of access to modern means of communication such as the electronic media in rural areas is also viewed as part of the policy of discrimination.

At the community level, the existence of inequalities is considered as inherent in the structure of the education system. Private schools with high fees place them out of reach of the poor whose only option is the government school. Students of English medium schools have access to private tuition that the government school children do not have. This inadvertently creates inequalities in society from a very early stage. There is resentment against the exorbitant expenditure on the construction of a few Daanish Schools designed to benefit only a small number of children from poor communities and divide society further, instead of utilizing the funds for providing facilities to a much larger number of existing schools. Political figures also present a very bleak picture of the district with rampant bribery, nepotism and favoritism in government departments, biased and insensitive journalism, poverty, mismanagement and bad governance. The legal and judicial systems have also proved to be ineffective in providing justice to the poor. The Benazir Income Support Program (BISP) is said to be a revolutionary program in eradicating poverty, at the same time rather than empowering the poorest, the program is seen as having a negative impact on the dignity of the people by creating dependency. In DG Khan there is resentment against it as it requires them to come out of their homes to access the funds and thus goes against traditional norms.

Parents and children, both girls and boys, and teachers hold similar views regarding poverty as being the main cause of children being out of school or not being able to continue their education. Many parents remove their children in grade five owing to their inability to meet the additional costs of education. Even providing children with adequate nutrition is a problem for them. Out of school boys and girls also cite parental and teacher negligence as a reason for discontinuing their education. Another reason cited for children being out of school is the need for their labour by impoverished families. Thus education is a distant dream and a misfortune as it would have provided better employment opportunities; as such the youth are disgruntled and worried about their future.

---

9 School Council DG Khan Female  
10 Separate FGDs with boys and girls of Student Clubs held in DG Khan, Bahawalpur and Rajanpur  
11 DG Khan Mixed Group Consultation  
12 Daanish Schools are modeled on elite schools to provide education free to the poor  
13 Interview political person in Rajanpur
Gender disparities are evident from the attitude of fathers towards the education of girls, which they consider to be unimportant. On the other hand, mothers want equal rights for their children. There are cases of mothers going against the fathers’ decision to the extent of endangering their marriage. Women were observed to have more awareness of the benefits of attaining education and a greater concern for the rights of their children rights and future as compared to the males. Poverty and increasing cost of household and educational expenses are identified as resulting in psychological problems, disputes and tension at the domestic level. Out of school girls cite parental lack of support for education as a hurdle in addition to poverty. Although the community in Bahawalpur is seen to be supportive to girls’ education, their access in the district is constrained due to long distances, high cost of transport and absence of public transport, especially to high schools. Furthermore, parents do not see any returns from education. Female members of schools’ councils blame the government for not allocating enough resources towards poverty alleviation in their areas. In their view, government has actually made attainment of education difficult for them by increasing the school fees in their area. Officials also express dissatisfaction with the high school and exam fees that have become a hindrance in getting an education.

Communities view the rapid growth of private schools negatively and a conspiracy by government and international agencies to deprive poor children of education and empowerment as it would enable them to challenge exploitation by the prevailing power structure and colonialist thinking of the feudal class. Provision of free education in its schools by government has created a divide between the poor who are entitled to get education in these schools and those who study in high fee charging commercially-driven private schools. Quality education has thus become inaccessible for children from poor and average economic background.

4.2 Poor governance

Political activists and members of school councils consider the sardars as the main obstruction to social reforms and empowerment of the poor particularly the landless living under bondage to them. By controlling the political system and governing through elected representatives, the civil bureaucracy, district management, law and justice system and other institutions have increased their strength and hold over resources and institutions. Local representatives of the Pakistan Peoples Party (PPP) and Pakistan Muslim League (PML) blame their political leadership for playing in the hands of large landlords and narrowing any chance of true empowerment.

---

14 Female Members of School Councils from Bahawalpur, Rahimyar Khan and DG Khan districts
15 Parents and School Council members in all districts
16 Girls FGD Bahawalpur
17 Teachers FGD DG Khan
18 DG Khan Consultation
19 Government officials, retired Professors & Administrators all districts:
20 DGK political activists of PPP, PML, PTI and JI
representation of the poor that could have made a dent in the status quo. Members of civil society organizations also endorse these views by adding that any effort for social reform is challenged by the political and tribal elite of the district who do not hesitate go to any extreme to protect their interests. Some hope for change is visible in the form of the younger, more educated and industrial elite as in the case of district Rahimyar Khan. Civil society organizations, the media and the lawyer community are also viewed as potential allies of the common people. However, the police are seen to function as defenders of the powerful.

Manipulation of public institutions to perpetuate the status quo through asserting their control and policies to defend their reciprocal interests are identified as hallmarks of the feudal elite, political and bureaucratic nexus. The district government officials consider their districts among the lowest ranked districts in all social-economic categories with no expectation of improvement without radical change in the power structure. Thus, limitations of the education department emerge as a key issue in countering political and feudal interference in matters relating to teachers and schools. A media reporter in Rajanpur pointed out the depressing situation of the few schools in Kot Mithan where politically backed teachers were reportedly drawing salaries without attending their schools in full knowledge of the concerned authority in the department. The credibility of good governance in the education sector is questionable as without neutrality in education affairs and accountability measures, the hope of social change would continue to remain slim and unlikely. In situations where there is increasing disparity due to corruption, bad governance and a class segregated education system, social harmony and social cohesion are not seen to be achievable.21

The overwhelming politicization of education at the district level with transfers, promotion and appointments made on conditionality and loyalty basis is pointed out by representatives of the education departments.22 Teachers are engaged in non-teaching activities and at the same time blamed and penalized for poor progress and lack of commitment towards teaching. Moreover, such actions result in greater politicization of education. The recent reforms in school education and governance mechanism, has created an environment of distrust, bias and authoritarianism where top down policies are forcefully implemented that are often contrary to the wisdom and experience of the teachers and district education staff.

4.3Ethnicity

Pakistani society is characterized by cultural plurality and ethnic differences. According to Jamaat-e-Islami’s (JI’s) Director Schools and Madaris, linguistic and territorial affiliation is the major attribute of ethnic groups in Pakistan. Whereas, religion played an important role in the formation of a Muslim Nation in United India, after partition, with the dismemberment of East Pakistan, religion failed as the cementing force of the nation in Pakistan. The Punjabi community has remained the most powerful ethnic group and one that is relatively more

21Rahimyar Khan Consultation
22 FGD with Educationists in Rajanpur and Bahawalpur
satisfied with the state structure and political system. In addition the main identities are threatened by other minor or sub-group identities, as in the case of Punjab where the Seraiki linguistic group is contesting for its separate territorial boundaries, which includes southern areas of Punjab. In order to deal with the situation, the government needed to change its approach to examining the linkages between how identities get mobilized, politicized and reach the level of conflict. It also requires creating mechanisms for conflict management and dispute resolution within existing institutional arrangements.\(^{23}\)

Civil society organizations regard the overwhelming sense of being ignored and discriminated against as the root cause for a line being drawn between Lahore and southern Punjab.\(^ {24}\) Although the ethnic divide is perceived as inconsequential by the average person of this area as the majority is living and interacting with each other peacefully, there is growing disconnectedness and deviation from pluralism because of poverty, hunger and other forms of economic deprivation especially since the 2010 floods. Deprivation and marginalization are increasingly being expressed in the context of ethnicity. This has also emerged as an issue among Hindu communities with Mehengwa a high caste keeping its distance from the Thori labeled a low and untouchable caste.\(^ {25}\)

Whereas at the community level, school council members claim support for and interact with all baradaris (tribes and sub-tribes) and avoid discussion on contentious issues, nevertheless in matters such as marriage for example, communities continue to function on ethnic/caste lines.\(^ {26}\) The Peace Committee uses its authority to preach in the Friday sermons about the importance of making their area peaceful and socially cohesive by highlighting Islam as a religion that preaches love, brotherhood, tolerance, equality and is against actions that create schisms and divisions.

The existence of different castes is a reality in most districts of South Punjab however, it cannot be presupposed that this will in all situations result in conflict.\(^ {27}\) For example, in a village in DG Khan a policy of peaceful coexistence seemed to be in practice as no conflict or killing had taken place for many years. The school council appears to play a positive role inside as well as outside the school on issues of discrimination of children or their parents. Problems on the basis of zaat (social caste) and baradari (kinship) inside the school left unaddressed by parents are resolved by the school council, which also tries to educate the parents. However increasing intolerance has made the members of the school council conscious of the need for specific training to educate people in their district about peace.\(^ {28}\) It was stated that tolerance, social justice and respect for other ethnic and religious communities should be part of the norms of a school, and

\(^{23}\) Interview with Jamaat-e-Islami’s Director Schools and Madaris
\(^{24}\) CSOs in DGK and Rajanpur. South Punjab comprises 13 Seraiki speaking districts.
\(^{25}\) Rahimyar Khan District Consultation
\(^{26}\) Rahimyar Khan, School Council Male
\(^{27}\) These include Qaisrani, Bhanbhan, Dahar, Sulemani, and Boushi among others.
\(^{28}\) DG Khan, School Council Male
the school council should be considered a legitimate body with official backing to enable it to promote cohesiveness and unity at all levels in the community.

School councils are of the opinion that teachers do not discriminate on the basis of caste, ethnicity, or class in school nor are children from influential families given any preferential treatment. In case of disputes, council members also try not to discriminate between children from different ethnic backgrounds. However, students from different social backgrounds themselves create an awareness of power and class. At the community level, caste and class are seen as impediments in achieving social cohesion. In this context, the role of imams, teachers and the panchayat is seen to be critical. The mosque imams highlight these points in their sermons and explain the importance and benefits of brotherhood quite frequently. However, politicians and nazims do not have time to address such issues as they neither come to pray daily to the mosque where they could listen to the problems of ordinary people nor do they interact with any council members.29

Religious leaders stress the need for Muslims to come together without differences of class, caste and creed to discuss solutions to problems of social justice, equal rights and better economic conditions particularly in South Punjab where the majority lives below the poverty line, struggling for basic livelihood needs and only a few living prosperous and peaceful lives.

School-going children do not have much awareness of ethnic issues, and even those who do, negate their existence in their community and school. In their view all students are treated equally by their teachers so they are not aware of any differences on the basis of caste and ethnicity.30

4.4 Language

There is complete agreement on the fact that no country can progress without giving importance to and promoting the local language.31 However, although the medium of instruction in Punjab is Urdu, and recently English has been made compulsory from the primary level for teaching of three subjects with Arabic being taught as part of Islamiat, language has emerged as one of the causes of conflict and division in the Punjab. Furthermore, the compulsion to teach so many languages forces teachers to resort to rote learning techniques.

As a vehicle for bringing cultural change, education in the indigenous or mother language is considered to be essential. The Chairperson Standing Committee on Education Punjab not only holds the same opinion but is also of the view that the introduction of English has created major hindrances for teachers and students. Urdu language is considered important as the medium of

29 Bahawalpur, School Council Male
30 Separate FGDs with boys and girls of Student Clubs held in DG Khan, Bahawalpur and Rajanpur
31 District level consultations with mixed group of stakeholders in Bahawalpur
communication in the judicial system and for teaching science and technology.\textsuperscript{32} Moreover, a divide has been created between children who study in English and Urdu at an early stage.

Perceptions of teaching in English range from it being considered as the core of exploitation and anarchy by religious elements who believe that it is being used as an instrument to control the majority and to replace religious with secular mindsets, and those who consider it a symbol of success, privilege and knowledge.\textsuperscript{33} Regardless of which school of thought one subscribes to, converting schools into English medium schools has become an issue for government teachers who are of the view that primary education should be in Urdu. The imposition of English as the medium of instruction is seen as a strategy of the private sector and the NGO “mafia” to exploit the masses, particularly the poor, in the name of so called change and modernization.\textsuperscript{34} Concerned citizens cite examples from other countries, such as East Asian countries, as evidence that English is not needed for development. Representatives of religious groups were of the view that education should be in Arabic and even Urdu is not required. Similarly, although they have no objection to teaching of English it is not seen as part of the madrassa’s role.

4.5 Religious groups, sectarianism and madaris

There is greater visibility of several sectarian and political religious groups and parties together with hundreds of religious madaris including those of banned outfits and hard line groups in the four districts than in any other part of the Punjab. Their socio-political significance and stronghold is rooted in the region and extends beyond through a network of madaris and mosques. As such they emerge as one of the major stakeholders in social cohesion and pluralism processes. The proliferation of extremest and hard line religious elements in society is seen as the product of system and governance failure.\textsuperscript{35}

The district leadership of the Jamaat-e-Isamli (JI) considers their party as enlightened and working on progressive lines supporting a policy of religious tolerance and interfaith harmony. In their view, religious parties have always avoided confrontation based on ethnic, sectarian and ideological lines and are supportive of other beliefs and causes. JI has its roots in the mainstream and through philanthropist services, has contributed significantly towards social cohesion and welfare of the society. The JI Director Schools & Madaris was of the view that no one including minorities had the right to deviate or challenge the tenants of Islam, but as the sectarian organizations were becoming more militant it was difficult to achieve unity under one banner with a common objective.

The importance of religious scholars and institutions in promoting pluralism and their extensive role in bridging the gap of social and economic injustices was pointed out by the

\textsuperscript{32} Religious Person DG Khan
\textsuperscript{33} DWG
\textsuperscript{34} Religious Person DG Khan
\textsuperscript{35} Rahimyar Khan Consultation
Chairperson of the Peace Committee in district Rajanpur. The representation of all sects in peace committees and collaboration on the common cause of greater religious harmony substantiated their stand that there is no such divide prevailing amongst them that would engender the oneness of Muslims and Islam. This is demonstrated in the support and safety provided to their Shia brothers and assistance to the district administration and law implementing departments to ensure peaceful observation of Ashura in Muharram, as such till now no sectarian issue has surfaced in district Rajanpur.

Poverty is considered to be the main cause and driver of extremism. The absence of formal schooling, large family size, charitable role of madaris, and intrusion of extremist religious elements in the area exacerbates this situation and provides parents the rationale for sending their children to madaris. Thus, orphans and marginalized children often become the soft targets of religious extremist organizations and the madaris under their control. In the absence of any serious efforts to bring these neglected children into mainstream schools they are attracted to the madaris where all their needs are met free of cost. In return they are influenced in a particular direction with a stagnant mindset and ideology of hate and prejudice towards other sects and groups. The madaris teachers see the role of these institutions as inevitable for many reasons, the most important being the voluntarily service of teaching Quran and Sunnah to the poorest and neglected children and focusing on their character building in line with the teaching and way of life of Prophet Muhammad (PBUH) to make them committed preachers of Islam. And secondly, by integrating some formal education and skills training, thousands of children are being prepared for earning a respectful and dignified life.

Representatives of religious groups are of the view that the image of madaris and religious education is shown to be negative and such prejudices keep them isolated and outside the mainstream. The madrassa is generally viewed as the most inferior place unsuitable for so-called ‘modernization’ and has always been overlooked by the government, which on the other hand has no hesitation in patronizing NGOs who in their view are working on external agendas. As such government has not allocated any funding for the improvement of madaris nor is it serious in improving its relationship with religious parties and groups. The media and NGOs are held responsible for creating an unnecessary hype and prejudice against madrassa education although it is catering to the poorest. In their view, the madaris especially those offering the Dars-e-Nizami which is a three years course in Arabic based on Quran and Sunnah is imparting quality education comparable to the formal middle level education. Madaris also provide social and community services as well as all possible support to the students. By comparison in public schools, there is no training or stress on appropriate social behavior expected from students.

---

36 Rahimyar Khan Consultation
37 On March 6, 2013 laptops were distributed to madaris students by the Punjab government
38 Dars-e-Nizami is taught in the Sunni madaris
39 Peace Committee Consultation Rajanpur
In general, CSOs, political activists and government officials of health, education and social welfare departments endorse and empathize with the efforts and relevance of religious and madaris elements in promoting Islamic perspective of social integration and cohesiveness. The few holding an alternate view of religious fundamentalism, madaris, and obsession with Islamization, cite social and economic injustice, low literacy rate and extreme poverty of the majority in these districts responsible for the growth of madaris; so that children instead of getting a proper formal education are subjected to an uneducated and biased version of Islam by maulvis. Subsequently, the majority, particularly the poorest, is committed to a traditional version of Islam which has penetrated their thinking through illustration of consequences of being a good and bad Muslim. Thus even the poorest, uneducated and weakest imam of a small mosque or madrassah can muster enough people against any other school of thought by provoking their religious sentiments.

Although there is increased awareness of the value of educating girls, the problem of early marriage still exists in all districts. Sectarian differences are created from grade six with different Islamiat courses for Shias and Sunnis and separation of students belonging to the two sects at the time of azaan and namaz as they are directed to different mosques. Student members of Girl Guides and Peace Clubs from elementary and high schools are critical of the Taliban and other religious extremists who have been opposing girls’ education and destroying their schools for reasons not to known to them. In their view, all religions of the world teach the message of peace and respect without any discrimination based on gender and wealth. Despite following religious and family traditions, the imposition of a wrong interpretation of Islam creates problems especially for those girls who want to go to school. As such they are inspired and motivated by Malala Yusuf Zai of Swat who has raised a courageous voice for girls’ education. Boy Scouts express similar views against extremist elements and are proud of their volunteer services for ensuring peace during Muharram at Shia majalis and processions, and on Eid Milad-un-Nabi.

It is possible for madaris and mosques to play an effective role in connecting people and defusing the extremist elements in society only if they can transform themselves from being the armed and hard line wings of extremist parties and groups and become tolerant and peaceful so that mosques and madaris can function as hubs of interfaith respect.

4.6 Status of Minorities

40 District Stakeholders Consultations
41 FGD Boy Scouts in DGK and Bahawalpur
Minorities form less than three percent of the population in the Punjab. The most in number are Qadianis or Ahmadis followed by Christians and a much smaller number of Hindus.\(^{42}\) They live in scattered communities across the districts. In Sadiqabad tehsil of district Rahimyar Khan bordering Sindh, Christian communities live primarily on the urban outskirts while Hindu families reside mostly in rural areas. A few Christian and Qadiani families are reported in DG Khan District while minorities are almost negligible in the districts of Rajanpur and Bahawalpur. As such the issue of minorities exists only in Rahimyar Khan and to a lesser degree in DG Khan. The scheduled Hindu caste known as Thori in Rahimyar Khan and Qadianis in DG Khan have a greater sense of insecurity, isolation and victimization compared to Christians who are more educated, enjoy a better economic status and have greater acceptability based on religious kinship with Islam. Ahmadis are overly conscious of their position in the face of religious fanaticism, with particularly those from the middle and trader community often finding it safer to conceal their identity.\(^{43}\)

Organizations working with minorities report continuous victimization and humiliation of Hindu families by local powerful and religious leaders in Rahimyar Khan for being kafirs (infidels). Muslims in the same neighbourhood do not eat with them or embrace them on festive occasions. Hindus are among the poorest, illiterate and landless of all communities; they prefer to live in isolation, keeping a low profile and taking extra precautions against any adverse repercussions from hard-line Muslims. According to the Ali Institute of Education (AIE), in Sadiqabad, a negative mindset exists against low caste Hindus who have emotionally and psychologically been humiliated by shopkeepers, teachers, the community, influential and maulvis. The fear of forced marriage and religious conversion often holds parents back from allowing girls to study in schools. Organizations working on a Child Friendly Schools (CFS) program in Rahimyar Khan have expressed their concerns in getting children of minorities in schools as they have less leverage in dialoging on social and religious issues confronted by those children and their families as compared to the Islamic religious groups.

Officials of district government departments such as education, health, social welfare, gender program, the District Monitoring Officer and administration do not acknowledge any system generated discrimination against religious minorities in their institutions and schools. They claim to follow laws and rules aimed to protect the rights of every citizen of all religions. As such, derogatory remarks and attempts initiated with the intention to intimidate and provoke racial and religious emotions and disintegration, particularly in schools amongst children, are discouraged. Although incidents of religious clashes have been rare in the contemporary history in these districts action is taken against those teachers who hold religious prejudice against children belonging to minorities, hence the schools have functioned smoothly in a harmonious manner indicating social cohesion in the schools.

---

\(^{42}\) Ahmadis are estimated to be around 3 million and Christians 2 million in Pakistan

\(^{43}\) Ahmadis were declared a minority religion in the 1973 Constitution and are considered to have deviated from the true path of Islam as such they viewed as kafirs (infidels)
Communities hold similar views of Hindu students alongside Muslim students where they interact and make friends with each other, form groups and teams in co-curricular activities and games and enjoy equal opportunities and respect in the schools. There is almost no acceptance of the fact that non-Muslims may be forced to study Islamiat in schools. On the contrary, it is stated that although they are given the choice to study Ikhlaqiat (Ethics) subject, most minority children choose to study Islamiat for which teachers cannot be held accountable. Neither parents nor students belonging to the minorities are stated to have any issue over studying Islamiat and Arabic, reciting Quran verses and Naat along with the majority students to the extent that Hindu students have excelled in reciting Naat and have won inter-schools competitions. School councils are supportive of such activities and remain oblivious to the absence of opportunities for minority children to express themselves in the idiom of their religion. Similarly, while it is stated that the work environment for Hindu teachers in schools is conducive and that they interact and socialize freely with the Muslim teachers, by lauding their conversion and attraction to Islamic teachings their belief and behavior is circumscribed.

Representatives of different Islamic groups also tend to negate the fact that non-Muslims may be facing any problems. They claim that they are living peacefully, practicing their faith and customs and engaging in business and other social requirements in a free manner in accordance with the Constitution, which has given rights to minorities and Islam, which teaches respect for other religions as long as there is no threat to Islam. In their view, minorities have enjoyed equal status and held key posts and representation in legislation. Minorities are also represented in the provincial and national assemblies and at the ministerial level. However, it was emphasized that, Islam has set limitations for Muslims who must live within the bounds of the Shariah laws, and for non-Muslims who do not have the freedom to propagate their religion and traditions as these are seen to be against the Shariah. Conversely, conversion to Islam should be encouraged and there was nothing wrong with a young girl of a Hindu caste accepting Islam and marrying a Muslim if it was done willfully and admitted before the highest court. The need for tolerance and open discussions between representatives of Muslims and non-Muslims was emphasized as was correction of the view that madaris are intolerant and hostile to minorities and non-Muslims as they operate in accordance with the rights of minorities as stated in the Constitution and by Islam.

More recently, CSOs and networks have been showing solidarity with minorities through voicing their rights and standing alongside them through religious harmony interventions and lobbying. However, although NGOs have set up programs to provide education, health, livelihood and access to finance in communities where minorities are located, no specific

---

44 FGDs of School Councils in RYK and DGK
45 Examples of Justice Bhagwan Das, a Khewar Hindu who was the acting Chief Justice not long ago and previously two District Police Officials in Rajanpur and the District Coordinating Officer in Rahimyar Khan also prominent non-Muslims.
46 Stakeholders Consultation in all districts
47 Jamaat-e-Islami’s Director Schools and Madaris
program or intervention relating to the rights of minorities and their protection was reported in any of the district stakeholder workshops. The arbitrary abuse of blasphemy laws targeting minorities was not taken up as point of discussion in the FGDs due to sensitivity of the issue and less inclination of the respondents to express their views.48

5. Existing Networks

5.1 Civil Society Organizations and Networks

Several local, national and international non-governmental organizations are working in the southern part of the Punjab. The large influx of non-indigenous NGOs in southern Punjab has been seen more after 2010 flood when NGOs and international NGOs put their focus and resources on flood recovery and rehabilitation programs in the flood affected districts. While some have abandoned their programs after the situation stabilized, many others are still engaged in improving the condition of the poorest and underserved. The role of NGOs is by and large acknowledged and appreciated for their contribution in improving the lives of poor and marginalized and for endeavoring to achieve peace and social cohesion by bringing all segments of society on a common platform thus creating opportunities for removal of prejudices and barriers amongst people with different ideologies and interest. Several national programs of government and donor agencies are being implemented through local CSO networks at the district level. Civil society organizations such as Strengthening Participatory Organization (SPO) and Pakistan Coalition for Education (PCE) also work through district based partner organizations. Punjab specific programs reach communities through collaborative networks of NGOs at the district level; and several civil society organizations both provincial and district based are actively engaged in partnership with communities for service delivery, lobbying and advocacy programs. (Annex 4)

The work of local NGOs is supported by a number of international and national aid agencies. Some of them such as Save the Children Fund, Plan international and Qatar Charity have their direct presence in the four selected districts of southern Punjab. Others such as CIDA, Aurat Foundation, Islamic Aid, Partner Aid, and Pakistan Poverty Alleviation Fund (PPAF) provide grants to district based NGOs to implement their programs.

A number of commercial and professional associations such as the chambers of commerce and bar councils have constituted district branches that extend support to their members. Local panchayats, mohallah (urban community) committees,49 and thana committees operate for conflict resolution at the community level, and falahi (welfare) committees work on self-help basis for widows, orphans, and disabled, and also play an active role in integrating people of all sects

---

48 The assassination of the Punjab Governor in the context of blasphemy is a recent example of the arbitrary misuse of the law.
49 District Consultations and FGDs of School Councils
living in a particular area. With the exception of the panchayats, most self-help initiatives are concentrated in urban areas as people living in rural areas are too poor to contribute monetarily. In rural areas, the panchayat system continues to be recognized as an influential entity in promoting social cohesion and resolving conflicts through participatory counseling and settlements between grieved parties. Panchayats are seen to be effective in helping to avoid or mediate in conflicts and provide speedy justice at the local level where their decisions are respected by all.

In post colonial countries, international networks of young or adolescent students such as Girl Guides and Boy Scouts were set up to create a sense of responsibility and community help on a regular basis and especially during emergencies. In Pakistan as well, these networks exist and are functioning in all districts at the community and school level. Informal youth groups or committees are often set up to donate blood, help widows and orphans and collect money for other social causes. These groups collect funds for the welfare of the poor and disadvantaged in addition to providing free legal service for victimized women and children, and conducting surveillance of communities and mohallahs. The more recent networks include the Young Champions, Student Clubs, and Student Peace Committees set up as part of the child friendly schools program.

In addition there are several religious organizations some of which only have charitable and welfare functions, but there are others that also have an educational focus. Their networks exist at the community level and operate through the large number of mosques and religious seminaries scattered throughout the region. (Annex 4)

The contribution of these formal and informal groups, associations and committees has been so far of less significance and influence on building social cohesion to a desired point but yet they work within their limited sphere to largely serve and protect the interest and cohesiveness of their own community and to others in few occasions. These micro level interventions and social services set the platform for greater probability of building and strengthening socio economic justice and faith integration on a wider scale in the districts.

5.2 Initiatives for Social Cohesion and Peace

Over the years a number of initiatives have been taken directed at building social cohesion and for maintaining peace. The more prominent among these include a National Interfaith Harmony Committee under the Ministry of Interior that functions through CSOs and volunteers at the district level, the formation of Peace Committees at the district level, and some specific activities under the Child Friendly Schools program.

50 District Consultation Rahimyar Khan
51 DGK SC female members
5.2.1 District Peace Committees

The District Peace Committee constituted and led by the District Coordination Officer (DCO) is comprised of influential personalities of religious organizations, ethnic groups, civil society organizations, social and legal activists, representatives of law enforcement departments, District Executive Officers and other reputable individuals and active stakeholders in the district whose voices are heard and respected within a particular circle or across the district, and who are willing to play a role in maintaining peace and harmony in their district. There are also sub-district or tehsil level committees that work in liaison with the district peace committee. The Peace Committee (PC) forms the highest body for maintaining and building social cohesion around religious and ethnic groups during Muharram, Eid-e-Milad, Ramadan and other important religious processions and events celebrated in the district. It cooperates with the district administration in chalking out a safety plan on Ashura with consensus to the satisfaction of all religious stakeholders in an attempt to avert any situation that would risk anti-religious sentiments and widen the existing sectarian divide. As such the committee usually becomes active on the arrival of Muharram and remains ineffective most part of the year unless the executive authority of District Coordination Officer (DCO) who virtually performs a central role in the structure requires the PC members’ cooperation in exceptional circumstances. Although, the PC structure and manifesto is instrumental behind lowering religious prejudices on particular issues and events, the impact and influence of its function is still confined to a limited circle and within prescribed limits, therefore the efficacy of the PC to intervene in social cohesion related issues to a wider scale in the district is yet to be tested as stated by a key religious person holding a prominent position in the PC.52

5.2.2 Child Friendly Schools Program

The Child Friendly Schools program approach initiated and supported by UNICEF and implemented through the Ali Institute of Education (AIE) aims to make the school a place of collective learning, interaction and friendship that promotes tolerance in students at a later stage. The impact of these schools is apparent at the community level, which is satisfied with the concerted efforts of teachers to make each child feel equally important and teach them the importance of equality and brotherhood. If the teacher observes any inequalities and discrimination among students on the basis of caste, creed or ethnicity, they teach them to live in equality and brotherhood. Members of school councils also try to take the message of mutual respect and tolerance irrespective of class, race, ethnicity and religion to others especially parents, so that good examples can be set for their children. There is less interaction among the female members of School Councils and consequently less awareness of the issues and problems being faced by other members. In Rahimyar Khan, women were of the view that teachers adopt a just attitude towards all the children irrespective of their creed, gender and status. Teachers reported stopping children from becoming involved in disputes. An old

52 Rajanpur Distric Consultation
student of the school informed us that children were now getting education on basic attitudes and behaviour, about how to behave with other community members, to not talk negatively about others and to treat everyone fairly.

School council members are satisfied with teachers’ role in the promotion of a pluralistic and peaceful classroom environment. Male members replied in the affirmative by explaining that teachers are playing an exemplary role by educating children how to lead their lives in the community and be good Muslims. In addition to academic learning, children are taught about ethics and religious obligations and resolving conflicts amicably. They are taught about the importance of tolerance and brotherhood and helping each other and are advised to adopt a good attitude towards everyone, irrespective of race, class and gender. Children’s behavior is also monitored. Thus, teachers and children avoid making groups on the basis of class, ethnicity or creed. Although most people are poor but they respect each other and education has given them awareness on the importance of living peacefully.

School textbooks contain many chapters that emphasize the importance of brotherhood and mutual respect. The curriculum does not have any material about different social segments but teaches moral values such as mutual respect, brotherhood, equality, rights of others in general. In this way the textbooks also play a positive role in promoting tolerance and peace among different segments of society. (CFS School Council, DG Khan).

Female School Council members hold similar views regarding child friendly schools. They refer to greater attention given to every aspect of life and maintenance of discipline in the school environment. They can see the impact training has made in the attitude and behavior of the children, an indication that tarbiyat is as important as attaining academic education. Parents see an improvement in teacher performance over the last year; they are more responsive and open to feedback and discussion. While teachers are playing a positive role, training on peace education would enhance their contribution. (CFS School Council, Rahimyar Khan).

Under the CFS program, proper equipment is available at schools and importance is being given to the katchi class, which is the foundation of schooling. The children are speaking English fluently and also give positive feedback on the teachers. Classrooms are beautifully decorated and the school buildings have improved. There is also a school till Grade 10 for special kids in their area that provides pick and drop services. Such interventions create conducive learning environments and help to minimize inequalities for poorest children studying in public schools. Thus improved access of infrastructure and hardware gives a sense of being valued and privileged to children and is a pathway for building social cohesion.

Through different co-curricular activities, such as formation of students clubs and committees, the child friendly school approach helps to make children responsible and productive. It
contributes to building their self-esteem and creates alternate ways of thinking and working together. 53

5.2.3 Initiatives of CSOs

Some NGOs have undertaken activities specifically addressing the issue of social cohesion. These include:

1. Awaz Dost has a focus on interfaith harmony and peace building programs in district DG Khan. It conducts Peace Seminars with religious stakeholders, stages Peace Walks and Peace Awards. It has formed Milli Yak Jehti (peace integrated) council and has been forging networks and alliances on peace education programs.

2. Al-Asar Foundation leads a local network of 30 NGOs, which chalks out the plan for intervention during the month of Muharram. Seminars are organized and banners and hoardings are displayed with peace and unity slogans such as from the Hadith.

3. The Multan regional office of NATPOW implements its programs through a number of partners from DG Khan, Rajanpur and other southern Punjab districts. SAYA Foundation as a partner in Rajanpur organized a two days workshop for religious clergies and Ulema from seminaries and mosques of all sects including those associated with hard-line religious groups. The effort resulted in 300 religious persons sensitized and agreed on tendering their support and offering sermons on Islamic version of family planning and birth control. It also provided a platform for discourse and openness and helped to dilute the frictions based on ideological and sectarian differences. This has led SAYA Foundation to believe that sectarian and ethnic issues do not exist to the level of disrupting peace building and social pluralism situation in the district. 54

6. General View of the Education System

While there is general agreement that education can play a key role in bringing about social cohesion provided it is of good quality and serves a purpose,55 there is lack of satisfaction with an education system that is not delivering anything, indicating a general failure of educational policies. Many formal schools are facing problems such as shortage of teachers, low status of the teaching community and lack of resources, and the misuse of power has created a general lack

---

53 District Stakeholder Consultations
54 NATPOW is mandated to create an effective partnership between Government & Donors and Civil Society and Private Sector. It provides financial and technical support to its affiliated Civil Society Organizations for reaching the rural, marginalized and poor communities, rendering Safe Motherhood Services including Neonatal & Child HealthCare and improving reproductive health status of women, adolescents and men, with special emphasis on community mobilization and participation, advocacy & awareness raising, HRD/capacity building and service delivery.
55 CSOs views in DGK consultation
of trust and greater prejudice in society. Under these conditions, teachers are not capable of leading efforts for social cohesion unless priority is given to instituting reforms at their level; to do this requires a sense of responsibility and change in attitude.

District stakeholders identify educational institutions on the basis of the type of education, the quality of education, and the end product of a particular educational system. The topmost schools include, for example, Aitcheson, Sadiq Public School, and British and American education system affiliated schools. At the next level are the second degree elite franchise schools, followed by local chain schools with a flavor of Islamic education, then come private schools with modest fee structure, and last but not least madaris and non-formal education centers. Public and private schools are seen as producing most of the workforce, the madaris are nurturing community religious leaders, while elite schools are providing education to most of the politicians, bureaucrats, and high level professionals and planners. They hold government and state institutions responsible for creating these fractures and prejudices in the education system and the recent introduction of the Danish school system is also seen in this context.

The ideological divide between private schools and the madaris education system has increased with curricula that demonstrate a moderate approach evoking unrest in the teacher community.\textsuperscript{56} It is felt that teachers of Islamiat and Arabic have more responsibilities in creating ethic and religious harmony. There is a general impression that modern education and norms are causing complexities in the traditional education system with little clarity on the type of education required to make children useful citizens.\textsuperscript{57} There is general agreement that education should benefit both the individual and society and especially girls. Demand for a greater focus on government schools that cater to the majority is also clearly articulated. A more extremist view is that private schools pose a threat to Islamic values with the teaching of modern science and information technology thus shaping the minds of adolescents who become westernized and disconnected from their own roots. According to this view, a child studying in a so-called elite school knows little about the local language and culture. And, there is criticism of the contradictions prevailing among religious organizations that run parallel institutions, some of which are religious and others that function on the pattern of private schools; an example is the Wafaqul Madaris head running a chain of 11 private schools.\textsuperscript{58}

Children complain against the nonconductive learning environment in public schools and physical abuse by teachers, while teachers especially those from areas outside the provincial capital are critical of their being excluded from the process of curriculum and textbook designing. District stakeholders are of the view that this has led to the exclusion of local culture and knowledge from textbooks. Although the new curriculum is considered to be an improvement it is seen to be unpractical, thus making it impossible to avoid rote learning. There

\textsuperscript{56} District Stakeholder Consultations
\textsuperscript{57} District Stakeholder Consultations
\textsuperscript{58} ibid
is resentment against the removal of a compulsory first period on Quran despite pressure from the school councils.

Representatives of religious organizations state the curricula of madaris to be inclusive of an understanding and learning of the Quran, *Hadith* and *Fiqah*. In their view these are sufficient for developing the morals and characteristics of a good Muslim and in providing the life skills required to spread Islam and for social interaction. They see no contradiction in the tolerance for other religions, sectarian unity, pluralism, and peace aspects as stated in Islam and the promotion of Jihad. While some madaris have an equal focus on education, welfare and community services, others have limited their focus to religious education. Views on the impact of madrassah education however vary, with some considering it as promoting peace and social cohesion as it provides a combination of formal and skill-based education beside religious education, and those who believe that serious reform is required to change a rigid mindset. Concern is also expressed for the limited employment opportunities available to graduates of religious institutions. Their prospects could improve with the introduction of English, computer literacy, mathematics, and Pakistan focused social studies and economics, at various stages of madrassah education. Vocational training programs to produce teachers, paramedics, electricians, craftsmen and other skilled workers would be even more useful in creating jobs for madaris students.

Government has been attempting to revamp the country’s school system, together with weeding out extremist Islamic education since more than half a decade. However, much of the focus of these efforts has been on finding ways of regulating and reforming the various madaris; whereas most of them firmly oppose the Madaris Education Reform Plan (MERP) 2002 in the context of their syllabus or education system. It is noteworthy that few of those who support educational reforms for contemporary learning needs for a progressive Pakistan are prepared to state their views in secular terms, and for some even the term ‘modernization’ holds a negative connotation. A nuanced approach that is located in the Islamic context is thus required when proposing interventions in the madaris.

7. The Role of Education in Social Cohesion

A uniform and standardized education system for all children without any discrimination of class or creed is considered essential. There is also consensus on the need for the formal, madaris and private sector to come together to design a cohesive syllabus that is acceptable to all. That the purpose of education should not be just for individual benefits such as livelihood but also for the welfare of the community and social cohesion is stated in religious and secular

---

59 Wafaqul Madaris have their own system of education which provides education equivalent to a formal degree.
60 Jamaat e Islami Educationist
61 ibid
62 ibid
terms. Updating the curriculum to include computer education and modern education in science, physics, and social sciences together with Islamic education is deemed essential. And, the only way to improve the existing education system and reduce the unhealthy influence of radical madaris is to offer access to alternative educational institutions. It is the view of the Chairperson of the Standing Committee on Education in the provincial parliament that:

- Serious reform is needed in which UNICEF can play a key role as it has expertise and resources to bring about change.
- Interventions have to be multidimensional and cognizant of differences among religious organizations, militant groups, the bureaucracy and the Department of Education.
- Reform is urgently needed at the lower levels of the DOE, particularly in raising the status of teachers, giving them respect and restoring their confidence and thus enabling them to play a key role in bringing about social cohesion.
- Education at the primary level should be in the mother tongue as cultural inheritance is important for building social cohesion.

7.1 Focusing on teachers

The role of teachers in promoting social cohesion is considered to be of utmost importance for which an effective support and incentive system is required so that teachers remain dedicated and enthusiastic. To achieve this, teachers need to be liberated from being pressurized by politicians, feudal and other influential persons. Some of the concrete suggestions that emerge are:

- Training of teachers in issues of tolerance and peace
- Creating a common platform on which the community and school can come together
- Giving preference to the appointment of minority teachers as feeder school teachers in minority communities to enable minority students to continue their education.
- Revisiting the curricula of mosque schools and madaris to create a sense of responsibility and change in attitude of teachers
- Connecting government and private schools at the city and village level with teachers being the focal point. Try to bring madaris into this ambit.
- Government should offer training to madaris teachers to teach a wider range of subjects.
- Organizing workshops of religious teachers, ulema and maulvis on interfaith harmony and peace.
- Sensitizing teachers for peace as behavioral change is essential for teachers.

7.2 Change in curriculum and textbooks

63 DEO Rajanpur
64 District Stakeholder Consultations
There is general agreement that changes in the curriculum and textbooks could be made in the interest of social cohesion and peace. The direction of change indicated is:

- A moderate curriculum that is acceptable to all schools of thought.
- Removal of sectarian and other biases and differences from the curriculum and textbooks.
- Inclusion of specific chapters and topics on social cohesion, tolerance, peace, and human dignity in textbooks and teaching about rights of minorities, ethnicities, neighbors, etc. in the Islamic context should start from primary up to post graduate level so that children can learn these values from an early age.
- Teachings on peace, social harmony and pluralism need to be reinforced at every level of education as there is greater discrimination at the secondary and higher levels of education.  
- Linking peace with the indigenous culture through development of reading materials and the arts.
- Social cohesion through intra and inter schools co-curricular activities
- Textbooks should adequately reflect the multiethnic, multicultural and multi-religious history of the region. Furthermore, they should present a multi-perspective account of several of the formative historical events and several of the still-unresolved issues.
- Promoting social cohesion in public and private school education systems to promote by holding lectures on peace, unity, and social justice.
- Introduction of certified diploma programs in colleges, as well as in religious educational institutions and madaris. The requirement for vocational/technical programs is likely to be very high given that the largest section of the population comprises of adolescents.
- Government and private sector can work together to categorize workshops etc. and certify them to train the youth.
- Creating certified job opportunities is essential to reduce dropouts and counter the frustration of adolescents who lack direction and are not educated for any form of job or employment.

7.3 Strengthening existing networks

Several networks exist at the provincial and district levels that can be included to become effective players in the context of social cohesion.

- Encouraging District Peace to consistently play an active and effective role in social cohesion.
- Strengthening Peace Committees and networks at school, community and district levels.

---

65 Teachers FGD and Bahawalpur Consultation
- Training of *Panchayats* and *Mohallah* Committees in setting up mechanisms for building social cohesion.
- Directing Madaris towards highlighting Islamic principles of tolerance and human rights.
- Better organization and patronage of Boy Scouts and Girl Guides to enable them to play a more effective role in social cohesion.
- Making social service including efforts for peace and tolerance in society a part of co-curricular activities of educational institutions.
- Encouragement and recognition of effective Student Clubs and Student Peace Committees.
- Engaging children and youth with values, attitudes and skills that might sustain peace
- Expanding the Child friendly schools network.
- Training of School Councils on social cohesion and resilience strategies.
- Greater inclusion of women from the communities who have a better understanding of the concept of social cohesion and have expressed their desire for an enhanced role in the promotion of social cohesion and resilience measures in their district.

In addition to the above are the large number of programs and projects such as NATPOW, NCHD, GRAP and others working in the area of human and child rights that implement their activities through civil society organizations and can be brought on the platform of the movement for building social cohesion. A closer linkage of the Education Department can be forged with these organizations and networks for a targeted approach to tackling issues that disrupt society and create schisms.

### 8. Conclusion

Although there have been some positive developments in according basic rights to religious minorities, in real terms their impact has been nullified by the growth of extremism and intolerance within the social fabric. This is having an adverse impact not just on minorities but on all sections of society. The role of NGOs is seen to be critical for peace and social cohesion because of their interaction and relations with diverse social groups. In this context the Peace Committee has a role to play as it is not a religious committee but a mutual platform of all religious, ethnic and civil society groups to work on a common cause of maintaining peaceful situation and harmony during performing religious processions, rituals and prayers. The District Working Groups are also more conscious of differences that lead to conflict and unrest. Religious groups, Islamic parties and madaris are seen as playing a key role in social cohesion and activities for peace hence the need to develop closer linkages with them so as to broaden their agendas. Lawyers are emerging as a community with the potential for working for social cohesion, social protection and the ensuring implementation of the justice system. NGOs and media have the scope and resources to promote social justice and equity in the society by highlighting social issues and deprivation of communities. And, women in general and female
students are more conscious of and sensitive to issues of discrimination, tolerance and peace. Finally there are individuals and sections among the feudal, politicians and police with whom strategic alliances can be built in the context of social cohesion.

References


---

6FGD of Girl Members of Peace Club in DGK school
Annex 1: Social Cohesion and Resilience: Literature Review

Social Cohesion refers to the society’s capacity to work in harmony for its well-being and the achievement of common objectives. A society can be called a socially cohesive one if it has effectively removed all the barriers related with marginalization, disparities and discrimination. Resilience refers to the society’s ability to recover quickly from misfortunes and change.

This review is divided into two sections. In Section A, several key documents pertaining to Pakistan and the Punjab are highlighted. The Economic Survey of Pakistan 2011-12 provides information on the economy. Educational policies, programs and interventions are analyzed. The international point of view of development concerning development efforts in Pakistan in general and Punjab province in particular is presented with an exhaustive scrutiny of Millennium Development Goals Report 2010 and the Poverty Reduction Strategy Paper 2009. The political picture was analyzed by scrutinizing the policies of the current ruling party in Punjab: PML (N). In this regard, Pakistan Muslim League’s (N) Manifesto 2008, several newspaper articles and information from the Planning & Development department was examined. Section B is based on the Provincial and District Gazettes and Census Reports to provide an effective basis for our analysis. These have provided an exhaustive background for the Punjab province as well as the focal districts in Southern Punjab: Bahawalpur, Dera Ghazi Khan, Rajanpur and Rahim Yar Khan. The Gazettes have helped in shedding light on various cultural, political, economic, and administrative aspects of each district. And finally, to examine the current militancy, sectarian and ethnic issues prevalent in the Punjab, two books were reviewed. Great caution has been exercised to use the most recent reports, books and documents to sketch an accurate current scenario of the province.

Section A:

1. Economy
The Government has shown commitment towards the achievement of national economic objectives such as the maintenance of macroeconomic stability, growth, mobilization of domestic resources and increasing exports, etc. As the Economic Survey of Pakistan highlights, despite numerous challenges, the economy has performed better in 2011-12 than many developed and developing economies. It has undertaken several positive initiatives during the last four years. The most significant initiatives include the 7th National Finance Commission Award which is path breaking as (i) it moved away from population as the sole basis for horizontal distribution of resource and gave due weightage to population, poverty/backwardness, revenue collection, revenue generation and inverse population density; (ii) it increased share of Balochistan to 9.09 percent (iii) 70 percent share of the divisible pool is now being transferred to the Provinces and Special Areas (iv) transfer to the provinces increased from Rs. 633 billion in FY10 under 6th NFC Award to Rs. 999 billion in FY11 and an estimated Rs. 1,204 billion in FY12. (Economic Survey of Pakistan, 2011-2)
GDP Growth for 2011-12 was projected at 4.2% on the back of 3.4% growth in agriculture, 2% growth in Large Scale Manufacturing (LSM) and 5% in services sector. The torrential rains in Sindh during August 2011 compelled the government to revise its GDP growth target to 3.6% from 4.2% on the basis of 2.5% growth in agriculture, 1.5% in LSM and 4.4% growth in services sector. The revised growth rates have been met and marginally exceeded, the economy has shown resilience, GDP growth for 2011-12 has been estimated at 3.7% based on nine month data as compared to 3.0 in the previous year.67

2. Education
The primary objective of government policy in the last few years has been to improve the level and quality of education in Pakistan. The governments, at national as well as provincial levels, have taken concrete steps in this regard, but several hindrances still need to be overcome to achieve substantial success. The government’s vision is to expand primary education because that level forms the core of the literate population. Literacy and primary school enrolment rates in Pakistan have shown improvement during last five years but they are still lagging behind other countries of the region. Scarcity of resources and inadequate provision of facilities and training are the main problems being faced by the education sector in Pakistan. The 18th Amendment in the Constitution has abolished the concurrent list and transfer of 17 federal ministries to the provinces. Under the 18th constitutional amendment, control and management of the education sector has been devolved to the provinces.68 They are now responsible for the key areas of the education sector i.e. curriculum and syllabus, centers of excellence, standards of education up to intermediate level (Grade 12) and Islamic education.69

The National Education Policy 2009 proposed that the literacy rate be increased up to 86 percent by 2015 through up-scaling of ongoing programmes of adult literacy and non-formal education in the country and achieving universal primary education and ensuring zero-drop rates at the primary level. The provinces were to allocate a minimum of four percent of education budget for literacy and non-formal education. According to the latest Pakistan Social and Living Standards Measurement (PSLM) Survey 2010-11, literacy remains much higher in urban areas than in rural areas and much higher for men than for women. Province wise data suggest that Punjab leads with 60 percent literacy rate.70

The Gross Enrolment Rates (GER) at the primary level excluding katchi (prep) for the age group 5-9 years at National level during 2010-11 increased slightly to 92 percent from 91 percent in 2008-09. Amongst the provinces, Punjab shows a marginal increase from 97 percent in 2008-09 to 98 percent in 2010-11. The Net primary level enrolment rates at the National/Provincial
(excluding katchi abadies) level for the age group 5-9 years. The NER at the National level during 2010-11 slightly decreased to 56 percent from 57 percent in 2008-09. Punjab shows a decrease from 62 percent in 2008-09 to 61 percent in 2010-11.\textsuperscript{71}

The government has launched several projects and initiatives to promote primary education and enhance primary level enrollment. A campaign for enhancement of literacy was launched specially for the promotion of primary education for girls in rural areas. The revamping of existing science laboratories of 1,000 schools was completed. Construction of library rooms was completed in 450 elementary schools. While literacy and enrolment rates are lagging behind other countries in the region, they have been improving over the past five years. This is a positive trend, but to achieve the goals of providing higher quality education and expanding the coverage of educational services, more resources will need to be allocated to providing training and high quality facilities.\textsuperscript{72}

In Punjab, there are a total of 59,685 government schools with 354,607 schoolteachers and 10.6 million students. In addition there are 4,612 Deeni Madaris, where 36,509 teachers are imparting education to 743,206 students. Wafaqul Madaris have been asked to include certain subjects in their curricula and their degrees would be recognized for higher education. The school education department had 236,288 classrooms across the province. In order to accommodate the existing 5-16 years of age group children in schools, the Punjab government needs additional 238,500 classrooms and 148,893 teachers. For the availability of required classrooms the government needs Rs132 billion.\textsuperscript{73}

The Punjab Compulsory Education Commission, headed by retired justice Khalilur Rehman Khan, has finalised a draft law for ‘Article 25-A – Right to Education’ identifying existing facilities and the enormous need of infrastructure as well proposing ways and means to take on the challenge of improving standards of education. The draft law proposes a lean period of five years to achieve the target of additional classrooms and additional teachers. The draft proposes an education authority with 12 sub-committees and school management committees at districts level and doing-away with the examination system in schools. (Malik, 2012)

The Commission started meetings on August 2 and submitted the draft law to Punjab Chief Minister Shahbaz Sharif on November 21. The draft law has proposed the repeal of three Punjab Assembly acts, including the Punjab Compulsory Education Act of 1994 and the law related to Voucher Scheme of the Punjab Education Foundation. Moreover, the draft law has proposed amendments to 17 Punjab Assembly laws. The draft law has proposed an education authority having 12 sub-committees. The authority would be responsible for planning policies, while the 12 committees would implement them. The proposed school management committees would be

\textsuperscript{71} ibid
\textsuperscript{72} ibid
\textsuperscript{73} Malik 2012
set up in districts depending on the number of schools in a district. There can be two committees for a big district and one committee for two small districts. The committees will assess students’ learning levels and not what is taught to them. The draft law proposes that teachers should not be assigned any out-of-school duties during school hours. The teachers had also been restricted to mark boards’ examinations papers to a certain maximum number. The draft law had proposed a carrot and stick policy for teachers as best teachers would be rewarded while the low performing teachers would have to attend refresher courses. The draft law had also proposed fees and education standards for public and private schools and that how children would be imparted education in regular education, non-formal education and vocational education. The children of 14 years of age will be allowed to work and offered education in hours other than his duty hours. (Malik, 2012)

3. Political commitment to education

Pakistan Muslim League’s (Nawaz Sharif) Manifesto

The ruling party of Punjab, Pakistan Muslim League (Nawaz Sharif) –PML(N) is yet to announce the release of its manifesto for the 2013 General Elections. In its most recent 2007-2008 Manifesto, the PML(N) expresses the belief in that besides politicians, the judiciary, the bureaucracy, businessmen, media, professionals, ulema, farmers, workers, youth, women, and civil society are also important stake holders who can drive the country towards progress. The 2007-08 manifesto focuses on commitments for the revival and stability of genuine democracy, the independence Judiciary and the Rule of Law, and Good Governance It also focuses on policies related with corruption and accountability, civil-military relations as well as those related with the promotion of tolerance and pluralism in the society. Policies have been proposed to counter extremism and terrorism, promote employment, control inflation and promote agriculture and industries. Rights of women, youth, labour and minorities are also given focal importance in the manifesto. The strengthening of national security is also been given top priority. (Pakistan Muslim League (N) Manifesto, 2007)

The manifesto states that the all their efforts are geared towards the development of a peaceful and a socially just society where all its citizens are given equal rights and opportunities in accordance to the teachings of Islam. It states that their aim is to “free citizens of the country from hunger and starvation, ensure equitable access to nutrition, healthcare, education, shelter, and employment, and guarantee the security of their lives and livelihoods.” It realizes the importance of education in its manifesto by stating that as “knowledge has become the key ingredient for wealth creation in future; we need to make education our number one national priority. PML-N government shall make promotion of literacy and quality education its top most priority. During its previous government, a record number of initiatives were undertaken in this direction. 74

74Pakistan Muslim League (N) Manifesto 2007
During its previous tenure, the PML(N) government took several important initiatives in this sector. The manifesto states that these would be supplemented by the following policies and programme:

- Ensure that education in all public sector institutions up to higher secondary will be free of cost. The system will work through provision of transferable voucher scheme to encourage competition in the public sector educational institutions.
- Achieve 100% enrollment in middle school education by 2012, 100% enrollment in secondary education (Matric) by 2015; and 80% enrollment in higher secondary education (Intermediate) by 2020.
- Guarantee that all students who get first division in both Matric and Intermediate examinations are ensured of a place in a public sector college in their tehsil/taluka/sub-division. This target will be achieved by 2010.
- A National Education Corps will be set up to employ all graduates without jobs and they will be employed in literacy and adult education programmes with the objective of achieving 100% adult literacy by 2010, 100% adult education up to middle level by 2015, and 100% adult education up to Matric by 2020.
- The Federal Government will fund 50% of the public sector education program up to higher secondary level through grants to provinces and 100% of all public sector universities and higher education institutions through grants. The Federal Government will also fund the National Education Corp.
- Provide maximum facilities for science education and vocational training for all middle and high school students.
- Provide fiscal and other incentives for private investment in education.
- Pay special attention to the development of libraries at national, provincial and district levels.
- Promote several centers for professional excellence in various scientific disciplines by providing highly qualified teachers, generous scholarships for training abroad, and liberal grants to science laboratories.
- PML(N) resolves to implement the National Education Policy 2010 to break the monopoly of elitist education system and to create equal education opportunities for all by reviving delivery of quality education in the public sector. A participatory approach will be adopted to achieve key targets through public private partnerships. Strategies shall be made to optimally harness and utilize the existing education facilities by improving governance, efficiency, monitoring, and effectiveness.
- To improve the quality of education for the poor, Education Foundations will be set up in each Province and eventually at the district level to take over and manage education facilities through high level professionals. As described in the section on Employment, they will receive grants on per student basis. National curricula will be standardized and adopted at all levels to eliminate multi-class system based education in the country. Sharp focus will be put on academic content in science and mathematics. Curricula will
be enriched by putting more emphasis on acquisition of practical skills, along with theoretical perception, and environmental education.

- Teaching profession will be made more attractive by grant of higher salaries to teachers who possess qualifications higher than the prescribed level. Additional increments for better performers and best teacher awards shall be introduced at all levels of education. National medals and awards will be given to nation’s best teachers every year. Principals/Heads of educational institutions/teachers will be given special status in local areas. Female teachers will be posted as close to their homes as possible.

- Ethics and values based curriculum and teaching systems with a focus on character building to develop honesty, perseverance, tolerance, discipline, wisdom, innovation, respect, and team play, as enshrined in Islam, will be introduced at all levels. The teaching of Quran with translation will be compulsory for all Muslim students in secondary schools. (Pakistan Muslim League (N) Manifesto, 2007)

Other concrete steps mentioned in the manifesto include:
- Making education up to primary level free of cost and a basic right of every child as enshrined in Article 37 of the Constitution
- Achievement of Universal Primary Education and at least 75% literacy level in the country till 2010 through formal and non-formal education and launching of National Literacy Movement.
- Provision of a minimum of ten computers to every government high school in the country. Government High Schools will be transformed into Smart Schools by 2010. All universities will be networked.
- Reformation of public sector schools and colleges to provide high quality education.
- Crash teacher training programs and reforming of teacher training infrastructure will be done.
- The student-teacher ratios will be brought back to 1990-91 levels by overcoming deficit of 250,000 primary, middle, high school, and college teachers with recruitment through district based competitive examinations and university teachers on provincial basis.
- To expand and improve quality education in Pakistan, 4% of GNP will be allocated for education by 2007.
- A participatory approach will be adopted to achieve key targets by mobilizing government as well as the people, and private sector. Strategies shall be made to optimally harness and utilize the existing education facilities by improving governance, efficiency, monitoring, and effectiveness.
- National language shall be the prime medium of instruction. English and regional languages will also be given due importance.
- National curricula will be standardized and adopted at all levels to eliminate multi-class system based education in the country. Curricula will be enriched by putting more emphasis on acquisitions of practical skills, theoretical perception, environment and democracy education, delivery
• Demand based technical and vocational education will be introduced in all government high schools.
• Programs of lifelong learning for improving productivity and quality of life for different age groups and genders will be launched through the distance education set up and audio visual channels.
• Special emphasis will be placed on education of girls to bridge up the gender gap.
• To help talented students with meager means in receiving higher/professional education, Qarz-e-Hasana scheme will be revived with sufficient safeguards to ensure equal opportunity for all, regardless of income.
• The deeni madrassahs will be brought into the mainstream of education through extension of technical help and resources by 2005.
• Examinations and interviews for entry into superior services will be conducted in both Urdu and English.
• Private sector’s liberal participation in education will be expanded and an incentive mechanism for encouraging private sector by granting tax rebate, introducing matching grants system; concessional loans etc will be institutionalized.
• Teaching profession will be made more attractive by grant of higher salaries to teachers who possess qualification higher than the prescribed level. Additional increment for better and awards and a special status will be given to teachers, and principals/heads.
• Admissions will be on merit and National Testing Service will be set up.
• Regular inspection system will be introduced to evaluate performance of teachers and institutions. Competency testing of students will be tied to reward or accountability.
• Universities will be made more autonomous to provide academic freedom and professional management.
• Ethics and values based curriculum and teaching systems with a focus on character building to develop values enshrined in Islam, will be introduced at all levels. The teaching of Quran with translation will be compulsory for all Muslim students in secondary schools.75

After coming into power in Punjab, PML(N) took several steps towards the fulfillment of their promises in the education sector. Some of them are listed:

• A National Education Policy 1998-2010 was launched after extensive consultations with all stakeholders.
• In 1999, a project was launched to standardize the national curriculum at primary level from 2001.
• A project to transform existing government high schools in backward and rural areas into “Smart Schools” was initiated to overcome education divide.
• 300 S&T PhD scholarships/year for local universities with Rs 100,000 per scholarship/year research grant and 100 S&T PhD scholarships/year for studies at

---

75 Pakistan Muslim League Manifesto 2007
world’s top five universities and 100 Takbeer Scholarships for outstanding students after matriculation up to PhD were initiated and allocations were made in 1999-2000 budget.

- On September 8, 1999 (International Literacy Day) a campaign was launched to achieve the target of 100 percent primary enrollment within three years with more than 850,000 children showing up for enrollment on a single day. (PML (N) Manifesto, 2007)

In its manifesto, the PML(N) blames the Musharraf regime for interrupting the progress of their initiatives. It claims that the budget allocation for education was cut down from 2.6 percent of GDP to 2.0 during the PML (Q) government’s tenure. When PML (N) came into power as a result of 2008 General Elections, they scrapped and replaced many Musharraf and PML(Q) government’s projects. For example, “Parha Likha Punjab” has been replaced by the “Danish School Project”. The PML-N resolved to implement the National Education Policy 2010 to break the monopoly of elitist education system and to create equal education opportunities for all by reviving delivery of quality education in the public sector.

**PML(N) Manifesto: proposed policies for marginalized segments of the society**

The manifesto states that Special non-formal education programs shall be launched for the poor. The manifesto also focuses on giving equal rights, respect, dignity, and protection to women. It aims at steps to promote participation of women in national development and also their social, political, and economic empowerment. Preference would also be given to women teachers in primary education. It also outlines steps to improve their access to employment opportunities and promotion of education and health care programs that overcome gender gap.

Concerning gender differentials in several aspects of the society, the manifesto states that the talents of both men and women are acknowledged equally in Islam. It is for the same reason that acquiring knowledge has been ordained for both equally. PML-N shall:

- Ensure respect, dignity, and protection granted by Islam to women.
- Promote participation of women in national development and their social, political and economic empowerment.
- Give preference to women teachers in primary education.
- Promote female education and health care programs to overcome gender gaps.
- Effective representation of women in all key policy/decision making bodies shall be ensured.
- Special legislation on violence against women and child abuse shall be enacted.
- Micro credit for female borrowers will be expanded substantially as a part of the process of their empowerment. (Pakistan Muslim League (N) Manifesto, 2007)

### 4. International Perspective: The Millennium Development Goals

---

76Pakistan Muslim League (N) Manifesto 2007
The international community recognizes the efforts carried out by the Pakistan government in several sectors, at both national and provincial level. The Pakistan Millennium Development Goals Report 2010 covers the four years since 2006 and according to it far-reaching developments have taken place that have transformed the social, political and economic landscape of Pakistan, all having an impact on the achievements and targets of Pakistan’s MDGs. Pakistan has faced many challenges in the last four years towards the meeting of many MDG targets, stemming from some external as well as internal factors. The internal factors include serious political and economic problems. The militancy and political instability in 2007-08 and transition from a military regime to a democratic one have caused severe hindrances. Furthermore the catastrophic floods in the country have affected approximately 12million people. At the international level, the global recession and the international war on terrorism are among the main factors which have hindered Pakistan’s progress towards the achievement of some of the MDGs. The eight MDGs for Pakistan are:

1. Eradicate Extreme Poverty and Hunger
2. Achieve Universal Primary Education
3. Promote Gender Equality and Women Empowerment
4. Reduce child mortality
5. Improve maternal health
6. Combat HIV & AIDS, Malaria and other diseases
7. Ensure environment sustainability
8. Develop a Global Partnership for Development

Since the provinces are responsible for many of the MDGs, this transformation in resource allocation from federal to provinces as a result of adoption of 7th National Finance Commission Award in 2011, may have been fortuitous for achieving some of the goals. Unless there is urgency and a renewed and concerted effort to mobilize resources, both domestically and internationally, and to refocus priorities in favor of these goals, there is a high risk of considerable shortfalls in the MDGs set for 2015. Although the present government has taken steps to address numerous problems such as reaching consensus around National Finance Commission Award, attempts at tax structure reform, commitment to fight terrorism in Pakistan, and working with a largely supportive opposition in Parliament, which has given a sense of strengthening and maturing of political order, might affect MDG targets favorably in near future. (Millennium Development Goals Report, 2010)

Goal 2 of MDG of achieving Universal Primary Education focuses on (i) net primary enrolment (ii) completion/survival rate from grade 1-5 and (iii) literacy rate. The MDG target of achieving 100% net enrollment by 2015 requires an increase of 43% in the next five years compared to the 16% achieved in the last 10 years. Half the students enrolled in primary schools do not complete their education. The interim for 2009-10 set at 80% could not be achieved. Pakistan’s

77 Millennium Development Goals Report 2010
literacy rate fell short of the MDG target of 88% by 2015 shows marginal improvement to 57% by 2008-09. Female literacy rate especially in rural areas also needs to be accelerated at a much faster rate (Pakistan MDG Report 2010). Economic recession and high inflation have adversely affected real incomes resulting in a negative impact on enrolment rates of children of poor households.78

There is significant decline in completion/survival rate to grade five during the last five years possibly due to the shifting of children from public to private schools by better off families. However, this is based on data of public schools which does not reflect whether children have moved on to private schools or dropped out. Policy actions identified in the National Education Policy 2009 of promoting equity, improving educational quality and school environments based on the Child Friendly Schools model have had minimal impact especially in poor communities. Collectively, the Education Sector Reforms (ESR) programmes, NCHD interventions of feeder schools and teacher at early primary levels, and establishment and support of schools public and private by National and Provincial Education Foundations have not succeeded in any incremental change. Other initiatives such as the Child Support programme of the Baitul Mal providing conditional cash transfers to alleviate poverty through education, National Centres for rehabilitation of child labour have had an impact but the scale of the programmes is too small to bring about significant changes. Girls schooling requires extra effort to be made with schools located closer to their residences as compared to schools for boys. Private schooling though it has increased it beyond the reach of even the middle class.

5. Interventions in the Poverty context

As outlined in the Poverty Reduction Strategy Paper (PRSP), the strategy for poverty reduction consists of the following nine pillars: (i) Macroeconomic Stability and Real Sector Growth; (ii) Protecting the Poor and the Vulnerable; (iii) Increasing Productivity and Value Addition in Agriculture; (iv) Integrated Energy Development Programme; (v) Making Industry Internationally Competitive; (vi) Human Development for the 21st Century; (vii) Removing Infrastructure Bottlenecks through Public Private Partnerships; (viii) Capital and Finance for Development; and (ix) Governance for a Just and Fair System. In addition, the government is putting in place a stringent results-based system to monitor and evaluate the progress of the Poverty Reduction Strategy. Moreover, government is continuously determined to empower women and to reduce gender disparities. This, in addition to environmental sustainability, is a cross-cutting theme and is regarded as an integral part of the programme. The PRSP-II endeavors to address growth that is pro-poor in nature, as it considers it an essential approach for improving the life of the common man. (Poverty Reduction Strategy Paper, 2009)

According to the PRSP II, in Punjab, female literacy is 43 percent; it is only improving steadily in the province while witnessing fluctuations in the rest of the country. This encouraging

78 Millennium Development Goals Report 2010
performance by Punjab can be conveniently attributed to enhanced focus on Girl Education and to overall efforts being made by the provincial government under a comprehensive Education Sector Reform Programme. (Poverty Reduction Strategy Paper, 2009)

The PRSP recognizes the concrete steps taken by the Punjab government for poverty alleviation. It has tried to remove inequalities through pro-poor policies. The government has addressed the issue of access through provision of free tuition up to matriculate level, free textbooks provision up to primary level and provision of missing facilities. In addition to these, girls stipend programmes (for middle school) have been successfully implemented in poorer districts to increase female enrolment and redress the gender inequality. It has established the Punjab Examination Commission to revamp the assessment system in the province. It is still in a nascent state and will require some time before it can be evaluated. However, it expected to improve the quality of assessment in the province.  

The government, with the support of its development partners, initiated a Gender Responsive Budgeting Initiative project in 2005 at the federal level and in Punjab. It was piloted in the sectors of health, education and population welfare. Various GRB tools such as gender aware policy appraisal, gender aware beneficiary assessment survey and gender budget statement have been employed. Punjab has the lowest gender disparity at 11 percent. Punjab Education Foundation, among other initiatives, has introduced the concept of paying fees for poor students enrolled by private school.

In its 2008 manifesto PML(N) states that it will evolve a comprehensive package of pro-poor policies, institutions and programmes. The overall approach on which this package is based is holistic and its different elements are mutually reinforcing:

- The processes through which causes and solutions of the poverty problem are explored must involve the poor themselves. A participatory poverty assessment programme will then generate the awareness and the energy for participatory solutions. Most poor people, if asked, will point to the inadequacy of the justice system, harassment by police, discrimination by powerful individuals or groups in the locality, lack of water and other essential services and absence of dependable means of livelihood. These problems facing the poor cannot be resolved unless and until we develop the human capital of the poor through education and training, social capital of the poor through formal and informal institutions and political capital of the poor through inclusion in decision making at different levels.
- The basic foundation of a pro-poor policy framework is to recognize and operationalize the fundamental rights enshrined in the constitution by ensuring equal rights under the law, universal access for all citizens to public services, and equitable access to economic

79 Poverty Reduction Strategy Paper 2009
80 ibid
opportunities. These rights can be safeguarded only under a genuine democratic dispensation.

- The process of mainstreaming the poor, as opposed to helping them at the margin through micro credit or different employment promotion schemes, will require a series of institutional innovations that can bring together the poor as the main beneficiaries with support from professional managers.
- In this context PML(N) will set up Education Foundations for the poor in each province. The foundations managed by qualified professionals will take over existing underutilized public school buildings or build new schools exclusively for the poor. The Provincial Government will give them annual grants on per student basis. These provincial foundations will gradually set up district education foundations. The foundations may receive additional funding from local and international donors.
- Similar foundations can be set up in the health sector at the provincial and district level to manage basic health units and rural health centers and expand these facilities for the benefit of the poor. The Foundation can provide quality health services by using electronic services.
- These institutional mechanisms for mainstreaming the poor will also be extended to investment and income earning opportunities by creating manufacturing and service enterprises which are owned by the poor but run by the professional managers. The poor will be given bank loans to buy equity in these enterprises and pay back the loans through dividends earned by the enterprise.
- Similar mechanisms will be establishment in other sectors, like land development, and agro services. Reclaimed land or state land brought under cultivation through irrigation schemes will be allotted primarily to poor and landless households, and Land Development Corporations established in different districts with majority equity holdings for the poor, contributed in kind or in cash through bank loans. In urban areas, these corporations will establish housing schemes for low income families.
- These foundations for the poor will play a major role in scaling up the micro credit operations in the country by improving access and ensure effective utilization and timely repayment.
- In addition PML(N) will maintain reasonable food prices throughout the year in all parts of the country and protect wages in real terms for urban and rural areas. (PML (N) Manifesto, 2007)

PRSP highlights several other initiatives that have been undertaken by the Punjab Government in collaboration with different partners. Some of these are:

Punjab Food Support Scheme (PFSS): The Punjab Food Support Scheme (PFSS) is a provincial programme, also initiated in 2008. It was originally designed to provide food stamps for the poorest households, but has now been converted to a cash grant of Rs 1000 per household per
month. The targeting relies on political appointees to propose an initial list of beneficiaries. The subsidy is aimed at:

- Households that do not have a bread-earner;
- Widows, orphans, and the destitute;
- Chronically sick and/or disabled persons;
- Elderly persons who have been abandoned by their family;
- The poorest of the poor segments of the society with marginal income

The scheme covers both rural and urban areas, with a total estimated subsidy of Rs 21.6 billion for 1.8 million families. District monitoring teams have been set up by the DCOs to provide a further check on implementation.

The Government of Pakistan and the provincial governments are preparing plans to provide medical insurance of about Rs 15,000–20,000 per year to the poor. The Government of the Punjab is preparing similar projects.

To improve nutrition support to the poor, the Punjab Sasti Roti Programme was introduced. The Government of the Punjab has put in place a programme to provide bread at affordable prices for the poor. This requires providing flour to participating bread makers at subsidized prices. Out of about 13,000 bread makers surveyed in the Punjab, over 5500 joined the programme. The government intends to help set up more than 30,000 subsidized bread making sites.

In the agriculture sector, the Punjab government has focused on small farmers so that they may have a tradable surplus from their assets. The Punjab Government has revived the Green Tractor Scheme during the current financial year (2008-09) to facilitate small farmers. A subsidy of Rs 2.0 billion is to be provided on 10,000 locally manufactured tractors. Eligibility criteria includes the fact that land is self-cultivated by the applicant with landholding not to be less than five acres in a Tehsil; not more than 25 acres in case of irrigated area; and not more than 50 acres in case of barani area in the whole of Pakistan.

Agro Food Processing Facilities (APC), Multan: Agricultural sector is directly or indirectly contributing 25 percent towards GDP. According to Agriculture Department, 30 percent of vegetables/fruits are wasted due to negligence and lack of processing facilities, which could convert them into non-perishable form, permitting its transportation and storage without wastage. The introduction of agro food-based Common Facility Centers enables minimal post-harvest losses as well as increase income of growers and exports from the country.

Punjab Agrimarketing Company (PAMCO): The Punjab Agrimarketing Company (PAMCO) has been formed by the Government of Punjab, Pakistan under the public private initiative to energize the agriculture business in Punjab. Interventions would aim to provide easy market access, add value to farm produce, making farm products competitive and reducing postharvest
losses. PAMCO’s mandate is to attract private sector investment in agribusiness with special focus on: facilitating investors, providing advisory services, investing in projects, supporting entrepreneurs and promoting trading activities as well as increasing the marketability period of perishable commodities in Punjab which include fruits and vegetables, dairy, fisheries, livestock, floriculture and poultry. This will be accomplished by private investment in (i) cold chain infrastructure (ii) food processing units – mango pulping, tomato preservation, potato processing, etc.

Aik HunarAik Nagar (AHAN) aimed at enhancing non-farm rural based income has been launched to serve as a vehicle for the development of rural areas. It enhances and encourages local people's creativeness and entrepreneurial initiations in production and development of competitive products and marketing from the community. The project specifically targets poverty alleviation and encourages income generation activity in rural areas.

The PRS Monitoring Project has initiated revision of the current M&E framework. Impact assessment is being processed through the establishment of a PRS Monitoring Secretariat in Punjab. A Consultative Workshop was held to Share Poverty Reduction Strategy Paper (PRSP-II) with the International Development Partners: The global consensus on the importance of the Millennium Development Goals (MDGs) brings the discussion of poverty reduction strategies to the center stage of the international development efforts. The development partners play a key role in sustained efforts for poverty reduction as outlined in their specific country assistance plans and strategies but also provide guidance in the light of their international experiences in poverty reduction.81

6. The Punjab Budget 2011-2012

On June 9, 2012, the Punjab Government's Finance Minister presented the budget; some of its main contours are given below: 82

1. The Punjab budget 2012-13 presents a deficit of Rs.2.18 billion, which is projected to be financed through acquisition of loans. The total receipts are estimated at Rs.781 billion while expenditures are estimated at Rs.783 billion. As compared to revised expenditure of 2011-12 receipts are 17% higher while expenditures are 23% higher. Receipts include around Rs.660 billion as part of transfers from federal government and Rs.121 billion generated by the province itself through tax and non-tax revenues.

2. Expenditure of Rs.783 billion is broadly divided into:
   i. Interest payment of Rs.16 billion,
   ii. Food subsidies of Rs.34 billion,

---

81 Poverty Reduction Strategy Paper 2009
82 Punjab Budget, PILDAT publications 2011-12
iii. Transfers to Local Governments and Cantonment Boards of Rs.211 billion,
iv. Pensions of Rs.56 billion,
v. Current expenditure of provincial government of Rs.216 billion,
vi. Annual Development Plan of Rs.210 billion (including Rs.12 billion development plan for districts / TMAs, and Rs.4 billion equalization grant for district development).

3. Provincial annual development plan is Rs.210 billion is broadly divided into:
i. Social sector: Rs.86.4 billion,
ii. Infrastructure development: Rs.62.9 billion,
iii. Special programmes: Rs.35.5 billion,
iv. Productive sector: Rs.8.6 billion,
v. Services sector: Rs.11.1 billion,
vi. Environment, culture, Auqaf and human rights: Rs.5.4 billion.

4. Provincial current expenditure of Rs.216 billion is broadly divided into:
i. General administration: Rs.23 billion,
ii. Public order and safety: Rs.82 billion,
iii. Agriculture, Irrigation, Forestry and Fishing: 23 billion,
iv. Mining, Construction, Transport, Housing, Culture and Religion: Rs.20 billion,
v. Health: Rs.36 billion,
vi. Education: Rs.31 billion.

5. Health budget from provincial and district budgets is estimated at around Rs.84 billion (10.7% of total budget). The Health expenditure excludes financing by the Federal Government for vertical health programmes. It is difficult to ascertain how much will be allocated in Punjab however, a rough estimate of 40% of total allocation can be taken. The total allocation for 2012-13 in federal budget is Rs.21 billion.

6. Increase in pay and pensions of provincial employees by 20%,

7. The largest increase in spending comes in agriculture, where the Punjab government will expand its budget by a 67% to Rs.78 billion, or about one-tenth of the total budget. The next highest increase came in infrastructure, where Punjab will invest Rs.77 billion, a 34% increase over the fiscal year ending June 30, 2012. The overall development budget, at Rs.250 billion, is about 51% higher than last year's development budget.

8. About Rs.32 billion will be spent on building highways and bridges across the province. The district governments will spend a further Rs.33 billion on road projects, taking up the total
amount of spending on infrastructure in the province to Rs.110 billion, which is about 14% of the total budget.  

9. Education budget from provincial and district budget is estimated at around Rs.195 billion (25% of total budget). While it is difficult to arrive at Rs.195 billion from the presented information, the following can be taken as a guideline:

i. Provincial recurrent budget: Rs.31 billion,
ii. Provincial annual development plan: Rs.58.6 billion,
iii. Provision of laptops: Rs.4 billion,
iv. Daanish Schools: Rs.2 billion,
v. Punjab Education Endowment Fund: Rs.2 billion,
vi. Punjab Education Foundation: Rs.6.5 billion,
vii. Punjab Technology University: Rs.1 billion,
viii. Technical and vocational training: Rs.1.5 billion,
ix. Remaining district education expenditure: Rs.88 billion.

7. Expenditure on Education

The national expenditure on education is close to 2% of GDP, while Punjab's expenditure on education remained below 1.5% of its GDP. For the budget year 2012-13 the total government expenditure on education is estimated to be Rs.195 billion which will be around 1.5% of Punjab's own GDP and around 25% of Punjab's budget. (Punjab Budget, PILDAT publications 2011-12). The Chief Minister's Secretariat stated the following education policy priorities:

The Higher and Primary Education has been allocated a fifth of the total budget and reflects the Chief Minister's resolve to educate the youth of the province. The Chief Minister inaugurated the Daanish Schools establishing six campuses in Attock, Mianwali, Dera Ghazi Khan, Rahim Yar Khan, Chishtian and Hasilpur. These are purpose built campuses aimed at providing quality education to the poorest of children in far-flung and backward areas of the province.

The Punjab Educational Endowment Fund (PEEF) has been formed to provide equitable opportunities of education to underprivileged but bright students especially from the southern districts of the province.

Punjab Education Foundation (PEF) has been restructured under the Punjab Education Foundation Act- XII of 2004 for the promotion of education, especially encouraging and supporting the efforts of the private sector in providing education to the poor, through public private partnerships.

---

83 Punjab Budget, PILDAT publications 2011-12
The creation of the Punjab Education Sector Reforms Program (PESRP) deals with all donor funded programs. The primary purpose of these reforms is to increase access to education by allocating more financial resources at the provincial & district level, to support devolution and public sector management reforms and to improve governance, access and the quality of education system in the Punjab.

Section B. Punjab Province and Key Districts

1. Punjab Province

Punjab has an area of 205,344 sq km and its provincial capital is Lahore, which is also its largest city. Punjabi is the official language of the province. The main governing body is the Punjab Assembly. Most professions are related with the agricultural sector and other allied activities such as livestock and dairy farming. The province of Punjab derives its name from the five rivers namely, Sutlej, Bias, Ravi, Chenab and Jhelum passing through it to join up with the river Indus at Mithan Kot. The province derives its life-stream from these rivers because 70% of its population, living in rural areas, largely depends on agricultural pursuits. The province has one of the most extensive irrigation systems in the world. Punjab is the most densely populated province with 56% share in the total population of the country, area-wise it ranks second after Baluchistan, having an area of 205,344 sq km which constitutes about 26% of total area of Pakistan. Punjab predominantly, comprises of a leveled plain, in addition to some mountainous and hilly areas, mostly situated in its north-west and extreme south-west. Adjacent to these mountains is the Potwar Plateau. The desert belt Cholistan also lies in south-eastern part of province. With variation in physical features soil formation also shows considerable differences.

A large number of ethnic groups reside in the province. Islam which is the majority religion denounces discrimination on the basis of color, creed and race. However due to low literacy rate the society being descendent of Hindu culture of castes and creeds has not completely got rid of effects of racism. Rajput and Jat are by far the most important castes and own most of the land and form the backbone of the agricultural community. In northern Punjab, the population is divided into more than ten different castes. Central Punjab has a variety of castes with the Tiwanas being the most dominant. There are at least ten other castes and races in southern Punjab. Punjab is a multi-linguistic region, Punjabi is the most commonly spoken language over a vast area, however high disparity exists in local dialects. In northern Punjab, it is akin to

---

84 Punjab Government, 2012
86 Ghakkars, Gujars, Jats, Jalaps, Qureshis, Mughals, Awan, Rajputs, Syeds, and Kashmiris
87 Kathia, Hirai, Godhi, etc
88 Khakwanis, Gardezis, Chistises, Khichhis, Daultanas, Mazaris, Gorchans, Driskaks, Gopanys and Saadals
Hindko while in central Punjab a variation of Punjabi dialects are spoken. In southern and southwestern Punjab, Seraiki is the most common language while Punjabi is also spoken widely especially in rural areas.\(^\text{89}\)

Punjab has a rich cultural heritage of ancient times, the Indus Valley civilization and early Islamic period reflected through arts and crafts, literature, besides living traditions and Islamic values. The Sufi saints occupy an important place.\(^\text{90}\) The Arabs brought Islamic religion into this region which then assimilated with local cultural values. A blend of old and new traditions prevail varying from north-south and east-west in accordance with physiographic composition in terms of ethnicity, language, dress, dwelling, diet and social customs. Although all religious festivals are celebrated throughout the province fundamental Islamic values and traditions are pervasive. The custom of Purdah is observed throughout the province, but it is not strictly observed among modernized and working women.

In the past, the province was rich in flora and fauna but over time many have become extinct due to killing, hunting, climate changes, soil changes and diminishing forests and jungles. The climate of Punjab is continental with marked temperature fluctuations both seasonal and diurnal with significant aridity. Rainfall is heavier in northern and northeastern parts of province, which gradually decreases southwards. Punjab is also a mineral rich province and the Punjab Mineral Development Corporation is running several viable projects. Lahore and Gujranwala Divisions have the largest concentration of small light engineering units and the district of Sialkot excels in sports goods, surgical instruments and cutlery goods.\(^\text{91}\) The province of Punjab is the biggest center of jihadi organizations and supplies them with 50 percent of their manpower. In “A to Z of Jehadi Organizations in Pakistan”, Rana states that there are a total of 5500 religious madrassahs operational in Punjab, of which 3000 belong to the Deobandi sect, 1500 to Barelvi, 800 to Ahle Hadith,120 Shia and 100 to Jamaat-i-Islami respectively. Those enrolled in madrassahs include students from Azad Kashmir, other provinces and foreigners in addition to Punjabis. There is a greater inclination of young men from Multan Bahawalpur and Dera Ghazi Khan to join jihadi organizations and in comparison to religious madrassahs, mainstream schools and colleges provide a greater number of recruits to these organizations.\(^\text{92}\)

According to the Global Security Watch: Pakistan,\(^\text{93}\) the induction of extremism and militancy had three different expressions in Pakistan. The first one came in the form of widespread sectarian killings, which peaked in mid 1980s, second was the Afghan invasion of Soviets and its implications, while the third was the fallout of post 2000 events when the USA attacked

\(^{89}\) Provincial Census Report of Punjab 1998

\(^{90}\) Baba Fareed Ganj-e-Shakar, Hazarat Sultan Bahu, Baba Buley Shah

\(^{91}\) Provincial Census Report of Punjab 1998

\(^{92}\) Rana 2002: 103

\(^{93}\) Hasnat 2012
Afghanistan, where its leadership and followers sought refuge in the tribal belt of Pakistan. The resulting militancy and extremism among several outcomes, led to violence-laden sectarian extremism. Weak socio-eco institutions especially increasing poverty are the driving force behind increasing militancy tendencies in Punjab, as well as the whole country. A recent study by LUMS (Lahore University of Management Sciences) shows that incidence of poverty in Punjab is 50.1%. About 36% of rural population in Punjab is poor; which is the second highest percentage, when compared to other provinces. The widening resource income gap with other regions encourages locals to join anti-government elements. This weakness was used as a primary agenda by anti-government groups. This has resulted in major uprisings and insurgent movements in Punjab (Hasnat 2012)

The vast majority of the population in Pakistan follows one of the four schools of Islamic interpretation: Brelvi or Sufi order, Ahle Hadith, Deobandi and Shias. The first three are grouped as Sunnis but Sufi order is closer to Shias in beliefs and rituals than to other two Sunni sects. Bareli believe in Sufism and its practices including the application of music (qawwali) to provide spiritual inspiration to its followers and other practices which are moderate when compared with other Sunni schools of thought. They have many practices which are rigid and have a narrow interpretation of religious texts. For almost 25 years of Pakistan’s existence sectarian strife was limited and two religious parties Jamiat Ulema-i-Islam and Jamiat-i-Islami played a marginal political role. According to an estimate 80% of Pakistan’s Sunni population is believers of Sufi tradition. Zia ul Haq took several measures to marginalize Sufi sect. He promulgated a number of laws which he ascribed to Islam, but which were closer to Deobandi and Ahle Hadith sects. US, which initiated and financed international jihad, found a partner in Zia ul Haq and transformed the existing Deobandis and Ahle Hadith-run madrasshas into virtually military training camps. Different networks were established and Talibanized Pakistanis have till date established and maintained close contacts with Taliban of Afghanistan and Al -Qaeda as well. (Hasnat 2012)

When Musharraf took over in 1999, Pak further drifted towards extremism and militancy. A dangerous trend of radicalism emerged in youth as a result of deplorable economic conditions and deprivation of education facilities. Left with no option they joined madrasshs, most of which belonged to the Deobandi sect; children became easy targets in the hands of terrorists and trained to kill fellow Muslims of different schools of though and their prime targets were Shias and then, Brelvis. Sufi followers did not react to such measures in beginning which led to exacerbation of the situation. The Lahore attack of July 1, 2010 upon shrine of Sufi saint Data Ganj Baksh was blamed on Sipah-e-Sahaba by Brelvi leaders. Similar attacks on Sufi shrines in the same time period resulted in a sharp reaction by Brelvi and shocked followers demanded to be armed to confront the persistent onslaught of Taliban militants in Punjab as well as other provinces.94

94Hasnat, 2012: 127-134
Similar violence has been inflicted on minorities in various cities in Punjab. In Lahore and other areas of Punjab, persecution and attacks of similar nature have been carried out against Ahmadis, who are believed to be non-Muslims and “kaafirs” by extremists. Hindus have faced extremist elements from time to time, but have led a relatively peaceful coexistence in the province. However there were incidents like the burning of Hindu temples in Lahore and other areas a result of martyrdom of Babri mosque in India.

Mutual differences with jehadi organizations sometimes lead to religious extremism in Mujahideen. It happened often that Mujahideen belonging to different sects were sent on a mission together and ended up fighting with each other on issues of creed. As Rana explains in “A to Z of Jehadi Organizations in Pakistan”, 1600 people lost their lives to sectarian violence between 1987 and 2002, and another 2000 were injured in a total of 1342 such incidents. Between 1990 and March 2002 victims of sectarian killing included 593 Shias, 388 Sunnis and 44 individuals who belonged to police or other law enforcement agencies. Important leaders and religious scholars of both sects are targeted. The two factions are influence by, and to a certain extent have the backing of, some other Islamic country to which they feel an emotional attachment. Sectarian differences began to grow in 1985 when Maulana Haq Nawaz Jhangvi laid the foundations of Sipah Sahaba in Jhang but the rivalries had been initiated long ago. It is no secret that Iran provides material assistance to Shia organizations in Pakistan and Saudi Arabia and other Arabian emirates to Ahle Hadith and Deobandi organizations to empower their own sects in the country. Many sectarian parties have central offices in Punjab. Majlis-e-Ahfar-e-Islam in Multan, Majlis Sayanatul Muslimeen in Lahore, Tableeghi Jamaat in Raiwind, Sipah Sahaba defunct in Lahore, Tehreek-e-Difa Sahaba in Sargodha, Tehreek-e-Tahafuz-e-Khatam-e-Nabuwat in Multan, Majlis-e-Ulema in Lahore, Jaish-e-Muhammed defunct in Bahawalpur, etc. are Hanafi Deoband sectarian parties. Jamiat Ulema Ahle Hadith in Lahore, Anjuman Ahle Hadith in Lahore, Ahle Hadith youth force in Lahore are among Ahle Hadith sectarian organizations. Sectarian shia organizations include Tehreek-e-jafferia defunct in Lahore, Tehreek-e-Tahafuz-e-Huquq-e-Shia in Lahore, Azadari council in Multan, and Imamia Organization in Lahore. (Rana,2002)

**Administration, Revenue, Police, Population**

Punjab’s administrative setup as on 31st dec 2011 comprised of 40 administrative departments, 114 attached departments, 148 autonomous bodies (includes 7 companies), 36 districts, 138 tehsils, 5 city districts, 38 towns in 5 city districts and 25914 mauzas. The total number of union councils is 3464 of which 978 are urban UCs and 2486 Rural UCs. There are 20 cantonments, 683 police stations and 231 police posts. Each district is divided into a number of sub divisions or tehsils. Each tehsil is divided into Qanungo circles which are further divided into Patwar circles

---

95 Rana 2002: 155-158, 302, 403-404
96 Punjab Development Statistics, 2012
are divided into mauzas (revenue estates). The Chief Justice of the High court is the head of the judicial set up in the province with Lahore as its headquarters.97

Following in the footsteps of the PPP-led coalition government which restored the commissionerate system in Sindh, the Punjab government is also bracing to revive the old administrative structure in the province. The PML-N government in Punjab was flexing its muscles to revert back to the old district magistracy system for managing the administration in an effective manner, sources claim. To restore the previous system, the Punjab cabinet had already sanctioned the amended Local Government Ordinance Bill 2001 approval of which was given in the backdrop of the 18th Amendment. The Provincial Assembly passed the Punjab Local Government Bill 2012 to provide for the constitution and continuance of local government institutions in Punjab. According to this bill the number of members in a local council representing minorities shall be 5% of the total number of seats for general members. In addition, a candidate belonging to minorities may contest local council election against a general member seat in addition to the reserved seats. (Habib 2011) 98

The revenue system in Punjab is administered by the Board of Revenue. Its chairman and members control the board at provincial level. Revenue system at district level is administered by the Deputy Commissioner who is also the district collector. He is assisted by the Extra Assistant Commissioner as sub-divisional collector at the level of tehsil. Revenue officer incharge is the tehsildar who is assisted by Naib Tehsildar.99

The Police Act, 1861 (the "Act") remained applicable in Pakistan as a central law7 after the issuance of the Pakistan (Adaptation of Existing Pakistan Laws) Order dated 14 August 1947 which allowed the then existing laws of British India to remain applicable in Pakistan with necessary modifications. The Act was replaced with the centrally promulgated Police Order, 2002 (the “Order”) which came into effect on 14 August 2002. However, it should be noted that notwithstanding the introduction of the Order, no new rules for the police were ever implemented. The Order, like its predecessor, places the superintendence of provincial police establishments in the hands of provincial governments. Since law and order issues are better dealt with at the local level, policing is therefore a provincial responsibility. There is a general understanding and consensus that police legislation is a provincial subject and it is at the provincial level that legislation on police needs to be passed. This explains why the entire budget of provincial police establishments is borne by the provinces. (Ali 2012)

As regards Punjab Assembly’s mandate to amend the police order, it is outside its purview in view of the fact that both the Police Order 2002 as well as its precursor Police Act 1861 was a statute enacted by the central government. Although the constitutional principle of having a

---

98 Habib 2011
concurrent list ceased to exist following the 18th Amendment, the application of this principle has been especially preserved in relation to legislative subjects of Criminal Law, Procedure and Evidence of which the Police Order 2002 is an integral part (Articles 142 and 143). (HRCP Report 2010)

Total area of Punjab is 205,345 sq km which gives a population density of 359 persons per sq km against 230 persons observed in 1981 indicating a fast population growth rate (1998 Census). Lahore and Gujranwala are the most densely populated districts. Rajanpur and Bahawalpur are among the less populated ones. Districts on the eastern side are generally thickly populated whereas districts lying on extreme northern, southern and western boundaries of province are relatively thinly populated.100

According to the 1998 Census, Punjab is a predominantly Muslim society where 97.2 % were registered as Muslims in 1998 and Christians and Ahmadis are 2.3% and 0.3% respectively. Other minorities such as Hindus and scheduled castes are small in number. Proportion of Muslims is higher in rural areas than urban. Christians and Ahmadis are mostly in urban areas. Punjabi is the predominant language spoken in Punjab, representing 75.2% of population, followed by Seraiki and Urdu spoken by 17.4 and 4.5% while others speak Pashto, Balochi, Sindhi, Hindko, Dari, etc. In 1998, disabled persons were 2.5% of total population, of which 59% were males and 41% females. Sex ratio in 1998 was 107% which had decreased from 111 in 1981. Ratio was 106% in rural and 110 in urban areas. The disparity between urban and rural mainly stems from sex selective mortality and migrations towards town/cities. According to the Pakistan Demographic Survey 2007, the total population of Punjab is 86.4 million of which 44 million are males and 42 million females. In the urban areas, the total population is 31.7 million among which 16 million are males and 15.5 million are females. In the rural areas, the total pop is 54.7 million among which 27.8 million are males and 26.8 million are females. Estimated population for Punjab as on 31st December 2012 is 95 million persons. Estimated population by gender is 50 million for males and 46.7 million for females. For urban population it is 30.8 million and for rural population the estimated population is 65.8 million.101 The overall literacy rate is 60%, for males it is 70% and females 51%. The rural literacy rate at 53% is much lower than the urban literacy rate of 76%.102

2. Bahawalpur District

The name, Bahawalpur has been derived from Amir Muhammad Bahawal Khan, the eldest son of Amir Sadiq who founded the city of Bahawalpur. Bahawalpur State was established in 1727 and Amir Sadiq Muhammad Khan became its ruler. His family had ruled Sindh and had lived

100 ibid
102 PSLSM 2010-11
in Baluchistan as religious leaders. Nawab Sadiq Muhammad Khan V succeeded his father in 1907 at the age of three. He got his powers in 1924 and was the founder of modern Bahawalpur. It consists of 5 sub-divisions namely Ahmedpur East, Bahawalpur, Hasilpur, Khairpur Tamewali and Yazman. The district lies in the southern part of the province with its northern boundary formed by the River Indus and in the south it is bordered by India. The total area of Bahawalpur district is 24,830 sq km a large part of which consists of the Cholistan desert which continues into India as the Thar Desert, and is sparsely populated. Many projects which enhanced the prosperity of Bahawalpur were launched during his period. He promoted Urdu and was the first ruler to accede to Pakistan. After dismemberment of One Unit, Bahawalpur became a division of Punjab province.

The largest caste is that of Syeds, descendents of the Prophet Muhammad and associated with the Gilani and Bukhari pirs of Uch Sharif, while Qureshis are the second largest caste. There are six main branches of Balochs and four Pathan castes in the district. Rajput, Jat and Gujar castes live in every tehsil of the district. Arain came to Bahawalpur with colonisation and are a major agricultural caste. (District Census Report of Bahawalpur 1998)

Early marriage is common among the Seraiki linguistic group as compared to Punjabis and Urdu linguistic groups. Marriages among Seraikis take place on reciprocal (watta-satta basis). Sons and daughters get engaged on or even before their birth. The educated Seraikis are against these customs and do not encourage marriages on reciprocal basis. However, marriage is caste based and gender discrimination is evident. The desert people, the Cholistanis, have guarded their freedom and from the seventh century onwards a number of forts, havelis, city walls, etc. were built. They also have developed and preserved a distinct culture and lifestyle and because of the nomadic way of life, the main wealth of people is cattle. Seraiki is the predominant language spoken in the district representing 64.3% of the population followed by Punjabi spoken by 28.4%. Urdu and Pushto are also spoken as well as Sindhi, Balochi, Dari, etc. The overall literacy rate is 47%, for males it is 56% and females 38%. The rural literacy rate at 38% is much lower than the urban literacy rate of 68%.

Bahawalpur has an estimated population of 3.2 million which is predominantly Muslim. Minorities comprised of Hindus and Christians constitute about 2% of the population. Other minorities like Ahmadis, scheduled castes are small in number. Christians are mostly living in urban areas as compared to rural. In 1998, disabled persons constituted 2.1% of the population,

103 District Census Report of Bahawalpur 1998
104 Other castes include Daudpotra, Abbasi, Siddiqui, etc
105 Gopang, Chandio, Khosas, Rind, Dashti and Lashari.
106 Pathans include Sadozai, Khakwani, Khalji, etc
107 Jats include Gill, Joiyas, Ghakkar, etc.
109 PSLSM 2010-11
110 Punjab Development Statistics, 2011
among them 56.8% were males. Of disabled persons, 20.6% were crippled followed by blind, deaf/mute, and others. Sex ratio was 111% recorded in 1998 census, which had decreased from 113 in 1981. It is 109% in rural and 115 in urban areas. This could be because of sex selective migration to these areas.\textsuperscript{111}

The economy of the district is mostly dependent on agriculture based on irrigation. As such the population is concentrated along the rivers Sutlej and Indus which form the northern and western boundaries of the district respectively. The district has many oil mills, cotton ginning mills, ice factories and many other industries including flour mills, power looms and textile mills. There are many cottage industries for brass ware, pottery work, hand block printing and silver jewelry operational in the district.\textsuperscript{112}

In 1998 of total employed persons, 44.7% were skilled agricultural and fishery workers, followed by elementary occupations 34.8% and service workers, shop and market sales workers representing 9.2% and craft trade workers representing 3.5%. In rural areas skilled agriculture and fishery workers were again in a majority, while highest percentage in urban areas is of elementary occupations followed by service workers. The majority of employed persons work in agriculture, forestry, hunting and fishing industries, followed by construction industries, social and personal services. While in urban areas, the majority is in construction followed by personal service. Differentials in employed population were significant between genders and urban and rural residence.\textsuperscript{113}

3. Dera Ghazi Khan District
DG Khan was founded by Haji Khan and called after his son Ghazi Khan who died in 1494 A.D. Its total area is 11,922 sq km. The district’s eastern boundary is formed by the River Indus while on other sides it is bounded by Khyber Pakhtunkhwa, and Balochistan. The Suleman Mountains are located in the western part of the district making it hilly and susceptible to floods from hill torrents and the Indus River. The district has two tehsils, D.G Khan and Taunsa and one excluded or tribal area. The inhabitants of the district are predominantly Baluch belonging to various tribal groups, the most prominent being the Leghari tribe. Other castes are also represented in the district.\textsuperscript{114} The jirga system continues to prevail alongside the formal administration.

\textsuperscript{111} District Census Report of Bahawalpur 1998
\textsuperscript{112} ibid
\textsuperscript{113} ibid
\textsuperscript{114} Nutkani, Buzdar and Qaisrani tribes are in majority in Taunsa tehsil whereas Sori, Lund, Khosa and Leghari dominate D G Khan Tehsil. Khitran and Pathans are concentrated in some villages in Taunsa tehsil. Sayed, Pathan, Mughal, Jat, Arain, Awan, and Rajput are scattered all over the district. After independence, a large number of refugees belonging to Jat, Rajput, Arain, Pathan and Bodla castes have also settled in the district.
DG Khan has an estimated population of 2.24 million of which the majority lives in rural areas.\textsuperscript{115} Vast majority is Muslim with a very small minority of Ahmadis and scheduled castes. Disabled persons mostly with physical disabilities formed 1.7% of the population in 1998. The overall literacy rate is 43%, for males it is 57% and females 29%. The rural literacy rate at 39% is much lower than the urban literacy rate of 71%.\textsuperscript{116}

Cultivation and livestock breeding are main means of livelihood or rural and urban population. Agriculture is based on irrigation from canals and wells. Millets are the main crops in the plains, camel and horse breeding is a source of income, other means of occupation of rural population are basket, mat and shoe making. Some people are employed by government, semi-government and private concerns. Skilled labour such as masons, carpenters, blacksmiths are found in towns. Women do not share work with their men except in the hilly Pachadh tract where they work alongside men in fields. People in the hills lead a nomadic life. In rural areas, the people are superstitious and have faith in amulets and other magical scripts. There is little recreation in rural areas. The district is known for its shrines which are a source of income for the people. Industrial units of cotton ginning, pressing, cotton textiles, cement factory and vegetable oil have been developed. The district also has reserves of oil, natural gas, uranium, gypsum, and limestone.\textsuperscript{117} The Indus Highway an alternate route to the Grand Trunk Road passes through DG Khan on its way from Peshawar to Karachi.

4. Rajanpur District

The south eastern boundary of Rajanpur district is formed by the River Indus after it has been joined by its five tributaries making it very vulnerable to floods. It borders Sindh and Balochistan provinces in the west and south respectively. Its total area is 12,318 sq km. Forts and shrines are scattered throughout the district. Watta Satta or exchange marriage is a common practice and the condition of women is pitiable. They can be killed on moral grounds based on karo-kari.\textsuperscript{118}

In 1998, the majority of employed persons worked in agriculture, forestry, hunting and fishing industries followed by construction and community, social and personal services industries. People are engaged in cultivation, business, employment and labour. Industries include carpet weaving, cotton ginning, rice husking, brick kilns and flour mills.\textsuperscript{119} The total population is 1.5 million of which the majority lives in rural areas. The population is predominantly Muslim with a few Ahmadis and scheduled castes. Other minorities like Christians and Hindus are very small in number. Disabled persons constituted 0.9% of the total population with three fifths

\textsuperscript{115} Punjab Development Statistics, 2012
\textsuperscript{116} PSLSM 2010-11
\textsuperscript{117} District Census Report of Dera Ghazi Khan 1998
\textsuperscript{118} District Census Report of Rajanpur 1998
\textsuperscript{119} ibid
being males. Sex ratio was 111% in 1998 which had decreased from 115 in 1981. The ratio was 112% in rural and 108% in urban areas.  

The overall literacy rate is 34%, for males it is 45% and females 22%. The rural literacy rate at 28% is much lower than the urban literacy rate of 71%. Seraiki is the predominant language spoken by 75.8% of the population, followed by Balochi spoken by 17%, Punjabi 3.3% and Urdu 3.2%. Baloch, Pathan, Arain and Mughal are the main castes in this district.

5. Rahimyar Khan District

Rahimyar Khan was declared a separate district in 1943. It borders the Punjab district of Bahawalpur, its northern boundary is formed by the River Indus, while on the south-west it borders Sindh and India on the south. Its total area is 11,880 sq km. The district is comprised of four tehsils namely, Rahimyar Khan, Sadiqabad, Liaquatpur and Khanpur. It is a prominent railway junction, on the main line of Pakistan Railways, between Lahore and Karachi.

The major castes are the Arain, Jat, Rajput and Gujjar, who have all come from the adjoining districts of East and West Punjab. The older settlers include Baloch, Syed and Pathan tribes. In Cholistan, six other tribes are settled. The Syed are descendants of Arabs who came from Arabia to preach Islam. Jats and Rajputs came from Rajputana and Jaisalmir and converted to Islam. Despite the Muslim Family laws Ordinance 1962, child marriage is still common in backward families especially amongst locals. Watta-Satta and karo-kari are also practiced in some families.

Wheat is the staple food grains of this area along with bajra and maize. Major crops include cotton, sugarcane, rice and wheat. Major industries of the district are textile, cotton ginning and pressing, sugar, cottonseed oil, edible oil, soap, beverage factories, agricultural implement manufacturing, fertilizer manufacturing industries as well as flour mills. There is an industrial unit of Lever Brother at Rahimyar Khan and a Fauji Fertilizer plant at Machhi Goth in tehsil Sadiqabad. Cottage industries include ginning, pottery and clay products, agriculture machinery, handicrafts and embroidery. Rahimyar Khan, Sadiqabad, Liaquatpur and Khanpur are trade centers for the agricultural produce of the respective areas while Rahimyar Khan is a

---

120 ibid
121 PSLSM 2010-11
122 ibid
123 Other tribes include: Mazari, Gorchani, Drishak, Gopang, Saadat, Jat, Rajpoot, Qureshi, Arain, Pathan and Mughal
124 District Census Report of Rajanpur 1998
125 Bohar, Lark, Bhen Dahar, Joya, Mehra and Kakar
126 District Census Report of Rahim Yar Khan, 1998
big trade center for vegetable ghee, oils, toilet soaps, etc. Communications in district Rahimyar Khan are well developed and include railways, roads and an airport.\textsuperscript{127}

The total population of the district is 4.2 million with most of it concentrated in rural areas. The population is predominantly Muslim with minorities mostly Christians and Hindus forming a small minority. The proportion of Muslims is higher in urban areas than in rural areas. Christians also mostly live in urban areas. Disabled persons constitute 5.6\% of the total population of which 51\% are males. 12.3\% persons have multiple disabilities. Mother tongue is Seraiki spoken by 62.6\% of population, followed by Punjabi (27.3\%), Urdu (2.9\%) and Sindhi 2\% while others speak Pashto, Balochi, Brahvi, etc. Proportion of people speaking Urdu is more in urban than rural areas.\textsuperscript{128} The overall literacy rate is 46\%, for males it is 56\% and females 35\%. The rural literacy rate at 38\% is much lower than the urban literacy rate of 69\%.\textsuperscript{129}

References


\textsuperscript{127} ibid
\textsuperscript{128} ibid
\textsuperscript{129} PSLSM 2010-11


Annex 2: Secondary Data Sources

1. District Working Group Member List of Rahimyar Khan District
5. Minutes of District Working Group Meeting Rajanpur 2012
6. District Peace Committee Minutes Rajanpur 2012
7. School Education Department (SED) Letter to EDOs for Social Cohesion and Resilience Analysis
8. UNICEF Letter to Secretary School Education Punjab
9. Inception Report CRSS
10. Boys Scouts mission and roles handout
11. School committees structure and functions (school s drafted documents)
12. GOP Notification of school council responsibilities
Annex 3  
List of Participants in District Consultations

1. Participants in DWG Consultation Rahimyar Khan District

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Name</th>
<th>Designation</th>
<th>Organization</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Mian Nadeem Aslam</td>
<td>Gender Specialist</td>
<td>GRAP</td>
</tr>
<tr>
<td>2.</td>
<td>Muhammed Ishfaq</td>
<td>DRCA</td>
<td>International Organization for Migration (IOM)</td>
</tr>
<tr>
<td>3.</td>
<td>Muhammed Waqas</td>
<td>District Manager</td>
<td>ITA</td>
</tr>
<tr>
<td>4.</td>
<td>Dr. Shabir Alam</td>
<td>Program Director</td>
<td>Health Department</td>
</tr>
<tr>
<td>5.</td>
<td>Muhammed Saddique</td>
<td>Program Officer</td>
<td>NRSP</td>
</tr>
<tr>
<td>6.</td>
<td>Zia-Ul-Sina</td>
<td>District General Manager</td>
<td>NCHD</td>
</tr>
<tr>
<td>7.</td>
<td>Abid Hassan</td>
<td>Social Mobilizer</td>
<td>AIE</td>
</tr>
<tr>
<td>8.</td>
<td>Akbar Hayyat Khan</td>
<td>District Project Coordinator</td>
<td>District Govt RYK</td>
</tr>
<tr>
<td>9.</td>
<td>Ghanzanfar Hussein</td>
<td>District Teacher Educator</td>
<td>DSD</td>
</tr>
<tr>
<td>10.</td>
<td>Tassawar Hussein</td>
<td>Education Officer</td>
<td>BLCC</td>
</tr>
<tr>
<td>11.</td>
<td>Ms. Khalida Tasneem</td>
<td>District Incharge</td>
<td>TARC-AIE</td>
</tr>
<tr>
<td>12.</td>
<td>Faheem</td>
<td>Social Organizer</td>
<td>BLCC</td>
</tr>
<tr>
<td>13.</td>
<td>Fayyaz Muhammed</td>
<td>Field journalist</td>
<td>Daily Jang</td>
</tr>
<tr>
<td>15.</td>
<td>Aamir Naveed Ch.</td>
<td>Community Development Officer</td>
<td>PHED</td>
</tr>
<tr>
<td>16.</td>
<td>Ghulam Yaseen</td>
<td>District Program Manager-Education</td>
<td>NCHD</td>
</tr>
<tr>
<td></td>
<td>Name</td>
<td>Position</td>
<td>Organization</td>
</tr>
<tr>
<td>---</td>
<td>-----------------------</td>
<td>---------------------------------</td>
<td>----------------</td>
</tr>
<tr>
<td>17</td>
<td>Ms. Rehana Irum</td>
<td>Focal Person DWG</td>
<td>DED-UPE</td>
</tr>
<tr>
<td>18</td>
<td>Ms. Najma Shehzad</td>
<td>DEO-Female-EE</td>
<td>DED</td>
</tr>
<tr>
<td>19</td>
<td>Imran Javed</td>
<td>General Manager</td>
<td>(HDF)</td>
</tr>
<tr>
<td>20</td>
<td>Attique Ahmed</td>
<td>Program Officer</td>
<td>(HDF)</td>
</tr>
<tr>
<td>21</td>
<td>Mujeebur Rehman</td>
<td>Assistant Commissioner</td>
<td>District Administration</td>
</tr>
<tr>
<td>22</td>
<td>Ghulam Rabani</td>
<td>District Officer Health</td>
<td>Government Department</td>
</tr>
<tr>
<td>S. No.</td>
<td>Name</td>
<td>Designation</td>
<td>Organization</td>
</tr>
<tr>
<td>-------</td>
<td>-------------------------------</td>
<td>----------------------</td>
<td>-------------------------------------------</td>
</tr>
<tr>
<td>1.</td>
<td>S. M. Asif</td>
<td>CEO</td>
<td>Al-Emaan Development Organization</td>
</tr>
<tr>
<td>2.</td>
<td>Muhammed Hussein</td>
<td>General Secretary</td>
<td>Anjuman Tajran-e- Islam</td>
</tr>
<tr>
<td>3.</td>
<td>Abdul Manan Shakir Qureshi</td>
<td>General Secretary</td>
<td>Jamat-e- Islami DGK</td>
</tr>
<tr>
<td>4.</td>
<td>Muhammed Asghar Khan</td>
<td>Secretary Finance</td>
<td>Aghosh Development</td>
</tr>
<tr>
<td>5.</td>
<td>Ch. Muhammed Aslam</td>
<td>AEO</td>
<td>District Education Department</td>
</tr>
<tr>
<td>6.</td>
<td>Qazi Muhammed Ibrahim</td>
<td>District Salar</td>
<td>Jamiat Ulema Islam (JUI)</td>
</tr>
<tr>
<td>7.</td>
<td>Muhammed Mujahid Iqbal</td>
<td>General Secretary</td>
<td>Ojh Development Council</td>
</tr>
<tr>
<td>8.</td>
<td>Iqbal Ahmed Malik</td>
<td>President</td>
<td>Ojh Development Council</td>
</tr>
<tr>
<td>9.</td>
<td>Umer Sadique</td>
<td>Social Activist</td>
<td>Insaf Unit DGK</td>
</tr>
<tr>
<td>10.</td>
<td>Ghani Shah</td>
<td>Social Activist</td>
<td>Insaf Unit DGK</td>
</tr>
<tr>
<td>11.</td>
<td>Malik Muhammed Saqib</td>
<td>Activist &amp; Advocate</td>
<td>PPP</td>
</tr>
<tr>
<td>12.</td>
<td>Akhwand Hamayeon Rana</td>
<td>City President</td>
<td>Pakistan Tehreek Insaf (PTI) DGK</td>
</tr>
<tr>
<td>13.</td>
<td>Sayyed Riaz</td>
<td>Program Officer</td>
<td>Pattan Development Organization</td>
</tr>
<tr>
<td>14.</td>
<td>Mustafa Mathew</td>
<td>President</td>
<td>Aim Development Organization</td>
</tr>
<tr>
<td>15.</td>
<td>Ms. Aneela Samreen</td>
<td>Social Organizer</td>
<td>Pattan Development Organization</td>
</tr>
<tr>
<td>16.</td>
<td>Malik Mehmood Saqib</td>
<td>Ex- UC Nazim &amp; Political Activist</td>
<td>PML-Q</td>
</tr>
<tr>
<td>17.</td>
<td>Wajid Hussein</td>
<td>President</td>
<td>JUI</td>
</tr>
<tr>
<td>S. No.</td>
<td>Name</td>
<td>Designation</td>
<td>Organization</td>
</tr>
<tr>
<td>-------</td>
<td>-----------------------------</td>
<td>-------------------</td>
<td>--------------------------------</td>
</tr>
<tr>
<td>18.</td>
<td>Malik Javaid</td>
<td>Political Activist</td>
<td>PML-Q</td>
</tr>
<tr>
<td>19.</td>
<td>Ms. Irum</td>
<td>Assistant Manager</td>
<td>GRAP</td>
</tr>
<tr>
<td>20.</td>
<td>Ghulam Qambar Tariq</td>
<td>Manager</td>
<td>S WWD</td>
</tr>
<tr>
<td>21.</td>
<td>Muhammed Shakeel</td>
<td>Finance Secretary</td>
<td>District Bar Association DGK</td>
</tr>
<tr>
<td>22.</td>
<td>Ghulam Yaseen</td>
<td>Social Activist</td>
<td>Freelance</td>
</tr>
<tr>
<td>23.</td>
<td>Muhammed Farooq</td>
<td>Honorary Doctor</td>
<td>Akhwand Medical Centre</td>
</tr>
<tr>
<td>24.</td>
<td>Aqeel Abbas</td>
<td>Finance Secretary</td>
<td>Al-Asar Development Foundation</td>
</tr>
<tr>
<td>25.</td>
<td>Sajjad Mughal</td>
<td>CEO</td>
<td>Al-Asar Development Foundation</td>
</tr>
<tr>
<td>26.</td>
<td>Muhammed Ibrahim Khalil</td>
<td>Mohamin (School Head)</td>
<td>Madaris Zain Bin Haris</td>
</tr>
<tr>
<td>27.</td>
<td>Laique Ahmed</td>
<td>Joint Secretary</td>
<td>Youth Front Pakistan</td>
</tr>
<tr>
<td>28.</td>
<td>Muhammed Manawar</td>
<td>Program Manager</td>
<td>Youth Front Pakistan</td>
</tr>
<tr>
<td>29.</td>
<td>Shan Mehmood</td>
<td>General Secretary</td>
<td>Aghosh Development</td>
</tr>
<tr>
<td>30.</td>
<td>Jan Alam Insari</td>
<td>Secretary Finance</td>
<td>Traders Union DGK</td>
</tr>
<tr>
<td>31.</td>
<td>Akwandzada Orungzaib</td>
<td>Advocate</td>
<td>District Bar Association</td>
</tr>
</tbody>
</table>

3. Participants in District Peace Committee Consultation Rajanpur District
<table>
<thead>
<tr>
<th></th>
<th>Name</th>
<th>Position</th>
<th>Organization/Role</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Muhammed Ali Bazdar</td>
<td>DEO</td>
<td>Social Welfare Department</td>
</tr>
<tr>
<td>2.</td>
<td>Mehmood Ahmed Qasmi</td>
<td>Nazim &amp; Chairperson Peace Committee</td>
<td>Jamia Dar ul Alum Abu Hanifia</td>
</tr>
<tr>
<td>3.</td>
<td>Muhammed Ramzan</td>
<td>DDEO</td>
<td>Education Department</td>
</tr>
<tr>
<td>4.</td>
<td>Umer Farooq Bazdar</td>
<td>Advocate</td>
<td>District Court</td>
</tr>
<tr>
<td>5.</td>
<td>Rao Shamsheer Sadiq</td>
<td>Community Mobilizer</td>
<td>Resource The Children</td>
</tr>
<tr>
<td>6.</td>
<td>Ms. Asia Khanam</td>
<td>Community Mobilizer</td>
<td>Resource The Children</td>
</tr>
<tr>
<td>7.</td>
<td>Ms. Shazia Nawaz</td>
<td>Medical Officer</td>
<td>Social Welfare Department</td>
</tr>
<tr>
<td>8.</td>
<td>Muhammed Bilal Khithokhkar</td>
<td>Volunteer</td>
<td>District HQ Hospital</td>
</tr>
<tr>
<td>9.</td>
<td>Muhammed Abu Bakar Remani</td>
<td>Social Activist</td>
<td>Freelance</td>
</tr>
<tr>
<td>10.</td>
<td>Zafar Iqbal</td>
<td>Social Activist</td>
<td>Freelance</td>
</tr>
<tr>
<td>11.</td>
<td>Ghulam Akbar Tanwari</td>
<td>Reporter</td>
<td>Dunya News</td>
</tr>
<tr>
<td>12.</td>
<td>Jalil-ur-Rehman Sadique</td>
<td>District Activist</td>
<td>Majalis Tahafaz Khatam Nabuwat</td>
</tr>
<tr>
<td>13.</td>
<td>Muhammed Umer</td>
<td>Imam Mosque</td>
<td>Saddiqia Mosque</td>
</tr>
<tr>
<td>14.</td>
<td>Moulana Manzoor Ahmed Noman</td>
<td>Member Peace Committee</td>
<td>Imam Mosque Abdul Hakeem Colony</td>
</tr>
<tr>
<td>16.</td>
<td>Hafiz Abdul Rehman</td>
<td>Social Activist</td>
<td>Freelance</td>
</tr>
<tr>
<td>17.</td>
<td>Mushtaq Rizvi</td>
<td>President</td>
<td>Anjuman Behbood Nojawan</td>
</tr>
<tr>
<td></td>
<td>Name</td>
<td>Position</td>
<td>Organization/Office</td>
</tr>
<tr>
<td>---</td>
<td>---------------------------</td>
<td>-----------------------</td>
<td>----------------------------------</td>
</tr>
<tr>
<td>18.</td>
<td>Hussein Abbas Sontra</td>
<td>District Coordinator</td>
<td>National Peace Committee for Interfaith Harmony</td>
</tr>
<tr>
<td>19.</td>
<td>Sayyed Abdul Razzaq</td>
<td>Program Manager</td>
<td>NRSP</td>
</tr>
<tr>
<td>20.</td>
<td>Rao Sagheer Hassan</td>
<td>Advocate</td>
<td>District Bar Association and</td>
</tr>
<tr>
<td>21.</td>
<td>Kanwar Kamal Akhtar</td>
<td>Political activist&amp; ex UC Nazim</td>
<td>Member PML-N</td>
</tr>
<tr>
<td>22.</td>
<td>Abdul Sattar Dareshak</td>
<td>CEO</td>
<td>Sayya Foundation</td>
</tr>
<tr>
<td>23.</td>
<td>Abdullah Khan</td>
<td>Program Officer</td>
<td>Sayya Foundation</td>
</tr>
<tr>
<td>24.</td>
<td>Faiz Allah Mastoi</td>
<td>President</td>
<td>Social Welfare Department</td>
</tr>
<tr>
<td>25.</td>
<td>Sayyed Shafiq Gilani</td>
<td>Program Manager</td>
<td>Agahi</td>
</tr>
<tr>
<td>S. No</td>
<td>Name</td>
<td>Designation</td>
<td>Organization</td>
</tr>
<tr>
<td>-------</td>
<td>-----------------------</td>
<td>----------------------------------</td>
<td>--------------------------------</td>
</tr>
<tr>
<td>1.</td>
<td>Mohammed Riaz Ahmed</td>
<td>Deputy Program Manager</td>
<td>NCHD</td>
</tr>
<tr>
<td>2.</td>
<td>Naveed Iqbal</td>
<td>Social Organizer</td>
<td>NCHD</td>
</tr>
<tr>
<td>3.</td>
<td>Muhammed Mujahid</td>
<td>Advocate</td>
<td>District Bar Association</td>
</tr>
<tr>
<td>4.</td>
<td>Ejaz Hussein</td>
<td>Political activist</td>
<td>Community</td>
</tr>
<tr>
<td>5.</td>
<td>Khalil Mudassar</td>
<td>Assistant Professor</td>
<td>G.S.E College</td>
</tr>
<tr>
<td>6.</td>
<td>Naseer Ahmed Nadir</td>
<td>Bureau Chief</td>
<td>Daily Pakistan</td>
</tr>
<tr>
<td>7.</td>
<td>A.D. Sohail</td>
<td>President</td>
<td>Private Schools Association</td>
</tr>
<tr>
<td>8.</td>
<td>Ch. Iqbal Ahmed</td>
<td>DEO Secondary Education</td>
<td>Education Department</td>
</tr>
<tr>
<td>9.</td>
<td>Munawar Malik</td>
<td>District Monitoring Officer</td>
<td>Education Department</td>
</tr>
<tr>
<td>10.</td>
<td>Ms. Nighat Shezal</td>
<td>DEO Elementary Education</td>
<td>Education Department</td>
</tr>
<tr>
<td>11.</td>
<td>Ms. Kousar Shad</td>
<td>DDEO Elementary Education</td>
<td>Education Department</td>
</tr>
<tr>
<td>12.</td>
<td>Ms. Robina Tahira</td>
<td>Senior Headmistress</td>
<td>Girls High School</td>
</tr>
<tr>
<td>13.</td>
<td>Khalid Javed Asi</td>
<td>DDEO Elementary Education</td>
<td>Education Department</td>
</tr>
<tr>
<td>14.</td>
<td>Qari Zahoor Ahmed</td>
<td>Teacher</td>
<td>Madrasa Mufta-ul-Alum</td>
</tr>
<tr>
<td>15.</td>
<td>Muhammed Farooq</td>
<td>Teacher</td>
<td>Madrasa Ubaidia Anwar-ul-Quran</td>
</tr>
<tr>
<td></td>
<td>Name</td>
<td>Position</td>
<td>Organization</td>
</tr>
<tr>
<td>---</td>
<td>----------------------------</td>
<td>---------------------------</td>
<td>----------------------------</td>
</tr>
<tr>
<td>16</td>
<td>Muhammed Iqbal</td>
<td>Member</td>
<td>Jamat-e-Islami</td>
</tr>
<tr>
<td>17</td>
<td>Junaid Nazir</td>
<td>Reporter</td>
<td>Daily Jang</td>
</tr>
<tr>
<td>18</td>
<td>Muhammed Anwar</td>
<td>Reporter</td>
<td>Daily Waqt</td>
</tr>
<tr>
<td>19</td>
<td>Khalid Maqsood</td>
<td>Bank Official</td>
<td>Habib Bank Limited</td>
</tr>
<tr>
<td>20</td>
<td>Muhammed Islam Sheikh</td>
<td>Head Teacher</td>
<td>Government High School Saddar</td>
</tr>
<tr>
<td>21</td>
<td>Dr. Munawar Hussein</td>
<td>DDEO Elementary Education</td>
<td>Education Department</td>
</tr>
<tr>
<td>22</td>
<td>Ms. Nazia Chaudhry</td>
<td>Advocate</td>
<td>District Bar Association</td>
</tr>
</tbody>
</table>
Annex 4 Stakeholder Matrix

Listed below are organizations identified by the stakeholders during the consultation process in workshops wherein local NGOs and other stakeholders identified the potential and active groups, national and international NGOs contributing one way or other in social cohesion in four targeted districts.

List of Organizations and Networks

<table>
<thead>
<tr>
<th>1. National Aid Agencies working though NGOs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pakistan Poverty Alleviation Fund (PPAF)</td>
</tr>
<tr>
<td>Aurat Foundation</td>
</tr>
<tr>
<td>Islamic Aid</td>
</tr>
<tr>
<td>CIDA</td>
</tr>
<tr>
<td>Partner Aid</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2. International/National Aid Agencies with Direct Presence in Districts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plan International</td>
</tr>
<tr>
<td>Qatar Charity</td>
</tr>
<tr>
<td>Save the Children Fund</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3. National Programs with District Networks</th>
</tr>
</thead>
<tbody>
<tr>
<td>National Trust for Population Welfare (NATPOW)</td>
</tr>
<tr>
<td>Reform Action Program (GRAP)</td>
</tr>
<tr>
<td>National Commission on Human Development (NCHD)</td>
</tr>
<tr>
<td>Coalition Against Child Labour (CCL)</td>
</tr>
<tr>
<td>Family Planning Association of Pakistan (FPAP)</td>
</tr>
<tr>
<td>Pakistan Initiative for Mother and Newborn (PEMAN)</td>
</tr>
<tr>
<td>Network for Education and Economic Development</td>
</tr>
<tr>
<td>TB Association Pakistan</td>
</tr>
<tr>
<td>Pakistan Rural Workers Social Welfare Organization (PRWSWO)</td>
</tr>
</tbody>
</table>

70
<table>
<thead>
<tr>
<th>Organizations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pakistan Agricultural Research Council (PARC)</td>
</tr>
<tr>
<td>Inter Religion Coordinating Cell (CIRC)</td>
</tr>
<tr>
<td>Strengthening Participatory Organization (SPO)</td>
</tr>
<tr>
<td>Pakistan Coalition for Education (PCE)</td>
</tr>
<tr>
<td>Benazir Income Support Program</td>
</tr>
<tr>
<td>National Rural Support Program</td>
</tr>
</tbody>
</table>

4. **Provincial Programs with District Networks**

South Punjab NGOs Forum (SPNF)

Child Rights Cell

Citizen Action Committee for Women Rights

Citizen for Good Governance

Punjab Rural Support Program (PRSP)

Punjab Welfare Trust for Disabilities (PWTD)

5. **NGOs with District Outreach**

Ali Institute of Education (AIE)

AWAZ

Awaz Dost

Al-Asar Foundation

Bunyad

HANDS

Hayat Foundation

HELP

Idara-e-Taleem-o-Agahi
LPP
Muslim Aid
Pattan
Pukkar Foundation
Rohi Development Foundation
Sangtani
Saya Foundation
Sudhaar
Sungi Foundation

6. Commercial, Professional, Social Networks

Chamber of Commerce & Industries
Kissan Board
District Traders Associations
District Bar Associations
District Press Club
Union of Journalists
Pakistan Welfare Organization

7. Community level organizations

Panchayat
Mohallah Committees
Thana Committees
Youth Groups
### 8. Religious Charitable Organizations

- Khatam-e- Nabuwat
- JamatudDawa
- Falah-e- Insaniat
- Al-Khidamat Foundation
- World Forum of Islamic Organizations
- Sirat-e-Rasool
- KhairulMuslimeen
- Tameer-e- Millat
- Anjuman Islahe Muashera
- Behbood Islam

### 9. Religious Organizations with Educational Programs

- Jamat-e-Islami
- Madrasa Deoband
- Faizane Madina
- Jamaitul Farooq
- Darul Huda
- Jamia Ale Muhammed
- Jamia Saeedia