

Assessment of Gaps and Challenges in Operationalization of District Peace Committees (DPCs) across Sindh



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The Legal Aid Society (LAS), firmly believes in conducting evidence-based researches to identify the existing knowledge gaps in the socio-legal landscape of Pakistan. Key interventions of the Legal Aid Society are the outcomes of extensive research products which are produced at Legal Aid Society under the supervision of Research Delivery Unit.

The program of LAS which focuses on the socio-legal empowerment of Religiously Marginalized Communities (RMCs) through The Assessment of Legal System for Religious Minorities in Pakistan is working on three key objectives in the second cycle of the program in which;

(i) RMCs are legally empowered through education, support, strategic litigation and strengthening of district level forums for access to justice to create awareness and build legal knowledge,

(ii) Pragmatic, data-backed interventions in blasphemy law and its implementation are designed through the studying of trends, causes, and perceptions of blasphemy incidents, and,

(iii) Capacity of Civil and Criminal Law Actors is enhanced through dissemination of specific legal knowledge and laws.

Under Objective 01, Research Team of the RM Program is able to finalize the report on The assessment of gaps and challenges in operationalization of District Peace Committees (DPCs) across Sindh and the credit and appreciation to finalize this extensive research product extends to Mr. Hassan Saeed (Program Delivery Specialist), Ms. Shabnaz Wali (Research and Litigation Associate), Mr. Hasnain Akhtar

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List of Abbreviations

DC	District Commissioner
DPC	District Peace Committees
RMC	Religious Minority Communities
TORs	Terms of Reference
SBA	Shaheed Benazir Abad
FGD	Focus Group Discussion
ADC	Assistant Deputy Commissioner
NGO	Non-Governmental Organization
LAS	Legal Aid Society
LPC	Local Peace Committees
NPA	National Peace Accord
KPK	Khyber Pakhtunkhwa
DHO	District Health Officer
NPC	National Peace Committee
IDIs	In Depth Interviews
DLAFs	District Level ADR Forums

EXECUTIVE SUMMARY

This report provides a comprehensive analysis of the gaps and challenges encountered in the operationalization of District Peace Committees (DPCs) in Sindh, Pakistan. The study aimed to evaluate the effectiveness of DPCs in promoting peace and harmony within communities, with a particular focus on identifying key areas where improvements are needed.

The findings reveal several critical gaps and challenges in the functioning of DPCs. Firstly, a lack of legal framework and clear Terms of Reference (TORs) hampers the authority and mandate of DPC members, raising concerns about the overall effectiveness of the committees. Further, religious minority communities (RMCs) are inadequately represented in the DPCs, with only 37% of the assessed DPCs including members from these communities. Limited resources and infrastructure also hamper the operational capacity of DPCs, with most DPCs lacking access to dedicated office spaces and funds, hindering their ability to carry out duties effectively.

To address these gaps and challenges, several key recommendations are proposed. Firstly, DPCs should be empowered to function as dispute referral bodies in the interim period and dispute resolution bodies in the long term. This entails proactive and repeat training and capacity building of DPC members on referral mechanisms and alternative dispute resolution solutions. Furthermore, representation of religious minority communities should be made mandatory in order to ensure that DPCs are able to contribute towards improving religious minority communities' access to justice.

Implementation of these recommendations under a formal legal framework will strengthen the operationalization of DPCs, and allow them to work as peace promoting, dispute resolving bodies across the province.

1 INTRODUCTION

District Peace Committees (DPCs) are district level committees that have been established in Pakistan to maintain religious harmony and peace. These committees are in commission throughout Sindh and usually comprise of male members nominated by the Deputy Commissioner (DC) of the relevant district.

This report delves into the critical examination of DPCs in Sindh, focusing on identifying gaps and challenges in their operationalization. By assessing their functionality, coordination, and effectiveness, this study aims to provide valuable insights to policymakers and stakeholders involved in strengthening peace-building initiatives in the region.

This report provides actionable recommendations that can lead to the enhancement of DPCs in Sindh in order to facilitate the development of a more robust and effective framework for DPCs, ultimately fostering peace, harmony, and dialogue within communities across the region.



2 METHODOLOGY

The objective of this research was to assess the functionality and operationalization of DPCs across eight regions of Sindh: Karachi, Sanghar, Hyderabad, Sukkur, Khairpur, Larkana, Dadu, and Shaheed Benazir Abad (SBA). Once mapped, their structures and terms of operation were to be assessed for gaps in mandate, capacity and operationalization.

In the initial phase of mapping and assessment, the research team visited the offices of the DCs in these regions to obtain relevant notifications and gather information about the DPCs. Through these visits, the research team was able to determine that there are 14 DPCs in the 8 regions (1 in each district, including Karachi which is sub-divided into 7 districts).

Once the notifications had been procured, the first draft of a DPC Assessment Tool was designed to understand how DPCs work, whether they operate as dispute resolution bodies, and the extent to which they coordinate with different departments of the Sindh Government. Based on the insights gained from a Focus Group Discussion (FGD) with DPC Korangi, the tool was refined to include the additional information gathered during this meeting. Since each DPC has a designated chairman and vice-chairman, the DC and the Assistant Deputy Commissioner (ADC) respectively, one-on-one in-depth interviews (IDIs) were held with the chairman and the vice-chairman of each DPC, while separate detailed FGDs were held with DPC members in all districts. This dual approach ensured data triangulation and consistency checks.

The FGD guide (Annex A) provided specific instructions for conducting the group discussions.

3

CHALLENGES DURING DATA COLLECTION

During the course of data collection, the research team faced a number of challenges. The primary challenge was coordinating with the office of the Deputy Commissioners (DCs), who often had busy and changing schedules. This difficulty in contacting them resulted in delays in scheduling interviews, which were crucial for gathering insights from the DPC chairpersons who are responsible for nominating members of the DPCs.

Another challenge was the lack of proper documentation, particularly in the district of Hyderabad. Despite consistent follow-ups with the Office of the DC, the team was unable to procure the notification.

The last major issue was that of access. Although non-Muslim members of DPCs were invited to participate in the FGDs, they often declined, which meant that the data collected represented the views of Muslim members only. Since DPCs only have participation of a maximum of one person per religiously marginalized community, if the said individual refused to participate, it was impossible for the team to find an alternate to interview.

Furthermore, DPC members exhibited skepticism towards non-governmental organizations (NGOs). They were hesitant to collaborate with the Legal Aid Society (LAS), especially when they were informed that the research team was working on a project that aims to improve the lives of religious minorities.

4

CASE STUDIES: LOCAL PEACE COMMITTEES IN AFRICA AND KHYBER PAKHTUNKHWA, PAKISTAN

Local Peace Committee (LPC) is an umbrella term used to describe an inclusive committee that operates at the district level, aimed at promoting peace within specific contexts. These committees typically consist of representatives from various ethnic and religious communities and are usually established in response to the threat of intra-state ethnic conflict and violence. Examples of LPCs can be found in countries such as South Africa, Kenya, North Ireland, Nepal, and Ghana. In Pakistan, LPCs were established in parts of Khyber Pakhtunkhwa (KPK) to address the menace of militancy.

LPCs can be categorized as either formal or informal. Formal LPCs are typically created as a result of national peace accords or legislation, while informal LPCs are established by civil society without official state recognition. For instance, in South Africa, a formal multi-layered institutional structure was developed through the National Peace Accord (NPA) in 1991 in the post-apartheid era to prevent ethnic conflict and violence throughout the country. This structure included the National Peace Committee (NPC), consisting of NPA signatories and representatives from political parties. Complimentary to the NPC, a National Peace Secretariat was established which comprised of the five major political parties at the time and functioned as the executive arm of the NPA. At the sub-national level, eleven regional peace committees were established whereas at the district level (districts, municipalities, villages) local peace committees were formed. These committees included representatives of NPA signatories and proved effective due to the formal top-down structure, involvement of local NGOs, and presence of police personnel. The presence of crosscutting bodies, such as the Commission of Inquiry Regarding the Prevention of Public Violence, and a formal Code of Conduct for Security Forces as well as political stakeholders also contributed to the success of this peace-building model.

In Ghana, a similar formal multi-layered top-down institutional structure, a National Peace Committee, was established through the National Peace Council Act of 2011. The committee served as a platform for dialogue and cooperation among major stakeholders, while peace councils were formed at the regional and district levels.

Promotion Peace Officers, nominated by the regional governments, facilitated coordination between local and national committees/councils.

In Pakistan, LPCs were established in various parts of KPK in response to the threat of militancy by the Taliban. These committees comprised local religious and/or political leaders and primarily aimed to assist law enforcement agencies in identifying militants and preventing violence in the area.

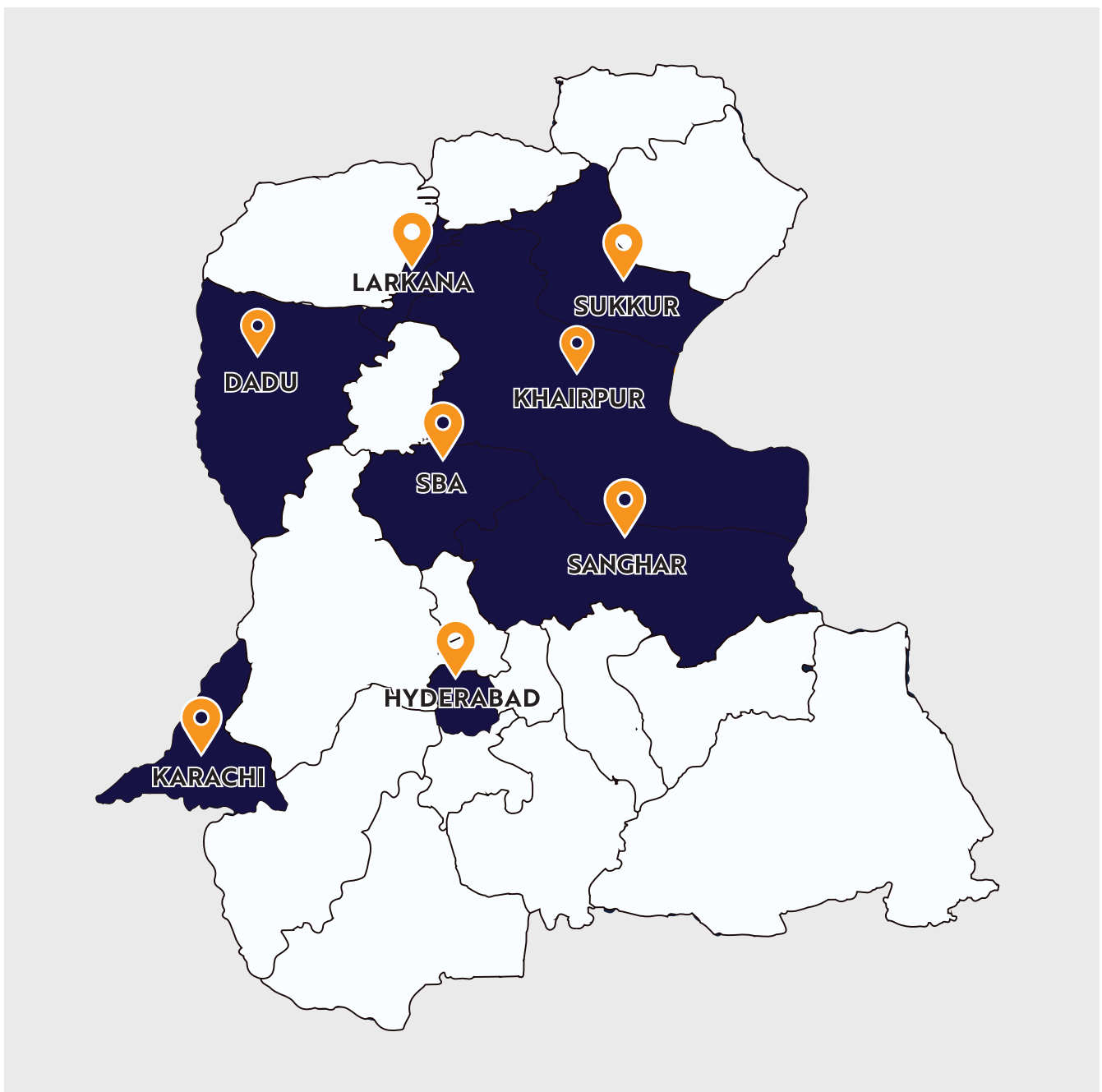
At their core, both LPCs and DPCs share a common foundation of information exchange and participatory leadership. On one hand, these committees can facilitate lateral information exchange among different communities and political parties, while also enabling a bottom-up flow of information, allowing representatives of the state, such as the DC, to understand the needs and aspirations of specific communities.



5 KEY FINDINGS

5.1 Basic Composition of District Peace Committees

The subsequent section presents findings derived from the breakdown of membership received from seven districts, namely: Karachi Korangi, Sukkur, Dadu, Larkana, Sanghar, Khairpur, and Shaheed Benazir Abad. Regrettably, the list of members could not be obtained from the remaining six DPCs of Karachi and the single DPC in Hyderabad.

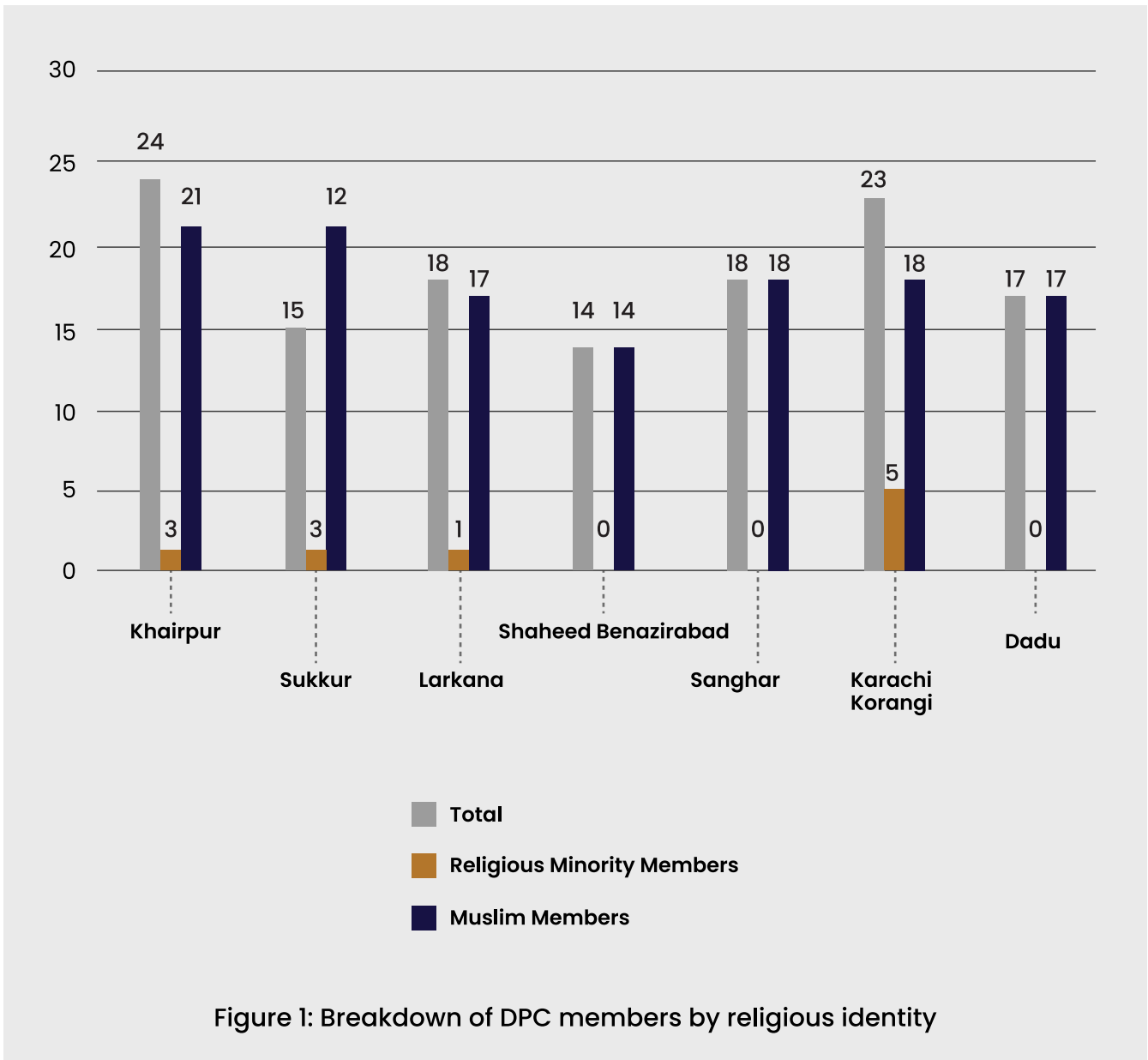


The composition of the DPCs exhibits inherent variations across the districts, as evidenced by Table 1 presented below. Not only is the total number of members disparate among DPCs, but the representation of communities and/or occupations within the committees also varies. For instance, the DPCs in Dadu and Sanghar predominantly comprise representatives from the local Shia and Sunni communities, whereas the DPC in Karachi (Korangi) encompasses members from diverse sects and religious communities.

Two noteworthy findings emerge from the analysis. Firstly, none of the DPCs include female members, and secondly, the majority of DPC members are local Muslim religious leaders. However, in certain districts, there is also representation from specific occupations. For instance, in Dadu, the District Health Officer (DHO) serves as a member of the DPC, while in Larkana and Khairpur, journalists have been nominated as members of their respective local DPCs.

District	No. of Boards
Karachi (Korangi)	23
Sukkur	15
Dadu	17
Larkana	18
Sanghar	18
Khairpur	24
Shaheed Benazir Abad (SBA)	14

Table 1: Total Number of Members in Each DPC by District



5.2 To what extent are District Peace Committees active?

Frequency of meetings of the DPC was used as an indicator to assess the level of activity of the respective DPCs. Notably, all DPCs in Sindh (excluding Hyderabad) were found to be somewhat active, albeit with varying degrees of engagement. It was also found that DPCs exhibit heightened activity during Muslim religious festivals such as Muharram and Rabi-ul-Awal. Regarding meeting frequency, there was considerable disparity among the DPCs. Members of DPC Korangi reported regular meetings, whereas members of DPC Dadu, Sanghar, Sukkur and Khairpur stated that they convened only once or twice a year. Although DPC Khairpur reported mandatory attendance, the general trend suggested high attendance rates and active participation by members in most districts. However, during the

FGD in Dadu, a representative of the Hindu community noted that he was typically not invited to meetings despite being a DPC member.

Regarding communication outside of meetings, DPC members across districts generally stated that they communicate via phone calls, WhatsApp, and other similar means. However, the frequency of communication varied across districts. For instance, members of DPC Korangi indicated frequent communication, whereas the Assistant Deputy Commissioner (ADC-2) of Khairpur revealed during an interview that members of DPC Khairpur did not communicate very frequently. It is important to mention, though, that active members of DPC Korangi explicitly stated that regular communication existed among them due to their long-standing acquaintanceship predating their nomination to the DPC. Informal channels of communication among DPC members were, in fact, reported to be more common than formal communication directed through the DC office.

5.3 Mandate of District Peace Committees

Since official notifications include Terms of Reference (TORs) in only two districts¹, there is lack of consensus or clarity among DPC members regarding the purpose of the DPC. Majority respondents when questioned about their understanding of the DPC's purpose mentioned that DPCs were established to maintain peace and harmony. However, on further probing, it was revealed that DPC members were either unaware of the precise meaning of "maintaining peace" or lacked consensus on the matter.

Another significant finding revealed that majority of DPC members do not count the affairs of religious minority communities as part of their mandate. For example, a member of DPC Khairpur explicitly stated that while the DPC should work for religious minority communities in their district, this was unfortunately not the case in practice. Similarly, when asked specifically if they work to improve the lives of religious minority communities residing in their Localities, the members of DPC Korangi and Dadu stated that religious minority communities in Pakistan do not face discrimination, and therefore the DPC has no need to work towards improving their lives.

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5.5 Funds

In order to understand the financial capacity of the DPCs, the research team devised a set of questions pertaining to the availability of funds, the amount of funds accessible, and entity responsible for auditing the financial matters. Across all districts, it became evident that the DPCs do not have access to any funds. However, an interesting observation emerged when participants were asked whether obtaining access to funds would facilitate their work. Members of DPC Korangi explicitly stated that they do not desire access to funds, as they wish to avoid any association with corruption.

5.6 Gender

As mentioned in Section 1, none of the DPCs included female representation. In fact, when questioned about the presence of separate bathrooms for women at the venue for the meetings of the DPC, members of DPC Dadu specifically mentioned that there is no requirement for such facilities since women are not a part of the DPC.

Furthermore, when members of DPC Korangi were asked about their perspective on the necessity of female representation within the DPC, they expressed the belief that women should have their own dedicated DPC to address specific issues faced by women in the community.

The absence of female representation in any of the DPCs is unsurprising, given that the majority of DPCs predominantly comprised of local religious leaders, caretakers of mosques, and Imam Bargah personnel. However, this circumstance implies that women are unlikely to approach the DPC unless they engage with male members of their household to do so on their behalf.



6

ANALYSIS OF CRITICAL GAPS

The findings of our research underscore a significant deficiency in the establishment and operation of DPCs, stemming from the absence of a robust legal framework. Compounding this issue, in 75% of assessed districts, the TORs of the committee have not been included in the official notification. The lack of a well-defined legal framework and clear TORs has resulted in ambiguity regarding the extent of authority vested in DPC members and the scope of their mandate. Indeed, a substantial number of DPC members across districts have expressed grievances about lack of power, or have encountered power struggles, especially in their coordination and collaboration with local law enforcement agencies.

Furthermore, in most districts the focus of DPC activities are restricted to ensuring security during Muslim religious festivals such as Muharram and Rabi-ul-Awal. Given that the DC exclusively holds the authority to schedule meetings, most DPCs only convene twice or thrice a year. As a result, most DPCs operate actively for a limited duration each year.

Another crucial issue lies in the composition of the DPCs, notably the insufficient representation of religious minority communities. Astonishingly, only 37 % of the assessed DPCs include members from religious minority communities. Moreover, DPCs also do not have adequate representation of women. With the absence of female members in all DPCs throughout Sindh, it can be argued that the female population is unlikely to approach DPC members directly, creating a significant barrier to their engagement with the committees.

7 KEY RECOMMENDATIONS

In light of these findings, the following key recommendations are proposed to enhance the operationalization of DPCs:

Establish a comprehensive legal framework:

It is imperative to develop a robust legal framework that notifies a Provincial Peace Committee responsible for overseeing the functioning and operationalization of DPCs. Scope of DPCs should be clearly defined including establishment, structure, functions, and powers. This framework should also outline the roles and responsibilities of DPC members, ensuring a coherent and unified approach to peace-building and conflict resolution at the community level.

Formalize TORs of DPCs through renotifications:

DPCs in Sindh must be renotified under this specific legal framework just as Mohalla Muhafiz Committees have been established under Sindh Public Security Rules, 1999. In order to provide clarity and guidance to DPC members, it is crucial to include the TORs in the official notification for all districts. These TORs should articulate the specific objectives, scope, and mandate of the DPCs, outlining their areas of focus beyond Muslim religious festivals and enable them to address broader peace and security concerns, especially those pertaining to vulnerable communities. TORs should categorically reflect that the purpose of the DPCs is to improve religious minority communities' access to justice.

Enhance representation and inclusivity:

It is imperative to ensure adequate representation of religious minority communities and women within the DPCs. TORs should ensure mandatory active membership of two representatives of each religious minority community and at least two women DPC members (with religious minority representation). Proactive encouragement of minority groups can be ensured by providing trainings and capacity-building opportunities, and creating an enabling environment that values and respects diverse perspectives and contributions.

Increase frequency of meetings:

To enhance the operational efficiency and effectiveness of DPCs, measure should be taken to increase the frequency of meetings. TORs should articulate that it is mandatory for the DPC members to meet at least once a month, in order to allow for sustained engagement, timely decision-making, and proactive interventions in addressing peace and security challenges. Further, it should be mandatory that attendance and minutes of the meeting be recorded and shared with all the DPC members so that the progress of the DPC with respect to its goals can be tracked.

Strengthen collaboration with relevant stakeholders:

DPCs should actively engage with key stakeholders, particularly local law enforcement agencies, to establish effective channels of communication and coordination. The DC office should extend support to ensure that this collaboration is based on mutual respect, trust, and understanding; empowering DPCs to effectively contribute to peace-building efforts within their respective districts.

Provide adequate infrastructure support:

DPC members should be allotted an office space within their districts where they can meet with members of the community at fixed times during the week. Allocating government-owned spaces for DPCs would facilitate their functioning, foster a sense of ownership, and enable them to operate independently and efficiently.

Strengthen the operational capacity of DPCs as Dispute Resolution bodies in the long-term:

To ensure that DPCs can autonomously contribute to the resolution of disputes within communities, particularly those pertaining to vulnerable populations and minority communities, it is imperative to enhance their capacity to act as referral bodies in the interim period, and dispute resolution bodies in the long-term. In the interim period, this will be achieved by incorporating DPCs within the existing structure of District Level ADR Forums (DLAFs), which will ensure that DPCs become a proactive part of the community level ADR referral ecosystem in Sindh. Further, it must be ensured that DPCs are proactively provided with comprehensive trainings

on available referral mechanisms for different types of disputes. Emphasis should be placed on directing disputes to the most efficient and cost-effective means of resolution applicable for different types of cases. Moreover, efforts should be made to reduce reliance on the formal justice system, and alternative avenues, such as the ombudspersons and court appointed mediation, should be leveraged for resolution of family, civil, public service, and similar disputes.

In the long term, capacity-building trainings should be conducted to equip DPC members (ideally those representing religious marginalized groups) with the necessary skills to serve as trained mediators for effective dispute resolution within religious minority communities. These trained mediators should be formally recognized and affiliated with relevant mediation centers operational in Sindh, ensuing their inclusion and integration into the broader mediation framework of the province.

Promote public awareness and outreach:

Efforts should be undertaken to raise public awareness about the role, functions, and accessibility of DPCs. Outreach programs, public consultations, and awareness campaigns can help build trust, encourage community participation, and foster a sense of ownership and responsibility among the wider population.



ANNEXURE A

LEGAL AID SOCIETY– RM

DISTRICT PEACE COMMITTEE FOCUS GROUP DISCUSSION GUIDE

Purpose

A Focus Group Discussion (FGD) is a method for collecting qualitative data that gathers a group of individuals to discuss a specific topic. In this case, we are gathering District Peace Committee members in various districts of Sindh to understand their work.

What is a Focus Group Discussion?

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Instructions for implementing the FGD tool:

Introduction

Before you start the Focus Group Discussion, please ensure that you have introduced yourself properly and that you have taken consent. Please also explain the purpose of the meeting (which is that LAS is trying to understand how DPCs function in order to improve/strengthen their capacity in the future).

You can use this as a template for the introduction:

“Good morning/Good afternoon. My name is/ Our names are _____”

“We work for Legal Aid Society, Karachi. Legal Aid Society is a non-governmental organization that has been working in various districts of Sindh (and now Gilgit Baltistan) on a variety of projects such as Sexual Violence, Child Rights, Alternate Dispute Resolution, and Women’s Right to Property. We are currently working on a project that aims to improve religious minority communities’ access to justice. This project is operational in 8 districts of Sindh: Karachi, Hyderabad, Dadu, Larkana,

Sukkur, Khairpur, SBA, and Sanghar. Under this project, we are interviewing members of various District Peace Committees operating in these regions to understand how DPCs function. Any information that you provide will be used to create a strategy to strengthen DPCs and make it easier for them to function”

Tips for implementation of the tool

- One person should facilitate the conversation while the other person takes notes
- The facilitator should ensure that one person is not dominating the conversation and that participants aren't talking over each other.
- The facilitator should also ensure to steer the conversation back to the relevant issue if the participants start talking about irrelevant topics

Tips for Note-taking during the FGD

- While implementing the tool, please write down what the participants say, but in addition to that, please also take note of the mannerisms of the various DPC members, the way they speak to each other, the power dynamics within the committee, the way that Muslim members speak about non-Muslim members of the DPC etc. the way they talk about their relationship with the DC, SHO, SSP etc.



QUESTIONS FOR FOCUS GROUP DISCUSSION

Sr no	Questions	Probing questions (use when necessary)	Rationale
1	How frequently does the DPC in your district meet?	Is it that you meet once a year/twice a year/once in three months/every month/every two weeks/once a week/ multiple times a week/ daily?	To understand how active the DPC is in its respective district
2	Is there a reason that the DPC in your district has not had meetings very recently (only ask this question if they mention that the DPC has not been meeting recently)	Did the number of meetings decrease during COVID, for example?	To understand any bottlenecks that DPCs are facing
3	When are DPCs in your district most active? (For example, during religious festivals?)	Is the DPC active during Rabi-ul-Awal, Muharram, and Christmas?	To understand when the DPC is active in its respective district, for instance, if it is only active during Muharram or Rabi-ul-Awal
4	How many full-time members are there within the DPC? Follow-up question: Do all the members attend DPC meetings?	Are there 15/20/30 members of the DPC?	While we have the notification, this will help us get a sense of how many members are there and how many are actually active?
5	Can any member call a DPC meeting?	Can you (as a member) call a DPC meeting?	To understand how DPCs work
6	Is the Chairman of the Committee the one who usually calls for a DPC meeting?	Confirm that the Chairman is the Deputy Commissioner of the District	
7	Once a meeting has been scheduled, do you receive an agenda in advance?	If they require clarification on the word agenda: Do you usually receive a list of items that will be discussed during	

8	According to you, what is the mandate of the District Peace Committee?	<p>If they require clarification on the word mandate then use scope of work instead</p> <p>What type of work is the DPC actively involved in? Dispute Resolution? Making sure polio vaccines are administered?</p>	<p>To understand if:</p> <ul style="list-style-type: none"> a) every DPC member on the same page with respect to the aim/ TORs of the DPC b) there is a discrepancy in what is written within the notification and what they actually do c) In case there is confusion about the mandate of the DPC, is there a need to formalize the mandate in the form of detailed TORs
9	Have you attended any training sessions or meeting where the mandate of the District Peace Committee was discussed?		To understand if everyone is on the same page with respect to the mandate of DPCs
10	What do you usually discuss during DPC meetings?	<p>Do you relay the concerns of your respective communities to the DC?</p> <p>Does the DC give you certain tasks?</p> <p>For example,</p>	To understand the mandate of the DPCs
11	Do you attend every single DPC meeting in your district?		To understand how active the DPC is/ and how active its respective members are
12	How many DPC meetings have you attended so far during your tenure/during the last year?	Can you give us an estimate if you don't know the exact number?	
13	Is it mandatory for you to attend every meeting in your district?	Mandatory means that there will be consequences if they don't attend	
14	Are there attendance logs/minutes of the		To understand how DPCs work

15	How do you communicate with members of the DPC outside of the meetings? For instance, do you communicate by means of telephone, WhatsApp etc?		To understand how active this DPC is
16a)	Where are the DPC meetings usually held?	Are the meetings held at the DC office? Or are they held somewhere else?	To assess the kind of infrastructure that the DPC has access to and what effect it has on its ability to function efficiently
16b)	Is there running water at the venue (of the DPC meeting)?		
16c)	Is there a bathroom at the venue (of the DPC meeting)?		
16d)	Are there separate bathrooms (for men and women) at the venue of the DPC meeting?		
16e)	Is there a generator at the venue of the DPC meeting (in case there is load shedding)?		
17a)	Does the DPC have access to funds		
17b)	How much funds does the DPC have access to annually?		
17c)	Who is in charge of maintaining the accounts of said funds?		
17d)	Is there an audit process for said funds?		

18a)	Do you have a physical space allotted to you where you can hold office hours (as a member of the DPC)?		To assess the kind of infrastructure that the DPC has access to and what effect it has on its ability to function efficiently
18b)	Where is your office located?		
18c)	Is there a particular time that you sit at this office	Do you sit at the office daily/weekly/once a month And do you spend one/two/three hours at a time?	
18d)	How big is the space? Do other DPC members also have their office there?		
18e)	Does the office have a) running water b) a generator c) bathrooms, d) separate bathrooms for women and men e) furniture		
18f)	Who is responsible for paying the rent (of the office) and for paying the utility bills?		
19	How do community members know where they can visit you/how they can approach you?	Is there a board, for instance, outside your office, where it states that you're available?	Our understanding is that most members of RMCs don't even know that DPCs exist, so the purpose of this question is to understand what the source of the issue is
20	Do you think having a physical space/office will make your work as a DPC member easier?		To assess the kind of infrastructure that the DPC has access to and what effect it has on its ability to function efficiently

21	According to you, what is the purpose of the District Peace Committee?		<p>We are asking this question to understand if:</p> <p>A) every DPC member on the same page with respect to the aim/ TORs of the DPC</p> <p>B) there is a discrepancy in what is written within the notification and what they actually do</p> <p>C) In case there is confusion about the mandate of the DPC, is there a need to formalize the mandate in the form of detailed TORs</p>
22a)	Does the DPC coordinate with any departments of the Sindh Govt or organizations to achieve its aims?	<ul style="list-style-type: none"> • Auqaf Religious Affairs Zakat and Ushr department • BISP • Department of Empowerment of Persons with Disabilities • Directorate of Climate Change • Ministry of Education/ Education Department • Anti-Corruption Establishment • Food Department • Govt of Sindh Social Protection Unit, Social Welfare Department • Health Department • Home Department • Human Rights Department • Industries and Commerce • Labour and HR Department • Law Department • Local Government Department 	To understand how DPC works
22b)	Can you please specify which of the following departments DPC coordinates with?		
22c)	Do you think there is a need for DPCs to coordinate with other departments?		
22d)	What departments, other than the ones you have identified, do you believe DPC should coordinate with?		

		<ul style="list-style-type: none"> • Minorities Affairs Department • Peoples Poverty Reduction Program, Planning and Development Program • Population Welfare Department • Prosecutor General, Sindh • Provincial Disaster Management Authority • Sindh Commission on the Status of Women • Sindh Police Department • Social Welfare Department • Women Development Department 	
23	Do DPCs have access to personnel in order to achieve its aims?	Are there any other people (apart from other members) of the DPC that work with you?	To assess the kind of infrastructure that the DPC has access to and what effect it has on its ability to function efficiently
24	What religious events have you attended as part of the DPC?	Have you volunteered your services during Muharram? Christmas celebration?	To understand how DPC works
25a)	Do the DPCs actively resolve disputes arising in the communities?	Examples of type of disputes: 1. Family Disputes e.g divorce, khula, custody, maintenance, dowry	To understand the nature of the work of the DPC
25b)	What are the types of disputes that the DPC in your district has resolved in the past one year?	2. Public Service Issues (electricity, gas, water, sewage, NADRA, BISP) 3. Property Disputes (land grabbing, problems with land transfers, expropriation)	To understand the nature of work of the DPC

		4. Breach of Contract (including contract in writing, receipt or any other documents) 5. Crime (such as theft, attempted theft, fraud, blasphemy, forced conversion, sexual abuse, sexual violence etc)	
26	If disputes or complaints of legal nature are forwarded to the DPC, does the DPC in your community refer these to another organization?	For example, does your committee refer them to the Ombudsperson in case of issues with CNIC/NADRA?	To understand the nature of the work of DPC
26b)	If yes, what kind of response do you usually get from said organisations?	For example, do you feel that they are responsive to you and the problems that you bring up?	
27 a)	Does the DPC take notice of harassment/objectification of minority groups in the community?		To understand whether DPC members believe that their mandate includes working for RMCs
27 b)	How do you respond to such violations?	Do you pay a visit to the local police? Do you coordinate with the SHO or the SSP for example? How do you make sure that people in your community get justice?	To understand how active DPC members are
28 a)	Do the women in your community approach you with their problems?		To understand whether the DPCs are benefiting the women of the community or whether they are being left out of the process
28	How does the DPC deal with disputes that are specific to women?		

ANNEXURE B

RM DPC ONE ON ONE INTERVIEW TOOL

Name of Interviewer: _____

Name of Interviewee: _____

Designation of Interviewee: _____

Tenure of interviewee: _____

Religious Identity of Interviewee: _____

District: _____

Date of Assessment: ____/____/____

Q1 How frequently does the DPC in your district meet?

Never

Once or twice a year

Once a quarter

Every month

Fortnightly

Once a week

Multiple times a week

Daily

As needed (please specify):

Others (please specify):

Q2 How many full-time members does the DPC have?

Q3 What is the criteria that you use to select DPC members?

Q4 a) Can any member call a DPC meeting?

Yes

No

4 b) When do you usually call a DPC meeting?

When there is a conflict in the community

When there are religious festivals

Annually

Monthly

Weekly

Daily

Bi-weekly

Q5 Are you aware of the mandate of the District Peace Committee?

Yes

No

Q6 According to you, what is the mandate of District Peace Committees?

Q7 Have you attended any training sessions or meetings where the mandate of the District Peace Committee was discussed?

Q8 What do you usually discuss during DPC meetings?

Q9 How many meetings have you called during the last year?

None

Between 1-5 meetings

Between 6-10 meetings

Between 10-20 meetings

More than 20 meetings

Q10 Is it mandatory for members to attend every meeting in your district?

Yes

No, they attend the majority of them

No, they attend some of them, depending on the nature of the meeting

Q11 Are there attendance logs/minutes of the meeting of DPC meetings?

Yes, for all meetings

Yes, for some meetings

No

Q 12 How do you communicate with members of the DPC outside of the meetings?

For instance, do you communicate by means of telephone, WhatsApp etc.?

Q 13 Do DPC members communicate amongst themselves? How do they usually communicate?

Q 14 Do you encourage communication amongst the DPC members? Why/ Why not?

Q 15 Where are the DPC meetings held usually?

Depending on the answer:

Q 16 a) Is there running water at the venue (of the DPC meeting)?

Yes

No

Q 16 b) Is there a bathroom at the venue (of the DPC meeting)?

Yes

No

Q 16 c) Are there separate bathrooms (for men and women) at the venue of the DPC meeting?

Yes

No

Q 16 d) Is there a generator at the venue of the DPC meeting (in case there is load shedding)?

Yes

No

Q17 Does the DPC have access to funds

Yes

No

If yes:

Q 17 b) How much funds does the DPC have access to on an annual basis?

Less than PKR 100,000

Between 100,001 to 500,000

Between 500,001 to 1,000,000

Between 1,000,001 to 1,500,000

More than 1,500,000

Q 17 c) Who is in charge of maintaining the accounts of said funds?

Q 17 d) Is there an audit process for said funds?

Yes

No

Don't Know

Q 17 e) In your opinion, should DPCs be allotted more funds?

Yes

No

Q18 a) Does the DPC coordinate with any departments of the Sindh Govt or organizations to achieve its aims?

Yes

No

Q18b) Can you please specify which of the following departments DPC coordinates with? Please select all that apply

- Auqaf Religious Affairs Zakat and Ushr department
- BISP
- Department of Empowerment of Persons with Disabilities
- Directorate of Climate Change
- Ministry of Education/ Education Department
- Anti Corruption Establishment
- Food Department
- Govt of Sindh Social Protection Unit, Social Welfare Department
- Health Department
- Home Department
- Human Rights Department
- Industries and Commerce

- o Labour and HR Department
- o Law Department
- o Local Government Department
- o Minorities Affairs Department
- o Peoples Poverty Reduction Program, Planning and Development Program
- o Population Welfare Department
- o Prosecutor General, Sindh
- o Provincial Disaster Management Authority
- o Sindh Commission on the Status of Women
- o Sindh Police Department
- o Social Welfare Department
- o Women Development Department
- o Others (Please Specify):

- o None

Q 18c) Do you think there is a need for DPCs to coordinate with other departments

Yes

No

Q 18 d) What departments, other than the ones you have identified, do you believe DPC should coordinate with?

Q 19 Do DPCs have access to personnel in order to achieve its aims?

Yes

No

Q 20 Do the DPCs actively resolve disputes arising in the communities?

Yes

No

Q 21 If yes, what are the types of disputes that the DPC in your district has resolved in the past one year?

- o Family Disputes (divorce, khula, custody, maintenance, dowry etc.)
- o Public service matters (electricity, gas, water and sewage, NADRA, BISP etc.)
- o Property Disputes (land grabbing, expropriation, mining, or problems to do with land transfers or building permits etc.)
- o Breaches of contract (including contract in writing, receipt or any other documents etc.)
- o Crime (crime such as theft, attempted theft, fraud, threats, blasphemy, forced conversion, violence or sexual violence or abuse.
- o Others (Please Specify): _____

Q 22 If disputes or complaints of legal nature are forwarded to the DPC, does the DPC in your community refer these to the relevant bodies?

Yes

No

Q 23a) Does the DPC take notice of harassment/ objectification of minority groups in the community?

Yes

No

Q 23b) How does the DPC respond to such violations?

ANNEXURE C

List of DPC Members received from 7 districts

Table 2.1: Membership of DPC in Dadu

Sr No	Committee Member Name/ Designation	Religious Affiliation
1	Deputy Commissioner Dadu	
2	Senior Superintendent of Police, Dadu	
3	Additional Deputy Commissioner-I Dadu	
4	Superintending Engineer	
5	District Health Officer, Dadu	
6	Deputy Director Local Government Dadu	
7	Civil Surgeon Civil Hospital Dadu	
8	Assistant Commissioner Dadu/Johi/Mehar	
9	Moulvi Abdul Waheed Qureshi	Sunni
10	Moulvi Habib ul Rehman Malkani	Sunni
11	Moulvi Ghulam Mustafa Lashari	Sunni
12	Syed Mohammad Shah	Sunni
13	Syed Fida Hussain Kazmi	Shia
14	Syed Azhar Shah	Shia
15	Syed Ali Raza Shah	Shia
16	Syed Manzoor Ali Shah	Shia
17	Syed Inayat Ali Shah	Shia

Table 2.2: Membership of DPC in Karachi (Korangi)

Sr No	Committee Member Name	Religious Affiliation/ Designation
1	Saleemullah Odho	Deputy Commissioner
2	Faisal Bashir Memon	Senior SP of Police
3	ADC-1	
4	Saleem Shah	SP Landhi
5	Wajahat Hussain (SP Shah Faisal)	SP Shah Faisal
6	Shakeel Dhelvi (CEO Alamgir Welfare Trust)	CEO Alamgir Welfare Trust
7	Saifullah Ahmed Farooqi	Shaikh Muhammad Quran academy
8	Jameel Amini	Barelvi
9	Muhammad Rashid Ali Rizvi	Barelvi
10	Ghulam Mehboob Attari	Dawat-e-Islami
11	Mufti Yousuf Naqashbandi	Barelvi
12	Mufti Muhammad Ibrahim SakkarGahi	Deobandi
13	Farooq Khalil	Deobandi
14	Anees Talib	Deobandi
15	Asad Zaidi	Shia
16	Shariq	Shia
17	Naseem Hadi	Shia
18	Abdul Rauf Qureshi	Ahle-Hadees
19	Noor Hasan	Bengali
20	Ashraf Chapsi	Ismaili Community
21	Pastor Afzal Bhatti	Christian Community
22	Sajive Kumar	Hindu Community
23	Mufaddal Bohri	Bohri Community

Table 2.3: Membership of DPC in Sanghar

Sr No	Committee Member Name/ Designation	Religious Affiliation
1	Ameer Ali Liskani	Shia
2	Mr Muzaffar Ali Hazara	Shia
3	Mr Fahad Khan	Shia
4	Syed Niaz Ali Shah	Shia
5	Mr Noor Mohammad Burrdi	Shia
6	Mr Mehar Ali Mallah	Shia
7	Raees Habib Khan	Shia
8	Muhammad Saleh Shar	Shia
9	Haji Mohammad Yamin Qureshi	Sunni
10	Moulvi Abdul Ghafoor Mengal	Sunni
11	Rana Mohammad Rashid Rajput	Sunni
12	Moulana Mohammad Saleem Rajput	Sunni
13	Rana Mohammad Anwer Rajput	Sunni
14	Moulvi Riaz Ahmed	Sunni
15	Mufti Saeed Ahmed Bhatti	Sunni
16	Moulana Mohammad Hashim	Sunni
17	Haji Zeeshan	Sunni
18	Moulana Tarique Laghari	Sunni

Table 2.4: Membership of DPC in SBA

Sr No	Committee Member Name/ Designation	Religious Affiliation
1	Syed Ghulam Nabi Shah	Shia
2	Mohammad Hussain Chandio	Shia
3	Jam Feroze Unar	Shia
4	Sufi Mohammad Saleem Abbasi	Barelvi
5	Qari Sajid Awaisi	Barelvi
6	Mr Mohammad Aslam Noori	Barelvi
7	Molana Abdul Qayum Channa	Deoband
8	Molana Hizbullah Khoso	Deoband
9	Qari Mohammad Akmal Jatoi	Deoband
10	Moulvi Mohammad Junaid	Ahl e Hadith
11	Qari Liaquat Ali	Ahl e Hadith
12	Syed Aslam Pervaiz Zaidi	Tazia Permit Holder
13	Mr Mohammad Rafique	Tazia Permit Holder
14	Mr Tufail Ahmed	Tazia Permit Holder

Table 2.5: Membership of DPC in Larkana

Sr No	Committee Member Name/ Designation	Religious Affiliation
1	Dr Fayaz Hussain Khichi	Shia
2	Moulana Ali Nawaz Qasmi	Barelvi
3	Hafiz Roshan Ali Panhwar	Barelvi
4	Hafiz Gul Hassan Jatoi	Barelvi
5	Hafiz Manzoor Hussain Mashori	Barelvi
6	Hafiz Abdul Qadir Siyal	Ahl-e-Sunnat
7	Zawar Kashif Hussain Memon	Shia
8	Aijaz Ali Khichi	Shia
9	Syed Mahmood Shah	Shia
10	Syed Shahid Hussain Shah	Shia
11	Ali Gohar Khichi	Shia
12	Dr Dharampal	Hindu Panchayat
13	Zafar Ali Abro	President Press Club
14	Advocate Azam Shaikh	Provincial Lawyer
15	Muhammad Ali Shaikh	President Chamber of Commerce
16	Hafiz Sulaiman Shaikh	Trade Union Larkana
17	Hafiz Hubdar Ali Kerlo	Ahle Sunnat
18	Maulana Ali Sher Jatoi	Ahle Sunnat

Table 2.6: Membership of DPC in Sukkur

Sr No	Committee Member/Designation	Religious Affiliation
1	Mufti Mohammad Ibrahim Qadri	JUP
2	Syed Hamid Mahmood Shah Faizi	Barelvi
3	Hafiz Mehboob Ali Sahito	Barelvi
4	Musharraf Mehmood Qadri	Barelvi
5	Moulana Ali Bux Sajjadi	Shia
6	Syed Ghulam Miran Shah	Shia
7	Syed Muhammad Alam Shah	Shia
8	Moulana Muhammad Saleh Indhar	JUI-F
9	Moulana Saood Afzal	JUI-F
10	Qari Jameed Ahmed	JUI-F
11	Mufti Abdul Bari	Imam Allah Wali Masjid
12	Baba Sachal Mahar	
13	Riaz Hussain Rohani	President SUC
14	Reverend Waris Emmanuel	District Superintendent Sukkur Region
15	Dewan Chand Chawala	Ex MPA MQM Pakistan Hindu Community

Table 2.7: Membership of DPC in Khairpur

Sr No	Committee Member	Religious Affiliation/Designation
1	Moulana Saddaruddin Phulpoto	Deobandi Sect
2	Syed Jafar Ali Shah	Shia Sect
3	Moulana Mir Muhammad Mirak	JUI-F
4	Mohammad Ramzan Phulpoto	JUI-F
5	Haji Abdullah Shaikh	Deobandi
6	Syed Kamal Shah	
7	Moulana Syed Mohammad Paryal Shah	
8	Moulana Abdul Karim Mari	
9	Ustad Lal Dino Khaskheli	Shia
10	Allama Irshad Ali Shah	
11	Syed Nasir Ali Shah	
12	Allama Mazhar Abbas Naqvi	
13	Syed Sarkar Hussain Shah	
14	Adv. Syed Imtiaz Hussain Shah	
15	Moulvi Gul Hassan Ujjan	Barelvi
16	Syed Abdul Qadir Shah Jilani	
17	Advocate Masood Nabi Dogar	
18	Advocate Mujahid Hussain Rajput	Aide to Governor Rotary International
19	Mufti Abdul Rehman Narejo	Pakistan Sunni Tehreek
20	Mukhi of Hindu Panchayat City Khairpur	Notable Minority Community
21	Khan Mohammad Manghanhar	District Reporter KTN and Kawish
22	Ghulam Abbas Bhamboro	District Reporter Geo and Jang
23	Ghulam Akbar Wagon	Rtd Police Officer (SP)
24	Mr Malik Iqbal Hussain	Rtd Police Officer (DSP)

ANNEXURE D

Terms of Reference (TORs) of District Peace Committees

Table 9: Terms of Reference of DPC, Korangi

- The Peace Committee shall assist the District Administration and police in resolving any issue raised in the district
- Peace Committee will improve brotherhood among all communities of District Korangi
- Peace Committee shall enhance peace and harmony between religious parties in the district
- Peace Committee will ensure that there will be no violation of the National Action Plan during any religious/non-religious events
- Peace Committee will make suggestions to the District Administration regarding the burning issues
- Peace Committee shall assist district administration in polio campaigns and other important health-related initiatives like routine immunization
- The members shall also highlight community issues like sewerage problems, cleanliness issues, and others for timely response
- Peace Committee will ensure that no objectionable disrespectful hate speeches occur against the dignitary of Khulfa-e-Rashedeen, Sahaba-e-Karam and Ahl e Bait during the months of Muharram and Rabi ul Awal

Table 10: Terms of Reference of DPC Khairpur

- The DPC shall hold a meeting on the first Thursday of every month at Darbar Hall, DC Office, Khairpur, or as recommended by Chairman DPC to face any emergency like situation
- The DPC shall resolve any outstanding as well as new sectarian issues under the auspices of district administration and district police.
- The DPC shall implement the Code of Conduct in true letter and spirit
- In case of any controversy over an issue, the majority opinion shall prevail
- The recommendations of the DPC shall be binding upon the district as well as police administration



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