**TEMPLATE FOR REPORTING ON RECENT INITIATIVES ON SPORT FOR DEVELOPMENT AND PEACE**

***Title of Initiative***

***Youth Engagement to Promote Social Cohesion- PAK OCA***

***Task:*** *Provide a summary of the initiative, including a brief overview, proposed/actual outcomes and an assessment of any lessons learned and the way forward.*

***Timeframe:*** *Please only include initiatives that fall within the reporting timeframe of January 2022 – February 2024*

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| **Please provide more details on each initiative including items below:** |
| **Objective(s):** | *Please indicate which, if any, of the following fall among the main objectives of the initiative:* |
| * **Ensuring no one is left behind (advancing empowerment, inclusiveness and equality through sport)**
 | * Eradicating poverty and promoting prosperity
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| * Leveraging sports events to promote action to combat climate change, advance peace and/or sustainable development
 | * **Conflict prevention/peace building**
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| * Research development, data collection and/or data dissemination
 | * **Safely harnessing sport for sustainable development, peace and wellbeing in the context of the COVID-19 pandemic, including through the use of technology**
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| * Reinforce the 2030 Agenda and eradicate poverty in times of multiple crises, leading to the effective delivery of sustainable, resilient, and innovative solutions
 | * Safeguarding sport from corruption and crime
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| * **Strengthened global framework on sport for development and peace**
 | * Other (please specify)
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| **Situation** | *What is the challenge or problem that the initiative aims to address?*Pakistan has a long record of conflict from 1948 to the beginning of 2022 due to political ideology, India-centric nationalism, and religious doctrines influence. These have been compounded by additional burdens of feudal and tribal politics and pressures of separatist aspirations in various parts of the country. Complicated in themselves, these pre-existing challenges have been further inflamed by various national and international factors, turning them into enduring conflicts. Pakistan's communities have been polarised based on religious beliefs for years. However, the recent political intolerance among the Young generation has deepened these divisions and increased violence within the communities. *Additionally, the recent wave of political intolerance among Pakistan societies appears to develop based on the blind belief vested in their political leaders. This political intolerance has exuded into all segments of society, even among school children. This intolerance results in cult formation and polarisation within a society that is already segregated based on religious beliefs and acts violently to protect their political ideology. The political intolerance of Pakistan is seen as a global threat following the far-right Tehreek-e-Labbaik Pakistan (TLP) party leader Khadim Hussian Rizvi’s campaign demanding the expulsion of France’s ambassador for the publication of a series of caricatures depicting the Prophet Muhammad by a French satirical magazine in November 2020. The same TLP, under the leadership of the 26-year-old Saad Hussain Rizvi (Son and the successor of late Khadim Hussian Rizvi), led the mob and killed Priyantha Diyawadanage, 48, Sri Lanka, a factory manager in the city of Sialkot. His alleged crime: was desecrating posters featuring the name of the Prophet Muhammad in December 2021. The young mobs circulated videos of torturing him to death and burning him through social media. As a young leader leads the TLP, the party uses Social media (Facebook, Twitter and Youtube) to spread their extremist ideology among the younger generation and influence them to act ruthlessly to protect their religious ideology. TLP also calls themselves the “defender of the Prophet Muhammad’s honour and demands severe punishment for those who do not believe in the Prophet’s sanctity and finality”.* *The Kararchil's Political intolerance reached Peshawar, the capital city of the Northwest province of Khyber Pakhtunkhwa. The capital has experienced many religious and political extremist events throughout history, and the recent political extremism brings more fear among the political-religious minorities. KP district youth consider Imran Khan their spiritual leader, and his sudden fall from the Prime Ministership has brought extremist thoughts among them. The Pakistan Tehreek-e-Insaf (PTI) party chairman, losing his PM post, brought the youth of Peshawar to the road, and they held a demonstration against his removal on April 12th 2022 and joined the anti-government rally on the following day. The fear among the minorities has increased as the TLP is ready for the 2023 General Election in Peshawar, and the PTI heads are discussing with TLP that the General Election can fuel the political intolerance among the youth of Peshawar and can lead to political violence.* |
| **Implementation mechanisms:** | *What are the means/processes of implementation of the initiative?*Generation For Peace (GFP) and Sustainable Peace and Development Organisation (SPADO) adopted a context-specific approach to implement the Sport for Peace Programme. The implementation methodology was culture and gender specific to address the issues of marginalised and vulnerable segment of the communities including women and girls as well as religious minorities. Initially the Programme focused on capacity building & later on roll out with community engagement. In the first phase volunteers were identified for whom a detailed training of five days was organised on the Sports for peace Manual. This was an online training in which the GFP headquarter trained the selected participants on the utilisation of sports for promoting the idea of social cohesion and religious and political tolerance. These trained participants were further utilised in the Programme through various activities to promote social, political & religious cohesion among youth and political leadership. *What are the main deliverables/activities involved?*1. Programme Orientation.
2. 25 Target Group members participate in 10 SPPC sessions for three months
3. 50 Beneficiary Community from Peshawar participate in two community rngagements Arts for Peace
4. Participatory evaluation.

*What is the time frame of implementation?*February 2022 - October 2022 |
| **Target Audience(s):** | *Who are the beneficiaries of the proposed/implemented initiative?** 85 youth from different religious and political backgrounds, aged 19-25 years, 40 % female and 60% male, were directly impacted
* 385 youth from the broader community were indirectly impacted.
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| **Partners/Funding:** | *Who are the main organizations/entities involved in the initiative and what are their roles?**GFP: Volunteers, Mentoring of Implementation Team, Monitoring and Evaluation, Reporting* Olympic Council of Asia: Main Donor *SPADO: Addressing day-to-day on-site implementation needs.* *What are the main sources of funding of the initiative?*Olympic Council of AsiaGFP |
| **SDG Alignment:** | *To what SDG goal/target/indicator is this initiative targeted?*SDG 16 – Peace, Justice and Strong Institutions * SDG Indicator 16.1.4: Proportion of people that feel safe walking alone around the area they live

*Please indicate any other national or internationally agreed goals/commitments to which this initiative is aligned.* |
| **Alignment with global frameworks:** | *How does this initiative align with/contribute to the objectives of the* [*Kazan Action Plan*](https://en.unesco.org/mineps6/kazan-action-plan)*,* [*WHO Global Action Plan on Physical Activity*](https://apps.who.int/iris/bitstream/handle/10665/272722/9789241514187-eng.pdf) *or other related internationally agreed frameworks on sport and/or physical activity?**1. Promotion of Safe and Inclusive Environments: Creating safer and more inclusive communities is essential for promoting physical activity participation. By addressing issues of community violence and polarisation, the initiative contributes to creating environments where individuals feel safe and supported to engage in physical activity, both within schools and in their broader communities.**2. Enhancing Well-being: Physical activity is closely linked to improved overall well-being, including mental health and social well-being. By fostering social cohesion, reducing violence, and promoting tolerance, the initiative helps create conditions conducive to positive mental health outcomes and overall well-being, which in turn can encourage individuals to participate in physical activity.**3. Empowerment and Participation: Empowering individuals, particularly youth, to be active participants in building peaceful and inclusive communities aligns with the objectives of empowerment and participation outlined in international frameworks on physical activity. When individuals feel empowered to create positive change in their communities, they are more likely to engage in various activities, including physical activity, that contribute to their health and well-being.**4. Community Engagement: Engaging communities in initiatives aimed at addressing social issues such as violence and polarisation involves mobilising community members, building partnerships, and fostering collaboration. This community engagement approach mirrors the principles of community-based approaches to physical activity promotion advocated for in international frameworks, emphasising the importance of involving local stakeholders in planning and implementing initiatives.**5. Health Equity and Social Justice: Promoting social cohesion and addressing violence contribute to advancing health equity and social justice, which are fundamental principles underlying international frameworks on physical activity. By creating more equitable and inclusive environments where all individuals have the opportunity to participate in physical activity regardless of their background or circumstances, the initiative helps advance the goals of health equity and social justice.* |
| **Alignment with United Nations Action Plan on SDP:** | *Which of the four thematic areas of the* [*UN Action Plan on Sport for Development and Peace*](https://www.un.org/development/desa/dspd/wp-content/uploads/sites/22/2018/06/14.pdf) *is this initiative designed to align?** Global framework for sport for development and peace.

*To which action area(s) of the Plan is this initiative designed to contribute?*1C- Improve cooperation and coordination to create a common vision of the role of sport for development and peace, particularly relating to the 2030 Agenda, and to contribute to the achievement of universally agreed development goals through sport, in particular the Sustainable Development Goals. |
| **Outcomes:** | *What are the expected/actual outcomes of the initiative?*If we involve 25 Youth aged between 19 – 25 years from ten religious groups (Shia, Sunni, Barelvi, Deobandi, Tablighi, Panchpiri, Wahabi, Hindu, Sikh, Christianity) and from different political backgrounds (PTI, Jumat E Islami, Jamiat Ulama E Islam, TLP, PMLN, ANP, PPP) in Peshawar district in Sport For Peace activities for three months (four times a month, four hours a day), tnen We will build acceptance among the Youth beyond their Political and Religious diversity. Because youth from different political ideologies and religious backgrounds will meet in a safe environment for positive interaction, learn tolerance and bridge their difference and learn to accept each other to promote social cohesion and political harmony in their community.  |
| **Mechanism for monitoring and evaluating implementation:** | *What are the mechanisms for monitoring and evaluating the implementation, outcomes and impact of the initiative?** **Administer a Pre-Training Survey**
* **Administer a Post-Training Survey**
* **Administer baseline**
* **Administer endline**
* Conducted field cisit by SPADO visits and online meetings by GFP to provide technical support yo the implementation team
* Monthly reporting
* Gathered continuous feedback on the Programme implementation from the volunteers
* Conduct Participatory Evaluation (PE)

*What specific monitoring and evaluation tools are involved?*Consultative Meetings and Conflict Analysis in which 73 participants participated in 10 Focus Groups Discussions. The basic objective of these FGDs was to identify & prioritise the causes of conflict analyse their context, drivers, and triggers; along with the parties to the conflict and conflict dynamics. This activity helped in the realisation of the on ground prevalent scenario regarding political & religious in tolerance and how it leads to the community conflicts especially among youth.  |
| **Challenges/Lessons learned** | *What have been/were the main challenges to implementation?**The Programme was delayed due to the outbreak of COVID19, which results in adjourning the implementation of the Progrtamme in 2022.* *What lessons learned have been/can be utilized in the planning of future initiatives?*•  Interactions with youth highlighted that promoting peace & social cohesion can be built around good governance though the conflict is rooted in politics and local ignorance (on basic human rights and the rule of law) but it require some investments in good governance programming and building the capacities of local government officials on social cohesion and interfaith harmony. •  Government officials are effective multipliers if they are trained and productively engaged on Programme goals, objectives and activities with an effective communication and outreach strategy, the government stakeholders can become a great collaborator and partner in the peace and developmentprojects. •  It is observed that women can be the best peacebuilders in their communities but littleattention has been paid to the role of women in peacebuilding in general and particularlyin Khyber Pakhtunkhwa. There is a need to further explore the role of women asmediators and peace builders as well. •  A culturally appropriate community engagement strategy can positively change the attitudes, behaviors and perceptions of the local communities for the promotion of peace& tolerance in their communities. •  The involvement of educated and influential youth in the initiatives to promote interfaith harmony in the Programme needs to be further explored as the youth leaders played a vital role, especially in promoting social harmony by efficiently sensitising the religious leaders on the importance of their role as influencers to spread awareness and promote the culture of inter faith harmony in the religious circles of society and eventually pushed them towards peacebuilding and preserving the social fabric, social cohesion, and communicating with the private entities or bodies who have interest in the outcome of the conflict.  |