

<b>Slide 1</b>	Welcome to Youth Policy Lab's Practice School. I am Fatimah Mahmood, the facilitator for this course.
<b>Slide 2</b>	The current course has been broken down into 3 sections: Youth Practice Essentials. Approaches for Youth Practice. And Designing Effective Youth Practice.
<b>Slide 3</b>	In this section, we will learn: about the basics of defining the term youth, what youth practice is and why does youth practice really matter?
<b>Slide 4</b>	<p>We start our e-course by defining what the term “Youth” really means. The definitions of youth are contextually specific and can be conceptualized in different ways. Broadly however youth can be understood as the period of time in which a person makes various life transitions, such as moving from dependence to independence. It is also during this very period where young people make important decisions about studying, finding employment, starting a family, taking responsibility of their lifestyles, and playing an active role in citizenship.</p> <p>In different cultures and social contexts these stages might take place in different ages and might occur simultaneously or gradually over the years. As a result, there are many different age brackets that can encapsulate the term youth.</p> <p>Now according to the United Nations, quote unquote “for statistical purposes, youth is defined as those persons between the ages of 15 and 24, without prejudice to other definitions by Member States.”</p> <p>Whereas, several UN entities, instruments and regional organizations have somewhat different definitions of youth, which the United Nations secretariat also recognizes; and are summarized in the table on the slide.</p>
<b>Slide 5</b>	<p>Beyond the definition of youth, comes its demographic importance, which is another factor that amplifies the need for involving youth and the need for youth practice. According to UN reports “there are around 3.5 billion people under the age of 30: approximately half of the global population”. From these 3.5 billion people, 1.8 billion people are young adults in the range of 15 to 24 years old. Owing to this, “The UN has long recognized that young people are a major human resource for development and key agents for social change, economic growth and technological innovation.” Young people are the present and the future.</p>
<b>Slide 6</b>	<p>This leads us to exploring, what exactly is youth work?</p> <p>The overarching definition of youth work is commonly understood as a tool for personal development, social integration and active citizenship of young people. Youth work is a ‘keyword’ for all kinds of activities with, for and by young people of social, cultural, educational or political nature.</p> <p>It belongs to the domain of education most commonly referred to as either non-formal or informal learning.</p> <p>The main objective of youth work is to create opportunities for young people to shape their own future. And through this youth work:</p> <p>Young people can be enabled to do the things they want to do at an individual level or collectively. Empowering them to change things they think need to be changed in their surroundings or in society, rather than passively waiting for them to change.</p>

	<p>Providing them with opportunities to freely take part in and gain autonomy, honing their leadership potential, whilst allowing them to engage in activities that they enjoy, beyond the conventional spheres. Including helping them to engage meaningfully with power and policy making entities.</p> <p>All of which should be laid on the foundation of provision of relevant and engaging non-formal education opportunities that improve their competencies to fit into the roles and benefit from the opportunities provided thereafter.</p>
<p><b>Slide 7</b></p>	<p>Effective youth work demonstrates some key characteristics as illustrated on this slide; youth work is:</p> <p>Value-driven and tries to serve the higher purposes of social cohesion and inclusivity. It is youth-centric and therefore serves key needs and aspirations of youth, which have been identified by young people themselves.</p> <p>Youth work is voluntary, in other words it cannot be obligatory or forced. Beyond this, it aims at the personal, social and ethical development of young people. Whilst also trying to make sure it lives up to its core objective by being self-reflective and critical. And finally, youth work is relational, as it seeks meaningful engagement with young people and to contribute to sustaining viable communities.</p> <p>Seeing these characteristics and types of youth work; let's take a moment to reflect, ask yourself:</p> <ul style="list-style-type: none"> <li><input type="checkbox"/> What kind of youth work do you practice?</li> <li><input type="checkbox"/> Can you identify these features in your youth work?</li> <li><input type="checkbox"/> Which ones are most important for you?</li> <li><input type="checkbox"/> What are the aims of your youth work?</li> </ul>
<p><b>Slide 8</b></p>	<p>Next, we look at some of the competencies that are required from youth workers. We first take into consideration the competencies in the context of ethics. This means:</p> <p>Developing the ability of youth workers to see the ethical dimensions of problems, to reflect on issues, take difficult decisions and be able to justify these decisions; acting with integrity according to their responsibilities and duties. This also includes upholding the standards of ethics and safety when engaging with young people, at all times.</p> <p>Following are some of the principles of ethical conduct for youth practice:</p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Treat young people with respect, valuing each individual and avoiding negative discrimination.</li> <li><input type="checkbox"/> Respect and promote young people's rights to make their own decisions and choices, unless the welfare or legitimate interests of themselves or others are seriously threatened.</li> <li><input type="checkbox"/> Promote and ensure the welfare and safety of young people, while also permitting them to learn through undertaking challenging educational activities</li> <li><input type="checkbox"/> Contribute towards the promotion of social justice for young people and in society generally, through encouraging respect for difference and diversity and challenging discrimination patterns that may exist.</li> </ul>
<p><b>Slide 9</b></p>	<p>In terms of professional competencies, youth workers must:</p>

	<ul style="list-style-type: none"> <li>❑ Recognize the boundaries between personal and professional life and be aware of the need to balance a caring and supportive relationship with young people with appropriate professional distance.</li> <li>❑ Secondly, they must recognize the need to be accountable to young people, their parents or guardians, colleagues, funders, wider society and others with a relevant interest in the work. Keeping in mind that at times these accountabilities may be in conflict.</li> <li>❑ Then another key factor is that youth workers must develop and maintain the required skills and competence to undertake their duties; this includes both the technical and non-technical competencies that may be required.</li> <li>❑ And finally, it is vital to create work conditions that uphold and continuously monitor and evaluate these aforementioned principles.</li> </ul>
<p><b>Slide 10</b></p>	<p>In this section, we will learn about the approaches of youth practice, including what the ladder of youth participation is and how it compares with the concept of rope ladder, beyond which we will explore what a power cube is and how it works, contextualizing space and levels in youth participation and the key factors leading to marginalization.</p>
<p><b>Slide 11</b></p>	<p>Before we delve into the various approaches of youth practice. Lets first define what youth participation really means:  So essentially youth participation is related to ideas of development, citizenship and active involvement of young people in society and decision-making processes, as key stakeholders.  And through this participation young people gain greater control over their lives, and the decisions that impact them, they can take on valued roles, addressing the issues that are relevant to them, and having that space to then influence the outcomes actively, whilst promoting the voices of the most vulnerable and marginalized.  However, not all types or forms of youth participation is equal or impactful. Which brings us to the model of ladder of youth participation, which can help us in measuring and categorizing different situations and the degrees of youth participation they illustrate.  The ladder (adapted from Hart’s study in 1992) sees youth participation in 8 stages, as illustrated on the slide:  The lowest rung of the ladder of participation is labelled as manipulation.  At this stage adults use young people to support their causes through a top-down approach and pretend that the cause is inspired by young people themselves. In most cases of manipulation young people have no understanding of the issues or their actions when participating. For example, children holding placards for a cause at a demonstration.  The second rung on the ladder is decoration, and this happens when young people are used to help or strengthen a cause in a relatively indirect way, however this is placed above manipulation because adults do not pretend that it is inspired by young people. However, much like the first label, young people have little idea of what the cause is all about and have no say in how the participation takes place.  For example, children are given T-shirts related to some cause.</p>

The third level is Tokenism. At this stage young people appear to be given a voice, but in fact have little or no choice about what they do or how they participate, leaving little or no opportunity to formulate their own opinions. For example, young people are asked their opinion as part of a panel regarding an aspect of the project, however none of the inputs are taken into consideration when formulating the final outcome, as adults feel that they know what is best for young people.

These first three rungs of ladder come under non-engagement, as participation lacks a meaningful two-way exchange.

The fourth stage is Assigned but informed. This is where young people are assigned a specific role and informed about how and why they are being involved. This means that the participating young people understand the intentions of the project, they know who made the decisions concerning their involvement and why; and have a meaningful (rather than 'decorative') role, and agree to participate for the project after the project was made clear to them.

Next comes, consulted and informed. This takes place when young people give advice on projects or programs designed and run by adults. The young people are well informed about how their input will be used and the outcomes of the decisions made by adults. And through this process genuine consultation can take place.

The sixth rung of the ladder is labelled as adult-initiated, shared decisions with young people. And this occurs when projects or programs are initiated by adults, but the decision-making is shared with the young people. The sixth rung of the ladder is true participation because, though the projects at this level are initiated by adults, the decision-making is shared with the young people. An example of this could be in the form of participatory research.

A step further from this is Young people-initiated and directed. This step is when young people initiate and direct a project or program. Adults are involved only in a supportive role. And this can be embodied in actions such as youth-led activism.

And finally, the top of the ladder is youth-initiated, shared decisions with adults. In contrast with the 6<sup>th</sup> rung of the ladder, this happens when projects or programs are initiated by young people and decision-making is shared between young people and adults. These projects empower young people while at the same time enabling them to access and learn from the life experience and expertise of adults.

So now, that we have explored the different stages of youth participation thanks to the ladder model. Think about where Pakistani youth lie, on this ladder. Have there been opportunities for them to take leadership roles and initiate and participate as equals, or is the country still predominantly stuck at the non-engagement stages

	<p>which are heavily described as tokenistic, and much of the flow of ideas and communication takes place vertically. It's also important to reflect whether this is the case across the board or varies within spaces, organizations, and contexts.</p>
<p><b>Slide 12</b></p>	<p>Taking note from the ladder of participation, which displays a very static position in terms of the role young people can play at the various stages, we now look at a more innovative approach. Which is: Can the ladder of youth participation be a rope instead?</p> <p>So as opposed to a traditional ladder, composed of rigid material this concept suggests the integration of a greater degree of flexibility and mobility than past approaches, allowing for more dynamic movement. Now inherently the characteristic of a rope is that it can move in multiple planes, so the rope can be braided, swung and swayed, knotted and twisted, and looped as well.</p> <p>Which means that in contrast of focusing on hierarchical rungs that strictly align with different levels of participation, with the apex being full-control, the rope ladder leaves the movement of the ladder according to the functional needs of its users, which may be then be static or dynamic. And so, when we are talking about youth participation, youth agency is set at the core of the model, and so youth can configure how they want the rope ladder to be deployed.</p> <p>Now if we go through the figures on the slide one by one, we can further understand this notion:</p> <p>So, box (a) illustrates braiding of the rope, demonstrating how diverse fibers form strands, and strands are then braided together to construct the rope. And so, this is very much the foundational mechanism by which the rope ladder is held together, and the type of participatory character it will have, based on the materials it is made of. Determining what a participatory platform is 'made of' is particularly important when we talk about engaging youth, given that many participatory approaches still remain adult-initiated. Furthermore, if we choose the 'wrong' materials from the outset, our participatory capacity may be stalled. Thus, this requires a very careful consideration of young people, especially in terms of diversity to create an inclusive participation process, that will have the optimal capacity to remain intact when stretched from different sides. Diversity is a crucial consideration in youth participation, because it allows for the inclusion and incorporation of a wide range of unique views and insights from individuals within a community and it also ensures a more holistic understanding of the desires and needs of young people within their local environment. Something which as we saw the traditional ladder of participation does not account or contend for as a core issue of participation, as it instead restricts the focus on the power dynamics between young people and adults.</p> <p>Moving on box (b) displays the movement of swinging and swaying which shows how the rope ladder can move flexibly in multiple directions;</p> <p>If we first look at swaying, it is a movement which indicates power. As we mentioned before the rope ladder is one that can be moved along multiple planes, and so a rope ladder can be initiated into various movements by the user, especially when we don't want to remain entirely at static pre-defined levels of participation.</p> <p>So, with this swaying motion youth can negotiate the terms of their engagement.</p>

For example, a sideways move may enable youth to maintain their level of participation, taking into account the wider context of their everyday lives and commitments where they may not always be able to take on more responsibilities, but can adjust their participation within the range that suits them. Instead of having a rigid format of pre-conceived objectives that must be met, according to the rungs of the ladder, this can provide more freedom to participation.

When we then talk about the swinging motion. This swinging functionality allows for flexibility, and improvisation in the youth participation process. For example, this allows for the power balance in decision making authority among youth and adults to shift, depending upon the situation. Having said that this mobility or swinging motion can have diverging outcomes.

So, the flexibility which makes the rope ladder more responsive (where youth can quickly adapt their participation with changing circumstances), can also potentially make it more vulnerable to external forces (which could lead to friction and decreased overall participation capacity). Which therefore gives us a warning that the swinging must be maneuvered with care.

Box (c) looks at things very minutely, it depicts how knots can be employed to fix any frays in the rope, and twists can create obstacles. Now, knots can be both assets and liabilities on the rope ladder. They can be used to extend the ladder by adding new rungs, and it can also be seen as a solution or a way to both fix our mistakes and climb over them.

So, when we conceptualize knots and twists in participation, it's important to think through where the productive or helpful knots are needed, and where potential knots and twists as barriers may occur.

Essentially this movement of knotting and twisting is a way of problem-solving. So, through an inclusive iterative process, when we have knots and twists in the rope ladder, undoing and re-twisting them may free them off those barriers, and eventually make the entire process become more strengthened and effective.

And finally, box (d) shows the winding formation the rope ladder can take—rather than the straight up and down situation as with the conventional model, and this looping, can integrate feedback throughout the process or can help create a mechanism to establish accountability among youth and adult partners in an initiative through iterative forms of engagement, communication, and support.

And the tree that is shown here represents the adult partners, who help give structure to the rope as it loops around the trunk. This looping provides adults with the opportunity to stay connected with young people and communicate how the latter's input is being incorporated and allow for feedback to take place continually, ensuring that participation is not tokenistic.

And so, to conclude on this matter, a rope ladder provides a more adaptive approach to the needs and wants of youth. We must understand that just because we are providing young people with the opportunity for participation does not mean that the young people will also be willing to take it as it is or engage at that highest level

	<p>at all times. And it's also not necessary that the highest level of participation is an ideal level that everyone would like to achieve.</p> <p>And so, this is why this flexibility and fluidity that the rope ladder offers in the face of changing circumstances or contexts becomes all the more attractive if we are to ensure youth participation is meaningful and collaborative.</p>
<p><b>Slide 13</b></p>	<p>We next look briefly at the various levels at which youth practice can take place. As displayed in the diagram on the slide; levels of youth participation can range from local to national to global, and this can include participation that is either in-person on-site or online, which both can impact the outreach or inclusivity of young people within processes very differently. Similarly, levels can be broken down in terms of their formality or informality as well, with the former being more structured and accessed through formal channels and platforms. The discussion on levels will be deliberated on further in the next slide, when we explore the power cube and its dimensions.</p>
<p><b>Slide 13</b></p>	<p>One final approach that we look at is the Power Cube, focusing on the factors of spaces and marginalization.</p> <p>Now spaces, levels and forms of power themselves are separate dimensions, but remain interlinked. Visually, these can be depicted through a power cube, that can be seen on this slide.</p> <p>This power cube can act as a framework for analyzing these three dimensions and their interrelationships. Now, the model suggests that each side of the cube as a dimension or set of relationships, is dynamic. Much like a Rubik's cube, the blocks within the cube can be rotated and so any of the blocks or sides may be used as the starting point of analysis, but of course since each dimension remains linked to the other, the process must be all-encompassing.</p> <p>So first lets, look at each of these dimensions individually: Starting with Spaces for participation.</p> <p>Now 'spaces' are seen as opportunities, and channels where in our case young people can act to potentially affect policies, decisions and relationships that affect their lives and interests.</p> <p>What is critical to note is that these spaces for participation are not neutral, rather they are shaped by power relations, which both surround and enter them. And these power relations help to shape the boundaries of participatory spaces, what is possible within them, and who may enter, with which identities, and interests. So, when we are examining the spaces for participation it is crucial to ask how they were created, and with whose interests and on what terms of engagement. Because, it's very likely that those who create it are more likely to have power within it, in terms of shaping the entire participation process, and how much the input of each party will influence the final outcome.</p> <p>Some examples of these spaces include: Closed spaces.</p> <p>In closed spaces decisions are made by a set of people behind closed doors, without any consideration towards inclusion. Another way of conceiving these spaces is as 'provided' spaces in the sense that certain people (like elected representatives)</p>

make decisions and provide services to 'the people', without prior involvement or consultation with them.

The second type of spaces can be labelled as "Invited". To move from closed spaces to more 'open' ones, new spaces are created which may be referred to as 'invited' spaces, and these are 'those into which young people (as citizens or beneficiaries) are invited to participate by various kinds of authorities. And increasingly, with the rise of approaches to participatory type of governance, we can now witness these invited spaces more often, from local, national to global policy forums.

Now, the third type of space is Claimed or created spaces.

These are spaces that are claimed or created more autonomously by the young people themselves. And these emerge as a conclusion of converging people who maybe have common identities or issue-based concerns, or it may consist of spaces in which like-minded people join together to achieve certain objectives such as social movements, community associations etc.

Then moving onto the next dimension which is places and levels for participation.

Now a lot of the conversation around the previous dimension of spaces for participation and how they are shaped (by power dynamics) intersects with this dimension of places and levels.

When we talk about public spaces for participation a lot of it involves the contest between local, national and global arenas as focal locations of power. There are some that argue that participatory practice must begin locally, as it is in the arenas of everyday life in which people are able to resist power and to construct their own voice. But then there are others who argue that since power is shifting to more globalized actors, the struggles for participation must engage at that level. In between this debate then comes the role of the nation state, and how it facilitates power, and how local spaces often depend on the extent to which power has been trickled down from the national level to the local ones. So, while a lot of literature highlights the importance of community-based associations and grass-root level participation as key locations; much of the outcomes of such participation lies in the power dynamics between the locality and the nation state.

What the power cube suggests though is that rather than isolating these levels as separate, we must increasingly understand their interconnectedness, so where one level builds on the efforts of the other and vice versa.

So, what we are really suggesting is; local action collectively builds up to a national sentiment, which in-turn is reflected at global levels. Similarly, actions taken at global levels can be organically manifested through local action everywhere.

Finally, the third dimension of the power cube is the forms and visibility of power across spaces and places:

As we examine the relationships of place and space concerning participation, we must also examine the dynamics of power that shape the inclusiveness of participation within each. Here, much of the literature of power is concerned with



the degree to which conflict over key issues and the voices of key actors are visible in those given spaces and places.

And there are 3 main forms of this power: visible, hidden and invisible.

The level of visible power includes the observable and definable aspects of political power so this can include the formal rules, structures, authorities, institutions and procedures of decision making. Strategies that target this level are usually trying to change the 'who, how and what' of policymaking so that the policy process is more democratic and accountable and serves the needs and rights of people.

Next is hidden power

So, certain powerful people and institutions maintain their influence by controlling who gets to the decision-making table and what gets on the agenda. These dynamics operate on many levels to exclude and devalue the concerns and representation of other less powerful groups (especially those that are already vulnerable or marginalized). And so, by empowering advocacy strategies that focus on strengthening organizations and movements of those that are vulnerable or marginalized, the power can shift to influence or shape the agenda, to one which is more reflective and responsive to the legitimacy of their issues, voices, and needs.

The last one is, invisible power, something which quite often may be overlooked. Now invisible power shapes the psychological and ideological boundaries of participation. Through which significant problems and issues are not only kept from the decision-making table, but also from the minds and consciousness of the different players involved, even those that are directly affected by the problem.

This is done, by influencing how individuals think about their place in the world, people's beliefs, sense of self and acceptance of the status quo – even their own superiority or inferiority. Which in turn perpetuates exclusion and inequality by defining what is normal, acceptable and safe within communities. Strategies to bring change in this area target the social and political culture as well as individual consciousness to transform the way people perceive themselves and those around them, and how they envision future possibilities and alternatives.

To tie this concept all together:

The dynamics of power depend very much on the type of space in which it is found, the level at which it operates and the form it takes. Likewise, as we have discussed, along each dimension, any sustained and effective change strategy must then also think about how to build and sustain effective change across all dimensions. Which is when transformative, fundamental change can take place. That is when they are able to link the demands for opening previously closed spaces with people's action in their own spaces; to span across local and global action, and to challenge visible, hidden and invisible power simultaneously. Going back to our example of the Rubik's cube, successful change is about getting each of the pieces on each dimension of the cube to align with each other, simultaneously. Which of course is a difficult task, and

	rather than any single strategy, it requires an ensemble of strategies, which work together and not against each other.
<b>Slide 14</b>	<p>As we conclude this section, let's apply the different approaches of youth participation to explain such stark differences in the youth development of various regions of Pakistan.</p> <p>Think about the various dimensions of spaces, levels and forms of participation and the shifting structures and power dynamics that result in these differences.</p> <p>How can we ensure that we are able to effectively engage the young people from the different regions, especially taking into consideration the variance in local social, economic, and political contexts?</p> <p>And have we been able to engage young people in a representative manner, and have the attempts to involving young people in decision-making processes paid heed to inclusivity of marginalized and vulnerable youth populations and their diverse issues and needs?</p> <p>And if not, can this very well explain and possibly provide us with an answer on how to infiltrate development to all these place equally, if we involve young people more meaningfully.</p>
<b>Slide 15</b>	In this section, we will learn about designing effective youth practice and how to incorporate learning in your practice?
<b>Slide 16</b>	<p>Now, as we begin exploring the key principles for designing effective youth practice. We must understand that there is a big difference between 'meaningful engagement' and 'tokenistic engagement', something that we discussed in detail in the previous section. So, to develop effective youth practice, we must ensure the following:</p> <p>Number one is: it should be transparent, so you must clearly set expectations at the outset. And should provide engaged youth with clear, accessible, diversity-sensitive and age-appropriate information about their role and explain to youth how their inputs are used, interpreted and have influenced outcomes with transparency, establishing a communication feedback loop.</p> <p>This means that you should not set unrealistic expectations on the requirements and limitations of engagement. And youth practice should not begin engaging youth with no or unclear information on their role and the use and influence of their contributions or ask youth to be engaged without follow-up or feedback on the use and influence of their inputs.</p> <p>Second is owned by youth: So, youth practice should value youth capacities and contributions as you value those of adults and encourage youth to express views and ideas freely. Don't presume that youth inputs are less valuable than those of others and undermine them on the basis of age. Similarly, you must not assume you know what is best for youth engaged or speak on their behalf. Youth work should be endorsed by them fully and shouldn't be tokenistic.</p> <p>Third is it is voluntary: Give youth the opportunity to choose the most appropriate area or form of engagement, or to discontinue at any stage of the process. And decisions about their involvement must never be taken on their behalf.</p>

Next is, it must be inclusive: Youth practice should provide equal opportunities for all, regardless of cultural and social backgrounds, education, religion, gender, disability, context, political and economic status, or other characteristics and provide opportunities for traditionally underserved youth to engage. And also, where relevant, encourage engaged youth to self-organize in inclusive, democratic structures that are informed by diverse views and experiences.

One must ensure that you don't only engage youth from well-represented groups or assume that the views of one or few young people are representative of all youth in a similar situation.

Next is that youth practice must be respectful:

Respect youth as contributors, innovators and knowledge-holders on the basis of their perspectives and experiences. Likewise, don't request youth to engage when their contribution is likely to remain unheard or manipulate their responses to align with a predefined agenda.

It must also be safe: This means that you must ensure the physical and emotional security of the youth engaged, following through with national or organizational safeguarding procedures as well as child protection rights and responsibilities for youth under the age of 18. This also means that you must not assume all youth are safe and free to express themselves when the circumstance and context of their contributions could be politically or culturally sensitive.

Next, youth practice should be flexible to the needs of young people, and in line with the local needs as well.

It must be supportive. So, youth practice should enable engaged youth and their structures to build their own capacities. Paying special attention to the capacity needs of traditionally underserved youth and organizations and networks that work with them.

And finally, it must be interactive: which entails, investing in youth-friendly and age-appropriate environments, processes, structures, mechanisms and materials. For example, using participatory and inclusive methodologies and tools to support youth engagement while ensuring there is adequate time and resources.

It is critical to note that a lot of times conventional processes, structures and mechanisms will not be sufficient for youth to access and engage regardless of what this means for the quality of their engagement, and so youth practitioners must think out of the box to make participation effective and meaningful both ways.

**Slide 17**

Now having gone through the principles upon which youth practice can be made effective; let's look at some challenges, that you might face during youth participatory processes; and together reflect on how they can be addressed.

Number one, in most regions in Pakistan, youth are traditionally seen subservient to adults and respect dynamics do not allow young people to be overtly opinionated on issues.

	<p>So for this, youth practitioners must design their processes to acknowledge these boundaries and structures that exist, but then also respectfully try and create spaces and mechanisms to allow for young people to participate.</p> <p>There seems to be a long struggle for youth to emerge as youth initiatives or leaders.</p> <p>Which means that youth practitioners must think about creating opportunities that allow for youth to have more autonomy and provide support and resources to facilitate youth who want to create or claim spaces and initiatives. Something which ties in with the next challenge that is; low awareness or motivation levels and lack of capacity/ resources to be able to consult youth effectively and encourage them to fully participate.</p> <p>Then a lot of spaces are closed and are not open to marginalised youth groups at different geographical levels.</p> <p>Something which was explored in the previous section, on how this variance impacts youth development. So, practitioners must take into account the dimensions discussed in the power cube, and how they can be aligned using different strategies to effectively open up spaces equally to all young people.</p> <p>And finally, a major challenge is that youth feel frustrated for being ignored by adults on table.</p> <p>Which of course, urges practitioners to think about the types and forms of engagement that takes place, and that adults must ensure that young people are valued and respected as contributors, innovators and knowledge-holders on the basis of their perspectives and experiences. And encourage youth to express their views and ideas freely, without predetermined presumptions that youth inputs are less valuable than those of others on the basis of age.</p>
<b>Slide 18</b>	Enlisted here are further reading resources, including some which have been referenced to during the current e-course.
<b>Slide 19</b>	Thank you for participating in this course co-developed by UNDP Pakistan and UNICEF Pakistan. Please complete the available course assessment for gaining a certificate of qualification for this course.
<b>Slide 20</b>	(Assessment) (no voice over)
<b>Slide 21</b>	(Assessment) (no voice over)