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A Glance Over the Identity Riddle: Youth's Identities, Multiculturalism, and Peace Building in Balochistan

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Abstract

This article examines how youth identities, multiculturalism and peace building interplay in Balochistan and suggests alternative pathways for empowerment and career paths. A part of the HEC, HEDP-GCF project "Shared destiny: Harmony and growth in culture and career," the research involved 800 youth in different districts of Balochistan who were probed about their views & aspiration on identity, multiculturalism, inclusivity, and career pathways. The results indicate relatively strong associations between endorsement of multicultural values and youth empowerment, with 83% supporting equal rights for disadvantage groups. It stresses the significance of inclusive policies and community-based interventions in ensuring sustainable peace, dignified livelihood and career advancement. In addition, almost half of participants confirmed the experience of having multiple identities, which can contribute to a more layered self-concept and correlate positively with peace building involvement. Nevertheless, a large minority were dissatisfied with their education and employment. This reflects structural obstacles to the realization of aspirations. This analysis highlights the importance of targeted interventions rooted in cultural diversity to allow beneficial engagement of Balochistan's youth to address the inequalities as champions of social justice and inclusive development. The results have important implication for the policy-makers, teachers, and practitioners who are focused to improve the youth development and social cohesion in Balochistan.

Keywords: Youth identity; Multiculturalism; Career, Peace building; Growth

Introduction

The study "alternative pathways of empowerment and career: youth identities, multiculturalism and peace building in Balochistan" explores the intersection of youth empowerment, cultural diversity and peace-building efforts in the geographically largest province of Pakistan. This study was conducted under the project, "Shared destiny: Harmony and growth in culture and career" an endeavor supported by HEDP-Grand Challenge Fund (GCF), which analyzes the views of 800 informants sampled from the six divisions and different districts in Balochistan. This study gains importance in view of the demographic profile of the region wherein nearly 73% of the population are less than 30 years of age. The overwhelming missed out rate of youth from the formal schooling and the meagre standard of learning and education in the public sector schools intensify the quality of Human Resource development. Human development in Balochistan is hampered by high dropout rate from the formal schooling and sub-standard education in public sector schools. As per the Planning Commission Report 2024, Balochistan is on the lower side of the Human

Development Index (HDI), well read, health and income. This is representative of a set of systemic issues hamstringing the region's development and its youth. It is made abundantly clear in the report that targeted interventions are crucial in improving the educational ecological account and human resource development to ensure that the youth were capable at playing a meaningful role in the socio-economic development of the province (Ministry of Planning, Development & Special Initiatives, 2024). The Balochistan region of the country has an acute unemployment problem, where only 2,000 out of 25,000 university graduates were able to obtain jobs in 2021 (Bazai, 2024, June 25).

Amid the different socio-economic, political and geographical problems, the youth of Balochistan have been facing alienation from the mainstream governance and political system of the country. Identity crisis is one of the key outcome of the consistent socio-economic deprivation which has been the structural driver to push the youth towards reactionary and violent affiliations. The action research project "Shared Destiny: Harmony and Growth in Culture and Career" is one of the response to engage a core cohort (experimental group) of 300 youth (150 male, 150 female) across the province through reflective, dialogical and practice tools, the experimental group was provided an atmosphere to reflect, analyze, articulate and creatively express the complex "identity" riddles which in most of the cases cause systemic exclusion of the marginalized social factions at different levels.

The core themes of the youth bolstering include identity, multiculturalism, and social cohesion, national integration through civic engagement, and creating and exploring career building paths. The said cohort engaged almost 10000 youth across the province and country on the same pressing issues of peace, exclusion, otherness, unemployment and civic illiteracies. This study include voices of the 800 youth, from diverse socio-economic, gender, geographical and rural-urban areas. This study add value to the existing literature by investigating the complex inter-relationships between youth identities, multicultural values and peace building in Balochistan. The study aims to contribute towards gaining a better understanding of non-linear processes of empowerment and career development and implications for policy, education and peace-building practice in the region. The results of this study are important for developing targeted interventions that incorporate the cultural diversity of the region as a source of strength to be built upon rather than as a source of division for peace and development in Balochistan.

Literature Review

The road to position young people as peace builders in Balochistan Youth empowerment and peace trial: locally and historically, a bumpy road. Some of the major educational institutions include the Gwadar Institute of Technology with roots in 2014, is a milestone in the region's development as they lead the youth in the region. Several government programmes have tried to set up schools and vocational training centers to get youth from Balochistan to become part of the national mainstream and escape alienation. As for creating job opportunities at the federal level in response to these conditions, the programs conduct operation "enlarging Balochistan's educational quotas in prestigious universities nationwide." However, the history also include issues of insurgency and militancy, fuelled by socio-economic deprivations, indicating the importance of youth empowerment as a means for peace and stability (Aleem, 2024; Durrani & Kadiwal, 2018).

This help us to see these problems in the frame of international context of youth empowerment and multicultural peace-building. The United Nations Security Council Resolution 2250, adopted in December 2015, affirms the important role of young people in preventing conflict and sustaining peace. This resolution underlines the following key elements: participation; protection;

prevention; partnership; and disengagement and re-integration. In addition, these international efforts, such as the training program of the ASEAN Institute for Peace and Reconciliation, prove the world's determination to empower young people in peace-building. Such initiatives emphasize the significance of including youth in peace processes, political participation and economic opportunities, and education and inter-community dialogue. In a Pakistani political context that includes Balochistan, youth programs and intercultural relations have complex challenges and opportunities. Access to quality education and job role is the minimal in that area, system development is very low because of lack of resources (Jacovella et al., 2025; Tafon & Saunders, 2025).

In recent years, the role of training and technical education has been recognized in some government policies. One such effort has been multicultural education, a device used to foster unity with the ultimate aim of managing group conflict by re-writing the curriculum to include elements of the culture of the many. Agencies are also engaged in imparting education and training and promoting peace and countering violent extremism (Haviland & Robbins, 2021). Furthermore, China Pakistan Economic Corridor (CPEC) offers opportunities and challenges for socio-economic development by particularly engaging youth to build goodwill and trust in the society.

The youth subjectivities in the Global North are now considered complex and multifaceted, specifically in terms of its empowering potential and implications for peace-building. Recent work on youth relates such narratives to youth's shift from being perceived as victims and risks to active agents of peace, while foregrounding the role they play in both formal and informal networks (Berents, 2021a), peace initiatives (Berents & Mollica, 2020; Poddar, 2021). This change brings into focus the opportunity to approach young people, (increasingly recognized as not a homogenous group but as having their identities and roles in peace building), as intersectional subjects shaped by race, gender and socioeconomic status that could challenge and enrich their roles in peace building (Berents et al., 2024; McKeown et al., 2019). For example, Asian and Latino Canadian youth intervene in their cultural identities in response to experiences of alienation and discrimination and shed light on acts of belonging in multiculturalism settings (Vazquez et al., 2024). Such dynamics not only shape their involvement in peace building but in turn reflect wider societal issues, thus highlighting the importance of including policies that acknowledge and support young peoples' multiple identities and experiences in this process (McKeown et al., 2019) (Vazquez et al., 2024).

The empowerment has a considerable impact on the career development of the youth in the Global South especially those from multic-racial areas; they will be enhanced in terms of ability, self-esteem, and socio-cultural feature. Education, marketable skills acquisition and development are important, as it provides the youth with flexible skills required to compete in the job market and encourages the growth and innovation of the economy (Trivedi & Patel, 2023). Another important aspect is civic participation, which allows the young people to be involved in the development of their community and in policy decisions, creating ownership and accountability (Trivedi & Patel, 2023). Further, the simultaneous integration of empowerment modules during an educational context Training (i.e., internship) also build Individual capacity and community involvement in line with the local cultural value (Robianti et al., 2024). In general, those empowerment stages are aimed to develop resilient and competitive youth that are able to become useful assets for society, especially in terms of an increasingly changing global period (Dwisvimiar & Setiawan, 2021).

Empowerment appears to be one of the distinguishing features contributing to the career optimization of youth from multicultural backgrounds in South Asia, as it provides them with relevant skills, self-esteem, and sociocultural attributes required to direct their careers in extremely nuanced career landscapes. The interchange of multicultural and career identity development is

crucial such that career paths are formed through the lens of cultural influences and immigration age to give a deeper understanding of career identity development in multicultural individuals (Martin et al., 2024). Migration as an empowerment process often enriches youth even more through the stimulus of autonomy and self-esteem and critical capacity, while community-related empowerment dimensions such as participation and cooperation are less highlighted ("Migration and Youth Empowerment", 2022). Education is a powerful force for empowerment through individual development, economic prosperity, and social cohesion, especially in the case of conflict affected areas, where accessibility and quality of education is crucial in context of sustainable development (Nasir et al., 2024). Further, education, skill development, training and civic participation of young people is also important for providing with adaptive capabilities and developing sense of belongingness and responsibility. Transformative role of youth in society Educating and empowering young people to achieve their potential and participate actively in society is critical in implementing agenda 2030 for sustainable development as young people are not merely beneficiary of the agenda, rather they are crucial stakeholders. Entrepreneurship education has also come up as an essential ingredient for improving employability and income through income generating activities in terms of developing an enterprising mindset and innovation, especially in the less developed (Kulmie et al., 2023; Trivedi & Patel, 2023). Together, these empowerment tactics enable ethnic minority youth in South Asia to address some of the socio-economic barriers they face and make an important and valued contributions to their societies and economies (Robertson et al., 2018).

The importance of empowerment with respect to career of Pakistani young people from the ethnic minority groups cannot be underestimated as empowerment affects the quality of education that multicultural youth receive, the acquisition of skills and a sense of citizenship. “The Prime Minister’s Youth Program (PMYP) was found to promote youth empowerment, which is positively linked with sustainable development, meaning that empowered youth are more likely to be engaged in societal development (Gill et al., 2019). Furthermore, overcoming obstacles such as socio-cultural norms and discrimination, especially for women, is essential, as they encounter specific challenges in moving from education to work life (Iqbal et al., 2025; Rana et al., 2024). Enable socio-economic and empowerment programmes, as well as those that focus on education, skills and mental health, are essential to provide young people with the skills to compete in the job market and contribute to community development (Trivedi & Patel, 2023). Moreover, directed educational programs that enhance the self-efficacy of young women and their social networks, can also contribute towards the empowerment of young women and a career in perspective for them (Rademakers, 2012). In the nutshell, a multilayered empowerment strategy is an essential tool for youth’s career development in the varied cultural tapestry of Pakistan.

Material and Methods

The paper contains findings from a quantitative study carried out in Balochistan with youth as the core focus of the project “Shared Destiny: Harmony and Growth in Culture and Career”. The principal objective was to investigate the link of youth’s worldviews, their perceptions of identities to the concepts of multiculturalism, peace building and exploring dignified career paths. A systematic random sampling method was used to achieve a representative sample of 800 (controlled group), representing scattered haphazard youth from different districts of Balochistan. The purpose of this study was to chalk out the differences of opinions, worldviews and level of awareness of the ordinary youth (controlled group) of Balochistan, and then compare it with experimental group (300 youth).

This procedure ensured the random selection and that sampling interval was set with the entire population of youth in the targeted areas to give every eligible youth an equal probability to be included in the study. Structured questionnaires were used to collect data that included a demographic section, along with measures of youth identity, multicultural attitude and peace building perception. The survey comprised closed-ended questions in order to obtain detailed information on respondents' opinions. The collected data was processed by Statistical Package for the Social Sciences (SPSS) software which made it possible to identify the patterns, detect emerging trends, correlations and statistically significant differences between particular demographic groups. Descriptive statistics were used to describe participant demographic information, and inferential statistics, including Pearson correlation analyses, were performed to measure relationships among multiple identities, empowerment, and aspiration. This strenuous analytical model guarantees the validity and trustworthiness of the findings and thus brought in some momentum concerning the overall comprehension of youth empowerment and multicultural networking within the context of Balochistan.

Data Analysis and Discussions

This paper reports on findings from six core themes exploring youth identity and empowerment in Balochistan. These themes are identity as concerned with self, the perception of means toward empowerment by the youth and the ethnocentric approach and language (cultural) preference. The analysis also examines The Linear and Fixed Identity Lens, underlining fixed identity categories, and The Identity Pride of Youth in Balochistan, which reflects sounding board and belonging. It also covers The Perspectives of Youth about Multiple Identities, reflecting on multiple identities, and Peace Building: Laws and Policies in Endurance of Collective Public Welfare, reviewing youth efforts in policy-making for inclusiveness. Finally, Diversity: A Blessing or a Peril explores the question of whether diversity is perceived as a blessing or a problem. Taken as a whole, these themes contribute to our understanding of the social-cultural and politico-aesthetic factors influencing youth living in Balochistan.

Youth's Perception of Means of Structural Changes for Asserting Fundamental Rights:

The target group of 800 youth was asked to mark the source of power which could bring structural changes and can ensure provision of fundamental rights. The table bellow illustrates the opinions of the youth.

	Frequency	Percent
Economic power.	131	16.4
Legal power.	268	33.5
Political power.	160	20.0
Religious power.	131	16.4
Social power.	110	13.8
Total	800	100.0

The table shows the distribution of youth empowerment paths by five directions, namely economic power, law, political power, religious power, and social power, with an overall sample size of 800 (N = 800). Responses show a divergence in opinion and hence reflects ambivalent understanding of the nexus of power and political structure. In total 20% of the youth believe that assertion of the fundamental human rights and policy making for youth empowerment could be possible through gaining political power, while rest of the respondents opined for other means of power as mentioned in the table.

The most frequently mentioned path is legal authority, which is mentioned 268 times, comprising 33.5% of the responses. This suggests that an estimated 33.5% of the respondents consider legal

empowerment as an important source for the development and career growth of the youth. Political power is a close second with 160 responses or 20.0% of the total response. This implies that one in every five respondents perceive political participation and influence as important pillars for youth empowerment. Economic power and religious power are equally important with 131, which constitutes 16.4% of the total responses. This parity speaks to the perceived importance of economic opportunity and religious power as a means of empowering youth to obtain their fundamental rights. On the opposite end of the spectrum, social power has the fewest responses with 110, accounting for 13.8% of the overall content. The third pathway, although it is the least magnified, is a significant part among those pathways emerged to youth empowerment. Thus, the overall total count for all categories combined is 800 which suggests that the data is matched with the sample population. The results indicated that legal power was perceived as the most influential means for empowering young people, which may be in part attributed to its connection with rights, access to justice and equal opportunities. Although political power the base for legal and economic reforms, but youth's perception of legal power as structurally superior rises questions on the quality of civic and political education and general awareness on the governance structures.

Ethnocentric Approach: Preference of Language and Culture from Others

In order to understand the perceptions and associations of the youth with their culture and language, they were asked to respond the four different statements. Following table elaborates the patterns of youth's self and other cultures and languages:

	Frequency	Percent
My language/ culture is superior to others	436	54.5
My language/ culture is equal to others	248	31.0
Language/ culture is lesser than others.	44	5.5
Neutral	72	9.0
Total	800	100.0

Table gives us a little indication as to what young people think about their language and culture in comparison to others, based on this remarkable 800 sample. There largest number of respondents, 436 (54.5%) thinks that their language and culture are superior to others. It suggests that ordinary youth have a linear and fixed sense of cultural and linguistic affiliations. Similarly, a considerable number (248, 31.0%) had a feeling of equality associated with their own culture. On the contrary, 44 (5.5%) of the respondents consider their language and culture to be inferior, suggesting a minority of individuals who might experience cultural inferiority or marginalization. It indicates a sense of cultural shame associated with their very cultural and linguistic identity.

In addition, 72 participants (9.0%) were neutral, that is, neither in favour nor depreciating of their language and culture relative to others. These results serve to emphasize that, while the majority of young people consider their culture to be the same as other cultures, a significant minority either feel pride or, by contrast, a degree of inadequacy with their culture. This dissemination has some significant implications to contribute to our overall understanding of youth attitudes to cultural identity and may inform programmatic efforts to facilitate cultural appreciation, inclusivity and empowerment.

The Linear and Fix Identity Lens:

Youth's perception of linear/fixed and multiple identities is a land marking indicator of measuring their "self-image" and "image of others". The target youth were asked to mark their prime identities. The table below indicates patterns of youth's sense and affiliations of identity.

	Frequency	Percent
Pakistani Citizen	38	4.8
Ethnic Identity	105	13.1
Tribal	85	10.7
Gender-based	58	7.2
Religious	285	35.7
National	155	19.3
None	63	7.9
Sectarian	11	1.3
Total	800	100.0

The data shows a larger group of youth (35.7%) have strong affiliation to religious identity. followed by national identity (19.3 percent) and ethnic identity (13.1 percent). Tribal identity comprises 10.7 percent and gender-based identity is has been the choice of 7.2 percent of respondents. What is interesting is that 7.9 percent of the sample said that they did not belong to any of these categories, which implies the existence of a non-conformist attitude, and only 1.3 percent opted for sectarian identity with insignificant value.

The results also suggest the co-occurrence of multiple identity affiliations, which indicates the multilayered nature of identity in multicultural societies. For example, the combinations of ethnic/national or gender/religion identity unveils the existence of nestedness among identities. These blends prefigure contemporary intersectionality theories that focus on how people negotiate intersections of social categories. This evidence suggests that although some youth possess a clear and exclusive attachment to one identity, many navigate within complex identity configurations that combine and connect several identity perspectives. This points to the complex and shifting landscape of identities being constructed by the youth of Balochistan and the influence of their sociocultural and political context on this identity construction.

Youth's Opinions on Multiple Vs Linear Identities:

Youth were asked to comment on identity spectrums, in particular for multiple and linear/fixed identities. This examination was designed to explore what it means for young people to take up and negotiate their identities within the contexts of their lived lives. The results offer important insights into the multifaceted process of identity construction among young people. This investigation is summarized in the table below, in which the heterogeneity of the participants' response is reflected.

	Frequency	Percent
Strongly agree	139	17.4
Agree	244	30.5
Neutral	107	13.4
Disagree	173	21.6
Strongly disagree	137	17.1
Total	800	100.0

This cited research examines how young people perceive their identity, their perception of having multiple identities, in its search to promote alternative empowerment, multiculturalism and peace building stride. Responses from 800 participants are coded by level of agreement, and differences in the ways that youth perceive their identity structures emerge. A large portion of the respondents, 244 people (30.5%), indicated that they possess multiple identities, conveying that almost a third of the participants are aware that several identity dimensions, including cultural, ethnic, religious, or national affiliations, coexist within their own selves. Furthermore, 139 (17.4 %) also agreed

with this statement, supporting the relevance of the recognition of fluid and multilayered notion of identity. Together, the figures show that 383 respondents (or 47.9%) agreed or strongly agreed, which means that nearly one respondent in every two adopts this notion of multiple identities away from dogmatism, or demonstrates a subtler conceptualization of his/her identity formation within multicultural society.

Contrastingly, 17.1% (n = 173) of the sample disagreed and 21.6% (n = 137) strongly disagreed to the statement, totaling 38.7% (n = 310) of participants who do not feel they possess multiple identities. This shows that a huge part of young people relates (only) to a monistic or simplistic identity structure, maybe fueled by cultural, societal or individual reasons. Somewhere in between, 107 respondents (13.4%) were neutral, indicating they do not strongly associate with the different identities or outright disagree with the concept, indicating indecision or ambivalence concerning self-perception. These results suggest a continuum of identity recognition in young people with a distinctive division depending on the number of identities embraced. The findings are in line with the current intersectionality discourse on how people manage multiple overlapping social categorizations and identities.

The findings suggest the need to consider identity complexity in youth empowerment initiatives. Almost 50% of the members identify themselves through more than one identity and show the importance of integration of intersecting perspectives for multicultural peace education. At the same time, the large percentage of youth who do not recognize themselves as having multiple identities highlights the necessity of educational and cultural interventions that foster recognition and appreciation of different dimensions of identity. These findings may have impacts on policy and practice related to the support provided to youth as they navigate through identities as they contribute to social integration and well-being.

Peace Building: Laws and Policies in Endurances of Collective Public Welfare

The research investigated how young people perceived their roles as responsible citizens in terms of promoting laws and policies that benefit the common good. Further, respondents were asked to consider what responsibility they had in advocating for the ‘common good’ both in their campaigns and for peace more broadly. The purpose of this question was to illustrate the youth views about their power in influencing policy and mainstreaming the excluded strata of youth from province. The results highlight the need to involve youth in conversation about the common good and peace building.

	Frequency	Percent
Agree	314	39.3
Disagree	49	6.1
Neutral	164	20.5
Strongly agree	250	31.3
Strongly disagree	23	2.9
Total	800	100.0

The data investigates young people's understandings of being responsible citizens in campaigning for laws and policies that serve the 'good of all' (collective public good) and in promoting peace. The answers are evidenced by a large majority in favor. In particular, 314 (39.3%) participants agreed and 250 (31.3%) strongly agreed that it is important to work for such laws and policies. Combined, these categories represent 564 people (70.6%) and suggest that over two-thirds of the youth feel a civic obligation to help in maintaining the public good and peace building. This sizeable majority underscores the need to engage young people in their society as part of wider empowerment and peace-building strategies.

On the other side, a minority of the youth disagreed with this position. In particular, 49 (6.1%) and 23 (2.9%) disagreed and strongly disagreed, respectively, representing 72 respondents (9.0%) against the prioritization of collective welfare and peace building through the laws and policies. This dissenting opinion could be a matter of differing opinions on the role of government, civic duty, one's own priorities! Furthermore, 164 (20.5%) participants gave neutral responses, indicating that one in five participants are unsure or apathetic towards this obligation.

In the same vein, the results correspond with recent studies about youth engagement and empowerment, with a focus on civic participation as an influential actor promoting social change and peace building. With a strong support of collective wellbeing and peace making effort among the youth, it show that the majority of youth think inclusivity policies and legal environment is vital if they would leave in peace. But the proportion of neutral and disagreement ones indicates the necessity for educational programs to enhance people's consciousness of civic responsibility–collective action effects.

The data demonstrates the high interest of young people in lobbying for legislation and policy that puts the needs of the public first and contributes to peace building, 70.6% agreed or strongly agreed that it was the role of their generation to do so. This shows how the younger generation can be involved to be key actors for change in multicultural and peace societies. Nonetheless, with 20.5% neutrality and 9.0% disagreement, these results point to potential for injecting interventions targeted at receiving less informed or skeptical members involved in civic education programs. These results can also contribute to the development of youth-based programs that foster social responsibility, peace building and collective well-being.

Diversity: A blessing or A Peril

The youth respondents were asked to share their opinions on the probability of sustaining peace in multicultural community. This question mainly probe into the notions of the nexus of peace and diversity. The responses tabled bellow shows sharp contrast to the statement:

	Frequency	Percent
Strongly agree	171	21.4
Agree	255	31.9
Neutral	173	21.6
Disagree	139	17.4
Strongly disagree	62	7.8
Total	800	100.0

This study explores youth views on the causes of conflicts in regions where diverse cultural, religious, and language communities live, and as a consequence pathways toward empowerment, multiculturalism and peace. The results of these responses span the views as to how diversity leads to conflict, based on 800 members of the sample. Many participants, 255 (31.9%), believed that most conflicts occur in those living spaces; while 171 (21.4%) strongly agreed. These two categories combined created a sample size of 426 (53.3%) and so it could be said that more than half of the participants envisage a conflict threat of diversity. This indicates that a lot of young people are aware that it is difficult to maintain cultural, religious and language differences in common spaces.

Conversely, (17.4 percent) disagreed with the proposition and 72 (7.8 percent) strongly disagreed, meaning that a total of two hundred and one (25.2 percent) do not see diversity as peril to peace and harmony. This notion might have come from an assumption about how easily different kinds people can get along, or from the idea that diversity doesn't necessarily result in conflict. "Neutral" 173 (21.6 %) around one-fifth youth are either too undecided or too naive on correlation between diversity and conflict

The results draw attention to the nuanced nature of youth attitudes around diversity and conflict. Although most of the respondents connect diversity with conflict, many others either disagree with it or take a neutral position. This "division" makes it evident "how important it is to begin communication and to educate about multiple cultures and conflict resolution". Those who perceive alienation and discord stemming from diversity provide an indication of potential avenues for programs that might promote intercultural understanding, tolerance, and cooperation. Personally opposed to interculturalism, or neither nor) already see peace among differences as possible and may serve as go-to-interculturalists.

The numbers speak a different language: 53.3% of youngsters agree with the statement that areas with cultural, religious or linguistic diversity are more likely going to have disagreements among them, 25.2% disagree with that statement and 21.6% did not have an answer. Such findings reveal a clear message that focused interventions are needed to challenge and change misperceptions of diversity among youths both in terms of the social skills and competences that are needed to peace building in multicultural society. By developing a greater appreciation for the values of diversity and approaches to conflict resolution, policymakers and educators can enable youth to advance more inclusive and peaceful societies**.**

Correlation between Youth Empowerment and Multiculturalism:

Youth empowerment	Inclination towards multiculturalism	
	Pearson Correlation	.110**
	Sig. (2-tailed)	.000
	N	800

** Correlation is significant at the 0.01 level (2-tailed).

The correlation between youth empowerment and tendency towards multiculturalism is 0.110 (Pearson) with a positive association between both variables. The p-value is 0.000 which further demonstrates that the relationship between these two variables is significant at the 0.01 level. According to this discovery, increased empowerment of youth results in the greater openness and likelihood to embrace multiculturalism. Educated youth probably will be involved with different cultures and have a zest for inclusivity; instead, there could be a social peace within such multiracial societies. This underscores the value of youth empowerment programs in creating a sense of being part of and being accepted by other communities.

Correlation between Youth Empowerment and Peace Building

Youth empowerment	Peace building	
	Pearson Correlation	.117**
	Sig. (2-tailed)	.000
	N	800

** Correlation is significant at the 0.01 level (2-tailed).

The value shows Pearson correlation coefficient 0.117 between youth empowerment and peace building, revealing that there is a positive association between peace building and youth empowerment. The p-value is 0.000, so you can say that this correlation is statistically significant at $p < 0.01$ for sure. This observation indicates that stimulation of youth empowerment translates to increased involvement in peace promotion activities. Empowered young people are more likely to take action that reconciles differences and promotes conflict resolution, thus leading to the development of peaceful communities. This demonstrates the importance of youth empowerment initiatives for peace and order in society and indicates that they can be instruments of positive change.

Conclusions

The selective parts of the study carried out with the youth of Balochistan indicates that there is a great room to work with the youth bulge especially in enhancing their understanding of "self - image", diversity, citizenship, the mechanics of governance and political structures, and their role as social change agents. One of the limitations of this paper is the data analysis on different gender, rural and ethnic lines. Nevertheless a generic glance over the identity notions shows that majority of youth have a nuanced, and contradictory perceptions of their personal identities, and diversity. The naïve understanding of the political and governance structure indicates that the educational, cultural and political institutions have to rethink their frameworks of youth engagements as above 80% youth do not understand the simple causes and effect relationship between in the mechanics of power and political representation. Similarly, the nexus of diversity and conflict and the inevitability of homogeneity for peace is another problematic finding that has figured out by the study. Considering "Diversity" a peril is conventional social and political stereotype, which has not been problematized by the educational, cultural and political institutions, who generally engage youth cadres.

Youth's selection of religious and national identities is a reflection of the notions perpetuated by the mainstream media, text books and social spaces. While conversely, their linear perception of identity, and the perilous perception of diversity has contrast to the national integration and social cohesion.

In order to create a society stemmed in harmony, peace, and social justice, it is important to create and practice alternative means of youth empowerment. The means that are rooted in reflective, dialogical and practical stream of opportunities.

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