CHAPTER I

INTRODUCTION

Being youthful is the biggest privilege. It is a privilege because one will be in one’s able and energetic body and mind. It helps them learn well, perform well and enjoy well. If we categorize all the activities of a person in the life time, we simply place these activities into three types. They are related to learning, earning and entertainment. Having these precious resources body and mind, youth should try to achieve career goals, life goals and entertainment goals. They channelize all the available resources to achieve these goals in such a way that, is also beneficial to their family in particular and to the society in general.

Youth are a major force in contemporary world. They are at forefront of global economic, social and political developments. In addition to their intellectual contribution and their ability to mobilize support, young women and men have a unique perspective. The progress of a society is based on how much we involve youth in building and designing the future. But in many countries, which are ruled by old people, it has become more difficult for young people to
be involved in the life of their societies. The problems faced by young generation are not only of today’s societies, but future generation as well. They include limited resources available for funding youth programmes and activities, inequalities in social, economic and political conditions, gender discrimination, insecure livelihoods, high levels of youth unemployment, ethnic prejudices, homelessness, continuing deterioration of global environment, increasing incidence of disease, hunger and malnutrition, changes in the role of the family, changes in rural social structure and inadequate opportunity for education and training. At the same time young people can also be a major resource in the social mobilization needed for combating these very problems.

The situation of young people worldwide remains precarious. In both developing and developed countries, the needs and aspirations of youth are still largely unmet. Economic difficulties experienced in many developing countries, resulted in large number of youth migrating from rural areas to urban centers.

Youth is an important stage with special challenges and it is period during which the body, personality, intellect and social attitude are developing erratically, usually independent of one another and frequently and explosively. It is a time of life that is full of potential and problems. Breakdown of the traditional socializing structure,
urbanization, migration, unemployment and the effect of the mass media have affected life of youth significantly. Social values are undergoing significant changes everywhere. Hence there is need to establish a meaningful relationship for them within the family and the community structure. There is a need for them to be fruitfully employed and to satisfy their search for identity and their own emotional, intellectual and physical concerns.

The youth are the future of every nation. They are the leaders of tomorrow; on them the burden of upholding country’s unity and integrity is placed. India is the largest democracy in the world. Since its independence it has been initiated for the development of youth. Youth constitute a large percentage of population in India.[nearly 19 per cent] About 73 per cent of youth population lives in rural areas. Hence the emergence of youth as a powerful social group is one of the most notable features in India in recent times. The role of young persons in education, culture, science, technology and politics has been significant which directly contributed to the development of India. It has been, therefore the task of government of India to mobilize the potential of youth in different fields and to build up a strong youth force in India. Indian youth consists of different types i.e. urban and rural youth, youth of different castes and religion, male and female youth, literate and illiterate youth. The kind of social, economic,
religious and political life that each of them leads varies from type to type. Consequently their upbringing attitudes and lifestyles also vary from one another [Mishra P.C.: 2000].

Youth in India are growing more conscious of their life goals. Educational facilities have expanded and social mobility has increased. Opportunities for travel and access to sources of information have widened. Young people are taking advantage of these aspects and are becoming both agents of change and instruments of development.

**Defining Youth**

Though many studies have been carried out, there is no single accepted definition of youth. Different opinion prevails about the definition of this concept. The great political thinker Aristotle had focused on the concept “Young is any age from about seven to forty or even forty-five” but this definition of young is no more valid today. UNO defines the age group between 15- 24 as the youth.

Ministry of Education and Youth, Government of India defined any body in the age group of 16-30 years comes under the broad category of youth.

Country Youth Profile, India [2000] defined youth as a age group of 15-24 years

Ram Ahuja in his book 'Youth and Crime' [1996] writes that, "The youth group chronologically is made up of persons from 16-25 years of age"

P.H. Landis [1952] has considered youth age group between 16-24.

F.Musgrove [1964] writes 'it is only a couple of centuries old. Different opinions are prevailing about the definition of this concept. Constitutional definitions indirectly suggest that any person above 21 years of age can be considered an adult, because he can participate in universal adult franchise.'

Generally based on age specification we can say that, persons between 15-24 years age group are called youth. Many scholars have tried to define the term from psychological point of view. For example

D'souza [1970] writes, 'Youth is a transitional period in personality development and it bridges the years between childhood and adulthood.' Similarly Constantina Schifirnet [1989] said, 'Youth means an effort in search of the adult state and of accomplishment of the personality.'

Singh and Jadhav [1980] also write 'Some people tend to believe that youth represents a specific age bracket in the total life span of a person, where as some others believe that the concept of youth is not
necessarily related to the biological age structure, but is a state of mind and thus a matter of inference.’ Hence, psychologists view youth, as a state of readiness in which the individuals total energies and potentials are unable to find full employment. According to them any person who is energetic and alert can be regarded as youthful, irrespective of his age.

However, P.S. Pandey [1989: p.183] has rightly stated that ‘Youth is much debated term and there is no wide agreement on its meaning. It is no use going into the various meanings attached to the term by psychologists, educationists and physiologists. The major emphasis in psychology seems to be on regarding youth as a category of biological age with its characteristic drives and tendencies. The fact of biological age is, however, is not ignored in the sociological definition of youth, but here age is viewed as sociological rather than biological category.’ Further he referred the U.N. definition of youth that covers the age group 15-24 both inclusive. In Indian Census ‘The age group 15-29 is taken to comprise youth population.’

To many scholars, policy makers and scientists youth means only educated youth particularly urban student youth. In reality this youth is only microscopic minority in larger youth group. The majority of youth lives in villages and form a major youth force in the country. In India about 73 per cent youth are ruralites, which is an ignored major segment by the scholars. Hence, the present study is based on rural youth and
their life and changes there in. Since it is ignored field, there is a scarcity of material on the subject. It is more difficult to define rural youth, because as pointed by Simhadri Y.C. [1989:pp.139-140] in Indian villages the connotation of youth differs from group to group and sex to sex. Indian society is basically stratified society, where caste plays very dominant role.

**Youth in Global Perspective**

Youth are the major force in the contemporary world. They play a significant role in social, economic and political developments. It is estimated that between 1995 and 2005 the global youth population, [defined as persons between 15 and 24 years of age,] has grown from 1025 million to 1153 million. Young people currently comprise 18 per cent of the world population. Of all youth worldwide, 85 per cent live in developing countries, reflecting a small increase since 1995. In addition to the youth population, children below age 15 comprise another 30 per cent of the total global population. If these two groups are taken together, those below 24 years of age comprise almost half of the world population. The growth in the combined share of these two groups has slowed over the past ten years in absolute numbers.

Population Reference Bureau [2000] remarked that at the turn of 21st century, 1.7 billion people are between the ages of 10 and 24,
making this group the largest ever to enter adulthood. 86 per cent of people between 10-24 year old live in less developed countries.

Population Reference Bureau [January, 2010] also quoted that ‘Almost half of the world population is below the age of 25. And youth between ages 15 and 24 are in great need of sexual and reproductive health services. The population between 15-24 age group is currently 1.2 billion and is expected to grow for at least 20 more years.’

Young people are everywhere aspiring for a world of justice and appropriately they are seeking remedies to poverty. The role of youth of driving force in social uplift and peace at the global level has been heightened. This has been highlighted by the United Nations particularly with the observation of International Youth Year 1985 with the theme ‘Participation, Development and Peace’

The UN has long recognized that, the imagination, ideals and energies of young men and women are vital for the continuing development of the societies in which they live. This was acknowledged in 1965 by the member states of the UN when they endorsed the declaration on the promotion among youth of the ideals of peace, mutual respect and understanding between people. Two decades later the call by the UN General Assembly for the observance of the 1985 as International youth year; ‘Participation, Development and Peace’ drew international attention to the important role young people
play in the world, and in particular, their potential contribution to
development and goals of the United Nations charter.

World Programme of Action for Youth to the year 2000 and beyond to address more effectively the problems of young men and women and to increase opportunities for their participation in society. This world programme seeks to make Governments more responsive to the aspirations of youth for an alcohol-free world as well as to the demands of youth to be part of the problem. UN Secretary General has encouraged the involvement of young men and women in decisions related to their own lives. He stated for example, that the active participation of young people in the design implementing and evaluation of youth-friendly health services, drug prevention programmes and the national youth policy has been proven to add relevance and accessibility for the target group, young women and men. Since the International youth year was proclaimed in the year 1985, the UN General Assembly has defined youth participation by including the following components.

- Economic participation which relates to work and to development
- Political participation, which relates to decision making process and distribution of power
- Social participation, which relates to community involvement and the peer group
- Cultural participation, which relates to music, arts, cultural values and expression.

The role of youth is not only important in decision making but also in society but the role of youth in society is yet to be realized.

Further, World Youth Report [2003] has focused on five additional issues concern to youth.

1] Globalization

2] The increased use of information technology.

3] The spread of HIV and AIDS

4] The growing participation of youth in armed conflict

5] The growing importance of intergenerational relations in an aging global society.

These five issues affect youth in different manner. Globalization is affecting the international division of labor everywhere, and the youth are among the first groups to feel an impact from changes in international trade and investment, both positively and negatively. Information technology is changing the way youth interact in both civil society and the global economy. New intergenerational relations are changing the ways in which young people participate in civil society. The rise in violent conflicts around the world and the dramatic spread of HIV/AIDS suddenly put millions of youth at risk.
Times are fast changing for young people around the world, affecting their lives both positively and negatively. While urbanization brings greater access to education and health services, it also carries greater exposure to the risks of alcohol and drug abuse, violence and sexually transmitted infections, including HIV/AIDS. Modernization tends to create more employment opportunities, but it may also bring a loss of traditional values, culture and separation from extended families.

The context in which young men and women live greatly influences the course of their lives. Some young people are married and they are considered as adults in their societies; others are still in school and considered as dependent children. Many young people are sexually active and have become parents themselves, but many have achieved the legal adult age as defined their country or state.

UNEP [United Nations Environment Programme] has engaged and worked with young people since 1985. Its global long term strategy to involve young people in environmental issues adopted by the governing council in February 2003, is called ‘Tunza’ meaning to treat with care or affection in the East African language of Kiswahili. The strategy aims to engage young people in the work of UNEP and enhance their participation in environment and sustainable development issues.
Youth in India

Emergence of youth in India is one of the most notable features. According to P.C. Misra [2000] about 73 per cent of youth population lives in rural areas.

Country profiles on the situation of youth, 2000 have focused on statistics of Indian youth.

Table 1.1
Youth Population in India [2000]

<table>
<thead>
<tr>
<th>Population</th>
<th>Age-Groups</th>
<th>Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Youth population</td>
<td>[15-24]</td>
<td>189,356,000</td>
</tr>
<tr>
<td>Male youth population</td>
<td>[15-24]</td>
<td>98,579,000</td>
</tr>
<tr>
<td>Female youth population</td>
<td>[15-24]</td>
<td>90,778,000</td>
</tr>
<tr>
<td>Urban youth population</td>
<td>[15-24]</td>
<td>74,165,000</td>
</tr>
<tr>
<td>Rural youth population</td>
<td>[15-24]</td>
<td>176,452,000</td>
</tr>
<tr>
<td>Total Population</td>
<td></td>
<td>1,016,938,000</td>
</tr>
</tbody>
</table>

Table 1.1 indicating that the youth of India aged 15-24 representing as of the year 2000; 19 per cent of the total population, constitute a vital human resource. The government of India had formulated a National Youth Policy in 1988 and has been implementing since then with several revisions and updates. The National Youth Policy lays down the following objectives:
• To instill in youth a deep awareness and respect for the principles and values enshrined in the Indian constitution.

• To promote among youth the awareness of Indian history and cultural heritage and imbibe them with a sense of pride and national identity.

• To help and develop in youth the qualities of discipline, self-reliance, justice and fair play.

• To provide youth with maximum access to education besides ensuring their all-round personality that would equip them with professional and vocational training for employment opportunities.

• To make youth aware of international issues and involve them in promoting world peace.

According to the study the media have essentially co-opted a popular Indian sentiment/value system about relationships, family and identity to support an emerging misperception about what it means to be a young Indian in an emerging global context. The changes in smaller towns are indeed also present, but it is more indirect and less visible than in the metros.
In his seminar paper Misra [2000] has characterized Indian youth as follows:

* A growing proportion of youth are troubled by the irrelevance of the educational system, to the issues of life which they have to face.
* Conditions of widespread unemployment and underemployment influence the study and work attitude of youth.
* A large proportion of educated youth prefer white collar jobs and they are averse to manual work.
* An increasing proportion of youth are interested to participate in developmental and community efforts and they show concern in social and public problems.

Where do the Indian youths stand today? Do they have any role model? For all these questions Ajitkumar Jha in his article ‘Indian Youth’ [2005] compared youth to the directionless of hippy generation of the West, which set the social scientists gasping [thirsty]. Indian youth however, have a strong culture and tradition working as their eternal shield whenever they got derailed. Indian youth is a heterogeneous category. However the factors like globalization and the coming of electronic media over a decade have began to carve them into a homogeneous shape.
Significance of Study

Youth are the cream and crown of the society; they are the major force in the contemporary world. At present young people comprises 18 per cent of the world population in India, and constitutes 19 per cent of the total population of India [15-24 age groups: 2000]. Moreover about 73 per cent of youth population lives in rural areas [Misra P.C. 2000].

Youth are the vital resources of a human society. Unless we utilize the resources properly, the progress and development of a society would lag behind.

The present study is important because it tries to identify the potentialities of youth in the changing context. Further it recognizes the role of youth in social and political participation and understands their aspirations for future. The importance of study lies in rural youth empowerment that should be at the forefront of interventions aimed at reducing poverty by understanding their own problems. However such developments cannot fully succeed without structural functional transformation at individual as well as community level.

There is a need for a greater change and transformation among youth particularly rural youth on par with urban youth. The present
study makes an attempt in this direction. The following points prove the significance of the present study.

* Enabling rural youth to be better individuals through their participation in political activities.
* To create awareness among rural youth with regard to their problem they face in changing set up.
* To sensitize rural youth about gender gaps.
* Preparing rural youth as good citizens by helping them to realize their aspirations about their future.

**Why One Should Study Youth?**

Youth is a future of a nation. They are responsible citizens of today and tomorrow and they are the key agents of social change. Apart from the demographic aspects of youth, there is no doubt that youth symbolizes physical and mental energy as well as freshness of outlook and they are supposed to be inspired with the ideology of change or rather radical transformation. Every now and then, it is emphasized that the future of our country lies with youth and they will be able to transform our society, its socio-economic and political structure in the desired direction. A large proportion of the younger population in India would necessitate a greater attention, so that the younger generation can contribute effectively to development and
equally well stand to benefit by the development process. If youth do not find adequate opportunities for their absorption, both in the educational system and even more so in employment, it will naturally have wider repercussions on society.

Nair and others in their book 'Indian Youth; A Profile' [1989: p. 151] remark ‘In any community, the presence of a large number of adolescence and young adults influence the temper of life and the greater the proportion of young people, greater the likelihood of cultural and social change. Higher proportion of adolescence and youth in a population has also implications for the instance of violent behavior. In fact, events have shown that there is unrest amongst youth in India particularly in the northern and eastern part of which are usually mentioned as student unrest’

Youth always want to inculcate new values, outlook, ways etc. It is already confirmed that youth facilitate the process of modernization, in societies where youth find it difficult to establish their identity; they would try to seek it by revolt against the system. In fact an ideological basis would be developed by the youth in favor of deviance.

Youth are likely candidates for conversion to a political religion, if they are not allowed to participate in the mobilization system, or given social place in the system. On the other hand if an opportunity is provided to them it will provide excitement as well as power to the
young. In field of education also youth play important role. The relationship between youth and development is thus problematic particularly when a very large number of the youth are deprived of the facilities of education and even those who have access to education do not get the kind of education which will provide them employment in future that alone can facilitate the process of their independence.

**Rural Youth and Social Change**

The youth play major role in social change and renewal of social structures. The relation between youth and social change encompasses [two ways]. On the one hand, the impact of social change on youth, on the other, effects of the changes experienced by the youth upon society. The evolution of young cannot be conceived other than as change. Generally youth are more affected by change for they are in full swing of development, unlike the children, lacking any assumed social function and the adults, who are autonomous in their decisions and activity.

Some sociological doctrines analyze the impact of change on youth in relation to the status of youth. A high status of the youth is often associated with a high rate of social change. In traditional societies where the old can bar the access of the youth to adult statuses
there may be a drive towards change, social innovations and experiments.

Karl Manheim [1943: p.33] emphasized the important role that youth must play if progress and change were to be achieved. Manheim writes “Static societies which develop only gradually, and in which the role of change is relatively slow, will rely mainly on the experience of old. A dynamic society, on the other hand, would accord youth a high status”

Constantina [1984] quotes ‘It is true that high status of young people is often closely associated with a high inclined tempo of social change; but is frequently a consequence rather than a cause.’ He referred those great social and political movements in 19th century Europe, which were closely associated with the strengths of young people.

The factors of social change are many and low status of youth is one factor, which merits attention, but it is a factor, which has been comparatively little examined. When the modes of social change, which have occurred among non-literate people in contact with the west, the position of the young in the indigenous societies provides at least a partial explanation of the nature of the response.

In this connection F. Musgrove [1968; p.127] writes that, ‘Indian village life still shows the dominance of old people, the conservative
society segregated youth from adult world, their participation in social life is very low due to which rural youth are not capable of bringing expected change.’

Simhadri [1989; p.147] also opined that ‘Rural youth is basically tradition oriented following old traditions though little changes here and there are encountered. Structurally and functionally, rural youth is what it was’

Although rural youth are change oriented the rigid social structure in which they live does not allow them to develop new outlook and bring change.

World Youth Report [2005] emphasized the importance of rural youth and their participation in youth action programmes. According to the Report rural youth should be at forefront of interventions aimed at reducing poverty and shaping the current large-scale migration of young people to urban areas. Commitments made in the World Programme of Action for Youth in this regard should be implemented and supported by Agriculture Credit Schemes for young people. Specific educational curricula focusing on the needs of rural youth can enhance their skills. However such developments cannot fully succeed without structural and occupational transformation including access to markets and sharing of new technologies. Because basically the young are very interested in innovations and modernization. They are for the
introduction of technology in economic and every day life and they are open to any break through or invention in technology.

Hence youth, both rural and urban should be encouraged to participate at their community level for change and development. Rural youth, though they are change oriented, they have to face resistance by many structural and social impediments. The practice of caste differentiation is responsible for various social problems and threat to social stability in rural places.

It is also true that today’s rural youth are more rational and practical. They have developed practical outlook towards their traditions, customs and social system and there by they oppose outdated traditional practices. Singh and Jadhav (1980; p.48) have said ‘Young people are known to have a strong desire to visit towns and places of interest, to get away from the place of residence for a change, for whatever length of time, for whatever cause which offers such an opportunity, for fun and for running errands, in search of employment or a job, for education and even for no purpose at all.’

As M. N. Srinivas [1976] about 30 years ago pointed out that “The process of becoming a graduate is still a very difficult one for most young men in rural areas, and especially those coming from lower, landless, artisan and servicing castes. These young men are subject to tremendous intellectual moral pressures. Most of them are
first generation literates in their families, and since universities and colleges are generally located in towns, they are also first to experience urban life. In other words they have to undergo dual revolution, of education and urbanization.”

But now the things are changed for rural youth. They are in forefront of modernization and globalization process. Youth have an ambiguous relationship with the globalizing world both economically and culturally. They have become most flexible and are able to adapt and make use of new opportunities offered.

In modern times, information technology is an essential tool for rapid change. But there is a great disparity in distribution of information and communication technology. Hence special efforts must be made for rural youth to access more and more information. For youth in rural areas to establish connectivity, rapid developments in wireless technology have to be made to overcome from the physical impediments of distance and typography at reasonable cost.
Review of Literature

The Studies Conducted Abroad

Youth is important segment of society; it is catch word for sociologists, psychologists and policy makers. Number of studies have been conducted in India and abroad to study youth and various aspects connected with culture.

Researching on youth has become an important area in the middle of 20th century and lot of studies had been conducted in the west on different issues of youth such as school and college going youth, youth problems, parents and youth, their political participation and unrest. The important studies have been reviewed in this section.

Peter Blos [1941] in his study of more than 600 case histories of adolescent boys and girls prepared for the Commission on Secondary School Curriculum of the Progressive Education Association, provides a fuller understanding of youth personality and development and covered youth in junior high school through students in the fourth year of college. The author discusses personality concepts basic to understanding adolescent development, sources of strain and conflict during adolescence, and characteristics of the case study approach. He examined at length the personalities revealed in four case histories of
adolescents with the implications of the study for education and the schools potential contribution to the personality growth of its students.

Frank, Lawrence K. [1943; pp.57-70] stresses the need for youth conservation. He assessed on human losses among those aged 10-19 through death, accidents, physical and mental illness, impairments and handicaps, delinquency and crime. He finally declared that 'unemployment, delinquency, neuroses, and mental disorders and many other forms of human wastage and frustration among young people are essentially symptoms of our failure to face squarely and constructively the economic, educational, professional and ethical questions'

Dorothy Canfield Fisher [1943] carried out a study on status of Modern American Youth. He studied their economic and social conditions affecting youth and their educational, vocational, recreational and adjustment problems. The author has assessed that their socio-economic conditions invariably affect their behavior and adjustment problems.

Landis P.H. [1945; p.239] has studied the behavior problems of children and youth in American families. There he found that any disagreement between parents and youth may be a factor for a youth running away from home or in his defying parents when is out with his friends. Author says that these steps in asserting independence may in
some cases even bring the youth into conflict with law. He studied parent-youth conflict in American family. He said if youth and parents are both reasonable, the conflict is solved by some sort of agreement. If a satisfactory agreement not reached the youth may defy parents. In conclusion he said that, a parent who lacks understanding may be largely responsible for the youth taking the first steps towards delinquency. In other cases the young persons ignores parental direction and falls in with wrong crowd.

Reed Bryan [1950; p.183] conducted a survey of youth in Birmingham city [London] said that 'if young people are to be helped to become good citizens, it is necessary not only to encourage them to give service to the community, but to become well informed about local conditions and local affairs.'

Eisenstadt S.N [1956; pp.171-174] has pointed out the role of youth in political movement of the country. He writes 'the great political and social movements in 19th century Europe were closely associated with the energies of young people. Mazzani's 'Young Italy; the German youth movements following the rapid transformation which took place during the post Bismarkian era; and the nationalist movements in the near Far East today which have relied heavily on students and young army officers.'
Brew Maclister [1957; p.177] speaking about the qualities of youth leadership writes that ‘Ideally, he must able to know his members and all the circumstances of their lives, but he must never ask questions; he must be a good salesmen who can spread out the goods of life temptingly before his clients, the adolescents; he must induce them to make and to learn, but he must never preach; he must be able to inspire loyalty and affection but he must never trade on them. He must have great personal ability and talent, but he must be able to delegate and know when to become completely self effacing, he must in fact be the leader, but he must seldom lead. Like Nash’s traveler, he must have the back of an ass to bear all, a tongue like the tail of a dog to flatter all. The mouth of a hog to eat what is set before him, the car of a merchant to bear all and to say nothing. He must have definite ideals, but no set theories; he must be a good listener and be generous of praise, where praise is due. He must be free from seven deadly twentieth century vices of much youth work unreliability, slipshoddiness and untidiness, over anxiety, the passivity which believes it is enough to exist beautifully among youth, self pity and spiritual poverty.’

Coleman James [1961] has studied adolescent society; there he focused on many aspects of youth. He studied youth culture and
leadership qualities, value system, psychological effects and secondary education of youth.

Parsons Talcott [1963] quoted the role of youth in American society; he writes, ‘The prominence of this youth culture in the American secondary school, in comparison with other societies is one of the hall marks of the American educational system: it is much less prominent in most European systems. It may be said to constitute a kind of structural fusion between the school class and the peer group structure of the elementary period. It seems clear that what I have called the ‘human relations’ oriented contingent. The personal qualities figuring most prominently in the human relations contingent can perhaps be summed up as the qualities that make for popularity. I suggest that from the point of view of the secondary schools selective function the youth culture helps to differentiate between types of personalities which will by and large play different kinds of roles as adults.’

Wheeler D.K [1963] said ‘there is a good deal of continuity in boy’s values from pre adolescence to adolescence. While a much more radical change must occur in girl’s values between the ages of 12 and 15. The New York study offers little corroborative evidence for the latter view, for their traits most significantly related to popularity remained the same over the six years period, though there was
tendency for the importance of good looks and games activity to diminish, while the importance of being sociable and enjoying joke increased such changes among girls can be expected in western Australia though there were few of statistical significance.’

Musgrove F. [1968; pp.126-127] in his article ‘Youth and Social Change’ has studied the youth and causes of social change. There he writes ‘The causes of social change are complex, and the low status of youth only one factor which merits attention. But it is a factor which has been comparatively little examined. When the modes of social change which have occurred among non-literate peoples in contact with the west are compared, the position of the youth in the indigenous societies provides at least a partial explanation of the nature of the response.’

He argued that in those societies in which the status of adolescents and the youth [particularly male] is high, change will tend to be slow. Further he writes the position of the young in a society’s social structure can be shown to have an intimate connection with that society’s stability and response to changing external circumstances. It is true that throughout the world today non literate societies are changing whatever may be the power enjoyed by their young but their rates and modes of change differ, and their readiness or proneness to
change have varied widely at the zero point of contact even when the alien impact was similar in range, intensity, organization and contact.

Feuer [1969; p.78] has rightly said that 'we the youngest, have to make a new history. Into our frozen society, we have to bring sunshine, we have to awaken the dead and cheer up the resigned. We the messengers of new generations and new people, having a belief stronger than life and a life which is capable of lifting people out of the grave, we shall win.'

Masserman Jules.H. [1969] has edited a book entitled 'Youth; a Transcultural Psychiatric Approach' – in this book he tried to answer two important questions; 1] Is youth a globally pandemic disease, or are problems endemic and they are specific to particular cultures? 2] In either case what if anything need or can be done about current vagaries and deviations?

Walker [1970] carried a study on the role of youth movement in German history. He writes 'The largest youth movement of this period in German history was the Wander Vogel [wandering birds] lasted from 1896-1919. It was a counter cultural movement of youth, who tramped through rural Germany in picturesque costumes, strumming guitars, singing folksongs, and out under stars, giving its members a sense of contact with old Germany. These Wander Vogel youth
rejected the efficiency and rigid formality of life in Wilhelmina Germany, though their rebellious style was secessionist rather than one of direct action. Abandoning the drift of no humanistic adult society, urban materialistic, competitive and purposeful Wander Vogel youth created their own romantic world of hiking, adventure, erotic satisfaction and pursuits that served no purpose beyond the self. Organized into sects or cells as meeting places, Wander Vogel groups contained from 7-20 members, ranging from 12-19 years of age: the total Wander Vogel membership never exceeded 30000.’

Friedmann F.G. [1971; p.31] writes on political consciousness of youth in the Western democracies. ‘Few students would interpret their quarrel with society as primarily a generational problem. Certainly they do not interpret the so-called conflict of the generations as a filial rebellion of an ever recurring a historical kind. Many young people may regard their fathers with less than admiration; on the whole, however the rebellion of academic youth constitutes in the eyes of its protagonists, a critique of present day capitalist society in which the older generation is simply holding the reins of power.’

‘Any merely filial rebellion is made difficult by the fact that in the modern industrial system the family has ceased to play its traditional role. The behavioral pattern of the generational order may still persist but it has lost its normative and regulatory power and taken on an
ideological appearance. The modern methods of production or administration are increasingly independent of the age of an individual.

Tapper Ted [1971] in his study examines the process by which different kinds of English citizens are created using survey information. It traces the development of adolescent status aspirations and attitudes. In England a special relationship between the family and the education system has evolved. Formal education especially in the secondary schools has tended to confirm, rather than attempt to change, class and academic differences between individuals. The end result is the creation of a well-defined hierarchy of status aspirations as well as highly differentiated participation levels in the affairs of society.

Milson Fred [1972; pp.32 -40] in his article ‘Youth at a Time of Rapid Social Change’ has studied the rapid social change and clearly points out that

1] Social change takes place in most societies and affects the lives of most individuals.

2] Young people who have stopped being children but are not yet fully accepted as adults are among those in the community most affected.
3] Under modern conditions, rapid social change is linked with other realities which affect the lives of youth – technological changes, mass media, and urbanization.

4] Socializing agencies like school, home and church are slow to change; they often do not respond quickly enough to support youngsters in the new situation.

In his conclusion he writes that at times of rapid social change there is among the young more alienation, which takes many forms, including youth culture, crime, drugs and political protest.

Kurian George [1976; pp.260-261] in his article ‘Problems of Socialization in Indian Families in a Changing societies’ he made a comprehensive study of 250 Keralian families in Canada, representing all major religions and castes. He found that the parents of children between 12-16 years of age want their children to be put under their control. The children should not be allowed to meet or associate with members of the opposite sex. This conservative attitude which indicates that there are still people who feel that freedom for teenagers means disaster.’ Further he writes ‘the emerging independence of young Indians in Canadian society will be supported by their peers and reinforced by the media of mass communication, and problems will result for Indian family. The new roles the young people learn to play in course of their Canadian education may conflict with those of their
parents. In industrialized societies the knowledge, experience and skills of older people no longer relate to the present, for it becomes difficult for them to keep pace with a dynamically changing society. The authority, responsibility and prestige of older people thus decline in importance. These changes bring older people many frustrations and anxieties. They experience a loss of self esteem, and may even feel intense social isolation.’

In conclusion of the study he writes ‘perhaps the greatest change is taking place in the socialization patterns affecting relations between men and women. In the emancipation of children, in the crucial aspect of the hierarchy of power and control, it is found that the Indian family does not accept complete emancipation.’

Braungart Richard G [1989] in his article ‘The Post Victorian Historical Generation’ pointed out that, ‘young Europe represented a reaction against nineteenth century liberalism, colonialism, and imperialism, and ushered in a new age of mass democracy, national self determination, and revolutionary achievements in science, art, music and technology. Leading the change were young people between the ages of 15-30, who challenged the backward world of their parents and replaced it with a more competitive ideological and modern world view. This period from 1890 to 1920 produced a number of visionary composers, artists, young intellectuals and political revolutionaries
who inspired the fight for freedom, innovation equality and independence’

Further, he said that youth have played very important role in history for cultural, political and social changes. Changes were so radical and far reaching that, they transformed the very character and structure of modern society and politics. Youth have brought many changes in Russia, Germany, Bosnia, India, China, Turkey, America, Mexico etc.

Sen R and Khan A [1989; pp.153-154] in their article ‘Tradition and Social Change: Revivalism and Alienation among the Youths’ have focused on youth and alienation, particularly with reference to Bangladesh. They write ‘Bangladesh is particularly concerned with the youth development. It is agreed that the predominant problem of youth is their discontentment with the existing norms, social values and condition which stand in the way of their progress. The present socio-cultural institutions are not adequately meeting up their needs, hopes, and aspirations. Youth do not recognize existing beliefs, practices and culturally prescribed goals and institutionally prescribed means. Finally can not provide the basic social needs; nor the imported social organizations can channelise their frustration’

Kevin Mcdonald [1999; pp.202-203] has pointed out the problems faced by youth in American society. He said ‘The young people here
live in a society characterized by increased social fractures starkly underlined by West view’s unemployment rate of 27 per cent per cent. Institutions less shape their world; it is increasingly characterized by the disappearance of norms which are codified and protected through legal means. Their life expressions are decreasingly organized in terms of roles, norms and transmitted patterns of socialization. They are confronted with the imperative of mobilizing the self, where the demand of self-esteem replaces being socialized into a social identity. The young people do not construct a strong identity in terms of what they do. In that sense, older models of sociological analysis constructed in terms of roles and socialization by institution after little to help us understand the social worlds and experience of these young people.’

U.N. Worlds Youth Report [2000] overview the status of youth as follows: ‘There are more young people on earth ever before. At the turn of new century 1.7 billion people are between the ages of 10 and 24, and the vast majority live in less developed countries. Meeting the needs of youth today is critical for a wide range of policies and programmes, because the action of young people will shape the size, health and prosperity of the world’s future population.’ It also pointed out that over all young people’s health and educational prospects are improving and marriage and child bearing are occurring at later more
mature stages of life, compared with previous generations. Never the less some concerns remain.

For example

• Despite increasing attention given world wide to education, secondary school enrollments are still low in many parts of the world, and girl school enrollments still lag behind boys.

• Complications of pregnancy, child birth, and unsafe abortion are the major causes of death for women aged between 15-19.

• Young people aged between 15-24 have the highest infection rates of sexually transmitted infections, including HIV/AIDS.

• Statistics on rape suggest that between one third and two thirds of rape victims worldwide are at age 15 or younger.

U.N. Youth Agenda [2002] states that, ‘youth empowerment includes the participation of young men and women not only in decision making, but also in society, through access to education, employment and health, as well as resources such as land or credit. The concept of youth empowerment concentrate on the growing opportunities for young people and their achievements in society, but recognizes that that much of the potential of youth yet to be realized.’

U N World Youth Report [2005] speaks about the role of youth in civil society. ‘Youth are an integral part of civil society. Participation in civil society activities assures that youth are engaged in shaping
their future. Young people need to be involved in decision-making processes that help to shape their own socio economic environment. In the past ten years there have been three distinct developments that have changed the way in which young people’s socialization and participation take place. First, the role of youth in society is being influenced by a new and to a large extent media driven, global youth culture, which was brought about by the rapid growth of new information and communication technologies that were still largely unknown when the world program of action was adopted.

Secondly, there have also been a large number of national and international armed conflicts in which a disproportionate number of young people have participated. Finally, the aging of societies has profound consequences for intergenerational relations.

Aries Elizabeth [2001] studied adolescent behavior and psychological change. She quoted that there is a stage of youth marked by continued role experimentation that falls between adolescence and adulthood. The stage of emerging adulthood covering the age groups of 18 –25, as a period marked by change and uncertainty. When demographic status is unpredictable, when individual’s lives are marked by residential instability and enduring choices in love and work have not yet been made.’
France Alan [2004; pp. 187-188] lastly pointed out the gaps in the study of youth. ‘Youth as a social problem remain a core focus of the research agenda and the lack of attention in the policy frameworks to the influence of culture and history in understanding what it means to be youth sets errs all many challenges. But new opportunities are emerging, which encourage the importance of acknowledging voice that should allow some of these issues to be addressed.’

Studies Conducted in India

In every country young people are a big force in building the future of the nation. We are now among the youngest nations on the globe. In India around 19 per cent of youth population is under the age group of 15-24-years. 54 per cent of India’s population is now under 25 years of age. They are the leaders of tomorrow and on them the burden of upholding India’s unity and integrity is placed. It is therefore essential to study the youth particularly rural youth, which comprises 73 per cent of the youth population.

Many studies have shown that rural youth are having great respect for elders on rural cultural grounds they obey their parents, elders without criticism. They are having belief in the power of god, visiting religious places, role of fate, respect for joint family, and hospitality
towards guests. All these indicate that they are respect traditional way of life.

Indian youth traditionally had strong family roots and kin ties till invaded suddenly by the western craze. A large number of sociological case studies in 50's and 60's marveled at the strong Indian tradition, which had so wonderfully absorbed the western values in both rural and urban set up. The role models befitting youth in household and outside professional world were worn efficiently.

Scholars from India have also focused on village community much more, where as rarely they rarely touched the issue of youth and their culture. However some of the studies carried on youth participation, problems and aspirations are presented in this section.

Damle Y.B [1971; pp. 98-99] in his article 'Youth and Identity' has focused on positive and negative identity of youth. He discussed the problems of negative identity as well as the prospects of positive identity formation. He clearly remarked in his study that, 'The youth of a society are riddled with problems which defy solutions; it is inevitable that such a society would itself be riddled with insoluble problems. On the other hand, a society which encourages its youth to solve its problems can guarantee efficient handling of the problems of society as a whole.'
Punit A.E. [1973; p.141] has studied the changing leadership dimensions into Tagadde village of Karnataka. He found that ‘There is transfer of power and authority in the Indian village communities from the old to the young. The transfer is more apparent than real. Though in many villages today, youth occupy important positions in the newly established offices, more often than not they do not wield actual power. They are mere figure heads. They only function as the mouthpieces of their elders, who are still the real decision makers.’

Reddy and Bhatt [1977; pp.108-113] have carried out a study on ‘Indian Youth and Their Life-Orientation’. They focused on Individualistic orientation, activistic orientation, future orientation. For this study they have selected 133 male non-student youth from Delhi and Hyderabad. The main objective of their study was to collect and analyze the basic data on the socio-economic background of the out of school youth in comparison with the student growth.

The data and analysis presented in this paper showed that although within a given urban or rural area the difference in age and education of youth did not produce significant differences in terms of scores on all the three orientations, yet when comparisons were made between the areas in various combinations, both age and education were found to be influencing orientations.
In conclusion they said ‘The differences were particularly significant in the lower age and education groups. In the upper age and education groups the differences mostly were not significant.’

Singh P. Singh N and Jadhav [1980; pp.5-7] in their book ‘Rural Youth’ based on a case study conducted in two villages of Gujarat district, Trapaj and Bapada. 60 samples had been selected for study. By using the survey method they obtained qualitative information. Among the interviewed youths, the proportion of youth going to school, however, remained considerably higher than that of non-school going youth. They focused on their family, education, occupational and social outlook, knowledge about agriculture, social issues, social status perceptions, exposure to media etc.

They concluded that a majority of rural youth alike; staying in the village is the only alternate easily available. Data also showed a tendency on the part of rural youth to join agriculture in one capacity or another. While it is true that rural areas ‘push’ their young people to urban areas they found that urban areas also ‘push’ these youth back to rural areas.

Hassan M.K [1981] in his book ‘Prejudice in Indian Youth’ based on socio-psychological study discussed about prejudices among Indian youth. The study presents a scientific analysis of three dimensions of prejudices, namely religious, caste and sex prejudices and their socio-
psychological co-relations. It provides sufficiently rich theoretical perspective to the problem and presents a detailed review of communal situation, caste relation and the status of women in contemporary Indian society.

Rasool G [1981] did a study on youth leadership at the high school and intermediate level from 9-12th class. After a sampling study of 1000 boys and girls of Gorakpur city, he defined the youth leadership as follows:

‘The leaders engage in directing activities of the class hold a position of prestige in the class have a definite influence on class and other group decisions; have opinions which are sought and respected by class mates and teachers; are capable organizers with the ability to make decisions; participate actually in class activities and encourage others to participate.’

Karanth G.K. [1981; pp. 5-7] in his ‘Rural Youth; A case study of Karnataka village,’ did investigation on certain aspects of the social structure in Rajapura village, Magadi taluk of Bangalore district, Karnataka. He focused on such aspects of the social structure as: caste, family and kinship, marriage, education and occupation, economic status, politics and factionalism, leisure time activities, youth and outside world.
In his study, he states that, ‘more than half of the Indian population belongs to the younger age group. This generation of young Indians consist of different types of youths, for example, urban and rural youth; youths of different castes and other social groupings; male and female youths, literate and illiterate youths. The kind of social, economic religious and political life that each of them leads varies from type to type. Consequently their upbringing, attitudes and life styles also vary from one another.

A vast majority of young men and women in India in the age group of 15-22 are out of school and college, or may have had little or no education at all. They are scattered all over the countryside. Their needs are different from those living in the urban centers. What is characteristic of Indian rural youth is that their youthhood is shorter, if present at all, as compared to their counterparts in urban India. In a typical situation, the youth in an Indian village is absorbed in household activities even during his so called school going age.’

Raghuvanshi M.S [1984] conducted a study on 326 male Rajput youth of 18-20 years of age, selected from three villages of an ethnic region in the Meerut division of Western Utter Pradesh, India. Using structural interview data, the study is primarily concerned with the theoretical proposition that formal education exerts a modernizing influence on rural youth in traditional societies.
In this study M. S. Raghuvansi concludes that 'modern education plays a pivotal role in transforming the lines of thought, value orientation and modes of action of rural youth in traditional communities in the direction of modernization. But the factors affecting personality change that is involved in modernization are many and varied. Combined with these factors in the life conditions of rural youth, education is no doubt important in crucially determining their modernity, but no less important are the socio economic factors, which inhibit or facilitate their exposure to, or participation in the modernizing experience of education. While education is essential for shaping them accordingly to the image of a modern man, their schooling, motivation and ability to make use of education are largely a function of their socio economic context. Hence an incidental endeavor in this study has been to strike a balance between the roles played by the micro and macro structural factors in determining individual modernity of rural youth.

Kapur Tribhuvan [1985] emphasized on the drug use and its addiction, besides giving the history of drug addiction, among youth. He analyzed various myths that make drug taking attractive to youth. He pointed out how the use of drugs and addiction to them disturbs social relationships and impairs psychological awareness as well as weakens will power and produce chronic ailments in the body.
Laxminarayana D [1985] in his book ‘College Youth; challenge and Response’ has tried to present the nature of response of the college youth to various challenges they encounter in their daily life. In doing so he also tries to show how far present education is functional to bring about change in the value orientation and behavior pattern among college youth. For this purpose the author focuses on the twin issues, which are agitating the minds of youth, educational and political besides their belief system and motivation.

Dr Laxminarayan pointed out [p89] that, ‘the youth have a great role to play in bringing about qualitative change in tradition bound society. They face many new challenges, which force them to reorient themselves to the changing needs. And in this process modern education plays a supportive role in inculcating such values, which aim at bringing an over all change in the personality system of the youth and through it in the total system.’

This study has revealed that, the youth lack dynamism to meet the challenges. They are unable to respond to them and exhibit an element of both cynicism and escapism, despite the high claims made by radical writers and thinkers. All this show that education obtained by the youth is not so much with the concern for imbibing new values than for economic gains. Higher education in our country has become a cosmetic affair and does not lead to the making of persons who
respond to the challenges with dynamism and take the society towards progress.

Uprety H.C [1987] in ‘Youth Politics in India’ writes ‘youth politics has several dimensions and determinants, ranging from narrow parochial to ideological and universalistic in nature. Present day university youth is living in an age of insecurity and unrest. The whole social system, of which youth is a substantial segment, is responsible for such a state of affairs. Political participation of students at times causes serious concern to university administration, enlightened citizens and government at large, because it usually manifests into agitational tactics and they’re by disrupting the normal academic functioning in the university.

Simhadri Yadla [1989] in his edited book entitled ‘Development of Emerging World Youth’ in his article [pp.139-140] he has made an effort to examine various aspects of rural youth in India, Bhimapur village has been selected in the state of Andra Pradesh to examine the macro and micro level view of rural youth. There he studied hierarchy in youth, demographic characteristics of youth, rural institutions, aspirations of the youth, occupational aspirations and youth leadership. In conclusion, he stated that youth is basically tradition oriented; following old traditions though little changes here and there are encountered. Structurally and functionally, rural youth is what it was.
Nair, Devmuri, Ram [1989 pp.52-55] in their book ‘Indian Youth’ based on a field study carried into 15 villages of Gandhigram in the Anna district, Tamil Nadu.

300 samples were randomly selected for the study and exposed to a simple structured schedule. The questions were on the perception of the rural youth on their status quo, values, leadership, rural development, national integration and science and technology. Most of the respondents reported that they are aware of rural development, nearly two-thirds of the respondents stated that they are directly involved in the implementation, evaluation of programmes. Majority of the youth ignore the values cherished by the earlier generations who they say only perpetrate jealousy, caste discrimination, dowry system etc.

In conclusion, they found the rural youth have aspirations to reach a high profile, given educational and economic opportunities and government support that would encourage them to become effective prime movers and partners in development.

Gandhi P.K. [1989; p.158] observed that, ‘rural youth is all in tune with the parental scheme of life. Exposure to fast changing world through mass media, larger circle of social contacts in the city including peers, and a galaxy of ideas that apparently have moved the world do not leave him unaffected. He begins to discern the disabilities...
that the rural life and value system imposes on the individual’s freedom of choice, particularly in matters which personally concern them. He found that marriage and urban life style are the major sources of differences with parents. It is well known that more modern and fashionable dresses and changing hairstyle are often resented by the parents of the rural youth. The resentment on the part of parents becomes acute if the words are unable to do well in academics where as the dress constitutes a crucial concern of the youth as an aid to finding place among peers. In matters concerning marriage this study show that the respondents perceive their ideas to be different from those prevalent in the village and for that matter of parents too, on several counts. A significantly large majority tends to perceive such a change in matter of parental role in the selection of bride, age of marriage, educational and legal needs of the girl, and meeting of the boy and the girl before marriage. In matter of caste and religion of girl for marriage the number of respondents experiencing change from the dominant village norms is relatively less.’

Ahuja Ram [1996; p.18] in his book ‘Youth and Crime’ clearly draws distinction between youth in rural community and modern urban society. He writes that, ‘in simple rural communities, only one set of moral definitions is held by family, neighborhood and village community. The young person absorbs these as a mater of course and
has little chance to borrow outside patterns. He faces no problems of moral choices, for as long as the elders live. They take decisions by the time they die, the youth/adult has children of his own and has, by virtue of unconsciously acquired habits, and himself become a conserver of tradition. Morals in rural societies change little in various generations. Except in few cases where the young man finds the moral pattern in compatible, problems achieving moral adulthood do not exist.’

On the other hand, modern urban society introduces the young person to a world of many moral codes. Parents and teachers themselves often fail to make moral synthesis of experience in a world where activities remain more complex than established social norms and where social demands have out reached traditional codes.

Mishra P.C. [2000] in his paper ‘Indian Youth’ has focused on social status of Indian youth. He writes ‘Youth is a very special time with special challenges and is period during which the body, personality, intellect and social attitude are developing erratically usually independent of one another and frequently explosively. It is a time of life that is full of potential and problems. Break down of the traditional socializing structure; urbanization, migration, unemployment and the effect of the mass media have affected the life and growth of youth significantly. Indian parents are now expected to keep their children for a much longer period through the educational
process or the apprentice stage, and the trend towards later marriage has created hiatus between adolescence and adulthood and its own commitments, responsibilities of parenthood. Social values are undergoing significant changes everywhere. There is need to confirm and establish a meaningful relationship for them within the family and the community structure. There is need for them to be fruitfully employed and there is an equally important need to satisfy their search for identity and their own emotional intellectual and physical concerns.'

The following points are emerged from the review of the studies.

1] Youth leadership and their participation are increasing.

2] Rural youth have shorter youth hood period, which have absorbed in their agricultural or household activities at earlier age.

3] Education has been the important factor of social change and modernity among the rural youth.

4] Rural youth have been facing the problems of self-identification, adjustment, unemployment and poverty.