

A collection of items including a chessboard, medals, a compass, and glasses. The chessboard is in the top left, with several pieces visible. Below it are two medals: one with a red ribbon and a white star, and another with a blue ribbon and a white star. A compass is in the bottom left, and a pair of glasses is in the center. The background is a light-colored, textured surface.

Baseline Survey:

Youth's Opinions on Peace,
Expression, Identity and
Multiculturalism:

Prospects of creative expression and
youth engagement in districts Quetta,
Loralai and Sibi

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Objectives of BLS:

- ◆ To explore thematic and process indicators for the project that can potentially contribute in the design of the Action Research/ Project while addressing the issues of violence, exclusion and conflict transformation through creative potential pre-existing in the society.
- ◆ To find out the ways, spaces, mediums and creative resource potential in the target areas that can be instrumental for shaping Youth's peaceful, tolerant and pluralistic worldviews while using creative expression as means and medium.

BLS Indicators

Indicators	Inclusive	Exclusive	Violent
1 Identity spectrum	Pluralistic (Recognize and respect differences and multiple identities)	Linear (Recognize difference but justify discrimination)	Exclusive (Legitimizes forced elimination of different entities)
2 Gender balance	Accepts and practice equal rights and entitlements	Neither accepts nor practices	Violent subjugation of women
3 Education	Modern Schooling	Religious education and boys' schooling	Only religious education, stop girls schooling
4 Freedom of Expression	Openness to express difference of opinion	Social alienation of people with difference of opinion	Legitimate violent actions against difference of opinion
5 Literary Expression	Shape peaceful and tolerant narratives	Propagate exclusive and violent messages	Literature is meant to glorify violence, and extermination of others
6 Opportunities of literary Expression	All in society have equal access	Only certain people (social groups) have access	Ban of expression and violence against artists and poets

BLS Indicators... Continued

S#	Indicators	Inclusive	Exclusive	Violent
7	Response towards Creative/artistic Expression	Literary Expression has dignity and value	Enjoy literature but alienate the artist/writer	Artists/Poets give up their ways
8	Sectarian and religious minorities	Equal citizenship rights	Supremacy of certain Sect	Forceful conversion and elimination
9	Types of Governments	Conservative democracy	Sharia based democracy	Sharia based monarchy
10	Legitimacy of violence	Peaceful- nonviolent resolution of conflict	Impracticality of Non-Violent response	Violence as viable option to regulate state and society
11	Development	Modernization	Religion based modernization	Controlled
12	Youth General Tendency	Optimist	Pessimist	Desire violent change

BLS tools

Tools	Loralai	Sibi	Quetta	Total
Questionnaire	120	120	120	360

Respondents were selected on the basis of Gender, literacy, ethnicity, religion, rural-urban and district backgrounds. Respondents were identified through stratified random sample . Informants perceptions of different issues and their opinion regarding what to be done grasped. Data coded and interpreted through SPSS

FGDs	2	2	2	06
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Homogenous groups each of exclusive male and female, selected through purposive sample.

Key Informants Interviews	05	05	05	15
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Interviews with 15 individuals (8-male, 7-Female) selected through snow bowl sample, especially regarding potential spaces of expression and youth engagement



About the Report

1. First part deals with exploring the worldview and perceptions of youth regarding identity, multiculturalism, governance, development, conflicts, peace, coexistence and gender equality.
2. The second part of the study tends to cover youth's perceptions of creative expressions, its prospects, and potential of means and tools of expression.
3. The third part of the study explores the existing potential in terms of individuals, groups, organizations that exist in the form of cultural, literary, sports, music, art and other organizations.



Colors of Youth's Identity Spectrum:

Youth's quantified responses mainly swings, but they dominantly subscribe to **Identity thinking** (Uncritical, fixed and given) rather **dialectical thinking**.

- For Example: 49% think they have a single identity
- Above 67% (Table I.1) confirmed that their language is superior to others.
- While it becomes more linear around religious and sectarian lines.
- Young respondents comparatively have a high tendency of having a linear understanding of identity



Identity Crisis: Exclusion of religious, sectarian and ethnic minorities

- ◆ *“The only oldest and largest public university of Balochistan has not a single male-Hazar-Shia student at the moment” (KII-Quetta)*
- ◆ Migration and displacement of Bohra-community, Ismailites, and Hazara-Shias has been a regular feature
- ◆ Balkanization of Quetta city and ethnic faultlines



Youth Foreseeing Future



Girls imagining futures

- ◆ In total 84% youth have a vision of their future role and position
- ◆ 50 out of 180 girls foresee their future as housewives
(34 out of 180) teachers /lecturer
- ◆ (25 out of 180) girls doctors/nurses

Very few girls imagined becoming painters, poets, artist , army officer, pilot, and human rights defender.



Boys envisioning their futures

- ◆ (36 out of 180) Businesses
 - ◆ (28 out of 180) Government jobs,
 - ◆ (16 out of 180) become leaders
 - ◆ (15 out of 180) Commissioned Army officers
- Boys from rural areas prefer businesses while living in the urban areas have vision to get jobs
- Christian and Hindu youths comparatively have a high tendency to become artists, painters, singer, player, poet etc.



Youth's Gender Narrative



Man-Woman Binaries

- ◆ Affirming Gender equality 70%
- ◆ The Decline of *Ehsan*: women to be provided neither less nor more opportunities
- ◆ 81% male decline women rights to employment
- ◆ 75% respondents decline women participation in decision making
- ◆ Youth condemn GBV, 80% oppose acid throwing on girls but 55% suggest that in order to remain safe women should keep at home.

Youth (Both girls and boys) value women mobility for education but do not accept women employment and participation in decision making.



Religious Pluralism

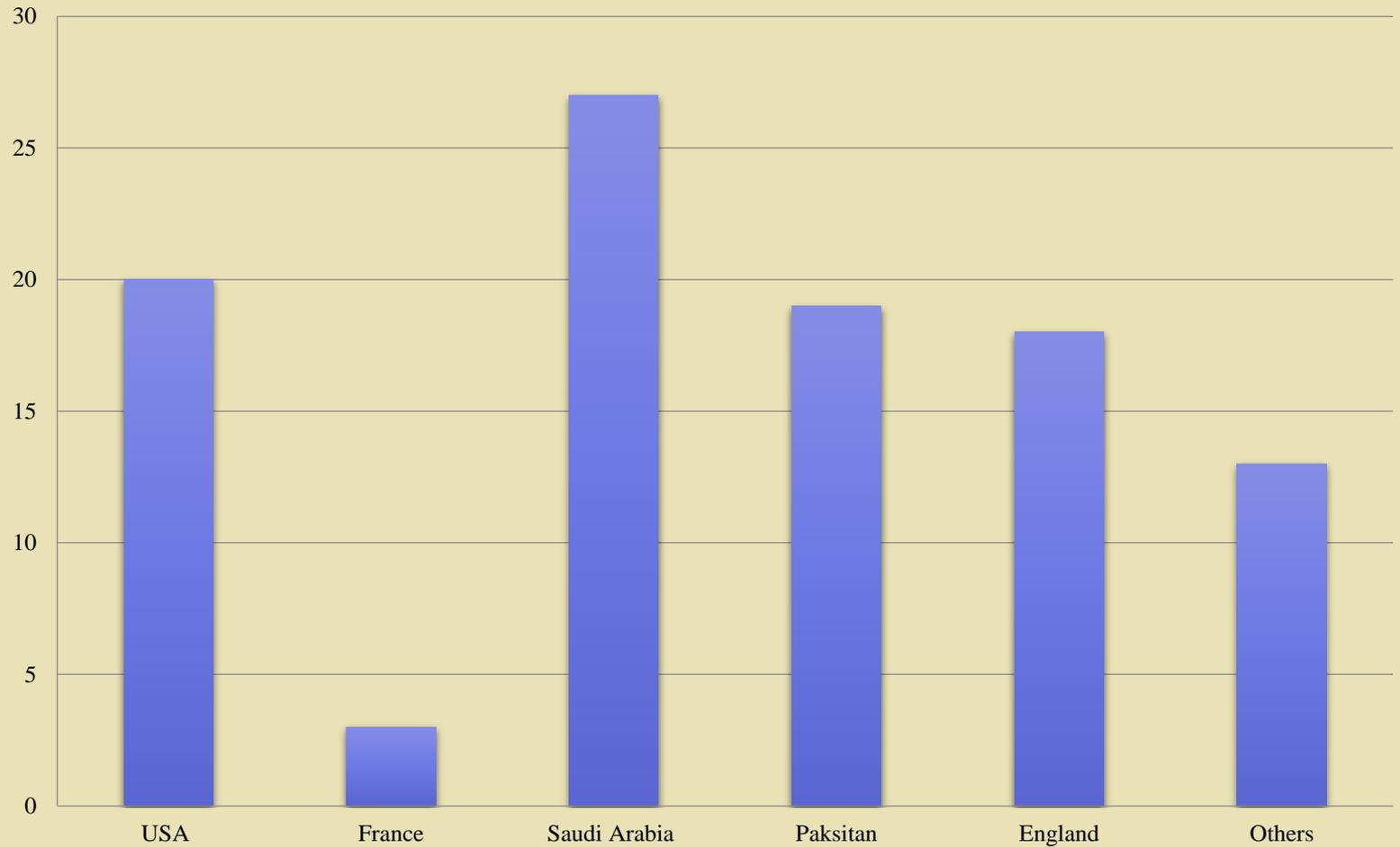
- ◆ Modern and Madrassa education is equally acceptable for both girls and boys
- ◆ 80% affirm that Non-Muslims must study Islam
- ◆ 50% opined that Muslims should not study other religions



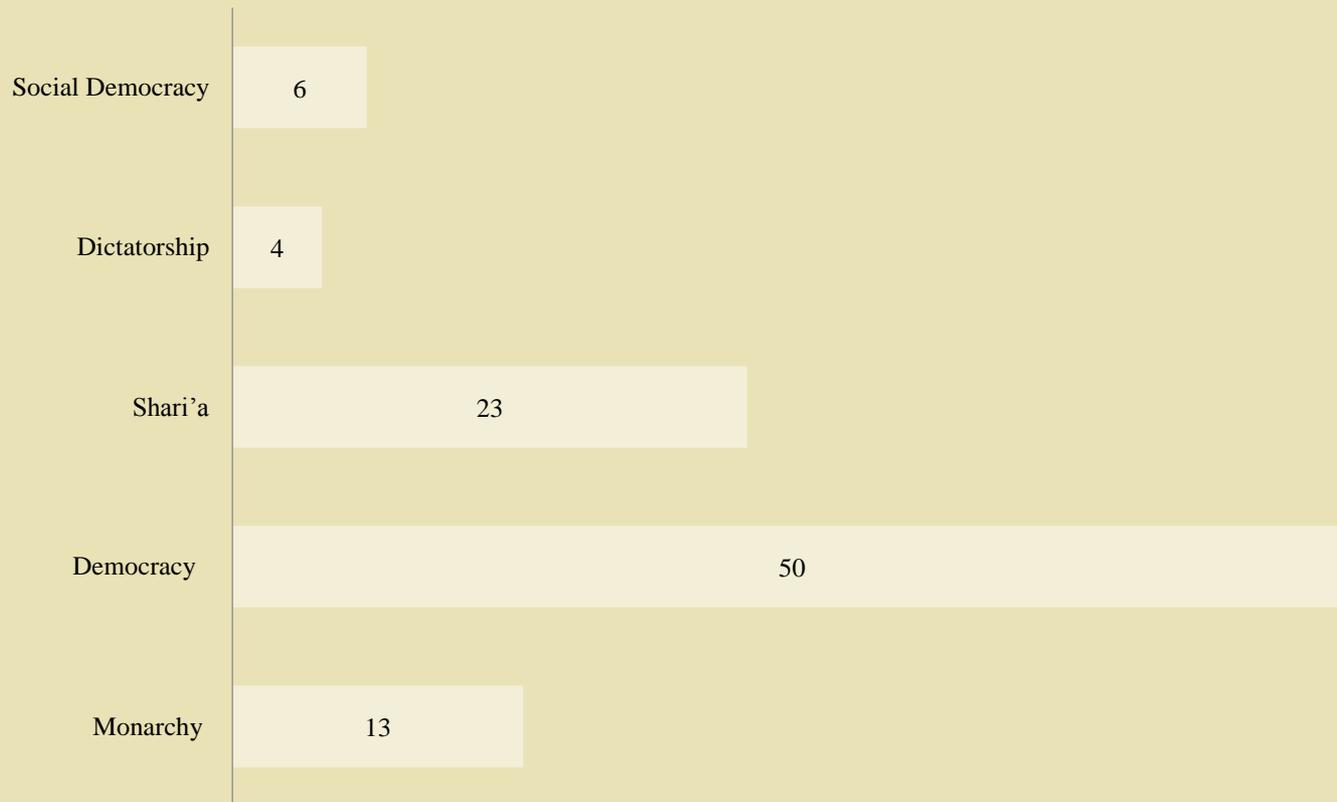
Development...

- ◆ 52%: let us relearn old ways of living
- ◆ 29%: Modern development cannot help us
- ◆ 75% confirmed that a society having religious and cultural diversity can easily find ways for progress
- ◆ Poverty is natural issue (34%), Social problem (64%), political issue (60%)
- ◆ 65%, Urban centers developed at the cost of rural
- ◆ 44%: Village-City migration is a good practice
- ◆ 53%: only mega projects cannot help

Youth's Ideal Governance Systems:



% of Respondents marking Governance Systems

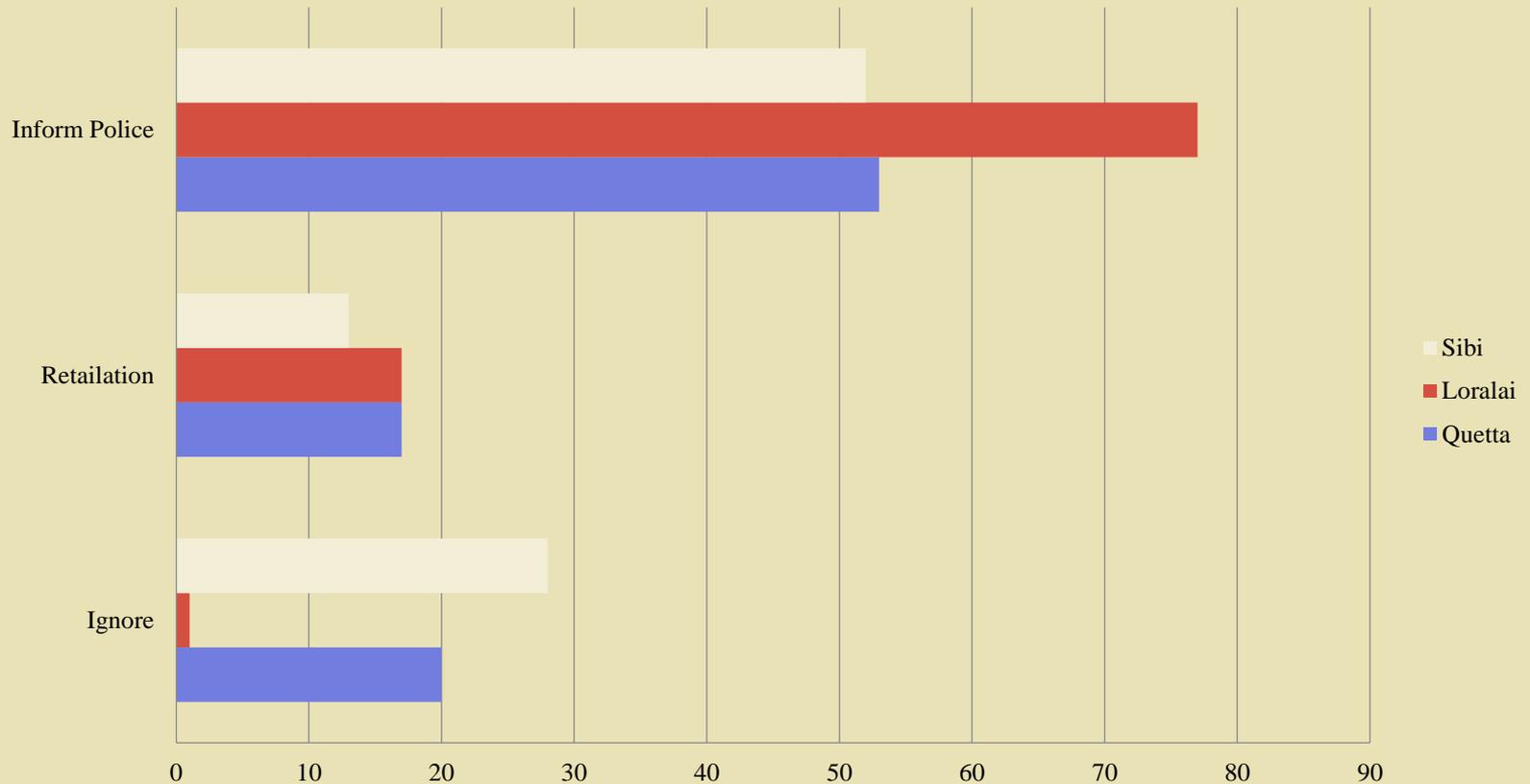




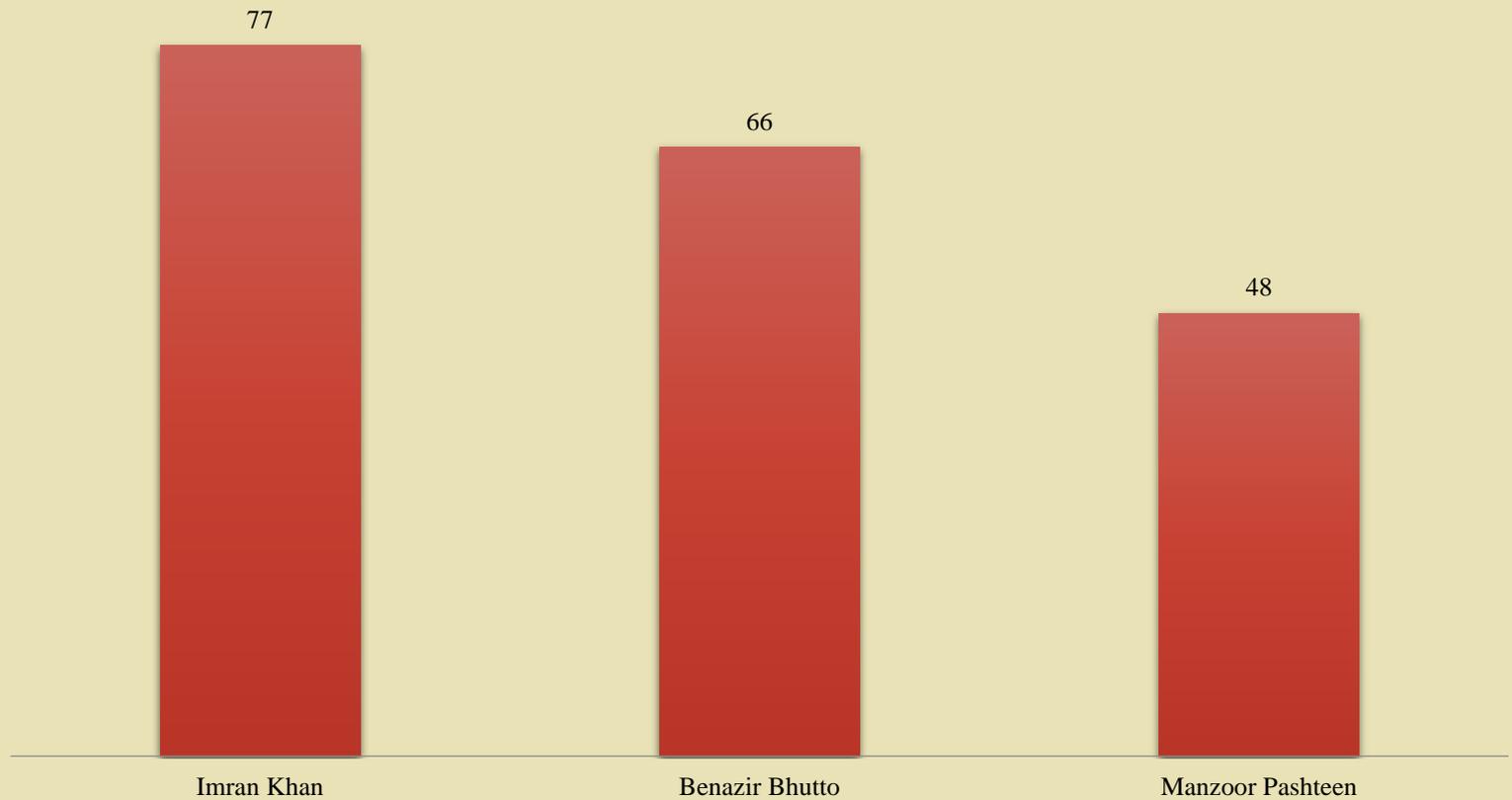
Conflict

- ◆ Youth predominately opined that only dialogue can resolve, silence and violence are not the options.
- ◆ 54% opined that conflict exist around them
- ◆ Female comparatively have highly marked dialogues for gender justice(88% vs 78%), religious discrimination (92% vs 86%), and dialogue on Kashmir issue (90% vs 70%).
- ◆ Statistics also show that female respondents have comparatively less tendency to resolve conflict through silence and violence.

Response towards resolution of issues



Youth Ideal Leaders

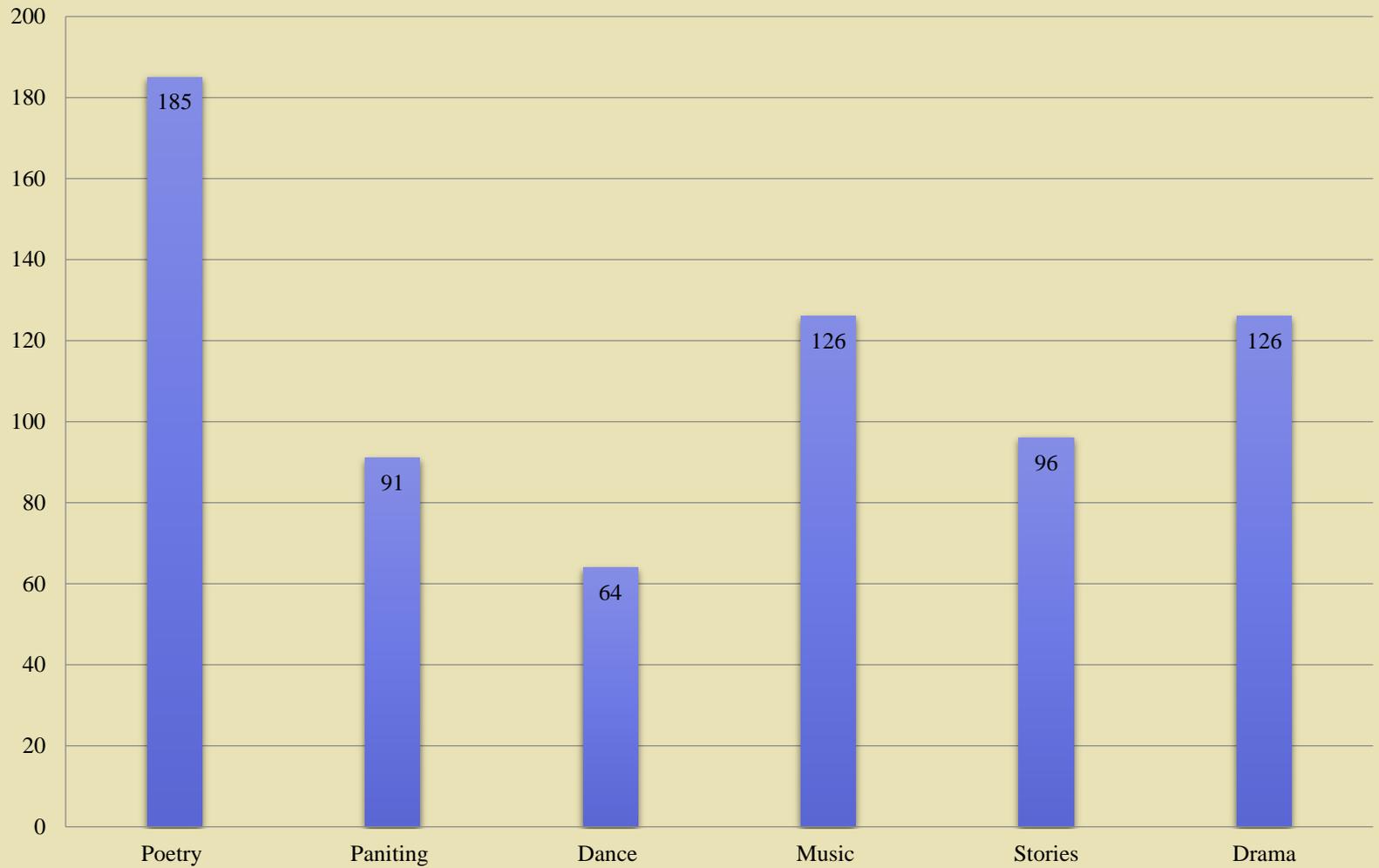




Youth and Expression

- 
- 85% female & 69% male opined that expression matters. Respondents shared that traditional society associate taboo with different skills and traits. Literary, art and musical expression is also tagged as profession of the social minorities such as spinner, clay man, blacksmiths, craftsmen etc.
 - Overwhelming shrinking of public spaces of expression
 - FGDs revealed shared that particularly Muslim girls can only sing religious songs such as *Na'at* or *Hamd Shareef* . KI respondent from Sibi and Loralai also confirmed that the Hindu and Christian youth do not face the same challenge as their Muslim counterparts. As music is part of religious services, therefore youth are encouraged to learn *Tabla*

Means of Expression





Boys-Girls Comparison

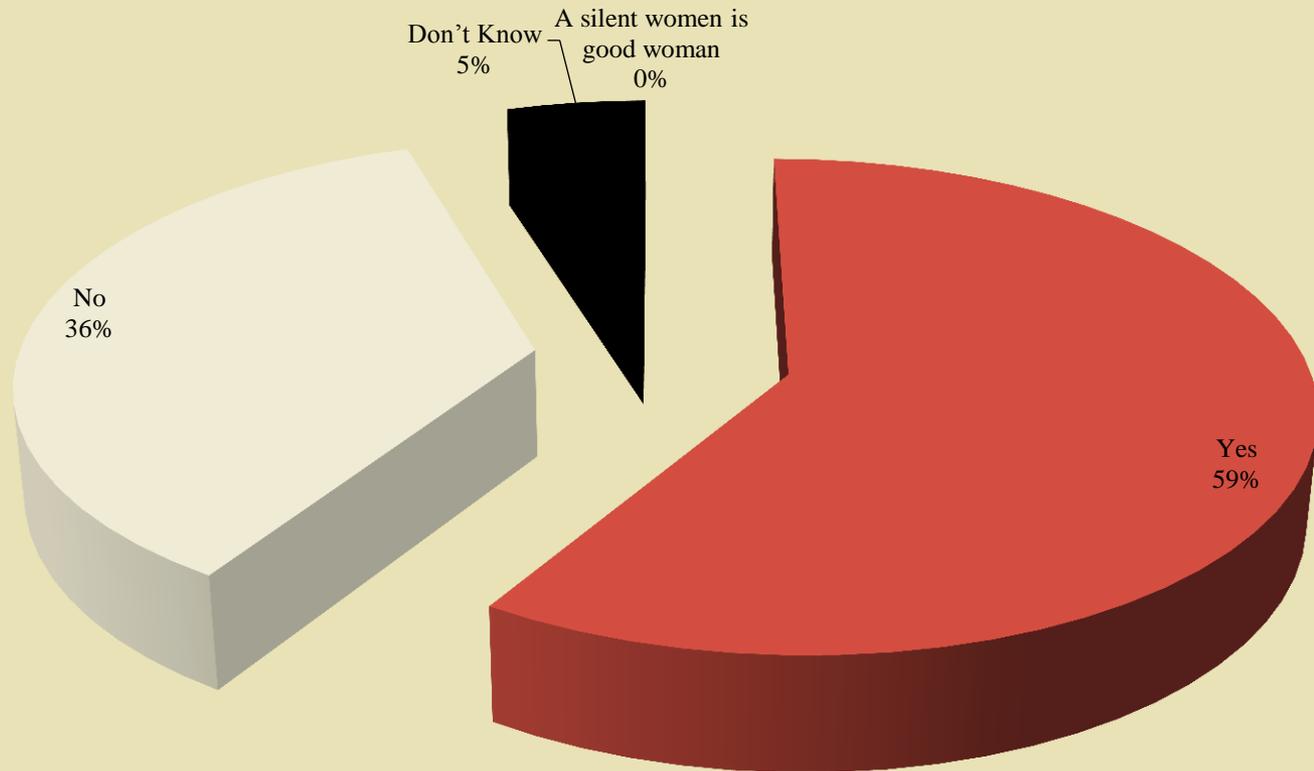
- ◆ Poetry (55 Vs 47%), Painting (22 vs 30%), Dance (23 Vs. 13%), Music (39 Vs. 31%) , drama (38 Vs. 31%) and tory writing is (33 vs 20%) for boys and girls respectively
- ◆ Gender Vis-à-vis religious background also counts when it comes to expression. Modern forms of expression that are depicted in the (Fig II-1) are promoted by the educational and cultural institutions. Mainly schools, colleges, universities, media and cultural festivals organized by government institutions have been instrumental and effective.



Nexus of Arts, Literature and Life:

- ◆ 72% respondents affirmed that arts, music and literature are instrumental to understand life
- ◆ *There has been extensive pressure from youth to not express their feelings. Girls and women comparatively are supposed to not express their feelings in public. But there has been a cultural acceptance for the poetic expression of women in different folkloric forms. (Male- FGD, District Loralai , Malik Zaheer)*

A Good woman is silent woman



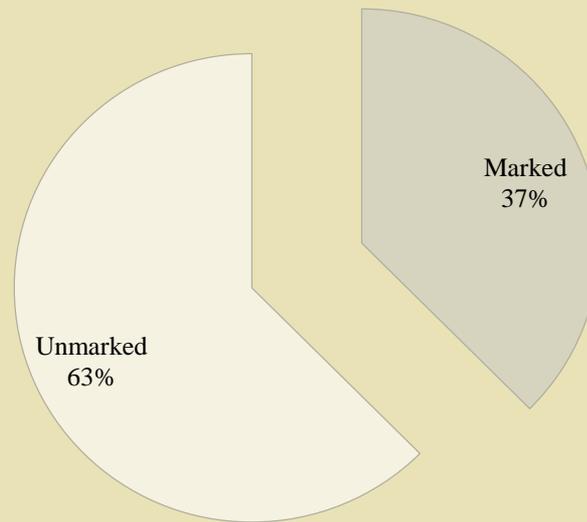


Social perception regarding Artisans and Poets:

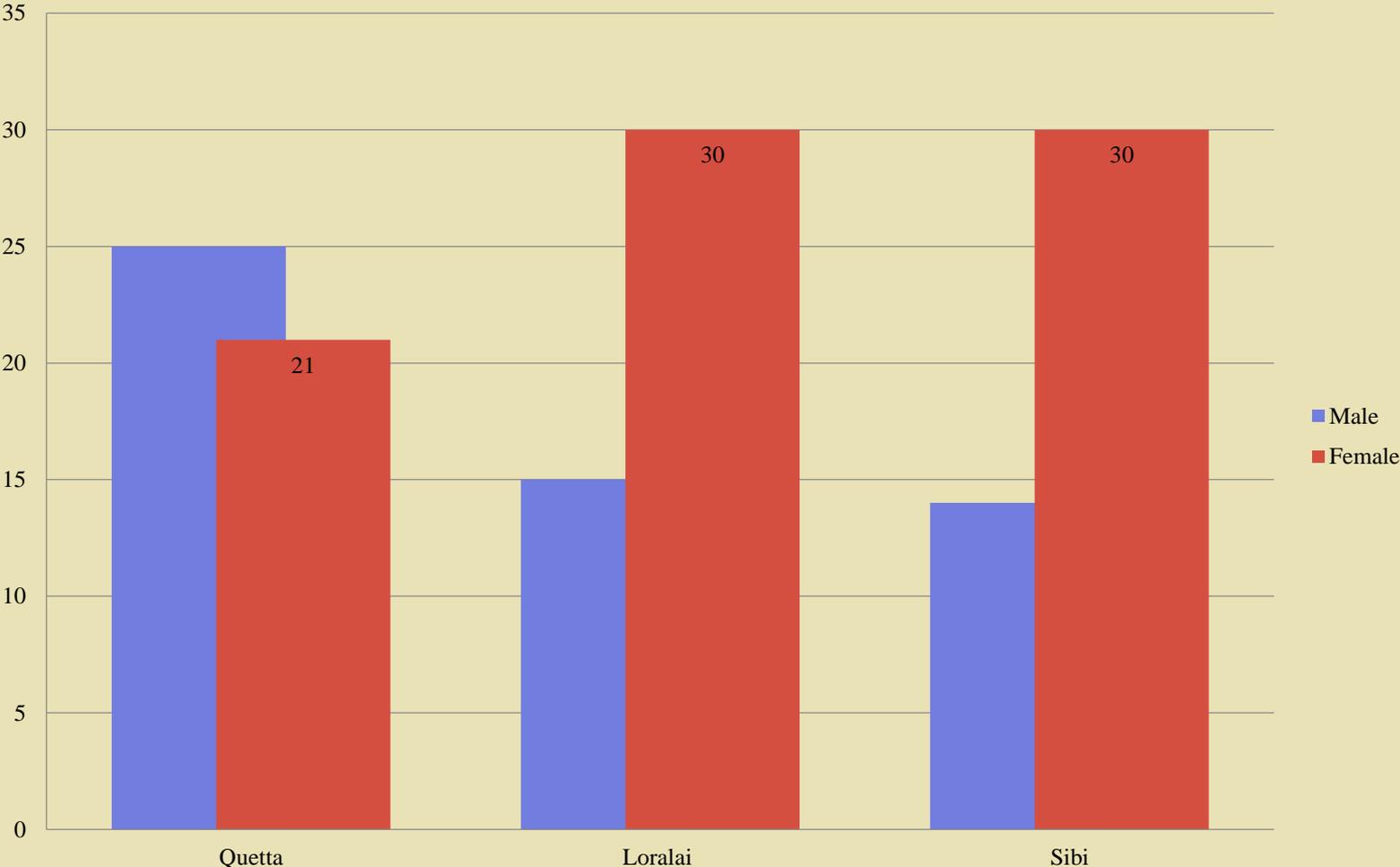
- ◆ 63% youth marked that artists, musicians and poets represent nations.
- ◆ Youth respondents 55% and 75% affirmed that poets, artists and musicians contribute to society and they are equal to all other persons in society

Youth Study Habits

Books read last time



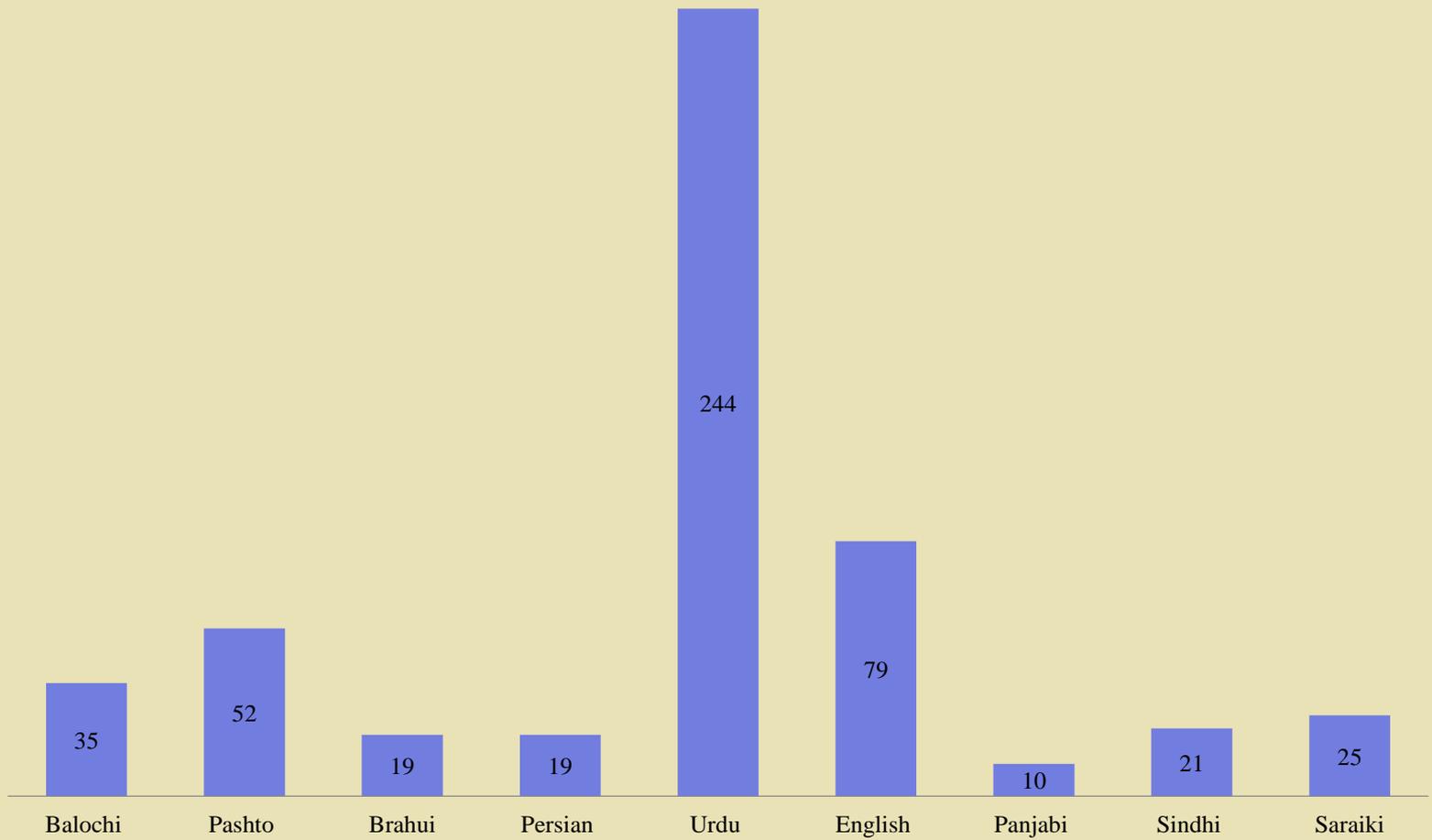
Male-Female Reading Comparison



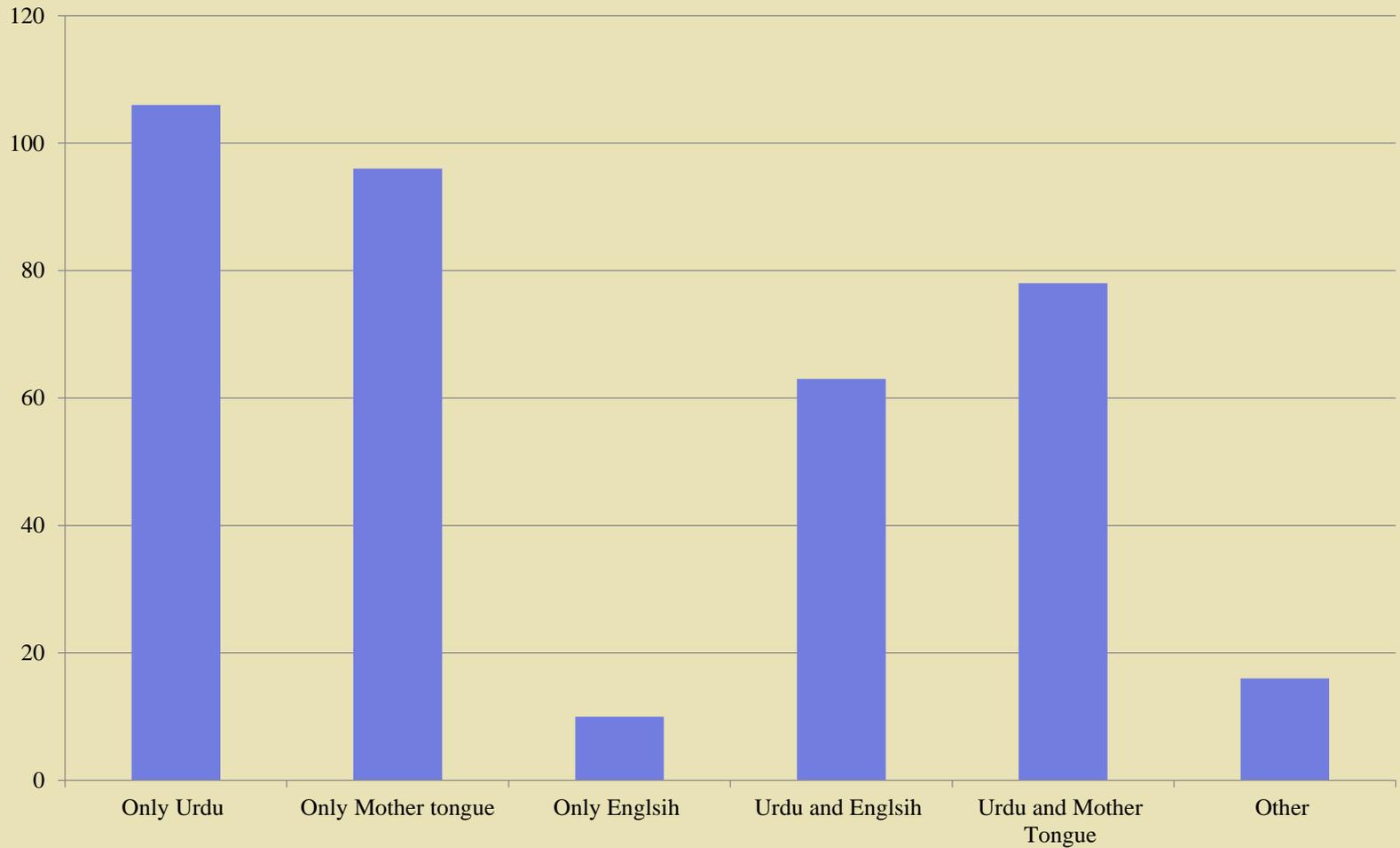


- ◆ Table 14 clearly indicates that 55% female and 70% male respondents did not mark a single book and its
- ◆ Female have comparatively high trend to
- ◆ Female focus has been Urdu fiction, of 20th century
- ◆ The fiction work mainly written in Urdu by Nimra Ahmad and Umaira Ahmad, and Hasham Nadeem has been highly marked by respondents in this connection.
- ◆ Religious-Tableeghi Jum'at reference material, like Fazayal Ammal, Ya'seen, and different prayers books are also marked by respondents. Quetta district comparatively has a diverse
- ◆ It is considerable that negligible number of books and authors of the native languages (Pashto, Balochi, Brahui and Darri) are shared
- ◆ Urdu and English have almost replaced learning and reading in the native languages.

Languages of expression



The best way to express





The Way Forward



Youth Engagement: Framework and Strategies

◆ Proposed tools and Strategies:

- Bridging the missing link: Engaging diverse groups in district level Literary and Arts Forums (LAFs)
- Conventional and, alternative spaces (social media, meet ups)
- Reconnecting the local artists, poets, musicians etc
- LAFs formation and capacity building to implement this project at local level.



Enhancing Youth's sensitization, awareness and skills

- ◆ Youth Understanding Vs worldviews/belief system
- ◆ Violence, exclusion and stereotyping can be addressed through sensitization and their expression.
- ◆ Knowledge and skills of literary and arts disciplines
- ◆ Critical thinking and connection of arts and literature in shaping a healthy civic space



Seminars for Sensitization/awareness

- ◆ The dilemma of expression in native Vs national languages: dialogue on essence of creativity in the mother tongues.
- ◆ Systemized exclusion of singers and artisans: asserting social position of artisans
- ◆ Cultural pluralism through celebrating literary diversity: engaging poets and artisans of different cultures within districts
- ◆ Exclusion of native languages from the arenas of education: dialogues on exploring possibilities of youth's expression in the indigenous languages in schools and colleges.



Seminars..continued

- ◆ Cultural literacies and folkloric forms of expression: Prospects of peace and pluralism in literature and arts of relevant districts
- ◆ Knowing our civic space and rights to expression: Reimagining forms of expression
- ◆ Promotion and conservations of cultural diversity: Dialogue on gapes in cultural policy, planning and financial allocation in the PSDPs.
- ◆ Alternative Prospects of Putting Show: Dialogue on designing *Sibi Mella* with special reference to make it an inclusive space for all ethnic and cultural groups.
- ◆ Listening Women Voices in Literature: Seminar on asserting women position as creative agency



Youth's Training Workshop: Conceptual framework

- ◆ Workshops should contain two fundamental parts; the first part should focus on sensitization, awareness and critical analysis of the identity-puzzle, while the second part should focus on inculcating specific skills pertaining to particular group of participants.
- ◆ Based on the classification by BLS, it is proposed to classify participants in following three categories.
Literary (Poetic and Fiction) Expression
Performing Arts (Theaters /Dramas)
Arts , Paintings and Design



Workshop Generic Framework

Understanding identity puzzle: Identity Thinking Vs Dialectical thinking

At this initial stage, youth should explore the multiple overlapping and horizontal identities. It will enable youths to know binaries and dichotomies associated to identity politics and should help them to realize that most of the hegemonic identities shaped are socially constructed.

Nexus of nonlinear sense of identity expression and youth.

A life cycle perspective on youth well-being and their position to transform their situations should be added in the training stuff. Sense of alienation/otherness and romantic association to certain identities work as the most influential factor to shape the youth's imagination, feelings and consequently their creative expressions.

Multiculturalism, Peace and Social inclusion

This segment of the training will help youth to understand essence of cultural diversity and social harmony. The training segments will mainly resolve contrasting and linear perspectives on gender, racial, ethnic, religious and sectarian issues that are politically projected to segregate people. The segment will conclude on how to use nonviolent communication and empathy for socially and politically weak entities.



Part II: Delivery of Sessions

**Exploring possibilities:
ways of creative
expressions**

This segment should elaborate various forms and means of creative expressions. It should focus on literature and in the nutshell should explain how literary expression come into being. Similarities and fault-lines amongst the folklore and modern genres of literature should be pin down.

**Literature and arts as
means of social
reconstruction:**

This segment should present objective of art and literature as means of nonviolent and peaceful expression. Stereotypes, hate speeches, sense of exclusion and otherness for different social and ethnic groups can be identified, challenged and hence a new perspective of inclusive, peaceful and tolerant space of expression should be developed.

**Simulations, audio visual
and textual analysis**

Audio-visuals, videos, assignments and simulations can be highly effective in delivering complex literary



Selection of Workshops Participants

- ◆ Experimental and Controlled Groups
- ◆ Engaging Senior poets, writers and artists:
- ◆ Mid-level emerging creative entrepreneurs:
- ◆ Engaging fresh cadres:
- ◆ University, College and Schools Students
- ◆ Illiterate Youth (Girls and Boys)



Potential Collaborations and Joint Ventures

- ◆ **Collaboration with Educational Institutions in the districts**
Literary and Art Academies: List is annexed



A Generic SWOT Analysis of the Project:

Strengths:

CYAAD's concept, approach and preparedness of reclaiming social and public spaces and transforming it into inclusive platforms through developing cadres of youth are innovative and pragmatic. The study revealed that, public sector educational, cultural and literary institutions lack the conceptual clarity, educational and reflective tools, and human resource that can harness process of youth empowerment through literature and arts. There is a great room for this type of interventions that particularly take on issues beyond symptomatic levels and tends to create alternatives for a collective social good.

Weakness:

Contrary to the strength, it is imperative to connect youth through a cumulative and consistent process. The concept of nurturing youth's critical thinking, analytical canvas and skills of creative expression required a long term mentoring program. One of the weaknesses of this initiative could be the short and project approach towards the concept.

Working with the disadvantaged, illiterate and rural youth will require different approach. Process, tools and strategies are required to be evolved for the dominant majority lying outside the system.

Opportunity:

The BLS shows that there are diverse opportunities of engaging with youth as active-creative entrepreneurs. Possible collaboration with resource persons, potential literary, and arts groups, organizations and institutions at district levels will expedite the project from execution to policy advocacy. Literary and arts organizations, schools, college senior management and teachers engaged by CYAAD on the same thematic lines; is a great asset to be harnessed for perpetuating and sustaining this initiative beyond the project life.

Threats:

The deteriorating peace situation in all the three districts can affect the pace and quality of work. The themes, reading material, audio-visuals and reflective tools on multiculturalism, social inclusion and identity can become a potential threat if not utilized within the context.



Generic Recommendations:

- ◆ **Focusing Expression in Native Languages:**
- ◆ **Connecting pole apart: Writers and artists of different languages**
- ◆ **Probable Actions for "We are the answer"**