CONCLUSION
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Globalization and the advent of post-modern society with accompanying consumerism and materialism have brought about immense changes in the lifestyles and values of urban young professionals. In fact the modern youth have been successful in the creation of a new kind of culture for them which is viewed as their sub-culture having its own means and cultural goals. The creation of a new kind of culture i.e. “the youth culture” has made them more mature as consumers with a thorough understanding about the market.

Global youth research is not so much cross-cultural a paradigm that is usually quantitative and comparative rather than qualitative and ethnographic-as it is trans-cultural or "multi-cultural" in the sense of Amit-Talai (1995). And some of the tools for the kind of work that is most urgently needed come from other disciplines, especially cultural studies. For example, the semiotics of fashion can be used to understand youth identities in the Congo, where the appropriation of European designer clothing is a political response to economic marginalization and to the prolonging of adolescence that is its consequence (Gondola 1999). Much like the teddy boys of England (Jefferson, [1976] 1993), young Congolese sapeurs borrow the external trappings of an unattainable class status in order both to challenge inequitable state structures and to claim a new social identity. Likewise, O'Collins (1986) notes the parallels between the moral panics associated with the youthful "hooligans" of postindustrial Britain and those associated with the "rascals" who disrupt Papua New Guinean society. This is not to say that cross-cultural research, including cross-cultural research within a single society, does not yield insights of use for the global study of youth cultures; indeed, such scholarship may bring to light issues that are addressed in complementary ways by other approaches. The most productive view of youth cultures and youth identities, then, must admit both the ideological reality of categories and the flexibility of identities; recent work, especially in
anthropology, draws from theories of practice, activity, and performance to demonstrate how youth negotiate cultural identities in a variety of contexts, both material and semiotic, both leisure-based and at home, school, work, and in the political sphere.

Anthropological scholarship in youth culture is also distinguished by its geographic range and its concern with the local, which militates against the broad generalizations about youth that have emerged from other approaches. Some of the richest avenues for the anthropological exploration of youth culture include the development of global youth cultures, the blending of traditional cultural forms into new youth-based styles and practices, and the possibilities for cultural production offered by new technologies. Anthropologists working in these realms emphasize that youth-based cultural practices continue to be local phenomena, even when they take inspiration from mediated cultural forms. Further, anthropology problematizes the taken-for-granted nature of both "youth" and "culture" in much youth culture research by emphasizing the fundamental instability of these shifters across cultural settings.

Anthropology of adolescence, then, is not the same as anthropology of youth. And while both are necessary to a full understanding of young people's perspectives and practices in cultures around the world, the latter task is more pressing, both because it is a newer project that raises less investigated questions and because youth cultural practices are becoming increasingly salient and central to the organization of all human societies. For young people in almost all parts of the world, the transition to adulthood is perhaps more complex and contested than in any previous era. The sheer speed of neoliberal economic and social reform in many parts of the globe has effected profound changes in young people's experiences. Nations are implicated in a changing global order in which government disinvestment in welfare measures, trans-national economic competition, high rates of unemployment, and economic recession is increasing pressures on parents and young people.
However, the present research work comprises of five important chapters dealing with the notion of youth culture, youth as a powerful demographic entity being instrumental in bringing about innumerable changes in the social set up of any society. The dynamics of such a vast majority of population and the numerous cultural changes associated with such population are carefully analysed in the entire research endeavour. The present work has made an effort to explore the various dimensions of youth culture and the changing aspect of their culture thereby leading to new identity formation due to such cultural changes.

The introduction discusses the subject of study i.e the need to take up such a study on Indian youth. It has tried to give an in-depth definition of “youth” as a category. Various definitions are analysed in order to provide a thorough conceptual understanding about youth. The meaning of youth culture and the entire notion of culture industry has provided a fresh impetus in order to understand the transition of youth. The chapter has also dealt with the concept of globalization and how globalization has an impact on youth. Consumerism, media, internet and communication technologies etc and their influence on youth are also explained. Popular sociological notions like “glocalization” i.e assimilation of global and local are also explained so that an overall understanding about youth and their changes in culture are analysed. The chapter also mentions the problem of study, objectives of study and the relevance of study. Moreover some research questions are also raised and important hypotheses are also generated in the chapter.

The first chapter entitled “Theoretical Perspective, Review of Literature and Methodology” discusses the fact that various theories are the outcome of a debate raging in sociology today between those who continue to see contemporary society as modern society and those who argue that substantial change has taken place in the recent years and that we have moved into a new post-modern world. Therefore detailed description of theories on modernity and post-modernity such as Lyotard’s theory, Manuel Castells concept of “Information Society”, Ulrich Beck’s “Risk Society” etc are explained which
have helped to support the present research by providing a theoretical background. Moreover the methodology undertaken in the study is also discussed in the chapter.

The second chapter entitled "Background of the Study and Socio-economic Profile" provides a demographic profile of Delhi like the background of the city, population, area etc which in fact provides a thorough knowledge about the universe of study. The chapter explains the way in which urbanization has affected the youth population in a considerable manner. The trend of urbanization, migration etc are analysed in the chapter. The chapter has also tried to analyze the socio-economic background of the respondents. Some important variables which are believed to have a considerable impact on the study are carefully studied. Prominent variables like age, religion, caste, marital status, educational background etc are studied.

The third chapter entitled "Youth: Family, Marriage, Work and Consumption Patterns" is a very important chapter which uncovers various dimensions of the changing youth culture. The chapter revealed that joint family ideals were respected by the youth but they could not continue to live in joint families as they wanted to achieve their career aspirations for which they opted to migrate to cities. Young Indians continue to be emotionally dependent on their parents and family, and this characteristic cuts across all locations, class, caste and other divisions. The structure and interrelationships within the Indian family have altered but the spirit of joint family is still alive. It was interesting to reveal that in such a rapidly changing society where career remains the top priority among the youth, the curiosity for a family of their own has not declined.

The urban youth wanted to have a family of their own and kids too. Therefore, it becomes apparent that Indian family has a deep rooted foundation which cannot be shaken by the forces of globalization. Moreover, the contemporary youth are quite mature and know their priorities well. It was revealed that though the traditional notion of marriage as a permanent bond has
undergone change, yet marriage continues to be an important institution among the youth. Though modern notions like "live-in relationships" have penetrated into the minds of Indian youth yet the respect for the institution of marriage remains intact. Modern notions like dating, speed dating etc are also analyzed carefully. However, such notions clearly reflect the penetration of western culture into Indian society. Moreover, the consumption patterns of urban young professionals have undergone tremendous transformation. The tastes, attitudes etc of urban youth have altered. With globalization of economy and the penetration of multinationals the youth have become brand-conscious, the preference for food, clothes, accessories are completely influenced by western culture. There is a lure for western culture among these youth. Work is changing its meaning in fundamental ways for people living in a consumption-oriented economy. It was also revealed that the young professionals are quite aware and conscious of their potentialities and would not like to work abroad. They know that Indian economy would provide them ample opportunities to grow and being exposed to a multicultural society they were very much aware about the pros and cons of other economies.

The fourth chapter entitled "Values and Aspirations of Urban Youth" is also an important chapter which explains the changes in cultural values among youth. The aspirations regarding preference for occupation have changed considerably. Moreover a globalized economy provides the youth with ample opportunities for employment and the urban youth select a job according to their priorities. In fact the parental preferences are no longer taken into consideration by the young population. It was revealed that education and morality are still considered important values of modern life. Peace of mind is also considered an important for life. Therefore the urban young professionals are ambitious but would not do anything at the cost of their identity. They play their roles perfectly and strive to lead a peaceful life.

The fifth chapter entitled "Youth Crisis in a High-Risk Society" explains the notion of "risk" society. Youth are believed to be risk-takers and are more
The Indian youth involved in this study are very aware of the cultural changes resulting from globalization. They describe globalization as inevitable. "There is no going back," they say. And more importantly, they do not want to "go back." The youth enjoy having the opportunity to "be modern", "be progressive", and is a part of the development which is taking place. They know that values and moral concepts are changing, and they seem to think that better communication would help people accept new ideas of equality and have appreciation for other cultures and values. Most of the young people said that they like western music, western movies, and western clothes.

The message that Indian young people would like to send to the world reflect a global awareness. Respecting other cultures and their values is one of their chief concerns. One young participant said, "I would send to the rest of the world a message that people should respect each other and other cultures and their values." Many young people want unity and oneness among the people throughout the globe. Their messages to the world contain hopes of peace,
equality, and acceptance between the sexes, castes, and classes. Another concern they have is to help the poor, through education and respect the elderly.

Postmodern youth cultures are emerging due to the impact of globalization, the mass media and information technology, rather than simply as a result of the processes of marginalisation or alienation. Giroux (1990) argues that the new information and communication technologies, through emphasizing individualism, creates both a sense of alienation and of boredom with school which can no longer compete with such exciting technology. Yet through the impact of globalising effects of information technology, postmodern marketing, consumerism and mass media, adolescent perceptions, expectations and experiences in many countries are linked and sometimes become homogenized such that a postmodern youth culture is, arguably, emerging (Giroux, 1990).

While understanding the theories and assumptions of the traditional psychological and sociological approaches to adolescence/youth enables an understanding of the physical and psychological changes that young people undergo and 'the extent to which these are constructed by social institutions and negotiated by individuals', we also need to question and critique accepted 'truths' and dominant discourses (Wyn & White, 1997, p. 12). Both discourses have been important for enabling educators to gain a better understanding of their youthful charges in the past, postmodern views highlighting the globalization of youth culture, the Foucauldian examination of the regimes of truth about social practices and feminist accounts are helpful when analyzing youth in the present (and probable future) postmodern condition. Acknowledging that structures have a role in the governance of society in general and in particular for youth, we also need to acknowledge the impact of agency, the capacity for acting intentionally in our postmodern world. Understandings about youth are meaningful only in relation to the politico-socio-economic contexts in which they exist (Wyn & White, 1997).
Currently, this context is a globalised, postmodern one. These all contribute valuable understandings to education. Since youth will often blend different sub-cultural styles through an active, creative, hybridising process which produces a new product from pre-formed materials, but generally does not invent new cultural and aesthetic resources per se, rather than seeing youth as simply pawns of the media that they are powerless to control, youth agency needs to be acknowledged. Such agency becomes apparent in the positive, constructive way that youth select from their cultural/ethnic backgrounds and from the media those images and ideas that they want to use in constructing an identity, in creating or constituting themselves (Cagle, 1995). Perhaps we could see diversity as richness rather than a threat, as something that arouses curiosity rather than antagonism, where popular culture produces new types of social beings.

Moreover the building of humane and just societies demands adequate recognition of the importance of freedoms in general, which include “cultural liberty”. This calls for securing and constructively expanding the opportunities that young people have to choose how they would live and to consider alternative lifestyles. Cultural considerations can figure prominently in these choices. For these young professionals, cultural liberty is not exactly the same as cultural diversity. It is certainly true that allowing diversity in cultural practices can be extremely important, since the exercise of cultural liberty depends on it. This however is not the same as championing cultural diversity for its own sake. Much would depend on how cultural diversity comes about and the extent to which the young people involved can exercise their freedom.

In the present day society, with growing multiculturalism, cultural diversity, in fact, has provided the youth with the opportunity to enjoy a wider range of cultural choice. This has linked them ultimately with cultural liberty which expands the cultural range of social life and thereby enhancing the options that people actually enjoy to choose their ways of living. In fact denying the young choice when choice exists would indeed have grave moral consequences in a world where identity-based conflicts are common. The inclusiveness of a society
will depend greatly on bringing clarity to the role of choice in identity and to the need to “reason before identity”. Indeed, understanding the responsibility of choice can help greatly in making sure that the relevant moral issues related to one’s social existence are adequately addressed.

Therefore the young professionals are in fact making the best use of their freedom and multiculturalism is seen as a “value” by them. Youth culture, as Eisenstadt shows, is a mode of accommodation to the stresses caused by discontinuity between early learning and expectations and later experiences. But the culture of modern youth itself is important not only for its functions and form, but for its content. Emphasis on the present is very important in youth culture. The “presentness” of the experience makes lasting commitments to ideas unlikely, and drives many of the youth to experiential domains they can control—their bodies and their minds. They very rationally seek domains where they can control their experiences.

CULTURAL STUDIES AND YOUTH: ITS IMPORTANCE AND THE CHALLENGE OF PEDAGOGY

The present work is an exploration into cultural studies and youth and highlights on the implications for cultural work and its importance in understanding youth. What cultural studies offers us is a theoretical framework for addressing the shifting attitudes, representations, and desires of this new generation of youth being produced within the current historical, economic, and cultural juncture. But it does more than simply providing a lens for resituating the construction of youth within a shifting and radically altered social, technological, and economic landscape; it also provides elements for rethinking the relationship between culture and power, knowledge and authority, learning and experience.

Educators and cultural critics need to address the effects of emerging postmodern conditions on a current generation of young people who appear
hostage to the vicissitudes of a changing economic order with its legacy of diminished hopes, on the one hand, and a world of schizoid images, proliferating public spaces and an increasing fragmentation, uncertainty, and randomness that structures postmodern daily life on the other. Central to this issue is whether we are dealing with a new kind of youth forged within organizing principles shaped by the intersection of the electronic image, popular culture, and a dire sense of indeterminacy.

Cultural studies is premised on the belief that we have entered a period in which the traditional distinctions that separate and frame established academic disciplines cannot account for the great diversity of cultural and social phenomena that has come to characterize an increasingly hybridized, post-industrial world. Traditionally, this has been a culture of exclusion, one which has ignored the multiple narratives, histories, and voices of culturally and politically subordinated groups. The emerging proliferation of diverse social movements arguing for a genuinely multicultural and multiracial society have challenged academic knowledge which is used to license cultural differences. Moreover, the spread of electronically mediated culture to all spheres of everyday intellectual and artistic life has shifted the ground of scholarship away from the traditional disciplines designed to preserve a "common culture" to the more hybridized fields of comparative and world literature, media studies, ecology, society and technology, and popular culture. At stake here is the attempt to produce new theoretical models and methodologies for addressing the production, structure and exchange of knowledge.

This approach to inter/post-disciplinary studies is valuable because it addresses the pedagogical issue of organizing dialogue across and outside of the disciplines in order to promote alternative approaches to research and teaching about culture and the newly emerging technologies and forms of knowledge.
YOUTH POLICIES AND THE RELEVANCE OF YOUTH RESEARCH

Youth policies cannot be divorced from structural policies concerning market regulations, employment and labour support. Furthermore, youth issues are often revelatory of tensions related to the changing perceptions of questions of social justice, liberty, rights and equality in societies in transition. In this sense, youth policy at any given moment, if it is sensitive to and reflects youth values, lifestyles and expectations (and those tend to evolve from one generation to another) can be seen as a predecessor of policies that would be extended to societies as a whole.

In many of the works reviewed for this research it is evident that youth researchers are questioning the use of fundamental concepts such as youth, adult and class. Characteristically, this work involves the use of empirical studies of young people (many of which have a longitudinal element), to interrogate and to augment these sociological concepts so that they can have a thorough understanding on what it means to be young in a globalized era.

Youth are growing up in societies marked by increasing inequalities and problems, young people's subjective understandings of their location introduce considerable complexity. Youth research also reveals how relations of class, race and ethnicity are shaped and negotiated through institutions such as schools, and through youth cultural forms, such as music. The legacy of futurity and of youth as a deficit version of adults continues to wield a strong influence that marks contemporary research and policy. The ongoing debates indicate that youth research in India is a vibrant field in which important questions about the impact of social change on society are being addressed, often drawing on cross-disciplinary approaches. The present work also reveals the distance that this field has moved, from its derivative beginnings in the post-war period to a significant and distinctive field that is challenging theoretical and methodological traditions and providing new approaches to understanding youth, society and social change.
MODEL FOR A WAY FORWARD

The following model of is a highly functional model to show us a way forward.

In brief, it talks about fostering some cultural values based on knowledge acquisition, build a strategy for sustainable development and then align all these elements together. Most of the initiatives and strategies fail because at ground level they appear to be disparate and disconnected. The alignments of culture and knowledge initiatives will provide a strong foundation and make it sustainable.

Under the culture critical values component need to be built and developed. Focus on what one wants to achieve in life. It is driven by strength of conviction that it is right to pursue this dream or desire. A strong and positive self image supports and strengthens the desire to achieve it and keeps focus intact. Another value is to respect knowledge and not age. People should be respected for their inherent competence and knowledge only.

Learning and acquiring knowledge are the true indicators of growth. Spirit of competitiveness is another critical value that must be taught and given to youth.
for positive development of individuals and society both. This must be fostered from an early age in life. Lot of these values are fostered or ignored at home or in immediate society where one grows. Secondly, quest for knowledge is very important in current context of economy and society. Those without knowledge are considered a liability. We need to focus on the ability to learn rather than mere acquisition of knowledge. It has to move to a model of learning by ‘understanding’ and developing ‘skills to do’. Social, networking and competitive skills are more important today. These are essential skills for success. Without these three skills no other knowledge is workable.

The model which arises out of this present work clearly reflects on the importance of culture and knowledge and its role in enabling the youth for negotiation in a highly diverse cultural environment. The youth needs to be enabled to handle challenges in life and contributions to society through enablement and empowerment. They need to be allowed to grow in an environment of result orientation. This prepares youth for tomorrow and they become positive contributing elements in society. That is the only way to go forward to involve the youth in creating a sustainable social development process. New society has newer demands and new processes are required to create and sustain it.

Therefore youth energy can be channelized for positive youth development i.e. an approach with strong defining assumptions about what is important to look at if we are to accurately capture the full potential of all young people to learn and thrive in the diverse settings where they live. Globalisation has brought a life surrounded by mass-production and mass-consumption. The youth are driven under enormous pressure, into a very consumerist lifestyle, stimulated by transnational corporations as well as commercial mass media. Therefore there is an urgent need for them to revisit, appreciate and participate in the evolution of their own cultures. They need to develop their capacity of cultural perceptibility towards creative interaction between cultures. Such an endeavour would contribute effectively towards positive youth development.
However, the present work highlights on the radical change brought about by this shift to a more positive vision of youth potential opening a plethora of research opportunities. The concepts that clearly were not valid have been discarded and replaced with ideas that have reversed the old way of thinking. This alteration in perspective has transformed the questions that researchers are asking, the insights that they have been able to discover in their research, and the practice recommendations that have been implemented in all varieties of youth-related work, from education to social policy. As a part of pursuing the agenda of fostering young people's potential to contribute to their civic society, the positive youth development approach has encouraged many in the field of youth development to recognize the importance of the moral and the spiritual perspectives of youth.