CHAPTER ONE

INTRODUCTION
Youth has always been the valuable and vibrant segment of society. The concern for youth and youth work has been almost universal. However, in the last three decades, issues, problems, potentials and roles of youth have received unprecedented focus resulting into major political, social, educational and cultural transformations. There are several factors responsible for bringing the focus on youth. In most of the Asian countries, demographic significance of youth has been recognized. "Youth in the age-group 15-24 years (as defined by the UN) constitute about 21% of the population in the ESCAP region". (Association of Asian Social Science Research Councils, 1988) However, if the age-range of youth stretches beyond 24 years, as is the case in most of the Asian countries, (in Bangladesh those between 15 and 30 years are defined as youth; in India it is 15-35 years; in Malaysia it is 15-40 years; in Singapore 15-30 years; and in Sri Lanka 15-29 years. In Hong Kong the lower limit is 10 years) not only the percentage but the total population will also be considerably higher. It may be worthwhile to look beyond Asia and have a glance on youth population the world over. In 1975 the world's population was comprised of 738 million youth (age 15-24), which by the year 2000 is projected to increase by 60% to 1180 million youth. However, such growth will be distributed unevenly. While only a 5% increase is predicted for developed nations, an 80% increase is projected for less developed regions, with the youth population of Africa, Asia and Latin America expected to nearly double between 1975 and 2000 (Hewett et al. 1985; United Nations 1981). It has been pointed out, however, that the absolute number of youth in a nation is not as meaningful as the size of the youth population relative to the size of the adult population (Coleman 1974; Moller 1974).

This group is important not only from social and economic standpoints, but is also politically a very significant (and volatile) section of the population, especially in countries where the minimum age for voting is 18 years. As Moller (1974) commented, a large youth population always carries the potential for cultural and social innovation, but it also may turn to acting out and violence, bent on dismantling old institutions and putting a new elite into power. By the 1980s, a world system has developed that is
becoming increasingly interconnected economically, culturally, socially and politically and even the goals of nation-states through the world have become rather uniform, all struggling for economic might and political power in an international stratification system (Boli-Bennett 1980; Meyer and Hannan, 1979). Young people cannot remain insulated from this situation. They are increasingly becoming sensitive not only to their own deprivation but are also in a position to assess their relative position in comparison to their counterparts in other countries.

Youth and the adult community

It cannot be denied that there has always been a schism between youth and the old. 'Taking pot shots at the younger generation', writes Columnist Hal Boyle (1968), has been a popular indoor sport since Adam and Eve were driven from the Garden of Eden. Throughout history, surges in the youth population have been associated with societal stress, to the point of sometimes damaging the relations between age-groups (Ryder 1965; Musgrove 1972; Moller 1974; Loewenberg 1983; Braungart 1984a, 1984b; Wallimann and Zito 1984). However, now the degree appears to be higher and it is also marked by a lack of understanding, trust and a certain degree of mutual resentment. There is a growing concern that unless this gap is bridged and greater understanding between the younger and the older generations fostered, the society may become ridden with dissensions, acrimony and strife. An indication to this effect was available as the political and social upheavals which rocked many countries in the 60's were spearheaded by youth. These were not sporadic, isolated campus protests but well-organized and sustained campaigns which challenged the powers-that-be, questioned the existing social and cultural practices and highlighted economic disparities. 'It was only in the 60's that the students who were, by and large, docile previously, began to express dissatisfaction with the system handed down to them by the older generation - a system that failed to respond to their aspirations or come up to their expectations.' (Association of Asian Social Science Research Councils, 1988) . A similar note is sounded by Badr-ud-din Tyabji (1972)
when he affirms, 'One might say that the fundamental similarity between youth revolts all over the world lies only in that they are directed against traditional authority; that their targets are those installed in power; and that they all stake claims for a more direct participation of youth in public affairs; and for a voice in the governance of institutions in which hitherto they have only had the status of pupils and apprentices. The main reason for this revolt seems to be the demonstrated incapacity, in their eyes, of the older generation to deal with the problems of the age, particularly those most affecting youth. The unrest traversed across continents where educated youth began to challenge those who were at the helm of affairs and demanded a share of power for themselves, especially in matters concerning their future. Further, it was clear that young people had some distinguishing needs and problems which were not responded to effectively and the unrest was the expression of their protest and a means to get their voice heard. The agitations were also seen as a demonstration of youth power and served a The process led to the recognition of youth as an identifiable category. 'Although the concept of adolescence entered into social thinking at the beginning of the present century as a stage in life between childhood and adulthood, and youth as a social group gave rise to a number of movements, political and non-political, they did not receive much attention as a separate social category in many of the Asian countries till the 1960s. Perhaps this is partly due to the fact that youth have never formed a homogeneous group with distinct characteristics and common needs and aspirations in most of the Asian countries'(Association of Asian Social Science Research Councils, 1988).

Although it was possible to perceive some common grievances (as indicated above), the areas of immediate concern for young people differed substantially. While the youth from the developing countries were trying to focus on problems like unemployment, basic educational and living amenities and economic dissimilarities, their counterparts from developed countries were talking of educational and campus reforms, of social practices, of political structure of their countries and of political rights they were trying to get. In the developing countries, the comparative affluence of some
sections of the society, indicating that economic benefits were not equitably distributed, led to a feeling of frustration and resentment among the have-not section. It was also felt that the existing system allowed the misuse of political and economic power, thus further aggravating the travails of the deprived sections of the society. 'Lack of homogeneity and wide disparities in the situation of youth are pronounced in Bangladesh, India and Nepal characterized by inequities based on sex, urban-rural residence and the backward and non-backward castes'. (Association of Asian Social Science Research Councils, 1988) Even in Australia, 'the affluence of the late fifties and sixties and the growth of materialism provided the luxury for the young to question the values which the affluence bred. They could afford to seek alternatives' (Ewen, 1983). 'In New Zealand ethnic inequalities made it imperative to give special attention to the backward population' (Association of Asian Social Science Research Councils, 1988) Asia). More similar examples can be quoted to highlight the undertones of youth protests.

Youth - a period of transition

As a category, youth is a transient population in demographic terms, sandwiched between childhood on the one hand, and adulthood on the other. Such a strict biological definition is associated with some physiological changes and psychological formations, is broad enough to identify a common set of problems that are encountered in this period of transition. Kaniston (1970) prefers to call the period of late adolescence youth. He suggests that the experiences of older adolescents differ in many respects from those of younger ones, and at the same time their experiences differ profoundly from those of adults. Referring to a definition of youth Hartmann and Trnka (1985) point out that much depends on the social norms and cultural traditions in determining the boundaries of youth. In general, youth has been taken to mean the period following adolescence and lasting until the young person assumes adult responsibilities such as a fulltime job and raising a family (Kaniston 1970; Flacks 1971; Braungart 1974, 1980; National Commission on Youth 1980;
If the above concept of youth is accepted, it is undisputed that this transition to adulthood will involve myriad changes - social, psychological, economic and political. Pronounced biological growth associated with puberty is followed by pressure for important social development as the individual is increasingly called upon to ensure adult social roles within the culture (Willits and Crider 1988). As the adolescent starts assuming adult roles, he or she will be exposed to a wide range of experiences; interact with a variety of people who will have different viewpoints, opinions and attitudes; and confront societal norms which demand conformation. Thus given the many physical and social changes associated with the transition to adulthood. It seems likely that concomitant psychological changes also occur in which the individual's attitudes and opinions shift in response to his or her changing experiences (Willits and Crider 1988). The nature of these changes, however, is a matter of debate and a subject for research and theorizing. Hogan and Astone (1986) state that although both popular presentations of youth behaviour and developmental theories are phrased in terms that suggest that the nature of the transition to adulthood is consistent across time and place, other writers argue that differences in the socio-historic conditions that characterized different birth cohorts may critically affect the nature of the development changes that do occur.

In any given society, especially developing ones, traditional and modern components co-exist which are on occasions contradictory. Thus youth, as a social group, does not remain unaffected by this environment. They may desire to go for more attractive western values, style and patterns of behaviour but are pulled back by the traditional culture which may offer them more security and stability. Both developmental style theorists and social learning theorists appear to agree that during the transition to adulthood, the expected pattern in attitude change would be toward
declining traditionalism (Willits and Crider 1988). As a result youth find themselves at cross-roads, personally and socially.

Erickson (1963, 1968) has suggested that achieving stable identity commitments is one of the chief development tasks as individuals leave adolescence and prepare to enter adulthood. Levinson (Levinson et al. 1978; Levinson 1986) found that young adults begin to consider their commitments to occupational roles in relation to other significant life involvements, such as family life social relationships and leisure pursuits. Erikson (1968) also acknowledged that forming intimate social relationships - the chief task of early adulthood - is intrinsically tied to forming stable identity commitments. Subsequent studies (Orlofsky et al. 1973; Marcia 1976; Kaceruis and Adams 1980) have supported this hypothesis. In earlier, more traditional societies, the search was not so difficult. People rarely moved away from the area in which they were raised, male children were generally expected to adopt the occupation of their fathers; and females, naturally got married, raised a family and kept house (Worchel and Shebilske 1983). The problem of identity crisis for youth in the present day would get further accentuated by the fact that this period is marked by a great deal of trying out and testing of different rules and behaviours, with few around to help them make a discreet choice. Another aspect of identity development is that social perceptions are influenced by values. In Erikson's work, values emerge insofar as they inevitably play a part in an individual's choices. He clarifies: 'from among all possible and imaginable relations, he must make a series of every narrowing selections of personal, occupational, sexual and ideological commitments (Erikson 1960). Horrocks and Jackson (1971) believe that as value-based propositional thinking begins to occur, values dictate the behaviour with correspondingly greater emphasis on self-exemplary needs as self-representative. In the same vein Turner (1968) terms values the editor of self-image, while Wheelis (1958) states that values are determinants of goals and goals are helpful in establishing identity. In this struggle to find an identity, separate from the parents, youth may be helped by their peer group. 'The dependence on their peer group seems to help them solve their identity crisis. If
they uniformly adhere to the values and customs of a peer-group, they are, at least temporarily, solving their identity crisis. In this way, they can avoid some of the conflicts associated with the development of a separate identity. (Wallace et al. 1990).

The period of youth is also marked by an attempt to gain autonomy, which may mean decreased reliance on parental guidance and advice and less control. Sebald (1986) found that across a nine-year period, comparable samples of adolescents noted they would typically seek advice from parents on issues such as finances, education, and career concerns, but they would turn to peers for information on social activities. However, in an investigation conducted by Smith (1985) neither parent nor peer influences were found to be significant in decision-making. Closely related to the question of autonomy and self-governance is the process of socialization through which an individual is taken to face the uncertainties of youth and to prepare for adult responsibilities. Thus socialization will have the important task of preparing young people for adulthood in that society. Ideally, however, socialization should not simply bend children to conform to an arbitrary set of cultural demands. Rather it should prepare them to be mature, flexible and psychologically healthy adults who respond to the highest standard of their culture (Larson and Richards, 1989). Research analysing the intricate socialization process from a socio-historical or sociological perspective, has generally pointed to a movement away from relatively closed, strict socialization arrangements towards more open, permissive and even overpermissive ones (e.g. Aries 1962; Gillis 1974; Skolnick 1978; Sommerville 1982; Meyrowitz 1984). Thus the socialization process may move from the family and the educational institutions to peer groups or youth organizations. Although youth movement (organizations) was perceived as ‘providing a more relaxed and expressive context than the family, it was perceived less consistently than the other (socializing) agencies. This might indicate a loose socialization arrangement that is based on an ad-hoc principle (Rapoport 1988). The study of personality characteristics related to vocational choice also helps us understand how adolescents independence striving become realized (Dusek, 1987).
As the dynamics of the political system are getting into the very fabric of the society, youth have not remained unaffected by this growing phenomenon, although there is always a refrain for them not to take active part in politics. The events of the mid-sixties the world over and of late 80's in some of the Asian countries seem to highlight the active role which youth are capable of and are playing in the political organizations of their countries. Undisputedly, the very future of the young people is at stake and they cannot be expected to be marginalized.

As youth form an integral part of the socio-cultural system, their needs, aspirations and problems cannot be viewed in isolation. It may be noted here that even the age-limit to define youth is also a reflection of the culture of the country. From the figures given earlier it is evident that the base line and the upper age limit for youth tend to be lower in western countries as compared to those in the developing world, especially the Asian region. Obviously factors like physical and emotional maturity and social and economic independence are to be considered when deciding the age-limit for youth. Even legal maturity varies from culture to culture. Thus it may be observed that youth are the product of the culture in which they live. They are constantly interacting with various aspects of culture either through family, peer group or other social and cultural institutions which constitute the society. Through the process of socialization, the societal norms and values are transmitted to the growing ones and conformation is expected. This affects the formulation of their needs and aspirations which is reflected in the dynamism and vigour of the culture of a society. Sometimes they are the precursors and catalysts for cultural changes. So one may say that while culture shapes youth, they also shape culture.

Emergence of youth work

The world wide events mentioned earlier evoked prompt response from the policy-makers and planners not only in the countries affected by these protests but even in others as the latter saw the possibility of these happenings rolling into their territories, sooner or later, and they wanted to take pre-emptive measures. It may,
therefore, be contended that youth work activities got a surge in the mid-sixties not due to a positive realization but due to the compulsion of circumstances. The initiatives represented an attempt to combat forces unleashed by this unrest and to draw youth away from the so-called undesirable and damaging influences and exploitative elements. Thus to begin with, as may be expected, the package offered included increased and better educational facilities; sports and recreational activities; and services to effectively deal with the special problems confronting youth. There was also greater emphasis on efforts to harness youth energy for constructive purposes.

However, over the last three decades, the countries have developed a group of programmes, activities and services which comprise a recognizable field termed as youth work. Thus development of youth work as a distinct discipline is not a distant phenomenon and it took considerable efforts and time to achieve this. Today youth work also symbolizes the political will and commitment of the society to respond to the special needs and problems of youth and is directed at providing them a status and position in the society. Like similar fields, it has reached a point of critical self-analysis, and, consequently, there is a considerable diversity of ideas and opinions about the nature and content of youth work and on the approaches therein. And experiences are piling up.

Youth work - its scope and organization

It is being recognized that youth programmes must be conceived in the context of the continuum of individual development. There are certain developmental needs of youth consistent with the role they are expected to play at any given point of time, whether in terms of their personal growth or in relation to their familial responsibilities or as a citizen of the wider community (or the nation). As the role and expectations from an individual are evolving in the context of the societal circumstances and environment, and changing as the youth pass through different development stages, youth work must look beyond today. It has to be futuristic as it prepares and grooms youth for their tomorrow, which is also society's tomorrow. For instance, a number of
training programmes are being offered in Bangladesh, India, Malaysia and Sri Lanka in vocational and skill training so that youth can become economically productive; special programmes are being organized in responsible parenthood and family life education in Hong Kong and Singapore; leadership training is given to potential youth leaders in all the countries in which the study was conducted; adventure programmes in Hong Kong, India, Malaysia and Singapore to inculcate appropriate values in youth; community service projects are organized in all these countries to sensitize youth on community needs and problems; and Singapore lays a far greater emphasis on work-culture and work-ethics so that there is no let-up in its march to a better tomorrow, economically and socially. Many more examples can be cited. Thus youth are deemed as a national resource which needs to be not only preserved but also enriched through appropriately identified and well-directed inputs. A related aspect of present-day youth work is that there is increasing rejection of that form of youth work which accentuates activity as an end in itself. There is greater emphasis on social interaction as this will help an individual see the social process in his or her own right. The development growth of young people is seen as arising out of the experience of involvement and participation. Youth are increasingly being viewed as active initiators and contributors to various activities and not just as the beneficiaries or passive receipients of services and programmes. Further, one of the objectives of youth work lies in its attempt to integrate youth into society. Every nation faces the problem of incorporating the young and the young adults into society. Indeed the continuity and vitality of a nation depends upon how well young people are integrated into the primary social, political and economic institutions. (Coleman, 1974; National Commission of Youth 1980; United Nations 1985). Both in developed and developing countries, socially and economically disadvantaged sections are receiving special attention in all youth work activities.

The focal points for mobilizing youth for constructive purposes and for the delivery of programmes and services for all-round development of youth differ from country to country and even within a country. The strategy depends on a number of
collaborative factors e.g. the locale, resources available and the concentration of beneficiary groups. For instance, in predominantly urban, high density city-states Hong Kong and Singapore, Youth and Community Centres are being set-up in a big way, providing facilities and possibility for a wide range of activities. These centres attract a large number of youth. Similarly, Drop in Centres in Australia and New Zealand are popular points for young boys and girls. However, setting up of these centres with appropriate facilities involve substantial investment. Malaysia is also in the process of setting up similar centres in major cities and towns. On the other hand, in rural areas in India, Malaysia and Sri Lanka, the government as well as non-government agencies operate through a network of youth clubs set up at appropriate levels. The National Youth Services Council in Sri Lanka, the premier statutory body responsible for promoting youth activities; Nehru Yuva Kendra Sangathan, the national-level autonomous agency of India; and the Ministry of Youth and Sports, Malaysia, depend on well-organized youth clubs for the promotion of youth activities. In India, youth are associated with community service projects through colleges and universities, although on a voluntary basis, under the National Service Scheme. In Bangladesh, youth are mobilized through field projects.

As youth work is target group specific some contend that as the primary concern of youth work is the all-round development of youth, it may have the effect of alienating youth from other sections of the society. Or conversely, because of the special attention given to youth groups in a community, other sections may feel neglected and thus may develop resentment and even hostility towards youth. These apprehensions, articulated more in developing countries, may not be based on ground realities but if left unattended may contribute to the strengthening of none-too-favourable attitude of the detractors of youth and reinforce their views. It is, therefore, imperative that youth work programmes and activities should be directed towards the integration of communities (especially rural communities) and increased interaction of youth with other sections of the society. This should be one of the planks on which youth work, especially in developing countries should be based. The present scenario
of youth work in Asian countries, where community support for youth work programmes and for youth organizations (or clubs) is emphasized, affirms this position. It is felt that if youth organizations have to be vibrant and productive, they need to solicit the support and goodwill of other sections of the community in which they function. The activities should, among other things, foster better relations between youth, on the one hand, and adult community on the other; promote more effective on-going communication, and strive for harmonious living. In India, youth participation in community service and national development is emphasized through National Service Scheme which encourages volunteers from educational institutions (colleges and universities) to associate themselves with community service activities. For non-student youth especially in rural areas the district-level Nehru Yuva Kendras (Nehru Youth Centres) organize a number of activities designed to involve them in community work. National integration camps are also held to develop harmonious relations between different sections of the population, irrespective of their caste, creed or economic status. In Hong Kong and Singapore, through Youth and Community Centres, a wide-range of programmes and services are offered to all sections of the community, including senior citizens, and young people are encouraged to participate in community-related activities. Senior community people are also associated with the functioning of youth clubs. In Bangladesh and Sri Lanka, special youth camps are organized in which young people work on community projects, resulting in the creation of community assets. In Sri Lanka where a good network of youth clubs exists, community leaders are closely involved with the functioning of these clubs. In Malaysia also, community service is emphasized and youth are actively engaged in this programme through their organizations. Special activities designed to promote harmony and goodwill between different ethnic groups as part of youth work. In Hong Kong, Malaysia and Singapore, family life education constitutes an important component of youth work.

As the range of youth programmes became wider and there was extended geographical coverage, it was felt that government agencies and other statutory
bodies, because of their limited manpower and financial resources, could not match up to this major responsibility. It was considered imperative to reach out to youth at the micro level, through an appropriately developed infra-structure. An effective, vigorous delivery system was needed. This heralded the entry of non-government youth agencies, either in the form of small youth clubs or action groups or as bigger organizations with a wider network and range of activities. While in some situations, these non-government organizations served as an extension of official machinery, in others, they stepped in because of the absence of the government agency or inadequacy of services over the last two decades or so, the non-government youth agencies in all the countries covered under this study, have carved out a niche for themselves and this position is accepted by the government and other statutory bodies. In fact, there is growing cooperation between government and voluntary sector to promote youth-related activities. The activities undertaken by the non-government agencies are diverse, ranging from recreation and adventure activities to specialized services for drug addicts, delinquents and self-employment programmes. In fact, they are now working in almost all youth work areas, thus complementing the governmental efforts in the field.

Youth work programmes organized in different countries vary not only in terms of emphasis but in content as well. This is primarily because of the fact that needs and problems of youth in a particular society are inextricably linked to its social and cultural ethos coupled with its level of economic development. The programmes are also related to the level of the aspirations of youth and to the values to which they subscribe. For instance, in a developed country, the organization of a whole range of recreation activities, measures to combat drug abuse, delinquency and AIDS, and programmes designed to develop young people may get priority attention. However, in a developing country, economic issues like unemployment, educational facilities, illiteracy and poverty may require more emphasis. Similarly in a traditional society, there may be greater concern for inculcating moral and cultural values in youth.
Most of the countries in the Asia region are multi-religious and are home to diverse ethnic groups e.g. India, Malaysia, Singapore, Sri Lanka and Bangladesh. There is, therefore, greater stress on activities which promote harmony and better understanding between different religious and ethnic groups and youth are active contributors to these activities. In Malaysia, Hong Kong and Singapore a number of government and non-government youth agencies are associated with drug-related programmes, including prevention education and social and economic reintegration of victims of drug abuse. In Hong Kong, Singapore, and Australia and New Zealand there is considerable stress on recreation and adventure programmes. In Bangladesh, top priority is for self-employment projects especially in rural areas. Similar emphasis is also notable in India, Malaysia and Sri Lanka. Significantly, Singapore also emphasises inculcation of healthy attitudes and values in its youth. Counselling programmes (including the hot-line service) is being offered to so-called deviant youth in Hong Kong and Singapore. New Zealand has become a very urbanized society. The way in which living in urban areas affects the young New Zealander thus emerges as a critical area of study and planning (National Youth Council of New Zealand, 1980). In a survey conducted on the youth in Australia, it was revealed that passive (TV, radio, listening to music, reading) and active (sports and games, adventure activities) leisure time activities were among the preferred programmes by youth (National Youth Council of New Zealand, 1980). In developed and westernized societies, more and more social activities take place outside the family structure. It is, therefore, not surprising that Australian youth rated ‘getting to know the opposite sex as the most popular activity for the 18-20 year olds’ (Ewen, 1983). The training programmes for the youth in Bangladesh are mainly for general welfare activities, in which their participation remains peripheral. There is no training for social change (Association of Asian Social Science Research Councils). In some developed countries, political activism is a part of youth work, while in some developing traditional countries there is a refrain for youth not to take active part in politics.
Youth Worker

The selection of youth workers, their education and training have been closely linked to the functions which they are expected to perform, which, in turn, are dependent on the activities which are carried out within the overall framework of youth work in a particular country. Expectedly, however, the changing nature and requirements of youth work have, to a large extent, guided the selection of youth workers. In the initial stages of development of youth work, when the emphasis was on sports and recreation, those who were good in sports were considered good enough for youth work as well. In most developing countries where community service activities formed the core of youth work, community workers were entrusted with the responsibility of carrying out youth activities. In some countries where youth work included working with problem youth, the possession of special skills was far more pronounced and in many cases those with social work background or with counselling skills were preferred. Further, to begin with, in working with normal youth the activities were considered an end in itself. However, it was realized that to achieve the desired results, the process through which the activities and services were delivered to youth needed to be given special consideration. It was recognized that the activities constituted only a part of the overall approach to respond to the needs and aspirations of youth and to bring them into the mainstream of society, and as such greater emphasis was put on skills related to working with youth and youth groups. In countries where the efforts to mobilize youth energies for constructive community activities were a part of youth work, organizing skills were considered important. Thus it is abundantly clear that if youth workers are to become effective functionaries of the present-day youth work, they should not only be in a position to organize activities for youth but also be endowed with necessary skills to enable them to work with the beneficiary groups, to maintain close liaison with youth and to assist them in the resolution of their problems and realization of their aspirations. Thus, broadly speaking, youth workers facilitate the development of youth, individually and in groups and seek to harness their energies and resources for the good of the community in which they
live. An important aspect of the conceptual base for youth workers is that they are committed to enabling young people to contribute to the resolution of problems and to the improvement of their society. They believe in the active participative society. This calls for an intimate knowledge of the special characteristics of the target group, its sub-culture and of the skills which are required to deal with youth. Keeping in view these considerations, it is possible to evolve the functions which youth workers are expected to carry out. Here, it will be prudent to make a few generalizations, as specific responsibilities can only be spelled out in relation to the local context. The precise nature of youth worker's role may also be determined by the objectives and scope of the work of the organization he serves and other associated factors such as his position and expected contribution to the work of the organization. So, a youth worker may be called upon to perform one or a combination of the following functions:

i) A youth worker may be directly involved in the organization of such activities which will respond to the socio-economic and physical needs of young people, irrespective of their background. This would include sports and recreational, community service, and cultural activities and special economic projects through appropriate youth groups/organizations.

ii) Maintain close contacts with youth, either through clubs, centres or projects. Youth workers are required not only to work with organized youth (through clubs, youth centres, etc.) but also with unorganized youth (outreach work).

iii) Networking with other youth work agencies/organizations.

iv) Administration pertaining to work with young people.

An important aspect of the work of a youth worker is his motivation, a desire to work with youth and be of help to them. He should be pro-youth, having a positive attitude towards them and able to identify with their problems. He should have full faith
in their potential and confidence in his ability to work with them. There is no doubt that youth work thrives on the mutually reinforcing bonds between a youth worker and his client groups. He should be guided by his firm belief that youth work can bring about qualitative change in the life of youth and help them become assets not only to their families but to the society as a whole. Career aspirations of a youth worker cannot be delinked from the special demands which youth work makes on the associated functionaries. A harmonious blend of these two (aspirations and demands) will, to a substantial extent, ensure the effectiveness of the youth worker. Undoubtedly, his vision of his career will be greatly influenced by the values he has imbibed during the process of socialization and interaction with peers. Thus, unhesitatingly, one may premise that the dispositions of a youth worker (towards youth and youth work) will be influenced by the values, including pro-social, which he holds close to his heart. They will guide his interactions with youth. Of course, these may either reinforce his values and strengthen his commitment to the job or bring in certain degree of disillusionment.

In many countries of the Asia region, government and non-government agencies are increasingly employing full-time youth workers and they expect professionals to take charge of these responsibilities, with support from volunteers. Thus while, on the one hand, one sees growth in professional courses run by educational institutions, a number of countries are laying greater emphasis on specialized pre-service and in-service training in youth work by specialized training institutions. They argue that while some basic qualifications are useful, it is desirable that youth workers are trained in line with the special work requirements. As a result, during the last decade or so, a number of youth work training institutions have been set up in a number of countries of the Asia region. Regional and international agencies are also complementing these efforts. Training of youth volunteers has also received considerable attention during the last decade in most of the countries covered by this study.