CHAPTER-I

Introduction
Students youth are the future leaders of India, youth is a transition stage between adolescence and adulthood. Indian society is moving from a rigid to a liberal and democratic system. It is important to know whether college students are emerging as a distinct community with a set of modern values viz., individuality, independence, secular and equalitarian values. Now-a-days student youth are to be secular attitudes towards caste and religion. Age old caste and religious practices are losing their control among the student youth. They are also likely to go in for inter-caste and inter-religious marriages.

As per the 2001 Census of India, population age 15-24 years accounts for 195 million of the 1029 million of India’s population. In other words, every fifth person in India belongs to the age group 15-24 years. This population, which is the focus of this report, is identified by the United Nations Population Fund (United Nations, 2009) as youth or the youth population. By 2011, this age group is expected to grow to 240 million (Office of the Registrar General, 2006) and account for a slightly higher proportion of the total population than in 2001.

1.1 Student Youth: Who Are They

Notably, not all definitions refer to only the age group 15-24 as youth. For example, the 2003 National Youth Policy of India (Ministry of Youth Affairs and Sports, 2003) defines the youth population as those in the age group 15-29.

With declining fertility and a large population base, India is in a unique phase of its demographic transition. The transition has led to significant changes in the rate growth of population, but also, and importantly, in its age structure. The population growth rate, which was over 2 per cent from 1971 to
2001, declined to 1.6 per cent in 2007, and is expected to fall further to less than 1 per cent by 2016. The recent transition to lower fertility has lead to a reduction in the proportion of population below age 15, and hence, to a lower dependency burden. Of the total projected increase of 371 million in India’s population between 2001 and 2026, 83 percent of the increase will be in the working age group of 15-59 years (Office of the Registrar General, 2006). This increase in the share of the population in working ages represents a potential “demographic dividend” for economic growth in the form of increased productivity of the nation’s population as a whole. However, the youth of the nation – their skills, knowledge, attitudes and behaviours, all elements of their human resource capacity – are essential to whether, and how well, the demographic dividend is successfully exploited and converted into sustained increases in productivity and economic growth.

Social scientists have observed that Indian youth students are alienated, isolated and un-integrated in the mainstream of the country. They lack ideological foundations. Their strikes and agitations are purposeless and goalless. Indian students fight for goalless goals.

However, the situation in India has radically changed. Youth in general and students in particular are emerging as groups of individuals with a social and political identity. Changes in the large society have brought changes in youth personality.

**Youth and Traditional India**

Traditionally, India was a land of adults. In the sense, there were neither youths nor aged. The stage between teenage and adulthood was missing because of the two reasons:

1. Demographic
2. Sociological
1. Demographic Reasons

In traditional India, due to lack of infrastructural facilities such as water, electricity, roads, education and health services, the birth and death rates went hand-in-hand. Consequently, there was low population growth, which in-turn implied short span of life.

2. Sociological Reasons

The demographic factors had direct impact on the growth and development of youth in India. Short span of life lead to early marriage and settlement in family. Young men and women after marriage became engrossed in family matters such as bearing and rearing of children, and were planning for their children. Thus, they became obedient, conservative and traditional minded. Youths never emerged as a group of individuals to question and modify the outdated, inimical and dangerous customs and traditions. Youths were socialized to obey and follow traditional values and ideologies.

The youth in any nation are critical for its continued economic development and demographic evolution. The youth population, which typically constitutes the entering, cohort in the country’s labour force, is expected to bring in freshly learned and updated skills that will help renew and improve the country’s stock of human capital. Youth also represent the age group that forms the basis of demographic renewal, as these young people form unions and begin child bearing.

Further, the large and increasing relative share and absolute numbers of the youth population in India makes it even more necessary that nation ensure that the youth of India become a vibrant, constructive force that can address social and economic issues and contribute to sustain and just governance and nation building. In recognition of the important role for youth in nation building, the Preamble of India’s 2003 Youth Policy reiterates the “commitment of the entire nation to the composite and allround development
of the young sons and daughters of India and seeks to establish an All India perceptive to fulfill their legitimate aspirations so that they are all strong, of heart and strong of body and mind in successfully accomplishing the challenging tasks of that lie ahead”. The trust of the policy is youth empowerment in different spheres of national life.

The health, nutrition and demographic situation of youth varies by their own characteristics, such as age, marital status, religion and caste as well as the characteristics of their household, such as the type of family and wealth status. In addition, education and media exposure are important catalysts for health and demographic change. Information about education and employment of youth is also critical in assessing the stock of human resources in the population.

“Youth Development” refers to development of identity, social self. It is called identify formation. A full fledged identity formation means development of ability to make responsible choices pertaining to education and occupation, marriage and political and an integrated world view. Broadly speaking, “Youth Development” is viewed as personality development. A number of theories have been advanced in this regard.

1.2  Statement of the Problem

The continuation, expansion and consolidation of higher education (degree colleges) after Independence by the Government of India has given rise to the emergence of the student youth. The increasing enrolment of students in degree colleges has made them a force to reckon with.

Growth of Colleges, Universities, Teachers and Students

Until a few decades ago, college education was the exclusive preserve of the rich and urban people. Only a few could afford college education, as higher education was concentrated in big towns and cities. However, since 1958, a
large number of universities and colleges have come up and there has been a spurt in the student population.

The year 1947 constitutes an important landmark in the history of University Education in India. The growth of Indian higher education in India over a period of 135 years has no parallel during the 65 years of post-independence period. For example, in 1950-51, there were 1537 colleges, while in 1990-91 there were 7121. It is important to know whether this large but strong student population is being prepared and converted into a powerful youth force by the present system of education to address the problems of the nation.

In traditional societies, there was no youth in the strict sense of the term (Karanth). To be specific, young people never existed as an independent category with their ideology, philosophy, values and attitudes. In western society, youth came into being as a result of industrialization and urbanization.

The Indian society was broadly divided into four Varnas or caste groups viz., Brahmins, Kshatriyas, Vaishyas and Shudras. There was a fifth group viz., Panchanamas or the former untouchables who, in principal never formed the integral part of the Varna system. But in practice, they did form an integral part of the Indian society (Saxena, 1967).

The Gurukula or the traditional educational system provided access only to the three Varnas viz., Brahmins, Kshatriyas and Vaishyas who engaged in ritually clean occupations, while the Shudras were not as they pursued unclean occupations such as agriculture, animal husbandry, sheep rearing etc. It means the three clean castes were provided access to the Gurukula System (higher education). Access to higher education for higher castes had a deep effect on their personality growth. The Gurukula system promoted a greater degree of identity formation (youth development) among the clean castes (Saxena, 1967).
The British Rule and the Youth

The advent of the British rule initiated several social, economic, political and cultural changes in Indian society. The first change that they brought was the integration of States. That is, they brought all small and big principalities (States or political entities) under one political hegemony. For the first time the British provided an enduring and stable political system by unifying the small and petty native states under one political sovereignty. In this connection A.R. Desai has said “One of the significant results of the British conquest of India was the establishment of a centralized state which brought about for the first time in Indian history, a real and basic political and administrative unification of the country” (1976:17b). The abolition of regional political boundaries facilitated the citizens to move across the country without any kind of legal restrictions.

The most singular and significant contribution that the British made was the introduction of modern education in India. The British system of education was relatively open, democratic, secular and pragmatic. Unlike the traditional Gurukula system, which was designed for the clean castes such as Brahmins, Khastriyas and Vaishyas, the British system was open to all regardless of caste, religion and sex.

British education gradually came to acquire special importance as they (British) began to appoint Indians to man the lower levels of bureaucracy. Since the jobs were basically of a non-manual character and had both financial and promotional benefits, they (job) attracted more easily young men and women from all sections.

Perceiving the significance of education as a means of acquiring white collar jobs, the non-Brahmin high castes such as Lingayat and Vokkaligas in

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1 Modern education means democratic, secular and job oriented.
Karnataka, Reddy in Andhra Pradesh, Marathas in Maharashtra, began to organize themselves into caste associations and seek admission to colleges and universities. Consequently, higher education began to percolate to the middle but economically well off castes. In Short, British rule in general and British education in particular created a certain degree of social, economic and intellectual mobility in Indian society.

**Education for the Scheduled Castes and Tribes:**

The British rule played a significant role in providing greater opportunities for higher education to the public in general and women in particular. The policy of higher education initiated by the British was also open to the SCs and STs. As per rule they (SCs & STs) were not barred from entering schools. But their enrolment was very low for four reasons.

a) Their socioeconomic status was very low,
b) Their sense of fear and insecurity due to untouchability was high,
c) The society at large was in favour of upper castes and classes, and,
d) A high degree of opposition by the upper castes towards the entry of SCs and STs in schools and colleges. (Chitra, 1982; Kaul, 1993; Khan 1975)

**Backward Class Movement and Higher Education:**

British education, which was liberal, secular and democratic, promoted social, economic and political mobilization of the Non-Brahmin castes. Reformers like Jothirao Phule fought for the right to education for untouchables. Chitra Shiva Kumar (1981) studied the growth of higher education in Karnataka during British rule. The data indicated that the twice born castes such as the Brahmins, Kshatriyas and Vaishyas and dominant No-Brahmin castes such as the Lingayats and Vokkaligas dominated higher education. The representation of SCs & STs was very low.

To conclude, although higher education in principle was open to all castes and regions, men and women, in practice it was least open for the SCs &
STs. However, it is indisputable that British rule laid foundations for a liberal, secular and democratic society.

**Women’s Education During British Rule:**

British rule in India may be said to have introduced large scale changes in the status of women. The British, compared to Indian rulers viz., Hindu and Muslim, were a liberal, secular, equalitarian and democratic people. Although they were not basically interested in developing the Indian people and culture, they took measures to developing and educating for the common people, including women and untouchables.

In 1835, Macaulay’s famous Minutes which contained the germs of the future policy of the East India Company towards the education of Indians did not contain any reference to the need for women’s education.

The Woods Despatch of 1854 set forth a scheme of education for wider and more comprehensive than any suggested so far. Education of women received its due share in this period and wherever possible, special girls schools were started by the newly created department of education. As the Commissioner (1882), appointed to enquire into the programmes of the Dispatches of 1854, failed in making any specific recommendations about finance, expansion of education in respect of women did not come about at the rate at which it should have (Harichandan, 1999). It was the Hunter Commission in 1881, which recommended promotion of female education by giving grants to girl’s schools on easy terms. By 1901-02, there were as many as 12 separate colleges established for women (Harichandan, 1999:71)

It is important to observe that by 1986 there were 557 girls school, mostly aided and private, with a student population of 35,042. In 1871, one out of every 976 women was able to read and write (Bose 1987).
A significant development was that with the advent of the British education in India, the socially conscious Indian educated men were made alive to the plight to their women and relentless efforts by Ishwarchandra Vidya Sagar yielded positive results and thus the Bethune school for female education was founded in 1849. Later the efforts by men like L.K. Maharishi Karve, Madhaw Ranade campaigned for female education on a national scale. The Indian National Movement also gave an added impetus to female education.

**Indian Society after Independence:**

The advent of Independence has further accelerated the process of modernization of the Indian society. India adopted the pattern of society which enshrined the values of democracy, socialism and secularism. The Preamble to the Constitution of India resolved to secure for all citizens; Justice – Social, Economic and Political; Liberty of Thought, Expression, Belief, Faith and Worship; Equality of Status and Opportunity, and to promote among them fraternity assuring the dignity of the individual and the unity of the nation. Under Article 38 of Directive Principles, it is laid down: “The state shall strive to promote the welfare of the people by securing and protecting, as effectively as it may, a social order in which justice – social, economic and political shall inform all the institutions of national life”.

Article 16(1) guarantees “equality of opportunity or appointment to any office under the State; and Article 16(2) forbids discrimination in respect of any employment to office under the State on the ground only of religion, race, caste, sex, descent, place of birth, residence or any one of them.

Article 46 of the Constitution aims at the protection of the weaker sections: The State shall promote with special care the educational and economic interest of the weaker sections of the people, and in particular, of the Scheduled Castes and Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation”. Articles 16,29(2) and 335 of the
Constitution clearly provide for a better deal for the scheduled castes and scheduled tribes both in terms of education and job opportunities.

Education as the Chief Agent of Modernization:

During the 20th century and after, education in terms of formal, non-formal and informal streams has come to be recognized as the most effective instrument of social change. In most of the developed societies education is intimately associated with the economic system. “The diffusion of literacy, the growth in the number and size of schools and colleges and universities, and substantial changes in the content and methods of education were closely linked with the development of modern industry and social changes that accompanied it” (Chinoy, 1967:386). In the context of developing nations, like India, education may be viewed as the key that unlocks the door to modernization (Harbison and Myers, 1964:181). For, a developing economy requires basically a literate population, whatever else, it may require by way of well trained group of executives, administrators, and employing modern methods and techniques.

It is against this background that the Government of India recognized education as the principal agent of social change. The Education Commission (1964-66) considered education as the main instrument of change. To quote the Commission: “without violent revolution (and even for that it would be necessary) there is one instrument and one instrument only that can be used; EDUCATION. Other agencies may help, and can indeed sometimes have a more apparent impact. But the national system of education is the only instrument that can reach all the people” (Ministry of Education, 1971:8). According to the Fourth Five Plan (1969-1974), “A suitably oriented system of education can facilitate and promote social change and contribute to economic growth, not only by training skilled manpower of specific tasks of development but, what is perhaps even more important by creating the requisite attitudes and climate” (p.358)
New Directions towards Equality of Opportunity:

In the middle of the eighties, efforts were made for revamping the educational system. Accordingly, in the year 1985, a document – Challenge of Education: A Policy Perspective – was prepared to examine critically programmes in terms of equity, quantity and quality. It was done in the context of objectives assigned and with reference to new and inexorable imperatives for a future. This document (1985:20) revealed that “though our achievements have been substantial in quantitative terms, there have not been enough to provide access for all”.

Access to Higher Education is the Goal of Educational Policy:

In conformity with the Constitutional goals of providing equality of opportunity for students drawn from the lower classes, in rural areas, both boys and girls, schools and colleges have been opened. So much so, universities are liberally opened by the government. The underlying assumption is that a greater degree of access to higher education would bring out equality of opportunity. In other words, with the access to higher education, students would use education for obtaining higher employment and occupation.

According to Desai (1967:11), for the British rulers, who were introducing new politico-administrative, legal-economic and social-cultural processes in India the choice of English as a medium of instruction for education at secondary and higher levels proved functionally necessary in terms of costs and in terms of serving their two main aims:

1) That of creating a group of persons to man the administration and economy, and

2) Of securing an ally who could be relied upon, as supporters of the regime.
Expansion of Higher Education:

It has been observed that the British not only ruled India but also released the forces of modernization in terms of modern education, politico-legal system, transport and communication. However, the underlying goals of modernization initiated by the British were to make Indians as loyal and obedient citizens of the British government. Their attitudes of colonialism were covertly reflected in the educational system.

1) Growth of Colleges, Universities, Teachers and Students:

Until a few decades ago, college education was the exclusive preserve of the rich and urban people. Only a few could afford college education, as higher education was concentrated in big towns and cities. However, since 1958 a large number of universities and colleges have come up and there has been a spurt in student enrolment.

The year 1947 constitutes an important landmark in the history of university education in India. The growth of Indian higher education over a period of 135 years has no parallel. There have been dramatic changes during the 65 years of post-independence period.

In 1950-51 there were 30 universities, including deemed one, but there were 177 universities in 1990-91. Likewise there were 750 colleges in 1950-51, but the strength went up to 7121 in 1990-91. The student enrolment which was 2,63,000 in 1950-51, went up to 44,25,247. It is clear that there has been an extraordinary expansion of higher education since the aftermath of Independence.

2) Enrolment of SCs and STs in Higher Education:

Education was historically confined to certain sections (higher castes) of society and excluded large sections of population making it highly undemocratic in access (Thorat 2004). It is important to know that after
Independence the state made efforts to eliminate the educational disparities. Our constitution enshrined democratization as one of the main objectives of education and anticipated the democratic expansion of education would serve social and economic mobility provisions made for social and educational development could be seen in the Articles 46, 335 etc of the Constitution. Different Commissions and policies on education in independent India explicitly stated the commitment mandated by the Constitution (India, 1950, 1966, 1986).

**Women’s Participation in Higher Education**

Traditional societies did not develop a well-organized formal education system although rudimentary knowledge of three R’s was taught to children of elite classes by priest-cum-teachers. In fact, there were no schools at all. There are no evidences about the educational system and opportunities for women’s education in the Indus Civilization of Mohenjudaro and Harappa. We have, however, evidence to show that during the Rig Vedic period itself, most of the daughters of Rishis, Acharyas, Rajas and Maharajas, rich landlords were taught elementary requirements of reading and writing. Special schools for girls or a system of education for girls is not specifically stated (Seth, 2001: 115).

**3) British Rule and Women’s Education**

The advent of British rule came as a great challenge to the attitudes, values and ideologies associated with women’s education. They believed that education for women introduces greater reformation in Indian society. It was the Hunter Commission in 1882 which recommended promotion of female education by giving grants to girl schools on easier terms appointing female teachers and reducing fees for girls (Seth, 2001:116). An examination of the census data revealed that in 1901 the literacy rate of women was 0.60 but in 1951 it rose to 8.86 per cent (Seth, 2001:118). It means a beginning towards women’s education was made during the British rule.
4) **Women’s Education after Independence**

In 1947, more than half of the girls were studying with the boys. Likewise, in the same year, the number of girls who took admission in primary schools (3,475,165) was 80 per cent of the total admissions. In secondary schools 2,81,000 girls got admitted, which was 7 percent of the total admissions. In higher education their admission (23,000) was less than half of 1 percent of total admissions.

In the National Educational Policy of 1986, provisions for free education of girls up to 14 years of age has been made. In the new education policy women’s education also has been emphasized. In interior rural and tribal areas, a network of schools is being set up and the girls are being specifically exempted from educational expenditure. In 1990, the National Women’s Commission was established, incorporating schemes and programmes regarding women’s education (Mishra 2002). It becomes clear that the government has made maximum efforts to provide all possible facilities for women in order to increase their educational status.

5) **Women’s College**

In order to improve the enrolment rate of women and provide opportunities for the social, cultural, empowerment of girls, and their employment chances, the government took radical steps to open exclusive college for women.

In 1982-83 there were 647 women’s colleges in the country. But in 1991-92 the numbers rose to 925. But in 2002 and 2003 the number rose to 1650. The government has launched even women’s universities². It was

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² There are about eight Women’s Universities in the Country viz., (1) Karnataka State Women’s University, Bijapur, Karnataka; (2) Padmavathi Mahila Vidyapeeth, Tirupathi, AP; SNDT, Mumbai, Maharashtra; (3) Jyothi Mahila Vidyapeetha, Jaipur, Rajasthan; (5) BPS Women’s University; (6) Mother Theresa Mahila University, Kodekenal; (7) Smt.Nathibai Damodar Thackeray Women’s University, Mumbai, Maharashtra (8) Avinash:
envisioned that provisions for women’s colleges will provide better protection, security and congenial atmosphere for learning. The system of coeducation had discouraged some parents from sending their daughters to colleges.

The parents had reservations about sending girls to coeducational institutions and this attitude is still prevalent. Providing access was the main rationale for these women’s colleges (Indiresan, 1995).

6) Changing Enrolment Pattern of Women in Higher Education:

The changing educational status of women can be observed from their increasing enrolment in higher education.

In 1982-83, 28.1 per cent of the women enrolled in higher education. This number rose to 32.8 percent in 1991-92. It is clear that women are increasingly participating in higher education. The fact that women are increasingly participating in higher education shows that their ambitions are rising and they are likely to become the part of the skilled work force by aspiring for higher jobs and occupations.

7) Changing Status of the SCs and STs:

The scheduled castes and scheduled tribes are one of the most disadvantaged and deprived sections of the Indian society. The SCs and STs belong to the poorest sections of Indian society. Not only have they been economically poor but they have also been subjected to several social, economic and religious disabilities by the ritually superior castes who constituted the dominant culture group (Hutton, 1961; Ghurey, 1961, Roy Burman, 1965) of Indian society.

In order to facilitate the process modernization of Indian society the Govt. of India enacted the Untouchability (offences) Act 1955, legal power to
article 17 of the constitution which aimed at abolishing the practice of untouchability.

The Policy of Protective Discrimination:

To provide effective and legal strength to the constitutional provisions of uplifting the SCs and STs, the Govt. of India adopted the policy of reservations for SCs and STs. Certain quotas are fixed in education and employment. The policy of reservation envisaged a better life for the traditionally under privileged and exploited.

8) Changing Status of the SCs and STs:

In view of the constitutional provisions, legislative measures and better deal in education and employment, the SCs and STs have been rushing into schools and colleges. The traditional forms of untouchability have almost disappeared in the urban and semi-urban areas. The SCs & STs have become conscious of their rights. The available data on their educational status and employment in both organized and unorganized sectors reveal that a large number of SCs & STs have come to occupy higher posts and have become one with the common masses.

9) Educational Status of the SCs & STs:

Education was in earlier days basically confined to certain sections (higher castes) of society and excluded large sections of the population (OBCs, SCs & STs) making it highly undemocratic in point of access (Thorat, 2004). It is important to know that after independence the State made efforts to eliminate the educational disparities. Our constitution enshrined democratization as one of the main objectives of education and anticipated that the democratic expansion of education would serve social and economic mobility. Provisions made for social and educational development could be seen in the articles 46, 335 etc. of the constitution.
10) **Growth of Literacy** :

Literacy is a form of education. It is the beginning of education status of literacy is an indication of modernization. Growth of higher education in a community depends on the growth of literacy. Growth of literacy is the indication of a nation’s progress.

It could be seen that the literacy rates for the SCs and STs in comparison with the general population have improved considerably.

11) **Higher Education and Rural-Urban Communities** :

The British rule did not take into account the development of rural people. Schools and colleges were concentrated in cities. But modern India began to open schools and colleges in towns and bigger villages. Today rural people have greater access to higher education than they had a couple of decades ago.

1.3 **Objectives and Hypothesis**

The main objective of the thesis was to analyze whether higher (college) education is acting as an agent of socialization for students, vis-a-vis their caste background in making them choose their life goals thereby facilitating the process of youth development.

**Specific Objectives**

The specific objectives of the study were as follows:

1. To know the socio-economic background of the respondents,
2. To know the choice of occupation of the respondents,
3. To know the opinion and attitudes towards marriage and family,
4. To know the choice of life partner of the respondents,
5. To study the relationship between the respondents’ education and world view against their caste background.
Hypotheses

The main hypothesis is that since higher education remains a British legacy, college students, especially backward caste are not likely to develop independent thinking to make choice with regard to life goals. The expansion of education has not helped much SC and ST students.

Specific Hypothesis

1. A majority of the respondents’ parents are likely to be poor, ignorant and illiterate,
2. Respondents from higher castes are slightly to have better educational records than backward class.
3. A small percentage of respondents are likely to have a clear perception of education and occupational goals.
4. A small percentage of respondents are likely to have a clear perception of age at marriage, choice of marriage and life partner.
5. There is no relationship between degree of world view and caste when the effect of facility is controlled.

1.4 Review of Literature

There is no adequate literature on youth development with a focus on college students. However, there are studies which reflect the educational and occupational aspirations of college students.

Hollingshead (1947) set out to study the social behavior of high school adolescents in Elinitown Home State, Middle Western, USA during the school year 1941-42, to determine whether the observed behavior of the adolescents was related to the position their families occupied in the community’s social structure. Holingshed concluded that class values and patterns of behavior working through the family and neighbourhood sub-culture, not only set the stage upon which the child acts, but they also provide him with ways acting and with definitions of action.
Sewell and Associates (1969, 1970) tested the hypothesis that levels of educational and occupational aspirations of both sexes are associated with the social status of their families when the effect of intelligence is controlled. The findings of the study strongly support the hypothesis of association between social class and aspiration. Similar findings have been reported by several other writers (Hyman, 1953; Lipset 1956 : Lipset and Bendix 1959; Reisman, 1953). Other writers have concerned themselves with the educational and occupational aspirations of women in terms of their sex roles. For example, Angrist and Almsquist (1975) conducted a study of college women students’ educational and occupational aspirations. The main questions raised by them were: why was the proportion of women taking to higher education and prestigious occupations lower than that of men? How were their aspirations affected by their initial socialization? How were women trained not to be career oriented? Why were women poised to choose work traditionally reserved for women? What were the contingencies that the career women faced? The main contention of the book was that women were trained for their feminine roles more than for gainful employment.

The above studies led to two findings: one class status affects the perception of individuals, and two, one’s perception of adult roles is the result of one’s socialization. The above studies reveal that youth development among college students is influenced by their social background.

B.G. Desai (1967) had made a descriptive study of high school students in Baroda district. In doing this the author has looked into the social background from which the youths came; their sociographic features; the way they behaved and thought about themselves, their guardians and others and their habits and aspirations. More specifically the study was concerned with two objectives : one, to find out to what extent the social structural factors such as caste, class, rural urban background, determined access to high school
education, and two, to identify a set of common patterns of behavior characteristics of the high school youth.

The study revealed that more higher castes, classes and urban than lower castes classes and rural and access to higher education. It is clear that more students from the higher socio-economic background tended to qualify for higher adult roles.

In a full length study Vimal Shah and Tara Patel (1977) made a survey of post-matric Scheduled Caste/ Tribe students in Gujarat. The study examined the assumption that benefits of government programmes of financial and other assistance accrued mostly to children of the more privileged among them. Surprisingly, the data did not lend support to the above hypothesis, nevertheless, the data did show that government assistance for higher education has been differentially utilized by various scheduled castes/tribes and further that the higher utilization by some was decisively attributable to their urban residence.

Chitra (1972, 1977) in her thesis argued that with Independence the Constitution laid special focus on the development of the backward and SC & ST castes, but the benefits of higher education were reaped not by the lower and untouchable castes, but by the economically well off and educated among the backward castes. The poor and illiterate lower castes could not utilize the benefits due to lack of motivation. In other words, the upper and middle castes by virtue of their higher socioeconomic and ritual status could make use of modern education to their advantage more than the lower and untouchable castes.

Karuna Ahmad (1974) studied women college students. The objective of the study was to find out whether the social background in terms of caste and class determined access to higher education and the relevance of higher education to women’s potential role of wife and mother.
Baldev Sharma in a series of studies (1970, 1972, 1974, 1976, 1977) of professional institutes, found that a majority of the professional students had spent their formative years in towns and cities, most of them had been to better schools and colleges. The professional students according to Sharma, were typically sons and daughters of parents in higher occupations.

N.Jayaram (1977) in his study of professional and post-graduate students came to the following conclusions: approaching the problems first by analysis the social origins of students in higher education and by examining of more closely the pattern of occupational in breeding among medical students. We found that higher education functions as a status stabilizer, contributing to status retention in urban areas (188).

Ambarao Uplaonkar (1988) in his thesis “Social Background and Occupational Aspirations of College Students” found that the educational and occupational aspirations of college students are influenced by their respective social background. It means the identity formation of college students is shaped by their social background rather than by higher education, women, rural and lower caste students demonstrated identity crisis in making educational and occupational choices.

G.K.Karanth (1981) in his study: Rural Youth: A Sociological Study of a Karnataka Village aimed to investigate certain aspects of the social structure in relation to the rural youth in Karnataka. The objective of the study was to present a profile of the rural youth in a Karnataka. The objective of the study was to present a profile of the rural youth in a Karnataka village in relation to such aspects of the social structure as: (1) Caste; (2) Family and kinship; (3) Marriage; (4) Education and occupation; (5) Economic status of the parents; (6) Politics and functionalism; (7) Leisure-time activities and interaction among youth and; (8) Youth and outside world. The study revealed that since a majority of the youths in the age group 14-30 years were uneducated, got
married early and entered employment early, youth did not develop. The author concludes that such a youth cannot play any constructive role in society.

Ambarao Uplaonkar (1998) conducted a study on “Rural Youth in modern youth”. The study revealed that modern forces and government provisions have made a deep impact on them. The study also found that upper caste youth have broader perception of life goals than backward caste youth.

Nair, Vemuri and Ram (1989) edited a book on “Indian Youth: A profile”. The book is the outcome of a national seminar on “Youth in India” organised during December 1985 by the International Institute for Population Sciences (IIPS), Bombay in collaboration with the India Association for the study of population (IASP). A total of 29 papers were presented.

Although different authors have written on the different aspects of youths, the one presented by Damle is important and relevant. Damle in his paper “The Role of Youth in our transitional society”.

Yelda Simhadri (1989) edited a book “Development of Emerging World Youth”. The book contained eleven articles by both Indian and non-Indian scholars. These articles were presented in the XI World Congress of Sociology held in August 1986 in a session “Youth and Development” of the Research Committee of Sociology of Youth (RC 34) of the International Sociological Association (ISA). However, in the following pages a few relevant articles have been reviewed.

Rekha Agarwal and Girishwar Misra in their article: Achievement Goals Among Indian Youth: Implications for National Development attempted to identify the achievement goals of Indian youth and variation in preferences for goals in relation to ecology, development level and gender.

The data based on a cross-section of Indian youth suggest that the existing achievement goals have not assimilated modernization and individual
centered world view which characterizes the technologically developed societies. They show continuity as well as change in their achievement strivings. The agrarian social structure has yet not collapsed and the majority urban people till have their roots in the village. The planned change initiated in the post-independent era has challenged the traditional values and the resulting conflict has yet not been resolved. The present findings question the adequacy of the goals of national development. The achievement goals uncovered by the present study indicate that there is need to re-examine the priorities for national development.

Yelda Simhadri (1992) edited another book: *Global Youth, Peace and Development.* The book contained seventeen articles on youth. A few are considered for review:

Indra Deva in his article: *Youth in Third-World Countries: The Perspective of Change* has tried to bring out the peculiar position and role of the youth in India and other newly developing countries. The author points out that in countries like India youth are apprehensive and frustrated because they find their prospects for a descent life quite bleak. The rate of economic development in these countries cannot accommodate the entry of all the educated youth into the middle classes. The thought of what will happen to them after college causes deep and persistent anxiety (P. 32).

R.M.Mohana Rao and M.Indira Devi in their article: *Youth, Peace & Development in South Asia,* argue that youth are generally considered to be more prone to change. But with low levels of literacy, majority of the South Asian youth are traditional in their orientation. Even the student youth are not independent having any ideology of their own but form part of the interest group such as political, religious and caste groups. Students are the most politicized segment of Indian society; but they are prone to use even minor grievances to stage strikes and demonstrations and political leaders and parties often use them to gain their partisan interests.
Baxter et al (1988) has observed that “Students’ politics in India tend to be of special interest and issue-oriented rather than ideological oriented. Gangs of unemployed and alienated youth often roam about the streets of towns and cities looking out for opportunities to indulge in violence and often enjoy the protection of local party bosses or communal leaders who use them, for political purpose. Only a small minority of more than half-a-million university students each year are able to obtain gainful employment and many ambitious students look to leaders of political parties to advance their careers (p. 75).

The book discusses about youth, their problems and youth policy. The book has contributed much to know the problems of the youth allover the world.

Noor Mohammad and Abdul Matin edited a book: Indian Youth: Problems and Prospects. The book is an outcome of the national seminar on Youth in the Indian Society: Problems and Prospects, organized by the Department of Sociology, Aligarh Muslim University (AMU), Aligarh in 1991. The book is divided in VII Divisions:

1. Planning and Policies for Youth
2. Rural Youth
3. Urban Youth
4. Muslim Youth
5. Youth Crime and Drug Abuse
6. General Problems and Prospects of Indian Youth
7. Transformational Role of Youth

The book deals with youth problems, policies and programmes.

P.Mehta (1971) edited a book: Indian Youth: Emerging Problems and Issues. The book is divided into four parts:

1. Introduction
2. Needs and Problems of Youth in Changing World
3. Personality Characteristics
4. Educational System

The book argues that the problems of youth both student and non-students, are due to youth identity crisis.

A.B.Shinde (1972) made a study of *Political Consciousness among College Students*. The study covered subjects like:

1. Reading habits
2. Discussion and meetings
3. Membership sympathy and participation
4. Elections
5. Attitudes and aspirations
6. Knowledge of National and International Matters
7. Student movements and political consciousness

The study revealed that students had knowledge of political issues.

H.D.Lakshminarayana (1985) has made a study of college youth. The study has made a modest attempt to understand the nature of response of the college youth to the various challenges they encounter in their daily life, the factors that are functional and/or dysfunctional for the progress of the society. The study also tried to show how far present education is functional to bring about changes in the value-orientation and behaviour pattern among college youth.

The study revealed that college youth are changing. Their value-orientations are changing from tradition to modernity.

Rajendra Pandey (1974) edited a book, which contained his articles published elsewhere. The title of the book is *India’s Youth at the Cross-Roads*. The findings reveal that college students are undergoing significant changes in
their patterns of behaviour. They are becoming aware of their role in modern society.

Krishna Chakraborthy (1985) made a study of university students. The study aimed at analyzing the social and economic background of the PG students of the University of Calcutta. The author wanted to know whether and how far equal opportunity in education is being made effectively available to all segments of people.

Sinha (1979) in his study on the young and old found that there is ambiguity of role models and values in the case of Indian youth. Youth, when confronted with a sociocultural dilemma, displayed considerable hesitation in Judging it either as proper or improper and preferred to suspend the judgement. Sinha found that young did not accept the memo of old generation as their models for the youth. He had also found that the elders who could constitute the role-models for the young were themselves often perceived as presenting an ambiguous façade. It is argued by the author while the elders of today when they were young could easily identify and find role-models among their older generation of that time, it is no longer the case with the contemporary youth in India. May be this is due to value contradictions which may have occurred over a time (1962).

Education: Educational attainment not only affects the economic potential of youth, but also their effectiveness as informed citizens, parents, and family members. Article 26 of the 1948 Declaration of Human Rights gives everyone the right to education, and further states that, “Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit” (United Nations, 1948). It points to continuing and unacceptable differentials in education by residence and gender. In particular, it recognizes the need to address the great disparity in primary and higher education between rural compared with urban areas, and for
females compared with males. Contributing to low educational access and attainment, particularly of girls, is the low age at first marriage. Although, the age at first marriage has been increasing over time, a sizeable proportion of girls in India continue to be married at an age when they should still be in school or completing their education. Another important element contributing to low educational attainment is the mismatch between the numbers who need admission to quality higher level educational institutions and the ability of available institutions to them in large numbers.

Employment: Article 23 of the Declaration of Human Rights, gives everyone a right to work, to free choice in employment, to just and favorable conditions of work, and to protection against unemployment (United Nations, 1948). However, in India, employment, unemployment and under-employment are all challenging youth issues. Adequate and appropriate employment at the appropriate ages is key to successful development and exploitation of the human capital that youth represent. India is faced with a dual challenge in this regard: on the one hand, it needs to prevent youth from entering the labour force and working in exploitative and unskilled jobs before they have had an opportunity to mature, complete their education, and develop marketable skills; and on the other, it must provide for the full and appropriate employment of the youth population that has successfully completed its education or has acquired the requisite skills and is ready to enter the labour force. A large unemployed youth population not only puts the nation at risk of instability, but also costs the country in terms of productivity and health expenses. Some research suggests that one year of unemployment among youth reduces life expectancy by about five years (Sahni, 2005).

Marriage and family formation: The youth ages are also critical because they represent a period when sexual activity typically begins and family formation and child bearing is initiated. Too early an age at marriage can hinder healthy and responsible family life and parenthood, however. It is recommended that
marriage and family formation be initiated after the legal age at marriage, and, preferably, after completion of education and the attainment of economic independence. For women in particular, an early age at marriage not only hinders the completion of education and the acquisition of marketable professional skills, but also pushes women into motherhood at ages when their bodies are not mature enough to safely bear children. Although, in India the legal minimum age at marriage for girls and boys is 18 years and 21 years, respectively, a sizeable proportion of women and men marry at much younger ages.

Reproductive and sexual health: Reproductive and sexual health is an important component of the overall health of all of the adult population, but is particularly cogent for the youth population. Youth is a period of life when heightened emotions, a sense of invulnerability, and an intensively heightened sex drive often lead to high-risk taking and sexual experimentation.

Despite the resulting need for information on sex and sexual and reproductive health, youth, particularly unmarried youth, face many social barriers to obtaining accurate and complete information on these subjects. As a consequence, many youth enter marriage without even the basic knowledge about sex and reproduction, let alone the knowledge necessary to negotiate a safe and healthy sexual and reproductive life. While limited access to information on sex and sexual health is often more of a barrier for girls than for boys, even boys lack accurate and pertinent information on sexual health issues. As a result, many preventable reproductive health related problems, including unwanted teenage pregnancies and sexually transmitted diseases (STD), persist. Some research suggests that youth account for a high proportion of new STD infections (Sahni, 2005). The emerging trends in new HIV cases in India shows that nearly two-fifths of new infections are reported among people below 25 years of age (NACO, 2004).
Additionally, the life-cycle approach adopted by the Reproductive and Child Health Program of Government of India recognizes that health status during any phase of life impinges upon health status in the next phase. Thus, although the reproductive and sexual health issues that concern women and men may differ, it is equally true for both women and men that good health during the adolescent years provides the foundation for good health during the reproductive years.

Ensuring reproductive and sexual health for the youth population is particularly challenging in India. As noted, a large proportion of marriages are still taking place during the adolescent ages, a period when body and mind are not yet mature enough for parenthood. Putting young parents at a further disadvantage is the fact that women and men married at young ages are less likely to be educated and are more likely to have had only limited exposure to any communication media. As a result, young couples often lack even minimal information on contraception and the need for birth spacing with consequences for infant and child health and survival, as well as the survival of mothers.

Among youth, almost equal proportions of women are never married and ever married; however, due to the later age at marriage among men, only 17 percent of young men are currently married. Almost 2 percent each of women and men age 15-24 are married but have not started living together, as their gauna has not yet been performed. For analysis purposes, however, in this report, women and men who are married but have not started living with their spouse are included among the never married. A small proportion of youth has already had their marriage ended due to the death of their spouse, divorce, separation, or desertion.
Early marriage leads to early initiation of sexual activity among young women

- Among all youth, 51 percent of women and 27 percent of men have ever had sexual intercourse; however, among never married youth, 12 percent of men and 1 percent of women report ever having had sexual intercourse.
- Ten percent of young women and 2 percent of young men had sexual intercourse before they were 15 years of age.

There is evidence of higher-risk sex among male youth unprotected by condom use

- Among youth who have ever had sexual intercourse, men on average have had 1.8 partners and women have had slightly more than one partner.
- Among the 22 percent of men who had sexual intercourse in the 12 months prior to the survey, a little more than one-quarter had higher-risk intercourse, i.e., they had intercourse with a partner who was neither a spouse nor lived with them. Among men who had higher-risk sexual intercourse, more than one-third used a condom at last higher-risk intercourse.

Tobacco use and alcohol consumption by youth are matters of concern

- Forty percent of men use tobacco in some form, including one in five who smoke cigarettes or bidis and 30 percent who consume pan masala, gutkha, or other tobacco products. Five percent of female youth report tobacco use, mainly in the form of chewing tobacco.
- About two out of five men who smoke cigarettes or bidis, smoke at least five in a 24-hour period.
- One-fifth of young men and 1 percent of young women age 15-24 consume alcohol. About one in four men who consume alcohol do so at least once a week.
- Tobacco and alcohol consumption begin early: Even among men who are only 15 years of age, 16 percent use some form of tobacco and 6 percent consume alcohol.

**Literacy and Higher Education among Youth in Cities**

Percentage of women and men age 15-24 years who are literate and who have completed 10 or more years of education by residence and city, India, 2005-06

<table>
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<th>City</th>
<th>Women</th>
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<th>Men</th>
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<td></td>
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<td>95.2</td>
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**10 or more years of education**

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1. Inter actional approach:

Sociologists like CH Cooley (1956) and GH Mead (1934) have held that social self – personality development occurs in an individual during his/her childhood in his/her interaction with the primary groups. For Cooley, the most significant “Others” are the primary, intimate, face to face groups to which every child belongs; the family, play group and neighbourhood. These primary groups he regards as the necessary of human nature and social life in which are the real basis of human nature and social life in which are the real basis of human nature. On the other hand contact with more impersonal secondary groups, such as clubs, school etc are more casual and superficial, hence less significant to personality development.

It is true that the foundations of personality development are laid in childhood, but the effect of secondary groups like school/college cannot be ruled out, specially in modern society. In complex societies for example, teachers, mass media political parties, students union etc play a great role influencing students. The theory contends that those children who come from a higher socioeconomic background are likely to be a more positive social self than those who come from lower socioeconomic background.

Erikson’s Theory of Identify Formation:

Cooley and Mead approached the subject of social self as the product of interaction between the individual and his primary groups. But Erikson viewed personality development as a continuous process through viable stages. That is personality development is an ongoing process from birth to death. Erikson divides the process of personality development into eight stages.

They are:

1. Infancy: achieving trust versus mistrust.
2. Early childhood; achieving autonomy versus shame and doubt
3. Play age; achieving initiative versus guilt
5. Adolescence/Youth: Identify formation
7. Old age: achieving integrated personality.

Erikson’s main contribution is that an individual’s identity formation depends to the extent to which he/she passes through these stages successfully. However, Erikson held that adolescence or youth is a turning phase in an individual’s life. Erikson has argued that youth is a period of preparation for adult roles such as becoming an earning member, parent, citizen etc. This period of preparation called by Erikson as “Psychological moratorium” is a socially sanctioned intermediary period between childhood and adulthood during which the individual experiments with a member of roles, values, norms and ideologies. In short, it is according to Erikson, a new opportunity, a period of preparation in which the youth explores and experiments with his/her identity. To the extent the youth overcomes new challenges he/she develops a positive identity.

According to Erikson, youth development is possible for only those classes and categories of youth who get a period for preparation or experimentation. In traditional society Varna castes viz., Brahmins, Khatriyas and Vaishyas who followed the Varanasharma system, got a period for youth development. Such youths became learned and responsible youths and contributed to the development of society. But the Varna frame system did not give any opportunity to women, Shudras and untouchables. Obviously, there were no youths among them. There is a relationship between youth development and one’s social background.

Social Background and youth Development:

Youth as a distinct social category is related to urban, industrial and modern societies. In such societies they come together and form an organization beyond caste and religion and work for youth and national development.


**Education and Development of Social Self**

Education in terms of schools and colleges has become an important agent of socialization. According to Gore et al (1967: XI), the traditional social structure was characterized by a rigid and closed stratificatory system. During the British colonial period a rival stratificatory order based on the principle of achievement was introduced. The new education became one of the instruments of this change by introducing the processes of differentiation and selection.

In principle, education in modern India is supposed to bring about a change for transformation of society in terms of promotion of equality of opportunity, modernization, employment, etc. However, the question is: whether or not the present system of education is equipped to bring about the expected change. It is true that the government has expanded schools and colleges to towns and taluk places. But what type of colleges? Of the PU and degree colleges, a majority are Arts colleges. Many colleges suffer from shortage of teaching staff and infrastructure. Students take admission either to while away the time or get financial benefits. Such colleges do not offer any opportunities for learning, experimentation, etc. Thus, college education does not provide any scope for personality development. Even in Arts colleges students from the well-to-do and higher caste families reap the benefits of education. The present system of education does not seem to promote development of self among the backward castes.

**Caste and Development of Social Self**

Caste is a social and cultural system in India. Caste has been an agent of socialization of individuals and groups since its inception. Caste is an occupational system. Higher castes normally follow ritually clean occupations. It acts as the main source of motivation. Karla (1976) in his article “Caste and Achievement Values” explains the role of caste in influencing one’s personality. Caste is more advantageous to higher than lower castes. The author points out that in India caste influences need for achievement level directly and indirectly.
For example, Brahmins, Jains are highly educated and employed in white collar sector. Trends of upward mobility are more among higher than lower castes.

In modern India due to the opening of education for all and reservation of jobs for OBC, SC and STs, there are trends of upward mobility among the disadvantaged groups. Nevertheless, there is little downward mobility among higher castes. Higher castes continue to be at the top of hierarchy. Caste continues to socialize individuals and groups for higher social values.

Durganand Sinha (1977) in his paper “Ambiguity of Role Models and Values Among Indian Youth” points out that Indian youth, especially college youth face a crisis of role-models. They do not know what to select and what not to select. It is argued here that the crisis in role-models is more among backward castes, Muslims, women and rural people than among forward castes, Hindus, men and urban youth. Obviously, the former are more alienated in the educational system than the later.