



Policy on Interfaith Harmony  
**(Approved by the Federal Cabinet vide case No. 76/07/2025 dated 12.02.2025)**

**GOVERNMENT OF PAKISTAN  
MINISTRY OF RELIGIOUS AFFAIRS AND INTERFAITH HARMONY  
ISLAMABAD**

**2025**

## **VISION**

“To build an inclusive and religiously tolerant Pakistan by promoting interfaith harmony, safeguarding religious freedoms, fostering mutual understanding, enhancing social integration and ensuring equal opportunities for all, regardless of caste, creed, religion, gender, or socio-economic status.”

## **MISSION STATEMENT**

"To promote and facilitate interfaith harmony and tolerance across all segments of society, aligning with the teachings of Islam and constitutional principles to foster mutual respect and social cohesion."

## Section – I

### 1. INTRODUCTION: POLICY RATIONALE

The Islamic Republic of Pakistan was founded on the principles of Islam, which emphasize the equal treatment of minorities within an Islamic state. The Constitution of Pakistan guarantees fundamental rights to all citizens, regardless of religion, race, caste, color, or creed, and upholds religious freedom and the protection of minority rights (refer to Articles 20, 21, 25, 27, 28, and 36). Additionally, the international obligations and legal framework of the country provide robust provisions for the protection of religious freedoms, the rights of religious minorities (non-Muslims) and the promotion of interfaith harmony among various communities in Pakistan.

Promoting interfaith harmony is therefore a top priority for the government, ensuring the protection of human and civil rights and safeguarding places of worship so that individuals of all faiths may freely practice their beliefs. While the majority of Pakistan's population supports the equal rights of all religious communities. Isolated incidents of violence and discrimination against minorities, such as mob attacks, murders have occurred. Furthermore, there have been instances where the Blasphemy Law has been misused by certain groups to advance personal agendas and this factor is too exploited by the human rights activists / NGOs.

Despite constitutional guarantees and established policy frameworks, the response from federal ministries, provincial governments, law enforcement agencies and the legal system has not effectively addressed the root causes of growing extremism in society. This issue is exacerbated by significant socio-economic challenges that fuel grievances and heighten tensions. Ministries and related bodies operate with limited technical expertise and financial resources, hindering their ability to implement comprehensive solutions. These constraints contribute to the persistence of conflict drivers within communities, disproportionately affecting marginalized groups, including religious minorities and madrasa students, who remain particularly vulnerable in times of religious and social unrest. Addressing these underlying socio-economic issues is critical to mitigating conflict and promoting long-term stability.

Therefore, it is essential to implement robust measures that promote coexistence and curb religious extremism through the advancement of interfaith harmony and religious tolerance. This conceptual framework must be realized through a comprehensive policy document, encompassing clear, achievable objectives and a tangible, realistic, and practical implementation mechanism. Such measures should aim to foster interfaith harmony, enhance social integration and unite all religious communities into a cohesive national fabric.

### 2. STRATEGIC GOALS AND OBJECTIVES:

The objectives of this policy are as follows:

- **Enhance Public Awareness:** Promote awareness of religious freedom for all citizens of Pakistan, aligning with the country's commitments under relevant international conventions and declarations, as well as the guarantees enshrined in the Constitution and laws of Pakistan.
- **Facilitate Interfaith Dialogue:** Initiate structured interfaith dialogues in collaboration with local communities, religious leaders and District Interfaith Harmony Committees to establish effective mechanisms for addressing and resolving interfaith and intersectional issues in a timely manner.
- **Develop Monitoring Mechanisms:** Collaborate with relevant federal ministries, provincial agencies and organizations to establish systems for monitoring and addressing hate speech, incendiary material and publications that could incite religious conflict and disrupt societal harmony.

- **Prevent Misuse of Religion and Law:** Discourage the exploitation of religious laws and prevent incidents such as forced conversions and marriages. Review existing policies and legal frameworks to recommend appropriate amendments to the government.
- **Ensure Compliance and Protection:** Enforce statutory, policy, and administrative measures to safeguard the respect and safety of religious leaders, places of worship, and sacred texts across all faiths.
- **Promote Religious Tolerance:** Foster religious tolerance to mitigate the impact of extremism and hate speech, which pose significant threats to Pakistan's stability. Develop strategies that address the root causes of such issues through a comprehensive “whole-of-society” approach.

### 3. **INSPIRATION FOR POLICY FORMULATION:**

The development of this policy is inspired by multiple foundational elements that collectively shaped its framework. These key inspirations include:

- **Qur’anic Teachings:** Emphasizing the principles of religious freedom, mutual respect and peaceful coexistence among different communities.
- **Teachings of the Sunnah:** Highlighting the protection of minority rights and justice as demonstrated through the practices and declarations of the Holy Prophet Muhammad (peace be upon him).
- **Historical Legacy:** Pakistan’s multicultural heritage, showcasing centuries of coexistence among diverse religious, sectarian, and ethnic groups.
- **Vision of the Founding Father:** Quaid-e-Azam Muhammad Ali Jinnah’s commitment to religious freedom and equality for all citizens, as articulated in his speeches and vision for the nation.
- **Constitutional Guarantees:** The legal framework of Pakistan, which enshrines the protection and equal rights of minorities under the Constitution.
- **International Obligations:** Pakistan’s adherence to global human rights conventions that advocate for religious freedom and the protection of minority rights.
- These inspirations have collectively provided the guiding principles for crafting a comprehensive policy aimed at fostering interfaith harmony, social cohesion, and the protection of religious freedoms.

#### 3.1 **Quranic Teachings regarding religious freedom and interfaith harmony**

In an increasingly globalized world, the emphasis on interfaith harmony as a pathway to peaceful coexistence, tolerance, and mutual understanding has gained global recognition over the past two decades. Religious communities worldwide are uniting to restore faith in peaceful coexistence and mutual respect. Establishing interfaith harmony and upholding respect for prophets and religious founders is essential. Failure to do so risks undermining the vision of a harmonious global community. The Qur’an, as the final divine message, advocates for an interfaith commonwealth, a principle that Muslims embrace wholeheartedly. The following Qur’anic verses provide clear guidance on religious freedom and interfaith harmony:

- i. If Allah so willed, He would have made you one nation (united in religion), but His plan is to test each of you separately, in what He has given to each of you: so strive in all virtues as in you are in a race. The goal of all of you is to Allah. It is He that will show you the truth of the matters in which you used to differ [Surah Al-Ma’idah verse 48]
- ii. And say, “The truth is from your Lord, so whoever wills – let him believe; and whoever wills – let him disbelieve” [Surah Al-Kahf 18:29]

- iii. "God does not forbid you from doing good and being just to those who have neither fought you over your faith nor evicted you from your homes..." [Surat Al-Mumtahanah 60:8]
- iv. "There is no coercion in religion. Verily, guidance has manifestly been distinguished from error" [Surah Al-Baqara 2:113]
- v. Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord: we make no difference between one and another of them: And we bow to Allah (in Islam)." [Surah Al-Baqara 2:136]
- vi. And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return and He will inform them about what they used to do. [Surah Al-An'am, 6:108]
- vii. O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). [Surah Al-Hujurat, 49.13]

### 3.2 **Teachings of Sunnah regarding Interfaith harmony**

The Charter of Madinah (Mithaq al-Madinah), established by the Holy Prophet Muhammad (peace be upon him) following the formation of the Islamic state, was more than a treaty; it was a written constitution that defined the rights and obligations of all citizens. It ensured freedom of thought, equality, justice, and fraternity, irrespective of caste, color, creed, or social status. The Prophet (peace be upon him) emphasized the protection and rights of minorities, stating:

- i. "Whoever kills a contracting man (a non-Muslim protected by the state or an agreement) he will not smell the Paradise" [Sahih al-Bukhari 6914]
- ii. The Prophet (peace be upon him) warned against the injustice committed against non-Muslims and diminishment of their rights. He vowed to be the opponent of their aggressors. He said: Beware, if anyone wrongs a contracting man, or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment. [Sunan Abi Dawud 3052]
- iii. "Beware! Whoever is cruel and hard on a non-Muslim minority, curtails their rights, burdens them with more than they can bear, or takes anything from them against their free will; I (Prophet Muhammad) will complain against the person on the Day of Judgment. [Mishkat al-Masabih 4047]

### 3.3 **Historical perspective of religious freedom in Pakistan**

The region that now comprises Pakistan has long been known for its religious and cultural diversity, which significantly influenced the development of a pluralistic society. For thousands of years, it was home to some of the earliest human settlements and major civilizations like the Indus Valley (circa 2500 BCE) and Gandhara, which thrived on the banks of rivers such as the Indus and contributed to a rich legacy of art, trade, and philosophy.

This land has historically been a crossroads for various cultures and religions. Before the advent of Islam, religions such as Hinduism and Buddhism were dominant, with ancient centers of learning like Taxila playing pivotal roles in the dissemination of knowledge and spiritual dialogue. The coexistence of religious communities contributed to a tradition of pluralism that laid a foundation for tolerance and mutual respect.

The teachings of Sufi saints, such as Data Ganj Bakhsh and Shah Abdul Latif Bhittai, further enriched this tradition by emphasizing inclusivity and unity among people of different faiths. Sufism's influence cultivated an environment of spiritual harmony, fostering peaceful coexistence and bridging divides between religious communities.

This historical context underlines Pakistan's inherently diverse and pluralistic society, one that values mutual accommodation. The presence of sacred sites for multiple religions—including Buddhism's Takht-i-Bahi and Hinduism's Katas Raj Temples—reflects this deep-rooted heritage. Despite modern challenges, this cultural legacy inspires efforts to preserve and promote interfaith harmony, reinforcing Pakistan's commitment to fostering peaceful coexistence and respect for all religious backgrounds.

### **3.4 Vision of Quaid-e-Azam Muhammad Ali Jinnah**

The acknowledgment of Pakistan's socio-religious context was powerfully expressed in Quaid-e-Azam Muhammad Ali Jinnah's address to the first Constituent Assembly on August 11, 1947. In his speech, Quaid-e-Azam Muhammad Ali Jinnah set forth the foundational direction for the Constitution and affirmed the state's commitment to equality. He assured all citizens, regardless of religion or creed, of their rights and freedoms, declaring:

*"You are free; you are free to go to your temples, you are free to go to your mosques or to any other place of worship in this State of Pakistan. You may belong to any religion or caste or creed that has nothing to do with the business of the State.... We are starting with this fundamental principle that we are all citizens and equal citizens of one State. Now, I think we should keep that in front of us as our ideal and you will find that in course of time Hindus would cease to be Hindus and Muslims would cease to be Muslims, not so in the religious sense because that is the personal faith of each individual, but in the political sense as citizens of the state."*

### **3.5 Constitutional Guarantees and Legal Framework**

The Constitution of Pakistan (1973) provides full protection and equal rights to all citizens, including minorities, irrespective of color, creed, culture, language, or gender, ensuring their right to freely practice and profess their religion. This commitment aligns with Jinnah's vision of equality, freedom, and security for all. Key constitutional references include:

- i. Freedom to profess religion and to manage religious institutions. [Article-20]
- ii. Safeguard against taxation for purposes of any particular religion. [Article-21]
- iii. All citizens including minorities are equal before law and are entitled to equal protection of law. [Article-25]
- iv. Safeguard against discrimination in services. [Article-27]
- v. Preservation of language, script and culture. [Article-28]
- vi. Protection of minorities. [Article-36]
- vii. Chapter (XV), of PPC-1860, deals with religious freedom and its relating offences.
- viii. U/s 99-A, CrPC,1898 and U/s 295-A, PPC-1860, Hate speech and Hate printed material, which insult the religion or religious beliefs, are prohibited.
- ix. U/s 153-A of PPC-1898 provides for ensuring inter-ethnic and inter religious/sectarian harmony.

### 3.6 International Obligations:

Pakistan's historical and ideological foundation makes it an advocate of religious freedom and minority rights. The country is a signatory to major international human rights conventions, including:

- i. Universal Declaration of Human Rights, 1948.
- ii. International Convention on the Elimination of All Forms of Racial Discrimination, 1965.
- iii. International Covenant on Civil and Political Rights, 1966.
- iv. International Covenant on Economic, Social and Cultural Rights (ICESCR), 1966.
- v. Convention on the Elimination of All Forms of Discrimination against Women, 1979.
- vi. Declaration on the Elimination of all forms of intolerance and of discrimination Based on Religion or Belief 1981.
- vii. Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment, 1984.
- viii. Convention on the Rights of the Child, 1989.
- ix. UN Declaration on the Rights of Persons Belonging to National, Ethnic, Religious and Linguistic Minorities 1992.

## 4. SITUATION ANALYSIS AND CHALLENGES:

According to census 2023, the population of Pakistan is around 240.45 Million. Approximately 96.35% of the population belongs to Muslim faith, while 3.65% of the population consists of Non-Muslims including Christians (around 1.37%) Hindus (around 1.60) Ahmadis (around 0.06%) and rest of the minor religious groups, which figure around 0.03% including Sikhs, Bahais, Buddhists, Parsi, Kalash etc.

Pakistan is a Muslim majority country and religious minorities constitute an integral component of its society. The spirit of equality, freedom and integration as reflected in the flag of the Pakistan, is the commitment of its founding father to give due recognition to minorities. The path to realization of this promise is however rife with many challenges like changing international environment and polarization. Moreover, political, social or communal exclusion and deprivation have been linked to religious extremism and intolerance due to which Pakistan is bearing the brunt of world's criticism.

It is high time to create a synergetic policy environment, institutional coordination and operational networking for interfaith harmony and religious freedom. This requires identification of risks factors posed to our national cohesion and effective response based on equality, respect for human rights and protection of Minorities as enshrined in the tenets of Islam and the constitution of Pakistan.

4. The Policy will address the following salient **challenges** instantly faced by the religious minorities of the country.

- i. **Establishment of a statutory body for the rights of minorities:** The "National Commission for Minorities (NCM)" has been established through Federal Cabinet decision vide Case No. 194/15/90 dated 02.07.1990, but it needs to be strengthened up through an act of Parliament. Where it will have powers of Civil Court, ordering inquiry on any incident of violence against minorities, review National & Provincial Policies/ Laws and give recommendations for amendments therein and prepare contingency plans to promote tolerance, peace & harmony in the country.

- ii. **Non-availability of credible database about violence against minorities, complaint cell and web-evaluation cell:** No Central database of violence against minorities like hate speeches, discrimination against minorities, abuse of religion, mob attacks on blasphemy charges and the reasons behind these attacks, alleged forced conversion of religion / marriages and compounding investigations / convictions is being maintained / upgraded regularly. Blasphemy cases mostly happen in Punjab and Khyber Pakhtunkhwa, while the incidents of forced conversion of religion / marriages mostly occur in Sindh. Our Laws, Legal system and Govt. machinery work in their defined parameters, but such incidents happen, so we need to enhance the capacity of law enforcement agencies.
- iii. **Social and economic deprivation among minorities:** Social and economic deprivation generally prevails among different communities in Pakistan, but some segments of minorities also bear social and economic deprivation. They face structural discrimination, limited access to relevant religious education and employment opportunities. Poverty unemployment and lack of opportunity towards upward mobility are promoting hate and extremist ideas that needs to be overcome by the introduction of curriculum / syllabus of interfaith harmony.
- iv. **Dissemination of hate statements/speeches/slogans and misuse of religious positions:** The presence of hostile foreign elements in our society sometimes create misunderstandings and often exploit existing tensions among different religious communities, for their own agendas, leading to the spread of misinformation and heightening sectarian / religious divide. The low literacy rate and unregulated Madrassahs have widely helped the extremists to carry out their activities in an organized manner.
- v. **Biased role of Media & social prejudices:** Generally print and electronic media play a responsible role while reporting on plural issues, but some news channels especially social media popularize the anti-minority myths, especially during a local or regional crisis. An un-Islamic / biased view from minority community is made viral instantly, which motivates in spreading hate, intolerance, agitation and extremism in the society.

5. In nutshell, Pakistan is committed to promote peace and harmony within the country and exhibits its friendly disposition towards all nations and religions in the world in accordance with the spirit of relevant international conventions/declarations and the national constitutional/legal framework. The Interfaith Harmony policy has been envisaged to gear up creating harmony and cohesion between people of all faiths, so that all potential abilities may be used for national development. The success of the policy will depend on the implementation of the policy guidelines with letter and spirit by all the stakeholders including Government's commitment, media, educational institutions, and religious institutions, scholars at gross at all National, Provincial and Tehsil levels.

## Section – II

### **ACTION PLAN FOR IMPROVING INTERFAITH HARMONY ALONGWITH IMPLEMENTATION MECHANISM**

This policy is conceptually aligned with the principles outlined in the *National Security Policy (NSP) 2022–2026* and aims to develop synergies with the *National Internal Security Policy (NISP) 2018–2023* as well as the *National Action Plan (NAP) 2021* in addressing religious discrimination and controlling extremism. The NSP emphasizes a citizen-centric approach that prioritizes national cohesion, social justice, and the protection of minority rights, recognizing diversity as an asset for national strength. Drawing on this vision, the current policy integrates these principles by focusing on fostering unity and mutual respect within Pakistan's multi-religious society. The *NISP 2018–2023* provides a comprehensive security framework that underscores the importance of safeguarding minority rights and promoting an inclusive society to enhance state-

citizen relationships and mitigate extremism. By building upon these strategic insights, this policy aims to address systemic challenges faced by minorities through targeted initiatives. It seeks to bolster legislative and institutional frameworks, ensuring bodies like the *National Commission for Minorities* are empowered to act effectively, including having the authority of a civil court to review incidents, enforce protections, and propose legal amendments.

To enhance monitoring and response mechanisms, the policy calls for the creation of a centralized database that tracks violence, hate speech, and instances of alleged forced conversions, enabling data-driven decision-making. This aligns with the NSP's focus on social justice and informed governance. Additionally, addressing socio-economic disparities is central to the policy, targeting structural discrimination by improving access to education and employment for minority groups, a focus that resonates with the NSP's emphasis on reducing inequalities to strengthen national security. Media engagement is another critical aspect, as the policy outlines strategies to counter misinformation and promote positive narratives. This approach ensures that both traditional and digital media contribute to fostering harmony rather than exacerbating division, supporting the broader goal of a unified society. The implementation strategy integrates state and societal efforts, echoing the *NISP 2018–2023* directive for inclusive governance that engages diverse stakeholders, including educational and religious institutions, to prevent extremism and protect vulnerable communities.

In summary, this policy synthesizes recommendations from the *NSP* and *NISP*, reinforcing their shared commitment to upholding constitutional protections for minorities and fostering peace through inclusivity. By building on these conceptual linkages, the policy advances a coordinated response that promotes tolerance, mutual respect, and national unity, establishing a cohesive framework for the protection and empowerment of all citizens.

SI	Action / Plan	Implementation Mechanism	Entities responsible
1	Establishment of <b>National Commission for Minorities (NCM)</b> as a statutory body through an <u>Act of Parliament</u> .	<ul style="list-style-type: none"> <li>• Bill on the National Commission for Minorities (NCM) will be presented before the Parliament.</li> <li>• Constitution or notification of Commission as per the Statute.</li> <li>• Appointment of HR.</li> <li>• Provision of adequate financial/budget resources</li> </ul>	<ul style="list-style-type: none"> <li>• M/o RA&amp;IH [<b>Lead Role</b>]</li> <li>• M/o Human Rights</li> <li>• Cabinet Division</li> <li>• M/o Law and Justice</li> <li>• Parliamentary Affairs Division</li> <li>• Finance Division</li> <li>• Estab. Division</li> </ul>
1(a)	NCM to take measures to <b>review</b> National & Provincial <u>Policies/Laws</u>	<ul style="list-style-type: none"> <li>• Review the existing policies and laws, which are reported to be discriminatory towards minorities.</li> <li>• Recommendations for making new laws, if required.</li> <li>• Recommendations for amendments in the existing laws/policies, if required.</li> </ul>	<ul style="list-style-type: none"> <li>• NCM [<b>Lead Role</b>]</li> <li>• M/o RA&amp;IH</li> <li>• Relevant Federal Ministries &amp; Provincial Departments</li> <li>• CCI</li> </ul>
1(b)	NCM to prepare <b>contingency plans</b> to promote tolerance, peace and harmony	<ul style="list-style-type: none"> <li>• Hold meetings with the concerned stakeholders including Ulamas and religious leaders of various faiths.</li> <li>• Identify issues, hotspots and vulnerabilities to religious extremism.</li> <li>• The contingency plans shall be prepared in consonance and in accordance with the strategies/ measures/ actions already devised under the National Action Plan</li> </ul>	<ul style="list-style-type: none"> <li>• NCM [<b>Lead Role</b>]</li> <li>• M/o RA&amp;IH</li> <li>• Ulema &amp; Mushaikh Councils (UMCs)</li> <li>• District Interfaith Harmony Committees (DIHCS)</li> <li>• Concerned Federal Ministries/ Provincial</li> </ul>

		<p>(NAP) and the National Security Policy 2022-2026 (NSP).</p> <ul style="list-style-type: none"> <li>• Database on composition/ contacts of the DIHC, Ulema &amp; Mashaikh Councils will be prepared.</li> </ul>	<p>Deptts</p> <ul style="list-style-type: none"> <li>• Concerned Provincial Law Enforcement Agencies</li> </ul>
2	Maintaining credible <b><u>data of violence</u></b> against minorities	<ul style="list-style-type: none"> <li>• Existing databases will be identified through inter-departmental coordination</li> <li>• Separate databases on <b><u>violence against</u></b> religious communities, hate speeches/material, discrimination against minorities, abuse of religion, blasphemy issues and reasons behind such incidents, forced conversion of religion/ marriages, misuse of law, sacrilegious activities and migration of minorities etc. and compounding investigation and conviction will be developed.</li> <li>• Assessment reports on the credibility of databases will be prepared.</li> </ul>	<ul style="list-style-type: none"> <li>• M/o Interior/NACTA [<b>Lead Role</b>]</li> <li>• M/o RA&amp;IH</li> <li>• NCM</li> <li>• Provincial Home/ Minorities/HR Departments</li> <li>• Concerned Provincial Law Enforcement Agencies.</li> <li>• NCM</li> </ul>
2(a)	Establishment of <b><u>Complaint Cell</u></b> with toll free number, SMS Alerts System, and Web Portal	<ul style="list-style-type: none"> <li>• A Complaint Cell with toll free number, SMS Alerts System, and Web Portal will be established at <b>district level</b>, to timely respond to the grievances of minorities.</li> <li>• Human resource will be trained.</li> <li>• Adequate allocation of financial resources.</li> <li>• Trainings for the officials, deputed on complaint and redressal centers will be conducted.</li> <li>• A proper mechanism to address the complaints will be developed.</li> </ul>	<ul style="list-style-type: none"> <li>• M/o RA&amp;IH [<b>Lead Role</b>]</li> <li>• NCM</li> <li>• M/o Interior / NACTA/ICT</li> <li>• Provincial Minorities/ Human Rights Deptts/ Law Enforcement Agencies</li> </ul>
2(b)	Establishment of a <b><u>Web Evaluation Cell</u></b>	<ul style="list-style-type: none"> <li>• A Web Evaluation Cell will be established under M/o Religious Affairs and Interfaith Harmony, to monitor hate material/speeches / slogans against the minorities.</li> <li>• Trained HR staff will be deployed. Financial resources will be allocated.</li> <li>• Trainings for the officials will be arranged.</li> <li>• Hate material speeches etc, will be detected and removed.</li> <li>• Periodic assessment of above-mentioned interventions will be made and appropriate actions will be proposed.</li> </ul>	<ul style="list-style-type: none"> <li>• M/o RA&amp;IH/R&amp;R Wing [<b>Lead Role</b>]</li> <li>• M/o Information &amp; Broadcasting</li> <li>• M/o Interior</li> <li>• PTA</li> <li>• PEMRA</li> </ul>
2(c)	<b><u>Liaison</u></b> with Federal Ministries / Provinces for taking up measures to <b><u>avoid incidents of violence</u></b> against	<ul style="list-style-type: none"> <li>• Liaison with Federal / Provincial stakeholders will be developed.</li> <li>• Plans, proposals and recommendations to find root causes and to avoid incidents of violence against religious communities will be shared.</li> </ul>	<ul style="list-style-type: none"> <li>• NCM [<b>Lead Role</b>]</li> <li>• M/o RA&amp;IH</li> <li>• Concerned Federal Ministries and Provincial Departments</li> </ul>

	religious communities / places and analyze its root causes	<ul style="list-style-type: none"> <li>• Training sessions on inculcating peace and tolerance will be conducted.</li> </ul>	<ul style="list-style-type: none"> <li>• ETPB</li> </ul>
3	<b><u>Mainstreaming of minorities</u></b>	<ul style="list-style-type: none"> <li>• Schemes like <b><u>scholarship awards, financial assistance</u></b> grants and <b><u>small development schemes</u></b> will be executed for minorities, in coordination with Federal/Provincial stakeholders.</li> <li>• Ensure the implementation of <b>5% job quota</b> reserved for Minorities in Federal and Provincial services.</li> <li>• Support to victims of minorities in natural disasters, emergencies, accidents will be extended.</li> <li>• Compilation of data of beneficiaries of minorities will be done.</li> </ul>	<ul style="list-style-type: none"> <li>• M/o RA&amp;IH [<b>Lead Role</b>]</li> <li>• Estab. Division</li> <li>• M/o Education</li> <li>• Concerned Federal Ministries and Provincial Departments</li> <li>• BISP</li> <li>• NDMA</li> </ul>
3(a)	Introduction of interfaith harmony <b><u>in curriculum</u></b> / syllabus	<ul style="list-style-type: none"> <li>• Extremist themes and harmful / objectionable contents will be re-visited / reviewed from the curriculum.</li> <li>• Potential issues w.r.t. of interfaith harmony in educational institutions will be identified and suggestions for improvements will be made.</li> </ul>	<ul style="list-style-type: none"> <li>• Federal Ministry of Education &amp; Professional Training [<b>Lead Role</b>]</li> <li>• M/oRA&amp;IH</li> <li>• Provincial Education Departments</li> <li>• HEC</li> <li>• CII</li> </ul>
4	Coordinate with <b><u>Ulama &amp; Mashaikh Council</u></b> to overcome the incidents of hate statements / speeches /slogans and misuse of religious positions	<ul style="list-style-type: none"> <li>• Coordinate with Ulama &amp; Mashaikh Council at district level to ensure respect for religious leaders/persons, worship places and holy books of all religions;</li> <li>• People/stakeholders will be engaged.</li> <li>• Awareness sessions for all stakeholders will be organized.</li> <li>• Cases registered under the relevant laws for offenses against the religious leaders/persons/personalities, worship places and Holy books and convictions made will be documented.</li> <li>• Recommendations for improvement in implementation / compliance of the existing laws etc. will be made.</li> </ul>	<ul style="list-style-type: none"> <li>• M/o RA&amp;IH through R&amp;R Wing [<b>Lead Role</b>]</li> <li>• M/o Interior</li> <li>• Provincial Minorities/ Home / Human Rights Deptts</li> <li>• NCM</li> </ul>
4(a)	Use of <b><u>interfaith harmony</u></b> activists as resource reservoirs	<ul style="list-style-type: none"> <li>• Persons having contributions in the field of interfaith harmony will be identified and engaged in order to identify gaps, and suggest solutions.</li> <li>• Issues of concern will be identified.</li> <li>• Research papers written on the relevant subjects and issues will be published and disseminated.</li> <li>• Recommendations for improvement in policy/legal framework relating to interfaith harmony will be made.</li> </ul>	<ul style="list-style-type: none"> <li>• M/o RA&amp;IH [<b>Lead Role</b>]</li> <li>• NCM</li> <li>• M/o Education</li> <li>• HEC</li> <li>• Council of Islamic Ideology</li> <li>• Concerned Provincial Departments</li> </ul>

4(b)	Arrange <b>religious festivals</b> of <b>minorities</b> , Conferences, Seminars, Workshops etc,	<ul style="list-style-type: none"> <li>• Festivals of religious minorities will be celebrated at Federal and Provincial level.</li> <li>• Conferences, Seminars, Workshops and interactive sessions will be held throughout the country to promote interfaith culture in the country.</li> </ul>	<ul style="list-style-type: none"> <li>• M/o RA&amp;IH [<b>Lead Role</b>]</li> <li>• M/o Information &amp; Broadcasting</li> <li>• M/o Sports</li> <li>• Provincial Minorities / Human Rights Deptts</li> <li>• NCM</li> </ul>
5	Raise <b>media awareness</b> campaigns to promote interfaith harmony	<ul style="list-style-type: none"> <li>• Meetings with the media practitioners will be conducted.</li> <li>• Awareness campaigns about promotion of interfaith harmony by mobilizing the mass / electronic / social media, public service messages, infotainment programs and public debates will be held to counter adverse propaganda against persecution of minorities.</li> <li>• Reviews and assessments made of the above said programs/campaigns on a periodic basis will be undertaken.</li> </ul>	<ul style="list-style-type: none"> <li>• M/o Information &amp; Broadcasting [<b>Lead Role</b>]</li> <li>• M/o RA&amp;IH</li> <li>• NCM</li> <li>• UMCS</li> <li>• DIHCS</li> <li>• PTA</li> <li>• PEMRA</li> </ul>

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