



# YOUTH ENGAGEMENT *with* RELIGION *and* FAITH *in the* 21ST CENTURY

## Youth engagement with Religion and Faith in 21st Century

NISHAT GURMANI HUSSAIN

### INTRODUCTION

We can understand what religious and spiritual development is and why it matters by posing questions. Benson et al. (2003) have defined spiritual development as “the process of growing the intrinsic human capacity for self-transcendence, in which the self is embedded in something greater than the self, including the sacred” (p. 207). On a related note, King and Boyatzis (2004) summarized why studying spiritual development in youth is potentially so valuable: “In adolescence, many youths turn toward religion and greater civic involvement, and yet many others who turn away from religion join either gangs or hate groups or become anti-social in other ways. Thus, adolescents’ spirituality and religiosity can be articulated and engaged, stifled and thwarted, or misdirected. This is an age period of intense ideological hunger, a striving for meaning and purpose, and desire for relationships and connectedness.” There is evidence that religiousness and spirituality in youth is associated with positive religious/spiritual development

### FINDINGS FROM STUDIES

In this section, we elaborate major findings from each of the parts and illustrate them.

#### *Talking about Religion: How Religious Youth and Parents Discuss Their Faith*

We will discuss them in a scenario of communication with youth to discuss the actual issues and solution of youth related to religion and faith to understand and evaluate widely.

#### *1: Youth talks more and parents listen.*

We find the older kids get, they have so much to say, and ... after a whole day of school, they come home and they don’t want to hear us talk, they want to talk.” Kira, a Lutheran mother, explained that, “I’ve learned that less words are better.”

## **2: Youth seeks and receives understanding from parents.**

Mandy, a 15-year-old Christian daughter, said, “They’re always willing to talk to me about any questions I ha[ve]. [T]hey explained what they believed to me.” Sophie, a Presbyterian mother, said, “Sometimes I have an answer for him [adolescent child] and sometimes I go, ‘You know, you’ve got a point.’” Kelsey, a 13-year-old Orthodox Christian son, commented, “Sometimes my parents don’t know the answer so then it’s ... a discussion because they don’t have the answer to give me.” Yuusif, an East Indian Muslim father, said that one way he approaches religious conversations with his children is, “explaining to them in a way they can understand ... and reason[ing] with them.”

## **3: Religion is related to youth’s life.**

Scott, a 14-year-old Catholic son, said about his parents: “I just feel like they always try to bring religion into our lives and to make us better.” Paul, a 46-year-old Christian Scientist father of two said, “I think the time where it comes most to its surface is applying what we know and believe at times of conflict.” One Muslim father said, “[W]hen something happens by way of a trial, [we show them] how to be patient and also to be assured that there’s going to be good in that too, because it has come from God.” Shawn, a Baptist father, speaking of family devotions, said: “There’s always the challenge of ... helping them see the usefulness [of faith].”

## **4: Parent–child relationship is nurtured.**

Dawuud, a Muslim father, reported his desire to be “constantly alert with them and close to them in understanding what they’re going through.” Amy, a 45-year-old Baptist mother of two, said she tries to compliment her kids and be a friend:

I [am] trying to encourage them and to just and let them know how much I respect and admire them and

appreciate them as people. ... I still play with my kids; and I’m very affectionate and I hug them. And even though I’m their mother, I’m also their friend.

*Popular culture.* A 16-year-old Presbyterian son said, “I think the biggest thing that I’ve had to give up is the temptation of when you’re my age, of just going out and ... doing what your impulses tell you to do.”

*Comforts and pleasures:* A 14-year-old Catholic daughter said, “[M]y friends ... ask if I want to spend the night [and] ... I’ll just have to say, ‘No, because I have to go to church in the morning,’ and they’ll just be like, ‘Can’t you just miss one week?’ ... And, nope.”

An 18-year-old Baptist daughter said, “I’ve ... not had a very active social life because almost everything that most of my friends at school are doing is something that I don’t feel would be glorifying God.”

## **The second research question addressed in this study was: “Why are youth sacrificing for their faith?”**

Responses were coded into five categories, as reported next.

### *Connecting to a higher meaning or purpose in life.*

A 20-year-old Lutheran daughter reported, “I’m often finding myself giving up the bad or even the good for the best ... [including] not going out with any guys ... [who] are spending their entire summer right now drinking and partying every night... I [am] giving up what the world thinks is good to get the best.

An 18-year-old Muslim daughter explained, “I don’t think that it’s a matter of sacrifice because like we said, life is [the chance] for [us] to get to paradise. And any smart person would want the best ... anything in this earth can go away. ... but ... [the] afterlife ... it’s not something that can be taken away.”

### Connecting to the faith tradition or community.

A 12-year-old Jewish daughter reflected, “Well, [the sacrifice is] worth it because being Jewish is very special and we’re different, and I kind of like that a little bit. And I’m willing to make sacrifices [to] be Jewish.”

### Fulfilling expectations.

A 14-year-old Catholic son explained, “I’ve been the one on my soccer teams that’s missed a lot of games. I lost lots of games over church or CCD [religious education]. And like right then, I really hate it. ... But ... [some] people I’ve talked to, they actually say, ‘It’s going to be good for you.’ And I guess I kind of trust that.”

## PEACEBUILDING: CRITICAL OBSERVATIONS AND YOUTH

Young people who have experienced conflict firsthand have a vital role to play in peacebuilding. They have a clear vision of what peace could look like in their countries and communities, and have the drive to work towards the realisation of these goals. They better know the present trends and the consequences on the society.

There are many ways to understand the phenomena of peace-building. Here we consider some important features which can lead towards peace through the youth. However, in many cases they are seen not as positive forces for peace, but rather as threats to it. Recent research conducted by Conciliation Resources with youth from five different conflict regions identified the five key changes which need to be made to ensure young people are able to participate in creating more peaceful societies.

Older people often remember the old days, and young people would prefer to think more about the present

and look to the future. The older generation finds it hard to forget old wounds and grievances, and young people can start from a clean sheet. *Georgian youth.*

Even against tremendous challenges, youth are actively engaging in their communities, and are making positive contributions to peace. Unfortunately, they are facing numerous barriers to participating in formal and informal peace processes. This includes a lack of trust in governments and political institutions; voicelessness based on identities including age, as well as threats of violence and radicalisation. Women and girls face additional challenges when it comes to exclusion from public spaces.

Because youth are both actors and victims in South Sudan conflicts, they are the only capable force to implement the peace agreements. Young person in rural *South Sudan:*

It is clear that not harnessing the power of youth is detrimental to peacebuilding efforts. The challenges they are facing need to be addressed, and young people should be involved in the design of any responses to conflict.

### Youth, peace and security

In December 2015, the United Nations Security Council adopted UNSCR 2250 on Youth, Peace and Security. The resolution was the first to recognise the important role young people can play in preventing conflicts, and sustaining peace.

Conciliation Resources was invited by the United Nations Population Fund (UNFPA) to contribute to the Progress Report on UNSCR 2250. Between July and September 2017, Conciliation Resources conducted participatory research with 494 young people living in Afghanistan, Jammu and Kashmir, South Sudan, the Georgian- Abkhaz context, and among youth of the Ogaden diaspora living in the United Kingdom.

## Findings on how young people can play a greater role in peacebuilding

1. Support youth visions of peace: Even when they have not known life without conflict, young people have clear visions of what peace should be, and have a strong desire for a future without violence. Peace processes need to ensure meaningful inclusion of these views in their design and implementation.

For me when there is no firing and shelling, it is peace. When children do not become victims of mine blasts in my village, it is peace. When I see my mother going to the fields to collect wood and graze animals, it is peace. When I see children playing in the common fields or grounds then I consider it peace. Young person in *Azad Jammu and Kashmir*.

2. Create space for youth to engage in political processes. Many youth feel excluded from political processes, and from making meaningful contributions. It is crucial that governments make sustained commitments to rebuild the young people's trust and confidence in governments. There are also additional challenges facing women and girls in gaining access to public spaces which need to be addressed.

We have few opportunities to act politically outside the house, let alone take part in the peace process on either a local or national level. Young *Afghan* woman

3. Facilitate and support dignified livelihoods. Greater economic opportunities for youth are necessary to motivate young people to pursue peaceful and productive paths in their lives. Youth are keen to increase their opportunities to learn skills and develop entrepreneurial capacities but these need to be made available to them.

The main concern of both young and older generations is to ensure daily well-being, that is, to find a job, get an education. Only after these problems are resolved will it be possible to increase the youth's interest in

resolving the Georgian-Abkhaz conflict. *Georgian* youth

4. Support education and capacity-building for peace. Access to education is fundamental for facilitating young people's positive engagement in peace. Youth suggested specific and practical ways this could be realised, including reforms to civic education, and the introduction of peace education.

The only thing that can ensure us a better future is education... Without education, the country will not have a future. Young *Azeri woman living in Georgia*

5. Facilitate inter-community dialogue and exchanges. Distrust, stereotypes, and prejudices can be tackled by initiatives, such as exchanges, which encourage continuous dialogue and engagement between youth from different communities. It is particularly important that young people who have been directly victimised by conflict are involved.

The problems of young people are due to the fact that, during their upbringing, we were in a state of blockade. Young people did not have the resources to receive any information from the outside. We stewed in our own juice. There was no way to learn from the experience of other countries. *Abkhaz youth*

The discussions are summarised in this report, *Youth aspirations for peace and security*. This research also contributes to a larger UNFPA Progress Report, 'The Missing Peace: Independent Progress Study on Youth, Peace and Security'.

## Religious dynamics on youth in Peace-building:-

Religion can play an important role in peace-making and conflict prevention and resolution.

Religion connects with peace in four major ways:

The ideas of human dignity and the common humanity of all, derived from the notion that all are created in the image of the Divine; youth can be more emotionally attached and are reason for foundational to true peace. Religious concepts of redemption and forgiveness underpin key post-conflict reconciliation efforts, providing resources to help societies heal the shattering consequences of war.

Interfaith protests often focus attention on peaceful forms of resistance to oppression and injustice. Think of the religious denunciation of the practices of apartheid and segregation as sins, or religious efforts to halt ethnic cleansing in Darfur.

Religion represents influential civil society communities and institutions, often seen as representing unifying values that transcend disputed issues; they are often among the most stable, most trusted entities in crisis venues, capable of contributing to mediating disputes. Think of the accomplishments of groups like the Community of Sant'Egidio whose achievements include successfully brokering the 1992 peace agreement in Mozambique after 30 years of civil war. Other examples are interfaith reconciliation efforts in South Africa, Muslim-Christian coalitions in the aftermath of the Balkan conflicts and ecumenical Christian efforts in Colombia.

Local and international religious entities play a large and often unappreciated role in promoting education, delivering health care services and addressing poverty, all of which create conditions of hope, support to the needy and stability; conditions without which peace cannot flourish.

In almost every conflict region in the world, interfaith efforts have contributed to resolving or avoiding disputes, as well as improving the conditions of millions caught up in civil strife. However, there are limitations to the successes, impact, or consistency of these interfaith endeavours. Too often, their voices are drowned out by the raucousness of strife, cannot gain

political traction, and are not a determining factor as such crises play out.

All these interfaith efforts, from Africa to the Middle East to East Asia, do so much good at the micro level, yet rarely are they able to truly change the short-term destiny of countries caught up in civil war or regional strife.

Despite these limitations, it is often the very existence of interfaith groups that inspires or encourages others to move in the direction of peace, mutual cooperation and reconciliation.

On Saturday, 21 September, International Day of Peace, it is fitting to remind political, business, cultural and religious leaders of the greatest gift religion, at its best, has given to humanity – the vision of the infinite potential of humankind under the conditions of peace.<sup>1</sup>

## **ENVIRONMENTALISM AND YOUTH EMPOWERMENT**

Young people constitute a large part of the world's population and young people will have to live longer with the consequences of current environmental decisions than will their elders. Future generations will also be affected by these decisions and the extent to which they have addressed concerns such as the depletion of resources, biodiversity loss, and long-lived radioactive wastes.

Young people can play an active role in protecting and improving the environment. They can change their lifestyle and how it affects the environment. They can make their homes, schools and youth organizations more environmentally friendly by adopting environmentally friendly practices, recycling of different materials as well as preserving resources such as water and electricity. Engaging youth in

environmental protection not only creates direct impact on changing youth behaviours and attitudes, but possibly influences their parents, relatives and families.

Youth are the backbone of the nation. They can change the future of the society with their well being and courageous behaviour. Unfortunately today we find among youth those who are more interested in other places which are not useful to them as well as nationally. They choose to spend their days doing drugs and playing video games. They spend their nights partying and living it up, so to speak. More and more young men of this age group are sitting at home in front of their televisions playing games all day instead of bettering themselves or going to work. They have no vision and if they do have dreams they do not have the drive to make any attempt at achieving them.

### **Awareness of green projects in youth**

Youth have a role to play in environmental and conservation efforts that will improve livelihoods. By applying greening knowledge at home and in schools, we can help to market a greener city. Discarding computers, electrical appliances and rechargeable batteries can seriously harm the environment. Youth roles are to implement recycling programs for used computers and electrical appliances. You can arrange for collection services with them. There are also many collection points for recycling of rechargeable batteries, so do not simply throw them away.

### **Green Tips**

#### **Going Green in Houses**

- Close the running tap water, when not needed.
- Use the dishwasher, when the dishes are full. Try to avoid using it more often i.e. for each single plate.

- Try to be cautious in using water. Turn off taps when not used. By this way, it is estimated every home can save more than a gallon of water, which is very high when combined in a local.
- Turning off Lights and saving electricity as much as possible is also a way to go green. During the daytime, it is good to open windows and screens to let sunlight in and fill house with warmth. After all, sunlight is essential for body in the form of vitamin A.
- The local power company would be able to provide a free presentation on how to make the home a better energy efficient home.

#### **Going Green with Recycling and Reusing**

- Giving away unwanted or unusable materials to free service organizations is a better way to start going green.
- Reusing furniture would save some extra money spent on newer furniture. For example, one can remodel a table by adding sheets of wood to it and create his own wardrobe.
- Recycling paper, plastics, glass and metals could also be done by making use of the local trash pickup service.
- Instead of simply throwing older items, one can use his creativity in creating the essence out of them. For example, the older screen cloth could be stitched with flat sheets and made as curtains or cloth piece covering the shades of the lamp. They are easy and cheap in terms of interior decorating materials.
- Choosing reusable water bottles in comparison with plastic bottles every month is a nice way to avoid using plastics and reusing the water bottles. They may be expensive at the beginning, but



once getting used to it, they would prove worthy providing health and hygiene besides going green.

### Going Green with Transport

- Carpooling or vehicle pooling is the best way to save environment from three or four times the pollution. Carpooling can be done with friends, neighbors, or relatives working in the same direction as yours, not necessarily the same company.
- Maintaining the vehicle regularly and providing it for service near a service station would help minimize its pollution output.
- Many companies have started offering the plan 'Work while you are at home'. Enjoying this benefit not only saves green, but also enables one to spend quality time together in a family and allowing to save costs of travelling and fuel.

These are some of the going green tips. Following them will give a healthy and wealthy life.

## RELIGION: ISLAM'S TEACHINGS ABOUT ENVIRONMENT PROTECTION

Islam teaches its followers to take care of the earth. Muslims believe that humans should act as guardians, or khalifah, of the planet, and that they will be held accountable by God for their actions. This concept of stewardship is a powerful one, and was used in the *Islamic Declaration on Climate Change* to propel change in environmental policy in Muslim countries. Muslims need to look no further than the Qur'an for guidance, where there are approximately 200 verses concerning the environment. Muslims are taught that "greater indeed than the creation of man is the creation of the heavens and the earth". The reality is that nothing could be more Islamic than protecting God's most precious creation: the earth.

It is this approach that can reach the hearts and minds of the 1.8 billion Muslims around the world, and it must be integrated with, rather than neglected by, the climate movement.

The Prophet Muhammad (pbuh) also demonstrated kindness, care and general good principles for the treatment of animals, which form a benchmark for Muslims. He outlawed killing animals for sport, told people not to overload their camels and donkeys, commanded that slaughtering an animal for food be done with kindness and consideration for the animal's feelings and respect for Allah who gave it life, he even allowed his camel to choose the place where he built his first mosque in the city of Medina.

Clearly, we need to speak the language of those whose behaviour we are seeking to change, particularly if that language is naturally averse to unsustainable policies.

Some Muslim thought leaders are aware of this and are eager to develop a "homegrown" environmental movement to emerge as thought leaders in their own right. For example, the Dhaka Forum in July ran a panel on post-COVID-19 environmental issues with the majority of speakers coming from the Muslim world.

Muslim countries have a head start in the climate race. They have a framework and a belief system which mandates protection of the earth and its natural resources. As Seyyed Hossein Nasr, a prominent proponent of the religion and environmentalism movement, argues, the desacralisation of the West has resulted in an ideology that humans have dominion over the earth, rather than stewardship of it, which is the Islamic view.

Muslims must become guardians of the earth once more, for the sake of their environments and for the sake of God.

## HUMANITY RELIGION AND YOUTH STANCE

Qur'an is largely concerned with establishing boundaries that Muslims are prohibited from transgressing.[2] Within these boundaries the Qur'an treats human beings as equally valuable and endowed with certain rights by virtue of simply being human, hence Human rights.[3] The rights bestowed upon humans in the Quran include the right to life and peaceful living as well as the right to own, protect, and have property protected Islamic economic jurisprudence. The Quran also contains rights for minority groups and women, as well as regulations of human interactions as between one another to the extent of dictating how prisoners of war ought to be treated.[1][4] Each section includes a Qur'an verse taken from the articles UN Human Rights Declaration and the Quran and Islam 101: Basic Human Rights

Right to own and protect property

[2:205] As soon as he leaves, he roams the earth corruptingly, destroying properties and lives. GOD does not love corruption.

[4:29] O you who believe, do not consume each others' properties illicitly - only mutually acceptable transactions are permitted. You shall not kill yourselves. GOD is Merciful towards you.

The Qur'an bestows upon humans the right to property as well as, the freedom to deal and trade as they please in what they own provided they do so fairly.[17] Moreover, throughout the Qur'an the feeding of orphans, the poor, and the needy are an article of faith that signal one's true devotion to the teachings of the Qur'an.[18] The message is made clearly and unambiguously in the following verse

“ Those, who, Should We establish them in the law, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs”. [19] The principles of justly protecting the rights and property of those in need of such protection, such as orphans, brought together effortlessly in the Qur'an when it says “ And give to the orphans their property, and do not substitute worthless (thing) for (their) good (ones), and do not devour their property (as an addition) to you own property; this is surely a great crime”.[20]

[18:29] Proclaim: “This is the truth from your Lord,” then whoever wills let him believe, and whoever wills let him disbelieve.

[107:1-7] Do you know who really rejects the faith? That is the one who mistreats the orphans. And does not advocate the feeding of the poor. And woe to those who observe the contact prayers (Salat) - who are totally heedless of their prayers. They only show off. And they forbid charity.

Although the Qur'an is the religious scripture of Islam, it prohibits Muslims from using any method of compulsion to influence the religious practices, and beliefs.[21][22] The Qur'an goes even further in protecting the rights of the followers of other faiths by obligating Muslims to protect all “cloisters and churches and synagogues and mosques in which God's name is remembered”.[23] In relation to different ethnic, cultural, and religious groups the Quran tells Muslims “for every one of you did We appoint a law and a way, and if Allah had pleased He would have made you (all) a single people, but that He might try you in what He gave you, therefore strive with one another to hasten to virtuous deeds”.[24] The Quran advocates equality between all and says that the only good deeds may raise the status of one human over another.[25]



## SOCIAL WELFARE IN ISLAM

In Islamic tradition, the idea of social welfare has been presented as one of its principal values,[1][2][3] and the practice of social service at its various forms has been instructed and encouraged. A Muslim's religious life remains incomplete if not attended by service to humanity.[1] The following verse of the Quran is often cited to encapsulate the Islamic idea of social welfare:[4]

It is not righteousness that ye turn your faces towards East or West; but it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity, to fulfill the contracts which we have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God fearing (Quran 2:177).

Similarly, duties to parents, neighbours, relatives, sick people, the old, and the minority group have been defined in Islam. In a long hadith recorded in Hadith Qudsi (sacred hadith), it is said that God, on the Day of Judgment, will be displeased with those who do not care for the sick people, and who do not give food to those who ask. God will interrogate them and demand explanation from them. This hadith is seen as a reminder of human beings' obligation to respond to the needs of others.[5] The individual, the family, the state, and the Non-governmental organizations and the government — all are responsible for the performance of social responsibilities, and for the promotion of social welfare. The Qur'an tells that the believers have been sent for the betterment of mankind, that they will promote what is good, and prevent what is wrong (3:110).[6] However, this is to be carried out in the best possible manner: no individuals honour should be injured, and no harm should arise out of it.[7] In Islamic tradition, the

family has a greater role to play in properly educating its members and providing them with moral schooling so as to make them good members of society. The state has the responsibility to preserve the human rights of its citizens while various non-government institutions in a civil society are to carry out public services and charitable works.[8]

## RECOMMENDATIONS TO THE GOVERNMENT TO OBSERVE PEACE

The pressures on our world are serious and expected to grow. Humankind must ditch the military habit - and tackle conflict at its roots, Hazel Healy writes:

1. Start by stamping out exclusion: Evidence shows that conflict happens in places where people can't trust the police or get access to justice, and their prospects for a decent life are stolen by corrupt elites. Governments everywhere need to stop the neglect, abuse and stigmatization of their own people. Media and others that promote 'them-and-us' thinking must be challenged to stop spreading hate.
2. Bring about true equality between women and men: The larger a country's gender gap, the more likely it is to be involved in violent conflict, according to research in Valerie Hudson's *Sex and World Peace* (2012). Gender inequality trumps GDP, level of democracy or ethnic-religious identity as the strongest push factor for both external and internal conflict more likely, and being the first to resort to force in such conflicts. In contrast, when women participate in peace processes, peace is more likely to endure.
3. Share out wealth fairly: According to a World Bank survey, 40 per cent of those who join rebel groups do so because of a lack of economic opportunities. Relative poverty is just as important, with more equal societies marked by high levels of trust and low levels of violence. Economic fairness when it comes to

public resources, taxation and tax evasion is also key. The systematic transfer of wealth from rich to poor – i– improves security for everyone.

4. Tackle climate change: Ecological stress from global warming is proven to exacerbate conflicts over resources such as land and water, particularly in East Africa. For all its shortcomings, the UN climate agreement is evidence that the world can tackle and mitigate crises by co-operation, instead of war. A functioning climate deal ‘is the greatest peace deal the world could have,’ according to Dan Smith, from the leading arms-control think tank SIPRI.

5. Control arms sales: The promotion of arms sales and heavy spending on aggressive military capabilities is heightening global tensions. The proliferation of arms drives conflict and makes violence more likely. Arms treaty signatories must be held to their word, as we build evidence of violations and hold sellers accountable. We can also build support for a ground breaking new convention that bans nuclear weapons and makes it illegal to possess or use them.

## RECOMMENDATIONS FOR ENVIRONMENTAL IMPROVEMENT AND CRITICAL OBSERVATIONS

The teachings reach two fundamental conclusions– that environmental changes must be made in the nation’s environmental research programs, regardless of how these programs are organized, and that organizational changes would facilitate the implementation of the changes. The committee uses the term culture to refer to the institutionalized beliefs, values, policies, and practices that characterize the administration of an agency’s environmental research program and the nation’s overall effort. For example, it refers to an agency’s use of intramural research versus extramural research and to an agency’s focus on mission-oriented research, rather than on

research with potentially broader applications. With respect to a national environmental research program, it refers to the development of agency research programs with minimal reference to the cognate work in other agencies and with minimal consideration of the fit of the research in a coordinated national effort to address environmental problems.

We believe that our recommendations for changes can improve the effectiveness of our environmental research effort, no matter what new organizational arrangements might be made. Implementation of the cultural changes should be systemic, that is, they should used throughout the government environmental research system.

### To government and NGO’s

#### 1. Review your current practices

Before discussing sustainability with an existing or potential recipient of funding, review your current practices and make improvements. Does your (online) application form include anything on sustainability? Are you clearly communicating what it is you expect in this area? Did you ever ask for feedback from earlier recipients and make improvements based on this feedback? A proper review of your practices will enable you to book results going forward.

#### 2. Update your budget template

Many donors do not include or discourage adequate line items covering sustainability. NGOs should be specifically requested to add budget to cover proper office space, quality computers and tools, staff training, staffing, including fundraising staff time, and communications. While it may seem these line items will be at the expense of short-term project impact, the opposite is actually the case. High capacity, well-resourced NGOs will be able to plan and deliver the highest impact over time. They will also be much less reliant for their survival on a single donor.

### 3. Require a sustainability plan

Once you have decided to fund an NGO, ask them to prepare an action-oriented sustainability plan. A short plan with specific goals, that assigns tasks to certain staff and earmarks budget to do so will move it in the right direction. Make sure you have a basic template and instructions available or be ready to support the NGO in developing such a plan.

### 4. Stress the need for continuous fundraising

Many NGOs tend to ease up on their fundraising activities once they receive a sizable grant, only reenergizing their efforts once the funding is coming to an end, by which time it is often too late to find alternatives.

## MY POINT OF VIEW

This all is what we need to understand and educate our youth and implement the policies mentioned above to control the serious factors and consequences. This land is our motherland and we must save it for the better future. I tried my best to find and I mention all concerned issues facing the youth and recommended reasonable solutions to evaluate and make our mother-land beautiful and best I took all data from different books and articles to cover all regarding aspect and also present my own ideology and thoughts as I think will be worthy.

## BIBLIOGRAPHY

[https://www.tandfonline.com/doi/abs/10.1207/S1532480XADS0801\\_1?journalCode=hads20](https://www.tandfonline.com/doi/abs/10.1207/S1532480XADS0801_1?journalCode=hads20)

Findings from studies reference

<https://www.mdpi.com/2077-1444/10/10/548/htm>

UNSCR 2250 July and September 2017. The international response to a new security agenda

<https://www.duo.uio.no/bitstream/handle/10852/70674/1/Youth--Peace-and-Securiy.pdf>

Peace agreement 1992

[https://books.google.com.pk/books?hl=en&lr=&id=TL2FX87v8k4C&oi=fnd&pg=PR9&dq=1992+peace+agreement+in+mozambique&ots=oACQJBRNti&sig=Af1TiAjU6S8Ecwut1uy4Fq04Cic&redir\\_esc=y#v=onepage&q=1992%20peace%20agreement%20in%20mozambique&f=false](https://books.google.com.pk/books?hl=en&lr=&id=TL2FX87v8k4C&oi=fnd&pg=PR9&dq=1992+peace+agreement+in+mozambique&ots=oACQJBRNti&sig=Af1TiAjU6S8Ecwut1uy4Fq04Cic&redir_esc=y#v=onepage&q=1992%20peace%20agreement%20in%20mozambique&f=false)  
<https://rac.org/about-rac/leadership-and-staff/rabbi-david-saperstein>

## ENDNOTES

- 1 Rabbi David Saperstein is Director of the Religious Action Center of Reform Judaism and a Member of the World Economic Forum's Global Agenda Council on the Role of Faith.

---

*Disclaimer: All the views and opinions expressed in this publication are those of the individual Authors. None of the opinions, views or content shared in this publication necessarily reflects official policies, positions or missions, of any of the organising institutions, Boards, or territories.*