# YOUTH EMBASSY

## White Paper: Inclusivity of the youth

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## 1) Executive Summary

As we have seen after the pandemic that many sectors have been depriving nowadays and we all together can bring a positive difference in society. The most importantly the benefits are having a huge impact directly to the above mentioned sectors & Governments should consider those benefits which can be an appreciated thing and it aims to make society more inclusive at all.

This white paper is a blueprint for a more sustainable future for all. It's adoption puts marginalizing degradation, sustainability, educational development, and can give rights to minorities under the international spotlight. This white paper aims to leave no one behind and is vital to achieving a better society to live in.

## 2) The Problem

By the term marginalized and vulnerable youth we refer to those individuals who are categorized as an inferior group in our society due to lack of access to rights, resources, and opportunities. People who are marginalized are often exposed to more oppression, discrimination and abuse in every other aspects of their lives. This exclusivity does not only affect their personal lives but also affects the overall youth participation in administrative and governmental activities which eventually leads the state to lose potential leaders of tomorrow. If we look at the transition of demographics in third world countries like Bangladesh and Pakistan, we can observe how the youth form a huge percentile of the population and have the potential to be the dominating portion of these countries soon enough. As per the data given by UNDP Pakistan, almost 29% of the country's population falls under the age group of 15-29 years, who are considered as youth by the country's constitution (Shakeel Ahmad, 24th July 2018, UNDP Pakistan)[1]. As per the national human development report 2017 by UNDP Pakistan, very insightful data was extracted through diverse sources. As they have mentioned in their article , '29 out of 100 young people are illiterate and only 6 percent have more than 12 years of education. Regarding employment, 39 of 100 youth are employed (32 of them males and 7 females), 57 of 100 youth (16 males and 41 females) are neither working nor seeking jobs, and only 4 percent are unemployed and actively looking for work.'[2]

From Bangladesh's perspective, youth is a major force behind driving the country's economic growth and also the light bearer of the country's future. According to a CPD working paper by Khondaker Golam Moazzem and A S M Shamim Alam Shibly, among the 64.1 million labour force of Bangladesh, 11 million consists of today's youth. All of them fall under the age group of 15-24 years which is the constitutional age limit of the youth in Bangladesh (March,2020). [3] If we have a closer look at our current scenario we will understand how these vast young populations are yet not prepared

to contribute to our country's rapid growth due to huge marginalization and lack of equipment as well as opportunities.

**Marginalization among minorities:**

Minorities of third world countries are probably among the most oppressed population of the world. Not only are they deprived of basic rights and opportunities on a huge scale but also face a huge marginalisation in every sector be it education, employment or recognition. If we focus on the percentage only we might think that minorities form such a small percentage of today's population. But the truth is, if we look at numbers we will realize how we are neglecting a vast population who have the potential to contribute towards achieving the country's development and economic goals. In Bangladesh's constitution, ethnic minorities of distant and hilly regions are still not considered as 'Bengalis' which is the basic national identity a Bangladeshi can expect from it's country. In a report by The Daily Star, one of the leading English newspapers of Bangladesh, it was stated that 'Not only are we failing to ensure the rights of the ethnic minorities in our country, we are pushing them towards further marginalisation.(2016)'[4] The sole reason behind this was lack of proper monitoring, accountability and transparency with minority rights. Up until the quota reform movement by students in 2018, Bangladesh had a quota of only 5% for every kind of minority including ethnic, religious and other categories as well. While the students protested to reduce the overall quota percentage which was 56% of the total seats (30% for children of freedom fighters, 10% for women, 10% for reserved districts, 5% for minorities, 1% for specially abled people) and increase the opportunities for civil people, the government decides to abolish all kinds of quota altogether. This dismissive attitude by the government clearly shows how they suppress the demands by the youth and pushes them out of the administrative discussions in one way or the other. This is not the only problem created due to the abolishment of quota, the minorities started facing worse. The already marginalised communities started to face more marginalization in terms of opportunities and 1st/2nd class government jobs.

Throughout the discussion the point that needs to be addressed is no matter how inclusive our state claims to be, it always creates loopholes to make opportunities less accessible to the minorities and marginalized consciously or subconsciously.

Moreover if we talk about minorities of Pakistan,Religious minorities are about 4 percent of Pakistan's population of 220 million. and the Ethnic minorities of Pakistan including the provincial incorporate populations which are Sindhis (14.1%), Pashtuns or Pakhtuns (15.42%, 2006 Registration of Afghans in Pakistan), Mohajirs (7.57%), Baluchis (3.57%). (https://minorityrights.org/), the states religion is Islam, and other religons of this state are Hinduism, chiristinity, and Ahmadiya thse religions are not officially recognized religions.

Strict minorities including Christians (1.59%, 1998 Registration), Ahmadis (0.22 percent, 1998 Evaluation), Hindus (1.6 percent) 1998 Enumeration), Shias, Ismailis, Bohras, Parsis and Sikhs.

Although the main fact is that the official situation corresponding to the presence of strict, semantic and ethnic minorities is covered in the debate, Pakistan's minorities can basically be sorted as 'ethnic and etymological' and 'strict'. The 'minority' terminology is utilized in the 1973 Constitution of the Islamic Republic of Pakistan on a few events, there is, in any case, no meaning of this term. Progressive central governments have taken the position that minorities inside Pakistan are essentially strict and that there are no ethnic or phonetic minorities or indigenous people groups.

The most recent accurate data which is taken from the national census which was completed in 1998. As indicated by the 1998 national census, 96.28% of the populace follows Islam. A dominant part of this Muslim populace declares Sunni Islam and owes loyalty to the Hanafi way of thinking. Non-Muslims comprise 3.72% of the all-out populace: Strict minorities incorporate Christians (1.59%, 1998 Enumeration), Ahmadis (0.22%, 1998 Statistics), Hindus (1.6%, 1998 census) (Pakistan bureau of statics), Shi'as, Isma'ilis, Bohras and Parsis. An evaluation was directed in 2017, however, the full outcomes presently can't seem to be discharged. It is normal that the discoveries will show a decrease in the extent of strict minorities in the nation, given the boundless

oppression – and coming about migration – numerous networks have looked over the most recent two decades.

Despite this, the constitution of Pakistan protects and safeguards the rights and interests of religious minorities through Article 36 and 37 of the Constitution.

In the upper house there are four seats reserved for religious minorities, and 23 seats are reserved in provincial assemblies in which 3 seats from balochistan, 3 seats from KPK, 8 seats from Punjab, and 9 seats from Sindh. (https://pakvoter.org/participation-of-minorities/)

The main factor who is opposing the rights of minorities, are the religious political parties. and ethinic groups. They always oppose the quota for the minorities, by this behaviour minorities in Pakistan always marginalize.


**Technological Marginalization:**

Developing countries like Pakistan and Bangladesh, who still struggle to provide electricity to every corner of the state without long term load sheddings, still have a long way to go when it comes to technological advancements. Pakistan is the multi cultural and multi ethnic country the, most of the people are feudal lords here and as far as concerned that the 70% of the economy is based on agriculture and the 70 percent area rural Apart from, urban cities like, karachi, peshawar, lahore, faisalabad, quetta. The youth of urban areas has opportunities and rural youth is disconnected from the mainstream, so that's why they are not getting the proper opportunities.

In Pakistan we can see the failure of digital education, due to internet and mobile signal issues. As far as concerned those school going children are getting online education. and the government is not taking precautionary steps for primary school going children of rural areas.

The same situation is here in pakistan, most of the localities are out of reach of internet service, even in balochistan from mach to dadhar and sibi there are not mobile signals, same condition is in thar. university students are facing very crucial and

prominent issues, it is very tough for them to take online classes, especially fior those who work to study in universities,

in this pandemic time world economy has decreased, nobody can afford the high internet packages, and costly electronic devices, we must have to spend more budget on education than security, because out batterment is in education, our betterment is poverty eradication not in expensive weapons, the higher education commission should make the reasonable internet packages for the poor students so that they can get education very easily, if government is not providing the digital education, students of pakistan and bangladesh will be back like we are even we will be no more.

## 3) The History / Context

Our society has surely been a progressive one and as we move forward we have adapted many policies to improve our condition along the way. But as we focus on the issues mentioned above today, we can see how our ignorance, lack of inclusivity and a huge marginalization of potential youth have contributed towards creating the loopholes we are facing today. The bridge

between our developed and underdeveloped communities needs to be built faster and stronger in order to actually implement our solutions we have come up with. The voices of today's youth matters and it needs to be highlighted more. We have ignored the youth and their voices for a long time and this is a major factor contributing towards bringing us to this edge we are standing on.

From the Bangladeshi context, youth unemployment  included reading multiple reports released by a number of national and international organisations, articles written by experts from different fields of expertise, as well as excerpts of books by researchers focusing on the various economic and educational aspects of it. While it was clear from before that the problem of youth unemployment is a major issue, only through this deeper research did it become obvious just how big of a problem it truly is.

1. For example, the Bangladesh Bureau of Statistics (BBS) estimated youth unemployment rate to be 10.6 percent in its Labour Force Survey 2016-2017, while the overall unemployment rate was less than half of that—4.2 percent. But as Dr Fahmida Khatun and Syed Yusuf Saadat mention in their book, The Ignored Generation: Exploring the Dynamics of Youth Employment in Bangladesh, "The narrow definition of unemployment used by the BBS portrays a disproportionately small unemployed population," before going on to explain, in detail, why that is the case.

There are many reasons for unemployment being so high among young people. Many are complex economic reasons. And then there are educational reasons also, as according to the previously mentioned survey, unemployment among the more educated sections of young people is higher than their less educated compatriots, a trend that has been on the rise, as suggested by the same survey and by figures from other sources.

2. However, the statistic that is perhaps most concerning is that 29.8 percent of young people are not involved in either education, employment or training (NEET)—that is more than one-fourth of all young people not participating in any form of economic or educational activities. And here is where I'd like to look at things from a different perspective.

Researchers, educationists and other experts have had a lot to say about the economic and educational aspects of why the youth are not participating as much. And all those are extremely important. However, the fact is that it is not only on those two fronts that the youth have been left marginalised. There are other socio-political fields from which the youth have also been left out.

3. For example, in 2018, the two major demonstrations that we witnessed were both initiated and led by young people—one was to demand the reduction of quota in civil service jobs, and the other to demand increased road safety. And the government's reaction and response to them were telling.

In both cases, the opinions and grievances of the young protesters were not given much, if any, respect, to the extent that the administration wouldn't even listen to them properly before weighing whether those opinions or grievances had any merit. That is why, instead of reducing quota for civil service jobs as suggested by the young protesters, it was whimsically done away with altogether, after trying and failing to ignore them for a long period of time at first. And that is also why such heavy-handed tactics were resorted to against protesters as young as school and college-going children. The administration consequently failed to bring any semblance of safety or order to the roads, in spite of making a number of lofty promises.

The reason behind these two movements is because they are part of a deeper problem—which, basically, is this culture of a dismissive attitude on part of successive governments towards the opinions and feelings of our young people, which always express themselves in ways that send the same message: "We know better than you." Without ever even properly listening to what they have to say.

The only thing that this does is demoralise young people, who have every reason to think that they have absolutely no say in the direction their country is headed, the way their society is structured and functioning, no freedom to develop or express their own thoughts and, ultimately, no control over or ability to shape their own lives. Once they have been given this impression, the only conclusion that they can draw is that they have no stake in their society nor their country. And, naturally, why should they then bother participating in it?

Even our educational institutions, which are now a subject of much discussion, particularly given the non-participation of young people in economic and educational activities, as mentioned earlier, have similarly disenfranchised the youth, by cutting off many of the avenues for them to participate in the decision-making process.

4. For example, the Dhaka University Order, 1973 states that the Senators of the four major public universities—Dhaka University, Jahangirnagar University, Rajshahi University and Chittagong University—should have student representatives, so that issues concerning the larger student bodies within those universities, respectively, can be expressed and addressed.

But in the absence of any election being held in those universities in decades, their Senators have not included any students representing them through such

democratic practices. How then can students let the university authorities know the problems and concerns that they have? And without knowing those problems and concerns, how can the authorities expect to solve them?

And this, perhaps, is indicative of a much larger problem. As we witness different sections of society scrambling to figure out what went wrong, and why young people are not participating in the various activities of the state, as well as how to best solve them, what is still missing to an extent is the idea and practice of involving those very young people, whose futures are being discussed and whose lives are at stake.

What is also being missed is the fact that young people, by their very nature, tend to be rebellious, and do not enjoy very much the idea of being dictated to and, in fact, almost never accept the shoving-down-one's-throat attitude. And this isn't necessarily a bad thing. But what this does mean is that we must learn to interact with them better, and be willing to pay enough respect to them to give them a fair hearing, at least when it comes to matters that concern them.

Otherwise, may be continue pushing them out of discussions and decision-making processes, whether they be economic, social or political, it would be naïve at best to expect any change in the lack of youth participation that we currently see, as it is our own policies and cultural attitudes that lie at the very root of it.

## 4) The Solutions

**Educational Fields:**

- Electing youth leaders in rural communities to support educational institutions voluntarily in person without being dependent on virtual means only
- Stream our conventional educational materials through radio channels and building more frequencies exclusively to support our education system to divert our dependency on internet in marginalized communities
- Training facilities for parents to educate them more regarding both modern and conventional education systems to assist their children with studies from home.

**Access to technology:**
- Monitoring the prices of electronics and not allowing price hikes during times of crisis.
- Allocating a particular portion of CSR funds from private companies to support several youth councils and using their money to make the internet more accessible to deprived students.
- Creating more fields for the youth to participate in state and governmental discussions through social media, using modern media as a tool to form a bridge between the generations of today

**Internet facility:**
- Private companies who are doing corporate social responsibility they can coordinate with the government to launch some packages for the students.
- Universities or Higher education commissions can give the internet facility as well.
- Local government system counsellors who are elected by the people of a particular area can give support  in the shape of an internet facility to the students.
- Budget for education, the government should grant more budget then the security, what we spend on, our betterment is in education, our betterment is in eradicating poverty.

- we can make a policy in which landlords can be forced to support the students who belong to that village.
- In terms of any kind of national crisis or pandemic (like: COVID-19) higher education processes need to stop for conditions to apply to social work. Youth are the future leaders of a nation. So any type of national crisis moment all the youth need to apply their pervious or academic knowledge on society. But that must not be harmful for society. Government need to monitor or fixed it for any types of social work.
- If national crisis time is more than 8 month then take the other steps which one applicable for all. If any youth student missed that chance that shouldn't have enlisted any kind of decision.

**Empowering Transgender Communities:**
- Initiating such platforms and forums from where they can get the basic education and groom themselves in order to enhance their personal growth and in this way they can contribute towards the country as well.
- Opening of the Schools with the help and contribution of the social sectors organization to provide the basic education to transgender communities.
- Introducing the community to the National representatives and giving them a chance to represent themselves on a national and international level for raising their voices and the representation of the community.
- Making some specific quota about the number of seats in every sector of our country specifically for transgender people.


**Elevating Minority situations:**
- Spreading awareness regarding the rights of the minorities, brings people under an umbrella of the Interfaith harmony in order to respect cultural dynamics, ethinic practices, and security of the worship places.

- Empowering the religious minorities by providing them an opportunity and several platforms to individuals who can represent their people on the National Platforms.
- Establishing a proper local department who can look after the Rights fulfillment of the minorities either living in urban or rural areas.
- Exposing the youth of minorities to more opportunities other than traditional and conventional education and creating a scope for them to participate in administrator activities.

# 5) The Benefits

### 1:Educational field
The ones who will be benefited from the possible solution is the community . And the government will be really benefited as thi will cost low budget expenditure which will really be a budget saver for the government .The rural community will not lack education for low budget income and for calamities that may occur naturally or through politically.The benefits will be found in youth through training and facilitating them .

### 2:Transgender communities
Transgender is one of the part of our communities and without them being empowerment the success of our nation our country is not possible . So the benefits of empowering the transgender is the pride of goverment and blight"s the peoples life. As prejudice and discrimination not only blight people's
lives, they also undermine the principles upon which this country prides itself.As it will reduce the crime that transgender do in lack of empowerment ,it may reflect

confidence and the society will progress in a good way to make a better nation.Using a capacity-building approach the programme strengthens the community mobilization, leadership, programming, planning, monitoring and budgeting capacity of enabling them to participate more effectively in the delivery of targeted interventions as per the national guidelines, to prevent among high-risk groups and support those who are transgender.

## 3:Elevating Minority situations:

Central to the rights of minorities are the promotion and protection of their identity. Promoting and protecting their identity prevents forced assimilation and the loss of cultures, religions and languages—the basis of the richness of the world and therefore part of its heritage.

Minority in sociological point of view is relatively a little and hindered gathering. Very rich individuals are not for the most part alluded to as minorities. Minorities need assurance from the government in view of segment predominance of the dominant part as it accomplishes political force in just an example of political decision.

# 6) The Call-To-Action

Rural Education:
Government and the related ministries can consider the problems that we have stated in the problem parts as well as the solutions depicted in later parts. Since, for a long period of time, the rural economy or community has been somehow overlooked and there have been massive gaps in terms of the facilities of education, health, access to internet and the other benefits like clean water, sanitation, communication or transportation. During this pandemic situation, the students in rural areas can't afford to continue with their education due to unavailability of internet access and other logistics like computers, lack of tech knowledge on virtual or online classes. Here, distant learning, providing training on virtual learning to the teachers as well as students can help maintain their education during different critical situations. Moreover, offering incentives and other financial support to do startups in rural communities can be fruitful to revive the rural economy.

Transgender Community:

For transgender issue, the government and the other related private and public bodies can work hand in hand to uplift this marginalized group in our society. Proving them full access to all public benefits like education, quotas in government and private jobs, the right to cast votes, Representative of Transgender community in the parliament and building awareness  among people regarding transgender and their equal rights are very important.

Uplifting Marginalized ethnic group or religious minorities:
Due to various reasons, the religious minorities and the ethnic people have not so far been acknowledged and recognised from the government and the people from mainstream society. Their rights and voices have always been overlooked. In this way, their culture, languages, religious scriptures, and the other stuff have been under extinction. In this situation, the government and the other related ministry can take steps to preserve their cultures, values and language. Here, developing infrastructure like schools, communication facilities, and religious halls can be a great way for them to practise their culture and religious beliefs. Moreover, electing the representatives from the minority groups can be beneficial for this particular group as well.