"A STUDY OF THE IMPACT OF INFORMAL VALUE EDUCATION AT POSTGRADUATE LEVEL STUDENT YOUTH: WITH SPECIAL REFERENCE TO MUMBAI CITY"

A thesis submitted to
Tilak Maharashtra Vidyapeeth, Pune
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Submitted by
Mr. Prashant Ananda Vaidande.

Under the Guidance of
Prof. Dr. Devanand Shinde.
MSW, Ph.D.
Associate Professor,
Karve Institute of Social Service,
Hill Side, Karve Nagar, Pune-411052

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Form B

DECLARATION

I Mr. Prashant A Vaidande hereby declared that the thesis entitled *"A STUDY OF THE IMPACT OF INFORMAL VALUE EDUCATION AT POSTGRADUATE LEVEL STUDENT YOUTH: WITH SPECIAL REFERENCE TO MUMBAI CITY"* completed and written by me for the Degree of Doctoral of Philosophy in the Department of Social Work, Tilak Maharashtra Vidyapeeth, Pune, is the record of work carried out by me during the period of Jan 2010 to Feb 2015, under the guidance of Prof. Dr. Devanand Shinde, has not previously formed the basis for the award of any Degree or other similar titles like me or any other University or examining body.

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<div align="right">

Prashant A Vaidande.
Research Student

</div>

Place:

Date:

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<u>CERTIFICATE</u>

This is to certify that the thesis entitled *"A STUDY OF THE IMPACT OF INFORMAL VALUE EDUCATION AT POSTGRADUATE LEVEL STUDENT YOUTH: WITH SPECIAL REFERENCE TO MUMBAI CITY"* which is being submitted herewith for the award of the Degree of Degree of Ph.D. in Social Work from Tilak Maharashtra Vidyapeeth, Pune is the result of original research work completed by **Mr. Prashant Ananda Vaidande** under my supervision and guidance. To the best of my knowledge and belief, the work incorporate in this thesis has not formed the basis for the award of any Degree or similar title of this or any other University or examining body.

<div align="right">

Dr. Devanand Shinde
Research guide

</div>

Place:

Date:

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Place: **Prashant A Vaidande**

Date: Research Student

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INTRODUCTION

The country like India is on the path of becoming a superpower. To achieve these objectives, we need to confirm the reality that we have really done all background work which is the requirement for becoming a superpower. Though we have the world's one of the biggest youth resources, its nurture, caring and development is not satisfied. We are not doing up to the mark. Due to that we should not present ourself as demographic dividend. Youth are considered as the most productive members of society due to their physical and intellectual capacity.

Unfortunately, we need to acknowledge that most of youth has not in position to utilize their potentials in an appropriate manner for social as well national cause, because of lack of proper guidance and motivation from the responsible agents of socialization. All agents of socialization were having impact on the process of youth development, at the same time various other factors like all Zations (Industrialization, Modernization, Liberalization, Privatization, Globalization, Commercialization etc.) works on it. In the modern era no one is left form the influence and impact of Zations. Indian youths are not exception for it. Some of the youths are engaged in antisocial activities, which lead to deteriorate their physical and intellectual capabilities. It affects adversely on personal and social consequences. This becomes a huge social burden. This challenges need to have immediate and effective responses from not only a socially responsible system of education but also from the agents of socialization. Unfortunately it is sad to note that no university or board of school education has come forward to initiate such a programme in the country that would directly beneficial to youth. In this connection value education which gets from family plays a vital role to increase the awareness among youth to seek the answer of all personal and social problems. Informal Value education helps the individual to improve their skill, ability to do everything in appropriate sense and also improve their contributions to the society.

Parents, friends, teachers, communities and media as the agents of socialization are the most responsible for providing youth the necessary value education through and informal way. But the role of parents and schools in today's education system remains a challenge that is still facing by the agents of Socialization. Parents are reluctant to talk with young children about their youth issues. They are not

in position to resolve their problems and deal with their experiences. The agents of Socialization neither discussing the issues nor taking efforts to understand it.

There are some issues like, love affair, unsuccessful love marriage, Divorce of newly married couple, disturb newly and old married life, unstable family etc where the Parents and community have a massive role in guiding the youth.

Youth is the product of community because they spend their major part of life. They grow up with learning its norms and values. Therefore, preparing youth to face the conflicts and challenges of everyday life should be both a family and community-based initiative. Having a family, just like forming a community, means taking responsibility. It also means supporting institutions such as schools to become more responsible and to provide the services they claim too.

Instead of getting their help and guidance, the youth have been generally misunderstood by the adults. A problem which is not highly important to an adult, it could become the major impact on an adolescent. The importance and necessity of nurturing and caring for the youth cannot be disregard the smallest lacuna in upbringing can lead to undesirable development outcomes. Sociologist and Psychologists have developed several theories for the development processes based on observations and analysis of all the stage of a person's life. These theories form the basic norms, rules, curricula and methodologies that schools and educational institutions have evolved for imparting value education to young people.

Nearly all human beings have the same physiological needs; the differences lie in their values and life style. These values make individuals lives meaningful and give them directions for the future. Values can also be influenced our life, work and form our personalities.

Today's humans are constantly exposed, beginning with childhood, to more information and alternative cultures than ever. They are presented with culturally diverse choices, which cannot be easily exercised due to economical dependency. Today's world is fast moving and value systems are constantly changing. Media explosion and technological advancement has bound to accept by the people. Because of constant transitional changes affects on youth in such a unique extent it influence their thoughts and lives in many ways. Due to that they cannot tackle the arising changes in their life.

It is universally proved that parents play a significant role in shaping young people's health and personal development. According to Gulati, the biggest social

challenge for today's youth is "Generation Gap", which is essentially a conflict in the values and perceptions of this generation with the earlier ones. Elders feel that youth has broken the traditional discipline. Indian youth misusing modern technology and blindly attracting to western/global norms, culture, and attempt to live like globe. On the other side, elders and older blaming on young that young generation is going to astray but never thought that why it is happening so, why they don't follow role models or pursue, the glittering media and internet is luring young people. Youth is trying to develop e-relationship on internet. They are looking for love and friendship online and in search of true love and trustworthy relationship but most of the times they face online frauds. Their minds get polluted at a younger age. Rape, infidelity, conflict and crime are on raise day by day. Cases of AIDS and abuse like sex abuse, drug abuse, parent abuse, and spouse abuse etc. are also on sharp increase. Lack of access to correct information, tendency to experiment and an environment adds in their vulnerability.

The basic concern is to study the nature of structural and functional changes that taking place in Indian family from Mumbai city, their implications on the socialization process of youth. The socialization of youth through the teaching of Informal value education has been analyzed here. Specially the youth from Mumbai, get Socialized in the environment of multicultural, multilingual, multi-religion. Values learned by youth through in-formal way which reflected through their behaviour has been focused in this study.

Youth is Power of Nation Building:
A Conceptual Framework and Issues of Youth in India

1.1 Introduction:

The present chapter focuses on the theoretical and conceptual premises of Youth as well as the issues and challenges faced by today's Youth in society. The chapter also compares the stated expectations in policy documents with the reality faced by youth. It discusses government initiatives in the area of youth development in India and the issues that pertain to it.

PART-I

1.2. Concepts of Youth:

Each period of a human's life has its different features. Childhood is known for its innocence, Adolescence for spurt in growth and for its characteristic enthusiasm of energy, aggressiveness, the will to fight and overcome difficulties and to do brave activities. It is the uncertain period of man's life when enthusiasm is in peak, and man has active and vigorous co-operation of the body to fulfil his dreams, good or bad. (Jagdish chander, 2001) described the period of youth as "characterized by the spirit of adventure and the shine of energy, tempered by a growing sense of responsibility and maturity. A man in the span of his youth can thus make a lasting contribution to the cause of understanding the inner and outer nature, invention, courage, creative art and architecture and bring to bear his energy on the toughest issues of life, and find keys to their solution. This period on man's life is, therefore, of unspeakable significance".

"Age is basically a biological factor, contributes to social differentiation. It distributes privileges, and responsibilities, rights and duties, in term of separate statuses. Age statuses, like sex statuses are ascribed and not achieved. In almost all societies following age groups are recognized: 1- infancy 2- childhood 3- adolescence 4- adulthood 5- old age (Rao, 2001, p.281).

However, from historical times in India, the subject of "Youth" has been largely ignored. The "youth" stage of a person's life was generally considered as unimportant and not of much use for society. This belief remains largely unchanged even today. Thus, India's youth form a neglected and vulnerable segment of society.

Youth are a nation's strength. Their characteristic energy and capabilities support the body politic. They are the backbone of an institution (Jagdish chander, 2001, p. 126). But they also form a sensitive age group that harbour dreams for important social changes. The development of nations is fully dependent on the abilities of youth. The power of youth must be positively utilized in all areas like education, trade, business, etc. and integrated with moral value education to spread peace and welfare throughout the world.

1.3 Definitions:

Several definitions of youth have been proposed by philosophers, experts, sociologists, anthropologists and social scientists. The ones that are referred here are relevant to the present study.

(The Concise Oxford Dictionary of Current English, 1986, p.1252) describes 'youth' as the period between childhood and full manhood. Youth is the period between childhood and adulthood, described as the period of physical and psychological development from the beginning of puberty to maturity and early adulthood. Definitions of the specific age range that constitutes youth vary. An individual's actual maturity may not correspond to their chronological age as immature individuals exist at all ages. The age in which a person is considered to be a "youth" and is thus eligible for special treatment under the law and in society varies around the world.

As stated by (Nicholas, Stephen, & Baryan, 1994, p. 465) Since the Second World War, there has been increasing emphasis in many countries on describing 'Youth' as a distinct Social category. In many countries, young people between the ages of 12 and about 20 have acquired a distinctive social identity.

The United Nations General Assembly defined "Youth" to mean "those persons between the ages of 15 and 24 years". As per the World Bank "youth" is the "…time in a person's life between childhood and adulthood. The term "youth" in general refers to those who are between the ages of 15 to 25". The Commonwealth Youth Programme "works with young people aged 15-29" (http://en.wikipedia.org/wiki/youth#city_note 4,5,6).

According to (Misra V. D., 1993, p. 29) "Sociologically, the term 'Youth' has cryptic characteristics that include and refer to psychological and biological state of

any personality. There cannot be any firm plinth to lay down the word's lineage in an endeavour to define youth".

Basu stated that under Fundamental Rights and Duties, Article 326 of the Constitution of India, voting rights at elections shall be on the basis of adult suffrage i.e., every person who is a citizen of India and who is not less than 21 years of age shall be entitled to vote at the election. The voting age was lowered from 21 to 18 years by the 61st Amendment, 1989. Thus, a person who has attained the age of 18 years is considered to be an adult according to the provisions of Article 326 of the Indian Constitution (Singh, 2005,p.3). In other words, the Indian Constitution considers all Indian citizens above the age of 18 years to be eligible to vote without discriminating on the basis of religion, caste, class, etc. It may, therefore, be concluded that a person who has completed 18 years as a youth in India.

According to the Annual Report of NYKS (Nehru Yuva Kendra Sangathan an autonomous organization by Govt. of India catering the needs of non-student rural Youth in the age group of 15-35 years), Part – III (1995-1996:5), a person from the targeted population who is in the age group of 15-35 years is considered as Youth.

The Indian national youth policy (1998) also defines youth as people in the age group of 15 to 35 years. The NGO, Alternative Homes for Youth working in India for Youth considers "Youth" as individuals from 13 to 19 years of age" for their programmes.

1.4 Youth Population in 21st Century:

Pandey (1985) stated in his paper presented at the National seminar on Youth that its Youth is the major human resource strength for a country like India. A U.N Publication refers to the population in the age group 15-24 years as youth. India's youth population in 2001 was estimated to be 189.86 million which consisted of 97.49 million males and 92.37 million females as against 128.03 million (66.38 million males and 61.65 million females in 1981).This means an annual growth is 2.2%.Pandey also noted that proportion of youth in the 15-19 years age-group is higher than that in the 20-24 years age-group. Thus, the youth population always constituted about one-fifth of the total Population in all these years (p.393-410).

(Acharya, Acharya, & Patra, 2010) The United Nation defined youth as 'the time of life when a person is in the age group of 15-24' (UN, 2003). It is estimated that approximately half of the world's Population is under age of 25 (UNPF, 2000).

1.5 Youth as a Force in India: Demographic Scenario of Youth population in India.

Youth are a valuable human resource in every country. They carry the aspirations and bear responsibility for change, progress and innovation. Youth can make or mar society. There is always a tussle between tradition and modernity because of which youth are often misunderstood by the older generation. Immaturity, inexperience and thoughtless actions are some of the characteristics attributed to them by their elders.

But youth also have the zeal to initiate revolution. A reading of Indian history shows that youth played a significant role in the freedom struggle. Today, Indian youth make up about a third of our Population and constitute a vital and vibrant human resource. They have the right and an obligation to participate actively in national development and in shaping the destiny of the nation which is, in point of fact, their own destiny (Samantroy, 2009, p. 10).

According to Rajiv Gandhi National Institute of Youth Development (RGNIYD), India is a Young Nation and its youth form an integral and essential part of the country's development process. As per Census of India 2001, the size of youth population in the country is 422.3 Million (219 million males and 203 million females), which is above 41 % of India's population. The youth population in the age group 15-34 years is expected to increase over the coming years as per population projections. In the 2011 census, the youth population is expected to increase by 77 million. In the period2011-21, this number would increase by a further 34 million (Rajiv Gandhi National Institute of Youth Development (RGNIYD), 2010).

According to the (CENTRAL STATISTICAL ORGANISATION, 1998) Central Statistical Organization's (CSO) Department of Statistics share the youth population in total population has been increasing continuously (See Table No.1). From 30.6% in 1971, it is expected to peak at 36.8% in 2006 after which it will decline to 35.5% in 2016. Eventually, this proportion of youth will stabilize at about $1/3^{rd}$ of the total population. In absolute numbers, the total youth population will increase from 167.64 million in 1971 to 448.08 million in 2016.

(Acharya, Acharya, & Patra, 2010, p. 76) also confirmed that youth form a large chunk of India's working population. This is a significant finding. As per the projection of National Commission on Population (NCP), the total population of India would be 1400 million in 2026, out of which the youth population would be 20

percent i.e., 280 million. The growth rate of youth population is faster than any other age group.

Youth represent the most vibrant, vocal and voluble section of society. They play a pivotal role in socioeconomic changes and development of society and country. A Nation can only progress when the energy of youth is constructively and productively channelized. Nearly 70% of India population is less than 35 years of age. Therefore, there is the need to create increasing opportunities for them to develop their capacities and capabilities, thus making them economically productive and socially useful (Singh R. , 2005, pp. 38-39).

1.6 Power of youth:

The Government of India is conscious of the need to tap youth power. With lowering of the voting age to 18 years, India's youth have become politically important because they can determinedly slope the political scales in an election. This realization has encouraged all political parties to attract the youth by including related issues in their political agenda. However, it is important that youth exercise their political choices judiciously as they are likely to play a decisive role in choosing their leaders.

(Govt.of. India (RGNIYD), 2010)"A significant feature of our changing society is the transformation taking place in the country's demographic profile. As a people, we are growing younger. Youth in India constitute a sizable, vibrant and resourceful segment of our society who is fired with the desire to scale greater heights. Children and youth are our hope for tomorrow. There can be no greater cause, no better investment, and no greater priority for development consensus than bringing the needs, rights and expectations of the youth to the centre-stage of development concern. It is our duty to rekindle the imagination of our youth so that the nation surges ahead with added strength and vigour". **(Her Excellency, Pratibha Patil, President of India's address to the nation on the eve of 60th anniversary of India's Independence – 15 August 2007).**

As mentioned earlier, youth are critical for the continued economic development and demographic evolution of a nation. Typically, the youth population constitutes the cohort entering the country's workforce and is expected to bring new learning and updated skills that will help renew and improve the country's stock of

human capital. Youth also represent the age group that forms the basis of demographic renewal, as these young people form unions and begin child bearing.

A study by the (Internatonal Institute for Population Sciences , 2008) Youth in India: Situation and Needs showed that India will remain for some time, one of the youngest countries in the world. This "demographic dividend" is seen as offering a window of opportunity to accelerate the country's rate of growth. The population in the 15-24 age groups is growing. In 2020, the average Indian will be only 29 years old, compared to 37 for a Chinese and a US citizen, 45 for Western European and 48 for Japanese. A population "bulge" in the working age groups, however large the total population, is seen as an inevitable advantage and characterized as a "demographic dividend". But if this "window of opportunity" available when the population bulge enters the working age groups is leveraged to achieve an acceleration in growth, the processes of development which in part created this bulge must have been such so as to ensure that the quality of those entering the workforce is of the desired level; and that these workers find employment opportunities as and when they enter the labour force.

Youth is also the spring of Life. It is the age of discovery and dreams. India has one of the largest youth population in the world today. The whole world is eyeing India as a source of skilled low cost technical manpower. Indian youth has the capacity to become a forceful political power if it works in close unity with the working class. They have the potential to make India a developed nation. Indian youth has the power to make our country from developing nation to a developed nation. This possibility is not in the realm of dreams.

Maharashtra is one of India's most developed states. It is the second most populous state (the growth rate during 2001-11 is 15.99% in the state is less than the same at national level which is 17.64% as per the 2011 census)(Office of the Registrar General and Census Commissioner, 2011).

Maharashtra contributes 19% of India's industrial output, 15% of service sector output and 13% of India's GDP (Maharashtra Development Report, 2007). In 2001, the youth population of Maharashtra was, 41,347,821 (42.68 % of total state population). However, a significant proportion of the youth are socially marginalized. Globalization has brought about changes in the youth's perceptions, aspirations, functions and roles, which often highlight their anxieties.

The youth Population in Maharashtra (those aged between 15 and 24years) numbered 18.7 million and accounted for about 19% of the state's population (Office of the Registrar General and Census Commissioner, 2001b).

1.7 Human development index:

The human development index was developed by economists Amartya Sen and Mahbub- ul-Haq to replace the purely economic indicator, the per capita GDP, used until then to measure the development of countries. The youth development index YDI, on the other hand, attempts to cast youth as a representative group with unique developmental needs (Rajiv Gandhi National Institute of Youth Development (RGNIYD), 2010, p. 30).

1.8 Youth Development index:

The Youth development Index was developed by RGNIYD, The YDI study also acknowledges that youth are now a population group which is particularly vulnerable to social and economic issues of the country. This study not only throws light on the situation of India's youth and their needs; it will also help to recognize that they need special consideration.

1.9 Policies and Programmes for Welfare of Youth in India:

Realizing the gravity of the growing unrest among the urban youth, the set-up a "National Advisory Board on Youth" in 1969 and redesigned the Ministry of Education as the Ministry of Education and Youth Services. They accepted the Deshmukh Committee Report and launched the "National Service Scheme" for university students (Sachdeva, 1995). The launch coincided with the birth centenary of Gandhiji and the scheme came to be popularly known as NSS. The objective of NSS was to develop personality through and promoting the role of students in Community Service (Govt.of India, Ministry of Human Resource Development, 1996, p. 2). Prior to the NSS, after Independence, the "Bharat Yuvak Samaj", the youth wing of Bharat Sewak Samaj, a National Voluntary Organisation was set up to mobilize Youth energy in the development process.

After 1950, the National Cadet Corps (N.C.C) was setup for the college and university students under the Ministry of Defence. Rural Youth Clubs ("Yuvak Mangal Dal") were set up by the Department of Community Development to spread the message of new techniques of agriculture and the different rural upliftment

schemes that were operated by various departments of the government. The most significant programme was the establishment of Nehru Yuva Kendra Sangathan in 1972 to serve as a focal point in the districts for development activities for non-student youth, particularly in the rural areas. The year 1978 marked yet other important initiative to promote youth welfare with the launch of the National Adult Education Programme (NAEP) (Govt.of India, Ministry of Human Resource Development, 1996).

The Commonwealth Youth Programme (CYP) was first proposed at the Commonwealth Heads of Government meeting in 1969. However, the programme came into being only in 1974 with the overarching objective of promoting the development of young men and women in the Commonwealth (Govt.of India, Ministry of Human Resource Development, 1996).

1.10 National Youth Policy:

Considering the energy and human resource potential of youth, the United Nations Organisation passed a resolution in 1980 designating the year 1985 as the International Year of the Youth. The United Nations Organisation directed its member countries that IYY programme should begin in 1980 itself and that the year 1985 should see the culmination of the programmes. The UNO also requested member countries to work out the programme details themselves. The UNO also provided meaningful themes for the IYY programmes Peace, Participation and Development (Rao, International Year of the Youth, 1984).

In line with the UNO's principles and directives on the implementation of IYY programmes and with objective of fulfilling the aspirations of youth and empowering them as the active and constructive agents of positive change, a separate Department of Youth Affairs & Sports was established under the ministry of Human Resources Development in 1985. This department is responsible for implementing several programmes for Youth.

The Government of India, State Governments and the Governments of Union Territories observed 1985 as the International Year of Youth. Every year, January 12 is commemorated as Youth Day, which coincides with the birth anniversary of Swami Vivekananda, the thinker-reformer who inspired the youth of his time and whose teachings continue to do so even today. Weeks 12 to 18 remind the nation about its

obligations to its youth and the youth about their duties to society and the nation (Sachdeva, 1995, p. 350).

1.10.1 National Youth Policy (NYP) -1998

In 1998, the National Youth Policy was formulated to fulfil the following objectives:

1) To instil in youth awareness of and respect for the principles and values enshrined in the Indian constitution.

2) To promote among youth awareness of India's historical and cultural heritage and fill a sense of pride and national identity.

3) To help youth to develop the qualities of discipline, self-reliance, justice and fair play.

4) To provide youth with maximum access to education; this, apart from developing their all-round personality, would equip them with suitable professional and vocational training to enhance employment and self-employment opportunities.

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

Fulfilment of these objectives would result in transforming India's youth into a force that would drive the country's progress and development.

1.10.2 National youth policy- 2003:

The National Youth Policy, 2003 is designed to galvanize youth to rise to the new challenges and aims at motivating them to become active and committed participants in task of National Development.

1.10.3 The Draft of National Youth Policy - 2010:

The National Youth Policy, 2010 was framed after a review of policies in respect of school curricula and the non-formal education Sector. It stressed on popularization of science among all sections of youth and provided for support mechanisms to enable youth to develop a scientific temper. It also proposed the development of mechanisms within the system to identify and train gifted youth in the fields of science and technology.

The Policy promoted a multi-sectoral approach involving, inter-alia, the private sector and NGOs, to orient the youth towards scientific and technological studies and research; and ensuring co-ordination between the various Government

Ministries/Departments and Scientific Organizations / Institutions dealing with youth development programs. Also envisaged were upgrading of science curricula in institutions of learning to inculcate the scientific approach in the younger generation, linking the projects of the young scientists to the issues relevant to the people and ensuring better interaction between laboratories and industry. It proposed documentation of the large repository (depot) of physical and knowledge-based resources within the country to prevent their piracy by vested interests (Govt.of. India (RGNIYD), 2010).

1.11 Youth Rights and Privileges:

The Policy acknowledges that the youth of the country should be assured of the following:

a. Appropriate education and training to enable them to become socially useful and economically productive.

b. Gainful employment and adequate opportunities for personal development and advancement for those not currently in employment.

c. Requisite shelter and a clean environment, as also basic health services of quality.

d. Social defence and protection from all kind of exploitation;

e. Suitable participation in decision-making bodies concerned with issues relating to socio-economic and cultural matters.

f. Sufficient allocation of public funds for youth development.

g. Access to Sports, Physical Education, and Adventure and Recreational opportunities.

1.12 Role and Responsibility of Youth:

The Policy exhorts the youth to fulfil their responsibilities, which are enumerated below:

• To contribute to sectoral, family and self-development; and to promote social and inter-generational understanding as well as gender equality;

• To extend respect to teachers, elders, parents and family in consonance with our cultural norms and traditions;

• To uphold the unity and integrity of the Nation, maintain peace and harmony, observe Fundamental Duties & respect the Fundamental Rights and Freedoms guaranteed under the Constitution to all sections of the people;

- To respect others' faiths and beliefs in the religious, cultural and social spheres and different schools of thought; and to neither exploit nor be instrumental in the exploitation of fellow citizens and other persons, especially women;
- To promote and practise appropriate standards of ethical conduct in individual and social life, to maintain honesty and integrity of character and be committed to fight against all forms of corruption, social evils and practices.
- To preserve and protect the Environment
- To commit themselves to creating a discrimination and exploitation-free environment, and to devote their time and energy in nation-building activities.

1.13. Role of Youth in Nation Building:

It is estimated that India's present youth population is about 65 crores. Those between the ages of 15 to 35 form more than 50 % of the total population.

A large number of them are capable, devoted, dedicated idealists and are ready to work. Their frustration is a result of their being without any worthwhile job. It is a great national waste if these energetic hands and brains are not provided with some sort of productive work to meet the needs of the nation. No country can afford to permit such wastage. What is needed is that they should be taken into confidence and given a direction with some constructive work. This massive manpower can achieve wonders provided its enthusiasm and energy are harnessed for development work. Indian youth have never lagged when called upon to meet a challenge. It is for the national leaders to play their part by mobilizing their abilities and providing them with a direction.

The potential for transformation is enormous. Youth in other countries have succeeded in changing their politics. Indonesian youth brought down the government of President Soekarno. Young Czechs stood up to the military assault of their country. More recently, youth in Cambodia, Cuba, France and Pakistan proved their potential to change.

Indian youth played an inspiring role in the freedom movement. Post independence, youth power changed the fate of several state governments. The Gujarat and Bihar agitations are notable examples. More recently, Anna Hazare's movement against Corruption could not have gained momentum without support from Youth, which lead to quick government action on the Ant corruption Bill.

Without youth, India's population will comprise old people and children. The first group is past the productive phase of their lives and the latter not yet ready to contribute.   They cannot be considered as India's useful manpower resources. Therefore, it is essential that our youth be energised to participate in the task of national reconstruction. Failure to do so would mean a waste of national resources.

Nation building is an enormous task and, to achieve the desired results, must be done in stages. There will be some work for everyone. All the young people can be involved in a manner that will suit their capacity and capability. They should be made to understand the given project and its importance to society; and the part they are expected to play. With enthusiasm and commitment, they are sure to work hard for its fulfilment. Success results in a sense of fulfilment with the realisation that they have played an important role. This will motivate them further. This is not a difficult task.

A number of schemes, projects and programmes are possible wherein their total involvement will bring quicker and better results. Youth can play a pivotal role them to bring about the socio-economic regeneration of the society. For example, youth power can be mobilized to work towards ending several evil practices that still persist in India.

They can participate in projects aimed at raising agricultural output. The youth may be assigned the job of dissemination of knowledge for better farming, new techniques and proper use of fertilizers and pesticides. What is required is that they should be given adequate training in these tasks. In a drive against economic offences, their energy may be used in moulding public opinion in favour of eradication of such offences. Another potential area of youth involvement is adult education and universalization of education. Youth can take on the responsibility of meeting performance targets set by the government.

By enlisting the massive youth army, an otherwise idling man-power will be mobilized for productive purposes. Doing so would prevent youth from being influenced by negative forces, which result in unrest and violence. It is, therefore, in the national interest that these young people are attracted to work for development.

Such involvement of the young people would generate a sense of pride and self-confidence in them. A sense of achievement of being appreciated as being useful to society is the most powerful deterrent to going astray. This will also help them to develop a nationalist outlook. The result will be an accelerated process of socio-economic regeneration and democratic decentralization.

The government spends large amounts of money directly or through various organizations on schemes and programmes for national development. Involving youth in these activities would cost less and also accelerate the meeting of development objectives.

The young people should be inspired and encouraged to adopt villages or other suitable units of operation, where they can concentrate on improving the physical and social environment. This will help to channelize their energies and enthusiasm and result in socio-economic progress. There should be no doubt that India's youth will make full use of the opportunities offered to them.

1.14 Role of Ministry of Human Resource Development (HRD):

The Government of India has constituted a Committee on National Youth Programmes (CONYP) as per the guidelines of National Youth Policy. This committee replaced the earlier National Youth Council and consisted of 55 members with the Prime Minister as its Chairman.

1.14.1 The National Service Scheme (NSS):

The National Service Scheme (more popularly known as the NSS) is a major youth activity with the objective to engage the students of colleges and universities in community service on voluntary basis. Its aim is to inculcate the social values like welfare of society, community welfare, helping those in need, etc. among the youth. It was launched in 1969, Mahatma Gandhi's birth centenary year. It was Gandhi who conceived the idea of involving youth in constructive service.

The NSS is a great opportunity for reaching out to the growing number of young people to help them in their self-growth and to achieve the vision of creating a just and equitable society. It is in this context that the NSS must be seen as an opportunity to groom youth confident of themselves with empathy and responsibility to the people and the nation. The young people are willing to learn and are looking for opportunities to contribute to the common good of society (Tata Institute of Social Sciences, 2009, p. 28).

The value orientation of the NSS is to instil a sense of obligation for community service, while promoting self-growth in the youth. The country is committed to substantially enhancing the proportion of young people entering higher education in the XIth Plan. The twin advantages of higher number of young people in

the society and in the education system needs to be better harnessed to provide for the overall well-being of all the people.

1.14.2 Nehru Yuva Kendra Sangathan: (NYKS)

Nehru Yuva Kendra Sangathan was started in 1972 by the then Ministry of Education with the objective of providing the non- student rural youth an opportunity to help them grow and be involved in nation-building-activities. In 1987, all the existing Kendra's under the NYK scheme were re-organized into an autonomous body that was formed by a resolution issues by the Department of Youth Affairs. This body was named the Nehru Yuva Kendra Sangathan (NYKS).The NYKS has since grown to having a presence in 501 districts with a network of about a quarter (0.25) million youth clubs in nearly as many villages.

The objectives of Nehru Yuva Kendra Sangathan (NYKS) are twofold:

1. To involve the rural youth in nation-building activities.
2. To develop such skills and values in them with which they become responsible and productive citizens of a modern, secular and technological nation.

Nehru Yuva Kendra Sangathan has been working on various fronts for youth development with a range of youth programmes of the Ministry of Youth Affairs; and certain special programmes in coordination with and the cooperation of other ministries. Its main focus has been on developing values of good citizenship, secular thinking and behaviour, skills development and assisting to youth to develop productive attitudes. NYKS functions with a long-term vision for strategies to promote good citizenship and youth leadership at the grass root levels. Youth Clubs are formed and encouraged to participate in sports, cultural and local development activities. Youth leadership is developed in the course of participation in these activities.

NYKS programmes and activities are designed to achieve the following goals (Singh R. , 2005):

i. Self-employment Project

ii. Youth Leadership

iii. Cultural Awareness

iv. Work Camps

v. Sporting Competitiveness and achievement

vi. Celebration of National and International milestones and events

vii. Vocational Training

viii. Block Level Campaigns

ix. Social Campaigns

x. Youth Awareness

Some of the innovative Programmes taken up by the NYKS are

a. Local need-based programmes

b. Folk-Media Workshops on AIDS Education and awareness

c. Youth Development Centre

d. Health Awareness Units

e. National Service Volunteers Scheme

f. Scheme of awards to Outstanding Youth Clubs

g. Scheme of Financial Assistance to Youth clubs

h. Youth Action Goal 2000: Education for all, Health for all

i. National Youth Festival

j. Mass awareness Campaign on GATT

k. Manavta Yatra

l. Youth Against AIDS Campaign in North-Eastern States

m. Training Programme in Science and Technology Communication

n. Vande Mataram Campaign

1.14.3 The National Cadet Corps: (NCC)

The NCC has its genesis in the "University Corps", which was created under the Indian Defence Act 1917 to make up for the shortage of soldiers in the Army. In 1920, when the Indian Territorial Act was passed, the "University Corps" was replaced by the University Training Corps (UTC). In 1942, the UTC was renamed as the University Officers Training Corps (UOTC). The need to create a youth

organization at the national level to train young boys and girls to become better citizens and future leaders of India, including the defence forces, was realized by our leaders. A committee under Pandit HN Kunzru was set up in 1946 at the order of our first Prime Minister, Pandit Jawaharlal Nehru and the NCC of Independent India was inaugurated on 15 Jul 1948.

Values inculcated by the NCC:

The NCC is a responsive, learning and continuously evolving organization. Its activity is guided by certain core values that seek to instil among all ranks of the NCC. These values are:

a. To encourage patriotism in the cadets and to contribute to national development.

b. Respect for diversity in religion, language, culture, ethnicity, lifestyle and habitat and to instil a sense of national unity and social cohesion.

c. An abiding commitment to learn and adhere to the norms and values enshrined in the Indian Constitution.

d. Understanding the value of just and impartial exercise of authority.

e. Readiness to participate in community development and other social programmes.

f. A healthy life style free of substance abuse and other unhealthy practices.

g. Sensitivity to the needs of poor and socially disadvantaged fellow citizens.

h. Inculcating habits of restraint and self-awareness.

i. Understanding the values of honesty, truthfulness, self-sacrifice, perseverance and hard work.

j. Respect for knowledge, wisdom and the power of ideas.

1.14.4 Government of India programmes for youth welfare

Some of the more prominent programmes are:

1. National Service Volunteer Scheme

2. Promotion of Adventure

3. Assistance to Youth Voluntary Organisations Working in the field of Youth

4. Promotion of National Integration

5. National Youth Festivals

6. National Youth Awards

7. Assistance to Rural Youth and Sport Clubs

8. Training of Youth

9. Exhibition for Youth

10. Youth Hostels

11. Scouts& Guides

12. Youth Development Centres

13. Awards to Outstanding Youth Clubs

14. Rajiv Gandhi National Institute of Youth Development

15. Special Scheme for the Welfare of Tribal Youth.

Source: *Singh, R. (2005). Problems of Youth. New Delhi. Serials Publications.p.50-57)*

There are schemes targeted at poor and SC&ST youth for their rehabilitation and employment generation. A few of these mentioned in brief below.

1. Swarnjayanti Gram Swarozgar Yojana (SGSY): The SGSY aims at improving the family incomes of rural poor, who are living below the poverty line, through the promotion of micro-enterprise clusters in the rural areas (Singh R. , 2005, p. 57).

2. Employment Assurance Scheme: The primary objective of this scheme is to create additional wage earning opportunities through manual work during periods of acute shortage for the rural poor living below poverty line. The secondary objective is to create durable community, social and economic assets for sustained development (Govt.of India, Ministry of Human Resource Development, 1996, p. 429).

3. National Social Assistance Programme.

4. Jawahar Gram Samridhi Yojana

5. Pradhan Mantri Gramodaya Yojana (PMGY): This includes Prime Minister's Rural Roads Scheme, Pradhan Mantri Gramoday Yojana-Rural Drinking Water Scheme andthe Pradhan Mantri Gramoday Yojana (Gramin Awas).

1.14.5 Schemes/Programmes for Urban Areas:

1. National Slum Development Programme (NSDP): This programme aims to provide adequate water supply, sanitation and health care facilities, primary education facilities, adult literacy and non-formal education facilities etc. The focus is on building community infrastructure, provision of shelter, empowerment

of urban poor women, training for skills upgradation and involvement of NGO's, CBOs and other voluntary bodies (Govt.of.India,2001).

2. Swarna Jayanti Shahari Rozgar Yojana (SJSRY):

All three poverty alleviation scheme viz, urban basic services for poor (UBSP), Nehru Rozgar Yojana (NRY), and Prime Minister's Integrated Urban Poverty Eradication Programme (PMI-UPEP) were subsumed in the new scheme with effect from 1st December, 1997. The (SJSRY) seeks to provide gainful empowerment to the urban unemployed or under-employed by encouraging them to set up of self-employment ventures or providing employment.

3. Urban Self-Employment Programme (USEP):This programme targets the clusters of urban poor. The benefits to SCs and STs must be in proportion to their local population. Development of Women and Children in Urban Areas.

4. Urban Wage Employment Programme: This programme aims at providing wage employment to the beneficiaries living below the poverty line in urban areas by utilizing their labour for construction of socially and economically useful public assets (Singh R. , 2005, p. 63).

1.15 NGO's Contribution

NGO's contribution in the field of youth development is very vast. All NGO's work with own aims, objectives and areas (geographical and Issue) but there activates are differ to each other. Though all NGO's are working for youth has a common goal that is Positive Development of youth. Achieving this goal these NGO's take Support and help from various sources (financial and knowledge base) like forms or through use of various activities. These all activities are based on the formal and Non-formal way. The national policy on education has already counter the need of inculcating values among youth. With the reference to that various NGO's found the need of era to impart values among youth, and for that they use formal and Non-formal activities but still not any single NGO's found to work in the area of inculcating values among youth through informal way.

1.16 Youth Development

(Tata Institute of Social Sciences, 2009, p. 48)One can define 'youth development' as the ongoing growth process in which all youth are engaged in attempting to (1) meet their basic personal and social needs to be safe, feel cared for,

be valued, be useful, and be spiritually grounded, and (2) to build skills and competencies that allow them to function and contribute in their daily lives." by Pittman.

Pittman's definition accurately describes youth development as the process that all young people go through on the way to adulthood. As the definition imply, it is a process or journey that automatically involves all of the people around a youth family and community. It is also the process which prepares young people to meet the challenges of adolescence and adulthood through a coordinated, progressive series of activities and experiences which help them to become socially, morally, emotionally, physically, and cognitively competent (Tata Institute of Social Sciences, 2009, p. 49).

Youth development, then, is a combination of all of the people, places, supports, opportunities and services that most of us essentially understand that young people need in order to be happy, healthy and successful. Youth development currently exists in a variety of different places, forms and under all sorts of different names (http://wch.uhs.wisc.edu/08-youth/08-YouthMain.html).

People, programmes and institutions involved in youth development are working toward positive results in the lives of youth. Some have clearly defined the desired positive results or outcomes in an attempt to work more effectively toward them. There are many efforts to define the outcomes of youth development. While language may differ from place to place, most express the results that most people want for their own children. These outcomes include, but move above and beyond the academic skills and competencies which are the focus of most schools (Tata Institute of Social Sciences, 2009, p. 49).

Supports: Motivational, emotional and strategic supports are needed to succeed in life. The supports can take on many different forms, but they must always be affirming, respectful, and ongoing. The supports are most powerful when they are offered by a variety of people, such as parents and close relatives, community social networks, teachers, youth workers, employers, health providers, and peers who are involved in the lives of young people.

Opportunities: These are chances for young people to learn how to act in the world around them, to explore, express, earn, belong, and influence. Opportunities give young people the chance to test ideas and behaviours and to experiment with different roles. It is important to stress that young people, just like adults, learn best

through active participation and that learning occurs in all types of settings and situations.

Quality services: Quality must be reflected in the services in such areas as education, health, employment and juvenile justice. The services must exhibit: 1. Relevant instruction and information, 2. Challenging opportunities to express oneself, to contribute, to take on new roles, and be part of a group and 3. Supportive adults and peers who provide respect, set high standards and expectations, and provide guidance and affirmation to young people.

(wwww.allenandunwin.com/publicsociology/files/ch6RETHINK.pdf)

Youth development is about people, programmes, institutions and systems that provide all youth, "troubled" or not, with the supports and opportunities they need to empower themselves. For a nation with such a rich diversity of youth, this requires youth development in all shapes and sizes.

1.17 A Chronology of Government efforts in Youth Development:

1. 1957: The Lakshmibai National Institute of Physical Education was established.
2. 1961: The Arjuna Award was instituted.
3. 1969: National Service Scheme (NSS) launched on 2ndof October.
4. 1970-71: Launch of the Rural Sports programme and the Sports Talent Search Scholarship Scheme.
5. 1972:The Nehru Yuva Kendras came into operation for improving the personal and employment capabilities of non-students and rural youth.
6. 1977-78: The National Service Volunteer Scheme was launched.
7. 1982:The National Welfare Fund for sportspersons and their families set up.
8. 1984: The Department of Sports was re-designated as the Department of Youth Affairs and Sports; establishment of the Sports Authority of India (SAI) set up.
9. 1986-87: 'Assistance to Youth Club' scheme launched.
10. 1988: National Youth Policy was tabled in Parliament.
11. 1991-92: Rajiv Gandhi Khel Ratna Award scheme instituted.
12. 1994: Sports Fund was instituted to provide for Pension to Meritorious Sportspersons.
13. 1994-95: Scheme for setting up of Youth Development Centers for groups of 10 villages each.

14. 1999 The Fifth National Youth Festival formally inaugurated by the Prime Minister in Lucknow (12 January) (Tata Institute of Social Sciences, 2009, pp. 51-52).

India has enormous human resource of young Population, so called demographic dividend of country. At the same time it is need to harness and use this power for the development of country at various levels. Numerous youth specific programmes and policies has framed by state and central govt. for getting maximum benefit to all young people, it help them to became a capable human resource for country as well as their development get enriched. But only by framing programmes and policy it doesn't mean govt. could be able to reach to single young person of this country. By framing these various policies young people's all Issues and problems will not get automatically resolved. For the development of young people, need to give them alternatives for free and smooth growth, their issues need to study by being a young mind.

Next part of this chapter focuses on youth issues which need to understand in the light of various policies pertaining to youth development and able to address with delightful manner as they want.

PART- II
Issues of Indian Youth

2. The meaning of issue:

Issues mean something that cause difficulty. Bottomore (1962) described issues as, "social problems that exist when organized society's ability to order relationships among people seems to be failing, when its institutions struggle, its laws are being disobey the transmission of its values from one generation to the next is breaking down, and the framework of expectations is being shaken". In other words, issues are seen as a sign of breakdown in society itself (p.331).

2.1 Issues of Youth:

An individual issue is one which affects one individual or a single group. Its impact lies within the immediate situation and surrounding of the individual/group. When an individual or group's issues become a matter of serious public concern, it affects large sections of society or even the whole society.

It is the responsibility of a social worker, in the course of his or her study, to understand how issues arise in different social settings. It is also important to understand how these issues affect the upbringing of youth and develop into major social problems. It is also necessary to understand the various dimensions of the Youth issue. Audinarayana commented on youth issues from the dimensions of health. Due to their physical and intellectual capacity, youth are considered to be the most productive members of the society. However, most youth are unable to utilize their potential in an appropriate manner due to lack of guidance and motivation.

Number of the Youths found engaged in antisocial activities that have resulted in issues like alcoholism, drug abuse, sexual abuse, smoking and other negative activities. These weaken their physical and intellectual capabilities and also result in their becoming a burden on society. This is a challenge that requires immediate and effective responses from not only a socially responsible system of education, but also support from other agents of society. University & board of School education must introduce such programmes as are beneficial to youth. Here, life skills education (value education, which is acquired from family) plays a vital role to increase awareness among youth about social issues and to improve them. Life skills education (value education) helps the individual to improve decision making skills, the ability to

take a pragmatic view and to improve their contributions to the society (Audinarayana, 2008).

A study of youth issues necessitates the covering of vast area of interrelated topics, whose impact varies in both severity and scope. However, there a few important issues that affect youth more than the others. These require a detailed discussion and understanding.

2.2 Family-related Youth Issues

According to Singh, (1977) the family system in India has shown high flexibility in terms of its role and structure. It has undergone functional changes while keeping its structure largely intact. It has adapted constructively to new demands of social and economic changes. Significant changes have also taken place in marital practices. The age at marriage has gone up; bride price is giving way to payment of dowry with enhancement in social status (p.227).

Rao raised an important point related to the child-parent relationship and parents' role in the upbringing of children. Not paying enough attention to their children has resulted in their developing undesirable habits. On a large scale, this phenomenon causes tensions in society. The eventual consequence is that it adversely affects the nation in terms of social unrest and economic loss.

Unemployment among the educated youth is on the increase. Youth have aspirations and ambition. But the education that they receive does not enable them to become economically self-reliant. In time, they tend to lose hope and become frustrated. Eventually, this results in large scale undesirable behaviour and social unrest (Rao, 2001, pp.551-552).

Kapadia (1966) has mentioned that the demands of the young is actually a reorientation of the relationship between the head (and family elders) on one hand and the young men and women on the other in a manner that will provide full scope for the proper and healthy development of the individuality of the young. In other words, due to education and economic independence, young people have become equipped with democratic ideas. They now demand that their elders should stop imposing their views on them. They also expect not only their due attention to their views and opinion, but also that they should be consulted in important family matters.

(Sachdeva, 1995, pp. 390-391)The generation gap is widening and youth attitudes are more individualistic and questioning of authority. Respect for elders is

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declining. Family and emotional issues are mainly concerned with neglect and poor upkeep, which give rise to emotional and psychological issues. Dependence on others, especially during sickness, makes worse the situation leading to emotional disturbance. The authors pointed out to the nature of alterations that are taking place in the Indian family system and possible reasons for the changes. This is an alarming situation for everyone.

2.3 Some Common and Important issues faced by youth:

2.3.1 Depression among youth

Literally, depression means lowering, sinking and reduction in vigour, vitality or spirits, excessive melancholy, mood of hopelessness and feeling of inadequacy (The Concise Oxford Dictionary). Depression is affecting an increasing number of people of all ages, including teenagers. In fact, among teen-agers, the suicide rate, the ultimate expression of the evasiveness of one's life experience has shown a significance increase in recent years.

Every person faces a unique pattern of pressures, but generally most of us face the pressures of competing with others, meeting educational, occupational and marital demands as well as coping with the complexity and rapid pace of modern living. The pressures of competition are those of sustained effort pursue from educational, occupational and family demands. The mere complexity and pace of modern living tend to "overload" the human organism; and the stress of living under such highly complicated and demanding conditions can play disorder at both biological and psychological levels. (Coleman James, 1988, p. 367). This is the kind of depression that youth have to bear in modern life.

2.3.2 Involvement with Undesirable Peer Groups:

(Nicholas, Stephen, & Baryan, 1994, p. 312) Technically, a peer group is any collective in which the members share some common characteristics, such as age or ethnicity. From an adult perspective, peer groups are often deviant because delinquency is supported by the rewards of group membership. All sociologists have put emphasis on the environment, social structure and the learning process, while the psychologists consider the individual and his/ her motivational patterns as important in delinquency (Ahuja, 1997).

2.3.3 Drugs and Alcohol abuse. Youth and Alcoholism

(Coleman James, 1988) The issue of alcoholism, until a few decades age, was considered a moral issue and a sign of social irresponsibility. In the present day, however, it is considered by some scholars more as a complicated, chronic and immensely costly disease than a type of deviant behaviour. Alcohol has long been and continues to be the most widely used and popular of "mind bending" drugs. Alcoholism is a condition in which an individual loses control over his alcohol intake in that he is constantly unable to refrain from drinking once he (or she) begins (Johnson, 1973). The craving to consume alcohol is constant. Alcoholism is characterised by the repeated drinking of alcoholism cold drinks to an extent that exceeds customary use or compliance with the social customs of the community. It adversely affects the drinker's health or interferes with his social and economic function. A number of investigators have pointed out that the typical alcoholic is discontented with his life situation and is unable or unwilling to tolerate tension and stress (AMA committee on alcoholism and drug dependency) (Keller & Efron, 1955).

2.3.4 Drug and Alcohol abuse: Youth and drugs

Sethi *et. Al.* in a study of college students, found that multiple- drug abusers showed greater extroverted tendencies than tobacco users only. Chopra reported extroversion as one of the prominent personality trait of drug abusers (Mohan & Sehgal, 2004, p. 98).

Krishna while studying male undergraduates, observed that smoking is symbolic manifestation of insufficient libidinal satisfaction. Another significant observation made by Parameshwaran and Mashiuddin was that the youth graduates from soft drugs (tobacco, alcohol etc) to cannabis and other hard drugs. Parikh &Krishna found tobacco abuse in 19.3% cases (Mohan & Sehgal, 2004, p. 121).

(Nair, Vemuri, & Ram, 1989) The drug dependence is increasing in all big cities and it is estimated that 35% of students in Mumbai have consumed drugs at some point. The drug addict population is increasing with 300 new addicts every month.

(Mohan & Sehgal, 2004)The Ministry of Welfare found that the prevalence rate of alcohol intake was highest in Mumbai (15.1%) and lowest in Hyderabad (9.0%). Eysenck, Mohan & Virdi found that among university student 31% consume or had consumed alcohol.

The issue of drug addiction in India presents many features which differ from those of the western countries. The drugs used in the country are mainly in the crude form and are taken orally. It is necessary to understand why young people in some societies take drugs rather than punishing indiscriminately those who do. Young people who became dependent are a minority, but they need special understanding and treatment. This is regardless of whether they are dependent on heroin, alcohol or barbiturates (Nair, Vemuri, & Ram, 1989).

Drug and alcohol abuse are universal phenomenon. This is a phenomenon that has defied all efforts to eliminate and it is unlikely that it will disappear in the future. Drug abuse is associated with various psychological factors such as socio-economic tensions, uncertainty about the future, etc. The attraction of the western style of living is also a contributing factor. These factors are likely to worsen in the future, which may result in an increase in the drug abuse, if strict controls are not applied. Drug abuse not only affects the physical health, but also mental well being. Drug addicts find it difficult to face the various challenges of life boldly. They have a vast potential of affecting others. Thus, the health of most college students can be put at risk because of a single addict (Pandey R. N., 1985).

In Mumbai, demographically the second largest metro in India, the number of addicts are there. (Ahuja, Social Problems in India, 1997) Research also indicates that 60% of the students take to drugs on the suggestion of friends, 5% on the suggestion of family members or kin, 10% on the suggestion of a physician and 25% on their own accord. Today, five drug-related deaths occur in Mumbai alone every day.

2.3.5 Suicide Tendency in Youth:

(Durkheim, 1897) explained how even apparently individual decisions to commit suicide could be understood as being affected by the different forms of social setting. His research indicates that unmarried persons have the highest rate of suicide, followed by married people without children. The greater the number of children in the family, the less likely the parents is to commit suicide. Research has also clearly demonstrated the tragic fallacy of the opinion that those who threaten to take their lives seldom do so. In fact, such people represent a very high risk group with respect to suicide.

(Rudestam, 1971) In a cross-cultural study, conducted extensive interviews with close friends or relative of 50 consecutive suicides in Stockholm & Los Angeles.

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He found that at least 60% of the victims in both cities had made "direct" verbal threats of their target. As several investigators have pointed out, most people who are contemplating suicide have been reduced to a state of near hopelessness. But they may feel there is still some hope if they can obtain the understanding & support of significant others. Failing to receive it, they take the extreme step of ending their lives themselves (Coleman James, 1988).

2.3.6 Suicide:

Newspaper accounts of suicides are a daily feature. The victims come from all strata of society and the reasons for ending their lives are varied. Suicides are so frequent these days that they have stopped to make emotional impact.

(Pandey R. N., 1985, p. 399) Suicide is an individual's most personal action, but there are many social factors that play a significant role in the onset of suicide behaviour. It is difficult to draw a firm conclusion on the basis of reported cases of suicide about the trends because these statistics suffer from the limitation of scope and coverage. A detailed analysis of all reported suicide cases in Delhi during 1975-79 was attempted by Veeraraghvan. _The suicides were the highest in the age-group 20-24 years for both males and females, followed by the age- groups 25-29 and 15-19. This shows that the of suicides is highest for youths._ Emotional causes such as quarrel with parents, issues in love affairs, quarrel with spouse, etc. constituted 70% of the causes of all suicides below 30 years and followed by economic causes (11%). The causes are expected to aggravate in the future because of the economic development and increase in urbanization. If enough efforts are not made, the problem of suicide may become more serious in the coming years, particularly in metropolitan and urban areas

According to National Crime Bureau, Maharashtra had the fourth highest cases (453) in which the victims jumped off heights to their death after Bengal (556), Tamil Nadu (527) and Andhra Pradesh (493). An interesting aspect of this statistic is that in Mumbai, most of the women who leaped to their death between 2008 and August 2012 was under 30 showed in table.No.1.2.

Table No. 1.2.
Suicidal Death's in India Year 2006-2011.

City	Year& Count						
	2011	2010	2009	2008	2007	2006	Total
Bangalore	170	101	87	20	25	25	428
Mumbai	**32**	**45**	**40**	**32**	**33**	**45**	**227**
Delhi	28	5	14	29	21	35	132
Ahmedabad	16	29	11	7	25	14	102
Chennai	19	0	4	7	18	52	100
Source: *The Times of India, Mumbai, Tuesday, September 4, 2012.p.6.*							

The means chosen varied hanging, self-immolation, consuming poison, jumping from buildings, etc. According to Himanshu Roy, Deputy Commissioner of Police, There is the disturbing trend of people taking the extreme step without thinking about the impact on their families and dear ones.

Table No.1.3.
Snapshot of suicidal deaths seriousness year (2006-2008)

SNAPSHOTS	2006
Observation	It was observed that social and economical causes have led most of the males to commit suicide whereas emotional and personal causes have mainly driven females to end their lives
Suicide %age and issues (both sexes)	Family Issues (26.1%) and Illness (22.5%) combined accounted for 48.6% of the total suicides.
Suicides among females	Suicides due to 'Illegitimate Pregnancy' increased by 56.1%.
Suicidal Tendency in Youth	1 each in 3 suicide victims was a youth (15-29) years and middle aged (30-44) years.
Statistics for Maharashtra	Maharashtra has reported the highest number of suicide deaths during the years: 	2002	2003	2004	2005	2006
---	---	---	---	---
13.2%	13.3%	13.0%	12.7%	13.1%	
How Mumbai compares		City	Chennai	Bangalore	Delhi	Mumbai
---	---	---	---	---
No.	2,427	2,008	1,296	1,195	 Together, these four cities reported 50% of the total Suicides in 35 Cities.

SNAPSHOTS	2007
Observation	Most male suicides were attributable to social and economic causes. For the women, they were driven mostly by emotional and personal causes.
Suicide %age and issues (both sexes)	Family Issues (23.8%) and Illness (22.3%) together accounted for 46.1% of total Suicides.
Suicides among females	The number of suicides due to 'Dowry Disputes' showed a significant increase of 34.8%.
Suicidal Tendency in Youth	1 each in every 3 suicide victims was a Youth (15-29) years and middle aged (30-44) years.
Statistics for Maharashtra	Maharashtra (12.4%), Andhra Pradesh (12.1%), West Bengal (12.1%), Tamil Nadu (11.3), and Karnataka (10.0%) made up 57.9% of Total suicide victims.
How Mumbai compares	<table><tr><td>City</td><td>Bangalore</td><td>Chennai</td><td>Delhi</td><td>Mumbai</td></tr><tr><td>No.</td><td>2,429</td><td>2,313</td><td>1,246</td><td>1,141</td></tr></table> The four cities together have reported 50% of the total Suicides in 35 cities. The suicide rate in cities (13.3%) was higher than the national suicide rate (10.8%).
SNAPSHOTS	2008
Observation	Most male suicides were attributable to social and economic causes. For the women, they were driven mostly by emotional and personal causes.
Suicide %age and issues (both sexes)	Family Issues (23.8%) and Illness (21.9%) together accounted for 45.7% of total Suicides.
Suicides among females	Suicides due to 'Illegitimate Pregnancy' and Ideological Causes/ Hero Worship showed a significant increase of 50.6% and 50.2% respectively.
Suicidal Tendency in Youth	1 each in every 3 suicide victims was a youth (15-29) years and middle- aged (30-44) years.
Statistics for Maharashtra	West Bengal (11.9%), Tamil Nadu (11.5%), Andhra Pradesh (11.5%), Maharashtra (11.5%), and Karnataka (9.8%) contributed 56.2% to the total suicide victims during the year:
How Mumbai compares	<table><tr><td>City</td><td>Bangalore</td><td>Chennai</td><td>Mumbai</td><td>Delhi</td></tr><tr><td>No.</td><td>2,396</td><td>1,309</td><td>1,111</td><td>1,107</td></tr></table> The four cities together have reported 45.3% of the total Suicides reported in 35 cities. The suicide rate in cities (12.1%) was higher the national rate (10.8%).

Sources: http:// ncrb.nic.in/adsi/data/adsi2008/snapshots.

An immediate realization from these statistics is that parents, teachers, school authorities and everyone who has connection with youth cannot ignore the issue any

longer. Children ending their lives because they failed in examinations are too much of a tragedy. Special counselling for both students and parents are necessary to sensitize all stakeholders.

This research shows that the adolescents participating in the study had awareness about various rights to a certain extent. Adolescents from urban areas had better awareness than those from rural places. Urban girls in the sample surpassed boys in awareness of human rights. It is concluded that public awareness, mass education, financial and social independence and the will to safeguard rights and fight for them are necessary for every Indian, particularly adolescents, who are the architects of India's futures (NFHS-3, 2005-06).

2.3.7 Youth and Crime:

(Willium, 1997) Any behaviour that violates any law (criminal, civil, military law) that prescribes punitive action against offenders may be defined as a crime. Behaviour that is harmful to an individual or group is also termed as crime. Moral values vary from country to country, change from time to time and even differ from place to place in the same country. This is evident from the fact that same act is not declared as a crime in all countries, e.g. adultery, polygamy etc. Therefore, it is difficult to frame a universal definition of crime. At best it can be defined in relative terms but which changes with time (Misra S. N., 1995, p. 2).

Indians follow different religions and faiths. They are governed by different sets of personal laws in respect of matters relating to family affairs. However, the constitution of India guarantees, besides other rights, protection of life and personal liberty and provides adequate safeguards against the arbitrary deprivation thereof by the state.

2.3.8 Youth and Dowry deaths:

Though the Dowry prohibition Act was enacted long back, the destructive practice has not been eliminated. We hear news of bride burning in various cities on a nearly daily basis. Data on dowry deaths are not available regularly. Only a few cases of dowry death cases are reported to police. Thus, it is difficult to have an idea about the trend and exact magnitude of this issue. Dowry involves youth of both sexes. Because the youth both males and females are directly involved in this issue they can do a lot to remove this evil (Pandey R. N., 1985, p. 400).

2.3.9 Youth and Increasing rate Of Divorces:

Divorce rates in India are amongst the lowest in the world. According to statistics, 11 marriages out of 1,000 (about 1 in 100) end in divorce. This figure was even lower in 1990 (7.40 marriages 1,000). Although divorce rates in India are much lower as compared to the US (50%), the increasing trend is a cause for concern (www.divorcerate.org/divorce-rate-in-india).

Divorce is on the rise. Regardless of location (Delhi, Lucknow, Kerala, Punjab, Kolkata or Chennai), socio-economic status (upper- class or lower and middle-class), metros, semi-urban or rural, the trend is upward. In Mumbai alone, nearly 7,000 divorce cases have been filed at the family court in this (2009) year, and the number is expected to reach 7,200 by year- end, 60% more than the 4,500 cases filed in 2005. Couples in the 25-35 age group accounted for 70 percent of the cases, and 85 percent of them were field in the first three years of marriage.*(Source: Global Times- Article why is the divorce rate increase by Nita 12/11/2009)*

2.3.10. Understanding the High Divorce Rates among the Newly Married:

Many young people have unrealistic expectations of marriage and dream of their relationship to be the perfect union. Their parents were poor role models and thus they were not prepared to work at their relationship. Today's young couples are products of the "Me generation". They are self-absorbed, focused on getting "my needs" met, but are often insensitive to the particular needs of their partner.

A study conducted by Dr.Sujata Chavan, (2011) Marriage Counsellor at the Family Court, Mumbai, revealed that most couples were from the age group of 25-30 years, which is 27.6% of the cases and 30-35 years (24.8%). 2.7% of the couples belonged to the age group of 18-20 years and 18.4% to 20-25 years age-group. In the age group of 35 years and above, 2.8% more females than males applied for divorce. The notable aspect of the study was that most applicants were well-educated and had at least an undergraduate degree. Evidently, high expectations and ego played a big role in pushing couples to annul their marriages.

2.3.11 Youth and Prostitution:

Prostitution is prohibited under the law. Therefore, data showing the extent and nature of prostitution is not available. However, it is believed that due to modernization, industrialization and loosening of cultural controls, the extent of

prostitution has gone up, particularly in the metropolitan cities. Females engage in prostitution from a young age. Both economic and non-economic factors are responsible for young women taking to prostitution. Increasing migration and mobility of young people is one reason. The lack of family moorings and the sense of freedom is a temptation that many find it difficult to resist. The prospect of an easy source of income pushes many young women to prostitution (Pandey R. N., 1985, p. 401).

A study by Pramilla Kapur found that girls are usually between the ages of 17 and 21 years when they are drawn into prostitution. This may be because of the fact that many teenage girls face issues of psychological adjustments. This is the most difficult phase of a girl's development and, in an unfavourable family and social environment; she is liable to seek an escape. Moreover, girls of this age-group are in the process of discovering their sexuality; they are full of energy and likely to succumb to temptation (Pandey R. N., 1985).

2.3.12 Youth and Rape:

Rape is a major problem worldwide. Incidences of rape in India are on the rise. A total number of 4919 cases were recorded, an increase of 12.8% from 1981. Delhi has the highest number of recorded rape cases. But not all cases of rape are reported because of the fear of stigmatization of the victims (Pandey R. N., 1985, p. 402) .

2.3.13 Youth and Dilemmas of relationship:

Youth need the right guidance about family relationship (Raghuram Ahilya, Sakal Pune, 29th Jan, 2012). Ahilya also said that school or college-going youth often do not get appropriate guidance from their families as a result of which they set unrealistic expectations. Failure to realise the expectations lead to aggressive and violent behaviour. Such incidences are increasing daily. Parents in nuclear families are often not sure of how to nurture and bring up their children. The support system that joint families offer is not available. With both parents at work, children often grow up with little emotional support in the crucial years of their lives. Thus, youth grow into adulthood without understanding the meaning and importance of relationships, how to set and respect the boundaries of relationships and how to live.

2.3.14 Youth and Health:

Today's youth face new challenges with health issues such as the risk of early pregnancy, HIV/AIDS, substance abuse, conflicts, stress arising from unemployment, political instability and social uncertainties. Parents, families and communities are responsible for providing their children with the necessary life-skills. For the most part, however, this is not being done. In this era of "free sex" and concerns about the impact of a globalized media on children, communicating with children about sex, drugs and HIV/AIDS is essential. But both parents and teachers are not up to facing the new challenges. Several studies have shown that parents are reluctant to talk to their children about sex. They find it difficult to identify with their children's concerns and, hence, have little understanding of their needs (Bharat & Aggletan, 1999).

2.3.15 Youth and sex:

Coping with sex and sexuality is an issue for growing young people. Youngsters are, in fact, often sandwiched between a near obsessive preoccupation with sex in the media and a veritable wall of silence from other sources of information on the subject. In some societies, parents give their sons and daughters information about sex. But sex is taboo in many societies and parents have difficulty in communicating about it to their children. Ignorance of basic facts about sexuality, conception and contraception seems to be the norm among young people (Nair, Vemuri, & Ram, 1989, p. 259).

What young people want is not permissiveness, but understanding and health services that are sensitive to their needs. Sex education, including family planning and reproductive health management should be the corner-stone of youth programmes. Education and counselling in this respect should be provided to young people of both the sexes. The social, psychological and emotional consequences of early sexual involvement need to be carefully explained (Nair, Vemuri, & Ram, 1989, p. 260).

2.3.16 Youth and Reproductive and sexual health:

Reproductive and sexual health is an important component of the overall health of all of the adult population, but is of particular relevance to the youth population. Youth is a period of life when heightened emotions, a sense of invulnerability, and an intensively heightened sex drive often lead to high-risk taking and sexual experimentation. Despite the resulting need for information on sex and

sexual and reproductive health, youth, particularly unmarried youth, face many social barriers to obtaining accurate and complete information on these subjects. As a consequence, many youth enter marriage without even the basic knowledge about sex and reproduction, let alone the knowledge necessary to negotiate a safe and healthy sexual and reproductive life.

(Parshuraman, Kishor, Singh, & Vaidhehi, 2009, p. 3) While limited access to information on sex and sexual health is often more of a barrier for girls than for boys, even boys lack accurate and pertinent information on sexual health issues. As a result, many preventable reproductive health-related issues, including unwanted teenage pregnancies and sexually transmitted diseases (STD), persist. Some research suggests that youth account for a high proportion of new STD infections (Sahni, 2005). The emerging trends in new HIV cases in India shows that nearly two-fifths of new infections are reported among people below 25 years of age (NACO, 2004).

As a result, young couples often lack even minimal information on contraception and the need for birth spacing with consequences for infant and child health and survival, as well as the survival of mothers. Further, ignorance or misinformation on sex related matters can put sexually active youth at a higher risk of sexually transmitted infections, including HIV (Parshuraman, Kishor, Singh, & Vaidhehi, 2009, p. 4).

2.3.17 Youth and Employment:

Article 23 of the Declaration of Human Rights gives everyone a right to work, to free choice in employment, to just and favourable conditions of work, and to protection against unemployment (United Nations, 1948). In India, however, employment, unemployment and under-employment are all challenging youth issues. Adequate and appropriate employment at the appropriate ages is key to successful development and exploitation of the human capital that youth represent.

(Parshuraman, Kishor, Singh, & Vaidhehi, 2009, p. 2) India is faced with a dual challenge in this regard: on the one hand, it needs to prevent youth from entering the labour force and working in exploitative and unskilled jobs before they have had an opportunity to mature, complete their education, and develop marketable skills; and on the other, it must provide for the full and appropriate employment of the youth population that has successfully completed its education or has acquired the requisite skills and is ready to enter the labour force. A large unemployed youth population not

only puts the nation at risk of instability, but also costs the country in terms of productivity and health expenses. Some research suggests that one year of unemployment among youth reduces life expectancy by about five years (Sahni, 2005).

2.3.18 Youth and corruption:

The youth are disappointed with the corrupt and discredited authority. Corruption, craze for power, moral lapses, opportunism, nepotism, discrimination, etc, found among political and social leaders have made the youth to have nothing but distrust and contempt for them (Bhosle, 2007).

2.3.19 Youth and Unemployment:

(Parshuraman, Kishor, Singh, & Vaidhehi, 2009, p. 4) However, as elsewhere in the country, unemployment rates in Maharashtra were much higher among young people than in the general population. Among the population aged 15-29 years, unemployment rates, as measured in terms of principle usual status, were 5.25% and 10.55% among young men in rural and urban settings, respectively, compared to 1.5% and 13.3% among young women, respectively, during 2004-05(NSSO, 2006).

The youth group is a heterogeneous one with wide variation in educational, health and economic well-being. Youth are generally unskilled and inexperienced; and they enter into the labour market immediately after completion of their schooling. It is a transition phase for them. Unemployment creates a sense of vulnerability, a feeling of uselessness and idleness among young people; and consequently heightens the attraction of engaging in illegal activities. Youth unemployment is an obstacle to economic well-being and poverty reduction. Unemployment among youth creates a number of socio-economic issues.

The issue of youth unemployment was recognized as an important aspect of 'National Unemployment Issue' (Visaria, 1998). The policy document recognizes that growth rate of the labour force has been higher than the growth rate of population. The growth of employment has not been in proportion to the growth of gross domestic product. In India, the growth rate of labour force is 2.5 per cent per annum whereas the growth rate of employment is 2.3 percent per annum (Acharya, Acharya, & Patra, 2010, p. 77).

Table No. 1.4
Status of Youth Unemployment from NSSO

Age Group	55th Round(1999-2000)			60th round(2004)		
	Rural	Urban	Total	Rural	Urban	Total
15-24	**4.6**	**14.06**	**6.6**	**6.95**	**13.93**	**8.61**
Total	1.47	4.74	2.2	2.31	5.33	3.03

Source: *NSSO55th &60th Round, MoSPl, GoI.*

Above table no.4 shows that unemployment is highest among persons in the age group of 20-24 and followed by the age group 15-19 years. The unemployment among youth (15-24 Years) was estimated at 6.6% in 1999-2000 which increased to 8.61 % in the year 2004. This shows that unemployment among youth increased by 33% within a span of five years. It has been observed that the rate of unemployment in India is higher in the urban areas (4.74 and 5.33 per cent) as compared to the rural areas (1.47 and 2.31 % respectively) irrespective of age and period of analysis. However, the intensity is more pronounced among the youth (14.06 and 13.93 % respectively in urban areas 4.6 and 6.95 % respectively in rural areas) (Acharya, Acharya, & Patra, 2010, p. 81).

Table No.1.5
Unemployment Status of youth with Education and Residential background

Educational Status	55th Round(1999-2000)			60th round(2004)		
	Rural	Urban	Total	Rural	Urban	Total
Below primary	0.85	4.05	1.2	1.51	1.01	1.45
Primary	3.92	10.84	5.44	5.25	9.16	6.21
Middle	12.61	20.22	15.03	14.83	19.67	16.24
Secondary	8.02	36.5	24.53	23.01	26.62	24.3
Higher secondary	28.9	36.6	33.8	44.0	25.1	34.4
Graduate & above	**35.23**	**33.79**	**34.43**	**44.33**	**42.09**	**43.13**

Source: *NSSO 55th &60th Round, MoSPI, GoI.*

The data from above table no 5. Reveal that there is a positive relationship between the rates of unemployment and the level of educational standard of youths. This implies that the unemployment issues the educated youth and uneducated youth are different. In the former, it intensifies with the passage of time. The possible explanation for this phenomenon may be that educated youth prefer white collar jobs in the organized sector rather than be engaged in low-productive, low earning jobs in the informal sector (Acharya, Acharya, & Patra, 2010, p. 82).

Unemployment and under-employment are the most serious issues confronting youth today. In the queues of people waiting for jobs, 67 percent in India, 70 percent in Syria and 60 percent in Ghana in the age group of 15-24 years are unemployed (Nair, Vemuri, & Ram, 1989, p. 256).

2.3.20 Hybridized Youth culture and Postmodern-Globalization:

(Samantroy, 2009)Postmodern approaches tend to hold that the self is socially constructed. In the postmodern globalised era, from the viewpoint of the market, youth are consummate consumers. Now, more than ever, youth find their identities and values in the marketplace, rather than in traditional sources such as family, church, educational institutions that comprise a locality. Moreover, that marketplace is an increasingly globalised one.

Since postmodernism is the logic of later capitalism wherein the culture of consumption has taken over from the culture of production, when we talk about youth in the postmodern era, we need to think in terms of them consuming their identities in the global marketplace. In what way could youth be considered to be 'hybridized'? The notion of hybridization as it applies to youth in the postmodern era refers to their negotiation of the local and the global, and the disturbance, imposition and inter-connectedness of these spatial and cultural locations. Youth produce their identities and cultures from images and ideas they receive from the media and new technology (Samantroy, 2009, p. 12).

(Samantroy, 2009) Postmodern youth cultures are emerging due to the impact of globalization, the mass media and information technology, rather than simply as a result of the processes of marginalisation or alienation. Yet, through the impact of the globalizing effects of information technology, postmodern marketing, consumerism and mass media, adolescent perceptions, expectations and experiences in many countries are linked and sometimes become homogenized such that a postmodern youth culture is, arguably, emerging (Giroux 1990). Due to globalization, vital changes are taking place in youth which is standing in front of them as issues.

2.3.21 Youth and Media:

Media such as television and especially the internet, which allows for instant communication with any place in the world, play an important part in developing a global identity. Yet, along with this new global identity, people continue to retain and

develop their local identity for daily interactions with their family, friends and community. Although developing a bicultural identity means that a local identity is retained alongside a global identity, there is no doubt that local cultures are being modified by globalization (Samantroy, 2009, pp. 12-13).

2.3.22 Youth and Growth of self-selected culture:

This means that people choose to form groups with like-minded persons who wish to have an identity that is pure by the global culture and its values. The values of the global culture, which are based on individualism, free market economics and democracy and include freedom, of choice, individual rights, openness to change, and tolerance of differences are part of "western" values" (Samantroy, 2009, p. 13).

2.3.23 Present education system and skills development in youth:

The present education system is not capable of providing the much needed skills to the student. To change this situation, it is necessary to first develop awareness of the need for developing employable skills. Mukesh Modi made several observations in "The Present Education System and Youth Aspirations" : 1. The present education is not sustainable for the working youth population, 2. The license raj still prevails, 3. A teacher must not preach but must facilitate learning, 4. Skill development is neglected in the present education system, which must change, 5. There is a clash between professionalism and values, 6. The system is more or less visionless or has a short-sighted vision, 7. The present day education system does not reflect the aspirations of the new generations, 8. The present day education can only produce 'fractured citizens' (Modi, 2009, p. 17). The issues listed here are serious issue and need to be addressed immediately if we do not want to lose our most valuable human resources.

The present education system only encourages rote learning. It does not help the students to progress. The mind is crammed with facts before it can even think. Even when a (graduation) certificate is obtained, the youth cannot heave a sigh of relief. Their problems have only begun. In spite of spending so much money and valuable time, they are unable to earn a livelihood. Job opportunities are few and they are not equipped with the required skills. Corruption and nepotism make the task of finding a job more difficult. Even when the young man (or woman) succeeds in finding work, the wages are enough to make ends meet. High priority must be given

to the task of making education up to the pre-degree level employment oriented (Nair, Vemuri, & Ram, 1989, p. 257).

2.3.24 Youth and Participation:

Young people have shown they are capable of cooperative activity and helping others. A nationwide poll in England in 1984 showed that 78 percent of the youth favoured a voluntary scheme for community service. WHOs rehabilitation unit has pioneered a service in some 25 countries where young people act as local supervisors and motivate, instruct and guide the young disabled and their families. With training, the young can take part in screening people for health programmes and also can provide paramedical help. Indian youth have an amazing capacity for understanding issues and often take principled positions. Today's youth want to participate in health and development programme as active participants rather than remain passive recipients (Nair, Vemuri, & Ram, 1989, p. 263).

Swami Vivekananda rightly said, "Young men, my hope is in you. Will you respond to the call of the nation? Each one of you has a glorious future. If you dare, believe me. Have a tremendous faith in yourselves. Have that faith that each one of you, in yourself that eternal power is lodged in every soul and you will revive the whole of India" (Nair, Vemuri, & Ram, 1989, p. 264).

2.3.25 Youth and education:

Globalization has an inherently business connotation. In Indian education, which is dominated by the classical ethos, words like 'business', 'marketing', 'profit', etc are still taboo. The objectives and mission statements of educational institutions are captured in the phrase, "providing". There is no economic statement in the objectives or even part of strategic plan documentation. Economics and business has to be an agenda (though not the only) and part of ethos of educational institution as a pre-education to globalization. The quality, in a competitive market will be taken care of by the market forces. Globalization of education will remain an unfulfilled dream without adequate state patronage (Mukhopadhyay, 1997, p. 2).

2.3.26 Effect of Urbanization on Youth

Urbanization has brought with issues that affect youth.

2.3.26.1 Over-urbanization: Urbanization is taking place at a rapid pace, but the infrastructure required to make urbanization meaningful and sustainable is lacking. Urban values and ethos have not developed. As a matter of fact, urbanization has not yet resulted in economic development and cultural change.

2.3.26.2: Aimlessness: Urban youth are not clear about their goals. What type of society do we want and would like to live in? There is an ever increasing gap between teaching and practice, ideal and actual. There is too much of a gap between the public and the private, which may well be called *publicization* and privatization of behaviour patterns.

2.3.26.3: Modern Indian youth are completely cut-off from their cultural and traditional roots. This is not only creating issues for the youth, but it is in itself a serious issue (Pant, Problems and Prospects of Urban Youth in the Indian Society, 1995).

Youth development is about people, programmes, institutions and systems that provide all youth, "troubled" or not, with the support and opportunities they need to empower themselves. For a nation with such a rich diversity of youth, this requires youth development in all shapes and sizes.

Table 1.1:
Youth (15-34 Years) population and their proportion in total population during 1981-2016

Year	Population in 000			Sex Ratio	Proportion % of Total Population		
	Male	**Female**	**Total**		**Male**	**Female**	**Total**
1971	85,499	82,138	1,67,637	961	30.1	31.1	30.6
1981	1,13,433	1,07,235	2,20,669	945	32.1	32.5	32.2
1991	1,46,036	1,38,966	2,85,002	952	33.1	34.0	33.6
1996	1,61,207	1,53,403	3,14,611	952	33.3	34.1	33.7
2001	1,84,278	1,71,650	3,55,928	931	35.2	35.1	35.2
2006	2,09,203	1,92,312	4,01,515	919	37.1	36.4	36.8
2011	2,25,842	2,08,166	4,34,009	922	37.3	36.4	36.7
2016	2,31,582	2,16,496	4,48,078	935	35.7	35.1	35.5
Source: Office of the Registrar General, India							

Source: *Youth in India Profile & Programme 1998, Central Statistics Organisation, Dept of Statistics, New Delhi.P.18.*

Socialization of Youth in Indian Family

2.1 Introduction:

This chapter discusses socialization in Indian families and its issues. The socialization process must be understood in the context of the changes that are taking place in Indian society.

2.2. The Concept of Family

MacIver (1977) described Man as cultural animal and had a community life even before the evolution of language. The institution of marriage exists in several forums. In this regard Misra said the impact of time, space and cultural persistence is very much evident. Marriage and family, two institutions with a biological foundation, are complementary to each other. These are permanent elements of our social system (Singh R. , 2005, p. 22).

Ahuja (1993) described about family is a social institution universally. It is an inevitable part of human society. Family structures vary from society to society. The smallest family unit is known as the nuclear family and consists of a husband, wife and their immature offspring. A unit larger than the nuclear family is known as joint or extended family, which can be either vertical due to addition of members of a third generation or horizontal due to addition of members of the same generation e.g. the husband's brother.

2.3. Definitions of Family

1. Family is "a group of persons united by ties of marriage, blood or adoption, constituting a single household; interacting and communicating with each other in respective social roles of husband and wife, mother and father, son and daughter, brother and sister; and creating and maintaining a common culture by (Burgess & Locke, 1950).

2. Family is a group defined as a sex relationship sufficiently precise and enduring to provide for procreation of children and to provide for their upbringing by (MacIver & Page, 1977).

3. As a Social unit, a family is referred to as a "group of persons of both sexes, related by marriage, blood or adoption, performing roles based on age, sex, and

relationship, and socially distinguished as making up a single household or sub-household" (Ahuja,1999).

2.4. Institution of family in India: The transition from joint to nuclear and extended family.

Family is the basic institution of a society. It is primarily responsible for procreation and socialization of the offspring. The institution of family in the Indian context has been a subject of several studies by sociologists and anthropologists. Most of the earlier studies in this area were concerned with the structure of the family and the changes over time. These studies examined the family and kinship system within the larger context of the caste system in India. A review of past literature on the Indian family shows that the discussions mostly centre on the transition from joint family to nuclear family (Sastry, 1985, p. 203).

In India, traditionally, the basic unit of Hindu Society was not the individual but the joint family. "A joint family is a group of people who generally live under one roof, who eat food cooked in one kitchen, who hold common property and participate in common family worship and are related to one another as some particular type of kinder" (Karve, 1953, p. 8).

In a joint family, the relationship between father and son was based upon respect, fear and affection. The feelings towards the father were so strong that an affective bond was created. Power and authority were vested principally in males of the older generation, who used to decide the type of education to be imparted to the young, the type of occupation that the youth should engage in and even selecting a mate (Ahuja,1993). The acceptance or rejection of traditional values of hierarchy and the modern values of socialism and individualism is dependent on the existential realties experienced by each of these family types (Ooman,1982).

In the traditional Indian joint family system, lines of authority were clearly drawn. Age, sex and generational status were important determinants of the authority a person could wield in his/her family. Expressively open behaviour from any family member, specially the youth, was discouraged (Kashyap, 1993).

In recent times, the pattern of family life is changing and parents become more liberal in the upbringing of their children. As a result, parents find that their children do not have the same attitude and values with which they themselves were brought up. Consequently, they find themselves unprepared and at a loss for as to the

manner in which they must grapple with the problems they face in relating to their unstable and expressive adolescent children. They often tend to retreat into the security of tradition and conventional patterns of parental authority, which only creates more tensions. In this crucial stage of transition, the adolescents and their parents need guidance and direction in preparing for and successfully navigating this somewhat confused stage of family life (Kashyap, 1993, p. 95).

The twentieth century brought enormous changes in the family system. Due to that traditional family system is steadily on decrease from the urban area. It is unlike trend that reversed. Even in villages, the joint families have been substantially reduced in size or are fragmented form. Many joint families have broken into a number of nuclear families, while others have taken the form of extended or stem families. The extended family is in fact a transitory phase between the joint and nuclear family systems. Available data suggest that the joint family is on its way out in rural areas too noticed by Singh.

(Sastry, 1985) The joint family has not disintegrated but has adapted some changes. Though the joint family has undergone structural changes, it can no longer be considered as a physical aggregation of lineal agnates or collaterals. The joint family system continues in the urban context within the net work of consanguine sentimental factors. The changes in the joint family are limited and have been conditioned by temporal factors.

The Indian family, which is predominantly joint or extended, has remained remarkably stable despite marked and drastic social, political, economic and religious changes over the last thirty years. In spite of the changes, the family has retained its primarily joint or extended characteristics (2007, pp. 30-31).

The institution of family in India, unlike in the west, has been shown by several studies to be intimately linked with its kinship and caste system in its societal aspects and occupational structure in its economic aspects. The kinship and caste structures are changing under the impact of Industrialization and modernization. The traditional links between caste and occupation is fast disappearing. Also, the diversification and secularization of occupations have increased in recent times in India. In addition, the State has adopted a series of measures to tackle the problem of unemployment and fruitfully utilize its manpower resources. These factors, understandably, have brought about a gradual change in Indian family structure (Sastry, 1985, p. 204).

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Jones and Ramdas (2004) described that at the kinship level; the focus has shifted away from traditional extended families to more nuclear structures. An associated outcome of this change is a reduction in patriarchal power and control over younger family members. Young people in Asia have greater autonomy today than did previous generations of youth, particularly with regard to choosing a partner. No aspect of family life in Asia has changed more than matrimonial conventions.

These changes in the family structure have contributed to the erosion of many of the traditional constraints imposed on young people with mixed repercussions. Young people have been given the opportunity to exercise their independence, but the support system they were once able to rely upon in times of difficulty have weakened. As traditional norms are increasing challenged and superseded by contemporary mores and values, new lifestyles are emerging that place many young people at risk in their personal and social lives (Department of Economic and Social Affairs, 2007, pp. 26-27).

In the present day educated family, the husband and wife have an almost equal share of participation in family interactions and decision-making. This near-equality of the sexes within the family and sharing of household work and other responsibilities combined with their new liberal outlook and modernization has a significant and positive impact on the socialization of the child (Sastry, 1985, p. 214).

Increasing longevity has led to a steady rise in the proportion of elders in the country. The traditional family structure and family values which kept both the young and old together in mutual harmony are eroding in modern times. The gap between the youth and the aged is widening, drawing them farther apart. In India, youth have expressed problems with their elders due to their way of living, behaviour, negative outlook to life and continuous criticism of younger generation. Moreover, it is also observed that the relative weight of society is shifting towards children and youth, who will have to live in a competitive world, and away from the elderly. The tendency of youth to rebel or push against the influence of the older relations reflect the weaknesses in family structure as well as their upbringing. It can be said that the youth have grown without a sense of higher values, tradition and culture.

The elderly (or earlier generations) based their goals and decisions on the need for security and peace in the last years of their lives. They worked for a good future of their children and grand children and expected that their dignity would be respected and basic needs would be taken care of in their later years. The values of love,

affection, care, faithfulness, confidence, patience and hard work were uppermost in their minds. However, the youth did not take kindly to the their elders' criticism of the different set of values held by them as they expected respect, discipline, sound moral values, respect for tradition and culture, good behaviour, affection and spirituality (Sarma & Varghese, 2007).

Young people must be facilitated to manage their special needs in an atmosphere of understanding, respect and mutual trust. Adults should create a safe and supportive environment, help them to build skills, provide counselling and improve health services. Adolescents need reassurance about the way they look. They must be encouraged to love themselves and feel good about their bodies. Parental attitudes and behaviour shape the adolescents' budding personality. Strict and demanding parents encourage impulsiveness in the adolescent because they do not give him an opportunity to develop controls. Teenagers want their parents to be clear and consistent about rules and, at the same time, limit their indulgence with their freedom and ability to decide for themselves. The best way of approaching them is by "treating adolescents as new born adults not as older children".

2.5. Concept of Socialization

Socialization is the process through which individuals integrate in society through various agencies such as family, peer-group and educational institutions. In the most general sense, socialization is the process through which individuals acquire the social knowledge and skills necessary to enable them to interact with others.

The process by which an individual develops through interaction with other people, his specific patterns of socially relevant behaviour and experience is called 'socialization'. It is the family's primary responsibility to socialize children in the norms of society. In all human groups, the family is an important agent of socialization. It has flexible human relationships in which family members interact informally and deal with common concerns in an atmosphere of mutual respect and love. The family teaches the child his or her first lessons in social living and helps him or her form basic attitude patterns, ideals and style of life. It creates feelings of social responsibility and teaches the importance of cooperation and mutual respect (refer Appendix- 7).

Children possess great ability to imitate and the family provides supportive conditions in which customs, values and traditions can be learned through imitation.

The child's personality is formed accordingly and a social identity develops. Socialization develops the child's ability to control him or herself and helps him/her to realize his/her responsibility towards family, community and society.

2.5.1. Definition of Socialization

Socialization is the process by which an individual learns to behave in specific manner that is acceptable to the society.

Elkin and Handel (1972) said that socialization is the social learning of beliefs and behaviour typified by the individual's adaptation and conformity to social norms. This also includes learning of expectations, habits, values, motives, skills, beliefs that are necessary to interact with one's own social groups. Thus, this definition sees socialization as a process that familiarizes us with, and makes us skilled at, the rules for living in society in an effective manner.

Gecas (1981) emphasized the development, or change, of the individual as a consequence of social influences. In support of Gecas, Strykes (1979) viewed socialization as the continuous process of negotiating identities and shaping one's concept of self, identity, various attitudes and behaviours.

Socialization is also seen as accounting for the continuation of society through successive generations and, thus, helps both the biological and social reproduction of society. Individuals learn to act in accordance to their expectations and that of others. This, obviously mean that the process occurs in a cultural context that is unique to the individual

2.6. Sociological Theories Related to Socialization
2.6.1. C.H. Cooley's Theory of 'Looking-Glass Self':

According to Cooley, the self and society are two sides of the same coin. Our ideas, loyalties, attitudes, and points of view are derived from others. One means of their transmission is, as Cooley called it, the 'looking-glass self. According to him, self-ideas or self-attitudes develop by a process of imagining what others think of us by a kind of 'looking-glass' process. For that, he gave three main elements through which we can get to know how it happens: (i) the imagination of our appearance to the other person. (How others are looking at me or thinking about me) (ii) The imagination of his judgment of that (imagined) appearance. (iii) Some kind of self-feeling such as pride or mortification. After all, the individual develops the idea of

self through contact with the primary group, particularly with the members of the family.

This means, the child gets his conception of his self and later, of the kind of person he is by means of what he imagines others take him to be. The child conceives of himself as better or worse in varying degrees depending upon the attitudes of others towards him. The 'looking-glass self' assures the child which aspects of the assumed roles will bring him praise and which, blame; which ones are acceptable to others, which ones are not. People normally have their own attitudes towards social roles and adopt the same. Thus, it is clear that we are prone to looking at ourselves through others' eyes.

2.6.2. George Herbert Mead's Theory of 'Self':

G.H. Mead, the famous philosopher and psychologist, stated that 'the individual, largely through interaction, becomes aware of himself'. It means that the individual comes to know about himself by what is known as 'role-playing'. 'Role-playing', Mead has, is the individual's means to get a picture of himself by playing the roles of others. In seeing himself as others see him, the individual is actually putting himself in the place of others and imagining what their response might be. This is 'role-playing'. The 'others' may be his parents, close associates and, finally, society itself.

As the child gets older, it can be observed to act towards its dolls or toys as the mother or other members of the family have acted towards him. The child at play is taking on the role of another person. Through 'role-playing', (role of the mother) father or other persons, the child is enabled to see himself objectively through the eyes of others. Of these 'others', some are more "significant". Then the child understands the role of the father. He differentiates his father from his mother and then integrates him into the social system. In this way, the number of the 'significant others' increase for the child. The child not only differentiates itself from others but also begins to act towards himself from the viewpoint of the whole group. The child then tries to understand the relative roles of various individuals involved in the same social context. The child begins to anticipate the behaviour of all the members of a group in a particular context, in other words, the child generalises the roles of others.

The whole community is the 'generalised other' with which the child becomes identified. 'Self' and 'society', in the child's experience, are the two sides of the same

coin. This is exactly like a situation in which every one of us are more likely think, 'what will people think if do this, or that'? The 'people' in this expression are not any particular persons; but, rather, generalised persons, or generalised others. This 'generalised others' may include the associates of our community. In this way the social explanation of the self is complete.

It is clear from the above description that the self is not something that exists first and then in relationship with others. The 'self' is a product of social interaction. 'It arises in social experience'. The self develops and grows in a social context.

2.6.3. W.I. Thomas's theory of the 'Definition of the Situation':

The views of W. I. Thomas about the process of socialization can be understood by an analysis of his theory of "the definition of the situation. "According to Thomas, the situation in which the child finds himself has already been defined for him. The rules according to which he must behave are determined by the group into which he is born.

The child cannot behave according to his own feelings and believe. He must act according to the expectations of the group and compromise his wishes with those of the group. The wishes and the expectations of the group always call for restraint, order, discipline band self-sacrifice in the child. Thomas argued that, by definitions within the family, by playmates, in the school, by formal instruction, and by signs of approval and disapproval, the child, that is, the growing member learns the norms of his society.

From the theories of socialization discussed here, it can be seen how, in the socialization process, human beings form values, behaviours and perceive the difference between right and wrong, good or bad from situations and experiences. The process of learning values is informal. Human beings are constantly learning from others, looking at themselves from others' perspectives on whether their own behaviour is suitable/ expected/ acceptable in the given situation. These collective representations or social values directly or indirectly mould the character and the behaviour of the new-born child.

2.7. Psychological Theories Related to Socialization

(http://www.people.vcu.edu/jmahoney/socializ.htm#Psychological Theories of Personality Development)

2.7.1. Freud's Theory of Personality Development:

One of the earliest theories of personality development was given by the 'Father of Psychiatry', Sigmund Freud. Freud emphasized the role of childhood experiences in shaping the adult personality. He claimed that childhood experiences are repeated throughout life and are critical in determining one's adult relationships. It is now known that childhood experience is pivotal in creating neural networks that shape the personality and person's expectations of how others will respond to them. According to Freud, each individual goes through various stages of psychosexual development and how an individual progresses through these shapes his/her personality.

Freud suggested that a normal individual's personality consists of three components the Id, Ego, and Superego. Along with that Freud also describe the number of developmental stages, in which a normal individual passes and learn informally various activities, which is the need of every life stage.

2.7.2. Erik Erikson's Eight Life Stages

Erikson was one of the first to write about socialization as it occurs throughout life. Erikson theorized that there are eight stages of human development. Each stage brings about physiological changes and new social situations. The individual must adapt to these changes and experiences a crisis at each stage. Erikson's theory places heavy emphasis on the early stages of life-- Stages I through IV, (ages 0 through 11) because they set the stage for the rest of one's life. However, he maintains that there are many chances to alter our lives and that the detrimental effects of one stage can be off-set by adjustments at later stages. How the agents of socialization work in each stage of life is described in below table No. 6. These description's itself is a informal way of learning values or inculcating values among child from birth.

Table No. 2.1
Erik Erikson's Eight Life Stages of Socialization

Stage	Age	Agents that Promote Positive Socialization	Agents that hinder positive Socialization
1) *Trust* vs. Mistrust	Birth to 1 year	Providing psychological and physical needs	Lack of physical care and uncertain parental love
2) *Autonomy* vs. Shame and Doubt	2 years	Encouragement of exploration through independence and mastering skills; appropriate discipline	Criticism and lack of encouragement of attempts to learn skills; Restrictive and over-protective discipline
3) *Initiative* vs. Guilt	3-5 years	Encouragement of child's interests and parental confidence and pride	Criticism of child's failures
4) *Industry* vs. Inferiority	6-12 years	Guidance and praise of academic and social skills development	Too great or too little expectations for success in school
5) *Identity* vs. Diffusion	Adolescence	Role models to help answer "Who am I?"; encouragement of self-esteem and life goals	Lack of role models; inner turmoil from social demands; no sense of identity
6) *Intimacy* vs. Isolation	Young Adult	Healthy identity; concern for others; involvement in caring relationships	Overemphasis on self rather than others; fear of being hurt through bad relationships
7) *Generativity* vs. Stagnation	Young and middle Adult	Concern for autonomy and growth of others; work fulfilment; self achievement	Failure to develop concern for others; self-centred and despairing; envious of others
8) *Integrity* vs. Despair	Later Adult	Self- confidence; complete life; sense of satisfaction	Depressed and unfulfilled; sense of failure

The chart has been adapted from *Canadian Society a changing tapestry, pgs. 25 and 35.*

2.7.3. Jean Piaget theory of cognitive development:

Jean Piaget developed and articulated a highly respected and influential theory of cognitive development. Cognitive abilities are intellectual abilities, (perceiving, remembering, reasoning, calculating, and believing). It places emphasis on the internal processes of the mind as it matures through interaction with the social environment. Piaget showed that human beings gradually passed through a series of stages of cognitive development.

2.7.4 Levinson's Life Structure Theory:

Psychologist Daniel Levinson developed a comprehensive theory of adult development. Levinson proposed a theory based on a series of stages that adults go through as they develop. At the center of his theory is the *life structure*, the underlying pattern of an individual's life at any particular time. An individual's life structure is shaped by the social and physical environment. Many individuals' life structures primarily involve family and work, although other variables such as religion, race, and economic status are often important. Levinson's four "seasonal cycles" include pre-adulthood, early adulthood, middle adulthood, and late adulthood. Early adulthood is entered when men begin careers and families. After an evaluation of themselves at about age thirty, men settle down and work toward career advancement. Then another transition occurs at about age forty, as men realize some of their ambitions will not be met. During middle adulthood, men deal with their particular individuality and work toward cultivating their skills and assets. Finally, the transition to late adulthood is a time to reflect upon successes and failures and enjoy the rest of life. In general, Levinson found that women go through the same type of cycles that men do. However, the life stages of women tend to be tied closer to the family life cycle.

2. 8. Factors Responsible for the Socialization Process:

2. 8.1. Family:

The family is the first and the most important agent in the process. The child finds much to learn in the behaviour of his family members, parents, relatives, and friends. He imitates them in their mannerisms, behaviour, formula etc. He tries to avoid such activities which result in punishment or which are considered bad in the family. It is the family environment that helps form his habits and behaviours like good or bad, responsible or otherwise and in extreme cases, even criminal.

(Gore, 1979) described Parental behaviour in traditional families was autocratic and authoritarian. Children in such families were often severely disciplined. Much emphasis was placed on strict conformity to family values and norms. The child remained an integral part of the collective, which was the family. Because of the large number of members that constituted the traditional family, he was lost and he had the dominating feeling of being just one of the groups.

Having a large number of relatives meant he had many adult figures for his identification. Not only his mother, but other members too had a vital role in bringing him up. He passed through many hands and encountered many faces which acted in the place of parents, thereby providing multiple role models before him. Father-child relationship was restrained. There was frequently an element of formality in action and speech in father-child relationships. The father had a limited affective role. Tenderness and affection were seldom expressed, especially before elders. Overtly expressive behaviour was not encouraged (Gore, 1979).

With the weakening of joint family and development of nuclear ones, some healthy trends have set in parent- child relationships. In the nuclear family, the child encounters only his immediate relations. As the family universe is small and he has a limited set of adult models to emulate, he develops a strong sense of personal bond with his parents and there is greater concentration and intensity in parent-child interaction. Consequently, there is greater scope for developing a clear-cut self-identity. The child has greater autonomy and is allowed more initiative. The atmosphere is more permissive and there is less demand for conformity to family norms.

Thus, the child does not develop the conformist attitudes typical of traditional family norms. Because of the limited role of the parents, the child goes out of his family early and becomes a member of peer groups in the community. Consequent to the weakening of the joint family, there is a distinct relinquish of the socialization role by the family, which educational institutions are expected to perform. Peer groups, therefore, play a big role in the process of socialization (Sastry, 1985, pp. 212-213).

(Sastry, 1985) in his paper "Family and Socialization in the context of social change" studied the changes in Indian family and their implications for socialization of the young. The paper studied the nature of structural and functional changes in the Indian family; and their implications in the socialization process.

 (Leena, 1993) in her article "Socialization and the family," stressed the point that the recent debate on the theoretical status of the family, bearing as it does on family sociology, also has a bearing on how we theorize socialization. The obvious reason for this is the fact that in the sociological tradition, the concepts of family and socialization have come to be so tightly locked into each other that any theoretical shifts in one concept will sooner or later produce tension in the other, too.

2. 8.2. School:

The purpose of schooling is the transmission of culture, the process by which the culture of a society is passed on to its children. Individuals learn their culture; acquire knowledge, beliefs, values, and norms.

(Saldana, 2013) studied the socializing function of the school and also the contention that it has remained the most stable traditional agent of socialization as well as the one that teaches and reinforces conformity the strongest. School is the agent responsible for socializing groups of children and young people on specific skills and values in a society.

When a child reaches school age, he/she starts to widen his/her socialising cycle via the school setting. The school helps the child to adapt to the social order through the hidden curriculum and functions in order to prepare the latter for a stable adult life. Moreover, the school is specialised to impart certain technical, intellectual skills and, implicitly, the cultural heritage of society so that the individual is able to integrate into society. In many cases, socialisation provided by the school sometimes erodes the values learnt at home, which may be contrary to the dominant culture.

2.8.3. Media

It is recognised by many sociologists that the mass media exerts a powerful socialising influence; but the extent of its effects is difficult to measure. The mass media are impersonal communications aimed at a vast audience. Mass media is the effect of the advances in communication technology (first, the newspapers; and then radio, television, films, and the Internet). It spreads information on a mass scale has an enormous effect on our attitudes and behaviour and on shaping people's opinions about issues as well as what they must consume. While television provides lot of entertainment; it is also big agent of socialization. Another contemporary threat is the internet. Although, it is undoubtedly an ocean of information knowledge, the internet also constitutes a certain damaging material and fall victim to abuse on social media sites, paedophilia, pornography and other unhealthy, or even criminal, activity on the web. The portrayal of human characters in different Programmemes and in advertisements on television helps in projecting the gender perceptions prevalent in the society, thereby helping in gender construction, eventually, in shaping the attitudes, values, and orientation of the people.

2.8.4. Neighbourhood

Another important agent of socialization, the neighbourhood, varies in its influence with social class. Studies show that children from poor neighbourhoods are more likely to get in trouble with the law, to become pregnant, to drop out of school, and to end up facing a disadvantaged life.

2.8.5. Peer group:

This is the second most important influence that a child encounters during his/her lifetime. Play patterns with his playmates have deep influences on the way he/she thinks and will act later. Peer groups are usually people who are of the same age and have similar status. Association is usually accidental. For instance, a child who enters the standard one and find him/herself in a class of children of the same age and he/she might become friends with only some of them. Yet, the whole class constitutes his/her peer group.

However, as a child grows up, he/she starts to choose his/her peer group on a couple of criteria that are usually based on common interests, activities, similar income level and status. As we can easily note, the peer group is the only socialising agent that is not controlled by adults and they indeed affect the individual in such issues like appearance, lifestyles, fads and fashion, social activities and dating, drugs, sex and technology, stated by Sebald.

2.8.6. Education:

The meaning of education varies according to context and individual perception. Therefore, for this study, the researcher has taken the meaning of education as what the human learns in many ways during the life span. Formal education (through schools, books, etc.) has a characteristic impact. The learning from this impact transmitted to other human beings, formally and informally.

Education has an important influence on the socialization. This can be easily seen. Educated parents would naturally want their children to be educated and socialized in a suitable environment. The point to be noted here is that education can be one of the major factors in child socialization.

2.9. Impact of All Zation's on the Family in India: (Refer Appendix No.8)

2.9.1 Globalization

The discourse over globalization is a recurrent preoccupation today. Its meaning varies with both individual and the context. Globalization is projected as a powerful driver of growth and is widely believed to have the potential for all-round development of humanity, in a free and liberating environment. In the words of Nobel laureate economist Stieglitz said "I believe that globalization support to the removal of barriers to free trade and the closer integration of national economies can be a force for good and that it has the potential to enrich everyone in the world, particularly the poor". But he also cautioned that, "If we continue to not learn from our mistakes, globalization will not succeed in promoting development but will continue to create poverty and instability. Without reform, the backlash that has already started will mount and discontent with globalization will grow" (Stieglitz, 2002, pp. 248-249).

(Giddens, 1990) defined globalization as "the intensification of worldwide social relationships, which link distant places in such a way those local happenings are shaped by events occurring many miles away and vice versa"(p.64).

(Sharma S. L., 2003) wrote that: "…it represents a new grammar of international relations for rewriting the rules of the economy, polity and culture of all the countries, particularly Third World countries"(p.15).

The past few decades of industrialization, urbanization, modernization, globalization and the rapid growth of information technology have produced myriad/countless challenges and made a powerful impact on different segments of societies everywhere. It has been argued that any development resulting from globalization should be seen not merely as economic development, but also in terms of how it influence the relationship within the family as well as all other social and cultural aspects of life in a society. The problem posed to global society today ranges from survival to sustainable development and peace (Somayaji & Somayaji, 2006, p. 336).

The impact of globalization on the Indian family may be viewed in two ways. One may argue that in the era of economic restructuring through World Bank, WTO and IMF- led policies of liberalization, privatization and globalization, the family is emerging as a much stronger institution than ever before (Somayaji & Somayaji, 2006).

However, Indian society is among the world's most rapidly changing ones. One effect of globalization is that urban and educated Indians are increasingly adopting the western style of family life. The attributes of individualism and independence among the urban educated youths and their increased mobility within India and outside is accelerating the rate of change (Somayaji & Somayaji, 2006, p. 337).

However, in today's world, with the growing inroads of materialism, consumerisms, and changes in lifestyles, youth are heading towards an entirely different way of life. The institution of family is undergoing dramatic changes in India. In our six metropolitan cities and other major urban centres, globalization is influencing the institution of family greatly.

All these factors have brought about a profound transformation in the values, culture and everyday lives of young people. The opening of Asian economies and the exposure of youth to foreign goods, services and information has encouraged the development of an international youth culture. This was facilitated by the spread of western culture and practices, not all of which are positive. Rapidly developing communication technologies have enabled many young people from countries large and small to access information that may otherwise have been unavailable. Youth more readily challenge traditional authority structures that sometimes constrain or guide their development; but they also experience clashes between traditional and modern norms and values.

2.9.1.1 *Social and Cultural Impact of Globalization on Family and Marriage as on:*

(Raval, 1998) Indian society is undergoing drastically changes as result of globalization. The traditional joint family system is rapidly giving way the nuclear family system, which is increasingly the norm. However, divorce rates are increasing. Urbanisation has resulted in lifestyle as well as significant cultural changes. The breaking up of marriages because of their incompatibility or inappropriateness with personal ambitions and unrealistic expectations is on the rise. At the same time, it must be noted that whether or not the traditional values of hierarchy and the modern values of socialism and individualism are accepted or rejected is dependent on the existential realties experienced by each of these family types (Oomna,1982,p.87).

In the article "Globalization: Imperatives for Indian Education Sector", (Mukhopadhyay, 1997)discussed the important issues that are affecting the changing

Indian mind set. He also showed how Indians are caught in two contradictory trends, one which has embraced globalization and the other that rejects its existence and impact. Indian society is yet to come to terms with the situation.

(Bhosle, 2007) In his article "Socialization process & abuse of women in the family", expressed the view that parents must ensure a safe and secure environment for their children in their formative years. Young people need to be taught basic values to live by and parents should set expectations and limits.

In life skills education, the actual practice of skills is vital. The author tries to argue against society's view that today's youth are careless; rather, they "are cared for less". Youth can no longer be isolated from the changes around them. Values regarding society, family relationships, religion, sex, marriage and profession are bound to change drastically because of the effects of a global environment. Youth are becoming increasingly westernized and self-indulgent and losing faith in traditional values. On the positive side, youth are better informed and more responsible in their commitments to life.

The younger generation today is subjected to greater pressure and anxiety due to the rapid changes and intense competition. Indian society is at the crossroads. As a result of the impact of industrialization, urbanization and modernization, traditional institutions and organizations like the joint family, caste, kinship group and religion have lost their original significance and hold on the youth to a considerable extent. The youth are disappointed with the corrupt and discredited authority. Corruption, craze for power, moral lapses, opportunism, nepotism or favouritism, discrimination, etc, in the political and social leadership have made the youth to have nothing but dislike or contempt for them (Bhosle, 2007, pp. 32-35).

2.10 Urbanization

Urbanization is the process by which large numbers of people become permanently concentrated in relatively small areas, forming cities. Internal rural to urban migration means that people move from rural areas to urban areas. By this process, the number of people living in cities increases compared to the number of people living in rural areas. Organic increase in urbanization can occur if the natural population growth in the cities is higher than in the rural areas. This scenario, however, rarely occurs.

A country is considered to be urbanized when over 50 per cent of its population live in the urban areas mentioned by Long. An urban area is spatial concentration of people who are working in non-agricultural activities. The essential characteristic here is that urban means non-agricultural. Urban can also be defined as a fairly complex concept. Criteria used to define urban can include population size, space, density, and economic organization. Usually, however, urban is simply defined by some base line population size, like 20,000 people. The definition varies between regions and cities argued by Long.

2.10.1 The Urban Family:

(Pandey R. K., 2006) Among all social institutions, family is the most important, universal, ageless, inculcative, organizing and common to almost all social systems of the world. The modern family size, its roles, its impacts, patronage, from and almost all the aspects of family have undergone tremendous transformations.

(Sharma R. K., 2004) Urban families are nuclear, small, unstable and sometimes even disorganized. This may be seen from the growing number of divorces in Indian and western urban areas.

The functions of the family are changing because other agencies are taking over its functions. The main agencies of this nature are:1) maternity hospitals, 2) women hospitals, 3) baby clinics, 4) creches, children parks and the kindergarten, 5) hotels and restaurants, 6) public aid to the family, 7) club, cinema and other means of recreation (Sharma R. K., 2004, p. 90).

2.10.1.1 Changes in Modern Urban Family:

The institution of family is undergoing several changes and modifications. The main changes are briefly mentioned by Sharma as follow:

1. Reduction in the Economic Functions of Family: In the modern age, many of the economic functions, which were previously being performed by the family, are now being performed by factories, government aid and other agencies.
2. Reduction in other Activities of Family: Many of the other functions of the family have been taken over by other agencies.
3. Increase in Family Recreation: With the arrival or advent of radio, television and indoor games, families have been transformed into centres of recreation.

4. Changes in the relationship between man and woman: According to Mowrer (1932), "The husband is no longer the head of the household in many families in spite of the fact that he still provides the family name as well as the Christian name which his wife uses on more formal occasions. Within the family circle, however, he is no longer the autocrat whose word is law. In fact he is lucky if his children look upon him other than as a meddlesome outsider or as an ally or supporter to be catered to when support is needed in breaking down his wife's opposition to some Programmeme of the children. The wife on the other hand, finds herself equal to her husband in the family circle, if not superior. She rules the destiny of the family group with a sympathetic, but nonetheless determined hand. She is no longer the drudge and slave of the other days. So far as the children are concerned, her commands are even more to be taken into account than of the father"(pp.274-275).

5. Laxity or negligence in Marital and Sexual Relationship: The rigidity that was traditionally associated with marital and sexual relationship no longer characteristics the modern family. To quote Sutherland and Woodward, "The family has been greatly affected by the changes in sex mores".

6. Increase in the importance of children: In the modern family the importance of children has increased. They are now only rarely physically punished, but are instead taught lovingly. The modern families tend to become child-cantered families (Mowrer, 1932, p. 274).

7. Decrease in the Importance of blood relationships: In the modern family, there has been continuous decrease in the importance of blood relationship. The family is now constituted of a husband, a wife and their children. The modern family is no longer joint. The joint family is rapidly being disorganized (Sharma R. K., 2004).

8. Smaller Family: Due to the widespread use of contraceptives and the tendency to regard children as an obstacle in the enjoyment of life and attainment of personal goals, the birth rate is continuously falling and the modern families are becoming smaller.

9. Family Disorganization: The process of disorganization is quite apparent in the modern family. The number of divorces is on the increase. The control which the family exercises over the individual is being lessened.

10. Instability: The modern family is no longer a permanent association. It is precarious or unstable and can be rendered or cause void at any time. Marriage has been reduced to a mere social contract which is not difficult to break in the event of even the slightest infarction. In comparison with the ancient and medieval families, the modern family is weak and unstable (Sharma R. K., 2004).

The traditional Hindu Family, which was regarded as a social institution, has lost much of its importance, especially in urban areas. Joint families have declined in numbers and also are not able to exercise much influence over family members. Nuclear families are increasingly the norm.

Earlier, different family members would assume responsibility for administrative, occupational, insurance, schooling, recreational and other roles within the family. These tasks are no longer carried out within modern families. The police, courts, schools, colleges, hospitals, dispensaries, cinema halls, clubs, hotels and restaurants have assumed greater importance with the decline of traditional family system (Sharma R. K., 2004, p. 93).

2.11. Modernization:

(Madan, 1973) defined modernization as the interrelated changes at individual and social levels. A change in the social system may lead to changes at the individual level. In the same manner, "the aggregation or accumulating of multitude of individual changes may produce a system-level alteration".

Prof. Srinivas (1970) uses the term 'modernization' to indicate the division of societies into traditional and modern. This involves a value judgment, which carries the idea of 'good' or 'desirable'. The obstacle to modernization comes from people who are conservative, desirous of preserving the older order in a world changing under the influence of modern technology, communication and advancement of knowledge. In other words, a society can flourish only as an open society, which is necessarily a modern one. To put it differently, modernization is impossible without 'openness'. He also pointed out that there cannot be a society or culture which is purely modernized or purely traditional. He also showed another lacuna in the understanding of modernization as a process of westernization (p.11).

According to (Dube, 1970) modernization generates various forces that make a powerful impact on society and gives rise to stresses and strains, alienation and animosity or bitterness, which are prominent in societies undergoing rapid transition.

Singh (1973) considers modernization as a form of cultural response involving attributes that are basically universalistic and evolutionary. These attributes are pan-humanistic, trans-ethical and non-ideological. Modernization may, in this respect, be treated as a kind of 'cultural universality'.

Understanding how these changes occurring in Indian society and facilitate the modernization process is important. The analysis necessarily requires a discussion on modernization of Indian society.

2.11.1. The impact of Modernization on Family:

In simple and peasant societies, the family was the unit of production as well as a primary unit of society. In industrial societies, the family lost this position and has been replaced by the individual as the primary unit of society. The individual works as a wage-earner or professional. The roles of family and marriage have undergone significant change in industrial societies. But even today, the family occupies a unique place in industrial as well as pre-industrial societies. Families assume diverse forms and functions that vary from region to region, and express the social condition of the place. It is seen that the family in Asia is moving slowly towards the Western nuclear family model but, at the same time, retaining certain structural forms and traditional values (2007, p. 30).

2.11.2 The impact of modernization on educated Indian youth.

1. Society and modernization: Modernization implies that an underdeveloped society is traditional value-oriented and a modern society is oriented towards modern values.

2. Youth revolt: Youth revolt or rebellionism means that they usually seek rapid advances and sweeping changes in the various aspects of life. Broadly speaking, youth revolt has to be understood as a product of (and reaction to) the authoritarian rules imposed on the younger generation by the preceding one (Jaiswal, 1992, p. 39).

3. Revolt as an atavistic sentiment: In developing societies, youth is prone to build up a contra-culture that is opposed to the world of norms and values created by their elders.

(Jaiswal, 1992)Presented the results of a research aimed at finding the impact of modernization on educated Indian youth. The study viewed both the problems of youth and impact of modernization from a new perspective. In particular, social change, modernization and sociology of youth, concepts like cosmopolitanism, empathy and fatalism or predetermine and activism were discussed as the emerging dimension of the modernization process. The most distinguishing feature of the study is that it attempted to reveal the social reality in terms of the values of youth in India.

2.12. Industrialization

Most studies on changes in the modern family in India are based on the assumption that these changes are brought about primarily by industrialization. Thus, industrialization is taken to be the independent variable and family changes a dependent one. It is taken for granted that as the country is undergoing rapid changes in its economic structure, as the changes in the family structure is its consequence.

The normative family structure in India in the past was that of the joint family. In the general opinion of social scientists, the joint family, caste system and the village community were the basic features of the Indian social structure. Thus, family structures in India approximate the family structure of the more industrialized western countries where the nuclear family has been the normative type of family for the long time. Therefore, it was readily inferred that the changes in the family structure in India was brought about by industrialization. It may, however, be pointed out that not all studies on the Indian family structure indicate a change from the joint family type to the nuclear.

I.P. Desai (1955) and Ramakrishna Mukherjee (1965) are among those who hold the view that the joint family in India continues to be as important as ever. In a sample survey conducted in Nagpur district, Driver found that in cities as compared to towns and in towns as compared to villages, the joint families were prevalent in a lesser degree. Since industrialization and urbanisation are generally correlated, it may be presumed that with a higher degree of industrialization the incidence of the joint families diminishes (Driver, 1962).

Fame (1982) identified two general approaches to study the Indian family: one group of social scientists studied family as a dependent variable with industrialization and urbanization as independent variables to explain the changes in family structure. The common assumption in this approach is that the transition from joint family to nuclear family type is the inevitable consequence of industrialization and urbanization (Kulakarni, 1960; Ross, 1961; Driver, 1962; Sharma, 1964; Sen, 1965; and Goode, 1963). Goode's thesis concluded that the *process* of industrialization and urbanisation is also an independent variable (Sastry, 1985, p. 203).

(Sinha D. , 1984) In his paper**,** "Some recent changes in the Indian Family and their implications for Socialization", examined how the Indian family adapted to the all-round social changes resulting from industrialization, urbanization and socio-economic changes. Though the family's structure, role and interrelationships altered, the basic elements have tended to tolerate or endure. The paper also outlines how these changes have increased vulnerability to mental disturbance.

2.13. Westernization

According to Srinivas, Westernization is the product of changes brought about in Indian society and culture as result of over 150 years of British rule. The term means changes that occurred and continue to occur at different levels: technology, institution, ideology and values. The British rule produced radical and lasting changes in Indian society and culture. Technology and advances in communication enabled the British to integrate India country as never before in its history. Pax - Britannica ended once and for all, the local wars which were endemic or common in pre-British India. During the 19'" century the British laid the foundations of a modern state by surveying land, settling revenues, creating a modern bureaucracy, army and police institutions, law courts, codifying the law, etc.

(Singh Y. , 1975) Observes that though "the traits of western culture are making their way into our cultural life, but the extent to which they have the potential to alter the systemic cultural world-view remains a matter of surmise". It is widely accepted that the main drivers of change are modern education, development Programmemes and urbanization. The direction of change is from collectivist to increasing individualism (International Day of Families, 2007).

(Sastry, 1985) Changes are certainly taking place both in the family and the kinship organization. These changes are partly androgenic and partly attributable to

the influence of technology, industrialization, liberal education, western ideology and the influence of mass media.

The basic concern of the present study is to study the changes that are taking place in the Indian family and examine their implications for the socialization of the young in the family. In other words, the study focuses on the nature of structural and functional changes in the Indian family and how these changes affect the socialization process in youth development.

2.14. Base of Role Models:

Kirpal (1976) examined the lack of appropriate role models for youth in the changed social context. The teachers in the schools have ceased or discontinue being role models for various reasons. Political leaders have become self-centred, opportunistic and do not have the commitment to work for healthy development of society. Therefore, today's youth do not have anyone that they can draw inspiration from as models. Although influential in shaping attitudes, the mass media, including cinema, has also failed to help in the socialization process.

Thus, children decide how they feel about themselves by how their parents react to them. They respond better to criticism when it is given positively and with love. Parents must ensure a safe and secure environment for the growth of their children in their formative years. Young people need to be taught basic values to live by. Parents should set expectations and limits. They should also insist on self-control but, at the same time, allow teenagers their space. Parents and adults in families are the role models and must set the example for young people to emulate.

Studies show that adults are reluctant to talk with their children on sensitive issues like sex. They find it difficult to identify with their children's experiences. This may lead to difficulties in discussing things that they don't usually talk about nor have little understanding of.

Children are products of the communities that they live in. They grow up learning the norms, values, interests and hopes of the social environment that they are brought up in. Therefore, preparing children to face the conflicts and challenges of everyday life should be both a family and community initiative. Having a family, just like forming a community, means taking responsibility. The obligation includes supporting institutions such as schools to become more responsible and to provide the

services they are expected to. Thus, if the nation is in crisis, but the community is stable, your children are far more likely to be healthy (Sastry, 1985).

The problems experienced by adolescents become still more serious when parents and other adult members do not appreciate the changes and development they are undergoing. Instead of getting help and guidance, the youth are generally misunderstood by the adults. A problem, which may be unimportant to an adult, may have overwhelming impact on an adolescent.

Parents, families and communities are responsible for providing their children with the necessary life-skills in matters such as sex, drug abuse and civic education. For the most part, however, this is not being done. In this era of "free sex" and concerns about the impact of a globalized media on children, talking to children about sex, drugs and, especially, HIV/AIDS is essential. But the role of parents and schools in sex education remains a challenge that has yet to be satisfactorily overcome.

The impact of socialization on an individual is reflected throughout the person's life in how he (she) walks, talks, looks, thinks, acts, etc. Thus, can industrialization, urbanization and modernization have an impact on changes and problems that are seen in the development process of the youth?

(Planning Commission, Govt.of.India, 2001) Adolescence is at the base and the starting point of a youth's development. Adolescents have often been viewed as a group of people with problems, disturbances and prone to rebellion. However, the reality is somewhat different. The attitudes and behaviour of a youth is influenced by his (or her) adolescence. Wherever positive simulation and a congenial environment have been provided, adolescents have risen to the occasion and done us proud in their adult years. They are keen to be recognized as useful, productive and active citizens of society. However, where the right environment has not been provided, they have taken to violence and have even been drawn into crime. Adolescents are full of idealism with a strong sense of justice and truth. The time has come for us, as a nation to seriously think of providing the right stimulus, role models and environment for adolescents in order for them to become assets for nation building. They have the potential; now is the time to provide them with the opportunities.

(Gulati, 2008) in "Socializing Young India for Social Values", throws light on the greatest challenges that today's society is facing, which is the "Generation Gap". Elders feel that there is mental and moral decay, degradation of moral values, crisis of confidence, trust, and character, break down of traditional discipline among the

younger generation. At the same time, youth say that the times have changed and ideologies must also change. In our failure to reconcile the two extreme views, the young generation is continuing to go astray, mainly because they have no role model to emulate or imitate.

2.14.1. Online Media

Online marriage sites have enabled young men and women to find partners without much family involvement. The communication revolution, modern democratic and political processes, and electronic media exposure have influenced the value systems of youth throughout the country. As result, "the family institution that provides normative stability to the youth, are under great structural and functional stress, both in the cities and the villages" (Singh Y. , 1975, p. 120).

According to (Gulati, 2008) the glitter of the media and internet is luring people. Youth are trying to develop relationships on the internet. They seek love and friendship online and are often prey to frauds and betrayal. There are about 1 lakh Indian and 10 lakh internet sites that carry undesirable or morally perverted content, which can upset the physical and mental balance of our young. Thus, their minds get polluted at a young age.

2.14.2. Working Women
2.14.2.1 Working Women:

(Sastry, 1985) The spread of higher education among women, career and life goals and economic pressures have compelled many women belonging to the middle and upper class families to join various professions. They have entered the administrative and foreign services and have been elected to the legislature and parliament. Today, women hold many official positions of importance. This has resulted in radical changes in the individual status of women who were, till recently, and had subservient and dependent roles in the traditional family system. Promilla Kapur, pointed out that women, because of their changed economic status, have inevitably begun to have an important say in decision-making and enjoy, at least partially, the income earned by them although male attitudes have not changed in a corresponding manner.

The position of women in the Indian family system has thus changed considerably from a position of perpetual tutelage as envisaged by Manu, the law-giver of Hindu society.

According to Kapur (1970), although women's roles and relationships have changed and continue to change, there is still a big gap between their legal, political, economic rights and privileges and what they actually enjoy. Society's attitude, in general, has not changed significantly towards women's role and status. The absence of consequential changes in the attitude of men has become a frequent source of conflict and marital maladjustment. Individual case studies have revealed the presence of role conflict, tensions and anxiety among women who are in employment, especially from the middle and higher classes.

(Dail, 1994), in "Problems in Socialization: Women and Men Working Together", explains the various problems faced by men and women working together. He made an attempt to develop a conceptual framework that could help in the understanding of the inter relationship between participation in the labour force and socialization for the roles which women and men must assume within the context of both work and family life.

The basic concern of the present study, thus, is to study the changes that are taking place in the Indian family and examine their implications in the socialization of the young. In other words, the study focuses on the nature of socialization with the help of the agents of socialization and how this socialization process promotes the inculcation of values in youth as well as how these values influence their development.

The next chapter discusses the informal ways of value education and the impact on the overall development of youth. Structural and functional changes taking place in the Indian family affect the process of socialization and youth development.

Social and Ethical Values and the Indian Education System

3.1 Introduction

The Present chapter discusses the meaning and the theoretical premises of education; and also reviews the traditional system of education in India, the changes it underwent and the current education system. Today, the Indian education system is structurally huge and uniform. Value education for youth in India is necessary for peace building and reconstituting society. The discussion is in two parts. The first part explains the terminology and the present concerns of Indian policies on education. The second part discusses the theoretical premises of Value education and its importance for the present and future generations.

3.2 The philosophical meaning of Education:

In the International Encyclopaedia of Social Science, (Shashi, 2007) defined education as "the transmission of knowledge to members of society in the form of technical and social skills as well as the norms and values of the society. Education is formally a social science and process that cover teaching and learning specific knowledge, beliefs and skills.

According to (Singh & Nath, 2005) and (Shashi, 2007) the etymological roots of the word "Education" are in the Latin expression for root or train. Education means to 1. to train, the act of teaching or training, 2. to lead out or to draw out, and 3. to bring up, rise, and to educate. Further they explained such as The 'Education' is a Latin Word which means to train. Expanding the concept further, education is a process, which draws from within. The Latin words *'Educare'* and *'Educere'* also mean the same to bring up, to lead out and to develop etc (p.315).

1. "Education is a process in which and by which knowledge, character and behaviour of the young are shaped and mould". *Prof. Drever***.**

2. "The influence of the environment on individual with a view to producing a permanent change in his habits of behaviour, of thought and attitude". *G. H. Thompson* (Singh & Nath, 2005, p. 318).

3.2.1 The wider meaning of education:

Education is essentially a process of growth and development, which continues throughout the life of the individual. The wider concept of education has been viewed from several perspectives:

1. "In the wider sense, it is a process that goes on through life, and is promoted by almost every experience in life". *S.S. Mackenzie*.

2. "By education, I mean the all-round drawing out of the child and man-body, mind and soul". *M.K.Gandhi.*

3. "Education in its widest sense includes all the influences which at upon an individual during his passage from cradle to the grave". *Dunvile* (Singh & Nath, 2005, p. 319) .

3.2.2. Meaning of Education

1. **Education is not limited to knowledge imparted in schools:** Every one learns something or the other throughout his or her life through various experiences and activities. All these are part of the person's educational experience.

2. **Education as the means for the development of a child's innate power:** Addison has correctly remarked, "Education, when it works upon noble mind, draws out to view every latent virtue and perception which, without such help, is never able to make their appearance".

3. **Education as a dynamic process:** According to some educationists, education is a purposive activity, always pursuing some aim, to which an individual devotes himself fully (Singh & Nath, 2005).

3.3 Definition of Education from different perspectives:

It is clear that education is a process of growth and development of the individual. For clearer understanding, some elucidation from different perspectives is necessary.

3.3.1 Education as a Process of Drawing out the Innate Powers:

Education is interpreted in its wider sense by various philosophers and scholars in the following ways:

1. "Education is the means of bringing out of the ideas of universal validity which are latent in the mind of every man". *Socrates*

2. "Education is the process by which the child makes the internal external". *Froebale*

3. "Education is the manifestation of perception already reached in man". *Swami Vivekananda* (Singh & Nath, 2005, p. 320).

3.3.2 Education as a process of the Development of Individuality:

1. "Education is the means to enable the child to find out the ultimate truth; and making this truth its own and giving expression to it". *R.N.Tagore.*

2. "Education is a natural, harmonious and progressive development of man's innate powers". *Pestalozi*

3. "Education is the complete development of individuality of the child, so that he can make his original contribution to human life according to his best capacity". *T.P.Nunn*

4. "Education is the development in the individual of all the perception of which he is capable". *Kant*

3.3.3 Education as a process of producing change in the group:

1. "Education is the conscious, controlled process whereby changes are produced in the person and through the person within the group". *Brown*

2. "The purpose of education is to develop in each individual the knowledge, ideals, and habits and powers whereby he will find his place and use that place to shape both himself and society towards nobler ends". *Report of the Commission on the Reorganizing of Secondary Schools, U.S.A.*

3.3.4 Education as a process of Adjustment to the Environment

1. "The function of education is conceived to be the adjustment of man to his environment and that the most enduring satisfaction may accrue to the individual and the society". *Bossing*

2. "Education is the gradual adjustment of the individual to the spiritual possession of the race". *Butler*

3. "Education is the organizing of acquired habits of such action as will fit the individual to his physical and social environment". *James*

3.4 Forms of Education:

3.4.1Formal and informal Education:

Education became formal to overcome the deficiencies of informal education. Formal education is that education where, according to pre-determined aims and methods of teaching, definite doses of knowledge are thrust into the mind of child at a specific place during a set duration of time by a particular individual. The reward for all this is invariably a certificate, diploma or degree. As such, formal education is artificial and all its resources are limited. Though the main centre of formal education is school, libraries, museums, zoos, picture galleries, lectures and symposia etc, also serve as agencies of formal education.

Informal education is natural and incidental. There are no pre-determined aims, curricula, methods, teachers and places where children receive informal education. The process of imparting education goes on unconsciously. The agencies for informal education are family, neighbourhood, interactions with peers on, social and religious activities, etc. A major part of this study is on informal education and its philosophy.

3.4.2 Direct and indirect Education:

Direct education is the means of education in which the teacher and the child are face-to- face and pre-determined amount of knowledge is given to the child in a particular manner. This is done within in a specific time frame. On the other hand, indirect education allows the child the freedom to structure his own experiences in a natural way according to his interests and needs.

3.4.3 General and specific Education:

General education is also called liberal education. Here, the aim of education is to impart general education for all children up to a certain stage. General education is imparted to sharpen the intellect of the child who is able to lead a general life successfully. Specific education has specific aims. Such education is imparted to children having special interests and aptitudes. The aim of specific education is to prepare a child for a specific vocation. Engineering and medical education are examples of specific education.

3.4.4 Individual and Collective Education:

Individual education is education which is provided to each child separately according to his interests, inclinations, needs and capacities. Collective education is imparted to groups or in classes (Singh & Nath, 2005).

3.5 Informal education:

As Shashi mentioned in the International Encyclopaedia of Social Science, informal education is incidental and spontaneous. There is no conscious effort involved in it. The child learns many habits, manners and patterns while living with others or moving in different spheres like home, society, groups etc. Unlike formal education, informal education is not imparted by any specialised agency such as school or college. Informal education is not given according to a fixed time-table or in a structured manner. There are no set curricula. Informal education consists of experiences and actually living the learning, in the family or community.

Therefore, informal education may be understood as "the process, by which a person imbibes attitudes, develops skills, cultivates values and acquires knowledge without there being any organisation or system about it. Informal education would also include all incidental learning that takes place while at work or at play and during travels as well as spontaneous learning through films, radio and television" (Shashi, 2007, p. 2526).

3.6. Modern concept of Education:

(Singh & Nath, 2005) tried to explain the concepts of modern education by examining its various objectives: 1. Modern education seeks to develop the mind according to its own inherent capacities in a social environment, 2. The aim of modern education is to develop individuality to attain social efficiency and dynamism, 3. In modern education, curriculum is flexible, varied and progressive in the sense that it tries to meet the needs of the developing child as well as the demands of ever changing modern society, 4. In modern education, discipline is self-discipline leading to natural obedience, 5. In modern education, the teacher is considered as a friend, philosopher and guide. 6. Modern education considers school as a miniature of society with more emphasis on the output in comparison with input.

3.7 Non-Formal Education (NFE):

Conceptualization of NFE in the country: Formal education in India refers to the hierarchically structured education system running from the kindergarten through the university, including institutions of technical and professional education and training. On the other hand, *'Informal education'*, also often termed as 'incidental education', is seen as the unorganized education acquired during the entire life span of an individual through interaction with other members of the society. Hence, informal education is in fact accepted as a lifelong process through which every individual acquires attitudes, values, skills, and knowledge, to a large extent conditioned by his/her environment.

NFE is conceptualized as an organized educational activity, occurring in the traditional framework of formal education system. Formal education is highly structured and rigid. It is characterized by uniformity to a large extent. The major characteristic feature of NFE in India is its flexibility in terms of organization, timing and duration of teaching and learning, clientele groups, age group of learners, contents, methodology of instruction and evaluation procedure. It is this characteristic feature of NFE, which has made it a critical mode for reaching out to the hardest-to-reach group of children and youth, both in rural and urban India, in order to achieve the much desired goal of education for all (Mitra, 2008, p. 2).

(Th & La, 1982) There is a *continuum* between the various learning experiences, so that the distinction introduced in the 1970s between *formal* (purposive and structural learning leading to recognized certificates and diplomas), *non-formal* (any educational activity that takes place outside the formal system), and *informal* (the unplanned learning that goes on in daily life) is not fully operational. For instance, in schools, the official curriculum (formal education) interacts with extracurricular activities (non-formal), as well as with the educational influences in the playground (informal). Therefore, the educational policies should take into account the entire complex of situations and learning experiences in a holistic perspective.

3.8 Lifelong learning:

Lifelong learning may be broadly defined as learning that is pursued throughout life: learning that is flexible, diverse and available at different times and in different places. Lifelong learning crosses sectors, promoting learning beyond

traditional schooling and throughout adult life (ie post-compulsory education). This definition is based on (Delors, 1996) four 'pillars' of education for the future. These are:

1. **Learning to know,** this includes mastering of learning tools rather than acquisition of structured knowledge.

2. **Learning to do** mean equipping people for the types of work needed now and in the future including innovation and adaptation of learning to future work environments.

3. **Learning to live together, and with others** enables people to peacefully resolve conflicts, discover other people and their cultures, foster community capability, individual competence and capacity, economic resilience, and social inclusion.

4. **Learning to be** is education contributing to a person's complete development of mind and body, intelligence, sensitivity, aesthetic appreciation and spirituality.

The emphasis is on learning to learn and the ability to keep learning for a lifetime. The European Commission (2001) found that lifelong learning has "Four broad and mutually supporting objectives: personal fulfilment, active citizenship, social inclusion and employability/adaptability". In this regard, lifelong learning has very broad dimensions that transcend narrow economic and vocational aspects (p.428).

The European Lifelong Learning Initiative defines lifelong learning as "…a continuously supportive process which stimulates and empowers individuals to acquire all the knowledge, values, skills and understanding they will require throughout their lifetimes and to apply them with confidence, creativity and enjoyment, in all roles circumstances, and environments" (Watson, 2003, p. 2).

In Sweden, the National Agency for Education put forward a conceptual framework for both lifelong learning and life-wide learning. Lifelong learning is seen as a holistic view of education and recognises learning from different environments (Skolverket, 2000, p. 19).

1. Lifelong learning recognising that individuals learn throughout a lifetime.

2. Life-wide learning recognising the formal, non-formal and informal settings.

The lifelong dimension is relatively non-problematic, as it simply comprises what an individual learns throughout life. It is widely accepted that as knowledge and skills become obsolete, individuals continuously update their competencies in a process of continuous learning.

The distinction between formal and non-formal learning environments is about where learning takes place. Formal learning occurs within institutions established primarily to deliver education and training, often leading to recognised outcomes and qualifications. Non-formal learning has intended education and training outcomes; however, the setting is outside dedicated learning institutions, most often in places where learning is not the primary business.

Informal learning is distinguishable by intent. It can occur almost anywhere, but as a by-product of other activities. It is often unplanned and without explicit emphasis on learning, yet may still lead to the acquisition of valuable skills, knowledge and attitudes.

This analysis of lifelong learning differs from that postulated by the OECD which classifies formal learning as a program of study that is recognised through a qualification; non-formal learning as a program of study that is not recognised through a qualification, and informal learning as that which is achieved outside an organised program (Skolverket, 2000, p. 2).

3.9. Education in Ancient India:
3.9.1. Education imparted by Rishis/Maharishis:

In ancient times in India, the education system, known as Gurukulashrama, required students from age 5 to 25 years to pass through a process of learning where knowledge, life-skills and values were learnt. The student was made aware his/ her duties towards self, family, society and country as well as the importance of the knowledge they acquired. The teachers were the Rishis and Maharishis. Rishis were *trikalajnanis,* who were supposed to know everything from the past, of the present and about the future. In a sense, therefore, they imparted knowledge coming from the past; they imparted knowledge from the present based on their own spiritual experiences and in a sense, imparted knowledge of the future from their own vision of the distant future in which they alone had access.

3.9.2. Education imparted by old family structure:

The family structure that existed in ancient India was the joint family system. All family members stayed together as a unit. The head, usually, the oldest in the group was responsible for decisions and giving the necessary guidance to the younger members. It was a cooperative existence with the young receiving love and affection

and the elders being well-looked after. The income of individual members was considered family income.

One activity to engage the large numbers of children in joint families was story telling. This was an effective way of presenting values, concepts and ideas to children and adults alike. The values of unity, love, affection, trust, respect, etc were imparted through values. These values were also lived in joint families. The constant imparting and practising of values helped prevent conflicts and personality clashes in a joint family; and also minimized social tensions. However, with the breakdown of joint families, such problems are increasing in numbers.

3.10. Present Educational Scenario:

The present education system is supposed to be healthier as it is structured help fulfil the aspirations of the present generation. However, this is not so. The system today is marked by corruption, greed, selfishness, absence of sincerity and integrity. This is because Education has become synonymous with Examination, Employment & Empowerment. Present day education no longer means emancipation or freedom, ennoblement or raising and evolution.

3.10.1. Education Today:

The death of Gurukulashrama parampara and decline of the joint family system has adversely affected today's education scenario. In today's education system, the holistic approach is completely absent and growth of knowledge is heavily tilted towards the external world instead of relating to the inner-self of an individual. The educational system does not develop a person as a human being; it only directed towards superficial material achievements. It is designed purely for material ends and promotes negative qualities like jealousy, hatred and rivalry instead of virtues like kindness, compassion and honesty.

The question, then, is what exactly is the true meaning of "Education"? Does it make one wiser, happier, and contented and a better human being? Or is there something more to education? Yes, of course; education is not just this. Then, what is real education? What should be its role? In today's so-called modern and developed era, it is necessary find answers to these questions.

According to N.R. Madhava Menon (2011), "Higher education today is undergoing revolutionary changes to enlarge access and to enhance quality with a

view to take advantage of the country's demographic factor and to improve the quality of life of its people. The potential is indeed great and the opportunities are many. However, if a country forgets its foundational values and the terms of the social contract, it may have to pay a heavy price and the so called development may turn out to be unsustainable. Herein lays a danger which the Indian constitution has foreseen and has constructed a defence by way of a value system for the state and the citizens to follow. Educated citizens including those who are graduating today would be well advised to realize the importance of constitutional values and behave as responsible citizens particularly when crisis situation face the society and the Nation in a highly competitive world we live today"(p.23).

3.10.2. Education:

Education is not mere stuffing of facts. Education is for the actualization of the potential that is already there in children. Education is really the process of removing the ignorance that is covering our inner knowledge, which is absolute, which is perfect, which is eternal, which is supreme. Education is for a holistic life and not for mere living. 'Education' needs to be enriched with values.

3.11. Value Education: Introduction and Perspective
3.11.1 Introduction

It is not only important to understand the values, it is equally important to behave accordingly. We are judged by our behaviour, speech and our presentation. A particular type of behaviour in a given situation throws light on attitudes. In order to attain our goals or aims we have to modify our attitude. Value education helps us to develop the right attitude. Value education plays a vital role in education by helping to bring about the overall development of the student and to create tomorrow's good citizens through the medium of education.

3.11.2 Relation between Philosophy and Value Education:

(Singh & Nath, 2005) Philosophy and value education are integrally and interdependently related to each other. Both aim to impart knowledge of the truth and realities of life and develop the individual accordingly. Value Education is a conscious and dynamic process, which requires proper guidance and supervision. Without proper guidance and supervision, it cannot achieve its goal. Philosophy

determines the goals of life and provides the anchor for value education. Without philosophy, value education cannot be successful.

History bears eloquent or expressive testimony to the fact that great philosophers have also been great value educationists of their times. The great philosophers used value education as a means to translate their philosophical ideas into practice for people to follow and develop themselves (Singh & Nath, 2005, p. 14).

"Value education is the dynamic side of philosophy" (Adams). Philosophy determines the aim of life and by analysis lays down the principles to be followed for achieving the set aims. Value education translates these principles and ideas into practice because the purpose of value education is to mould human behaviour. The aims of value Education are determined according to the aim and philosophy of life. Value education tries to achieve aims of life as goals of Value Education and these aims of life are determined by the philosophy of life prevalent at the time (Singh & Nath, 2005, p. 15).

Singh (2005) described the value education scenario in the different periods of India and other countries. In ancient times, the aim of value education was the development of wholesome character and inculcation of qualities, which enable children to lead their lives comfortably. With a change in philosophy, the aims of value education in Athens were quite different to those of Rome and Sparta. In ancient India, religion was regarded as indispensable or essential. The aim of life was to perform all worldly duties and then achieve salvation from worldly ties to rebirth. Hence, value education, during those days, was organized to attain happiness, bliss and in the end salvation.

Likewise, in the Medieval Period, aims of value education changed according to the dominant religion. Religion influenced the objectives of value education. Islam and Christianity competed to establish power and influence. Value education was to develop critical insight and reasonableness or rationality in all beliefs and activities. It was expected of value education to demolish blind beliefs and mechanical rituals.

The guiding philosophy changed again in the modern period. According to the value educationist, Pestalozzi, the aim of value education was to develop the personality of the child to the fullest extent (Singh & Nath, 2005, p. 16).

3.12 Present scenario of Indian education

(Madhav Menon, 2011) Higher education is undergoing revolutionary changes. Access is being widened and the quality enhanced to take advantage of and the country's demographic potential. The potential is indeed great and the opportunities are many. However, India cannot afford to forget its foundational values and the terms of the social contract, it may have to a pay a heavy price and the so-called development may turn to be unsustainable. Herein lays a danger which the Indian constitution has foreseen and has constructed a defence by way of a value system for the state and the citizens to follow. Educated citizens including those who are graduating today would be well advised to realize the importance of Constitutional values and behave as responsible citizens particularly when crisis situation face the society and the Nation in a highly competitive world we live today (p.27).

On this regards it is also important to understand the Attitude of PG Students towards Value oriented Education. Value education is important to help everyone in improving the value system that s/he holds and put them to use. Once, everyone has understood their values in life, they can control the various choices they make in their life. One has to frequently uphold the various types of values in his life such as cultural values, universal values, personal values and social values. Thus, value education is always essential to shape one's life and to give him an opportunity of performing himself on the global stage. The need for value education among parent, children, teachers, etc, is constantly increasing as we continue to witness increasing violent activities, behavioural disorder, lack of unity and chaos or disorder in the society etc.

The family system in India has a long tradition of imparting value education. But with the progress of modernity and their fast changing role, it has not been very easy for the parents to impart relevant values to their wards. Therefore many institute today conduct various value education programmes concentrate on the development of the children, young, adults etc. focusing on areas like happiness, humility, cooperation, honesty, simplicity, love, unity, peace etc. Values are virtues, ideals and qualities on which actions and beliefs are based. Values are guiding principles that shape our world outlook, attitudes and conduct. Values however are either innate or acquired. Innate values are our inborn divine virtues such as love, peace, happiness, mercy and compassion as well as the positive moral qualities such as respect, humility, tolerance, responsibility, cooperation, honesty and simplicity. Value oriental

education becomes the need of the hour because of the crisis of morality in the society. It is generally observed that the moral value of the society is declining day by day and the beliefs and attitudes of the young generation are changing drastically. So, it is the high time to reshape the attitude of the youth on whose shoulders the future of nation rests (Mohanty & Kalita, 2011, p. 20).

3.13 The erosion of values in Education:

The National Policy on Education (NPE), made a strong recommendation for including value education in the teaching content (Shetty; Khirwadkar; and Tomar,). The justification offered was that the tremendous advances in science and technology have resulted in a complete change of attitudes and lifestyles, the consequences of which are not wholly desirable. People were increasingly disconnected from each other in their pursuit of material well-being. Growing insensitivity to community needs was making progress unsustainable. Value education was necessary to prevent further erosion of traditional values (Association of Indian Universities, 2000, p. 75).

The erosion has accelerated since independence mentioned by (Reddy G. R., 1987), Some attribute it to our secular approach, which led to the neglect of religious and moral thoughts in school and colleges. Others feel that westernization and modernization are responsible for giving primacy to materialism, which are responsible for the crisis in value education. He also emphasised the important role of teachers in imparting values through education.

Present generation teachers are not adequately prepared to teach values to the students. Values are one area where there should be no gap between teaching and practicing. Unless the teacher practices the values that he preaches, he cannot carry conviction or confidence with the students. Thus, it would not be incorrect to say that teachers are not well-equipped to impart values by behaviour and knowledge because of which it is presently impossible for them to impart values to the students (Reddy G. R., 1987, pp. 2-3).

Prahallada referred to the Education Commission's (1964-66) observation that "there is a serious defect in the school curriculum in the absence of provision for education in social, moral and spiritual values. A national system of education is required that is related to life needs and aspirations of the people, which we cannot afford to ignore this purposeful force". He also made the following observations on the effects of the value crisis:

I. The present Indian education system is reflecting more or less borrowed ideologies and philosophies. National values are relegated or downgrade to the background.

II. The teacher educators and teachers are not being clearly oriented to the national values and ideas, ideals and ideologies that they have to inculcate in the students. Hence they are not in a position to play their role as value educators.

III. Our curriculum does not reflect human values and value system. Hence, our schools and colleges have become examination centres and not value centres (Association of Indian Universities, , 2000, p. 3).

3.14 Role of Value Education:

In spite of awareness (and the understanding of the need for value education) of the consequences the absence of values can lead to, value education is not given enough prominence in the curriculum. The reasons are not difficult to understand. Value education is a subject that cannot be tested and graded. The learning outcomes are not immediately visible. Values are also something, it is widely felt, that the students will learn somehow or the other and it cannot be the teacher's responsibility. Although imparting of values is primarily the responsibility of parents, teachers and schools play a crucial role. Students spend most of their waking hours in school (or college). The campus is the bridge between home and society. It is in schools and, later, colleges that students learn how to live in society. It is here that a good value system can be nurtured.

To understand the concept of value-based spiritual education, it is necessary to understand what "Values" actually mean. What are values? Defined simply, values are standards or principles considered important in life. Values come from within, and are practiced.

3.14.1 Need for value Based Education:

In the present conditions, the need for value-based education must be understood as also why values must be inculcated in the youth. Here are some of the way's are discussed on the base of the available literature and field work experience.

3.14.2 Education System in the context of Imparting of Values:

The present education system lacks value-based learning. Value education is an urgent need. Everyone must grow as respectful members of society and must learn

to respect family, members of society and fellow citizens. He (or she) should behave in such a manner which will reflect his upbringing as a sensitive person.

School imparts knowledge and provides numerous opportunities for the child to grow and enrich his experiences. It has great impact on the personality of the child. School education is the foundation, which prepares him for a higher education and then becoming a useful citizen. The person carries and maintains the social and moral skills acquired by him during his school days. Lessons on morality will help in developing certain values. The child learns to be respectful to his elders, seniors and teachers. The educational institution, therefore, plays an effective role in preparing the children as efficient and useful citizens of the society (Shashi, 2007, p. 5093).

Monica Thapar elaborated on this point further: "Value education is education in values and education towards the inculcation of values. Implicit in this definition is the conviction that value education is a universal phenomenon intrinsic or fundamental to all learning and education, whether at home or in an institution. It is not. Our educational system is of little help. It neither teaches us to be critical thinkers or to regard ourselves as proactive beings in relation to ourselves, our community and humanity at large. We are not trained to be proactive thinkers because we are told so little of the life values that are the basis for creative thinking" (http://www.lifepositive.com/mind/education/alternative-educationvalues.asp).

Value-based education becomes the need of the hour in a society where people become selfish, face depression and indulge in malpractices. The conflict between vice and virtue is perpetual or continues; and has often led to violence and destruction. Even at the individual level, there is sometimes confusion over what right behaviour is and what is not. In such time, values serve as guidelines for responsible actions (Maharashtra State Board of Secondary and Higher Secondary Education, 2007-2008, p. 17).

With increase in the pace of life, cultural lag and the resulting conflict of values lead to serious dichotomies or differences. Inner conflicts and cultural contradictions intensify. Education has to face these new challenges. The important question, then, is about the appropriate approach to helping our youth develop the right values through education. Teaching values through moralizing and advice seems to be ineffective today; narrating stories has only momentary effect. One set of values are imbibed at home; the school environment and pedagogy project a completely different set. The modern communications and mass media offer an attractive and

unrealistic package of lifestyle aspirations. Peer group influences, political ideologies and celebrity lifestyles offer contrasting pulls and to the confusion in young, impressionable minds (Association of Indian Universities, 2000, p. 76).

3.14.3 How is Value based education useful:

Value based education is a threefold development of an individual, irrespective of gender and age, but most importantly of a child. It endeavours to develop all three aspects: physical, mental and character. Although the physical and mental aspects are important, the true potential of an individual cannot be realised without development of a sound character. Education plays a huge role here. Value-based education is a tool which not only prepares an individual for a career' it also helps one to develop a purpose in life. The purpose of our life is undoubtedly to know oneself and be ourselves. However, we cannot do it unless we learn to identify ourselves with all that lives. In the old world, the advice proffered was, "Know thyself"; today, one must "Be thyself". Being aware of all aspects of life and living makes a person complete, well rounded and knowledgeable. If we do not give such opportunities to students who are on the verge or border of adulthood, we are robbing or cheating ourselves of ideas rich in enthusiasm and innocence. It has been observed that we learn more effectively by listening and observing than by cramming. Our education system needs to evaluate its priorities and understand that learning should not be identified with cramming. We take pride that our education system is more advanced and progressive in terms of academic standards in comparison with the U.S.A. or U.K. However, in terms of creativity, independent study and encouraging an objective approach towards a subject we feel inadequate in experience. The objective of education in a country like India, whose heritage and diversity commanded admiration and respect for several centuries, should be to instil a student with values that are essential to a productive and fulfilling life. The range of problems that afflict our youth manifest in delinquency and antisocial behaviour, teenage pregnancies, crime, suicides etc. (http://indiaedu.com/articals/vale-education).

It is important to ask ourself as to what good would be our life if we fail to pass on something substantial to the generation that is in the process of building itself? Ignorance is not bliss; it is the deliberate neglect of the opportunities that the world has to offer. Education is the means to drive away the darkness of ignorance. A balanced approach to building a student's academic career will enhance his (her) life

and make him/her a more useful and productive contributor to society, country and to humankind.

Value Education is a lively dynamic bipolar of transformation with the teacher at one pole and the child (student) at the other. The teacher's beliefs, ideals and values influence the child. Thus, we can consider the teacher to be a philosopher who tries to mould and develop the child into a desirable type of individual according to his philosophy. Adams rightly remarked, "Value Education is the dynamic side of philosophy. It is the active aspect of Philosophical belief". (http://indiaedu.com/articals/vale-education).

3.14.4. Importance of Value Education:

(Association of Indian Universities, 2000) India's ancient education system laid great emphasis on the learning of essential values of life. Vedic education centred round what the pupil should do and what he should not do. Post- Vedic literature like the *Ramayana*, the *Mahabharata*, and the *Bhagvad Geeta* are elaborate expositions of values that people are expected to inculcate by emulating the characters in them.

The continuity of our great culture and education tradition was, however, broken by the long stretch of alien or unfamiliar rule over the country. Due to the socio-cultural upheavals or confusion caused by assault of the foreigners, technological advances and growing materialism the people of India were deprived of the essence of India's ancient system of value education (Association of Indian Universities, 2000, p. 44).

The importance of value education cannot be minimized in a democratic country like India. In a democratic country corrective method to alter people's behaviour is not possible. Hence, the only alternative way is to teach the people to be self-controlled, which is possible only when they are made to learn certain values because values are the prime movers of human actions. Hence, teaching of desirable value should be the major concern of the system of Indian education. Values are foundation stones of national unity and solidarity (Association of Indian Universities, 2000, p. 45).

A value is a state of the human mind, a mental disposition, an attitude or an emotionalized state of the mind towards some idea, thing or tradition carrying positive and negative charges within self. Its formation involves a deeper layer of personality. It is always a result of one's own experience. Literacy, a value means something that

an individual considers important, something about which he feels strongly (Association of Indian Universities, 2000, p. 45).

Value education is important to help one in improving the value system that he/she holds and put them to use. Once, we understand our values in life, we can examine and control the various choices we make in our lives. It's our duty to uphold the various types of values in life such as cultural values, universal values, personal values and social values. Thus, value education is always essential to shape a student's life and gives him an opportunity to performing on the global stage. The need for value education among parents, children, teachers etc, is constantly increasing as we continue to witness increasing levels of behavioural disorders, conflicts, violence and disunity in society (http://indiaedu.com/articals/vale-education).

The gurukul system, that was responsible for imparting values, has close down or ceased to exist. In the modern era, it has not been very easy for the parents to inculcate the relevant values in their wards. This task is now performed with varying levels of effectiveness by many institutions that try to meet the changing needs of modern society. Their activities are concentrated on the development of children, young adults, etc. in areas like happiness, humility, cooperation, honesty, simplicity, love, unity, peace etc. (http://indiaedu.com/articals/vale-education).

3.15. An overview of the National Policy on Education – 1986:
3.15.1. Value Education policy-1986.

The Kothari Commission recommended a policy for value education for 20 years beginning from 1966, the year when the Commission submitted its report to the Government. Since the adoption of National Value Education Policy,1968, which was formulated consequent to the Report of Kothari Commission, there has been considerable expansion of Value Education facilities all over India and at all stages/levels. This policy tried to address the social, demographical, political needs and challenges, with commitment to human values and social justice (Singh & Nath, 2005, p. 197).

3.15.2. Role of Value education in India:

According to NPC-86, the role of Value Education was envisaged as below:
1. In our national perception Value Education is essential for all. This is fundamental to our all- round development, material as well as spiritual.

2. Value Education has an acculturating or dominating role; it refines sensitivities and perceptions that contribute to national cohesion or unity, a scientific temper and independence of mind and spirit, thus furthering the goals of socialism, secularism and democracy enshrined or preserved in our Constitution.

3. Value Education develops manpower for different levels of the economy. It is also the substrate on which research and development flourish, being the, ultimate guarantee of national self-reliance.

4. In sum, Value Education is a unique investment in the present for the future. This cardinal or fundamental principle is the key to the National policy on value education (p. 198).

3.15.3 Main features of National Policy on Education 1986 (Singh & Nath, 2005, p. 205).

(As pertaining to Value Education):

1. **Value Education for Equality:**

   a. The Policy laid special emphasis on the removal of disparities and, to equalize value Education opportunities by attending to the specific needs of those who have been denied equality so far.

   b. Value Education will be used, as an agent of fundamental change in the status of women.

   c. The central focus of value education in the development of SC's is their equalization with the non-SC population at all stages and levels; and in all areas dimensions like rural male, rural female, urban male and urban female.

   d. The entire nation must pledge itself to the eradication of illiteracy, particularly in the 15-35 age groups.

2. **Role of Value Education:** Value education is responsible for the all round development of individuals. It also facilitates culture assimilation or integration and provides strength to democracy and secularism. Value Education constructs the nation at every level, creates self-sufficiency and searches new areas of development.

3. **National system of Value Education:** Though Value education is a state subject, the policy provides a National system of value Education, i.e. 10+2+3 system.

4. **Equality:** The policy provides equal opportunities to all for Value education. Sarvodaya schools have been opened for socially and economically deprived but otherwise talented children. Regional imbalances are also being removed.

5. **Women Value Education:** There is special emphasis on women in value education. Eradication of illiteracy, vocational curriculum, nutrition and childcare courses, home management, etc., has been given priority in this regard.

6. **Value Education for the Scheduled castes:** Socially and economically deprived scheduled castes are the backbone of our society. They need proper development and place in society. Special scholarships and hostel facilities are being introduced for them.

7. **Value Education for Backward Classes:** A large number of backward classes and minorities had not been given any opportunity for Value Education. These classes are in a critical situation. They are socially and economically deprived due their occupations; but they usually link themselves to a higher Varna, which does not give them social sanction. Value education is the only way to give them a chance to integrate with society.

8. **Adult value Education:** Value Education is necessary to remove illiteracy.

9. **Reorganization of Value education:** The National Policy on Education, 1986, gave more emphasis on the reorganizing of the value education pattern. More attention is paid to the physical, mental and emotional development, of the children (Singh & Nath, 2005, p. 200).

3.15.4 Emphasis on a National System of Value Education:

The concept of a national system of value Education implies that, up to a given level, all students, irrespective of caste, creed, location or sex, have access to value education of comparable quality. The system will be based on a national curricular framework that contains a common core along with other components that are flexible. All Value education programmes will be carried out in strict conformity with secular values.

India has been always worked for peace and understanding between nations, regarding the whole world as one family. Value Education has to strengthen this world-view and motivate the younger generations for international cooperation and peaceful co-existence.

To promote equality, it will be necessary to provide for equal opportunity to all not only in access, but also in the conditions for success. Beside, awareness of the inherent equality of all will be created through the core curriculum. The purpose is to remove prejudices and complexes transmitted through the social environment and the accident of birth.

Minimum levels of learning will be laid down for each stage of value education. Steps will also be taken to foster among students an understanding of the diverse cultural and social systems of the people living in different parts of the country. To promote the link language, programmes will be launched to increase substantially the translation of books from one language to another and to publish multi-lingual dictionaries and glossaries. The young will be encouraged to undertake the rediscovery of India, each in his own image and perception.

In the area of research and development and value education in science and technology, special measures will be taken to establish network arrangements between different institutions in the country to pool their resources and participate in projects of national importance.

Life-long value education is a cherished or special goal of the value education process. This pre-supposes that universal literacy opportunities will be provide to the youth, housewives, agricultural and industrial workers, and professionals to continue the value education of their choice at the pace and place suited to them. The future thrust will be in the direction of open and distance learning.

3.15.5 The Role of Government:

The National Education Policy insists on establishing a Centre for Value Education (CVE's) in all universities and institutes of higher education with the sole purpose of imbibing human values in their campuses. But, will the activities of such CVE's be limited to the conducting of expert lectures/discourses on values, ethics, morality education etc. and community/social service? No effort appears to have been made to explain how these will bring about changes in an individual. Good must come from within so that the external body reflect its beauty. This harmony between the inner and external processes is termed as 'Spiritual Civilization'.

Therefore, what is urgently needed is change from what we are to what we have to become, in effect, change from ambition to aspiration. The importance and urgency of change must be brought forth through our education system. We need

education to understand the value of education and the value of further education. Since values are caught rather than taught, it is imperative or vital to devise or workout other meaningful and pragmatic strategies to help in personal evolution by embracing all aspects of existence.

3.15.6 Where does Value education fit into the curriculum?

Value education fits into the curriculum if we recognize that students are not born with a set of values. They are imbibing values all the time, from their parents, teachers and peers. So, to a large extent, values are more 'Caught' than 'Taught'. At the same time, children need guidance to learn the right values. This guidance is given through the curriculum, all through the day. It is not the responsibility of one person.

Value Based Spiritual Education is important because Spirituality is the "art and science of Divine remembrance." i.e., doing everything in the remembrance of God so that anything we do has a thought of divinity attached to it. This motivates us to keep the highest goals in all aspects of living and prevents us from doing wrong. Therefore it is necessary that our students are educated in spiritual values.

1. Value Education will help one to understand himself (herself) by answering the questions: a) Who Am I? b) What is my goal? C) How should I proceed towards my goal?

2. Value Education will help in better Time Management, Stress Management and Life Management.

3. Value Education will help in better Decision Making by making the individual perceive himself better: giving better clarity in "What is good for me?", how to make the right decisions, co-operation and co-ordination, etc.

4. Value Education will help in Personality Development:

Value conflicts are the strongest test of character. Yet, today, moral dilemmas are considered a waste of time, a domain for 'losers'. Ultimately, we tend to declare all value assertions as unscientific and relative, hence dispensable. We do not realize that value conflict is healthy and necessary; and by eliminating it we are also erasing all conviction. To quote Confucius, "If a man carefully cultivates values in his conduct, he may still err or be wrong a little, but he won't be far from the standard of truth (http://www.lifepositive.com/mind/education/alternative-educationvalues.asp).

3.15.7 Organisation of value education

In her paper, Rani approached the teaching of value education by raising some basic questions. Should value education be taught as a separate subject? Should it be taught along with other subjects? Should value education be included in teaching schedule? If value education is included in the curriculum as a separate subject, the issue that arises that what should be included in it. Moreover, value problems and possibilities of value teaching are present in many other subjects also.

(Wilson, 1975) suggested that at least two periods per week should be set aside for value teaching in a formal manner using instructional material and other aids. Hartshorne did not find such value teaching very useful as it did not have lasting effect. Kohlberg agreed with Wilson. White partially agreed and commented that certain elements may be such as they have to be taught separately. Hirst argued in favour of Wilson. Some scholars hold a view that values should be taught informally through activities and programmes organised by the institutions. The debate shows that a general agreement on what is the appropriate approach is yet to be reached.

3.16 Values

"Value is a (idea) concept, explicit or implicit, distinctive of an individual's characteristics, which influences the selection from available modes and ends of action". Wuchon, and Rokeach, defined values "as an enduring (long term) belief, a specific mode of conduct or end state existence along a continuum (range) of relative importance" (Association of Indian Universities, 2000, p. 77).

Values may be described as a system of personality traits, which is in harmony with the inner nature of an individual and in accordance with the values approved by the society. The process of valuing is what we go through when we make judgment about things, events and people that we encounter in our day to day life (Association of Indian Universities, 2000, p. 97).

The Shri Prakash Committee explained moral values as 'those which help individuals to deal with others in a proper way' and spiritual values as "ones that inspire us to do things selflessly for others or for a good cause'. According to the Secretary, Committee of Higher Secondary School Board, values are defined as "...those noble thoughts, and high principles of life, ideal conduct and virtues which prove to be the source of inspiration and motivation for thousands of people to support and guide them and work as light lamps" (Maharashtra State Board of Secondary and Higher Secondary Education, 2007-2008, p. 2).

Professor Kireet Joshi, in his paper, "An Outline Programme of Value-Oriented education" offered an apt or stabile explanation: "The secret of teaching values is to inspire and kindle the quest among the students by means of one's own example of character and mastery of knowledge. It is by embodying values within ourselves that we can really radiate values to our students. Value-oriented education should not be conceived as an enunciation or pronunciation of a series of do's and don'ts" (Ruhel, 1987, p. 7).

Values are the social principles, goals or standards that are held or accepted by an individual, class or society. Values are defined for survival or enhancement of the quality of life, and the biological tendencies are graded according to some standard of value for life. It is at this point, however, that specific philosophical theories of value arise. As Prof. D.P.Mukharjee observed, "Value is conceived of as a logically primitive concept and, therefore, as ultimately indefinable; or else, they are conceived

of as a function of the coherent organisation of life or experience as a whole" (Mukherjee D. P., 2004, p. 39).

Values are subsumable in Goodness, Beauty and Truth a threefold cord, not easily broken. According to Mukherjee, values are those social principles that a particular society thinks are observable in regard to the welfare of both individual and society at large, through their reciprocity and interaction. These, of course, are determined in terms of Truth, Beauty and Goodness perceived for the individual and community life. To cultivate these values in the minds of the populace, moral education plays a significant role.

Values include the simple difference between right and wrong, a belief in God, the importance of hard work and self-respect. Education is a continuous learning experience, learning from people, learning from success and failures, learning from leaders and followers and then growing up to be the persons we are meant to be (http://indiaedu.com/articals/vale-education).

(Sheth, 1992) Values are an integral part of society. They have been examined, analysed and promoted throughout the history of human civilization. In fact, the contemporary concern about erosion of values is far from being a unique event in social history. Values are important because they bring quality and meaning to life. Values give a person identity and character; they act as guidelines to help him/her to judge what he/she should or should not do. They make us realize that *what we are* is more important than what we have. Education in values or value education is necessary to develop character, good conduct, moral integrity, self-discipline, compassion and love for all living beings, responsibility, and other positive qualities in the young people.

What are the values that we speak of? It is up to each person to define the kind of society that he or she would like to live in, and adopt an appropriate value system. These are three categories of values universal, cultural or ethnic and individual or personal values (http://www.lifepositive.com/mind/education/alternative-educationvalues.asp).

From the various definitions and the principles of determination of values, the meaning and characteristics of values may be summarized as following:

 i. Values are related to the aims of human life. In order to achieve them people frame certain notions (ideas/ philosophy), which are known as values.

 ii. Our conduct (Behaviour) is motivated by our values.

iii. Values give direction to one's aspirations. They represent feelings, needs, interests, attitudes, preferences and opinions about what is right, just, fair or desirable.

iv. Value may refer to the act of cherishing something. A person who values justice will spend a lot of time in interaction between personal and impersonal elements.

v. Values have both importance and worth. Only a good person will be able to see recognize good.

vi. Creation and preservation of values form an important purpose for man.

vii. The greater the consideration for the importance of values, the better would be that social group.

viii. Values can be subjective, material or abstract, elastic, etc.

ix. Values are aimed at perfection, self-realisation, personal development, integrity and cohesion etc.

x. Values guide our existence (Shashi, 2007, p. 5095).

Values can be inherent or practised:

1. Values from within: Love, Kindness, Compassion, Mercy, Sympathy, Empathy.

2. Values to be Practiced: - Punctuality, Discipline, Obedience, Good Behaviour, Conduct, Character.

3.16.1 Human Values:

Some of the major concepts given by eminent persons on Human Values are like; The Oxford English dictionary defines value as "worth, utility, desirability and the qualities on which these depend".

Percy defined value as "an object of interest to someone, for it emanates from particular relation between the interest and its objects".

Mukherjee (2004) defined Values as "socially approved desired and goals that are internalized through the process of conditioning, learning or socialization and that become subjective preferences, standards and aspiration".

These definitions reflect three views on the nature of values:

i. Subjective View: According to the subjective view, desire, liking, interest, striving, volition, act and satisfaction constitute the multiplicity of factors upon which values depend. Values are said to be the subject and are intrinsically bound with an individual's experience.

ii. Objective View: Values are independent and they reside in the object, just as truly as do colour, smell, temperature, size and shape, etc. Plato, Aristotle, R.B.Perry, etc. held this view.

iii. Realistic View: Realistic thinkers regard values as the relation between a valuing human being and his environment. A value is also taken to be partly feeling and partly reason. The feeling part is hedonistic or self-indulgent and the reason part is regulative. Thus, value is considered as a meeting of the regulative and constitutive or formative principles (Mukherjee D. P., 2004, p. 5).

Values have also been classified as physical, mental, emotional, social, intellectual, political, economical, aesthetic (artistic), moral, religious, cultural and spiritual. Yet another classification of values is as (a) universal, eternal, and absolute or root values like truth, love, peace; and (b) temporal or mundane values which include contextual values- social, cultural, economic etc.

3.16.2 Universal Values

Freedom consists not in refusing to recognize anything above us, but in respecting something which is above us; for by respecting it, we raise ourselves to it, and, by our very acknowledgement, prove that we bear within ourselves what is higher, and are worthy to be on a level with it. **Goethe**

Universal values reveal the essence of the human condition. These arise out of the fundamental questions: Who am I? What is my essence? When I remove myself from my social and cultural environment? Is there anything in me that cannot be explained by heredity, environment and society? These values are not manifest. They must be experienced, as one experiences sunrise, the beauty of a flower, joy, pleasure, bliss, awe, serenity and so on. These values cannot be contained by words. That the Upanishads and the Bible have remained as relevant today as they were centuries ago tells us that, at the core, there are some constants in the human condition that time has not changed. Universal values can be experienced as life, joy, brotherhood, love, compassion, service, bliss, truth and eternity or time without end (http://www.lifepositive.com/mind/education/alternative-educationvalues.asp).

3.16.3 Cultural Values:

If you see in any given situation only what everybody else can see, you can be said to be so much a representative of your culture that you are a victim of it. **S.I. Hayakawa**

Cultural values are the social values of the day. They are specific to time and place and can be used just as much as misused. These values are concerned with right and wrong, good and bad, customs and behaviour. They are meant to maintain social order. Cultural values are reflected in language, ethics, social hierarchy, aesthetics, education, law, economics, philosophy and social institutions of every kind (http://www.lifepositive.com/mind/education/alternative-educationvalues.asp).

3.16.4 Individual Values:

That civilization perishes in which the individual thwarts the revelation of the universal. **Rabindranath Tagore**

Individual values are our private principles, the result of individual personality and individual experiences. Parents, teachers and one's peer group shape individual values. Personal values determine the differing reactions of people to similar events. A crisis may dim one person's enthusiasm and land him in depression, while another may be propelled or pushed into greater action. Individual values are reflected in individual goals, vows, relationships, commitments and personal preferences (http://www.lifepositive.com/mind/education/alternative-educationvalues.asp).

Universal values must be our foundation if we are to enjoy a rich, profound and fulfilling life. Our personal and cultural biases limit and distort our perception of the universal wonder that is life. Even as the hands of a clock are powered from the centre that remains ever still, so the universal values remain ever at the centre of human life, no matter where the hands of time are pointing past, present or future.

3.16.5 Different meaning of values:

1. **Psychological meaning:** Anything that is able to satisfy our desire is termed as value.

2. **Ethical meaning:** Those things or activities that are valuable and make our soul perfect.

3. **Philosophical meaning:** Values signify neither a thing nor an individual, but a thought or a point of view. As such, everything which is useful to an individual becomes valuable to him. (Shashi, 2007, p. 5094)

3.16.6 Meaning of value according to the constitution:

The Indian constitution places equality among individuals as one of the highest values to be pursued by the state as well as society in order to ensure human dignity and fraternity. The commitment to an egalitarian and just social order is to be shared by every citizen even if the strategies employed by the state are painful to certain sections. Of course, the majority state employs populist policies and crosses the constitutional limits of equal justice under the law. What is important is to subscribe to the value of equality and strive to promote it in the spirit of sharing and caring, particularly for the less fortunate citizens amongst us (Madhav Menon, 2011, p. 26).

3.16.7 National values:

Considering India's vast cultural and religious diversity, certain common values must be articulated and emphasised. The architects of our Constitution have formulated certain clear values like justice, liberty, equality and fraternity, secularism, democracy and socialism. These are the accepted National values. Subsequently, other values have emerged from the core values like national integration, small family, etc (Reddy G. R., 1987, p. 2).

3.16.8 Thoughts on values:

Individual values vary from society to society, religion to religion. However, there some values like *Sathya* (Truth), *Dharma* (Being true to one's religion), *Shanti* (Peace), *Prema* (Love) and *Ahimsa* (Non-Violence) that are free from controversy and should be acceptable to all the people of the country. On the essence of religions, the Upanishads say: "Just as the milk of the cows of different colours has a single essential colour i.e. white, similarly, truth, though proclaimed by different proclaimers, is always the same".

In the word of Radhakrishnan: " The great religions give us the different dialects or languages until man has tried to speak of the Unseen; the living faiths of mankind are different paths to the same goal, the different ways up the supreme mountain whose summit is the divine unity." The Holy Quran is also emphatic that, "Let there be no compulsion in religion. Truth stands out clean from Error"; and "let not the hatred of others make you swerve to wrong and depart from justice. Be just;

that is next to piety." These are the values that must be promoted by family, educational institutions and society (Reddy G. R., 1987, p. 3).

We must then determine which of these values is the most meaningful and accord a relative priority to each category, so that we may be able to understand our own psychological and social conditioning. Beyond our ego (sense of self) and identity (sense of belonging to a group) that dictates what we know, think, feel and how we act lays the universal identity. Dissonance between ego and identity can create anxiety and alienation but acting upon universal values will not, for here it is authentic action emanating or originating from an authentic Self. Universal values are at the top of the list. The others have their place but it is through universal values that we experience a sense of oneness with the human race.

3.16.9 Involvement of Universities in education in human value:

Universities can play a large role in the promotion of human values. The Indian sociologist, Prof. RadhaKamal Mukherjee said, "Universities are the nurseries of the values and ideals of life in every country. Without values and ideals the university with its hundred classrooms, laboratories and museums remain but impressive scaffoldings, not an edifice of civilization" (Reddy G. R., 1987, p. 7).

The Indian education system has inbuilt social and ethical values in it, and through different way tried to impart within the student from childhood onwards. Their reflections get too observed through our daily experience.

The next chapter discusses the information on Study area i.e. Mumbai city and Mumbai University. How the uniqueness of study area has impact on the socialization of Youth and their development.

Profile of Mumbai and the University of Mumbai

4.1 Introduction:

This chapter describes the city of Mumbai and Mumbai University. The changing socio-economics as well as the environment of the educational system, which impact the social and ethical values of the youth, are also discussed.

Map No. 4.1 Mumbai City (Grater Mumbai = Mumbai city + Mumbai Suburban) Study Area

4.2 Origin and History of Bombay (Mumbai):

Today's Mumbai has grown from cluster of small fishing villages into a crowded metropolitan that is India's financial hub and scene of an amazing range of entrepreneurial activity. In ancient times, it was part of Ashoka's empire. After his death, these islands passed into the hands of various Hindu rulers. The Marathi Kolis and Agris were and are the native inhabitants of Mumbai until 1345 (http://www.mumbainet.com).

Mumbai is the capital city of Maharashtra and one of the India's busiest seaports. Till about the sixteenth century Bombay (as Mumbai was originally known as) consisted of seven islands, namely Culaba, Mazagaon, Old Woman's Island, Wadala, Mahim, Parel, and Matunga-Sion. Over the centuries this group of islands was joined together by a series of reclamations of land from the sea.

4.2.1 The Mohammedan Period:

After defeating the kings of Gujarat, the Mohammedans ruled for next two centuries. Today only the mosque are left at Mahim.

4.2.2 Portuguese Period:

The Portuguese had already possessed many important trading centres on the western coast such as Panji, Daman, and Diu, took Bombay by force from the Mohammedans in 1534. They named their new possession as "Bom Baia" which in Portuguese means "Good Bay" (http://www.mumbainet.com). This led to the construction the numerous churches in the areas where a majority of Roman Catholics live. The St. Andrew's church at Bandra (also known as Portuguese Church) is the only church with a Portuguese-style still stands today. The Portuguese also equipped their possession by building forts at Sion, Mahim, Bandra, and Bassien. The last, although in disrepair, can still be seen. The other forts are overrun by encroachments and in an advanced state of disrepair.

4.2.3 The British Period:

In 1661, King Charles II of England, married Princess Catherine de Braganza of Portugal; and as part of the dowry, he received Bombay. In 1668 it was handed over to the East India Company. In 1858, India was brought under the British Rule. A viceroy was appointed to rule India in the name of the Queen. Bombay came under the direct rule of the British in 1861. "Bom Baia" was corrupted to Bombay. The

native Kolis called the islands "Mumba" after Mumbadevi, the Hindu deity to whom a temple is dedicated at Babulnath near Chow patty's sandy beaches (http://www.mumbainet.com).

The first Parsi to arrive in Bombay was Dorabji Nanabhoy Patel in 1640. The Parsis, originally from Iran, migrated to India about 900 years ago. This they did to save their religion, Zoroastrianism, from the attacking Arabs who attempt to convert in Islam. However, in 1689-90, when the Siddi Chief of Janjira made several attempts to repossess the islands by force, the son of the former, a trader named Rustomji Dorabji Patel (1667-1763), successfully warded off the attacks on behalf of the British with the help of the Kolis, the original fisher-folk inhabitants of these islands. The remnants of Koli settlements can still be seen at Backbay reclamation, Mahim, Bandra, Khar, Bassien and Madh Island (http://www.mumbainet.com).

4.2.4 Development of Bombay Island:

The King entrusted the administration of Bombay to the East India Company. By a Royal Charter under the Regulation XIX of 1827, passed by the British Government, the Collector of Bombay was made the Chief Controlling Authority of the Revenue Administration of Bombay. The Collector of Bombay enjoyed vast authority under the Bombay Land Revenue Act of 1876, which was repealed or invalid by only in1966 by the Maharashtra Land Revenue Code (http://www.mumbainet.com).

4.2.5 Transportation system:

Modern transportation systems made their first appearance in India in Bombay. The first railway line in India was started between Bombay (VT) and Thane in 1861 (http://www.mumbainet.com). Today, the road transport system and commuter trains together transport over 25 million commuters daily. This is one of the densest in the world.

4.2.6 Major Buildings Construction for various Development Departments:

Likewise, several major events took place in Bombay in the later half of the 19th century. The period also saw hectic construction activity that resulted in several landmarks: Victoria Terminus, General Post Office, Municipal Corporation, Prince of Wales Museum, Rajabai Tower and Bombay University, Mumbai High court, Elphinstone College and Cawasji Jahangir Hall, Crawford Market, Old Secretariat

(Old Customs House) and the Public Works Department (PWD) Building. These stand till today and are regarded as important heritage structures. The Gateway of India was built to commemorate or honour the visit of King George V and Queen Mary for the Darbar at Delhi in 1911 (http://www.mumbainet.com).

4.2.7 A hub for International Trade and Transport:

The Bombay Port Trust was formed in 1870, Princess Dock was completed in 1885, and Victoria Docks and the Mere weather Dry Docks in 1891. The Alexandra Dock, which was completed in 1914, was built for the International Sea Trade.

4.3 Mumbai in Independent India:

After independence in 1960 the state of Bombay was divided into Maharashtra and Gujarat states again on linguistic basis, the former retaining Bombay city as its capital.

4.4 Geography of Mumbai city:

Mumbai comes in the Konkan division, one of among the six administrative divisions of Maharashtra. Konkan division comprises the whole of coastal Maharashtra. For administration reasons Mumbai is divided into two districts Mumbai and Mumbai Suburban. The other districts in the Konkan division are Thane, Raigad, Ratnagiri and Sindhudurgh.

The term 'Greater Bombay' came into force in April, 1950 and now consists of Mumbai and Mumbai Suburban districts (http://www.mumbainet.com). A Municipal administration is responsible for Greater Mumbai.

4.5 Location of area:

Mumbai City District lies between 18° 53'north and 19° 16' north latitude and 72° 46' east to 70° 59' east longitude. Mumbai Suburban lies to its north and is flanked by the Arabian Sea on three sides (Bhatt, 1998, p. 367). Mumbai Suburban is flanked on two sides by water; the Arabian Sea to the west and the Thane creek on its eastern boundary. To the north is Thane district and on the south, Mahim creek, Mumbai City and Thane creek (Bhatt, 1998, p. 445). Greater Bombay is also divided into three parts the Island City, Eastern Suburbs and the Western suburb (Bhatt, 1998, p. 370).

The city occupies an area of 440 sq km. One-fourth of the city lies below sea level. The city is covered by two ridges of low hills on Culaba's east and west forming a barrier of sorts from the open sea .The other ridge ends at Malabar Hill 180ft above sea level, which is also Mumbai's highest point. In between these two ridges directly north of Culaba lies the bustling fort area.

Mumbai's island location has constrained or forced its ability to spread and grow over a wide area. Consequently, high-rise buildings dominated the skyline until the city reached a saturated point. The idea of a twin city was debatable by town planners and resulted in the development of Navi Mumbai, which lies to the north-east of Mumbai and covers an area of 345 sq km.

Mumbai extends from Culaba in the south to Mulund and Dahisar in the north and Mankhurd in the east. Mumbai Suburban is the second smallest district of Maharashtra, administratively has in its jurisdiction, the part of Mumbai from Bandra to Dahisar, Kurla (Chunabhatti) to Mulund, and Kurla to Trombay (Turbhe) Creek. The Mithi River is the main river in the district.

The total area of Mumbai is 603.4 km^2 (233 sq. mi) (Ministry of urban Development (Government of India), p. 33). Of this, the island city covers 67.79 km2 (26 sq mi) while the suburban district spans 370 km2 (143 sq mi) Together, they account for 437.71 km^2 (169 sq. mi) under the administration of Brihanmumbai Municipal Corporation (BMC). The remaining area belongs to the Defence Ministry, Mumbai Port Trust, Atomic Energy Commission and Borivali National Park, which are out of the jurisdiction of the BMC (Department of Relief and Rehabilitation (Govt.Maharashtra) Mumbai Plan,1.2 Area and Divisions.).

Mumbai lies at the mouth of the Ulhas River. It sits on Salsette Island, partially shared with the Thane district (Government of Maharashtra, 1960). Mumbai is bounded by the Arabian Sea to the west (Department of Relief and Rehabilitation (Govt.of.Maharahstra) Mumbai Plan.1.1 Location). Many parts of the city lie just above sea level, with elevations or height ranging from 10 m (33 ft) to 15 m (49 ft) (Krishnamoorthy, 2008); Average elevation is 14 m (46 ft) (" Mumbai,India" Weather base). Northern Mumbai (Salsette) is hilly (Department of Relief and Rehabilitation (Govt.of.Maharahstra) Mumbai Plan,1.3.2.2 Salsette Island) and the highest point in the city is 450 m (1,476 ft) at Salsette in the Powai–Kanheri ranges (Srinivasu & Pardeshi, 2009). The Sanjay Gandhi National Park (Borivali National Park) is located

partly in Mumbai Sub-urban district, and partly in Thane extending over an area of 103.09 km2 (39.80 sq mi) (Bapat, 2005, pp. 111-112).

The coastline of the city is curved in with numerous creeks and bays, stretching from Thane creek on the eastern to Madh Marve on the western front (Sen, http://articles.timesofindia.indiatimes.com/2008-12-13/mumbai."Security web for city coastline"., 2008). The eastern side of Salsette Island is covered with large mangrove swamps, rich in biodiversity, while the western coast is mostly sandy and rocky (Patil, 1957, pp. 45-49).

Soil cover in the city region is predominantly sandy due to its proximity to the sea. In the suburbs, the soil is largely alluvial and loamy (Sen, http://articles.timesofindia.indiatimes.com/2008-12-13/mumbai."Security web for city coastline"., 2008). The underlying rock of the region is composed of black Deccan basalt flows, and their acidic and basic variants dating back to the late Cretaceous and early Eocene eras (Patil, 1957). The area is classified as a Seismic Zone III region (India Meterological Department.Sesmic Zoning Map). This is an earthquake prone area.

4.6 Climate of Mumbai:

Mumbai has a tropical climate, specifically a tropical wet and dry climate under the Köppen climate classification, with seven months of dryness and peak rains in July. The cooler season from December to February is followed by the summer season from March to June. The period from June to about the end of September constitutes the south-west monsoon season. October and November form the post-monsoon season (Government of Maharashtra, 1960, p. 84).

Between June and September, the south west monsoon spontaneous heavy rains on the city. Pre-monsoon showers are received in May. Occasionally, Mumbai receives rains from the north-east monsoon in October and November. The maximum annual rainfall ever recorded was 3,452 mm (136 in) for 1954 (Department of Relief and Rehabilitation (Govt.of.Maharahstra) Mumbai Plan,1.4 Climate and Rainfall). The highest rainfall recorded in a single day was 944 mm (37 in) on 26, July 2005.

Average annual temperature is 27.2 C (81 F). In the Island City, the average maximum temperature is 31.2 C (88 F), while the average minimum temperature is 23.7 C (75 °F). In the suburbs, the daily mean maximum temperature ranges from 29.1 C (84 F) to 33.3 C (92 °F), while the daily mean minimum temperature ranges

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from 16.3 C (61 F) to 26.2C (79 F) (Department of Relief and Rehabilitation (Govt.of.Maharahstra) Mumbai Plan,1.4 Climate and Rainfall). The record high was 40.2 C (104 F) on 28 March, 1982, and record low 7.4 C (45 F) on 27 January, 1962 (Mumbai still cold. The Times of India, 2008).

4.7 Mumbai's Population:

Mumbai is one of the most populated cities in the world. It is home to more than 20.4 million people. Like other metros of India, the population of Mumbai has also grown rapidly in last 20 years. It is one of the largest cities of India in terms of population, business and trade activities. A majority of Mumbai's population are migrants from other states of India who came here in search of better employment opportunities and stayed on. In fact, migration is one of the main factors contributing to Mumbai's rising population.

Mumbai provides a range of opportunities that are not found in other parts of India for the realization of one's dreams. Therefore, it is no surprise that people from all parts of India should come here and make the city their home. Thus, Mumbai became the melting pot of Indian cultures and has developed a uniquely cosmopolitan culture.

Mumbai's citizens represent nearly all the religions practiced in India and many from abroad. Hindus are the majority (67.39%). Muslims (18.56%) form the second largest religious group in the city. They are followed by Buddhists (5.22%), Christians (4.2%), and Jains (3.99%). Sikhs (0.58%) also have a significance presence in Mumbai. The small number Parsis and Jews make up the rest of the population.

The linguistic/ethnic demographics are like Maharashtrians, Gujaratis, and the rest from other parts of India. Native Christians include East Indian (ethnic group) Catholics who were converted by the Portuguese during the 18th & 19th centuries (Baptista, 1967, p. 5). The city also has a small native Bene Israeli Jewish community, who migrated from the Persian Gulf or Yemen probably 1600 years ago (Strizower, 1971, p. 15).

Mumbai is also home to the largest population of Parsi Zoroastrians in the world, numbering about 80,000. The Parsis migrated to India from Pars (Persia/Iran) following the Islamic conquest of Iran in the 7th century AD (http://www.managemnettodya.co.uk. " The World's successful Diaspors".). The

oldest Muslim communities in Mumbai include the Dawoodi Bohras, Ismaili Khojas and Konkani Muslims (Bates, 2003, p. 266).

According to the 2011 census, Mumbai City district has a population of 3,145,966. Roughly equal to the population of Mongolia or the US state of Iowa. Population density is 20,038 inhabitants per square kilometre (51,900 /sq mi). Population growth rate over the decade 2001-2011 was -5.75 %. Mumbai City has a sex ratio of 838 females for every 1000 males, and a literacy rate of 88.48 %. Of this population, over 50 per cent are slum and pavement dwellers, occupying, by many calculations, a mere 8 per cent of Mumbai's land area. Thus, Mumbai is a city that is often represented as a study in contrasts where well-off high-rise apartments side poor infrastructural-deprived slum settlements (http://en.wikipedia.org/wiki/Mumbai_City_district#cite_note-districtcensus-0).

4.8 The business capital and employment centre of India:

The Stock Exchange at Bombay was established in 1875 as "The Native Share and Stockbrokers Association", which evolved over the decades to its present status as the premier stock exchange in India. BSE is India's largest Stock Exchange and ranks the third largest in the world. Today, Mumbai is the financial and business capital of India.

Mumbai is the India's largest and the busiest port, handling India's foreign trade and also a major International airport. Description about Mumbai/Bombay cannot be complete without the mention of its film industry. Bollywood, as it is known, produces hundreds of Hindi films every year and has developed a unique sub-culture.

In GDP terms, Mumbai is the world's 38th largest city. It is a crucial economic hub and contributes 10% of all factory employment, 40% of all income tax collections, 60% of all customs duty collections, 20% of all central excise tax collections, 40% of India's foreign trade and Rs. 40 billion (US$ 800 million) in corporate taxes. Mumbai's per-capita income is Rs. 48,954 (US$ 980) which is almost three times the national average.

Many of India's numerous firms and business (including State Bank of India, LIC, Tata Group, Godrej and Reliance), and five of Fortune's Global 500 companies are based in Mumbai. Many foreign banks and financial institutions have branches in

Mumbai. The World Trade Centre (Mumbai) is the most prominent location for international banking and finance.

Until the 1980s, Mumbai was outstanding in its prosperity largely to textile mills and the seaport, but the local economy has since diversified to include engineering, diamond-polishing, healthcare and information technology.

It is home to the Bhabha Atomic Research Centre (BARC) and most of India's highly specialized industries having modern infrastructure and a vast pool of skilled human resources. Rising venture capital firms, start-ups and established brands work in aerospace, optical engineering, medical research, computers and electronic equipment of all varieties, shipbuilding and salvaging, renewable energy and power.

4.9 Employment Capital of India:

State and central government employees make up a large percentage of the city's workforce. Mumbai also has a large pool unskilled, semi-skilled and self-employed population, who primarily earn their livelihood as hawkers, taxi drivers, mechanics and other such blue collar occupations. The port and shipping industry employs many residents, directly or indirectly.

In Dharavi, central Mumbai (Suburban), there is a growing recycling industry processing recyclable waste from other parts of the city. Dharavi has an estimated 15,000 single-room factories.

The media and entertainment industry is another major employer in Mumbai. Most of India's major television and satellite networks, as well as its major publishing houses, are headquartered here. Marathi television and Marathi film industry are also based in Mumbai.

Mumbai provides a striking example of a new 'global city' characterized by the growth of financial sector and a corresponding decline in the manufacturing sector and the active political soliciting of foreign investment.

Since the early 1990s, Mumbai's landscape changed with globalization. Like in other parts of the country post-liberalization, there has been an increasing in formalization of labour. Simultaneously, the spaces of the former textiles mills were rapidly encroached upon by the icons of globalisation like multi-storeyed residential complexes, national and global business centres, shopping malls, coffee shops, multiplex cinemas and global clothing and food brands, etc.

In this global city, there are large swathes of population who are seen as obstacles to its progress and are, consequently, cast out as unwanted or 'untouchables'. Beggars, Hawkers, slum dwellers, sex workers, bar dancers, etc are some of them who are looked at with distrust and dislike. They are seen as "encroachers" taking up land and using infrastructure they are not 'entitled' to. Thus, slum dwellers, which make up 60 per cent of Mumbai's population, are treated as being less than full citizens.

4.10 Transportation in Mumbai
4.10.1 Roadway:

Mumbai is connected to the rest of the country by National Highway 3, 4, 8, 17 and 222 of India's National Highways system (National Highways Authority of India (NHAI)., 2010). The Mumbai-Pune Expressway was the first expressway built in India, The Western Freeway and the Eastern Freeway has reduced travel time within the city.

The Bandra-Worli Sea Link Bridge, along with the Mahim Causeway links the island city to its western suburbs. The three major road of the city are the Eastern Express Highway from Sion to Thane, the Sion Panvel Expressway from Sion to Panvel and the Western Express Highway from Bandra to Borivali. The Eastern freeway from Yellow Gate to Chembur towards new Mumbai and Ghatkopar was recently opened to traffic.

4.10.2 Taxis and rickshaws

Mumbai had about in an around 1.53 million vehicle including black and yellow taxis and auto rickshaws are available for transportation. Auto rickshaws are allowed to operate only in the suburban areas of Mumbai, while taxis are allowed to operate throughout Mumbai. However, taxis generally operate in South Mumbai.

The public transport system is the lifeline of Mumbai. The Brihanmumbai Electricity Supply and Transport Undertaking (BEST) is a public transport service and electricity provider for Mumbai. BEST runs an extensive network of buses in Mumbai and neighbouring Thane. The services are convenient and inexpensive. Tonga (horse cart) seen at night in the Marine Drive road.

4.10.3 Railway:

Mumbai is the headquarters of Central and Western Railways. Mumbai is well-served by rail connectivity to all major Indian cities and to several other places. However, it is the local (commuter) train services that carry millions of Mumbai residents to and from their places of work. It has the highest passenger densities of any urban railway system in the world.

4.10.4. Metro and Monorail:

Mumbai is the India's first city to start Monorail for local transportation. Currently it runs from Chembur to Wadala in first phase, Second phase will be start soon from Wadala to Byculla.

After Calcutta and Delhi, Mumbai also have started Metro Rail Knows as (Mumbai Metro/Reliance Metro). Metro-1 runs from Ghatkopar to Varsova, Metro-2 and 3 has sanctioned and it will run from Dahisar –Charkop-Bandra-Mankhurd, 3-will run from Culaba-Bandra-Seepz.

4.10.5 Air Services

Mumbai is an international airport. Many international airlines operate flights to and from Mumbai from various parts of the world. The Chatrapati Shivaji International Airport (formerly Sahara International Airport) is the second busiest airport in India in terms of passenger traffic (" AAI trafiic figures").

New Mumbai (Panvel) will be having newly upcoming International airport to reduce the burden on Mumbai airport.

4.10.6 Seaway:

Mumbai is served by two major ports, Mumbai Port Trust and Jawaharlal Nehru Port Trust, which lies just across the creek in Navi Mumbai (http://www.webcitation.org). Mumbai Port has one of the best natural harbours in the world, and has extensive wet and dry dock accommodation facilities (Chittar, 1973, p. 65). The city is also the headquarters of the Western Naval Command, and also an important base for the Indian Navy.

Water bus: due to heavy burden on road and rail traffic govt. Have decided to launce or introduce traditional transportation system, i.e transportation trough water with waterbus for local transportation. Transportation by sheep is going on but not in

massive way, to improve the water transportation and use water resources for transport this system is under testing.

4.10.7 Sea-airway:

Though Mumbai has huge costal line and water resources, but it is not used for public transportation. Recently from the tourism point of view sea-airway lancing is been testing out from Mumbai to Pune, Mumbai-to Nasik, Mumbai to Shirdi to attract the tourist for reducing their time to reach these places within short period of time.

4.11 A scene for Major Social movements
4.11.1 Alteration the city Name:

The name Mumbai is derived from Mumba or Maha-Amba the name of the Koli goddess Mumbadevi and Aai, "mother" in Marathi (Bapat, 2005, p. 6). The oldest known names for the city are Kakamuchee and Galajunkja; these are still used sometimes (Patel & Masselos, 2003, p. 4). (Shirodkar, 1998, pp. 3-7) noted that Ali Muhammad Khan, in the Mirat-i-Ahmedi (1507), referred to the city as Manbai. In 1508, Portuguese writer Gaspar Correia used the name Bombaim, in his Lendas da India (Legends of India). This name possibly originated from the Old Portuguese phrase "bom baim", meaning "good little bay" Bombaim is still commonly used in Portuguese (Yule & Burnell, 1996, p. 103). In 1516, Portuguese explorer Duarte Barbosa used the name Tana-Maiambu: Tana appears to refer to the adjoining town of Thane and Maiambu to Mumbadevi (Shirodkar, 1998, p. 2). Other variations recorded in the 16th and the 17th centuries include: Mombayn (1525), Bombay (1538), Bombain (1552), Bombaym (1552), Monbaym (1554), Mombaim (1563), Mombaym (1644), Bambaye (1666), Bombaiim (1666), Bombeye (1676), and Boon Bay (1690) (Yule & Burnell, 1996, pp. 103-104).

After the British gained possession of the city in the 17th century, the Portuguese name was officially anglicised to Bombay (Government of Maharashtra, 1960, p. 6). By the late 20th century, the city was known as Mumbai or Mambai to speakers of Marathi, Konkani, Gujarati, Kannada and Sindhi speakers, and as Bambai in Hindi, Persian and Urdu. Previously Mumbai was known as Cotton Mill's city (GIRAN GAON) because of the presence of large number cotton mills, which provided employment to a significant proportion of the population.

Bombay officially became Mumbai in November, 1995. Shiv Sena the Marathi regional party during their Govt. Played crucial role for name change. However, the city is still referred to as Bombay by some of its residents and Indians from other regions as well. However, (Sorabji, 2009) mention of the city by any name other than Mumbai have been controversial, resulting in emotional outbursts sometimes of a violently political nature.

The name change itself was perceived to be politically motivated chauvinistic move. Sujata Patel (2003) points out that though the term 'Mumbai' been in use in both Marathi and Gujarati, and in Hindi the city was referred to as 'Bambai', Bombay was associated with the multi-ethnic, multi-lingual cosmopolitanism that signified a bourgeois class-based modernity.

4.11.2 Major Political Center of India:
4.11.2.1 Birth Place of Indian National Congress Party:

Mumbai was the birthplace of the Indian National Congress, now known as the Congress Party. The first session of the Indian National Congress was held in Bombay. The city played host to the Indian National Congress meetings six times during its first 50 years, and became a strong base for the Indian independence movement during the 20th century (David, 1995, p. 125).

4.11.3. Samyukta (United) Maharashtra Movement:

The Hutatma Chowk memorial was built to honour the martyrs of the Samyukta (United) Maharashtra movement (Flora Fountain is on its left in the background). After India's independence in 1947, the Bombay Presidency was restructured into Bombay State. The area of Bombay State increased after several princely states joined the Indian union and were integrated into it. Subsequently, Bombay became the capital of Bombay State (Office of the Registrar General (India), 1961). On April 1950, the municipal limits of Bombay were expanded by merging the Bombay Suburban District and Bombay City to form Greater Bombay Municipal Corporation ("Administration" Mumbai Suburban District.).

The aim of the Samyukta Maharashtra movement was to create a separate Maharashtra state including Bombay. The movement reached a peak in the 1950s. In the Lok-Sabha discussions in 1955, the Congress party demanded that the city be constituted as an autonomous city-state. The States Reorganisation Committee

recommended a bilingual state of Maharashtra–Gujarat with Bombay as its capital. The Bombay Citizens' Committee, an advocacy group of leading Gujarati industrialists lobbied for Bombay's independent status (Guha, Ramachandran 2007).

Violent protests broke out, which lead to 105 people being killed in police action. Finally, Bombay State was reorganized on linguistic lines on 1st May, 1960. (Govt.of. India, "Gujarat and Maharashtra")Gujarati-speaking areas of Bombay State were grouped in one state, Gujarat. Maharashtra, with Bombay as its capital, was formed with the merger of Marathi-speaking areas of Bombay State, eight districts from the Central Provinces and Berar, five districts from Hyderabad State, and numerous princely states enclosed by them. As a memorial to the martyrs of the Samyukta Maharashtra movement, Flora Fountain was renamed as Hutatma Chowk (Martyr's Square), and a memorial was erected.

4.11.4. Rise of Regional Political Parties in Bombay:

The 1960s saw the rise of regional politics in Bombay with the formation of the Shiv Sena on 19 June, 1966, which was the result of widespread, resentment real and imaginary over the relative marginalization of the native Marathi-speaking people of Bombay (http://articles.timesofindia.indiatimes.com, 2005). The party was at the forefront of a violent campaign to expel South and North Indians migrants by force (http://www.hindu.com, 2008). The Congress had dominated the politics of Bombay from independence until the early 1980s, when the Shiv Sena won the 1985 Bombay municipal corporation elections.

In 1989, the Bharatiya Janata Party (BJP), a major national political party, forged an electoral alliance with the Shiv Sena to dislodge the Congress in the Maharashtra Legislative Assembly elections. In 1999, the Nationalist Congress Party (NCP) separated from the Congress, but later allied with the Congress, to form the Democratic Front (Singh, 2006, pp. 315-316). Today, other parties such as Maharashtra Navnirman Sena (MNS), Samajwadi Party (SP), Bahujan Samaj Party (BSP), RPI (A), other RPI groups, MIM and several independent candidates also contest elections in the city.

4.11.5. Communal Riots of 1992

Mumbai's first major communal riots after independence were witnessed in 1992-93. The resulting two decades have seen an increase in violence up till now

largely peaceful city. Following the demolition of the Babari Masjid in Ayodhya, the city was rocked by Hindu-Muslim riots of 1992–93 in which several people were killed. On 12 March 1993, a series of 13 co-ordinated bombings at several city landmarks by Islamic extremists and the Bombay's underworld resulted in deaths and injuries of city people largely. In the subsequent years there were bomb explosions that were set off by terrorist groups that claimed hundreds of lives. 26/11 In 2008, a series of ten coordinated attacks by armed terrorists for three days resulted in 173 deaths, 308 injuries, and severe damage to a couple of heritage landmarks and prestigious hotels (Press Information Bureaue (Government of India), 2008).

4.12 Mumbai, an important hub of Education

Schools in Mumbai are either run by the BMC or are private schools (run by trusts or individuals), which in some cases receive financial help from the government. The schools are affiliated either with the Maharashtra State Board (MSBSHSE), the all-India Council for the Indian School Certificate Examinations (CISCE), National Institute of Open Schooling (NIOS) or the Central Board for Secondary Education (CBSE) boards (Mukherji, 2008). Government run public schools lack many facilities, but are the only option for poorer residents who cannot afford the more expensive private schools (Kak, 2004).

Under the 10+2+3/4 plan, students complete ten years of schooling and then enroll for two years in junior college, where they select one of three streams: arts, commerce, or science. This is followed by either a general degree course in a chosen field of study, or a professional degree course, such as law, engineering and medicine. Most colleges in the city are affiliated with the University of Mumbai, one of the largest universities in the world in terms of the number of graduates.

The Indian Institute of Technology (Bombay), Veermata Jijabai Technological Institute (VJTI), University Institute of Chemical Technology (UICT) which are India's premier engineering and technology schools, and SNDT Women's University are the other autonomous universities in Mumbai. Grant Medical College established in 1845 and Seth G.S. Medical College are the leading medical institutes affiliated with Sir Jamshedjee Jeejeebhoy Group of Hospitals and KEM Hospital respectively.

Mumbai is also home to National Institute of Industrial Engineering (NITIE), Jamnalal Bajaj Institute of Management Studies (JBIMS), S P Jain Institute of Management and Research and several other management schools. Government Law

College and Sydenham College, respectively the oldest law and commerce colleges in India, are based in Mumbai. The Sir J. J. School of Art is Mumbai's oldest art institution.

Two prominent research institutions, the Tata Institute of Fundamental Research (TIFR), and the Bhabha Atomic Research Centre (BARC) are situated in Mumbai. The BARC operates CIRUS, a 40 MW nuclear research reactor at their facility in Trombay.

4.13 Festivals

The cosmopolitan nature of Mumbai is reflected in the festivals the people participate in: Major festivals that People from Mumbai celebrate i.e. Holi (festival of colours), Ganesh festival, Gokul Ashtami (Human pyramids), Navratri (Dandy/Garbha-Ras), Dussehra (Vijayadashami), Diwali, Christmas, were as Muslims celebrate Ramzan and Id. The small but influential community of Parsis observe their New Year, Navroze, between July and August.

4.14 The Uniqueness of Mumbai

For all the challenges of accommodation and long commutes of Mumbai as well as its intimidating energy, the city's residents take great pride in belonging to it.

1. Residents of Mumbai proudly call themselves Mumbaikars, Mumbaiites or Bombayites.

2. Mumbai's multilingual population is unlike any other metropolitan city in India.

3. Marathi, the native and official language of Maharashtra state, is widely spoken and understood in the city.

4. Sixteen major Indian languages of India are spoken in Mumbai, the most common ones being Marathi, Hindi, Gujarati and English (Pai, 2005, p. 1804).

5. English is extensively spoken and is the principal language of the city's white-collar workforce.

6. A conversational form of Hindi, known as Bambaiya a blend of Marathi, Hindi, and Gujarati, Konkani, Urdu, Indian English and some invented words is spoken on the streets.

7. Dharavi, Asia's second largest slum (if Karachi's Orangi Town is counted as a single slum is located in central Mumbai and houses between 800,000 to one million people, in 2.39 square kilometres, making it one of the most densely

populated areas on Earth with a population density of at least 334,728 persons per square kilometre (http://www.Dharavislums).

8. The buildings here are of British era and built in Gothic style. The two main stations VT (now known as CST) and Churchgate, the India Government Mint, the Reserve Bank, the General Post Office, the Bombay Stock Exchange, the Tourist office, private offices, banks etc. are all located here.

9. Major Religious festivals have acquired secular characteristics with cross-community participation.

4.15 A brief History of the University of Mumbai:

The University of Mumbai (earlier known as University of Bombay) is one of the oldest and premier Universities in India. It was established in 1857 consequent upon "Wood's Education Dispatch", and is one amongst the first three Universities in India. It came to be known by its current name through a Government notification in September 1996 after Bombay became Mumbai.
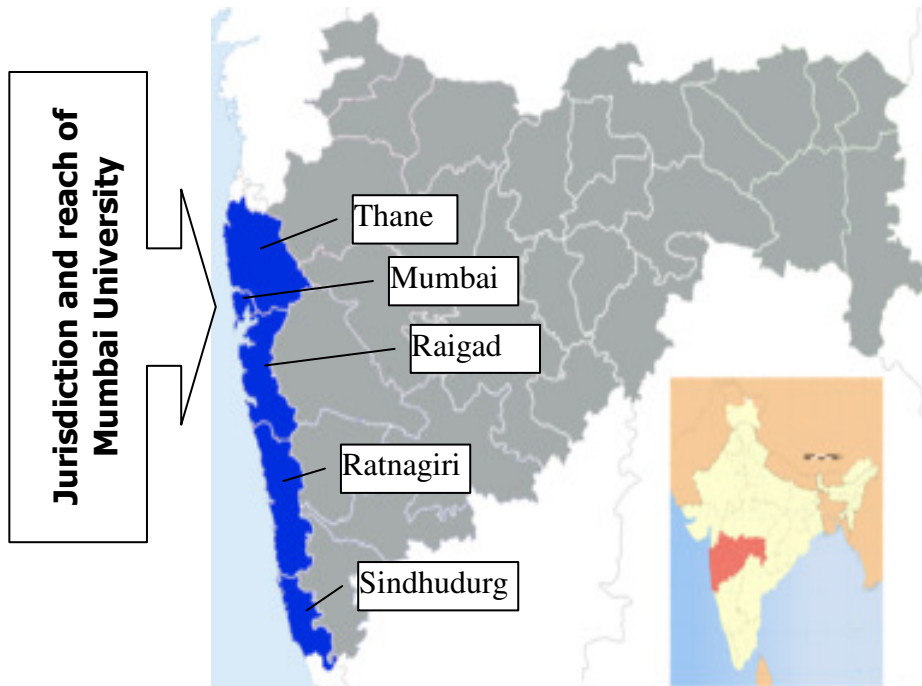
Map No.4.2

The University has carved several achievements during the 148 years of its existence. It is regarded as the intellectual and moral powerhouse Mumbai's society. The University has always given its best to the country and to the city of Mumbai by enthusiastically shouldering an ever-growing load of social values and opportunities.

From its beginnings as a teaching institution at undergraduate level, the University took up research and the task of imparting instructions at the Post-Graduate level. This resulted in the establishment of the University Departments beginning with the School of Sociology and Civics & Politics. Independence led to the re-organization of the functions and powers of the University with the passing of the Bombay University Act of 1953.

The University of Mumbai strives to produce eligible human resources in maximum numbers for the benefit of society and industry. It is also one of the most preferred study destinations in India. The university has two campuses acquiring 230

acres and 13 acres of land area. The University has two postgraduate centers, 354 affiliated colleges, and 36 departments under different faculties. The University of Mumbai has established excellent ties with various industry houses and offers different professional courses according to industrial requirements.

The University of Mumbai has 8 faculties and 1 school under which various teaching department functions. These are:

- Faculty of Arts
- Faculty of Commerce
- Faculty of Law
- Faculty of Dentistry
- Faculty of Fine Arts
- Faculty of Science
- Faculty of Technology
- Faculty of Medicine
- J.B.I.M.S

Being one of the oldest institutions in India for higher education the University of Mumbai boasts of a large pool of proud alumni spread across globe. The architect of the Indian constitution, Dr. B. R. Ambedkar, Mahatma Gandhi, Miss Universe Aishwarya Rai, the noted scientist, R.A. Mashelkar, Lal Krishna Advani are some of the distinguished alumni of the University of Mumbai.

The University of Mumbai offers ranges of courses in varied disciplines of humanities, sciences, arts, commerce, technology, and allied disciplines. Whole ranges of regular courses are offered. Besides, university also offers various professionals and vocational programs through part time, online, and distance learning mode.

The success of a successful institution depends primarily on the success of its students and University of Mumbai is not an exception to this. The university has large pool of alumni who served or are serving different sections of society, business, knowledge, polity and others. The University of Mumbai has credit to produce some world-renowned personalities; following is given names along with profession of some of them (Annexure-4).

The uniqueness of study area and the kind of values inculcated within the youth student taking education at P.G level in Mumbai University it is resulted in development aspect of Mumbai youth.

The next chapter made an attempt to review the available literature in various forms and try to find the gaps in between them which the concern of this study.

Review of Literature and Field Experiences

5.1 Introduction:

This chapter is in two parts. Part-I reviews books, journal articles, published and un-published theses, reports, soft data and information available on the internet. Over a hundred references were reviewed. The review will reveal the gaps, which are the reasons for this research. This is expected to give insights to social realities and aid policy makers to frame suitable policies to bring value-loaded experiences to the youth of India. Part-II is a discussion of the field experiences of the author.

Part –I

5.2 Review of Literature:

Research on value education is based on the study of theory. Very few studies are based on the empirical data or observations. The discussions in this section are separately based on studies of the theoretical framework and studies of empirical data or observations. Though the review may not be comprehensive, an attempt has, however been made to find the relevant literature from a many sources as possible.

5.2.1 Studies based on theoretical framework:

There are very few published studies of empirical data on attitudes, behaviour and knowledge of values that are gained informally. This section reviews some of the important studies in India and abroad on value education received through the process of socialization and its impact on the development of youth. This review is mostly of the concepts of Family, Socialization, Youth, Youth Development and Problems, and Education (formal, informal, non-formal, and value-education).

1. **Burgess, Ernest W. and Harvey J, Locke. (1950).** *The Family: From Institution to Companionship.* II (Ed). New York: American Book Co. The authors made an attempt to explain family as an Institution. This book discusses the role of Family in social change, personality development, the Family Organization and, lastly, with its Disorganisation. The book also discussed emerging issues of companionship in the family. Its unity inheres less and less in community pressures and more in such interpersonal relations as. Mutual affection,

sympathetic understanding and the comradeship of the family members are also discussed in detail.

2. **Desai, B.G. (1967).***The emerging Youth.* Bombay: Popular Prakashan. Desai presents a descriptive study of high school students of Vadodara District. He examined the social settings of the students, their habits and determined their attachment to and place in the family. He also observed the impact of education on these youth, particularly in regard to estimation of self and their parents as also educational, occupational and other aspirations. The study also points to the broad trends in other parts of the country.

3. **Gore, M.S. (1968).** *Urbanization and Family Change.* Bombay: Popular Prakashan.This book is based on a study undertaken for the author's doctoral thesis from Columbia University, New York. The relationship between urbanization and family life is not clearly perceived, but only with a simultaneous clarification of the role of industrialization, which become apparent at the analysis stage. The Author also discussed the concepts of urbanization and industrialization, and the impact on the institution of family in the context of study.

4. **Mehta, Prayag. (Ed). (1971).***The Indian Youth: Emerging Problems and Issues.* Bombay: Somaiya Publications Pvt. Ltd.This is a compilation of findings on youth issues from all parts of the country. The ten papers were grouped according to the two broad themes: Needs and problems of youth in the changing world; and Personality Characteristics of Youth and Educational Systems.

5. **Gupta, GiriRaj. (Ed). (1976).** *Family and Social Change in Modern India.* Delhi: Vikas Publishing House Pvt. Ltd. Family relations are central to the discussions in this book and how they determined are determined by individual lives. Also discussed are the issues of village life, and changing family relationships, and the status of women in such conditions.

6. **Duvall, E.M. (1977).** *Marriage & Family development.* Philadelphia: J. B. Lippincott & Co. The author's discussions are based on the American context. Family forms existing in the United States are described. The book also shows the developmental stages through which a family moves and its life cycle and how this can be understood from the development of individual family members and of the family as a whole. The concepts set forth were formulated over many years and represent the contribution of many researchers.

7. **Reddy, V. Eswara (Dr.), & Bhat, K. S. (Dr.) (1977).***The Out of School Youth.* New Delhi: Sterling Publishers Pvt. Ltd. This is an empirical study of the determinants of educational, employment and personality status of out of school youth and their problems, the major concerns of parents, educators, youth leaders, intended to help policy makers and planners for development purpose. The study covered Delhi, Hyderabad and Vishakhapatnam and their surrounding rural areas.

8. **Singh, Yogendra. (1977).** *Social Stratification and Change in India.* New Delhi: Manohar Book Service. This book profiles Indian sociology in terms of its concepts and theories. It reviews critically the studies conducted during the sixties of the themes of social stratification and social changes in India.

9. **Reddy, N.Y. (1980).** *Values and attitudes of Indian youth.* Jammu-Tawi: Light & Life Publishers. This is a study undertaken by the author to determine attitudes, beliefs and values of higher secondary and college students of the Telangana region of Andhra Pradesh in relation to development trends, gender, rural, migrant and urban groups, socio-economic conditions, and joint and nuclear family types. The findings reveal that the higher-age groups have a greater inclination towards economic values, whereas higher aesthetic and religious values predominate among the students of higher socio-economic groups. Rural students have greater preference for theoretical, economic, political and social values. However, their urban counterparts are more inclined to aesthetic and religious values.

10. **Oammen, T.K. (1982).** *The Urban family in transition.* In Augustine, J.S. (Ed). *The Indian Family in transition.* New Delhi: Vikas Publishing house. Oammen suggested that, whether or not the traditional values of hierarchy and the modern values of socialism and individualism are accepted is dependent on the existential realties experienced by each of these family types.

11. **Balan, K. (1985).***Youth Power in the Modern World.* Delhi: Ajanta Publication. Practical issues that are related to the youth and the inculcation of values among them are discussed. The author suggested that youth must rise above considerations of culture creed, race, religion, and region and work for a world of harmony, universal love, peace, and progress. Such values need to be imparted through informal value education.

12. **Chaudhary, Pratima K. (1988).***Changing Values among Young Women.* Delhi: Amar Prakashan. Chaudhary attempted to assess the role of higher education in altering traditional social norms, customs and values, particularly among the

college girls. The study paid particular attention to the process of institutionalisation of the evolving modern value system with regards to marriage, family, education and employment of women and their legal awareness.

13. **Sharma. R.D. (1989)**. *Indian youth and the small family norm.(A Study of Effects of Employment and Education).* New Delhi: National book organization.The process of social change has always been a relevant factor in influencing the style of living and values of people. The study described in the book was conducted with the objective of analysing the effect of education and employment on marital role preference and value-systems of Indian youth regarding family planning. The roles of young men and women as prospective husbands and wives are discussed. The findings of this study will prove helpful to administrators, planners as well as workers engaged in the important task of family welfare. This work opens new avenues for research on matters of immediate social concern.

14. **Jayaswal, R. (1992).** *Modernization and youth in India.* Jaipur: Rawat Publications. This is a publication of the outcomes of a research study aimed at finding the impact of modernization on the educated sections of Indian youth. The study offers new perspectives to problems of youth and impact of modernization. In particular, subjects like social change, modernization and sociology of youth, and concepts like cosmopolitanism, empathy, fatalism and activism were discussed as the emerging dimensions of the modernization process. The distinguishing feature of this book was that it tried to reveal social reality in terms of the values of Indian youth.

15. **Ahuja, Ram**.**(1993).** *Indian Social System*. Jaipur: Rawat Publication. This is an assessment of the patterns of change and the nature of adjustment in sub-systems within Indian society. The author also pointed out to the emerging trends and identifies the unpredictable and inexplicable changes as schismatic.

16. **Khasgiwala, Aruna. (1993**). *Family Dynamics: Social Work Perspective*. New Delhi: Anmol Publications. This book presents the various aspects of internal family life which may facilitate the understanding of the functioning of a family. It is necessary to understand the dynamics of family-centred intervention. Some of the major variables- family cohesion, family adaptability, dyadic communication, crisis and its management, parent-child relationships, family strength etc. are discussed in detail.

17. **Misra, V. D. (1993).** Youth *Culture: A Comparative Study in the Indian Context.* New Delhi: Inter India Publications. Here, Misra analysis the field data from an exhaustive survey conducted at Lucknow. It gives a comparative account of rural and urban youth cultures pertaining to diverse aspects of social life. The author took a holistic approach and takes into account the attributes, attitudes and role of the youth in different spheres like family, marriage, caste, religion, education, politics and value system. Misra concluded that the biggest problem being faced by youth is the conflict between tradition and modernity, which is manifested as what is most commonly termed as 'generation gap'.

18. **Singh, Yogendra. (1993)**. *Social Change in Indian Crisis and Resilience*. New Delhi: Har-Anand Publications. Singh attempts to catch the attention of readers, experts, policy makers and Government with analysis of the changes in the social structure, cultural values and institutions in India, and seeks to examine their implications for contemporary problems. He dwelt in detail on the questions whether there is any continuity in the process of social change in India? What is the relationship between the forces of societal resilience and social transformation? What is the shape of the Indian "Nationalism" as a value system today and how is the emerging social and economic force defining the issue of ethnicity, national-state and civilisation?

19. **Dail, P.W. (1994).***Marriage Family and Socialization; In Developed and Developing Countries.* Jaipur: Arihant Publishing House. In the article titled *"Problems in Socialization: Women and Men Working Together",* Dailwrites about the various problems faced by men and women while working together. He tries to develop a conceptual framework which may help in the understanding of the interrelationship between labour force participation and socialization for the roles which women and men must assume within the context of both work and family life.

20. **Sood & Choudhary. (1994).***Marriage Family and Socialization (in developed and developing Countries).* Jaipur: Arihant Publishing house.This book examines the various aspects of marriage, family and socialization in developed and developing countries. All the aspects have been dealt in a detailed and exhaustive manner in separate chapter on marriage, family and socialization. Issues like dissolution of marriage, divorce, single parent families and socialization of the child are also discussed.

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21. **Noor, Mohammad. & Abdul, Matin. (1995).** *Indian youth: Problems and Prospects*. New Delhi: Ashish Publishing House.This book is based on the proceedings and outcomes of the national seminar on Youth in the Indian Society: Problems and Prospects. Matters like planning and policies for youth, rural youth, urban youth, Muslim youth, youth crime and drug abuse, and a discussion of the general problems and prospects of Indian youth, and their transformational role are discussed.

22. **Sachdeva, D.R. (1995).***Social welfare administration in India*. New Delhi: Kitab Mahal. The book contains a comprehensive study of social welfare and its administration both in its theoretical and operational aspects. It begins with social welfare conceptual overview, programmes, Methods and Models, how social welfare administration is working in India, it Discipline and profession. It also focused in details of social services and social welfare benefits, policy to Indian citizens from Child to senior citizens. Especially welfare Programmes for child, girl, Youth were discussed in detail.

23. **Ahuja, Ram.(1997).** *Social Problems in India*. Jaipur: Rawat Publication. This book is useful for a variety of readrers- from undergraduates to researchers, teachers and other academics. Ahuja provides a detailed explanation of social problems that are grounded in theory. Wherever necessary, the author discusses contemporary problems with implications for the future.

24. **Shinde, D. (1998).** *Youvakanshi Hitguj (Discussions with Youth). Pune (Marathi)*: Vithal Gajari Prakashan. Shinde made observations on the various issues that pertain to contemporary youth. According to Shinde, today's youth are unmotivated and prefer inaction. They tend to look at things at superficial level and have no feelings of belonging to the nation. They are no longer inspired by the great reformers and leaders that India has produced. Therefore, Shinde concluded, our youth must be given proper guidance and be made aware of their potential and responsibilities. He suggested programmes and schemes for youth welfare, teaching of Leadership and the skills expected of Youth, A Scheme for College Student *NSS and its reality*, Government & Non-Government Efforts for Youth Welfare, Competitive examination: a manageable challenge, Youth: Politics and Social development, Youth and Challenges etc.

25. **Ahuja, R. (1999).** *Society in India: concepts, theories and recent trends.* New Delhi: Rawat Publications. This book provides important information about

traditional and modern framework of different systems like social, economic, political, religious, educational, rural, urban and tribal. He has also discussed several crucial problems and issues. The author also focuses on the traditional approaches and established relationship between sociology, history and other social sciences and discussed established values and ideologies. The book also provides detailed information on contemporary subjects like emerging components and future perspectives, issues arising from transition, and also provides in-depth analysis on theoretical evaluation.

26. **Bharat, S., & Aggletan, P. (1999).** *Facing the challenge: house hold rresponses to HIV/AIDS in Mumbai,* India. The author takes a sympathetic view. He is of the opinion that today's youth have to deal with greater challenges and issues than in the past. The major ones are early pregnancy, HIV/AIDS, substance abuse, unemployment, conflict and political instability, discrimination and human trafficking, sexual and other forms of exploitation. The research showed that parents are reluctant to discuss sex with their children because they find it difficult to identify with their children's experiences. In this era of liberal attitudes to sex and concerns about the impact of a globalized media on children, talking to children about sex, drugs and especially HIV/AIDS is essential. But parents, families and communities have not risen to the challenges of sex education.

27. **Association of Indian Universities – (AIU)(2000).** Seema, Rani. *Value Education in India*. Series No.7, New Delhi, pp.44-51.The AIU has collected and collated articles on Value Education in India. This volume is devoted to a discussion on the role that value education can play in the integrated growth of personality of the young generation. The author of the paper on approaches to value education and the role of the school and the curriculum discuss the differences between the education systems and curriculum in the Vedic period and current times. Several questions were raised in relation to the organization of value education in the school. Should values education be taught as separate subject or should it be integrated in the teaching of other subjects? Should value education be taught in a formal way? Should the aims of value education be reflected in the organization of the school? Should there be specialist teachers for teaching values or should all the teachers take part in this? These questions form the core objectives of the present study.

28. **Mukherjee, D.P. (2004).** *Value education: The Indian Tradition:* Mumbai Bharatiya Vidya Bhavan. Here, the author referred to the ancient texts and identified five broad objectives that education then aimed at: 1. Fulfil duties towards family and community; 2. Reinforce social bonds and mutual understanding; 3. Ensure economic rehabilitation; 4. Promote individual and community health; and 5. Promote a meaningful philosophy of life for cultural enrichment and harmonious development of individual's social, emotional, moral and spiritual self. After discussing the means, material and media for inculcating values in human beings, Mukherjee also described the propagation of socio-moral values in India down the ages with brief references to Hindu, Buddhist, Jain, Sikh, Christian and Islamic scriptures and their roles in promoting moral values.

29. **Mohan, Jitendra., & Sehgal, Meena. (2004).** *Youth and Drugs: A Psychological Perspective*. Delhi: Abhijeet Publications. This book is based on a research project that covered 500 students from various Universities. The results and discussions arising out of this study revealed new insights into the reasons why youths resort to substance abuse. The reasons are largely on account of frustration, boredom, peer pressure, rebelliousness or fun-seeking fun.

30. **Singh, R. (2005).***Problems of Youth, Indian youth: Demographic Analysis, Policies and Programmes.* New Delhi: Serials Publications.Singh addressed the issues surrounding abnormal behaviour among youth. She studied the problems faced by the youth in connecting with contemporary Indian Family and also shows how these problems lead to abnormal behaviour. Singh also highlights the failure to properly use youth power for personal development and the country's good.

31. **Mohanty, J. (2005).** *Teaching of Moral Values Development: New trends and Innovations.* New Delhi – India: Deep&Deep Publications. Mohanty offers a critique of the National Education Policy, 1986 (and revised in 1992) and discusses the issue of value education.He noted the growing concern over the erosion of essential values and increasing cynicism in society. He also stressed on the need for readjustments in the curriculum in order to make education a forceful tool for cultivation of social and moral values. He raised a fundamental, philosophical question for parents and teachers: why should I be moral at all? What is more important when there is a conflict between personal success and absolute honesty and integrity? Due to degradation of moral values modern

society is upseted with narrow self- interest, dishonesty, falsehood, violence, terrorism and fanaticism.

32. **Singh, Y. K., & Nath, R. (2005).***Value education.* New Delhi: APH Publishing. In this book author discusses past studies to make a case for basic research in developing instructional theory (Gage 1963; Gagne, 1965; Travers, 1966). Other (Glaser, 1966; Detrline. 1965, and Meierhenry, 1965) and concludes that learning theories have not directly contributed significantly to the classroom situation. Instead, these theories have been adopted in classrooms without properly identifying and distinguishing between the different types of learning required or the instructional processes to teach the various learning behaviours. The strength of a theory of affective instruction lies in the fact that it takes into account constructs, factors and processes, which are conducive to better teaching-learning climate in the classroom. It should take into account the ingrained relationship between cognition and affect; between thoughts, feelings, and actions. It should place due emphasis on Psychotomimetics of human learning, viz., values, attitudes, motivation, needs, creativity, and aspiration level etc.

33. **Bhatt, Nirupama. (2007)**. *Human Development: A lifespan perspective.* Jaipur: Avishkar Publishers and distributors. Here, the author explains the various factors affecting human development. There is a chapter devoted to the socialization process and the various factors playing their roles in human development. Behavioural problems during childhood and adolescence are also discussed, which helps to understand the factors responsible for maladaptive behaviours, and also how to attain healthy development. Also explained is how stress has become an unavoidable part of modern life and its deep effect on an individual's physical and psychological well-being.

34. **Hart, W. (Reprint- 2010).** *The art of living: Vipassana Meditation as Taught by S.N.Goenka.*DhammaGiri, Nasik: Vipassana Research Institute.Vipassana is not a do-it-yourself process. It must be learnt in a proper, supportive environment. The author gives several examples like the search, the starting point, immediate cause, root of the problem, Moral Conduct, Concentration, Wisdom, Awareness and Equanimity, Goal and art of living. This is one important way of teaching values.

35. **Mirza, G. A. 2011.***The Review of Religions*. India: Vol. 106 - issue 10. Al Shirkatul Islamiyah Ltd. The *Review of Religions* covers an array of topics on

religion, philosophy and contemporary issues of the day. Mirza then offers an elaborate defence of Islam and the values it teaches.

36. **McKie, L., &Samantha, C. 2012.** *Understanding Families: A Global Introduction.* London: SAGE Publications Ltd. The authors examined the various issues linked to families —the physical, mental or others that directly or indirectly influence families. The aim of the book is to take the reader beyond truism. Instead, it anatomizes the way in which family relationships—past, present and anticipated— shape and may even ultimately determine the meaning of other aspects of existence. Beginning with an introduction, the book builds on the basic definition and commonly held understanding of the family to encourage readers to explore unfamiliar concepts.

37. **Hill, Shirley .A. (2012).***Families: A Social Class Perspective. New Delhi: SAG*E Publication.This book is a study of families in the United States using a social class perspective and seeks to understand how social inequality affects family. Social class is arguably the most powerful predictor of many aspects of social life, including the structure and viability of families. It provides a comprehensive look at families across social classes in the United States. She also reviews the social history of families and how social and economic changes have impacted the institution of the family over time. The author shows that the economic consequences of industrialization on families are complex and vary by gender and race/ethnicity.

38. **Singh, Umesh Pratap., Garg, Rajesh Kumar., & Nigam Vivek Kumar. (2012).***Women Empowerment: Dimension & Direction.*Paper in **Sahae, Justin Pradeep**. *Women Empowerment through value Education and ICT: a Two Way Approach*. New Delhi: Adhyayan Publishers.pp.170-175.   The paper tries to view discrimination against women and crimes against them as a value crisis problem. The widespread value degradation in today's world is also one of the major hurdles in the efforts for women empowerment. The value decline has witnessed erosion of values of love, sympathy, equality, justice and most of the values necessary for human existence. In this scenario the importance of value education and need for the need for ICT education is discussed with examples as well as the linkages between them.

39. **Trommadorff Gislea, Cheninyin. (2012). Values, religion and culture in** A*dolescent development. In Ramesh Chandra* Mishra. "**Hindu Religious Values**

an*d their Influence on Youth in India". UN America: Cambridge Universit*y Press. pp. 424-441.

The author explores Hindu religious values and their influence on adolescent. He also focused the very relevant incidences that happen in the society in which people's values and beliefs are influenced by the respective religious features of the groups embedded in the wider cultural context. The contextual features of youth development in India are also sought to be explained. The values shown in the traditional Hindu religion texts and the process of transformation of these values to adolescents are focused. Also presented are evidences which show among Indian Youth**,** traditional collectivistic values coexist with modern individualistic values, which are considered important for development of society. This is a significant contribution to the existing knowledge on youth development through different modes—the socialization experience, and school environment, etc.

40. **Dube, S.C. (1980b).** Sociology of violence: Roots in political culture.*University News,* Vol.18 (18), pp. 503-505. This paper explains that the roots of violence lie in the emerging political culture. Social, cultural and psychological factors contribute to violence in national public life. There should be an imaginative programme of civic education which will divert people away from the path of senseless destruction. Some themes like National consensus, traditional norms, personalization of politics, and anti-corruption, etc. are discussed. The author recommends a focus on civic education to ensure agreement on a national policy to solve the problem of violence.

41. **Th. Belle, J. La (***1982.)* Formal, Non-Formal, and Informal Education. *International Review of Education,* vol. 28, No.2, p. 162. In "Formal, Non-Formal, and Informal Education", the author reviews formal, non-formal, Informal education, and the continuum between the various learning experiences, so that the distinction introduced in the 1970s,first between formal (purposive and structural learning leading to Recognized certificates and diplomas), non-formal (any educational activity that takes Place outside the formal system), and informal (the unplanned learning that goes on in daily life) is not fully operational. For example, in schools, the official curriculum (formal education) interacts with extracurricular activities (non-formal), as well as with the educational influences in the playground (informal). Therefore, the educational policies should take into

account the entire complex range of situations and learning experiences in a holistic perspective.

42. **Sinha, D. (1984).**Some recent changes in the Indian Family system and their implications for Socialization. *Indian Journal of Social Work,* Vol.45 (2&3), pp. 271-286. Sinha examined the family situation in the socialization process. He described how it uniquely adapted in the context of all round social change. With the impact of industrialization, urbanisation and socio-economical changes, its structure, role and interrelationships have altered though its basic elements have tended to endure. The paper discussed the outlines and changes that have made vulnerable to mental disturbances.

43. **International Institute for Population Sciences, Mumbai (1985).**"A document of National seminar on youth in India". Proceedings of national seminar on youth in India, 29-31 dec-1985pp.69-120, 135-162, 201-222 & 393-410. This document discusses how the traditional Indian family institution altered and survived, and its effect on the upbringing of youth. In simple and peasant societies, family was the unit of production as well as a primary unit of society. In the industrial society, the family has lost its place as the unit of production and has been replaced by individual as the primary unit of society who works as a wage-earner or professional. The roles of family and marriage have undergone significant changes in industrial societies. But, even today, families occupy a unique place in industrial as well as pre-industrial societies. Families assume diverse forms and functions that vary from region to region, and express the social condition. It was observed that the family in Asia is moving slowly towards the Western nuclear family model, but is also retaining certain structural forms and traditional values.

44. **Deshpande, S. (1985**), in "Employment, Unemployment and Education of the Youth in India", drew attention to the employment aspect of Indian Youth. Workers in the age group 15-24 years are treated as young workers. Deshpande tried to estimate the extent of unemployment prevailing in this age group. She also commented on the employment patterns in this age group and the implications on the changes in the employment structure observed during the last decade.

45. **Parshuraman, S. (1985**), in "Education, Employment and Training- An Exploration into the present and Future Position of youth in India", analysed the educational and employment situation of youth and suggested a further course of action for bettering the conditions of youth.

46. **Sastry, K.R. (1985),** in "Family and Socialization in the context of social change", studied the changes in Indian family and examined their implications for socialization of the young. She also analysed the nature of structural and functional changes in the Indian family as well as their implications for the socialization process.

47. **Pandey, R.N. (1985),** in "Emerging Problems and Issues pertaining to Indian Youth- Health Hazards and Social Evils among Youth", discussed the health risks and social evils among youths.

48. **Arulandram, H.G.S. (1991).**"Needed: Value based education", *University News*, 29 (48), p.4. Arulandram emphasized the importance of values like democracy, secularism, socialism, scientific temper, honesty, integrity, courage, etc., which become an integral part of the educational process and school climate. It is addressed to teachers as well as students. Values have been classified into two major categories- interpersonal values, which include the values stated earlier. The author suggests that values can be imparted to students by prayers, meditations, Bhajans and foundation courses. The art of living, flexibility in life, nationalist feelings and sense of purpose could be learnt through value-based education.

49. **Sheth, N.R. (1992).** Values in Search of Education. *Journal of Education and Social Change*, Vol.6 (1), pp.1-17. This paper is an attempt to study the process of non-formal education in social values. The study originated with some personal observations and reflections in relation to the growing concern among intellectuals about the perceived trend in degradation of human values in modern social living.

50. **Kashyap, L. D. (1993).** Adolescent/Youth and family dynamics and development programmes. *Indian Journal Of Social Work,* Vol. 54 (1), pp.93-95. The author examines the stage of adolescence/youth with reference to the fulfilment of development tasks, those of their parents, as well as the developmental tasks of the families in the Indian context. Developmental programmes are suggested for the adolescents and youth as well as their parent's that stress interpersonal relationships.

51. **Cox, D. (1995).** The role of Social Work in bettering the human condition. *Indian Psychological Abstracts and Reviews,* Vol.2 (2), p.294.Cox emphasises on the all aspects of human betterment that are important because of the values attached to them. Two such values are freedom and love. He also examine why values are key to a commitment for rising up to the challenges. The author also discusses

principles, dilemmas and the role of social work in the betterment of the human condition.

52. **Uplaonkar, T. A. (1995).**The emerging rural youth: A study of their changing values towards marriage. *The Indian Journal of Social Work,* Vol.56 (4), pp. 415-424. In "The emerging rural youth: A study of their changing values towards marriage", the author tries to show that there are definite but favourable changes in the attitudes of the rural youth towards the ideal age of marriage, especially for men. A greater proportion of the rural youth tended to make relatively independent choices in selecting their life partners.

53. **Ananda, A.S. (1996).** Education: A self-elevating experience. *University News,* Vol.No.34 (29), pp.12-14. Ananda presents an idealized meaning of education and proposed that education looked upon not only as means to a definite goal but also as a self-elevating experience. It was suggested that the education system be improved by involving right values such as following the path of rightness, character, compassion, and positive attitude, dignity of individual, love, wisdom and contentment. It is necessary to create harmony in speech and action, because pure thoughts are the true treasure of life.

54. **Bhandari, M. S. (1996).** Value education, secularism and religion. *University News,* Vol. 34 (12), pp. 1-3. The paper discusses the role of socialization agents and importance of values in the development of the personality of an educated human being. The author stressed that value education is an integral part of education. The main cause of today's ills is lack of moral and ethical values. It is essential that faith be restored in the eternal truths and stress is laid on*"Sarva Dharma Sambhava"*, love, compassion, tolerance and secularism.

55. **Bhat, R. K. (1996).** Towards a Value Based Education System. *University News,* Vol.34 (43), pp.9-12.Here, the author has highlighted the importance of education. The inclusion of cultural values in the present education system is stressed. The major values addressed are culture, character, human dignity, self-respect, tolerance, balance between theory and practice, respect, and honesty. The author also discusses the role of various organizations such as CCRT, NCERT, SCERT and NGO's to facilitate curriculum development, teachers' training, medium of instruction and appropriate teaching methods. The author suggests that networking of institutions and non-formal programmes for teachers and students should be emphasized for better education.

56. **Mohanty, M. (1996).** Value Pattern and Locus of Control of Postgraduate Females Students and Their Family Background. *University News,* 34 (3), pp. 11-16.The paper showed a gap between existing traditional norms and value patterns and the new emerging modern values and norms for social interaction. Hence, it is felt, that the generation gap exists mainly due to value pattern. The author found that female students emphasise more on political values whereas they were least aware about aesthetic values. This is likely on account of higher awareness of political phenomena in their living environment.

57. **Verma, D. (1996).** A study of value pattern among college youth of Rohilkhand region with special reference to sense of responsibility. Indian Educational Abstract, (1), 40. The main objective of Verma's study was to examine value patterns of college students with special reference to their sense of responsibility. The sample consisted of 400 students from the three study streams, i.e. arts, science and commerce, of the Rohilkhand region. The study used tools such as Study of Values Scale by Ojha, Sense of Responsibility Scale by Pande and Upadhyaya, and Personal Information Sheet developed by the investigator. The data were treated with mean, SD, critical ratio and correlation. The major findings of this study was that social values were higher among arts students and theoretical values among science and commerce students. The socio-economic status did not affect the values and the sense of responsibility did not vary greatly in the three streams.

58. **Das, P.S. (1997).** The Ultimate Aim of Education. *University News,* Vol. 35 (49), December 8, 1997. pp.14-17. Das proposed that university education should integrate all of the individual's faculties to promote his or her well-being and develop a system of values further. The author also suggested that students must preserve the best of India's rich culture and discarding the bad practices of the past, make decisions wisely and manage resources and cope with the changes.

59. **Dagar, B.S., & Dhull, I. (1997).** A case for value-oriented education. University News, 35 (29), pp.10-11. The article stresses that value education and moral education in particular constitute the sine qua non of education. Moral education is often misinterpreted in terms of religious education, though they are distinct. The mode of moral education is suggested, keeping in view its form and concept. It is emphasised that oral traits cannot be effectively inculcated by direct instructions. The problems of treating moral education as a separate subject have

been discussed. Orientation of all working teachers via special seminars, and conduction of orientation courses on moral education are a prerequisite for including moral education as a subject.

60. **Mukhopadhyay, M. (1997).**Globalization: Imperatives for Indian Education Sector. *University New,* Vol. 35 (18), pp. 1-2 &8.Mukhopadhyay discusses the important issues must alert India to the necessity to change its mind set. He also shows how Indians are caught in the two contradictory trends of education and jobs. On the one hand, we are trying to benefit from globalization; on the other hand, we also deny its impact and refuse to a part of a globalized environment. These contradictory pulls have put our young in a state of dilemma over which values to adopt.

61. **Pathak, R.D., & Tripathi, S.K. (1998).** Information technology and value based educ*ation. Universi*ty News, 36 (29), 1-7. The paper emphasises the impact of information technology on values in our contemporary society. The author raises his concerns on the erosion of values in industries where culture is being influenced by technological advancement. Human values, community and social values, cultural values and institutional values are all under severe threat. The authors suggested that these values should be inculcated in industrial personnel through workshops, seminars and special lectures and extra-curricular activities designed for the purpose of instilling values. The authors conclude that value education must be introduced in higher education, i.e. at university leveland management institutes.

62. **Paintal, A.S. (1997).** Towards value education. *University News*, Vol. 35 (6), pp. 16-19. In a convocation lecture, Paintal stressed that the biggest challenge for students is to prevent AIDS and that India's long tradition of self-control is being eroded through foreign influences, notably through television. Therefore, it is necessary and urgent that India's Universities make the efforts to devise ways through which the youth of this country can learn to develop qualities like self-control and the value of chastity and avoiding promiscuity. He also stressed the importance of inculcating the values informally.

63. **Sahoo, K.C., Biswal, A. & Khandai, H. (1998).** Student's perceptions of present secular values. Indian Educational Abstract, 4, 44. [Full article in the Progress of Education, 69 (9), 184-186]. The authors examined the perceptions of students about their existing secular values. 225 students from different branches of DAV

School, Indore, were asked take a self-developed questionnaire. The data collected was analysed by statistical techniques like median, quartile, deviation and percentage frequency. The study found that most students held secular values. Scientific, humanitarian, moral, and spiritual values were also present in a significant number of students.

64. **Shetty, A., Khirwadkar, A., & Tomar, A. (1997).**Value Education: Need of the Present Generation. *University News*, 35 (41), pp. 12-14. This paper stressed the need for Value education.Values are understood as the criteria for determining the levels of goodness, worth or beauty. Values such as love, co-operation, trust, acceptance, joy, dignity, and respect for individual differences, compromise, truth, understanding, and worship must be taught, because they are the keys to cooperative living and vital to the survival of humanity. The authors also stressed that teachers should help students to develop their own value system. If mankind is to last beyond the next century, the competitive value structure in which people see only the parts of the puzzle of global survival must be dismantled and replaced.

65. **Singh, R.P. (1997).** A study of values of urban and rural adolescent students. Indian Educational Abstract, 2, 38. [Full article in Praachi Journal of Psycho-cultural Dimensions, 9 (1), 7-11]. The objective of this study was to find the values of male and female students of urban and rural areas. 560 students of Aligarh district formed the sample population. The scale of values developed by Choudhary and Ojha was used. Data was analyse doing the mean, S.D. and 't' test. It was found that urban students had higher mean scores in theoretical and religious values, whereas rural students had higher mean scores on social and aesthetic values. Male students had higher mean scores in theoretical and economic values than female students.

66. **Venkataiah, N. (1998).** Value Education: Curriculum for Graduate and Postgraduate Courses. *University News,* Vol.36 (25), pp.1-4.The made a case for teaching values to graduate and post-graduate student through the curriculum. He proposed the teaching of eighty four values based on the NCERT publication *Documents on Social, Moral and Spiritual Values in Education.* Venkataiah also suggested that value education at college level be imparted by both direct and indirect methods. An integrated approach, in which values are taught with the

regular subject, is highly recommended. This can be supplemented with lectures by eminent spiritual people, special programmes, etc.

67. **Dhokalia, R.P. (1999).** Human duties and global values: A perspective of new orientation in teacher education. The Indian Journal for Teacher Education, 2 (l), 31-38. Dholakia argues that human duties are essential for the attainment of global values. The global values refer to the universal moral values of compassion, charity, self-control, human rights, democracy, fraternity, etc. The arguments are based on the contributions of Plato, Radhakrishnan and others in the field of education. He emphasised that a fruitful system of education is essential for the cultivation of these values which will provide the foundation for the technological society of the 21st century. The teacher plays a constructive and positive role in the process, particularly at the early stages of schooling, including pre-nursery.

68. **Jain, M.P. (1999).** Value oriented Education. *University News,* Vol.37 (8), p. 1. A value-oriented education is essential in a materialistic society in which, "standard of living" takes precedence over "Standard of life". The importance of socializing agents like parents and teachers in value education has been highlighted. Truth, love, compassion, and character are considered to be the eternal human values. The author emphasizes the importance of courage, intellectual integrity and sense of values.

69. **Joshi, Kireet. (1999).** Fundamental duties and human values. The Indian Journal for Teacher Education, 2 (1), 1-5. The focus is on the various dimensions of values for the upliftment of human life. The contributions of various Committees and Commissions set up by the Government of India (Kothari Commission, Sri Prakasha Committee, Verma Committee, etc.) are reviewed. Major values like justice, equality, liberty, fraternity, humanism, and scientific temper, spirit of enquiry, protection of environment, love and compassion are discussed. The role of teacher in value education, which is irreplaceable, should be oriented towards helping students develop the art of practising values in real-life situations. The author concludes with the suggestion that the teachers should themselves be value-oriented and enthusiastically participate in different programmes of value education.

70. **Kulig, J.C., Pfeuti, L., Thorpe, K., & Hall, B. L. (1999).** Multicultural issues within universities: Identifying trends and challenges. *The Indian Journal of Social Work,* Vol.60 (2), pp. 209-232. The authors discuss the challenges of social

work within the university framework that educators have to overcome to ensure delivery of programmes that encapsulate a multicultural perspective. From an extensive review of primarily North American literature, it is apparent that progress has been made but many challenges are still remain. Social work educators need to be more culturally aware and, thereby, incorporate teaching strategies that accommodate the full range of multicultural education. Such kind of modifications will help to inculcate informal values among the young social work professionals.

71. **Purani, T.J., & Kapadia, S. T. (1999).** Myopic world and anchorage of values. *University News,* Vol.37 (1), pp.1-2. The paper focuses on the reinforcement of values in a changing society. Teacher-student and parent-child relationships as well as the role of teachers in value education have been explained. Values such as politeness in public and private life, being honest, helping others, unselfishness, kindness and consideration for others should be reinforced through personal examples. Re-educating parents in the moral codes, manifesting qualities and virtues that hold society together must be considered. The author is unambiguous in his conclusion that today's myopic world desperately needs the anchorage of values.

72. **Tyler, M. W. (1999).**Social Work Values: Self-Analysis needed for the Twenty-First Century. *The Indian Journal of Social Work,* Vol.60 (1), pp. 97-117. In "Social Work Values: Self-Analysis needed for the Twenty- First Century", Tyler claims that social work is a value- driven profession; yet it has not engaged in critical self-analysis relative to its values. He argues that now is the time for such a self-analysis, as we enter the twenty first century. The article lays the foundation for such a self-analysis and also raises a number of questions. Two questions on 'core' and 'universal' values are especially relevant and discussed rationally in detail.

73. **Tusi, M. S., & Chan, K. H. R. (1999).** The future of social work: A revision and vision. The *Indian Journal of Social Work*, Vol.60 (1), pp. 87-89. The social work profession is revisited and alternative practices in the twenty-first century are discussed. Two aspects of social work — knowledge and value— are discussed in detail. Knowledge is a vehicle for maintaining and pursuing humanistic values. In the coming centuries, social work is expected to be more of an international,

culturally sensitive, personal, moral and effective practice. Humanities, instead of social sciences, must become the major knowledge based for social work.

74. **Devi, B. (2000).** The degradation of moral values among the youth in Manipur. ECHO, a quarterly publication of Manipur University Students' Union, 9 (4), 23-24. There is degradation of moral values among the youth of Manipur. Devi defines moral values as those that, according to her, are always associated with the social norms of a particular community. The different factors that are directly or indirectly responsible for the degradation are described. These are, in the main, socio- religious and educational in nature with media and changes family structure driving alcohol, drug abuse and corruption.

75. **Fernandes, G., & Dass, M. (2000).** Teaching social work values and ethical decision making. *The Indian Journal of Social Work,* Vol.61 (2), pp. 269-284. The article emphasises the teaching of social work values for ethical decision-making and conduct, which contribute towards the building of a work force of responsible professionals. The first part of the paper presents a theoretical overview of social work values and their teaching. The second part provides guidelines for the process of ethical decision-making with the help of case studies of ethical dilemmas and conflicting values, and followed by an analysis of the decisions taken by professionals and the outcomes thereof.

76. **Bhardwaj.I. 2005.** Value-oriented Education. *Journal of Value Education*, January & July 2005, p.58. The author expressed his opinion that we are faced with the challenges presented by erosion of human values and that we must make immediate efforts to counter them. Radical changes in human consciousness are needed, so that human beings conduct themselves in more desirable directions to shape their life patterns by strengthening their beliefs and integrating facts, ideas, attitudes and actions. This will also help clarify their aims in life as well as the processes to achieve them. The paper emphasises that value education in the modern context should be considered in a much wider context, transcending the boundaries of religions and encompassing ethical, social, aesthetic, cultural and spiritual values. Value-oriented education also needs to be realistically achievable in consonance with the academic framework of school. The author advocates that a judicious combination of academics, culture and value education will be the ideal approach to education, and value education needs to be integrated within the school curriculum.

77. **Gulati, K. (2008).** Socializing Young India for Social Values. *Social Welfare Journal (India)*, Vol.55 (8), pp.27-29.According to the author, the "Generation Gap" is the biggest social challenge of the present day. There is conflict between the perspectives of the elder generation who feel that there is mental and moral decay, degradation of moral values, crisis of confidence, trust, and character, break down of traditional discipline; and today's youth who say that times have changed and thus ideologies also must change accordingly. The fact, however remains that young generation lacks direction and a sense of purpose. They have no role models to follow and, hence, are lured by the glitter of media and easy access to the internet.

Youth look for love and friendships online and are easy victims of frauds. Physical and mental imbalances are some of the consequences. Young minds get polluted. Rape, infidelity, conflicts, crime are on rise. The author urges the reader to reflect on these issues and to work towards ways of preventing our young from going astray. It is imperative to decide what kind of social order we wish to live in and the social values the youth must imbibe.

78. **Modi, Mukesh (2009).**The present education system and youth aspirations. *Indian Journal of Youth affairs,* Vol. 13(1), pp.17-22.The educational institution is one of the important institutions in the socialization process of youth. The deregulation of education and encouragement of private institutions has resulted in extreme commercialization. The consequence is that these have become more of degree factories and less of places where young people can learn values.

79. **Samantroy, E (2009)** Youth, technology and culture change in India: A Sociological perspective. *Indian Journal of Youth Affairs,* Vol. 13 (1), pp. 8-16. Emerging cultural traits and values with regard to the major social institutions like family and marriage among the Indian Youth under diverse social situations and cultural contexts are discussed. The concept of "Youth Culture" is explained as a trans- disciplinary category by which theorists and policy analysts attempt to understand the changing cultural values among the modern youth in a globalized environment. Their effect on youth and their development of self are also discussed.

80. **Acharya, A., Acharya, N., & Patra, A.K. (2010).**Level and Trends of Youth Unemployment and Population in India and Selected States. *Indian Journal of Youth affairs,* Vol. 14(2), pp.74-87. This paper reports the findings of a study of

unemployment among youth. It was found that unemployment among youth has increased over time. Bi-variate analysis showed that educated youth from the richer quintile of urban areas are more prone to the problems of unemployment.

81. **Daniel, R.K., & Daniel, P.S. (2010).**Issues on Globalization and Indian Higher Education. *University News,* Vol.48 (13), pp.13-18. This paper is a discussion of the challenges posed by globalization on the Indian education system. There is competition that is not only local but also from private and foreign institutions. The authors suggest new policies to deal with these problems, which should aim at modification, uni-culturaization, and give it a global perspective. Importance must be given to lifelong learning and self- learning. The new policies could be based on two perspectives: decentralization or needs-based.

82. **Kumar, H (2011)** Teacher: A Professional with a Blend of Numerous Personality Ingredients. University News, Vol.49 (13), pp.8-10. The teacher is one of the major agents of socialization for youth. A teacher's role is to build an ideal and value-loaded human being. He/she must play a pivotal role in the process of national building and social development. Good HR policies and practices will lead to better quality teachers, eventually resulting in a vast pool of young people who can build a strong economy.

83. **Mohanty, S. & Kalita, R. (2011).** Attitude of postgraduate students towards Value Oriented education. University News, Vol.49 (4), pp.20-22. A study was carried out to determine if there were significant differences in the attitudes of post-graduate students based on their field of study (Arts or Science), gender or their background (rural or urban) to value education. According to researcher, there exists no significant difference in the attitudes of Arts and Science Post-graduate students. The finding contradicts the result of the study by Patni (1983) who observed that science students had higher science, national, political and moral values than the students of commerce and arts. However, the findings support the results of Kulshrestha (1983) who reported that value orientation had a positive affinity with self-concepts among male as well as female adolescents with different study interests.

84. **LA BELLE, T. J. (2012).** "Formal, Non-formal and Informal Education: A Holistic Perspective on lifelong learning". The author presents a conceptual framework for understanding the interrelationships between the formal, non formal and informal education. The article also raises questions regarding the

relationship between Non-formal education for individuals and social change within and across cultural and socio-economic groups. It also discusses the relationship between Non-formal and formal education relative to their respective scope and outcomes.

85. **Yadav, R.K., &Bhawana Gupta. (2012).**Adjustment and Values of Adolescent Male and Female Students.*Journal of Educational & psychological Research,* Vol. 2(2), pp.112-114. The authors attempted to assess the various problems of adjustment and value patterns of adolescent boys and girls. Most adolescents face various difficulties in making adjustments in their educational and social lives. Therefore, it is essential to compare the adjustments and the various values patterns of adolescents, so that they may be given adequate and proper guidance. Personal Value Questionnaire (Sherry and Varma) and Adjustment Inventory (Sinha and Singh) were used. A significant difference was found between boys and girls in aesthetics, knowledge, family prestige and health values. There was no significant difference between boys and girls in the matter of their adjustment.

86. **N.R.Madhava Menon**, (**1st Feb,2011),** Dr.Radhakrishnan Chair on Parliamentary Studies, Rajya Sabha, said that " Higher education today is undergoing revolutionary changes to enlarge access and to enhance quality with a view to take advantage of the country's demographic factor and to improve the quality of life of its people. The potential is indeed great and the opportunities are many. However, if a country forgets its foundational values and the terms of the social contract, it may have to pay a heavy price and the so-called development may turn out to be unsustainable. Herein lays a danger which the Indian constitution has foreseen and had constructed a defence by way of a value system for the state and the citizens to follow. Educated citizens including those who are graduating today would be well advised to realize the importance of constitutional values and behave as responsible citizens particularly when crisis situation face the society and the nation in a highly competitive world we live today.

87. **Deshpande, K. K. (22nd Nov-2011)**. "Belief's and Life's ethics", article Published in Maharashtra Times- Pune, Pragti fast (Marathi News paper).She offers guidance on the basis of his own experiences on how to move ahead in life. Our thoughts are greatly impacted by our own beliefs and life ethics. They play a crucial role in our life. Our life ethics are seen in our behaviour and emotions. The author described the importance of integrity, positive thinking,

positive talking, marinating confidentiality of self and others, and other essential personality traits.

88. **As reported by Anita Patil – Deshmukh. (19th December 2012.)** Article Published in the Navakal News Paper (Marathi News Paper). P. No.5. Title: *Ajachi Youva Pidhi Samajapasun Dur Chalali! (Today's Young generation is going away from Society)"*. The article is based on a survey conducted by Mumbai-based NGO 'Pukar', which tried to understand the youth's view on the relative need and importance of personal and public life. The objective of the survey was to understand the thoughts and psychology of today's young generation. The survey was conducted in ten different Mumbai (Mahim, Girgaon, Powai, Malad, Priyadarshani (Malabar Hill), Bandra, etc.) The respondents were in the age group of 18 to 30 years. Data collected from 800 people. The major finding was that 26% young people (generation) hide their personal life from their family or friends. Only 25.38% young people spend most of their time with family.36.38% youth spend most of their time with friends. This essentially means that our young people have created their own world and have become self-centred.

89. **Banui, K. (1992).***A Study of the values of college students in Nagaland in relation to their self-concept*. Unpublished doctoral dissertation **(Education),** North Eastern Hill University, Shillong, Meghalaya, India.

The study attempted to find out the personal value pattern and self-concept of Nagaland College students; and also to see if a relationship existed between the values. Results indicated that there were no significant differences in the value scores among arts, science, and commerce students with respect to social, aesthetic, economic, knowledge, hedonistic, family prestige, and health values. There was significant difference in the scores of tribal and non-tribal students on religious, social, aesthetic and democratic values. The scores differed significantly on social, aesthetic, knowledge, power and family prestige values. There was no significant difference in the self-concept scores of students. There was positive correlation between self-concept and social as well as democratic values, and a negative correlation between self-concept and power as well as family prestige values, but there was no relationship between self-concept and religious, aesthetic, economic, knowledge, and health values.

90. **Desai, U.S (1984).***Change and traditionalism among college girls.* Unpublished doctoral dissertation (Sociology), Gujarat University, Ahmedabad, India.

The study found that the college girls achieved relatively high mean scores on scientific and achievement orientations, somewhat lower mean scores on secular and civic orientation, and significantly low scores on independence and Universalist orientation. Scores on the overall modernity scales showed that the respondents had appreciably moved towards modern attitudes, values, and behaviour patterns. There was no marked difference between modernity of girl students coming from rural and urban background. The level of parent's education did not provide any clue to modernity orientation of college girls.

91. **Kumar, K. (1993).** *The impact of science and technology on cultural and social values*. Unpublished doctoral dissertation (Education), B.R.Ambedkar University, Agra, U.P., India.

The objective was to study the impact of science and technology on the development of social and cultural values among the students and teachers of both the genders. The findings of the study shows that the majority of teachers and students considered science and technology courses are useful, not because of their inherent unity, but because they have the potential of orienting both teachers and students to cultural and social values. Further, it was observed that science and technology play a crucial role in inculcating honesty, discipline, creativity, leadership, tolerance, happiness, generosity, friendliness, and scientific attitude. Sex-stereotype was found to be a barrier in opting for science and technology courses, which also influenced career preferences.

92. **Patra, U.K. (1995).** *A comparative study of three social values among youth from certain selected strata in Arunachal Pradesh and West Bengal and prediction of good citizenship amongst Arunachal Pradesh youth with the help of the values.* Unpublished doctoral dissertation (Education), Kalyani University, Kalyani, West Bengal, India.

In this study, the "fixed affect model" was used to inquire into the influence of some selected factors on the acquisition of social values, i.e. secularism, democracy, and nationalism in a comparative study of students of X, XI and XII classes in the states of Arunachal Pradesh and West Bengal. It was found that students of West Bengal showed higher scores in secularism and democracy, whereas the students of Arunachal Pradesh showed higher scores in nationalism.

93. **Reddy, N.Y. (1980).** Values and attitudes of Indian youth. Unpublished doctoral dissertation (Psychology), Osmania University, Hyderabad, Andhra Pradesh.

The study was conducted with the aim to know the differences in the perception of values and attitudes of youth of different backgrounds (rural and urban). Data was collected from 1747 respondents. The study reported that the rate of acquisition of modern attitudes with increasing age was higher in urban students than in rural ones. Students from a higher social economic stratum expressed more modern attitudes than those from the lower ones. Boys showed preference for political, theoretical, and economic values, whereas the girls were more inclined to aesthetic, and religious and social values. Rural students showed greater preference for theoretical, economic, political, and social values, whereas their urban counterparts were more inclined to aesthetic and religious values.

94. **Manasi Bera. (2007**). *Assertion of Traditional Yoga In Human Health and Value Education*. University of Pune (Education). Pune. Maharashtra, India.

The study evaluated "*Traditional Yoga*" as a system of Health and as a process of Value Education. It identified the major dimensions of human health and values, which are physical, mental, social and spiritual. Theoretical, Economic, Aesthetics, Social, Political and Religious attributes represent values. Cardiovascular efficiency, strength and endurance of abdominal muscles, flexibility and fat percentage represent one's level of physical fitness.

The study focused on the qualitative changes in man's perception, attitudes, habits, priority and goals and found that a sense of values is missing today. Moreover, the present system of education is information-oriented not character-based. It is consumerist in nature and encourages one to be *selfish, self-centered, irreverent and cynical*. It lays little or no emphasis on such basic values as truth, love, honesty, humility, compassion, forbearance and justice. It makes one conscious about one's rights not duties. The net result is that a strongly individualistic and materialistic culture has taken birth, which promotes self-aggrandizement, nurtures opportunism and chicanery, and generates tension in society.

95. **Government.of.India. Planning Commission. (Jun-2001)** *"A Report document of the Working group on Adolescents",* for the Tenth Five Year Plan, Planning commission, Govt.of.India. As the title shows the focus is on adolescents. Adolescents are at the core of youth development. Wherever and whenever positive simulation and a congenial environment have been provided, adolescents have grown into responsible and productive adulthood. However, where the right

environment has not been provided, youth have taken to violence and crime. Adolescents are full of ideals, always striving for justice and truth. The time has come for us, as a nation, to seriously think providing the right stimulus, role models and environment for adolescents in order for them become assets for nation building. They have the potential; now is the time to provide them with the opportunities.

96. **Govt. of India (2003).***The National Youth Policy*, 2003, reiterates the commitment of the nation to the composite and all-round development of the young sons and daughters of India and seeks to establish an all-India perspective to fulfil their legitimate aspirations so that they are all strong of heart, body and mind in successfully accomplishing the challenging tasks of national reconstruction and social changes that lie ahead. The Policy is designed to galvanize the youth to rise to the new challenges, keeping in view the global scenario, and aims at motivating them to be active and committed participants in the exciting task of National Development. The Policy is based on recognition of the contribution that the youth can, and should, make to the growth and well-being of the community and endeavours to ensure effective co-ordination between the policies, programmes and delivery systems of the various Ministries, Departments and other Agencies. The thrust of the Policy centres on "Youth Empowerment" in different spheres of national life.

97. **Mitra, A. (2008).** *"Information on National Provisioning of Non-Formal Education: India.* In the report, prepared for UNESCO, Mitra highlighted the concept of NFE which is conceptualized as an organized educational activity, occurring in the traditional framework of formal education system. Formal education is highly structured and rigid. It is characterized by uniformity to a large extent. The major characteristic feature of NFE in India is its flexibility in terms of organization, timing and duration of teaching and learning, clientele groups, age group of learners, contents, methodology of instruction and evaluation procedure. It is this characteristic feature of NFE, which has made it a critical mode for reaching out to the hardest-to-reach group of children and youth, both in rural and urban India, in order to achieve the much desired goal of education for all.

98. **National Youth Policy 2010.** 1st Draft (NYP 2010) by RAJIV GANDHI NATIONAL INSTITUTE OF YOUTH DEVELOPMENT, The NYP 2010 is a

step forward from the earlier Policy formulated in 1988 and, later, in 2003. It reaffirms commitment of the nation to the holistic development of the young people of the country. This document aims to reinforce existing policies and programmes of the current Policy that continue to have relevance; and propose new strategic policy and programme interventions, keeping in view the changing scenario in the country due to globalization, rapid technological advancement during the last two decades, and the emergence of India as the global economic power.

99. **www.lifepositive.com/mind/education/alternative-education**

This site describes the different ways value education was imparted from primitive period to modern period; and how, as changes take, different perspective of value education emerges. Useful insights are obtained from this source.

100. **Audinarayana, N. (2008)** observed that youth from rural and urban areas are engaged in many antisocial activities, which have adverse effects on themselves and the community. This requires immediate and effective responses from a socially responsible system of education. It may be noted that to date, no university or board of school education has come forward to initiate such a programme in the country as may be beneficial to our young people. In this connection, life skill education (value education which one gets from family) plays a very vital role to increase the awareness among the youth about all social problems and to alleviate social evils. Life skill education (value education) helps the individual to improve his (her) decision making skills and the ability to take things in the right spirit and also to improve their contributions to the society.

101. **International Institute for Population Sciences, Mumbai (2005-06)** published summary findings of the *National Family Health Survey (NFHS-3).*For the first time, NFHS-3 collected information on the acceptability of providing information related to HIV/AIDS and related topics in schools. Virtually all Indian adults agreed that children should be taught moral values in school, and a large majority also agreed that children should be taught in school about the changes that occur during puberty. Women and men differed somewhat on whether children should be taught about contraception in school. About half of the women and two-thirds of men thought that girls should learn about contraception in school.

The study indicated that both women and men are less likely to think contraception should be part of boys' education at school. Most women (63 percent) and men (81-82 percent) believed that information on HIV/AIDS should be part of the school curriculum for both boys and girls. More than 60 percent of men said that boys and girls should be taught about sex and sexual behaviour in school, but less than half of women felt that this is an appropriate topic to be taught to girls or boys in school.

102. **International Institute for population Sciences (2008)** survey report **"*Youth in India: Situation and Needs".*** The survey found that many young people in Maharashtra had engaged in sex before marriage and that many of them had initiated sexual activities and engaged in unsafe relations and/or had experienced unwanted relations. Policies and programmes can no longer assume that pre-marital sex does not exist in our culture; rather they must ensure that sexual relations, should they occur, are informed, safe and wanted. Several steps are urgently needed. Provide family life or sex education for those in school and out of school. Youth must be equipped with information ranging from physical maturation, relationship matters, risk and protective sexual behaviours (including the role of condoms) to sources of information, counselling and services.

Sex and family life education programmes are needed that build awareness in ways that meet the needs of both those in school and out of school, responding to, rather than obfuscating, their questions on sexual health. Such information will allow youth to better assess whether to delay sexual relations, on the one hand, and to ensure that relations, if undertaken, are safe, on the other, a finding from the said study shows an equal importance is the acquisition of life skills that enable youth to put information into practice. Findings underscore the need for programmes that focus on building young people's skills in negotiating safe sex and communicating with partners and that encourage young people to break down gender stereotypes and relate to each other as equals. Even though the state of Maharashtra is one of the most socially and economically progressive states in the country, the Youth Study findings underscore the prevalence of early marriage among young women in the state. Globally, many have acknowledged the important role that parents play in shaping young people's health and personal development. In India too, policies and programmes have

increasingly recognized the need to actively engage parents in enabling adolescents to make safe and healthy transitions to adulthood.

103. **Youth development Index (2010).by Rajiv Gandhi National Institute of Youth Development (RGNIYD) with technical help of Tata Institute of Social Sciences (Tiss).** YDI is India's first youth development index (YDI). "Youth are the country's future resource, and yet we continue to ignore their needs". YDI consists of five measurement indicators: Health, Education, Work, Amenities and Participation. YDI was computed for 29 States in Health, Work, Education and Employment; and, at the same time, for 10 states for Health, Work, Education, Employment and Participation. The report highlighted concerns that youth education, issues like employment and health, which also play an important role in their well-being, are being completely ignored. This, despite the fact that most suicides occur in the age group of 18-30 years. Results of YDI for India are 0.453, Youth Health Index in India is 0.580, the education Index is 0.413, development Index is 0.636, Amenities Index 0.381 and Youth Participation Index is 0.622. The recent wave of suicides also pointed out how we continue to ignore their mental health. The index also acknowledges that youth are now a population group which is particularly vulnerable to the social and economic problems of the country. The study will not only throw light on their situation and needs, but will also help recognize that they need special consideration.

104. **Shukal, R. (2010).***National Youth Readership Survey*, titled "INDIAN YOUTH" published the Demographics and Readership Results from the *National Youth Readership Survey*. The report speaks to the issues like what is the role of parents and teachers in the promotion of reading readiness and awakening interest in reading books. How far do the school environment and access to good libraries and bookshops help to arouse interest and pleasure in reading so as to make it a habit? What influence do peers have in the formation of reading habit? What are the activities that promote reading interest among the children? To what extent do factors such as education level of self, parents' occupation and education level and socio-economic characteristics of the household influence reading and reading interests? These are some of the specific questions answered in the present investigation. The National Youth Readership Survey-2009 also attempted to gain insight into the media

preferences of youth, level of trust in different media, personal satisfaction levels, reasons for dropping out of education, preferred leisure activities, most preferred genre of books for leisure reading, awareness about various government programmes, their perception/opinion about various critical issues such as reservations for women in Parliament, interest in science, religiosity, and so on.

From the above studies based on (1) theoretical framework and (2) on data base, it was evident that regarding formal way of value education, sex, health of school children, adolescent, youth is different for different groups. This study is an endeavour to understand the impact of informal value education on Post-Graduate Students of Mumbai University in both rural and urban areas.

PART II

5.3 Experiences in Field work:

The researcher has about eight years experience in the social services. He has worked in various capacities and is familiar with the functioningof the Research Institutes, NGOs inrural Maharashtra, Pune, Mumbai, etc. He also has good firsthand knowledge of rural andurban lives of the people, especially about uneducated and educated youth from marginalized and underprivileged sections of Indian society.

Only PG colleges within Mumbai Municipal Corporation limits were chosen for the study. This is a vast geographical area and presented difficulties and challenges. Locating colleges for the study was a challenge. Some colleges mentioned in the list of UniversityAffiliated Institutions did not seem to exist. Many that did exist did not have the faculties that were mentioned in the list. They had closed recently or permissions were cancelled. Sometimes the enrolment numbers did not match with the number on the university list.These posed considerable problems to the researcher in getting an adequate sample size.

Some college heads rejected outright requests for student interviews. Several reasons were given, inconvenient timing was the most common reason cited by the heads. It is possible that they feared adverse comments about their institutions.

It was difficult to obtained enrolment list as the colleges were reluctant to share the information and raised several objections. Though the list was made available, it was so large and challenging to contact the selected respondents as per list individually and arrange interviews. Thus it was decided not to use the enrolment list and, instead, enter the classroom and speak to the students directly and interview whoever we met or agreed to participate.

In the colleges where permissions were given for the interviews, it was done after the principal consulted with the senior faculty members. This researcher was often questioned about his bonafides and the objectives of his research. He was also required to satisfy the college authorities about the method of choosing students for the sample. At most places, a formal request was required to be accompanied by written explanation of the selection methods and the number of students required.

The researcher also had to give an undertaking that data would not be collected during lectures.Staffs were assigned by the principal to make the necessary announcements clear any queriesthe students would have as well as to stress that this

was a purely voluntary activity. Valuable lessons on work management were learnt from the experience.

In Some of the institution researcher were meet the students by self with the permission letter, made a rapport with students, orient them about data collection process and after convincing them, whoever ready to participate in the study from them only he had collected data.

Due to all this physical and practical inconvenience during data collection process researcher has spent much of his important time and money, though if college and university administration would have permitted in time, it would have been saved.

The students displayed commendable curiosity and interest. They were keen on knowing the usefulness of the subject and sought guidance on many issues. They also showed keen interest in discussing current problems like corruption.

Many of the students told that they did not learn Values from their participation in NSS and NCC. The students also had low expectations from their teachers and the system and were of the opinion that the education system is just a profit making venture.

The students appeared to be under emotional stress. Except in professional colleges, other colleges had not appointed counsellors to help the students who were under stress or had undergone trauma. No career guidance services were offered. With such shortcomings, and no guidance from teachers, peers or parents, the students were largely fearful and unsure about their future.

The next chapter is based on research methodological structure of the study. It discusses the practical reality and kind of alternatives were deployed to complete this process on time with concern scientific research methodology.

Research Methodology

The research methodology for the research is explained in this chapter. This includes statement of the problem, significance of this study and its scope, assumptions, objectives hypotheses, design, the geographical area covered by this study, sampling methods, resources and tools for data collection, etc. Also discussed are the limitations and some experiences that impeded research.

6.1 Introduction:

The importance and necessity of nurturing and caring for the child cannot be disregard the smallest lacuna in upbringing can lead to undesirable development outcomes. Sociologist and Psychologists have developed several theories for the development processes based on observations and analysis of all the stage of a person's life. These theories form the basic norm, rules, curricula and methodologies that schools and educational institutions have evolved for imparting education to young people.

The development of a child, born as a bundle of flesh and bone, to a fully grown adult with a distinct personality is the result of constant interaction of self with the environment. Nearly all human beings have the same physiological needs; the differences lie in their values and life style. These values make our lives meaningful and give us directions for the future. Values also influence our life, work and form our personalities.

Today's humans are constantly exposed, beginning with childhood, to more information and alternative cultures than ever. They are presented with culturally diverse choices, which cannot be easily exercised due to economical dependency. Today's world is fast moving and value systems are constantly changing. Media explosion and technological advancement has left no one untouched. The constant state of transition has affected adolescents to such a unique extent that they are often unable to manage the changes. The results intensely influence their thoughts and lives in many ways.

Youth form an integral part of society, and are part its development process. The definitions of youth vary with context. In the Indian National Youth Policy 2003, 'youth' was defined as a person of age between 13-35years; but the 2014 National

Youth Policy Document classified youth as those in the age group of 15 to 29 years with the view to have a more focused approach to policy interventions.

Youth in the age group of 15-29 years comprise 27.5% of the population. While most developed countries are facing the prospect of an ageing workforce, India is expected to have a very favourable demographic profile. The population of India is expected to exceed 1.3 billion by 2020 with a median age of 28 which is considerably less than the expected median ages of China and Japan. The working population of India, is expected to increase to 592 million by 2020, next only to China (776 million), pointing to the fact that youth will make a significant contribution to the economic development of the country. This 'demographic dividend' offers a great opportunity to India (Ministry of Youth Affairs & Sports, GoI's National Youth Policy, 2014).According to the medium range projections of the United Nations, 41% of India's population (or more than 550 million) will live in urban areas by 2030.

6.2 Statement of the problem:

Youth are considered as the most productive members of society due to their physical and intellectual capacity. Unfortunately, one must also acknowledge that most youth are unable to utilize their potential in an appropriate manner because of lack of guidance and motivation. It is not uncommon to read about youth engaged in antisocial activities that have adverse personal consequences as well as for society. Ultimately, the problems lead to the deterioration of physical and intellectual capabilities. This becomes a huge social burden.

This challenge calls for immediate and effective responses from not only a socially responsible system of education but also from the agents of socialization. It must be noted that, to date, no university or board of school education has come forward to initiate such a programme in the country as will directly benefit our young people.

The six decades of Indian independence have seen several changes in policies that have had long term impact. From early emphasis on Industrialization, to economic Liberalization, Privatization of enterprises, Globalization, each of these have had long-lasting impact. If policies are intended to enable contribution to social-economic development, it is essential for an appropriate framework to be in place to harness the energies of the youth.

It is universally acknowledged that parents play a critical role in shaping young people's health and personal development. In India, policies and programmes recognize the need to actively engage with parents to enable adolescents to make a safe and healthy transition to adulthood by (Internatonal Institute of Population Sciences (IIPS), 2008). According to (Gulati, 2008), the biggest social challenge today is "Generation Gap", which is essentially a conflict in the values and perceptions of this generation with the earlier ones. Elders feel that there is Mental and Moral decay, Degradation of Moral Values, Crisis of confidence, trust, and character, break down of traditional discipline. Indian youth misusing modern technology and blindly attracting to western/global norms, culture, and attempt to live like globe. Which is of no use, and on the other side elders and older putting blame on young that the fact remains that young generation is going to astray, but never thought of it that why it is happening so, why they don't follow role models to pursue, the glittering media and internet is luring people. Youth is trying to develop e-relationship on internet. They are looking for love and friendship online and in search of true love and trustworthy relationship most of the times they face online frauds. Their minds get polluted at a younger age. Rape, infidelity, conflict and crime are on raise day by day. Cases of AIDS and abuse like sex abuse, drug abuse, parent abuse, and spouse abuse etc. are also on sharp increase. (Bharat & Aggletan, 1999) Lack of access to correct information tendency to experiment and an environment which makes discussing issues around sexuality taboo adds to their vulnerability.

By its cosmopolitan nature, its sheer energy and dynamism, Mumbai provides a range of socio-economic environments that a child can be socialized in. The socio-economic gap, urban life, multicultural environment, and teaching values in faculty of education make Mumbai and attractive setting for the study. The rationale for selection of post-graduate youth students was that they had gone through several conditions and experiences which influenced the values they held. Their Mumbai upbringing was reflected in their behaviour.

The researcher was concerned with several questions. Why is there an erosion of values in our society? Who is responsible for this condition? What are the possible solutions? Is the large youth population a problem for the country? Have Industrialization, Liberalization, Privatization, Globalization, Commercialization, Westernization are really impacted lives of Indian youth, especially in Mumbai? Do they impact the Indian family, especially Mumbai? What kind of problems are being

faced by youth by these '-Zations' what are the changes that are taking place in the Indian family? How will these changes impacted on the Indian family, especially on the socialization and youth development? What kind of role models do our youth need for their development? What do youth expect from the agents of socialization? What are the youth's perceptions of the values that they would like to study? What is the value education that they are receiving now? How will value education help in their socialization? How will it help them to internalize these values?

The basic concern is to study the nature of structural and functional changes that taking place in Indian family from Mumbai city, their implications on the socialization process for youth? The socialization of youth through the teaching of Informal value education here needs to be analyzed. Specially the youth from Mumbai city who live and act within the environment of multicultural, multilingual, multi-religion, what kind of socialization they are getting? What kind of values they learned through in-formal way? The kind of behaviour and act shows the impact of values they have learned through informal way.

6.3 Review of Literature:

Published literature on value education is mostly based on the formal process. The teacher is the one of key agents in the socialization process. More importance is given to the teacher's role in the imparting values. (Seshadri, 2005) advocated the need to prepare the teacher as an agent for social change, and equip him (or her) to deliver the essential values that the student is expected to learn. Teachers must be trained to create situations and be imaginative in making students reflect on that situation by which they become aware of these values and their need. (Nakara, 2005) recommended that teachers for ego orthodox and conventional methodologies of teaching and adopt interactive methodologies involve continuous dialogue between the teacher and the student.

(Olyai, 2005) felt that value education implies that the child is a collaborator in the learning process. The teacher is a facilitator. Teachers establish interactive partnerships with their students in a shared learning process. Demonstrating the learning process and a consultative and participative environment leads to shared responsibilities and helps develop self-imitative and decision making capacities among the children. According to Perera (2005) a guidebook may be developed to help the teacher as a peace educator, and to select appropriate learning activities in all

subjects that are interesting, well-structured, meaningful, challenging and inspiring. By using the methodology proposed in the guide, a teacher will be able to promote appropriate values, attitudes and behaviours among students, and thus target the future generation towards a culture of peace and non-violence.

(Dagar &Dhull, 1997) proposed orientation of all working teachers via special seminars, and special courses on moral education are a prerequisite for including moral education as a subject. (Dhokalia, 1999) noted the constructive and positive role played by the teacher, especially at the lower level of schooling including pre nursery. (Kishore, 2000) suggested that the role and attitude of science teachers in values education must be positive and they should be able to resolve the values conflict of children and help them develop a scientific world view.

(Kunchithapadam, 2005) emphasised value-based spiritual education was the need of the hour. These values can be taught to children by integrating these with subject areas like language, social studies, and science etc. He also stressed the teachers' role as facilitator and counsellor who integrates values in the curricular and co-curricular areas.

Storytelling is one of the most effective ways of imparting values and communicating positive messages in an integrated and implicit manner. The dialogues stimulated 'visual imagery' and promote innovative ideas in the child, which can easily be translated into meaningful action. (Goswami, 2005) advocated exposure to mime theatre that helps children to learn discipline, team spirit, leadership, power of observation and concentration that eventually develops them into sensitive human beings, which is the true meaning of education. (Bhardwaj, 2005) proposed a judicious combination of academics, culture and value education as the ideal approach to education and must be integrated with the school curriculum.

Related research (Parang& Sharma, 2000) studied the relationship of family background with the value system of the student. The study showed that parents' education is positively correlated with knowledge value. Kimud, (1991) in her study "A study of Values among lecturers and their comparison with some scientist and engineers", revealed that scientists are more interested in economic and theoretical values than lecturers and engineers. (Moorjani, Mohan &Sharma, 2007) studied the influence of modernization and gender on the adjustment level of adolescent students of government and private schools. (Sinha & Singh, 1984) found that modernization did not have significance influence on the adjustment level of students.

Rao (2006) presented an overview of moral education. She compared education in ancient India with modern India's. In ancient India, education was a guide to virtuous living, which gave way to a system that taught selfishness, greed and competitiveness. (Devi, 2000) highlighted the different factors that are directly or indirectly responsible for the degradation of morality among the youth of Manipur. Socio-religious factors, educational factors, the role played by media, family structure, alcohol, drugs and corruption are the factors she thinks are responsible for the erosion of values among the youth.

(Shetty & Pushpanadham, 2000) noted youths' growing addiction to TV culture, computers, etc. with the results that they are new kinds of ailments, undesirable attitudes and habits. Many are losing even the capacity for independent thinking. The authors asserted that the new situation, created by large scale urbanization and mechanization, also needs to be tackled at the level of values because these new trends, features and factors have created a new culture and influenced attitudes and judgment.

Parents: Parents are worried about their children falling into the company of 'friends' who indulge in undesirable behaviour. Parents believe that their children and youth require such teachings and atmosphere that help them to develop the qualities of self-control, discipline, sense of responsibility and the values of simplicity, habit of hard work, and the desire to learn such values as will generate inner strength and happiness.

Doctors or Health Scientist: There is clear medical evidence of mental tension, negative attitudes, impulsiveness and lack emotional stability as the main reasons for inability to resolve conflicts (inner and outer). More and more people are suffering from psychosomatic diseases like high blood pressure, heart diseases, arthritis, peptic ulcers, asthma and even cancer. Doctors say that mental tension is due to lack of such values as tolerance, self-control, emotional stability, etc.

Educationists, Educators and Students: Students generally feel that their teachers are uninspiring because they do not practise the values they are expected to impart. Teachers, by and large are perceived to lack dedication, a sense of responsibility and love for their job. Their objective seems to be to maximize earnings by conducting tuitions. The students wanted to know, logically enough, that if there are shortcomings in their teachers, syllabus and the atmosphere, how could they be blamed for lack of values? Students also spoke about the lack of congenial family

atmosphere. Parents also are given to lying and show signs of anger. They wished for loving parents and, a friendly, caring and trusting environment.

Clearly, there have been significant changes the Indian family, which are in response to both internal and external forces. Families are increasingly nuclear and joint families are fading away. Functionally, obligations and interactions of kinship continue, but at a relatively low level. Significant changes are also seen in conjugal relationships and parent-child relationships. These changes are more pronounced in urban settings and among the educated couples. Values are not being passed down generation. As a consequence, there is a lot of dysfunction in the relationships within the family and within society.

Important as these observations are, no attempt seems to have been to understand values from the perspective of youth socialization. Closer examination of the youth issues indicates that all problems are linked with the socialization of youth. This is evident because socialization is at the core human interactions. All human beings go through experiences that determine their attitudes, behaviour and, indeed, the very course of their lives.

A major chunk of the available literature resources are mainly in the form of textbooks, theses, project reports, research articles and papers, and journals. Some studies have been reported on specific aspects of formal value education yoga, music, personal and social attitudes. No studies have been carried out that specifically address informal value education through socialization and youth development.

Researches so far are concentrated on various issues like psychological, value education, behavioural attitudes, sex education, life skills education, etc. These showed a big gap. They fail to adequately explain why society faces such problems with our youth and have not approached this issue from the perspective of the socialization process.

6.4 Significance of the study:

As stressed earlier this study is about the socialization process of young people. Thus, it is aimed at family members, society, policy makers, social thinkers, and social activists. It is essential to look at youth development from child socialization perspective because problems related to youth are linked to their socialization. More important than imparting life skills education (stress coping mechanisms, decision making, etc.) is focus on family socialization.

The upbringing process involves family, neighbours and society, all of whom play crucial roles. They must understand that their attitude, take and behaviour are imitated by children who try to be like them. The findings of the study will emphasise this point and will open areas for further research.

It will contribute to the academic development in University, Colleges and Schools; the result is going to make a synthesis of work done on a particular topic of interest, which has not been done before, it will be acceptable for publication, contribution to the validity of research and also others are benefited for further research. Not in Mumbai or in India with P.G youth from all the faculties.

This study will help in gaining better understanding of the socialization process; and which will in the development of more effective strategies for informal value education of youth. Policy makers and non-Governmental organizations who are working in the area of youth development will get new insights that could help them to modify or change their approach for better impact. It is also hoped that media understand the importance of informal value education for youth.

Social workers and social work faculties in teaching institutions may use the findings of this research to train students and fresh recruits. Further, there is a great need for in depth as well as extensive studies of the emerging family structures and socialization process.

6.5 Scope of the study:

Gaps in published literature were pointed out in the earlier section. There is substantial amount of information available on value education for schoolchildren and its impact. There is no published information on value education for students at post-graduate level.

This study examines how globalization, westernization, commercialization impacted the Indian family and youth. It also examines how youth in the post-graduation stage of their education socialized in Mumbai in a multicultural environment as well as how they learnt values, formally and non-formally, through socialization. The study also tries to understand the role models they are looking for, their perception of values and the problems they face.

The study has identified the major factors that affect the youth socialization in Mumbai. It covers the impact of the informal value education programmes of Mumbai University. The study identified the gaps between policies and practices. The nature

of programmes and activities that impart values were also studied as also how multiculturalism helps in generating unique values in urban areas. The post-graduate colleges that participated in the study were located in the limits of Municipal Corporation of Greater Mumbai

6.6 Objective of the study:

1. To understand the major factors affecting the socialization process of youth.
2. To understand socialization of youth in families in the contemporary context.
3. To understand the views of youth and the role of the agents of Socialization in the development of their personality.
4. To understand the views of youth regarding value education and its impact and its importance in their upbringing and overall development.
5. To understand that which values inculcate among youth according to faculty types.
6. To study the emerging problems faced by youth in present situation.
7. To determine the major causes of vulnerability among youth.
8. To suggest plans and programmes for fulfilling the needs of the youth development.

6.7 Assumptions of the study:

1. "The role of Parent's is very important for the development of youth."
2. "The teaching of Values is the primary responsibility of parents and educational Institutions."

6.8 Hypotheses:

1. Higher the parent's socio-economic status betters the youth socialization, for a given Family type (Joint or Nuclear).
2. Better teaching of values by the agents of socialization results in better internalization of values, which leads to positive socialization.
3. Greater the inculcating and nurturing values through informal way better the positive socialization leads to youth development.
4. Students of social science tend to give more importance to values than the students from other subject stream.

6.9 Research Questions:

1. How does family background make an impact on development of youth?
2. How is the teaching of Values a prime responsibility of parents and educational Institutes?
3. What are the expected roles of the agents of socialization to guide youth to a productive life in today's era?
4. What role should parents play in socialization process?
5. Can only the teaching of Values resolve the problems of today's youth?
6. Does the teaching of social sciences give more inputs to the learning of values?
7. Which are the factors that affect socialization?
8. How does migration play a significant role in the teaching of values?
9. What are the problems faced by youth in India?

6.10 Operational Definitions:

a. Family culture: Family culture refers to the cultural pattern or types of cultural norms and value system existing in the family. Here, for purpose of study, the group of cultures are termed as Traditional, Modern and Mix-culture as existing in Mumbai.

b. Mix-Culture: Mix-culture refers to be the mix of the two or more cultures (Traditional and Modern, for example). It is not clear which type of culture dominates. In practice, they act, behave and live according the time, place and situation. Families living in Mumbai are considered to live in a mixed-culture environment.

c. Class: It refers to a group of individuals enjoying a particular socio-economic status. Here, for the purpose of the study, the students are classified as belonging to lower class (Including below poverty line or BPL), lower middle-class, Upper Middle-Class, and Rich Class income groups in Mumbai.

d. Informal value education: Informal value education refers to the patterns and norms, acquired from the socialization institutions like family, school, peer-group, media, society and environment and are accepted as practical way of learning values.

e. Youth: Youth is the period between childhood and adulthood, described as the period of physical and psychological development from the onset of puberty to

maturity and early adulthood. For this study, youth are those young people that are in the age group of 21 to 25 years and studying at post-graduate (PG) level in Mumbai.

f. Youth development: Youth Development is an ongoing process that with age, changing physique, emotions, norms, culture, traditions and more. In this study, the youth of Mumbai, who are knowledgeable about the educational systems and knowing how to live a life of values, are considered as developed youth.

e. Mumbai: The study covered the limits of the Municipal Corporation of Greater Mumbai (MCGM), which includes Mumbai city and Mumbai Sub-Urban Districts from Culaba to Borivali, the harbourline from Culaba to Mankhurd, Central route from Culaba to Mulund.

6.11 Research Methodology:

6.11.1 Research Design:

The process of Socialization described relationship of youth and agents of Socialization. Draw numerical picture on youth socialization in Mumbai. Found new information that stimulated explanation on the issues pertaining to youth socialization through informal way of teaching values. Created categories of PG youth from all subject streams (M.A, M.com, M.sc, M.Tech and Masters in Professional education) and their value preference. Simplify set of stages that need to care while studying the development of youth through teaching of informal values. Prior to study this subject contradictory information was documented. These all things come under the descriptive studies. So for this study researcher used the **Descriptive research design** which helps to describe the population with respect to variables like importance of values to youth from different backgrounds of sex, age, subject stream, marital status, family Income, type of family, family culture which help to understand the developmental issues of the youth of Mumbai.

6.11.2 Selection of the study Region:

a. Universe of the Study: (Population)

One respondent (unit) in this study is referred to as an element of population. When a group (Faculty wise) of elements is selected for the study of a particular phenomenon, the group of elements is called a sample. Thus, 'College Students of the city', is a population consisting of a group of students of various colleges in Mumbai.

Thus, "PG Students of Mumbai University, and students of all PG colleges in Mumbai" means a population consisting of the all PG students of various Departments in Mumbai University Campus and the various PG colleges in Mumbai.

The age group 21-25 years was chosen because PG student (in the first and second years) belongs to this age group, which is within the age range of 13 to 35 years that defines the stage of youth.

b. Sampling design: There are a number of PG colleges spread across Mumbai with courses in different streams- Arts, science, commerce, engineering and professional. The study was carried out in all PG colleges to understand whether the subject stream, in addition to socio-economic conditions, had an effect on the value system. The sampling design adopted was the **three stages stratified sampling method.** Mumbai was divided into four parts/site/directions namely North, South, West and East. Then the PG colleges were classified into five faculties. This was followed by selecting a sample of 250. The total number of respondents chosen stream-wise from each region is given below.

c. Selection of the Study Region: Mumbai has a total of 97 PG colleges in all streams with a total Intake Capacity of 14,808, a detail showed in Table No.6.1 (at the end of this chapter). After dividing the colleges area-wise (North, South, West, East) a list was prepared to show the enrolment break-up as in Table No.6.2.

Table No 6.2
Faculty- wise Enrolment Information

Sr. No	Direction	No. Of. Colleges	M.A	M.sc	M.com	Tech	Professional	Total
1	North	31	120	508	1920	228	580	3356
2	East	21	400	571	880	150	745	2746
3	West	22	70	625	700	206	1215	2816
4	South	23	180	500	1000	000	1200	2880
5	M.U		2285	725	0	0	0	3010
Total		**97**	**3055**	**2929**	**4500**	**584**	**3740**	**14808**

Source: Prin.K.Venkataramani, "List of P.G Courses", Registrar, University of Mumbai, Fort (2009).

6.11.3. Selection of the Colleges:

The break-up showed uneven distribution of colleges. From each area, colleges with the highest enrolment in that area were selected (Table No.6.3). After selection of area, colleges were selected on criterion that the higher the No. of I.C. (enrolment) in that colleges, more the student can get it for data collection.

Table No 6.3
Direction wise with Major * I.C selected Colleges.

Sr. No	Direction	Area Name	No. Of. Colleges	M.A & I.C	M.sc & I.C	M.com & I.C	Tech & I.C	Professional & I.C	Total of all I.C
1	North	Malad	8	120	60	780	0	210	1170
2	East	Chembur, Wadala & Ghatkopar	4	0	60	200	114	60	434
3	West	Bandra	11	0	50	260	146	1035	1491
4	South	Churchgate	5	60	53	320	0	540	973
5	Total		28	180	223	1560	260	1845	4068
6	Selected Sample size	MCGM area 250 sample		**50**	**50**	**50**	**50**	**50**	**250**
* I.C Intake Capacity (enrolment)									

6.11.4. Selection of Sample Size

From a total of 14,808 PG students, a sample of 250 was drawn with the rationale of 50 respondent chosen from each stream from the following considerations.

1. Unequal enrolment of PG Student at all faculties.
2. Unequal distribution of PG Colleges in the four regions.
3. Enrolment (Population) in PG colleges and Stream- wise was not possible.
4. From total enrolment of 14,808 city-wide; and faculty- wise 28 Colleges with total enrolment of 4,068 were selected. 6.1% of these were included in the sample. This figure was 248.14 students, which was rounded off to 250as accepted size for data collection.

5. According to accepted size of sample for data collection which is 250 and to cover it 50 students selected from each faculty. (**Disproportionate sample Size**)

6.11.5 Selection of the Respondents:

The major constraint was scheduling as it was not possible for the students to miss their classes. It was decided that, after the colleges were selected, permission would first be taken from the principal for conducting the interviews in the respective faculties. Once permission was obtained, respondents were chosen by **Accidental sampling selection method** which meant that whoever was willing to participate in the study was interviewed. **Non-Probability Sampling method** for selection of respondents were used. **Multistage Stratified accidental sampling method** used for data collection for this study showed in Table No.6.4.

Table No 6.4
Actual data collections

Sr. No	Direction	Area Name	Numbers Of. Colleges			M.A	M.sc	M.com	Tech	Professional	Total
			A	P	R						
1	North	Malad,	7	3	4	16	12	21	4	2	55
2	West	Bandra	10	7	3	0	15	13	38	31	97
3	East	Chembur, Wadala & Ghatkopar	8	4	4	34	23	16	8	0	81
4	South	Churchgate	8	3	5	0	0	0	0	17	17
	Total		**33**	**17**	**16**						
	Total Sample size covered					**50**	**50**	**50**	**50**	**50**	**250**
	(A= Approached, P= Permission given for data collection, R= Permission for data collection refused.)										

Table No 6.4.1
Region- wise College Information

College Name	Region				
	North	West	East	South	Total
A.M.C	0	0	12	0	12
Anjuman	0	0	0	9	9
Chetna's College of Management	0	22	0	0	22
D.T.S.S	21	0	0	0	21
FRCRCE	0	22	0	0	22
Hirey College architecture.	0	6	0	0	6
Hirey College of Technology.	0	16	0	0	16
J.J.School of art	0	0	0	3	3
Kundnani Pharmacy	0	0	0	5	5
M.U	24	0	0	0	24
NKC	6	0	0	0	6
R.D.N.C	0	15	0	0	15
RJC	0	0	44	0	44
Rizvi College of Architecture.	0	3	0	0	3
Rizvi College of Commerce.	0	13	0	0	13
SPCE	4	0	0	0	4
V.E.S	0	0	17	0	17
VJTI	0	0	8	0	8
Total	**55**	**97**	**81**	**17**	**250**

Table No 6.4.2
Directions and College area (R.M)

College Area	Region		
	Urban (Mumbai City)	Suburban (Mumbai Sub-Urban)	Total
North	0(.0)	55(22.0)	55(22.0)
West	0(.0)	97(38.8)	97(38.8)
East	8(3.2)	73(29.2)	81(32.4)
South	17(6.8)	0(.0)	17(6.8)
Total	**25(10.0)**	**225(90.0)**	**250(100.0)**

Table No 6.4.3
Region and sample size area- wise

Region	College Address								
	Malad	Bandra	Ghatkopar	Church-gate	Chembur	Wadala	Andheri	Santacruz	Total
North	27 (10.8)	0	0	0	0	0	4 (1.6)	24 (9.6)	55 (22.0)
West	0	97 (38.8)	0	0	0	0	0	0	97 (38.8)
East	0	0	45 (18.0)	0	28 (11.2)	8 (3.2)	0	0	81 (32.4)
South	0	0	0	17 (6.8)	0	0	0	0	17 (6.8)
Total	**27 (10.8)**	**97 (38.8)**	**45 (18.0)**	**17 (6.8)**	**28 (11.2)**	**8 (3.2)**	**4 (1.6)**	**24 (9.6)**	**250 (100.0)**

Tables 6.4.1, 6.4.2 and 6.4.3 show the sample size distribution. The major part of the sample (38.8%) is drawn from the West region, which includes Bandra. 32.4%were drawn from the East (18%, 11.2% and 3.2% from Ghatkopar, Chembur and Wadala areas respectively). 22% from North were drawn from Malad (10.8%), Andheri (9.6%) and Santacruz (1.6%) areas. The remaining 6.8% from South was made of colleges in Churchgate area. Most of the colleges are situated in West, East and North regions of Mumbai.

6.12 Data Sources

6.12.1 Primary Sources

The primary data sources were the responses to the questionnaires and interviews.

6.12.2 Secondary Sources:

Secondary data were the various official reports of Government Institutions and programmes such as NCC, NSS, NYKS, RGNYID as well as NGOs working with youth. References, as required, were also made to books, articles, research reports, theses and journal publications.

6.13 Methods of Data Collection

The researcher used two approaches for collection of data. First, an interview schedule was prepared and administered on the respondents one by one only. Based on the responses and considering time constraints, all interviewees were asked to fill out the questionnaire. The remaining interviews were then interviewed in groups.

The second approach was **non-participatory in nature.** Here, the researcher observed the College Premises and surroundings, waited the principals' response, the teaching environment, and the quality of cooperation from staff and the students. Also the researcher here tried to see the location of interviews, the non- teaching staff's responses and student's reactions to social and political events such as there was hesitation on Nirbhaya case even though such incidents were happening in Mumbai. The researcher had an important role of negotiation he has tried to capture information as much as possible from the interviews.

6.13.1 Data collection tools

The researcher has used self administered questionnaire (SAQ) to collect the data.

6.14 Limitations of the Study:

The study was a great learning experience for researcher. However, a few constraints and problems were encountered during the course of the research that needs to be mentioned.

1. A considerable amount of time was lost in getting information about colleges, permissions from university department and college heads, overcoming

scepticism and clarifying doubts, as arranging interview venues at convenient times and addressing the students' doubts.

2. Only PG colleges within Mumbai Municipal Corporation limits were chosen for the study. This is a vast geographical area and presented difficulties and challenges.

Statistical information of post-graduate colleges was not available. Whatever information was placed in the public domain suffered from inadequate, outdated and, often, wrong data, thus, the researcher had to gather colleges' names and enrolment information from different sources. Even then, the information had to be verified physically as there were colleges that had ceased to exist, the faculties shown had shut down, the enrolment figures were inaccurate.

3. Then there were the difficulty in obtaining the enrolment list as the colleges were reluctant to share the information and raised several objections. Once the list was made available, it was so large that it was a challenge to contact the respondents individually and arrange interviews. Thus it was decided not to use the enrolment list and, instead, enter the classroom and speak to the students directly and interview whoever we met or agreed to participate

4. Respondents also had privacy and confidentiality concerns; as well as questions on how they will benefit from the study.

6.15 Ethical concerns

Ethical concerns of the stakeholders were adequately addressed. This study did not negatively impact or caused hurt or harm to anyone.

Ethical concern towards subject: Considering the subject, it was recognized that different people would view values and value education differently. Care was taken that personal sensitivity was respected throughout the course of the research.

Permissions from Principals/Directors: The purpose of the study, the rationale for selecting a particular college, and the procedures that would be followed were clearly explained to all institution heads. Queries and doubts were addressed and necessary documentation requirements (authorizations, formal requests, Identification, etc.) were complied with. Students were approached only after permissions were obtained and the researcher agreed to the condition of voluntary participation by the students.

Participation of Respondents: The researcher made informal contact with potential respondents. The purpose of the study and the sampling methodology was explained

to them. They were assured of complete privacy, confidentiality and that the study would not hurt them in any way. The interview was conducted after the responded confirmed that he understood what was being explained and gave oral consent to participating in the interview.

Confidentiality: The respondents could chose not to answer any question that they did not wish to. It was further made clear that the information thus obtained would be used for study purposes only. The **principle of anonymity,** which essentially means that the participant will remain anonymous throughout the study, even to the researchers themselves was applied. Results would be discussed without revealing the identity of the respondents

Table No 6.1
Region, area and Faculty wise Colleges.

Sr. No	Direction	Area Name	No. Of. Colleges	M.A & I.C	M.Sc. & I.C	M.Com & I.C	Tech & I.C	Professional & I.C
1	North	Borivali	2	0	0	180	0	0
2		Goregaon	2	0	110	220	0	0
3		Kandivali	3	0	68	200	78	210
4		Jogeshwari	1	0	18	0	0	0
5		Malad	8	120	60	780	0	210
6		Andheri	7	0	92	180	150	60
7		V.Parle	4	0	160	240	0	0
8		Santacruz	4	0	0	120	0	100
9	Mumbai University	Kalina		2285	725	0	0	0
1	West	Bandra	11	0	50	260	146	1035
2		Mahim	2	20	182	200	0	0
3		Matunga	4	0	281	160	0	180
4		Dadar	2	0	80	0	60	0
5		Parel	3	50	32	80	0	0
1	South	M.Centrle	3	0	33	240	0	300
2		Grant Rd.	1	0	20	80	0	0
3		Marin lines	2	60	0	0	0	0
4		Chowpaty	2	0	46	80	0	0
5		Charni Rd.	1	0	0	140	0	0
6		Churchgate	5	60	53	320	0	540
7		Mazgaon	2	0	0	140	0	60
8		C.S.T	0	60	67	0	0	300
9		Fort	2	0	281	0	0	0
10		Culaba	2	0	0	0	0	0
1	East	Mulund	2	0	80	80	18	0
2		Bhandup	3	0	0	200	0	0
3		Vikhroli	1	0	60	0	0	0
4		Ghatkopar	1	260	99	60	0	0
5		Vidyavihar	2	140	72	60	0	360
6		Chembur	4	0	60	200	114	60
7		Sion	2	0	160	120	0	0
8		Chunabhatti	1	0	0	0	0	120
9		Wadala	5	0	40	160	18	205

Source: Prin.K.Venkataramani, (2009) "List of P.G Course", Registrar, University of Mumbai, Fort.

Interpretation of Data

The chapter is divided in three part first part is focuses on interpretation of data and it explanation with causes. Second part discusses the hypotheses that were formulated for the study and its validation. The third part of present chapter discusses Social work Intervention. The interventions suggested in this chapter will be based on the findings, conclusions and recommendations with the help of empirical evidences. These interventions are in the field of youth welfare, Social work methods, to sensitize and motivate youth, and inculcate values and actions for change.

I

7.1 Data interpretation:

Table 7.1

Migration: Distribution of native areas (Figures in brackets are percentages)

Area	Native Address District				
	Within Maharashtra	**Outside Maharashtra**	**Local**	**No Response**	**Total**
Urban	43 (17.2)	27 (10.8)	46 (18.4)	23 (9.2)	139 (55.6)
Rural	39 (15.6)	30 (12.0)	0(.0)	22(8.8)	91 (36.4)
No Response	0 (.0)	0 (.0)	0(.0)	20 (8.0)	20 (8.0)
Total	**82 (32.8)**	**57(22.8)**	**46 (18.4)**	**65 (26.0)**	**250 (100.0)**

The migration trends for Mumbai are clearly shown in Table 1. Mumbai is the one of the most preferred migration destinations in India. 55.6 per cent of the respondents reported that they had migrated from urban areas. This included 18.4 per cent from Mumbai region, 17.2 per cent were migrants from within Maharashtra and10.8 per cent from outside Maharashtra. 36.4 per cent of youth migrated from rural areas, which included 15.6 per cent from within Maharashtra, 12.0 per cent from outside Maharashtra and 8 per cent who declined to give information.

In conclusion it can be said that migration into Mumbai is a continuing trend and that most migrants are from within the state. Most migration is from other urban areas; migration from rural areas is low. Main reasons for migration could be quality education, better job and many more.

Table 7.2

Areas of Residence (Figures in brackets are percentages)

Present Address	Mumbai	Thane	Raigad	No Response	Total
Urban	80 (32.0)	17 (6.8)	3 (1.2)	0 (.0)	100 (40.0)
Sub-Urban	118 (47.2)	21 (8.4)	2 (.8)	0 (.0)	141 (56.4)
Semi-urban	0 (.0)	2 (.8)	0 (.0)	1 (.4)	3 (1.2)
No Response	1 (.4)	0 (.0)	0 (.0)	5 (2.0)	6 (2.4)
Total	**199 (79.6)**	**40 (16.0)**	**5 (2.0)**	**6 (2.4)**	**250 (100.0)**

As the table 7.2 shows, 56.4 per cent reported that they stay in the Suburban areas. 40 per cent were staying in urban part of the city. Only 1.2 per cent said that they were staying in semi-urban area, meaning mostly rural or areas that had just begun to develop into urban places. This essentially meant that the vast majority lives in the underdeveloped parts of Mumbai, Thane, and Navi Mumbai.

Of the 56.4 per cent 47.2per cent lived in Mumbai Sub-urban District area, which is a relatively underdeveloped part of the Mumbai metropolitan region. 8.4 per cent were from the suburban part of Thane District, which is adjacent to Mumbai suburban district. Just0.8 per cent belonged to Raigad district, which is also close to Mumbai.

40.0 per cent of the respondent were staying in the urban part of these, 32.0 per cent said that they were from Mumbai Urban (Mumbai city District). 6.8 per cent were from the urban parts of Thane District. 1.2 per cent was from the urban parts of Raigad District.

The least, 1.2 per cent, were staying in semi-urban areas, which are likely to be rural part and were just being developed as urban spaces. .8 % was from Thane semi-urban area. Overall, 2.4 per cent did not respond to this question.

Table 7.3
Educational status of Respondent

Type of Class	Frequency	Per cent
1st Year of Master's Degree Course	104	41.6
2nd Year of Master Degree Course	146	58.4
Total	**250**	**100.0**

The majority, 58.4 per cent, of the respondents were studying in the 2nd year of Master's Degree. The remaining, 41.6 per cent were studying in 1st year of the Master's Degree.

Table 7.4
Sex of Respondent

Sex	Frequency	Per cent
Male	110	44.0
Female	140	56.0
Total	**250**	**100.0**

As Table 7.4 and graph 7.1 shows, women formed the majority (56 per cent) of the respondents. This is an indication of the greater courage and willingness of the female youth respondents to participate in this study.

Graph7.1 Sex of Respondent
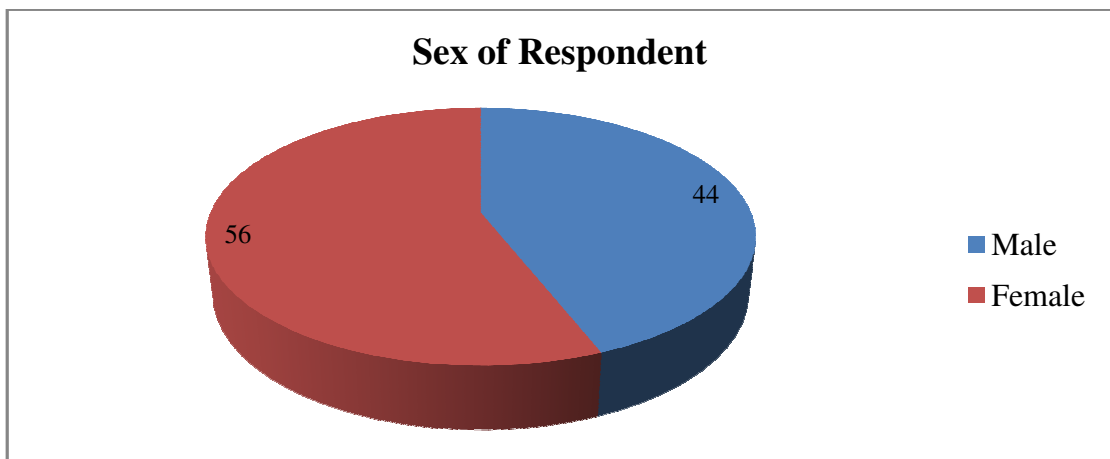
Table 7.5
Sex and Marital Status (Figures in brackets are per cent)

Marital Status	Sex		Total
	Male	**Female**	**Total**
Unmarried	103 (41.2)	122(48.8)	225(90.0)
Married	7(2.8)	18(7.2)	25(10.0)
Total	**110(44.0)**	**140(56.0)**	**250(100.0)**

Graph7.2 Respondents Marital Status
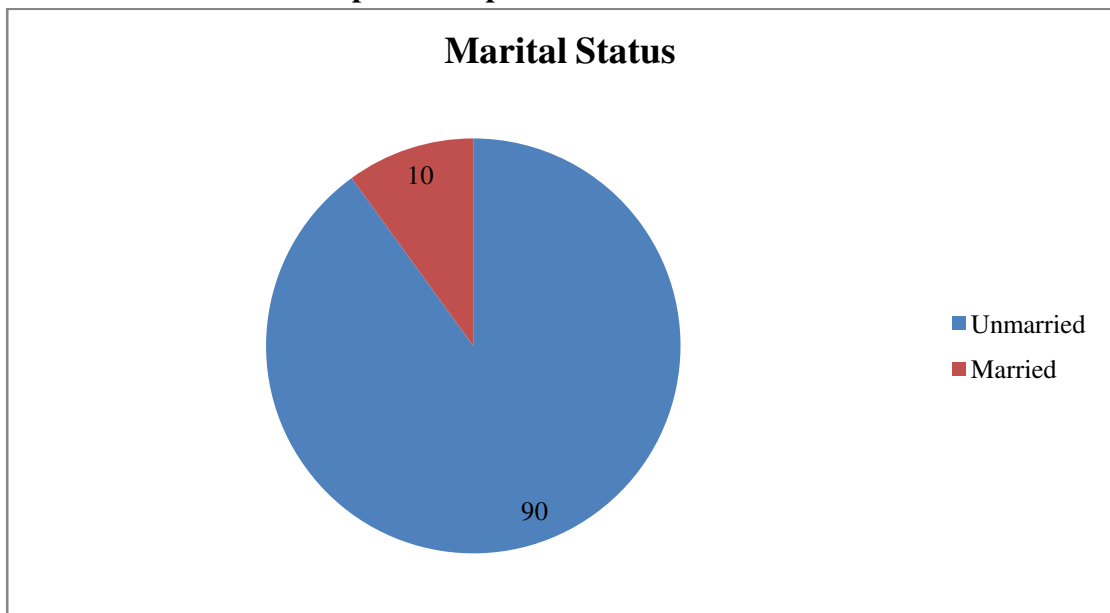
As graph No 7.2show, 90.0 per cent of the respondents were unmarried at the time of the study. Table No.7.5 reveals that 48.4 per cent of the unmarried respondents were female. Among the married, 7.2 per cent were female. Parents of the present era give priority to the education of their children, especially for the girls. Thus, females are seen in greater numbers than males in PG education. Awareness of the necessity for education and career aspirations are the main reasons for young women delaying marriage. The data also shows that the women who married even while studying are putting in more efforts to complete their education and balancing the demands of marriage.

Table 7.6
Age and Marital Status (Figures in brackets are per cent)

Marital Status	Age groups				Total
	21-23	**24-26**	**27-30**	**31 and above**	
Unmarried	181(72.4)	41(16.4)	3(1.2)	0(.0)	225(90.0)
Married	5(2.0)	6(2.4)	4(1.6)	10(4.0)	25(10.0)
Total	**186(74.4)**	**47(18.8)**	**7(2.8)**	**10(4.0)**	**250(100.0)**

Graph 7.3Ages of Respondent
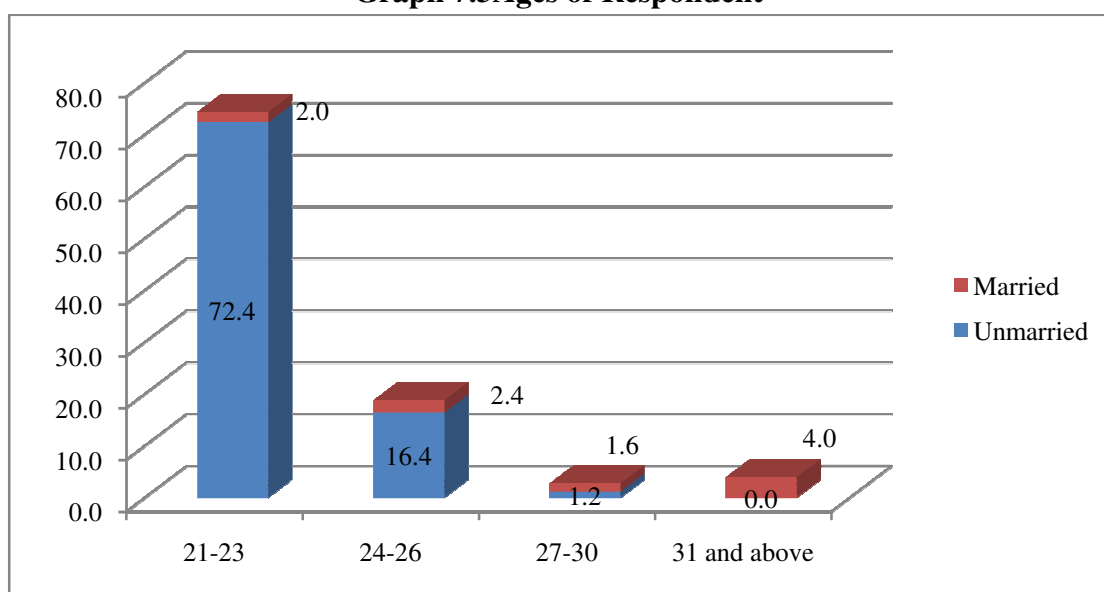
As the graph 7.3 shows, 74 per cent of the respondents belonged to the age group of 21 to 23 years, 18.8 per cent were between 24 to 26 years, 2.8 per cent between 27 and 30 years. 4 per cent reported their age to be above 31 years. Most female respondents were from the 21 to 23 years age group.

The variation in age shows the differences in age at which the students entered post-graduation course. Most of them acquired Bachelor's degree at the age of 21 and enrol for post-graduation immediately after. However, there are others who complete their graduation late or may chose to delay doing post-graduation due to different reasons. Equally likely, some might have even opted to suspend their education and resume after some time. Table 7.6 shows that 72.4 per cent in the age group of 21-23 and 16.4 per cent in the age group of 24-26 were unmarried. Most of the respondents of 31 years and above were married. Evidently, education and career are given higher priority.

Graph No 7.4 Respondent's Religion
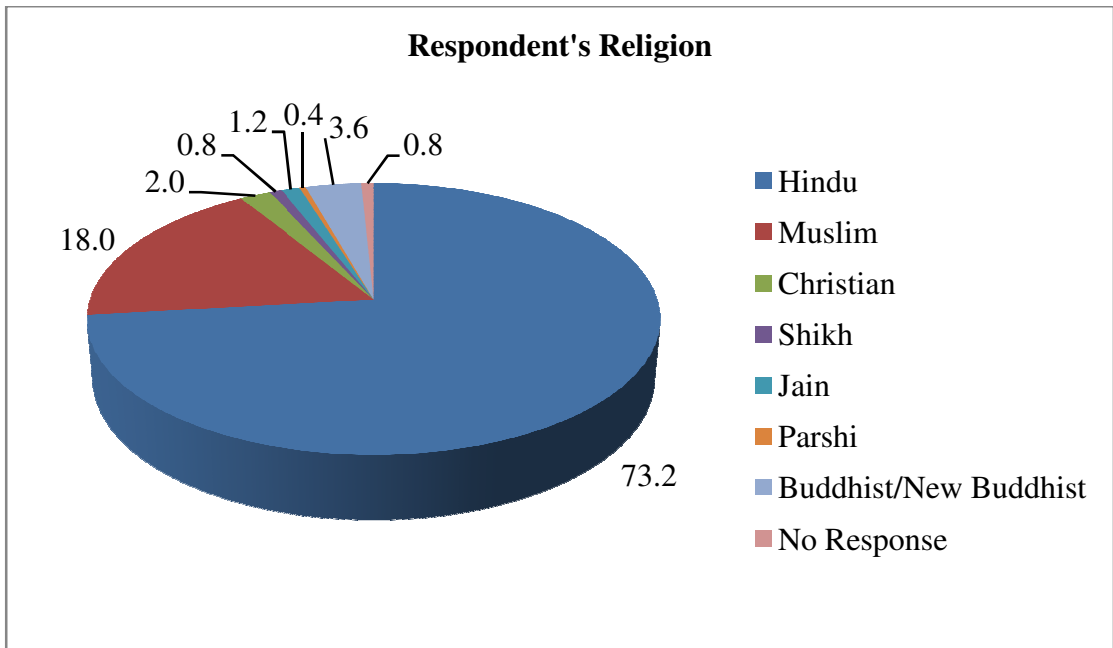
Graph No.7.4 reveals that Mumbai is India in miniature and is unlike other Indian cities. It has allowed people to make it their home without any discrimination on the basis of religion, cast, class, race, colour etc.72.8 per cent of the respondents were Hindus, 18.0 per cent Muslims, 3.6 per cent were Buddhist/Neo- Buddhist and 5per cent was made up of Christians, Jains, Sikhs, Parsis. It is obvious that the national values are of unity and national integrity is reflected in Mumbai's demographics.

Graph 7.5 Respondents' Caste
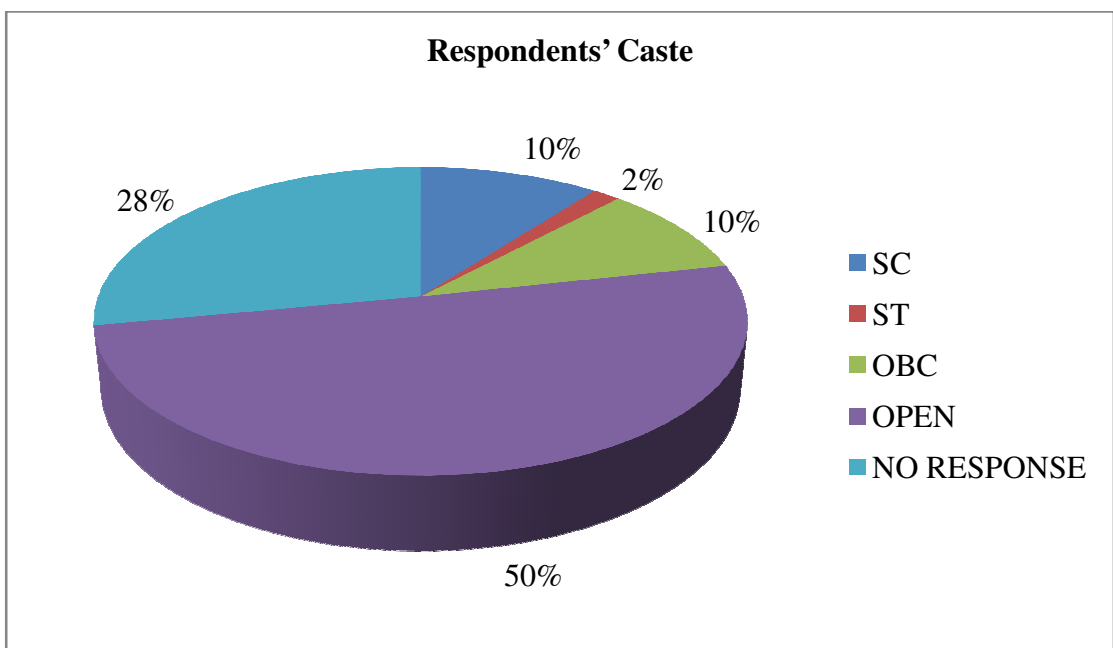
Table 7.7
Respondents' Caste

Caste	Frequency	Per cent
SC	26	10.4
ST	4	1.6
OBC	24	9.6
OPEN	126	50.4
NO RESPONSE	70	28.0
Total	**250**	**100.0**

The Table No.7.7 and Graph No.7.5 show Over 50.4 per cent students belonged to the Open (general Caste) category. 10.4 per cent were SCs and 9.6 per cent from the OBC category. STs formed the smallest group with just 1.6 per cent. 28.0 per cent did not declare their caste because of the sensitive nature of the issue.

Table 7.8
Family income

Income class	Frequency	Per cent
0-50,000 (Lower Class)	73	29.2
50,001- 1,00,000 (Lower Middle-Class	63	25.2
1,00,001-2,00,000 (Middle- Class)	43	17.2
2,00,001-3,00,000 (Upper Middle- Class)	23	9.2
3,00,0000 &above	32	12.8
NO RESPONSE	16	6.4
Total	**250**	**100.0**

The Table 7.7 show economic conditions of the families of the youth. 29.2 per cent mentioned family income as 50,000(Lower class) or below. About 52 per cent, the majority, were from the middle class. 12.8 per cent from the rich class and 6.4 per cent did not report family income. It shows that after 67 years of Indian Independence still major number of people lives in lower economic class in Mumbai.

Table 7.9
Caste and Income (Figures in brackets are per cent)

Caste	Family Income						Total
	Lower Class (Including BPL)	Middle Lower Class	Middle Class	Upper Middle Class	Rich Class	No Response	
SC	9 (3.6)	5 (2.0)	4 (1.6)	4 (1.6)	3 (1.2)	1 (.4)	26 (10.4)
ST	0 (.0)	3 (1.2)	0 (.0)	0 (.0)	1 (.4)	0 (.0)	4 (1.6)
OBC	7 (2.8)	4 (1.6)	6 (2.4)	1 (.4)	4(1.6)	2 (.8)	24 (9.6)
OPEN	33 (13.2)	37 (14.8)	22(8.8)	13 (5.2)	12 (4.8)	9 (3.6)	126 (50.4)
No Response	24 (9.6)	14 (5.6)	11 (4.4)	5 (2.0)	12 (4.8)	4 (1.6)	70 (28.0)
Total	**73 (29.2)**	**63 (25.2)**	**43 (17.2)**	**23 (9.2)**	**32 (12.8)**	**16 (6.4)**	**250 (100.0)**

The table No.7.9 does not show a clear caste-class relationship. The majority, 50.4 per cent, belonged to the open category. However, they come from all economic classes. 14.8 per cent belonged to the lower middle-class, 13.2 per cent to the lower class (including BPL), 8.8 per cent to the middle-class, and 5.2 per cent to the upper middle-and 4.8 per cent to the rich classes respectively.

10.4 per cent youth reported that they belonged to the Scheduled Castes (SC) of whom 3.6 per cent were in the BPL category, 3.2 per cent were from the middle- and upper middle-classes and 2 per cent the lower middle-class. This shows that people of the SCs are gradually improving their economic status and, consequently, their social status. But the large numbers in the lower and BPL classes also showed that their economic backwardness persisted even after migrating to Mumbai from the rural areas.

9.6 per cent of the respondents belonged to the Other Backward Classes (OBC). 2.8 per cent were from the BPL segment, 3.2 per cent each from the lower and rich classes, 2.4 per cent were middle-class, and just 0.4 per cent from the upper middle-class. 28 per cent of the respondents did not disclose their caste and 6.4 per cent did not disclose their economic status.

Table 7.10
Educational level of Parents

Education of Parents	Frequency	Per cent
Illiterate	25	10.0
Primary	42	16.8
Secondary	62	24.8
Higher Secondary	57	22.8
Graduate or Higher	57	22.8
No Response	7	2.8
Total	**250**	**100.0**

Education is a very vital element of our lives. 24.8 per cent of youth reported that their fathers (Parents) had completed secondary education, 45.6 per cent reported that their parents had completed higher secondary school or higher (Graduate or Higher), 16.8 per cent reported that their fathers had studied up to primary school. 10.0per cent reported that their fathers were illiterate showed in the table No.7.10

Table 7.11
Type of House

Type of house	Frequency	Per cent
Pakka (Permanent)	110	44.0
Planned colony	100	40.0
Staff Colony/ University Hostel	13	5.2
Slum	23	9.2
No Response	4	1.6
Total	**250**	**100.0**

The majority 44.0 per cent were staying in Pakka house (constructed with cement, sand and bricks). 40.0 per cent reported that they were staying in planned colonies (colonies from planed city). A significant proportion 9.2 per cent lived in slums. 5.2 per cent stays in Staff accommodation and 1.6 per cent declined to reveal their accommodation status showed in the table No 7.11.

Table 7.12
Family Type

Family Type	Frequency	Per cent
Joint	119	47.6
Separated (Nuclear)	129	51.6
No Response	2	.8
Total	**250**	**100.0**

In this era of Westernization, liberalization, Privatization, Globalization (WLPG), families are trying hard to adapt and preserve their identity. This is reflected in the finding shows in the Table No.7.12 that 51.6 per cent of the youth said that they come from separated (nuclear) families. This seems to be the norm in Mumbai. Of the rest, 0.8 per cent mentions their family type and the others lived in joint families. Demands of urban life in a city like Mumbai have demolished the traditional family structures leading to a predominance of nuclear families.

Table 7.13
Family Culture

Type of Family culture	Frequency	Per cent
Traditional	169	67.6
Modern	66	26.4
Other/ Mixed Cultures	11	4.4
No Response	4	1.6
Total	**250**	**100.0**

Table No.7.13 dispelled certain myths about family culture in Mumbai. 67.6 per cent of the reported that their families had a traditional outlook, which essentially meant that they were religious, and followed traditions. 26.4 per cent said that their families had a modern outlook, which was understood as being more rational, materialistic and ready to adopt modern thoughts. 4.4 per cent said that that their families had a mixed culture in which elements of both tradition and modernity were present. Thus, although Mumbai is regarded as a modern city and among the world's largest, its people are largely traditional in outlook. Modernity does not seem to have made an impact to the extent that would be expected.

Concluding to that the majority of the respondents was in the age group 21-23 years, unmarried, coming from traditional family backgrounds and from the open

caste category. As shown, there is very little linkage between caste and economic status. There were more women respondents than men. Data also revealed that the education levels of the parents of a significant number of respondents was low (16.8 per cent had completed primary education and 10 per cent were illiterate). This is likely to have impacted the education and development of the youth. Migration (from other parts of Maharashtra or India) has played an important influencing role. This is seen from the fact that nearly 35 per cent belonged to families that have migrated to Mumbai from other areas. This is reflected in the linguistic makeup of the respondents.

Family's Economic Status and subject stream preference.

Table No 7.14

Educational Development of youth with the Family Socio-economic background

Particulars	Description	Frequency	Per cent
Parents Education	Illiterate	25	10.0
	Primary	42	16.8
	Secondary	**62**	**24.8**
	Higher Secondary	**57**	**22.8**
	Graduate or Higher	**57**	**22.8**
	No Response	7	2.8
Type of house	Pakka (Permanent)	**110**	**44.0**
	Planned colony	**100**	**40.0**
	Staff Colony/ University Hostel	13	5.2
	Slum	23	9.2
	No Response	4	1.6
Family Income	Lower Class (BPL)	**73**	**29.2**
	Lower Middle-Class	**63**	**25.2**
	Middle- Class	43	17.2
	Upper Middle- Class	23	9.2
	Rich Class	32	12.8
	No Response	16	6.4
Family Type	Joint	119	47.6
	Separated (Nuclear)	**129**	**51.6**
	No Response	2	.8
Total		**250**	**100.0**

Table No. 7.14 shows how the family's economic status influences the youth's choice of subject stream. Most (29.2 per cent) respondents reported family income in the lower class category (including BPL). Arts were the most preferred choice of subject as most families could not finance professional education. 15 per cent of the respondents had opted for science and commerce subjects. Only 2.8 per cent selected engineering, which is negligible.

As finances were not a constraint for them, most students (5.6 per cent) from the richer class, preferred professional courses like MMS, MBA, M.Pharma and gave arts (0.8 per cent) low preference. Engineering (3.2 per cent) was the next popular choice and followed by commerce (2.0 per cent) and science (1.2 per cent).

The middle-class students were also inclined towards the professional courses and engineering. Very few took admission to arts, science & commerce courses. 6.4 per cent of the respondents do not report their family income.

The conclusion, then, is that affordability is an important factor in the choice of subjects. Those who are able to arrange the finances will be inclined to study for a professional qualification. Otherwise meritorious students may have to give up their dreams for a professional qualification because they cannot afford it.

Parent's education and choice of subject stream

Parents' education level influenced the choice of the subject stream. It was observed that the children of the better educated parents usually opted for science or a professional course. A science education is believed to result in better career prospects.

24.8 per cent of the youth reported that their parents had completed secondary education. Among them 6.8 per cent chose to study in the science stream, 4.4 per cent preferred engineering and 3.2 per cent opted for professional education.

45.6 per cent of the respondents had reported that their parents had completed Higher Secondary or higher education. The students in this group are more likely to opt for a professional education, followed by engineering, Science, commerce and arts are the least preferred.

16.8 per cent of the respondents reported the educational status of their parents as having had a primary education. This group was more likely to have commerce as the first choice (6.6 per cent), followed by arts (4.4 per cent), science (3.2 per cent), engineering (2.4 per cent) and a professional degree (0.8 per cent).

10 per cent of the respondents reported that their parents were illiterate. 3.6 per cent of these were studying arts, 5.6 per cent chose science & commerce and 0.8 per cent engineering.2.8 per cent did not disclose their parents' education status.

It can be seen, therefore, that students from better educated families chose Professional, Engineering and Science courses, which offer more opportunities for career advancement.

Accommodation type and subject stream preference.

The type of accommodation was also found to influence the educational development of the youth. 44 per cent of the respondents were staying in permanent residences (Pakka homes), which are cement and brick structures inside slum areas. 11.2 per cent in this group preferred Science, 9.6 per cent chose arts, 9.2 per cent commerce, 7.2 per cent engineering and 6.8 per cent opted for professional education.

40 per cent of the youths were staying in a planned colony, which means the buildings were well-constructed and the locality was well laid out. 12.4 per cent of this group showed preference for professional education, 11.6 per cent for engineering, 7.6 per cent arts, 4.4 per cent science&4 per cent for commerce stream. The pattern shows that they take a long-term view of the importance and usefulness of education.

9.2 per cent reported that they lived in slum areas. A majority of them (4.8 per cent) showed preference for commerce. This was followed by 2.8 per cent science, 1.2 per cent for arts and 0.4 per cent for engineering.5.2 per cent were staying in staff colonies of which 3.2 per cent preferred science & commerce, 1.2 per cent chose arts and 0.8 per cent, engineering.

9.2 per cent of the respondents did not state their accommodation type.

Table 7.15
Respondents' Caste and subject stream (Figures in brackets are percentages)

Caste	Faculty					Total
	Arts	Science	Commerce	Engineering	Professional education	
SC	4(1.6)	7(2.8)	3(1.2)	7(2.8)	5(2.0)	26(10.4)
ST	1(.4)	1(.4)	0(.0)	1(.4)	1(.4)	4(1.6)
OBC	0(.0)	3(1.2)	10(4.0)	7(2.8)	4(1.6)	24(9.6)
OPEN	28(11.2)	23(9.2)	24(9.6)	29(11.6)	22(8.8)	126(50.4)
No Response	17(6.8)	16(6.4)	13(5.2)	6(2.4)	18(7.2)	70(28.0)
Total	50 (20.0)	50 (20.0)	50 (20.0)	50 (20.0)	50 (20.0)	250 (100.0)

Caste and subject stream preference

Table 7.15 shows the influence of caste on subject stream preference.

50.4 per cent respondents were from the open category, which is at the top of the social ladder in the caste system. 11.6 per cent of the respondents in this group gave preference to engineering. Such a choice gives them better career and earning opportunities and reinforces their social as well as economic status. 11.2 per cent preferred arts, 9.6 per cent opted for commerce, 9.2 per cent Science, and 8.8per cent professional education.

1.6 per cent of the respondents belonged to the Scheduled Tribes (ST). They showed preference for arts, science, engineering and professional education.

Among the Scheduled Caste youth (10.4 per cent) 5.6 per cent preferred science & engineering, 2 per cent a professional education, 1.6 per cent arts and 1.2 per cent opted for commerce.

9.6 per cent youth respondents belonged to the OBC category. 4 per cent preferred to study commerce. Traditionally, OBCs were engaged in trading and commercial activities and they perceive a commerce qualification as a means to better business prospects.2.8per cent preferred engineering, 1.6per cent professional education and 1.2per cent, science.

A significantly high proportion of the respondents, 28 per cent, did not disclose their caste category.

In conclusion, the caste system in India, which is unique in the world, is reinforced by the choice of subjects of study. The person from open category tries to maintain their status as per the historical context, and for that they opt prestigious education. They know in this changing era of competition only prestigious means occupation /professional education can help them.

The constitution guarantees of affirmative action that the Scheduled Castes are entitled to seek opportunities in science and engineering as well as professional education. Arts and commerce are opted for only if they are unable to join these courses.

Table 7.16
Age group distribution with Degree classes (per cent shown in brackets)

Age	Degree class		Total
	1st Year Master Degree	2nd Year Master Degree	
21-23	79(31.6)	107(42.8)	186(74.4)
24-26	16(6.4)	31(12.4)	47(18.8)
27-30	3(1.2)	4(1.6)	7(2.8)
31 and above	6(2.4)	4(1.6)	10(4.0)
Total	**104(41.6)**	**146(58.4)**	**250(100.0)**

As shown in the Table No 7.16, 74.4 per cent of the respondents were in the 21-23 years age-group. 42.8 per cent of these were in the 2nd year of the Masters Degree course and 31.6 per cent in the 1st year. Thus, most of the youth would be completing their education by the time they complete 23 years.

2.8 per cent were in the age category of 27-30 years of whom 1.6 per cent was in the 2nd year and 1.2 per cent in 1st year of post-graduation.18.8 per cent belonged to the age group of 24-26 years (12.4 per cent in the 2nd year and the remaining in the first year. In the 31 years and above group, 2.4 per cent were studying in the first year and 1.6 per cent in the second year

It also shows that around 26 per cent of youth are above 21 years, have not yet completed their master degree education. 18.8 per cent were found from the age category of 24-26 years. Most 12.4 per cent were found in 2nd year master degree, and remaining 6.4 per cent in 1st year master degree. Few of the 4 per cent found from the age category of 31 and above year, where most 2.4 per cent are studying in 1st year master degree and 1.6 per cent in 2nd year.

Concluding, to majority of youth were completing their Master degree education on time at the age of 23 years. At the same time considerable numbers of youth were struggling to complete master degree after the age of 23 and till 31 and above year.

Value Education or value-related programmes:

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Table No.7.17

Information on Participation in Programmes

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Programme	Frequency	Per cent
National Loyalty	24	9.6
Prayer Yoga	7	2.8
Social Development Programme	53	21.2
N.S.S, N.C.C Programme	68	27.2
Through one and more programme from the list of value education	16	6.4
All	11	4.4
Lectures on Ethics, Save tigers programmes, Youth development council.	4	1.6
N.A	49	19.6
No Response	18	7.2
Total	**250**	**100.0**

Table No.7.17 shows the participation by the respondents in the different programmes.27.2 per cent of the participants learned values in college through the NSS/NCC programmes and 21.2 per cent through Social Development Programmes. This gives one a reasonably accurate picture of how values education is imparted through NSS, NCC and Social Development Programmes activities.

9.6 per cent respondents were reported that they learnt values through National Loyalty programmes. 6.4 per cent reported that several programmes (one and more programme from the list) are conducted throughout the year that tries to impart certain essential values. 4.4 per cent reported that they participated in all such programmes. 2.8 per cent participated in prayer and yoga sessions organized by the institute they were studying in. 1.6 per cent learnt values through lectures on ethics, Save the Tigers programme, etc. conducted by the Youth Development Council. 19.6 per cent reported that their institutions did not impart value education programme of any kind. 7.2 per cent of the respondents did not respond to this question.

It is, therefore, clear that NSS, NCC and Social Development Activity programmes were the major vehicles for delivering value education in college. It is the reality of implementation of National Value education Policy.

Table No.7.18
Programmes on ethics and value education conducted in colleges

Programmes in colleges	Frequency	Per cent
Birth Anniversaries of Great People who inspired	33	13.2
Religious Programmes	14	5.6
Annual Gatherings	63	25.2
Workshops	59	23.6
More than one programme	30	12.0
All	12	4.8
Social camps and Save Tiger campaign	2	.8
No Response	37	14.8
Total	**250**	**100.0**

Table No.7.18 shows the various programmes and events conducted by colleges, or in them, which impart values. 25.2 per cent of the colleges held annual gatherings that included programmes on ethics and value education. 23.6 per cent conducted workshops. These are the major platforms that encourage youth participation, both as performers and receivers.

Birth anniversaries of inspiring personalities were also used as occasions to spread values and ethics in 13.2 per cent colleges.12 per cent of the respondents reported that their colleges conducted more than one programme, 5.6 per cent reported religious programmes (Bhajans, Ganpati festival, Navratra Utsav, shri krishana Birth day, Xmas, etc) and 4.8 per cent reported that their colleges hold all programmes listed in the table. Only 0.8 per cent said that they participated in other programmes— social events, save the tiger, etc. 14.8 per cent did not respond.

In conclusion, annual gatherings and workshops are the major platform for conducting value education in colleges. Through such programmes, National, Universal, Cultural, Personal values are imparted and reinforced.

Participation in NSS and NCC

The core motto of NCC is Unity and Discipline. NCC helps to develop character, comradeship, discipline, a secular outlook, the spirit of adventure and ideals of selfless service amongst young citizens. NSS places strong emphasis in Shramdana (voluntary labour), which is expected to inculcate the spirit of service and help. Ministry of Youth Affair & Sports Government of India has prescribed participation in NCC or NSS as an informal means of inculcating values.

The Table No.7.19 shows the values learned by the respondents from their participation in NSS or NCC.

Table No.7.19
Values learned at NSS and NCC camps.

Values	Frequency	Per cent
Shramdana (voluntary labour)	14	5.6
Unity & Discipline	55	22.0
Help in times of trouble	16	6.4
Helping the poor and needy	16	6.4
One and more type of Value Education	27	10.8
All	6	2.4
Value teaching must begin at home	1	.4
N.A	107	42.8
NO RESPONSE	8	3.2
Total	**250**	**100.0**

It is important to note that 42.8 per cent of the respondents felt that they did not learn any values and ethics from NSS and NCC camps or that they did not participate in NSS and NCC activity.

Of the others (57 per cent) who reported benefits, 22 per cent felt that Unity & Discipline were the most important value they learned. 12.8 per cent said they learned how to help in times of trouble and help the poor and needy from their participation in NCC and NSS. 10.8 per cent said they learned more than one value, 5.6 per cent voted for Shramdana, 2.4 per cent learned all values and ethics. A small per cent felt that values should begin at home. 3.2 per cent did not answer this question.

How youth learned values from the programmes
Table No 7.20
Learning of Values

How value education was received	Frequency	Per cent
From religious discourses	9	3.6
Visits to Temples, churches, mosques	35	14.0
Reading scriptures and prayers	32	12.8
Daily Meditation	44	17.6
Obtained Value education through more than one means	11	4.4
All	17	6.8
By communication, No any format because people are writing any in need	2	.8
N.A	79	31.6
No Response	21	8.4
Total	**250**	**100.0**

Table No.7.20 shows that 31.6 per cent did not receive any kind of value education in college. The others received value education through Daily Meditation (17.6 per cent), visits to places of worship (14 per cent) and reading of scriptures (12.8 per cent). 4.4 per cent used more than one of these means. Thus, connecting with their religion was the major source of values for the respondents. A few also learned by other means. A high per cent, 8.4per cent, did not respond. It shows thinking of young generation towards learning values by informal way.

Lack of Values
Table No 7.21 Reasons education lacks values

Reasons	Frequency	Per cent
Corruption	53	21.2
Immorality	9	3.6
Commercialization	28	11.2
Lack of loyalty and trustworthiness	35	14.0
Can't say	28	11.2
One and more types of reason for lacking values in education	21	8.4
All	5	2.0
N.A	62	24.8
No Response	9	3.6
Total	**250**	**100.0**

Table No 7.21 shows perceptions of the reasons why education lacks values. Significantly, 24.8 per cent said that education is not lacking in values and that some values are inherent in education.

75 per cent of the respondent youth felt that education is lacking in values.22.4 per cent felt that education has become commercial, but they were unable to state the exact reasons and also could not articulate why this impacted values. 21.2 per cent thinks corruption is the main reason why education lacks values. This is a proven fact in both government and private institutions. 14 per cent felt that it was lack of loyalty and trustworthiness 8.4 per cent thought that it was due to more than one cause. Immorality (3.6 per cent) was also cited as a cause. Only 2 per cent of the youth felt that all causes contributed to the lack of values in education.

Value Education as a separate subject

<p align="center">**Table No 7.22**</p>
<p align="center">**Perceptions of the need for value education as a separate subject**</p>

Subjects to be taught	Frequency	Per cent
Seat of emotional and moral rights	13	5.2
Religious education	8	3.2
Controlling behaviour	15	6.0
Nationalism	13	5.2
Social responsibility	45	18.0
Creative thinking	15	6.0
Improving decision making skills	11	4.4
Build relations and respect	9	3.6
can't say	6	2.4
one and more things form above list (Psycho-Socio-Rights base-Cultural-Spiritual-Religious-Development oriented subject)	72	28.8
N.A	38	15.2
No Response	5	2.0
Total	**250**	**100.0**

Table No 7.22 shows the different views of the students about including value education as a separate subject and what area should receive the highest importance. 28.8 per cent wanted effective value education. They felt that (Psycho-Socio-Rights base-Cultural-Spiritual-Religious-Development) one and more subjects from the list

should be taught. 18 per cent wanted teaching for Social responsibility. But a significant 15.2 per cent felt that there was no need for a separate subject. 12 per cent wished for a subject based on control of behaviour and creative thinking, 10.4 per cent wanted emotional and moral rights and nationalism, 4.4 per cent suggested how to improve decision making skills, 3.6 per cent felt building relationships and respect was important, 3.2 per cent gave importance to religious education, and 2.4 per cent were undecided. 2 per cent did not respond to this question.

The respondents were of the opinion that these should be taught as separate subjects.

Means for delivering value education as suggested by youth
Table No 7.23
Medium for imparting value education

Medium	Frequency	Per cent
Religious medium	18	7.2
Cultural medium	47	18.8
Discourse, Devotional Song, T.V programmes	35	14.0
Personal Guidance	102	40.8
one and more medium of value education	21	8.4
All	16	6.4
Group Discussion and through arranging gathering	2	.8
No Response	9	3.6
Total	**250**	**100.0**

40.8 per cent said that personal guidance is the most important way to teach value education. This is an indication of the lack of communications and necessity for within family as well as with teachers, elders, ideals and role models. This may also be an indicator of incomplete socialization. 18.8 per cent of the respondents felt that the use of cultural medium is necessary. 14 per cent expected discourses, devotional songs, and TV programmes on value education. 8.4 per cent felt that more than one means should be adopted for effective teaching. 7.2 per cent were of the opinion that religion is necessary, 6.4 per cent wanted all mediums to be used. Only 0.8 per cent felt that Group discussions and gatherings are necessary for teaching value education.3.6 per cent did not respond shows in Table No.7.23.

Conclusion: The need for personal guidance (interpersonal communication) was felt by most respondents. This is a reflection on the present times in which people do not talk to each other, preferring, instead, to use mobile phones or computer for essential communications. The absence of adequate interpersonal communication is one of the major reasons why values are not being transferred from one generation to the next.

Inclusion of Traditional Values

There is a widespread feeling that our lives have become value less and that no regard is given to traditional values. This view was validated from the responses received. Table No.7.24 shows participant's views on including traditional values in the teaching of values.

Table No.7.24
Views on including certain important traditional values in value education

Important traditional values	Frequency	Per cent
By celebrating festivals-programmes	70	28.0
Marriage	16	6.4
Relationship	43	17.2
Religious Programme	17	6.8
one and more types of traditional values	20	8.0
All	15	6.0
Only value education and it should be a compulsory subject	2	.8
N.A	65	26.0
No Response	2	.8
Total	**250**	**100.0**

26 per cent of the respondents said that they do not want to give importance to traditional values in the teaching of value education. Of the others (74 per cent), 28 per cent gave importance to celebration of festivals and programmes, 17.2 per cent felt that relationships are an important traditional value, 8 per cent mentioned that several traditional values in list are important, 6.8 per cent placed religious programmes high in importance, and 6.4 per cent believed in the importance of marriage.6 per cent felt that all the values listed were important. Only 0.8 per cent did not respond. The range of opinions on the order of importance of values shows the dilemma that youth are undergoing in their feelings for traditional values.

Elements of Value Education

There were differing responses on what should be the important elements of value education. These are shown in Table No 7.25

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Table No.7.25
Different views on the inclusion of important elements in value education

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Important elements	Frequency	Per cent
Control on Behaviour	37	14.8
Control on sexual relation	4	1.6
Honesty	65	26.0
Obedient	9	3.6
A instrument to mould prudent citizens	28	11.2
Emotional and social responsibility	34	13.6
can't say	12	4.8
one and more (several) elements	52	20.8
Parents and teachers guidance	1	.4
No Response	8	3.2
Total	**250**	**100.0**

26 per cent of the respondents felt that honesty was the most important element in value education. The reason given was that our society is increasingly dishonest. 20.8per cent of the respondents felt that several elements are important, 14.8per cent gave importance to controlling behaviour, 13.6 per cent wanted emotional and social responsibility as an important element, 3.6 per cent felt that obedience is the most important element, 1.6 per cent regarded control of sexual relations must be included in value education. 4.8 per cent were not certain in their views about the important elements and 3.2 per cent did not respond. Just 0.4 per cent said that parents' and teachers' guidance is the important element for teaching of value education.

Sex Education

Table No 7.26 shows the views of the respondents on sexual behaviour, which they wanted to include in value education.

Table No. 7.26
Views on Sex Education

Sex education Stand (viewpoint) in value education	Frequency	Per cent
Not having sexual relations before marriage	10	4.0
No live-in relationship before marriage	13	5.2
Our behaviour must be within the circle of traditions and customs	84	33.6
One and more Stands taken	5	2.0
All	5	2.0
AIDS, Safe sex, Sex after marriage, Loyalty to partner, No we have not thought.	5	2.0
N.A	119	47.6
No Response	9	3.6
Total	**250**	**100.0**

47.6 per cent of youth said they did not get sex education in any form. The others admitted to being made aware through one way or another and had definite opinions about certain aspects. 33.6 per cent said that sexual behaviour must be within the limits of traditions and customs in the teaching of value education.5.2 per cent of youth said they did not believe in live-in relationships, which is becoming common among youth these days and is the result of blindly aping the West.

4 per cent of youth said that they would not have sexual relations before marriage, and would maintain their virginity till marrying. 6 per cent believed in more than one aspect of the list and wanted to incorporate them in value education as well as safe sex and AIDS, fidelity, etc. 3.6 per cent did not respond to this question. Considering the range of perceptions, the respondents were emphatic that sex education and responsible sexual behaviour must be made a part of value education. As matters stand today, teachers and educators are undecided about the subject and the right approach to disseminating information.

Close medium for learning Values

The role and influence of media was widely acknowledged. Today, a wide range of options are available which can be employed to communicate and teach values easily and without the recipient feeling the burden of having to learn. However, as the respondents noted, the problem is more about effective communication. Table No 7.27 summarizes the preferences.

Table No 7.27
Youths' views on Close (near) media for teaching values

Close (near) Media in teaching of value education	Frequency	Per cent
Radio, T.V	33	13.2
Books	45	18.0
News papers	23	9.2
Internet	37	14.8
Face book	10	4.0
News channel	5	2.0
Storytelling	15	6.0
Personal Communication	3	1.2
More than medium of communications (Print, Electronic ,satellite and interpersonal communications)	71	28.4
No Response	8	3.2
Total	250	100.0

28.4 per cent of the respondents were of the opinion that several mediums are close (nearest) from the list (Print, Electronics, satellite and interpersonal communication medium) when it comes to teaching values. Youth are more in need of empathy and affection. Parents are under the impression that giving their children (youth) the latest electronic gadgets they have done enough to show their love. But gadgets do not communicate, they are only machines.

18 per cent youth reported that books are closed medium, 14.8 per cent thought that Internet is the closed medium, 13.2per cent felt the same with Radio and T.V, 9.2per cent regarded newspapers as the closed medium, 6 per cent preferred storytelling, 4 per cent wanted to learn values from Face book and 2per cent thinks and wanted to learn values from news channel. 3.2 per cent did not respond and only 1.2 per cent gave importance to personal communications.

It means the major problem here in the teaching of value education is communication which is not taking place with human beings, and youth are searching that love affection and care from inhuman things which is a machine. Parents and all are thinking that by giving this machines in children's (youth) hand for keeping them busy, but what about the communication which helps to spreading love, care and attentions from the relations, which is some were missing in this modern (machines) parents forests.

Objectives of Value education

Table No 7.28 shows the views of what the objectives of value education should be

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Table No 7.28
Objectives of value education

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Objectives	Frequency	Per cent
Control of morality	24	9.6
Control of emotions	8	3.2
Cultivation of culture, customs, traditions	26	10.4
Awareness of own duties	72	28.8
Loyalty	16	6.4
Creative thinking	9	3.6
Problem solving	9	3.6
increasing capacity of decision making	10	4.0
One and more (several) objectives from the list.	66	26.4
All	3	1.2
No Response	7	2.8
Total	**250**	**100.0**

28.8 per cent said that the objective of teaching value education must be the awareness of one's duties.26.4 per cent youth felt that value education must include more than one objective in the table. 10.4 per cent gave more importance to the nurturing of culture, customs and traditions. 9.6 per cent felt that value education should teach control of morality. 7.2per cent expected value education to teach creative thinking and problem solving, 6.4 per cent thought loyalty must be the objective, 4per cent rated increasing capacity for decision making as a more important objective, 3.2per cent expected learn how to control emotions from value education

and 1.2per cent wanted all objectives to be included as important. 2.8 per cent did not respond.

It was felt then necessary to understand the reasons why the responds felt that religious education was necessary.

Table No.7.29
Reasons for feeling that religious education is important and effective in the teaching of values

Reasons	Frequency	per cent
Religion helps to understand the truth	42	16.8
Awareness of sin, corruption	33	13.2
Control and purity of mind	57	22.8
Control of behaviour	28	11.2
One and more reasons	23	9.2
All	6	2.4
N.A	54	21.6
No Response	7	2.8
Total	**250**	**100.0**

22.8 per cent of the respondents wanted value education to teach them control and purity of mind for which religious instruction was felt to be effective. 16.8 per cent wished to understand the truth, 13.2 per cent wanted to aware of sin and corruption, 11.2 per cent felt that religious instruction was necessary to control behaviour, 9.2 per cent gave importance to more than one reason and 2.4 per cent said that all the listed reasons were important.2.8 per cent did not respond. Significantly, 21.6 per cent did not see religious instruction as effective and important for value education.

It is clear that control and purity of mind was seen as most important by the respondents, for which religious education was felt to be necessary showed in table No.7.29.

Table No 7.30
Ways to teach values

Ways to teach values	Frequency	per cent
Group-discussions	128	51.2
Religious program, worship	34	13.6
Marriage Programme	8	3.2
Followers of Great People	43	17.2
one and more important way's	18	7.2
All	8	3.2
No Response	11	4.4
Total	**250**	**100.0**

The teaching of values must be effective, sustainable and be reflected in the students' attitudes and behaviour. A variety of approaches and methods have been identified. The respondents were asked their opinions. 51.2 per cent felt that group discussions are the best way to teach values. 17.2 per cent felt that following (being inspired by) great people is a very good way of imbibing values.13.6 per cent felt that values are best taught through religious programmes and worship, and 7.2 per cent reported that more than one of the ways can be useful. 3.2per cent said that attending marriage functions are important ways to learn values and an equal number said that all approaches are important.4.4 per cent did not respond. The observation that group discussions were seen as most important shows that communication is the most important aspect of teaching values.

Sex Education

Sex education is seen as an important component of value education. It is necessary the upbringing of young people and their personality development. Several studies have confirmed this. Table No 7.31 shows why young people view sex education as important in value education.

Table No 7.31
The importance of sex education in the teaching of values

Which Education	Frequency	per cent
Information about untreatable diseases	27	10.8
education on marital relationship	6	2.4
education about body and mind purification	11	4.4
Thinking pattern about relationship	9	3.6
control on emotions	10	4.0
control on stress	6	2.4
education about body	11	4.4
One and more type of value education taken	17	6.8
All	2	.8
N.A	143	57.2
No Response	8	3.2
Total	**250**	**100.0**

The majority (57.2 per cent) of the respondents said that they did not consider sex education as part of value education. Several studies had reported, and confirmed in this study, that youth do not have scientific knowledge on sex and sexual behaviour. Their ignorance and curiosity leads them to experiment and, sometimes, indulge in risky behaviour.

Of the others, 10.8 per cent of the respondents said they regarded information about untreatable diseases as sex education, 8.8 per cent reported that sex education is about purity of body and mind as well as about the human body; 6.8per cent felt that sex education is about several aspects listed in the table, 4.4 per cent reported that it knowing about relationships and how to control stress, 4 per cent felt that it is about how to control emotions and 3.6 per cent were of the view that it is about relationships. Only 0.8 per cent said that all aspects must be included in sex education. 3.2 per cent did not respond.

Role of agents of Socialisation

The table No 7.32 and Graph No 7.6 shows that most respondents saw their teachers' essential role as that of a guide.

Table No 7.32

Teacher's role as viewed by the respondents

Expected Role of teachers	Role Preference	Frequency	Per cent
Guide	1	117	46.8
Being Ideal	2	45	18.0
Teach of values	3	29	11.6
one and more teacher's role from above list	3	29	11.6
Enlighten	4	18	7.2
All roles	5	9	3.6
No response	6	2	.8
Teachers must give overall knowledge	7	1	.4
Total		**250**	**100.0**

Graph No 7.6 The Teacher's role as viewed by the respondents
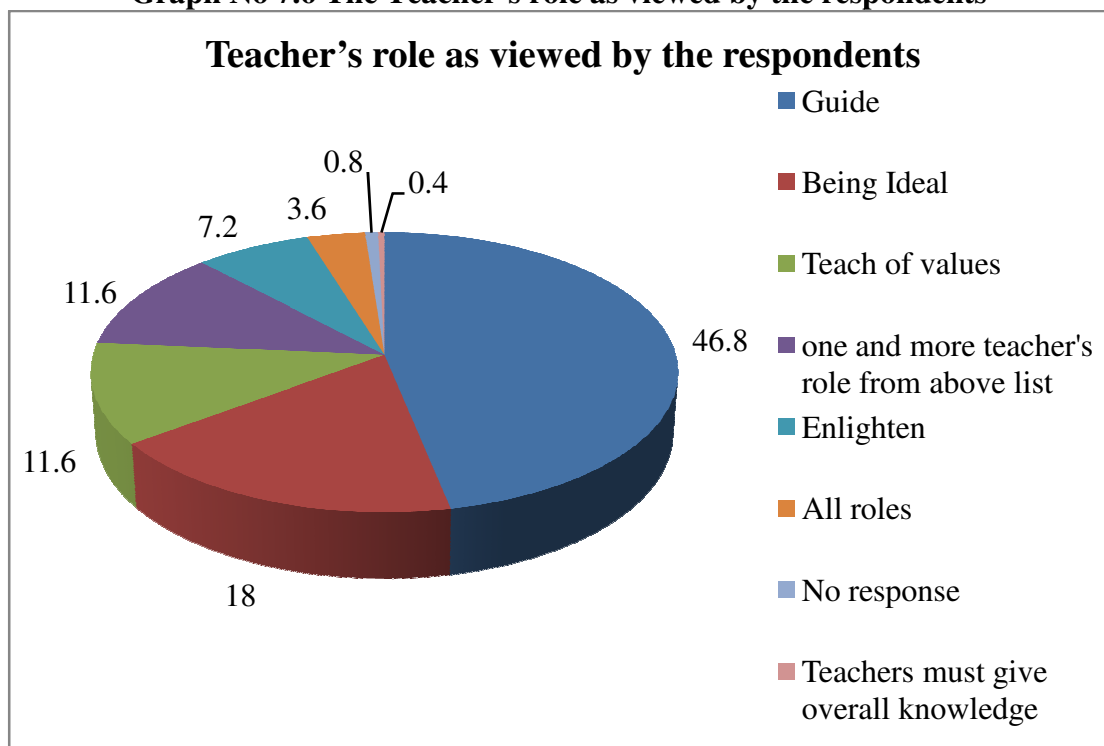
This could mean teachers are not giving necessary and proper guidance for their students. 23.2 per cent expected their teachers to impart values and play other roles. 18 per cent wanted their teachers to be the ideal role model. 7.2 per cent felt that teachers must enlighten. 3.6 per cent thought that teachers must perform all these

roles. 0.8 per cent did not respond. Very few (0.4 per cent) thought that teachers must give holistic knowledge.

The majority of youth were expected that teachers must play the role of Guide, it means that a major number of youth feel that teachers are not giving them proper guidance or teachers are not doing their role as guide to youth in proper manner as and when they need.

From the theories of socialization discussed here, it can be seen how, in the socialization process, human beings form values, behaviours and perceive the difference between right and wrong, good or bad from situations and experiences. The process of learning values is informal. Human beings are constantly learning from others, looking at themselves from others' perspectives on whether their own behaviour is suitable/ expected/ acceptable in the given situation. Durkheim said that these collective representations or social values directly or indirectly mould the character and the behaviour of the new-born child.

Table No 7.33
Importance of the role of socializing agents in the teaching of values

Socialization agents role	Frequency	per cent
Educational institute	23	9.2
Society	32	12.8
Parents	86	34.4
Relatives	3	1.2
Friends	9	3.6
Teachers	20	8.0
Media	8	3.2
More than one of the above Socialization agents	68	27.2
No Response	1	0.4
Total	**250**	**100.0**

Table No 7.33 ravels the proven truth, 34.4 per cent of the youth reported that parents were the most important socialization agent in the teaching of values. It is widely accepted that parents are the first and foremost teachers in a child's life. 27.2 per cent of the respondents said that the several socializing agents play equally important roles. 12.8 per cent reported that Society's role is most important, 9.2 per cent placed educational institutions' roles as most important, 8 per cent gave primacy

to the teachers' role, and 3.6 per cent thought that their friends play a major role 3.2 per cent thought that it was the media. Very few (1.2per cent) acknowledged the socializing role of relatives. 0.4 per cent did not respond.

The ideal process of socialization and practicality all are the same by nature. But in this era of development parents are forgetting to nurture their own child naturally, it may be because several problems. A parent has to fulfil their natural role, not materialistic one. Table No. 7.34 and Graph No.7.7 shows the youth expressed their views on the role of parents in their development of personality.

Table No.7.34
How youth viewed their parents' role in the development of personality

The expected Role of parents	Role Preference	Frequency	Per cent
Guide	1	71	28.4
Being ideal	2	65	26.0
Teaching Values	3	56	22.4
Enlighten	4	14	5.6
Teacher	5	2	.8
Parents must play more than one role		35	14.4
N.R		7	2.8
Total		**250**	**100.0**

Expectedly, a high number (28.4 per cent) wanted their parents to play the role of guide. Apparently, these youth feel that their parents are not giving them proper guidance or that they are not performing their expected roles. Failure to provide adequate guidance has been proven to disturb harmony in the family and erode values. The value of relationships is diminishing in family and society.

26 per cent expected their parents to be the ideals they believed in, 22.4 per cent expected that their parents should teach values to them. This is the core duty and responsibility of every parent. 14 per cent expected their parents to perform varied (Guide, Value Teacher, Enlighten them, idle parent etc.) roles for the development of their personalities. 5.6 per cent wanted their parents to educate and enlighten them. 2.8 per cent did not respond.

The dominant feeling among the respondents was that their parents must play the role of guide and be the models that they could emulate. One likely reason for this

perception is that, by and large, parents are fulfilling the roles that they are expected to. This leaves a large gap in the socializing experience of young people the consequences of which are felt when they reach adulthood and are expected to stand on their own feet.

Graph No.7.7 How youth viewed their parents' role in the development of personality
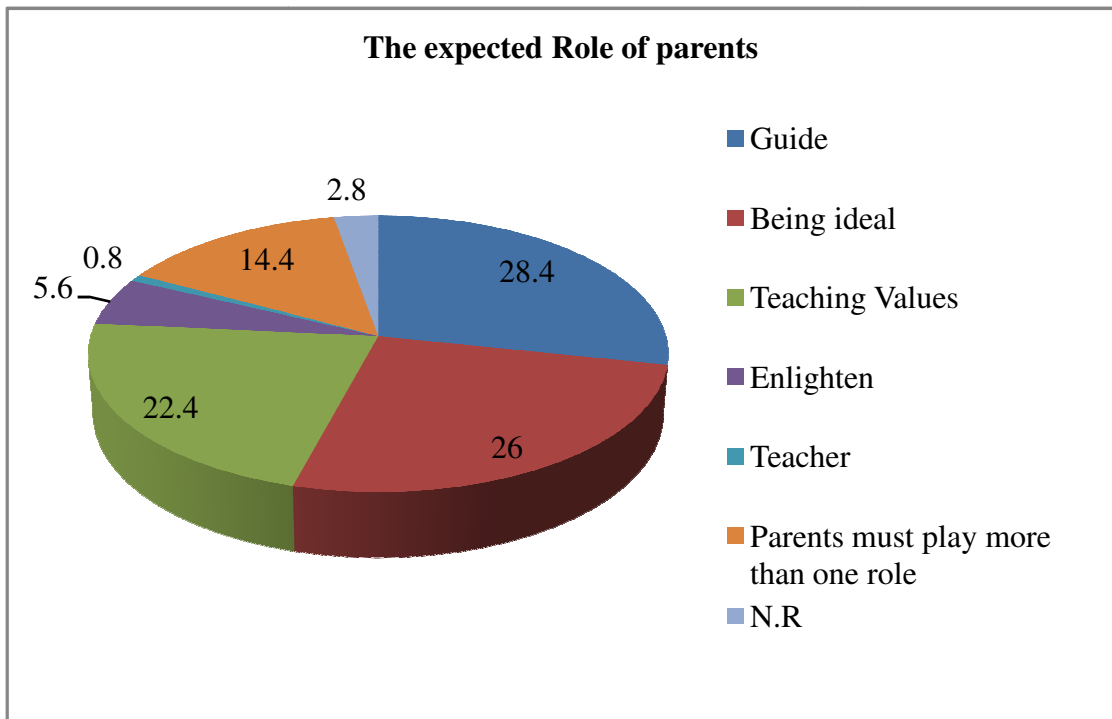
Are elders necessary?

Elders offer a breadth of perspectives in values by the wisdom that comes with experience. Though it is acknowledge that they help in balancing perspectives, often they are the reason and victims of family conflicts. Significantly, an overwhelming majority of respondents viewed their family elders (grandparents, etc.) as important and necessary. This can be seen in Table No 7.35

Table No 7.35

Importance of family elders in the upbringing and development of young people

Why are Elders needed	Frequency	per cent
Guidance is important	187	74.8
somehow it is important	43	17.2
Not needed	3	1.2
N.A	11	4.4
No Response	6	2.4
Total	**250**	**100.0**

92 per cent of the respondents affirmed the importance of elders in the family. 75 per cent considered their elders' guidance as important and necessary for their personality development and upbringing. 17.2 per cent felt that the presence of elders is important, elders provides care and support to grand children's in all situations in the absence of parents. Most of the rules, regulations, an ethics and values child learns informally from grandparents, to all age grandchildren, so elder's presence is important.4.4 per cent did not think that elders were necessary or important. 2.4per cent did not respond to this question and1.2 per cent said that they are not needed at all.

Aristotle the legendary Greek philosopher said, "Man is by nature a social animal; an individual who is unsocial naturally and not accidentally is either beneath our notice or more than human. Society is something that precedes the individual." Man cannot live alone. He must satisfy certain natural basic needs in order to survive. He has to enter into relationships with his fellowmen for living a life. No man can break the shackles of mutual dependence. "Society friendship and love/Divinely bestowed upon man," sang William Cowper, portraying the pangs of solitude of Alexander Selkirk who had been marooned on an uninhabited island for years.

Society's role

A high per cent of respondents felt that society must be more sensitive and responsive to young people. Table No.7.36 and Graph No 7.8 shows youth expectations from Society in teaching of values.

The Expected role of society in teaching of values- as seen by youth

The expected Role of society	Role Preference	Frequency	Per cent
Preserving values	1	73	29.2
Guidance	2	71	28.4
Teaching	3	42	16.8
Anchor	4	20	8.0
All	5	8	3.2
N.R		9	3.6
One more role's of society		27	10.8
Total		**250**	**100.0**

29.2 per cent expected society to play the role of a guide, an indicator that society is not giving young people proper guidance at present. 28.4 per cent expected society to preserve and uphold the values important for youths' upbringing and development, 16.8 per cent thought that Society must play a vital role in teaching values to youth, 10.8 per cent expected society to play multiple roles, 8 per cent wanted society to be the anchor for youth. 3.2 per cent did not respond.

Graph No 7.8.The role of society in teaching of values- as seen by youth education
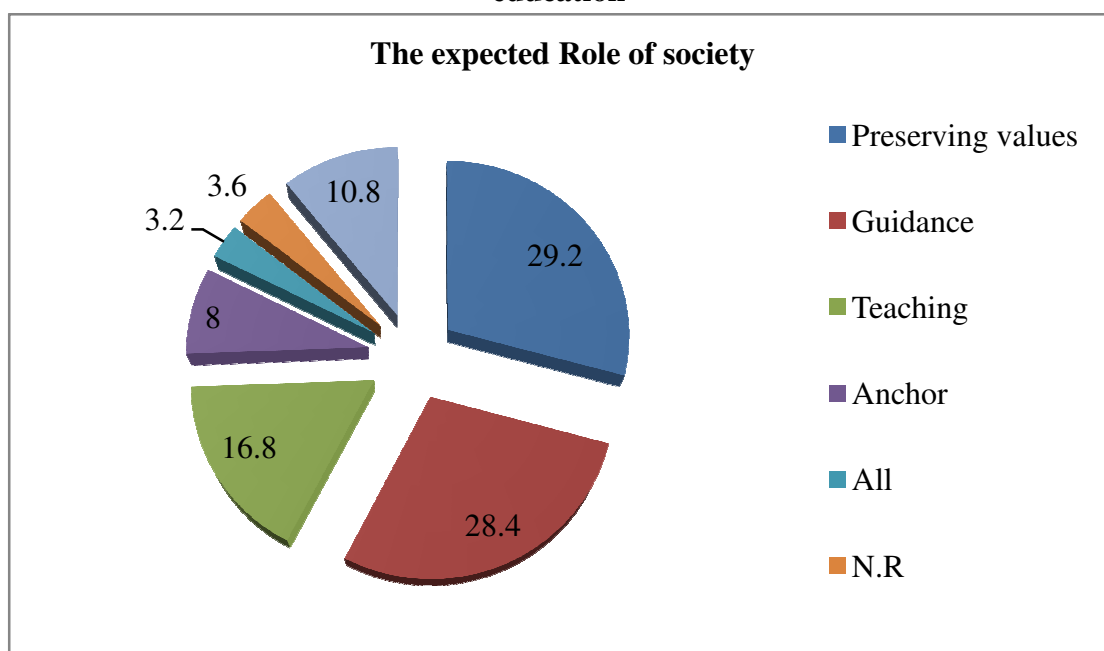
The role of media

Table No.7.37
Role of Media in teaching of values

The expected Role of Media	Role Preference	Frequency	Per cent
Guide	1	67	26.8
Enlighten	2	57	22.8
Create Ideal	3	41	16.4
Teaching Values	4	34	13.6
One and more role's of media		34	13.6
All		9	3.6
N.R		8	3.2
Total		**250**	**100.0**

The responses also highlighted the importance that was given to the media's role in teaching values shows in the Table No.7.37 and Graph No 7.9.

Graph No 7.9.The role of Media

Role of Media in teaching of values
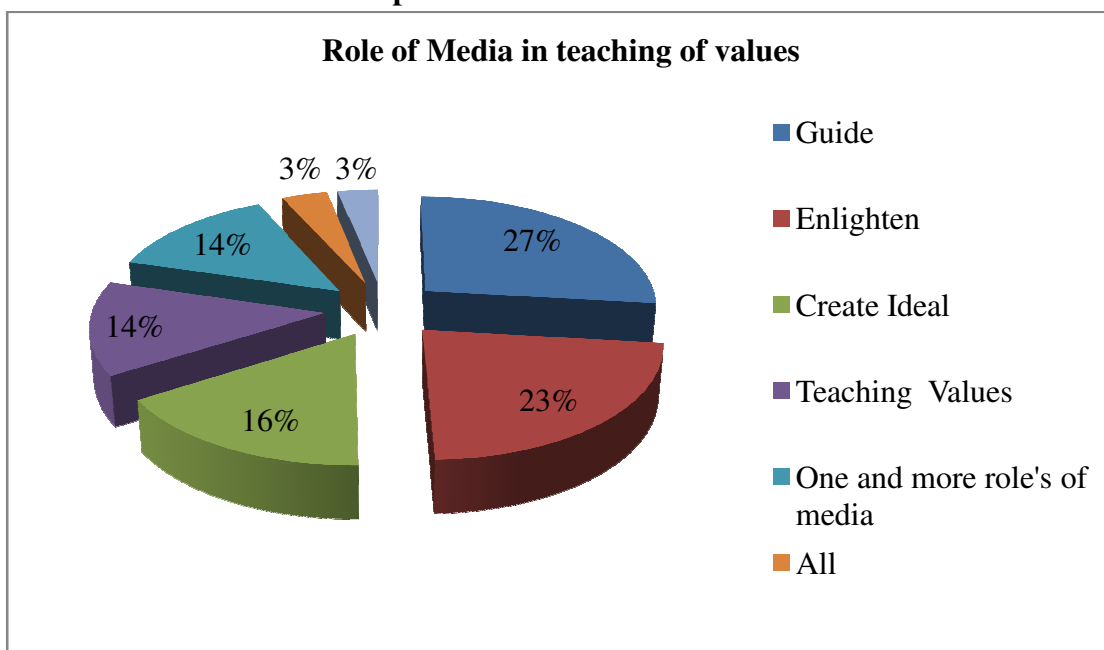
26.8 per cent of the respondents said that the media must play a guiding role, an indication, perhaps, that the media is not performing its role. 22.8 per cent of youth were reported that media must enlighten them through various programmes, news and features on education.16.4 per cent said that the media must present ideal role models

to youth. One inference from this view is that young people do not regard the media as worthy of informing and educating.

27.2 per cent thought that the media must teach good and practical values to youth and play other roles to teach values.3.6 per cent thought that must play all roles as is necessary. 3.2 per cent did not respond.

Table No. 7.38
Role of friends

The expected Role of friend's	Role Preference	Frequency	Per cent
Guide	1	100	40.0
Being Ideal	2	42	16.8
Teaching Values	3	31	12.4
Enlightenment	4	26	10.4
One and more role of friend		28	11.2
All		16	6.4
N.R		7	2.8
Total		**250**	**100.0**

Friends (and peer group) are important socializing agents and their roles, as viewed by the respondents are shown in above table No.7.38 and under Graph No.7.10.

40 per cent youth were expected that their friends must play the role of Guide, which means that their relationship with friends are were not to their expectations. Evidently, the respondents wanted their friends to play a bigger role.

16.8 per cent youth expected their friends to be role models, 12.4 per cent expected that friends must teach them values, 11.2 per cent thought that their friends must play more than one of these roles and 10.4 per cent said that their friends must enlighten them in such. 6.4 per cent thought that their friends must perform all of these roles. 2.8 per cent did not respond.

Graph 7.10 Perceptions of the role of friends.

The expected Role of friend's
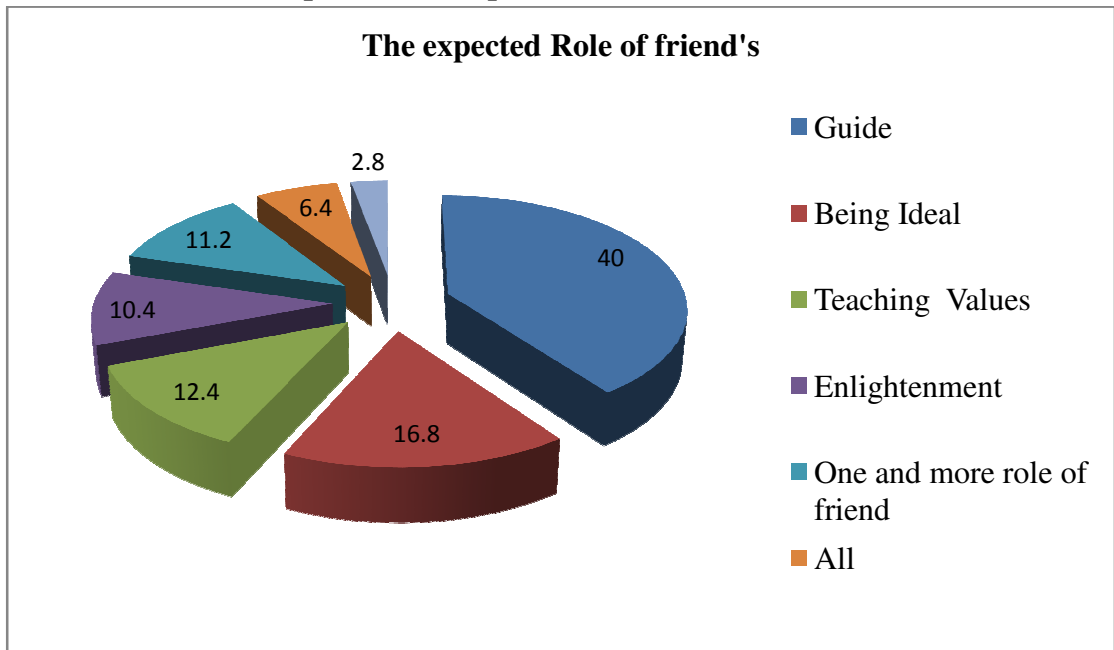
Regardless of individual perceptions of friendship and expectations, it is clear that the youth placed importance on friendships and valued the relationship.

Table No 7.39 shows the changes that individuals perceived in themselves after receiving value education.

Table No 7.39
Changes due to Value education

The influenced of value education	Frequency	per cent
Changed Mentality(way of thinking)	49	19.6
Became more Sensitive & kind	37	14.8
Became more efficient	43	17.2
Increased sense of Nationalism	32	12.8
Less frustration	12	4.8
All of the above	4	1.6
More than one of the above	20	8.0
N.A	37	14.8
No Response	16	6.4
Total	**250**	**100.0**

It shows how the respondents were influenced by value education.14.8 per cent admitted that they have become more sensitive and kind after value education. But an equal number said that they did not derive any benefits. 19.6 per cent reported

changed mentality for the better. 17.2per cent said that they have become more efficient than previously, 12.8per cent developed a sense of Nationalism, 8per cent youth reported that they were influenced in more ways than one, 4.8 per cent said they do not get frustrated and 1.6per cent said that the benefited in all respects. 6.4 per cent youth respondents did not respond. Thus, value education can, and does, result in improved attitudes and behaviour.

Table No.7.40
Changes in personal lives, which are the result of value education

Changes	Frequency	per cent
Personal Management increased	47	18.8
Decision Making Skills increased	52	20.8
Creative Thinking developed	37	14.8
Effective Communication	32	12.8
Control emotions	25	10.0
one and more changes takes place	44	17.6
All	6	2.4
No Response	7	2.8
Total	**250**	**100.0**

Table No.7.40 shows that the youth experienced in their personal lives.20.8 per cent of the respondents were reported that their Decision making skills have improved, 18.8 per cent said that they are able to manage themselves better, 17.6 per cent said that they experienced more than one of the changes, and 14.8 per cent become better creative thinkers.12.8 per cent reported that they have become more effective communicators, 10 per cent are able to control their emotions better. 2.4 per cent said they have improved in all aspects. 2.8 per cent did not respond.

Table No 7.41
Development of social attitude and behaviour

Kind of social attitude and behaviour developed	Frequency	per cent
Helping those in need	64	25.6
Do not cheat	34	13.6
Good relationships	36	14.4
Positive communication	47	18.8
More than one of the above	32	12.8
All	13	5.2
N.A	3	1.2
No Response	21	8.4
Total	**250**	**100.0**

Table No7.41 shows the improvements in social attitudes and behaviour.25.6 per cent of the respondents reported that they are more inclined to help those in need. This was the most significant improvement that was reported. 18.8 per cent said that they became more positive in their communications. 14.4per cent said that they developed good relationships, 13.6 per cent said they were less inclined to cheat (became more honest), 12.8per cent experienced improvement in more than one of the aspects, 5.2per cent benefited in all aspects reported that all above listed social thoughts are developed due to teaching of value education respectively. 8.4 per cent did not respond to the question and only 1.2 per cent said that did not benefit at all from value education.

Table No.7.42

Influence of value education on mentality and outlook

Kind of mentality	Frequency	per cent
Humanitarianism	73	29.2
Eradication of caste discrimination	34	13.6
Accepting inter-caste marriage	7	2.8
Opposing Blind beliefs	17	6.8
Ideal mature thinking ability	17	6.8
Learning to love Others	15	6.0
Cultivating respect for women as gender equals	25	10.0
More than One mentality developed.	38	15.2
All	7	2.8
No Response	17	6.8
Total	**250**	**100.0**

Table No 7.42 shows 29.2 per cent of the youth reported that value education made them believe in Humanitarianism. This was the biggest gain. This is essentially a belief that humans are one race and deserving of equal respect. 15.6 per cent said that they were influenced in more ways than one and13.6 per cent said that eradication of caste discrimination was the kind of strongest change in their outlook. Together, 13.6 per cent opposed blind beliefs and reported other changes in their mentality. 10 per cent said that, after value education, they developed a belief in gender equality. 6 per cent developed greater love and empathy for fellow humans and 5.6 per cent no longer opposed inter-caste marriages.6.8 per cent did not respond.

Table No 7.43
Reactions to being cheated

Types of reactions	Frequency	per cent
Fight	7	2.8
Abusing	14	5.6
Tit for Tat (Retaliate)	26	10.4
Resolve with controlled behaviour	151	60.4
Seek justice in court	22	8.8
More than one of the above	20	8.0
All	1	.4
No Response	9	3.6
Total	**250**	**100.0**

Table No 7.43 reveal60.4 per cent of the respondents said that, if they were cheated, they would control their behaviour and try to solve problems. This is the most desirable approach to solving daily issues. 10.4 per cent said that they would retaliate (tit for tat), 8.8 per cent would seek justice in court, 8 per cent said that would react in more than one manner, 5.6 per cent would resort to abusing, and 2.8 per cent said that they would not hesitate to fight. 3.6 per cent youth respondents were did not respond to this question and 0.4per cent said that may react in all the possible manners.

How will value education help

Table No 7.44 shows the views of the respondents on the larger benefits of value education. The most prevalent belief was that both society as well as the nation would benefit from value education. 16.8 per cent believed that value education will help in more ways than one. 11.2 per cent youth felt that it will contribute to lasting peace and 10.8 per cent said that many other problems will get resolved. 10.4 per cent thought that value education will spread love, and 5.6 per cent think that stress and tension be controlled. 6 per cent said that they were not sure and 5.2 per cent did not respond.

Table No 7.44
The larger benefits of value education

Things will happen	Frequency	per cent
Others problems will get resolved	27	10.8
Loyalty to National will increase	25	10.0
Love will be spread in society	26	10.4
Peace will established	28	11.2
Stress and tension will resolved	14	5.6
Society and nation will be developed	53	21.2
Can't say	15	6.0
One and more things will happen.	42	16.8
All	7	2.8
No Response	13	5.2
Total	**250**	**100.0**

The expectations in above table show value education's potential. As can be seen development of society and nation are viewed as top priorities.

Cultivation of values in the Family

The questionnaire also asked the students' views on celebration of festivals and observing of rituals to promote values. It was found that nearly 95 per cent of the respondents affirmed that they participated in festivals and observed rituals with family, which helped in the development of cultural and ethical values in their families. All of them felt that this was essential.

Table No 7.45
How values are developed in the family

Ways to cultivate values in the family	Frequency	per cent
Celebrating Festivals	81	32.4
Prayers, reading religious books, Bhajans	42	16.8
Maintaining respectful relationship	57	22.8
Loyalty in marital relationship	4	1.6
More than one of the above	39	15.6
All	10	4.0
N.A	13	5.2
No Response	4	1.6
Total	**250**	**100.0**

Table No 7.45 shows 32.4per cent said that they cultivate values by celebrating festivals, 22.8per cent believed in maintaining respectful relationships as the important way to cultivate values, 16.8per cent preferred prayers(and group singing of hymns) and reading religious books, 15.6per cent believed that more than one of the ways to cultivate values.

5.2 per cent said that they do not observe traditional festivals, rituals and cultural activities in their families. 4 per cent of the respondents said that they did not agree with these means cultivating values in the family. 1.6 per cent believed in loyalty in marriage. An equal number did not respond.

Table No 7.46
Reasons why values are not cultivated in the family — respondents' views

Reasons	Frequency	per cent
Don't believe on festivals & Programmes	2	.8
We don't know about Culture	4	1.6
We don't know (understand?) ethics and values	2	.8
Development doesn't happen due to ethics and values	4	1.6
All	1	.4
N.A	237	94.8
Total	**250**	**100.0**

Table No 7.46 shows why values are not cultivated in the family. Of the 5.2 per cent who did not celebrate festivals or observe rituals, an equal number (1.6per cent each) said that they were not aware of the culture and that they believed that development is not happening because of undue importance being given to ethics and values. It is possible that lack of awareness leads to a negative view on the necessity and importance of values.

Table No 7.47 shows the importance of elders in different family types, classes and cultures. It can be seen that elders are held in high regard and their presence is considered important for the young people

Table No 7.47
Class, Family Type, Culture and the importance of Elders in the Family

Family Status	Elders Need					
	Guidance is important	Important, but not much	Not needed	N.A	No Response	Total
Lower Class (including BPL)	55(22.0)	12(4.8)	0(.0)	5(2.0)	1(.4)	73(29.2)
Lower Middle-Class	51(20.4)	9(3.6)	0(.0)	2(.8)	1(.4)	63(25.2)
Middle Class	37(14.8)	4(1.6)	2(.8)	0(.0)	0(.0)	43(17.2)
Upper Middle-Class	11(4.4)	9(3.6)	0(.0)	1(.4)	2(.8)	23(9.2)
Rich Class	21(8.4)	7(2.8)	0(.0)	3(1.2)	1(.4)	32(12.8)
No Response	12(4.8)	2(.8)	1(.4)	0(.0)	1(.4)	16(6.4)
Type of Family						
Joint	92(36.8)	19(7.6)	1(.4)	5(2.0)	2(.8)	119(47.6)
Separated	93(37.2)	24(9.6)	2(.8)	6(2.4)	4(1.6)	129(51.6)
No Response	2(.8)	0(.0)	0(.0)	0(.0)	0(.0)	2(.8)
Type of Culture						
Traditional	126(50.4)	31(12.4)	1(.4)	7(2.8)	4(1.6)	169(67.6)
Modern	51(20.4)	9(3.6)	2(.8)	2(.8)	2(.8)	66(26.4)
other/Mixed Culture	8(3.2)	2(.8)	0(.0)	1(.4)	0(.0)	11(4.4)
No Response	2(.8)	1(.4)	0(.0)	1(.4)	0(.0)	4(1.6)
Total	187(74.8)	43(17.2)	3(1.2)	11(4.4)	6(2.4)	250(100.0)

Across categories (Economic, Type of family, and Type of culture), 75 per cent of the youth said that elders presence is necessary for the upbringing of the young people. 17.2 per cent said that elders are important, but not essential. This group was also not sure about how they expected the elders to play a role. 4.4 per cent said that elders' presence is not necessary for upbringing and personality development, 2.4 per cent did not respond.1.2 per cent felt that are not needed at all. One inference from this data is that elders are needed in the family and are expected to play an important role in the upbringing and development of the young people in the family.

Social duties of youth

61.2 per cent of the respondents said that they exercised their voting rights. They voted for the persons they found to be capable. This showed a high level of awareness among the youth of the power of the vote and its necessity. The reasons why the others did not vote are shown in Table No.7.48

Table No 7.48
Reasons for not voting

Reasons	Frequency	per cent
Cast vote by taking money	6	2.4
Vote under pressure	2	.8
It will be useful in the future (Next Election)	28	11.2
Don't vote because of incapable candidate	27	10.8
One and more reasons	4	1.6
All	5	2.0
Applied but not registered as Voter, Election card not issues, did not know whom to vote for because all candidates are unreliable.	6	2.4
N.A	153	61.2
No Response	19	7.6
Total	**250**	**100.0**

11.2 per cent were reported that they do not vote because that will be useful in the future (next election), 10.8 per cent youth found the candidates to be incapable or unsuitable, 4.4 per cent did not vote for various reasons (Applied but not registered as Voter, Election card not issues, did not know whom to vote for because all candidates are unreliable, etc.)

2 per cent said that they did not vote for all the listed reasons, 1.6 per cent said that they did not vote for more than one reason, 0.8 per cent said that they would like to vote but were pressured to vote for a particular person, which amounts to not voting.7.6 per cent did not respond.

Table No 7.49
Views on corruption in politics

Reasons of corruption in politics	Frequency	per cent
Elected leaders are corrupted	46	18.4
Leaders are not capable	40	16.0
Unsuitable and unqualified candidates get elected	78	31.2
Democracy is not truth	31	12.4
One and more opinion's	33	13.2
All	12	4.8
People are not capable of electing good people.	1	.4
N.A	4	1.6
No Response	5	2.0
Total	**250**	**100.0**

91 per cent of the respondents felt that there is corruption in politics. Their differing opinions about the reasons are shown in Table No7.49. 31.2 per cent felt that unqualified candidates get elected, which is the main cause of corruption. 18.4 per cent said that corrupt people get elected, 16 per cent thought that the leaders were not capable, 13.2 per cent felt that there were more than one reason, 12.4 per cent even thought that Democracy breeds corruption.

4.8 per cent said that all the reasons are responsible for corruption and 2 per cent did not respond.1.6 per cent that there is no corruption in politics. 0.4 per cent held the view that people are not capable of electing good people, which leads to corruption in politics.

They also had suggestions for eliminating corruption in politics, which are shown in Table 7.50

Table No 7.50
How to eradicate corruption- the respondents' views

Things that need to be done	Frequency	per cent
Be honest	69	27.6
Pass suitable acts	38	15.2
Need to teach and follow morality	22	8.8
Communicate loss due to corruption	8	3.2
Need for enlightenment	10	4.0
Support the movement against corruption	33	13.2
Can't say	9	3.6
One and more things to do for eradication of Corruption	50	20.0
All	4	1.6
Strict punishment when offence is proved.	1	.4
No Response	6	2.4
Total	**250**	**100.0**

Knowingly or unknowingly, we become a part of the system. However, it is necessary to stop corruption. This depends upon individuals who must come together to fight the system. The respondents gave differing views on the right approach to eradicating corruption. 27.6 per cent said that honesty is necessary at individual level. 20 per cent of youth said that more than one approach is necessary. 15.2 per cent were in favour of a law (act or bill) to end corruption. 13.2 per cent wanted that we must support the movement against corruption, 8.8 per cent said that teaching and following morality is the need of the day, 4 per cent said there is a need for enlightenment, 3.6 per cent were not sure (can't say) about how to end corruption, and 3.2 per cent said that it is necessary to inform the public about the losses resulting from corruption.

2.4 per cent did not respond and 1.6 per cent said that all the steps must be taken to end corruption. Only 0.4 per cent were in favour of strict punishment for those found guilty of acts of corruption as shown in table 7.50.

Table No 7.51
How value education will help to eradicate social-economical disparities

Views	Frequency	per cent
Yes	203	81.2
No	37	14.8
No Response	10	4.0
Total	250	100.0

81.2 per cent of the respondents affirmed that value education will help to eradicate disparities in society. 4 per cent did not respond.

Table No 7.52
Learning Values from daily social interactions

Get to learn	Frequency	per cent
Yes	210	84.0
No	26	10.4
No Response	14	5.6
Total	250	100.0

The majority (84 per cent) of the respondents said that learn values from their daily social interactions. 10.4 per cent said no and 5.6 per cent did not respond.

Problems faced by Youth

There are many aspects to the problems experienced by youth. But while studying them, it must be borne in mind that these vary and must be addressed as such. Background (Urban/Rural, Educated/Uneducated, and Education Levels, Age, Gender, etc.) all have a significant influence on the problems and issues.

Table No 7.35 shows responses of 250 PG Youth students of Mumbai clearly show that the majority of youth feel that **Corruption** is one of the major problems, which is a crucial barrier in their development process. This affects them at all stages of their lives

The youth shared their experiences of corruption: in politics, government, demand for bribes during admission to schools and colleges, for obtaining documents, etc. Considering India's position in Corruption Perceptions Index of 2012, it's clear that corruption is a major threat. It destroys lives and communities, and undermines countries and institutions. It also generates popular anger that threatens to further destabilize societies and make conflicts even more violent.

Unemployment ranked second**.** The majority of the Arts Students were worried about remaining unemployed. Students of Science were worried about Job security, underemployment and unemployment. Engineering students felt that opportunities were few, unattractive salaries and lack of appreciation of good work. Commerce students were of the opinion that high illiteracy among youth, not getting jobs that match the qualifications, and insufficient prospects are the major problems. Students of professional courses felt that unemployment, in general, is a major problem.

The institutions responsible, Governments and administrative departments, must make employment opportunities available for everyone in the working population so that the demographic dividend benefits Society and Country. At the same time, policy makers and educational institutions must the necessary changes to ensure that youth acquire the skills and necessary inputs to enable access to employment opportunities. The agents of socialization also need to change their roles to meet the demands of the situation and inculcate suitable values in the youth in an informal way.

The respondents felt that the third major problem is **Psychological/ emotional / personal.** Stress, frustration, search for true love, the stress of studying, guidance, lack of knowledge and direction, etc., take their toll on the bodies and minds of the young people. The lack of a support system, low self-confidence, fear of failure, personal problems, peer pressures, lack of motivation aggravates the condition. Aggressive attitudes and behaviour, extreme emotional behaviour and mental instability are the external manifestations. The absence of proper conditions of socialization is responsible.

Social Problems and Educational problems are the next major concern**.** The youth feel bound to blind beliefs, traditions and customs that have no meaning and relevance in the present time. They are also expected to unquestioningly obey leaders, have no role models to look up to, and an increasingly corrupt, violent, insensitive and uncaring social environment. Such conditions add to their insecurities

Educational Problem: Higher education is critical. Education must be made affordable and accessible. Free higher education must be available for young people who are poor. Corruption in education must be eradicated. Investments must be made in providing proper infrastructure. Today the system suffers from poor quality

teachers, inequality, corruption and poor facilities. Education must be focused on equipping young people with the necessary skills for being productive citizens.

Table No 7.53
Problems faced By Youth (Qualitative Data)

Sr. No	Problems	Frequency
1	Corruption	79
2	Unemployment	61
3	Psychological/personal/ emotional	48
4	Social Problems	35
5	Educational problems	35
6	Women's problem	30
7	Lack of Values	27
8	Lack of value education	24
9	Discrimination	20
10	Competition	14
11	Family problem	13
12	Economical Problem	14
13	Refusal of Human Rights.	7
14	Awareness about own responsibility	6
15	Political problem	2
16	No problem	6
17	Other	9
Total		**430**

Table. No. 7.54
Importance of Values to Youth (Perception)

Particulars	Description	Value 1	Count (%)	Value 2	Count (%)	Value 3	Count (%)	Value 4	Count (%)	Value 5	Count (%)
Sex	Male	Honesty	22 (8.9%)	Respect	7 (2.8%)	Justice	8 (3.2%)	Good Character	7 (2.8%)	Family	12 (4.8%)
	Female		22 (8.9%)		18 (7.3%)		8 (3.2%)		15 (6.1%)		14 (5.6%)
Age Group	21-23	Honesty	29(11.7%)	Respect	20 (8.1%)	Justice	12 (4.8%)	Good Character	19 (7.7%)	Family	17(6.8%)
	24-26		12(4.8%)		5 (2.0%)		4 (1.6%)		3 (1.2%)		5(2.0%)
	27-30		1(0.4%)		0 (0.0%)		0 (0.0%)		0 (0.0%)		3 (1.2%)
	31 and above		2(0.8%)		0 (0.0%)		0 (0.0%)		0 (0.0%)		1 (0.4%)
Marital Status	Unmarried	Honesty	40 (16.1%)	Respect	24 (9.7%)	Justice	15 (6.0%)	Good Character	20 (8.1%)	Family	23 (9.2%)
	Married		4 (1.6%)		1 (0.4%)		1 (0.4%)		2 (0.8%)		3 (1.2%)
Faculty	Arts	Honesty	5 (2.0%)	Respect	7 (2.8%)	Justice	4 (1.6%)	Good Character	1 (0.4%)	Family	4 (1.6%)
	Science		9 (3.6%)		5 (2.0%)		6 (2.4%)		5(2.0%)		6 (2.4%)
	Commerce		11 (4.4%)		6 (2.4%)		1 (0.4%)		3 (1.2%)		9 (3.6%)
	Engineering		9 (3.6%)		6 (2.4%)		3 (1.2%)		7 (2.8%)		4(1.6%)
	Professional education		10 (4.0%)		1 (0.4%)		2 (0.8%)		6 (2.4%)		3 (1.2%)
Family income	0-50000 Lower Class	Honesty	14 (5.6%)	Respect	11 (4.5%)	Justice	8 (3.2%)	Good Character	4(1.6%)	Family	9 (3.6%)
	50001- 100000 Middle Lower Class		12 (4.8%)		9 (3.6%)		4 (1.6%)		4(1.6%)		9 (3.6%)
	100001- 200000Middle Class		7 (2.8%)		1 (0.4%)		1 (0.4%)		5(2.0%)		4 (1.6%)
	200001-300000 Upper Middle Class		3 (1.2%)		1 (0.4%)		2 (0.8%)		4(1.6%)		0 (0.0%)
	3000000& above		6 (2.4%)		2 (0.8%)		1 (0.4%)		5 (2.0%)		2 (0.8%)
	N.R		2 (0.8%)		1 (0.4%)		0 (0.0%)		0 (0.0%)		2 (0.8%)

Particulars	Description	Value 1	Count (%)	Value 2	Count (%)	Value 3	Count (%)	Value 4	Count (%)	Value 5	Count (%)
Type of Family	Joint	Honesty	21 (8.5%)	Respect	14 (5.7%)	Justice	8 (3.2%)	Good Character	10 (4.0%)	Family	14 (5.6%)
	Separated		23 (9.3%)		11 (4.5%)		8 (3.2%)		12 (4.9%)		12 (4.8%)
	99		0 (0.0%)		0 (0.0%)		0 (0.0%)		0 (0.0%)		0 (0.0%)
Family Culture	Traditional	Honesty	34 (13.7%)	Respect	22 (8.9%)	Justice	12 (4.8%)	Good Character	17(6.9%)	Family	17 (6.8%)
	Modern		7 (2.8%)		2 (0.8%)		4 (1.6%)		4 (1.6%)		8 (3.2%)
	other/ Mix Culture		3 (1.2%)		1 (0.4%)		0 (0.0%)		1 (0.4%)		1 (0.4%)
	99		0(0.0%)		0 (0.0%)		0 (0.0%)		0 (0.0%)		0 (0.0%)
Total		Total	44	Total	25	Total	16	Total	22	Total	26
Count		Count	17.7%	Count	10.1%	Count	6.4%	Count	8.9%	Count	10.4%

Table No. 7.54 Shows the importance of values as perceived by youth from different backgrounds (sex, age, subject stream, marital status, family Income, type of family, family culture). Honesty was ranked as the most important (44 or 17.7% of the respondents felt this way), followed by 26 (10.4%) have ranked 2nd value to Family and 25 (10.1%) 3rd rank value to Respect, 22 (8.9%) ranked 4th value to Good Character and minor that is 16 (6.4%) 5th value to Justice.

Honesty, Family, Respect, Good Character and Justice were considered the most important values. These values are in the decline and more noticeable in a city like Mumbai. As we are all part of society, we cannot blame anyone for the state of affairs. We have need good role models who can set an example for youth to follow.

The next part discusses the testing of hypotheses that were formulated for the study.

II
Testing of Hypothesis

Based on the statistical results from study it confirms the hypothesis. With the reference to study hypothesis, each hypothesis has its uniqueness in the process of conformation.

7.2 The results of the study validate the hypothesis.

Hypothesis: 1

Higher the parents' socio-economic status, better the socialization for a given family type (joint or nuclear).

Table – H1-7.55: Bivariate analysis of socio-demographics and youth socialization [N=250]

Socio-demographic indicators	Youth socialization in terms of educational level				P – value*
	Non-Professional		**Professional**		
	N	*%*	**N**	*%*	
Parents' education					p < 0.001
Below SSC	103	75.7	33	24.3	
Above HSC	47	41.2	67	58.8	
Income categorization					p < 0.001
BPL and Middle class	134	68.7	61	31.3	
Upper middle class and above	16	29.1	39	70.9	
Type of house					p < 0.001
Pakka slum	110	73.3	40	26.7	
Planned colony	40	40.0	60	60.0	
Type of family					0.26
Joint	77	63.6	44	36.4	
Separated [Nuclear]	73	56.5	56	43.4	

* P-values are generated using the chi-square test

The socio-economic status is determined by parents' education, type of house, family income and family type. Table – 2 presents the bivariate analysis of youth socialization indicator with socio-demographic characteristics. The bivariate analysis suggests that youth socialization is statistically associated with parents' education, income categorization and type of house.

Table –H1-7.56: Multivariate analysis of youth socialization using logistic regression modelling among the respondents

Socio-demographic indicators	Having completed Professional education	OR [95% C.I.]	*adjusted* OR [95% C. I.]
Parents' education			
Below SSC	24.3	Referent [1.00]	Referent [1.00]
Above HSC	58.8	4.45 [2.60 - 7.64]	3.38 [1.89 - 6.07]
Income categorization			
BPL and Middle class	31.3	Referent [1.00]	Referent [1.00]
Upper middle class and above	70.9	5.35 [2.78 - 10.31]	3.55 [1.74 - 7.26]
Type of house			
Pakka slum	26.7	Referent [1.00]	Referent [1.00]
Planned colony	60.0	4.13 [2.40 - 7.08]	3.24 [1.80 - 5.83]

OR: Odds ratio; aOR: adjusted Odds ratio; 95% C. I.: 95% confidence interval

The odds of having youth socialization in term of education is more likely among parents educated above HSC as compared to parents educated below SSC [aOR=3.38, 95% C. I.: 1.89 – 6.07]. However, upper middle class and above [aOR=3.55, 95% C. I. = 1.74 – 7.26] and respondents residing in planned colony [aOR= 3.24, 95% C. I.: 1.80 – 5.83] are more likely to socialized as compared to their counterparts.

The bivariate and multivariate analysis suggests that youth socialization depends on the background characteristics such parents' education, income categorization and type of house and in turn supports the hypothesis – 1.

Socialization is a process in which not only the agents, but also the state of material well-being is equally important. Socio-economic conditions and type of house have significant impact but type of family does not have that much on whole development. Lower socio-economic status slows the process of socialization.

Hypothesis is proved on the basis of the bivariate and multivariate analysis of youth socialization using logistic regression modelling among the respondents, suggest that youth socialization depends on the background characteristics supports the hypothesis significantly. It means low parental socio-economic conditions significantly impacted on to slows the process of socialization.

Hypothesis – 2:

Teaching of Values by the agents of socialization results leads to positive socialization.

Table –H2-7.57: Bivariate analysis of teaching of Values by the agents of Socialization and youth socialization

Agents of socialization	Youth socialization in terms of Educational level				P - value
	Non-Professional		Professional		
	N	%	N	%	
Teacher / Educational institute	31	20.7	12	12.1	0.04
Society	24	16	8	8.1	
Parents	47	**31.3**	39	**39.4**	
Friends / Relatives	6	4.0	6.0	6.1	
Media	7	4.7	1	1.0	
More than one agents	25	23.3	33	33.3	

* P-values are generated using the chi-square test

The Bivariate analysis using chi-square test suggests that there is statistically significant association between teaching of values by the agents of socialization and youth socialization in terms of educational attainment.

The reported opinion for agents of socialization role is important in the youth socialization is more among social science [non-professional] as compared to non-social science students [i.e. professional]. The similar findings were not observed in all socialization agents except for Parents among both the students of social science as well as professional students.

This supports the hypothesis statistically significant that due to teaching of values by agents of socialization will leads to positive youth development. There might be other background characteristic which influences the inculcation of values to both respondents as per their educational qualification; which needs to be studied further research on this aspect.

This clearly shows that all the agents of socialization like parents, teachers, peers, media and society have not fulfilled the expectations of being proper guide and role models for inculcating appropriate values that leads to positive youth socialization. In such an environment of distrust and poor communications, young people cannot be expecting to imbibe values. This is a matter of concern. It means need to find out the reason why it is not happing.

This Hypothesis is proved; on the basis of bivariate analysis using chi-square test indicate that there is statistically significant association between teaching of values by the agents of socialization and youth socialization. It means that all agents of socialization have not fulfilled the expectations of being proper guide and the role model for appropriate values inculcation.

Hypothesis 3

Greater the inculcating and nurturing values through informal way better the positive socialization leads to youth development.

Table –H3-7.58: Bivariate analysis of impact of learning values through informal ways and youth socialization

Role indicators of value education	Youth socialization in terms of Educational level				P - value
	Non-Professional		Professional		
	N	%	N	%	
Social opinion development					0.89
Help in need	40	62.5	24	37.5	
Do not cheat	23	67.6	11	32.4	
Relationship of goodness	22	61.1	14	38.9	
Achieve positive communication	27	57.4	20	42.6	
All values	26	57.8	19	42.2	
Mental development					0.25
Humanitarian religion	47	64.4	26	35.6	
Eradication of cast discrimination	23	67.6	11	32.4	
Approval of inter-caste marriage	3	42.9	4	57.1	
opinion made against blind beliefs	6	35.3	11	64.7	
Special mentality creation	9	52.9	8	47.1	
Learned to love others	10	66.7	5	33.3	
Cultivating value of equality among woman/man	18	72.0	7	28.0	
All values	25	55.6	20	44.4	
Eradication of social-economical disparity	123	60.6	80	39.4	0.47

p-values are generated using the chi-square test

There is no statistical association between the role of value education through informal way and youth socialization. But, the direction of relationship is positive in the sense that social sciences students support the value education through informal way in positive socialization. The reporting of opinion development through value education in informal way is more among social science students [non-professional] as compared to non-social science students [i.e. professional].The similar findings is

observed in the case of mental development indicators except some indicators like approval against inter-case marriage and opinion made against blind beliefs. Moreover, eradication of social-economical disparity is also observed more among social science students as compared to professional students.

This Hypothesis is also disproved on the basis of bivariate analysis using chi-square test suggest that there is no statistical association between the role of value education through informal way and youth socialization. Overall, though the statistical significance is not observed but still the direction of relationship is positive between value education through informal way and youth socialization is observed. It means that social science students support the value education through informal way for positive socialization that can lead to youth development.

Hypothesis – 4: Students of social science [i.e. non-professional] tend to give more importance to values than the students from other subject stream [i.e. professional].

Table-H4 –7.59: Bivariate analysis of importance of values for student from non-professional and professional educational streams

Value education indicators	Youth socialization in terms of Educational level				P - value *
	Non-Professional		Professional		
	N	%	N	%	
Communication and interpersonal values					0.38
Low value index	68	45.3	51	51.0	
High value index	82	54.7	49	49.0	
Decision making and critical thinking					0.83
Low value index	65	43.3	42	42.0	
High value index	85	56.7	58	58.0	
Coping and self management					0.16
Low value index	63	42.0	51	51.0	
High value index	87	58.0	49	49.0	
Overall value education index					0.50
Low value index	70	46.7	51	51.0	
High value index	80	53.3	49	49.0	

p-values are generated by using chi-square test

The Bivariate analysis suggest that each value education indicator in terms of communication and interpersonal values [54.7% Vs 49.0%, p = 0.38], decision making and critical thinking [56.7% vs 58.0%, p = 0.83] and coping and self-management [58% Vs 59.0%, p = 0.16] are statistically not associated with respondent educational attainment [i.e. youth socialization]. The overall value education index [53.3% vs 49.0%, p = 0.50] is also not statistically associated with respondent educational attainment [i.e. youth socialization]. Though, the statistical association is not observed between value education indicators and overall value education index with respondents' educational attainment, but the proportion of respondents valuing the education is more among non-professional individuals as compared to professional individuals.

It means students from social science (non-professional) stream gave importance to value education than the students from (professional) other streams. This may be possibly due to the subjects being oriented towards them like philosophy, critical thinking and understanding of society. As compare to that other subject streams give more importance to technological, scientific, logical, practical teaching. Due to these differences students of social science are generally better informed about universal, social, personal, national, cultural, ethical values.

It is may be due to the formal education curriculum gives more inputs on the issue of value education to social science students as compare to run-social science student.

This Hypothesis is found not proved with the help of applying bivariate analysis using chi-square test. This supports the hypothesis mathematically but not statistically. It suggests that there might be other factors may have influence on the value education in addition to respondent's educational qualification, which needs to be studied or have scope for further research on this aspect.

III
Social work Intervention

Social work interventions:

Youth form an integral part of society, and are part and parcel of the development process. The definitions of youth have been changed continuously in different contexts. In the Indian National Youth Policy 2003, 'youth' was defined a person of age between 13-35years, but in the 2014 National Youth Policy Document, the youth age-group is defined as 15-29 years with a view to have a more focused approach, as far as various policy interventions are concerned. Youth in the age group of 15-29 years comprise 27.5% of the population. While most of these countries face the risk of an ageing workforce, India is expected to have a very favourable demographic profile.

The population of India is expected to exceed 1.3 billion by 2020 with a median age of 28 which is considerably less than the expected median ages of China and Japan. The working population of India, is expected to increase to 592 million by 2020, next only to China (776 million), pointing to the fact that youth will make a significant contribution to the economic development of the country. This 'demographic dividend' offers a great opportunity to India (Ministry of Youth Affairs & Sports, (GoI).National Youth Policy 2014).According to the medium range projections of the United Nations, 41% of India's population (or more than 550 million) will live in urban areas by 2030.

Social work in the field of education is a unique stream. It is the pre-requisite, foundation and part and parcel of teaching, learning, inculcating and imparting values informally. Every student is a value-loaded entity, and it is expected of them to carry forward the values they have learned and understood for the betterment of self and society.

1. Youth welfare:

The philosophy of welfare is based on the guarantee of care, protection of rights and the promotion of economic and social well-being of all citizens. Youth are one of the major elements of society. A welfare state is based on the equality of opportunity and equitable distribution of wealth; it is the government's responsibility to look after those who are unable to avail themselves of the minimal provisions of a

good life. Under this system, the welfare of its citizens is the prime responsibility of state.

Due to social inequalities, all the vulnerable sections of the society such as women, dalits, children and youth were deprived of basic means of living. The Indian Constitution has guaranteed civil liberties and basic rights to all Indian citizens. The important rights are equality before the law, freedom of speech and expression, freedom of association and peaceful assembly, freedom of religion, and the right to constitutional remedies for the protection of civil rights. Articles of the constitution direct the state make effective provision for securing the right to education, to public assistance in case of unemployment, old age, sickness and disablement. All must get done through several youth welfare activities.

Youth welfare committees: Youth welfare has a vast meaning whose scope is derived from the Indian Constitution that states that the welfare of its citizens is the prime responsibility of government. Youth welfare committees are basically meant for the youth welfare. At times they could be NGO's, governmental institutions comprising groups of people concerned with youth welfare. A youth welfare committee has the task of responding to the problems of young people and families; and explore suggestions and make recommendations for further development and promoting and planning local youth welfare services. It includes members from education, social, political fields and citizens experienced in youth welfare, and persons recommended by accredited providers of independent youth welfare organizations and youth associations.

The youth welfare committees work on the issues of self-assurance, independence and good social interactions. Motivating young people to engage with society are their main aims. The youth welfare committee organises or arranges vacation time programmes, youth cultural activities and extra-mural educational activities etc. In youth institutions, young people are able to develop their talents, try out new things and solve personal problems with the help of professional contact persons.

Young people are exposed to many risks which they cannot as yet assess appropriately. In one of its tasks, the youth welfare committee worked with the help of youth association for occupational safety, dealing with alcohol and other drugs, and youth media protection, which deals with the risks of computer games and internet

services. The youth welfare office provides preventative services and in some case mans emergency hotlines for children and young people.

In India, youth welfare officer are appointed at district level the welfare of youth. A youth coordinator at NYKS organises rural youth. There is SACYP (The State Advisory Committee on Youth Programmes) for guiding in the planning and implementation of youth development programmes in the stateIn coordination with district employment officer, NSS, NCC etc. These organisations work under the directions of the youth welfare committee for the betterment of youth. Through publications, important information is disseminated for the welfare of youth.

Colleges or institutions organise youth camps and work projects through which youth get practical exposure. The camps help with guidance on education, employment, self- employment, counselling and vocational Guidance. The youth welfare committee and parent organisations are expected to look after the activity which, in practice, does not happen. This is a major lacuna.

2. Social work Methods:

In education for Social Work, Professional social workers are trained to work and help to arrive at possible, logical, ideal and practical solutions to problems that arise in society, whether at individual or group level. Social work has branched into several specialized disciplines: Family and Child welfare, Urban and Rural Community Development, Psychiatric social work, Personnel Management and Industrial Relations, etc.

The problems human beings undergo may be specific to the individual and all human beings undergo some problematic some stage in life. It is the job of a professional social worker to reach out and help find a solution.

Social work approach is based on several methods: Case work, Group work, Community organisation, Social action, Social welfare administration, Social work research, etc. are important intervention methods.

Case work Method: Case work method is usually applied to solve individual problems. Here, the concerned individual youth can get his/her problems resolved through personal guidance, counselling etc. Problems (personal, psychological, social, dilemmas) are addressed by arranging sessions in colleges, institutions, work places, etc. Trained case workers (Counsellors) are needed to be appointed in school, colleges, NGO's working with youth, youth clubs, and professional PG colleges.

Many have started to employ counsellors. This needs to be replicated in other institutions.

Group work Method: Here, intervention is at group level. This method is applicable at college level, institutions (NGO'S), etc. Workers (trained social workers) who can understand the PG youth problems from all subject streams, can arrange group sessions with youth having common problems. Counselling and guidance can be offered to help find a solution.

Community organisation: Youth can come together like in community-level sports clubs, physical fitness centres, cultural organisations, youth clubs etc. In addition, the community (parents, teachers, elders, etc.) also need to be suitably oriented to understanding the youths' problems. They must organise and through some intervention activity, alternatives have to be found out. Through such activities, youth can be organised and appropriately oriented to the desirable values.

Social action: Social actions must be initiated and sustained till their objectives are achieved. The social problems which youth of today are facing must be addressed with the participation of youth in the actions. Social action for values is like a movement or fight against the erosion of values. In this fight the entire community needs to be involved and oriented. The importance of values in life, especially in youth development needs to be understood by everyone.

Social welfare administration: NGO's and Government functionaries need to be involved in this intervention.

Social work research: Social work research is a crucial method of intervention in all development sectors. With the help of this method, the problem of erosion of values can be studied from the point of view of social work and then start working on the different research problems related to youth. The depth of study can lead to possible logical and practical solutions to society.

This researcher focused on a crucial stage of life that is "YOUTH". All human beings pass through this stage and do not view it as important or the problems faced as serious. However, with such a large youth population and increasing levels of dissatisfaction and frustrations, attention must turn to the role of the agents of the socialization who are responsible for the foundations of good citizenship. It is here that value education plays an important role.

The social work profession claims to be value-driven. Yet, it has not engaged in critical self-analysis relative to its values. Now is the time for such a self-analysis,

as the major we are already in the twenty-first century. Two questions concerning 'core' and universal values are especially relevant to an international audience and are explored in rational detail. With that multicultural issues within universities need to identify their trends and challenges. A challenge is put forth to professional faculties such as social work within universities and educators to ensure the delivery of programmes that encapsulate (sum-up) the multicultural perspective.

From an extensive review of secondary and primary sources of related literature and data, one things comes to the forefront is that Indian educated youth need to be nurtured with traditional, modern and logical, practical informal or non-formal way of value education. It is apparent that progress has been made but many challenges remain. University educators need to be more culturally aware and, thereby, incorporate teaching strategies that accommodate the full range of multicultural education to all departments of student youth.

In the future, social work looks forward to alternative practices in the twenty-first century. The discussion focuses on the examination of these aspects: the origin and nature of social work values; knowledge was only a vehicle for maintaining and pursuing humanistic values. In the coming centuries social work is expected to be more of an international, culturally sensitive, personal, moral and effective practice.

3. Sensitization & Motivation of Youth:

This process must start from family to society, agents of socialization with help of other socialization institutions and change agents of socialization. For all levels parents, peer, school, college, society, media, upcoming modern technology and western, global views, all must act within the prescribed programme while inculcating values among the children through practical ways. In other words, all must act, behave and do all their functions and duties in a sensible manner in the presence of their children. No matter at what age he/she may be, change agents must act/behave according to the demands of the situation while inculcating values to children, young and youth. They must understand the meaning and responsibility of each and every activity that is linked with it.

In all this process, communication which is misplaced in all spheres of life is needed to bring back values. Communication is the best way of teaching, inculcating and imparting values among the children from child to young human being.

In the Indian context, being a democratic nation, we must also need to pay attention that religion has a great impact and influence on Indian people. All religions in some or other way teach many values which are needed in human life and for the development of humanity. So, while working in the field of teaching of values, religious values also need to be given equal importance in a way that values also can be used in the process of inculcating informal values to youth.

To accomplish these, sensitization &motivation of youth is necessary. This can be done in different ways. Sensitization must be happen on all levels but it need to start from family. Then all agents of socialization need to get involved in the sensitization process. While doing this with parents, the youths' sensitization and motivation also can be done with the help of different activities and programmes.

4 Internalization of Values& action for change:

The teaching of informal Values and making ethical decision emphasises contribution towards building of youth as responsible professionals in all the sectors. For that, we must look into the National Youth Policy, Value components of National Education Policy and the recommendations which were made must be implemented as early as possible. Educational programmes must deal with a theoretical overview of values and provide guidelines for the process of ethical decision making with the help of suitable case studies of ethical dilemmas and conflicting values. It must also make available an analysis of the decisions that were taken. The outcome thereof will be positive healthy, ideal youth development.

Informal way of teaching values to youth involves all agents and institutions responsible for the process of socialization which leads to development of youth. Professional social workers claiming themselves as change agents must recommend and practise the informal way of teaching values without exclusion.

The "Informal Value Modules" as suggested on the basis of literature research can be implemented for enriching Youth's value system. Controlled experiments may be conducted further to establish experimental authenticity, reliability and validity of the "Informal Value Modules." Similar "Informal Value Modules" as therapy means for addressing the problems that the youth have listed in this study and many more not listed may be undertaken in future studies.

Suggestion on "Informal Values" may be incorporated in the curriculum of not only Primary and Secondary schools, but also at graduate and postgraduate level.

Informal Value education Modules have to be set separately for Parents, Society, Teachers, Media, and through them youth will learn integrated values in practical ways. The "Informal value education" module must be included in the syllabus for M.Ed and B.Ed. Students in all languages.

5 Approaches and Innovations:

The education of social work imparts and inculcates the various values and skills in the social work professionals. Also social work education intends to be a social change agent. Professional social workers can play various roles in the development of youth through inculcating values informally as a part of socialization process. Considering to this current research study professional social worker as change agents with various capacities should apply approaches that are appropriate to solve the value erosion problems. Through social work profession trained social workers understand the inside and issues of socialization process and value internalization among the youth. Approaches that can apply they are as follows:

1. Welfare approach: through inculcation of various values through informal way can solve the various problems that youth are facing in today's era. Welfare approach can apply on various levels such as community level, School and college level, NGOs level etc.

2. Integrated approach: to solve the today's youth problems all socialization agents must come together for the Nobel cause. In the process of Socialization all agents role and duties are interlinked it is a kind of Integrated approach naturally.

3. Other approaches like right based approach, family therapy approach, empowerment approach, strength based approach, intervention based approach, innovation based approach and procedural approach is very important.

Innovations:

The current research is concern and to minimise the youth problems and save the future of this country as well as the core component of India i.e Family, various innovation needs to apply here. The values which youth have given more importance like (Honesty, Respect, Justice, Good Character, and Family) and least important (rest of all out of 34 vales) that need to list out. The values which they have least importance that need to sort it out and which are those values that they need to learn and through which way that also need to considered here and apply it. When talking about innovation means something or the other that youth think it is really new and innovative to learn as value and inculcate for whole life.

Findings and Suggestions

The present chapter is a discussion of the findings. It also shows how the findings are a contribution to existing knowledge. It also makes suggestions and recommendations for future actions.

8.1 Findings:

1. The findings show that the female respondents have shown greater courage and willingness to participate in this study.

2. Most of respondents were in 21-23 years age group. Only 4% were above 31 years. Most of the female respondents fell in the major age category of 21-23 years.

3. All respondents were post-graduate students from Mumbai region. The variation in their ages shows at which stage they joined the PG courses. The reasons vary; some join a postgraduate course immediately on completion of graduation. It is also likely that a few may have completed graduation late or may have joined PG course after a lag. Circumstances differ from individual to individual. It is important to note that all of them felt a postgraduate qualification to be important to their aspirations.

4. There were more women than men among the unmarried as well as the married respondents. Families see the importance of educating the girls in them. With girls spending more time in education, marriage is no longer a priority. There were also women respondents in the 21-23 years age group who were married. However, they were also committed to their education and balancing family demands with the necessity to give time to studies.

5. There is intense competition in the education and job fields. The students were clear about their priorities. Marriage was not regarded as important till they had acquired a qualification and settled into a career.

6. The data also revealed reality (the dream of eminent reformers like Savitribai Phule, Joytiba Phule, Chatrapati Shri Shahu Maharaja, Dr.Ambedkar, Mahatma Gandhi, Maharishi Karve, and others). The more women are educated the more they are empowered. We can call it as ***empowerment through education***.

7. The major migration into Mumbai is basically from within Maharashtra. Major migration is taking place from other urban parts. It is basically for better education and employment. This needs to be understood.

8. Most of the youth were staying in the relatively underdeveloped parts of Mumbai, Thane, and Navi Mumbai.

9. The data proved that all national level religions are existed in this small city which is called as Mumbai the *small India*.

10. Most of the parents of the respondents had completed Secondary School of whom a significant number had finished high school. ***Parent's education is an important determinant in the Socialization of youth.***

11. A majority of people remain in the lower or lower middle classes in Mumbai.

12. Most families in Mumbai are nuclear. This is a compulsion of urban living. Joint families are in terminal decline.

13. In spite modern influences, most families were found to be *traditional* in their outlook and observance of cultural norms.This requires further study as it was expected that in a city like Mumbai, which is considered to be modern, the people would have a commensurate outlook. Few families admit to having a modern view and a few of them follow a mix of tradition and modern.

14. Caste and economic status are not linked significantly. Although the majority of respondents belonged to the open category, most of them also belonged to the lower and lower middle-classes (which included the BPL). Migration from rural or other urban areas to Mumbai has largely not resulted in improvement in economic status.

15. Family status and Youth preference to Faculty of education: Students belonging to the upper classes preferred courses that offered more opportunities for employment and a career. Good academic performance does not necessarily guarantee a seat in professional courses because those in the lower classes cannot afford the cost of professional education. The open category students try to maintain or improve their socio-economic status due to which they prefer engineering or other professional courses. Students from the SC use the affirmative action guaranteed by the Constitution to access professional courses to enhance job prospects. Arts and commerce courses are accepted only if they are unable to get subject streams of their choice.

16. Most of the youth will be completing their post-graduate studies by the time they complete 23 years. But there are a significant number who are studying at higher age.

17. Educational institutions teaching value education: Values are learned mostly from programmes like the NSS and NCC. Values are learnt even at college level. Colleges and departments of Mumbai University impart value education through programmes like NSS, NCC and Social Development activity.

18. Data showed that Annual Gatherings and Workshops are the major programmes for value education in their colleges.

19. Around 57 percent respondents learned ethics and values from NSS and NCC. Most said unity and discipline, the core slogan of the N.C.C., was the most important value they learned. Other values learned were Shramdana, to help those in trouble, to help the poor and needy people. Following instructions by the youth affairs ministry, colleges implemented activities to nurture these values. *(Recently, Mumbai University and the NCC Head quarters, Maharashtra, with the intention to motivate, inculcate and teach National Values and to encourage youth to join the defence services, an elective Subject in NCC that included teaching and field training was introduced at Graduate Level.)*

    To promote fitness and discipline among college students, the University Grants Commission (UGC) sanctioned the introduction of the National Cadet Corps (NCC) training course as an elective subject in 30 universities across the country. The NCC had made this proposal to the HRD ministry, which in turn forwarded it to the UGC for its consideration. The course was introduced on a pilot basis. The NCC has also revised its syllabus and introduced personality development, communication skills and other courses to help cadets get more practical knowledge. (http://indiatoday.intoday.in/story/ncc-training-course-elective-subject-universities-ugc-cbse/1/240981.html)

20. Youths' view on formal Education**:** The majority of the respondents said that they did not receive formal value education. Values were learnt through activities like meditation, visiting religious institutions, reading scriptures and from prayers.

21. The respondents also felt that education is lacking in values. Corruption is the main reason for the lack of values in education. There were also other causes like lack of Loyalty, untrustworthiness, Commercialization, etc.

22. The respondents felt that values must be taught. They also suggested that value education must include emotional and moral rights, religious education, how to control behaviour, nationalism, social responsibility, creative thinking, decision making skills, building relations and respect.

23. Other ways to impart values: Most respondents felt that personal guidance (Interpersonal Communication) is the most preferable medium for the teaching of values. Our daily routines keep us from talking to other people. Interpersonal communications are essential. It is because of the absence of interpersonal communications that values are not being transferred from one generation to the next.

24. Youth are in state of conflict about the validity of traditional values. They recognize their worth but are not sure of how to adapt them to modern living. Most youth admitted to celebrating and participating in festivals and family functions.

25. Honesty was accorded the highest importance in value education. Most respondents felt that honesty is on the decline in our society.

26. 47.6 percent reported that they did not receive any kind of sex education. Students, teachers and educators are is a state of dilemma on what is the best approach to sex education. The fact is that a majority are *illiterates* in their knowledge and awareness of sex and sexuality. Sex education should be at the core of value education.

27. The results of the survey also show that the youth want to learn values through a medium that does not place a burden on them. Value education will have the desired impact only if it is properly communicated. Machines (computers, television, etc.) are no substitutes for communication. Communications must be with love and care.

28. 28.8 percent said that the objective of value education must be to make raise one's awareness of one's duties.

29. Most respondents felt that religious education is necessary to control and purify the mind, which is a reflection of the importance today's generation attaches to this trait.

30. Group discussions were seen as an important means of learning values.

31. The respondent youth did not view sex education as value education. The study confirmed earlier findings that young people do not have rational knowledge about sex and sexuality. This has resulted in youth experimenting to satisfy their curiosity.

32. Role of agents of Socialization: Parents' role in the socialization process was seen as the most important factor, validating the laws of nature as well as well as the findings of several studies about the primacy of parents' influence.

33. The majority of youth expected their parents to be guide. This means that parents role in the socialization process has not been a completely meaningful one. Studies and real-life incidents have shown that the failure of parents to perform the desired roles has resulted in adverse socialization outcomes for their children. Family relationships are being devalued, which is a bad sign for future generations and the health of society.

34. Teachers were also expected to play the role of guides. Evidently, as the results show, this is not happening in the educational institutions of today.

35. 92 percent believed that elders have an important role to play in the upbringing and development of young people. This must be seen as a positive sign of their self-awareness and understanding of their value needs.

36. Society, friends (including the peer group) and the media should also play a guiding role. The results show that this is not happening at present. On the contrary, young people are being exposed to unhealthy influences.

37. The majority of respondents reported positive changes due to value education. Their decision making skills improved and they also felt higher sensitivity (25.6 percent) to the needs of the less fortunate in society and those in need of help.

38. They also developed a humanitarian outlook that went beyond religion, which included opposition to blind faith, love for fellow humans and opposition to discrimination of any kind, and the equality of sexes.

39. When cheated or deceived others, most respondents said that that they would control their behaviour (reaction) and then try to resolve the issue. They said that this was the best way.

40. Most youth felt value education will contribute to the development of society and the nation. Value education will also bring about lasting peace and will

hep to resolve other problems. Society will be less stressed; and love and empathy will spread.

41. Cultivation of values in the family: Over 95 percent of the respondents said that they participate in religious festivals and celebrations, observe rituals and practise traditions. They felt that this was the best way to cultivate values at home.

42. However, significant numbers were of the opinion that such participation does not promote values. They were not aware of ethics and values and their families did not celebrate functions and festivals.

43. Social duties of youth: Most youth said that they voted in elections and that they did not regret their choice of candidate. Exercise the right to vote is an indication of youth's awareness of rights and duties. However, a significant number also admitted that they did not see anyone deserving the vote and, hence, they abstained from voting.

44. 91 percent of youth were of the view that there is corruption in politics and this is the reason why candidates with the right qualifications are not elected.

45. Most of the youth held the view that one must be honest at all times.

46. Value education helps to eradicate socio-economic disparities. This view was held by most respondents.

47. Majority of youth are getting to learned value education from daily Social behaviour.

8.2 Findings based on testing of Hypothesis:

Based on the statistical results from study it confirms the hypothesis. With the reference to study hypothesis, each hypothesis has its uniqueness in the process of conformation.

1st Hypothesis is proved on the basis of the bivariate and multivariate analysis of youth socialization using logistic regression modelling among the respondents, suggest that youth socialization depends on the background characteristics supports the hypothesis significantly. It means low parental socio-economic conditions significantly impacted on to slows the process of socialization.

2nd Hypothesis is proved; on the basis of bivariate analysis using chi-square test indicate that there is statistically significant association between teaching of values by the agents of socialization and youth socialization. It means that all agents

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of socialization have not fulfilled the expectations of being proper guide and the role model for appropriate values inculcation.

3rd Hypothesis is also disproved on the basis of bivariate analysis using chi-square test suggest that there is no statistical association between the role of value education through informal way and youth socialization. So statistical significance is not observed but still the direction of relationship is positive, in the sense social science students support the value education through informal way for positive socialization that can lead to youth development.

4th Hypothesis is found not proved with the help of applying bivariate analysis using chi-square test. This supports the hypothesis mathematically but not statistically. It suggests that there might be other factors may have influence on the value education in addition to respondent's educational qualification.

8.3 Conclusions:

1. There is a steady decline in values in our lives. Educators, elders, social scientists and leaders have pointed out to this disturbing trend and its consequences. This is largely on account of socio-economic changes because of which the agents of socialization are not performing in their expected roles.

2. It is proved (reality) that low parental socio-economic conditions significantly impacted on to slow the process of socialization.

3. Role of agents of Socialization: The five major agents of socialization — parents, teachers, friends (peer group), society and media must play their role in imparting values. Parents are primarily responsible for laying the foundations for building a sound value system. They are the first, and the most important, teachers in a child's life. The youths' responses also validated the general view.

   The failure of parents in performing this expected role will lead to the development of undesirable personality traits and poor development outcomes. It is observed that, generally, parents do not give their children sufficient time and attention. The consequence is lack of guidance at a time the child needs it the most. Youth responses confirmed this.

   The role of teachers is no less important. Teachers are expected to be guides to their students and help them internalize important values. As the media has

enormous influence and reach, it is necessary that it, too, realizes its obligation to promote values.

Young people spend a significant proportion of their time with friends (the peer group). Therefore, it is essential, that this association has a positive influence in the inculcation of values. It is also society's responsibility to provide a conducive environment for young people and guide them to acquire the necessary values.

Significant association is observed for teaching of values between the agents of socialization and youth socialization. It clearly shows that all agents of socialization are not fulfilling their expected role as being guide and role models for appropriate values inculcation.

4. The role of elders must be recognized. Most respondents said that elders are needed. They should not be viewed as a burden to their families. Rather, they play an important role in the upbringing of the young people in the family, especially when parents are unable to give them the necessary time and attention. The responses indicate that youth are conscious of this fact.

5. It is a fact that mathematically proportion of respondents given importance to values is more among non-professional individuals (social science) as compared to professional individuals.

6. Honesty, Family, Respect, Good Character and Justice are the values most respondents held as important. However, these values are not held in much regard today. There are no role models that youth can look up to and emulate. This is their major dilemma.

7. Those coming from the upper classes tend to pursue education opportunities that offer better job prospects. Hence, engineering and other professional courses are preferred. On hand, lack of financial strength often denies meritorious students from accessing the courses they would like. Lack of finances is a constraint for a large number young people. Not only does it result in deepening frustration, it also results in underutilization of India's human resources potential.

8. Better educated parent's means better educated children. Such families tend to use this advantage by selecting opportunities that offer better prospects for material advancement. Therefore, professional, engineering and science courses are the more preferred among the subject streams.

9. The open (Social Class) category tends maintain its 'forward' status and, to that end, prefers engineering and other professional courses that offer income and higher status.

10. On the other hand, students from the SC category make use of their constitutional right to access such opportunities through a quota and opt for science & engineering courses, which offer better employment prospects and lead to higher social status.

11. The places of origin from where the migrant students have come influence the outlook of the students.

12. The direction of relationship is positive, for students support to the value education through informal way for positive socialization that can be lead to youth development.

8.4 Recommendations:

1. The agents of socialization must realize their responsibilities and play their roles.

2. Since parents are the first teachers, their behaviour must always be such that their children should emulate.

3. In view of the constantly changing socio-economic environment, the agents of socialization must adapt to the circumstances and convey values with a positive message to the youth.

4. Teachers must understand that students imitate or copy their actions and tend to emulate them. Accordingly, they must alter their behaviours and attitudes to set a positive example. Values are learnt informally from teachers and their behaviour is the best example learning values. Educational Institutions must equip themselves with trends of Value loaded knowledge.

5. Appoint Social work professionals as counsellors in all colleges. At the least they can offer empathy to the youth who approach them with their problems. These counsellors can also work with the youth to finding solutions.

6. On appointment, trained and orient all teachers to counsel and guide youth and offer help when needed. Teachers must play an active role in preserving values among the youth.

7. As suggested by the respondents, there should be taught subject issues like seat of emotional and moral rights, religious education, behaviour control, and

age-appropriate information about sex and sexuality. Awareness must also be increased about the importance of communications in family relationships as well as with friends and society. A sense of national pride and social responsibility must be inculcated. Students must also be taught to think creatively, develop good decision making skills, relationship building and the social duties of youth towards family, society, media, friend, nation etc.

8. Society must understand and respond in a mature manner to the changes that are taking place and support young people to adapt.

9. The media understand that it has enormous reach and influence. It must also realize that it must play a positive role in the socialization process. Media must work with the government and educational institutions to create the necessary awareness of the need to preserve and strengthen national values.

10. Adequate publicity must be given posters, cable channels, and print media on the importance of the role of the agents of socialization and the values they must inculcate in young people.

11. The law and rules must so amended that equal access to education is available so that career opportunities are not denied to anyone.

12. Youth must be always united, be on the alert and prepared to fight any threat to society.

13. There must also be a pre-admission orientation programme for students and their parents. This will provide a forum in which they can express and share concerns about the future prospects and opportunities. Everyone should have the opportunity to speak up; no doubts should be left unattended. Counselling for alternative careers must also be provided.

14. Media, Educational experts, Educational Institutes must come together and do propaganda about the educational faculty's, its reality, future, and progress. Parents, Teachers, Media, and Society these all agents of socialization must work together to clear the misconceptions about the educational institutions and the subject streams. All educational institution must do the compulsory educational counselling of all student youth before and after completion of education.

15. Students from underprivileged backgrounds must be special coaching to increase their awareness and capabilities so that they can compete on equal terms with the rest. For this purpose, NGOs working in this field can be co-

opted into the efforts and provide education and employment counselling to both parents and students.

16. Social work professionals, NGOs, educational institutions must work together for the complete inclusion of the underprivileged and marginalized sections of youth. They must be the watchdogs that are alert for any problems or issues that can potentially affect the youth.

17. A framework for informal value education must be established with the help of social workers, sociologists, and psychologists working with educators so that youth and society are enriched by the value system. The framework must be dynamic and be adaptable to the changing social environment.

18. Teaching values informally must be incorporated at the primary school stage and continue till the completion of formal education. Simultaneously, parents, teachers and other socializing agents must be suitable sensitized and made aware of the need to be appropriate role models.

19. Teacher Training must also incorporate learning and teaching of values.

8.5 Contribution to Knowledge in present and future studies:

1. Values are best learned informally. This study makes a contribution to existing knowledge by understanding the impact of value education on young adults and the necessity to teach and inculcate values from childhood.

2. Values are acquired informally and through practice. Several ways and means were discussed in this study. There may be many more ways of imparting values. These need to be studied and understood in a culture-specific context.

3. What are those reasons felt the need for inculcating values through informal way, which leads to youth socialization that need to study further more.

4. Awareness of values, importance and sensitization must also be imparted to parents, society, teachers, and media. Such an approach will result in an integrated view and understanding. A suitable approach can be determined after further studies.

5. Other than demographic characteristics, what are those components or characteristics influences the inculcation of values by agents of socialization as per the faculties of education which need to studies further research.

6. Valuing the values by youth in their life from the perspective of education faculties wise Background on micro-level need to study furthers more.

I have included the list of all books, journals/articles/papers/news paper articles, doctoral thesis, reports, internet etc. that I have cited in my research and the books that I have read for my research but have not cited in the thesis.

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Appendix

Appendix 1: Direction, area and Faculty wise Colleges Total Information.

Appendix 2: Understanding and perceptions of youth about Value Education.

Appendix 3:   Classification of Values

Appendix 4: Alumina University of Mumbai (some world-renowned personalities)

Appendix 5: Abbreviation

Appendix 6: Concept Map No.1 Value orientation through Agent's of Socialization.

Appendix 7: Concept Map No.2 Impact of Modernization, Westernization, Urbanization's Revolution on Values among Youth.

Appendix 8: List of Selected Colleges for Data Collection

Appendix 9: Mumbai University College list

Appendix 1
Direction, area and Faculty wise Colleges Total Information.

Sr. No	Direction	Area Name	No. Of. Colleges	M.A & I.C	M.Sc. & I.C	M.Com & I.C	Tech & I.C	Profession al & I.C
1	North	Borivali	2	0	0	180	0	0
2		Goregaon	2	0	110	220	0	0
3		Kandivali	3	0	68	200	78	210
4		Jogeshwari	1	0	18	0	0	0
5		Malad	8	120	60	780	0	210
6		Andheri	7	0	92	180	150	60
7		V.Parle	4	0	160	240	0	0
8		Santacruz	4	0	0	120	0	100
9	Mumbai University	Kalina		2285	725	0	0	0
1	West	Bandra	11	0	50	260	146	1035
2		Mahim	2	20	182	200	0	0
3		Matunga	4	0	281	160	0	180
4		Dadar	2	0	80	0	60	0
5		Parel	3	50	32	80	0	0
1	South	M.Centrle	3	0	33	240	0	300
2		Grant Rd.	1	0	20	80	0	0
3		Marin lines	2	60	0	0	0	0
4		Cwopaty	2	0	46	80	0	0
5		Charni Rd.	1	0	0	140	0	0
6		Churchgate	5	60	53	320	0	540
7		Mazgaon	2	0	0	140	0	60
8		C.S.T	0	60	67	0	0	300
9		Fort	2	0	281	0	0	0
10		Colaba	2	0	0	0	0	0
1	East	Mulund	2	0	80	80	18	0
2		Bhandup	3	0	0	200	0	0
3		Vikhroli	1	0	60	0	0	0
4		Ghatkopar	1	260	99	60	0	0
5		Vidyavihar	2	140	72	60	0	360
6		Chembur	4	0	60	200	114	60
7		Sion	2	0	160	120	0	0
8		Chunabhatti	1	0	0	0	0	120
9		Wadala	5	0	40	160	18	205

Source: Prin.K.Venkataramani, "List of P.G Course", Registrar, University of Mumbai, Fort (2009).

Appendix 2

Understanding and perceptions of youth about Value Education

Sr. NO	Details	Things I value very much		Things I value		Things I don't value very much		No Response	
		Frequency	Percent	Frequency	Percent	Frequency	Percent	Frequency	Percent
Communication and Interpersonal									
1	**Help Society**	**119**	47.6	**124**	49.6	6	2.4	1	.4
2	**Help Other**	144	57.6	102	40.8	**2**	.8	1	.4
3	**Work Ethics**	142	56.8	102	40.8	**2**	.8	4	1.6
4	**Honesty**	179	71.6	66	26.4	5	2.0	0	0
5	**Respect**	195	78.0	50	20.0	5	2.0	0	0
6	**Leadership**	96	38.4	135	54.0	**18**	7.2	1	.4
7	**Knowledge (Education)**	188	75.2	59	23.6	3	1.2	0	0
8	**Work Mastery**	128	51.2	111	44.4	10	4.0	1	.4
9	**Peace**	169	67.6	74	29.6	7	2.8	0	0
10	**Recognition**	130	52.0	108	43.2	12	4.8	0	0
11	**Trustworthiness**	185	74.0	**57**	22.8	7	2.8	1	.4
Decision Making & critical Thinking									
12	**Competition**	89	35.6	143	57.2	17	6.8	1	.4
13	**Make Decisions**	138	55.2	107	42.8	**3**	**1.2**	2	.8
14	**Loyalty**	**189**	**75.6**	53	21.2	8	3.2	0	0
15	**Justice**	175	70.0	63	25.2	12	4.8	0	0
16	**Stability**	128	51.2	110	44.0	12	4.8	0	0
17	**Safety**	172	68.8	71	28.4	7	2.8	0	0
18	**Wealth**	95	38.0	117	46.8	38	15.2	0	0
19	**Challenge**	121	48.4	116	46.4	13	5.2	0	0
20	**Moral Fulfillment**	134	53.6	104	41.6	10	4.0	2	.8
Coping& Self Management									
21	**Moral Fulfillment**	159	63.6	76	30.4	15	6.0	0	0
22	**Approval**	104	41.6	134	53.6	12	4.8	0	0
23	**Creativity**	155	62.0	85	34.0	10	4.0	0	0
24	**Freedom**	160	64.0	83	33.2	7	2.8	0	0
25	**Good Character**	209	83.6	35	14.0	6	2.4	0	0
26	**Adventure**	129	51.6	103	41.2	18	7.2	0	0
27	**Economic Security**	134	53.6	106	42.4	9	3.6	1	.4
28	**Inner harmony**	140	56.0	98	39.2	8	3.2	4	1.6
29	**Community**	91	36.4	131	52.4	25	10.0	3	1.2
30	**Caring**	158	63.2	70	28.0	19	7.6	3	1.2
31	**Health**	172	68.8	68	27.2	8	3.2	2	.8
32	**Religion/Spirituality**	121	48.4	87	34.8	41	16.4	1	.4
33	**Family**	**214**	**85.6**	30	12.0	4	1.6	2	.8
34	**Friendship**	185	74.0	56	22.4	7	2.8	2	.8

Understanding and perceptions of youth about Value Education

Value Ranking 1	Frequency	Percent	Value Ranking 2	Frequency	Percent
Help Society	23	9.2	Help Society	1	.4
Help Other	17	6.8	Help Other	4	1.6
Work Ethics	7	2.8	Work Ethics	4	1.6
Honesty	**44**	**17.6**	Honesty	21	8.4
Respect	9	3.6	**Respect**	**25**	**10.0**
Leadership	2	.8	Leadership	5	2.0
Knowledge (Education)	24	9.6	Knowledge (Education)	22	8.8
Peace	3	1.2	Work Mastery	2	.8
Recognition	1	.4	Peace	11	4.4
Trustworthiness	2	.8	Trustworthiness	8	3.2
Make Decisions	1	.4	Competition	4	1.6
Loyalty	10	4.0	Make Decisions	1	.4
Justice	4	1.6	Loyalty	12	4.8
Stability	1	.4	Justice	6	2.4
Wealth	1	.4	Stability	2	.8
Enjoyment 0f Life	1	.4	Safety	6	2.4
Freedom	9	3.6	Wealth	3	1.2
Good Character	11	4.4	Challenge	2	.8
Adventure	2	.8	Moral Fulfillment	2	.8
Power	1	.4	Enjoyment 0f Life	5	2.0
Economic Security	2	.8	Freedom	4	1.6
Inner Harmony	1	.4	Good Character	17	6.8
Community	1	.4	Power	3	1.2
Caring	3	1.2	Economic Security	3	1.2
Health	1	.4	Inner Harmony	4	1.6
Religion/Spirituality	5	2.0	Caring	1	.4
Family	39	15.6	Health	9	3.6
Friendship	2	.8	Religion/Spirituality	5	2.0
N.R	23	9.2	Family	21	8.4
	250	100	Friendship	13	5.2
			N.R	24	9.6
			Total	250	100.0

Value Ranking 3	Frequency	Percent	Value Ranking 4	Frequency	Percent
Help Society	2	.8	Help Society	2	.8
Help Other	5	2.0	Help Other	3	1.2
Work Ethics	3	1.2	Work Ethics	2	.8
Honesty	14	5.6	Honesty	6	2.4
Respect	11	4.4	Respect	8	3.2
Leadership	2	.8	Leadership	1	.4
Knowledge (Education)	13	5.2	Knowledge (Education)	6	2.4
Work Mastery	2	.8	Work Mastery	1	.4
Peace	10	4.0	Peace	6	2.4
Recognition	2	.8	Recognition	3	1.2
Trustworthiness	5	2.0	Trustworthiness	5	2.0
Competition	5	2.0	Competition	1	.4
Make Decisions	4	1.6	Make Decisions	3	1.2
Loyalty	12	4.8	Loyalty	9	3.6
Justice	**16**	**6.4**	Justice	7	2.8
Stability	2	.8	Stability	3	1.2
Safety	9	3.6	Safety	7	2.8
Wealth	8	3.2	Wealth	8	3.2
Challenge	4	1.6	Challenge	8	3.2
Moral Fulfillment	1	.4	Moral Fulfillment	1	.4
Enjoyment 0f Life	8	3.2	Enjoyment 0f Life	9	3.6
Creativity	5	2.0	Approval	2	.8
Freedom	10	4.0	Creativity	10	4.0
Good Character	12	4.8	Freedom	17	6.8
Adventure	2	.8	**Good Character**	**22**	**8.8**
Economic Security	3	1.2	Adventure	5	2.0
Inner Harmony	3	1.2	Power	6	2.4
Community	6	2.4	Economic Security	6	2.4
Caring	6	2.4	Inner Harmony	3	1.2
Health	15	6.0	Community	2	.8
Religion/Spirituality	4	1.6	Caring	4	1.6
Family	15	6.0	Health	11	4.4
Friendship	10	4.0	Religion/Spirituality	10	4.0
N.R	21	8.4	Family	21	8.4
Total	250	100.0	Friendship	8	3.2
			N.R	24	9.6
			Total	250	100.0

Value Ranking 5	Frequency	Percent
Help Society	6	2.4
Help Other	5	2.0
Work Ethics	6	2.4
Honesty	6	2.4
Respect	8	3.2
Leadership	1	.4
Knowledge (Education)	9	3.6
Work Mastery	1	.4
Peace	8	3.2
Trustworthiness	3	1.2
Competition	2	.8
Make Decisions	3	1.2
Loyalty	5	2.0
Justice	7	2.8
Safety	3	1.2
Wealth	6	2.4
Challenge	4	1.6
Enjoyment 0f Life	16	6.4
Creativity	5	2.0
Freedom	10	4.0
Good Character	11	4.4
Adventure	6	2.4
Power	8	3.2
Economic Security	5	2.0
Inner Harmony	6	2.4
Community	4	1.6
Caring	7	2.8
Health	9	3.6
Religion/Spirituality	4	1.6
Family	**26**	**10.4**
Friendship	25	10.0
N.R	25	10.0
Total	250	100.0

Faculty wise youth's preference to value's

Faculty in College	Value	Things I value very much	Things I value	Things I don't value very much	N.R
Arts	Help Society	25(10.0)	24(9.6)	0(.0)	1(.4)
Science		27(10.8)	23(9.2)	0(.0)	0(.0)
Commerce		17(6.8)	32(12.8)	1(.4)	0(.0)
Engineering		23(9.2)	25(10.0)	2(.8)	0(.0)
Professional education		27(10.8)	20(8.0)	3(1.2)	0(.0)
Arts	Help Other	29(11.6)	19(7.6)	1(.4)	1(.4)
Science		36(14.4)	14(5.6)	0(.0)	0(.0)
Commerce		23(9.2)	26(10.4)	0(.0)	1(.4)
Engineering		30(12.0)	20(8.0)	0(.0)	0(.0)
Professional education		26(10.4)	23(9.2)	1(.4)	0(.0)
Arts	Work Ethics	27(10.8)	18(7.2)	1(.4)	4(1.6)
Science		31(12.4)	19(7.6)	0(.0)	0(.0)
Commerce		27(10.8)	23(9.2)	0(.0)	0(.0)
Engineering		25(10.0)	25(10.0)	0(.0)	0(.0)
Professional education		32(12.8)	17(6.8)	1(.4)	0(.0)
Arts	Honesty	38(15.2)	11(4.4)	1(.4)	0(.0)
Science		40(16.0)	10(4.0)	0(.0)	0(.0)
Commerce		34(13.6)	15(6.0)	1(.4)	0(.0)
Engineering		34(13.6)	16(6.4)	0(.0)	0(.0)
Professional education		33(13.2)	14(5.6)	3(1.2)	0(.0)
Arts	Respect	40(16.0)	10(4.0)	0(.0)	0(.0)
Science		42(16.8)	7(2.8)	1(.4)	0(.0)
Commerce		42(16.8)	8(3.2)	0(.0)	0(.0)
Engineering		37(14.8)	13(5.2)	0(.0)	0(.0)
Professional education		34(13.6)	12(4.8)	4(1.6)	0(.0)
Arts	Leadership	15(6.0)	31(12.4)	4(1.6)	0(.0)
Science		18(7.2)	28(11.2)	4(1.6)	0(.0)
Commerce		17(6.8)	30(12.0)	2(.8)	1(.4)
Engineering		19(7.6)	27(10.8)	4(1.6)	0(.0)
Professional education		27(10.8)	19(7.6)	4(1.6)	0(.0)
Arts	Knowledge	36(14.4)	14(5.6)	0(.0)	0(.0)
Science		40(16.0)	10(4.0)	0(.0)	0(.0)
Commerce		33(13.2)	17(6.8)	0(.0)	0(.0)
Engineering		37(14.8)	13(5.2)	0(.0)	0(.0)
Professional education		42(16.8)	5(2.0)	3(1.2)	0(.0)
Arts	Work Mastery	26(10.4)	22(8.8)	2(.8)	0(.0)
Science		22(8.8)	24(9.6)	3(1.2)	1(.4)
Commerce		27(10.8)	23(9.2)	0(.0)	0(.0)
Engineering		30(12.0)	19(7.6)	1(.4)	0(.0)
Professional education		23(9.2)	23(9.2)	4(1.6)	0(.0)
Arts	Peace	39(15.6)	11(4.4)	0(.0)	0(.0)
Science		36(14.4)	13(5.2)	1(.4)	0(.0)
Commerce		30(12.0)	18(7.2)	2(.8)	0(.0)
Engineering		32(12.8)	17(6.8)	1(.4)	0(.0)
Professional education		32(12.8)	15(6.0)	3(1.2)	0(.0)

Arts	Recognition	32(12.8)	17(6.8)	1(.4)	0(.0)
Science		23(9.2)	24(9.6)	3(1.2)	0(.0)
Commerce		30(12.0)	19(7.6)	1(.4)	0(.0)
Engineering		23(9.2)	25(10.0)	2(.8)	0(.0)
Professional education		22(8.8)	23(9.2)	5(2.0)	0(.0)
Arts	Trustworthiness	34(13.6)	14(5.6)	2(.8)	0(.0)
Science		43(17.2)	6(2.4)	1(.4)	0(.0)
Commerce		39(15.6)	10(4.0)	1(.4)	0(.0)
Engineering		33(13.2)	17(6.8)	0(.0)	0(.0)
Professional education		36(14.4)	10(4.0)	3(1.2)	1(.4)
Arts	Competition	16(6.4)	32(12.8)	1(.4)	1(.4)
Science		25(10.0)	21(8.4)	4(1.6)	0(.0)
Commerce		19(7.6)	27(10.8)	4(1.6)	0(.0)
Engineering		13(5.2)	33(13.2)	4(1.6)	0(.0)
Professional education		16(6.4)	30(12.0)	4(1.6)	0(.0)
Arts	Make Decisions	26(10.4)	21(8.4)	1(.4)	2(.8)
Science		27(10.8)	23(9.2)	0(.0)	0(.0)
Commerce		28(11.2)	21(8.4)	1(.4)	0(.0)
Engineering		27(10.8)	23(9.2)	0(.0)	0(.0)
Professional education		30(12.0)	19 (7.6)	1(.4)	0(.0)
Arts	Loyalty	37(14.8)	12(4.8)	1(.4)	0(.0)
Science		38(15.2)	11(4.4)	1(.4)	0(.0)
Commerce		37(14.8)	13(5.2)	0(.0)	0(.0)
Engineering		38(15.2)	12(4.8)	0(.0)	0(.0)
Professional education		39(15.6)	5(2.0)	6(2.4)	0(.0)
Arts	Justice	36(14.4)	12(4.8)	2(.8)	0(.0)
Science		37(14.8)	12(4.8)	1(.4)	0(.0)
Commerce		34(13.6)	14(5.6)	2(.8)	0(.0)
Engineering		34(13.6)	16(6.4)	0(.0)	0(.0)
Professional education		34(13.6)	9(3.6)	7(2.8)	0(.0)
Arts	Stability	25(10.0)	24(9.6)	1(.4)	0(.0)
Science		27(10.8)	22(8.8)	1(.4)	0(.0)
Commerce		26(10.4)	20(8.0)	4(1.6)	0(.0)
Engineering		27(10.8)	22(8.8)	1(.4)	0(.0)
Professional education		23(9.2)	22 (8.8)	5(2.0)	0(.0)
Arts	Safety	36(14.4)	12(4.8)	2(.8)	0(.0)
Science		35(14.0)	13(5.2)	2(.8)	0(.0)
Commerce		35(14.0)	15(6.0)	0(.0)	0(.0)
Engineering		37(14.8)	13(5.2)	0(.0)	0(.0)
Professional education		29(11.6)	18(7.2)	3(1.2)	0(.0)
Arts	Wealth	20(8.0)	23(9.2)	7(2.8)	0(.0)
Science		21(8.4)	23(9.2)	6(2.4)	0(.0)
Commerce		22(8.8)	20(8.0)	8(3.2)	0(.0)
Engineering		17(6.8)	26(10.4)	7(2.8)	0(.0)
Professional education		15(6.0)	25(10.0)	10(4.0)	0(.0)
Arts	Challenge	22(8.8)	27(10.8)	1(.4)	0(.0)
Science		29(11.6)	17(6.8)	4(1.6)	0(.0)
Commerce		26(10.4)	21(8.4)	3(1.2)	0(.0)
Engineering		17(6.8)	30(12.0)	3(1.2)	0(.0)

Professional education		27(10.8)	21(8.4)	2(.8)	0(.0)
Arts	Moral Fulfillment	23(9.2)	25(10.0)	0(.0)	0(.0)
Science		27(10.8)	21(8.4)	2(.8)	0(.0)
Commerce		23(9.2)	23(9.2)	4(1.6)	0(.0)
Engineering		27(10.8)	22(8.8)	1(.4)	0(.0)
Professional education		34(13.6)	13(5.2)	3(1.2)	0(.0)
Arts	Enjoyment of Life	30(12.0)	17(6.8)	3(1.2)	0(.0)
Science		33(13.2)	16(6.4)	1(.4)	0(.0)
Commerce		32(12.8)	14(5.6)	4(1.6)	0(.0)
Engineering		29(11.6)	17(6.8)	4(1.6)	0(.0)
Professional education		35(14.0)	12(4.8)	3(1.2)	0(.0)
Arts	Approval	19(7.6)	28(11.2)	3(1.2)	0(.0)
Science		20(8.0)	28(11.2)	2(.8)	0(.0)
Commerce		27(10.8)	23(9.2)	0(.0)	0(.0)
Engineering		21(8.4)	25(10.0)	4(1.6)	0(.0)
Professional education		17(6.8)	30(12.0)	3(1.2)	0(.0)
Arts	Creativity	31(12.4)	17(6.8)	2(.8)	0(.0)
Science		33(13.2)	16(6.4)	1(.4)	0(.0)
Commerce		31(12.4)	18(7.2)	1(.4)	0(.0)
Engineering		30(12.0)	17(6.8)	3(1.2)	0(.0)
Professional education		30(12.0)	17(6.8)	3(1.2)	0(.0)
Arts	Freedom	31(12.4)	17(6.8)	2(.8)	0(.0)
Science		36(14.4)	14(5.6)	0(.0)	0(.0)
Commerce		32(12.8)	17(6.8)	1(.4)	0(.0)
Engineering		33(13.2)	16(6.4)	1(.4)	0(.0)
Professional education		28(11.2)	19(7.6)	3(1.2)	0(.0)
Arts	Good Character	45(18.0)	4(1.6)	1(.4)	0(.0)
Science		44(17.6)	5(2.0)	1(.4)	0(.0)
Commerce		41(16.4)	8(3.2)	1(.4)	0(.0)
Engineering		42(16.8)	8(3.2)	0(.0)	0(.0)
Professional education		37(14.8)	10(4.0)	3(1.2)	0(.0)
Arts	Adventure	19(7.6)	27(10.8)	4(1.6)	0(.0)
Science		30(12.0)	17(6.8)	3(1.2)	0(.0)
Commerce		31(12.4)	17(6.8)	2(.8)	0(.0)
Engineering		24(9.6)	21(8.4)	5(2.0)	0(.0)
Professional education		25(10.0)	21(8.4)	4(1.6)	0(.0)
Arts	Power	12(4.8)	29(11.6)	9(3.6)	0(.0)
Science		22(8.8)	21(8.4)	7(2.8)	0(.0)
Commerce		23(9.2)	22(8.8)	4(1.6)	1(.4)
Engineering		14(5.6)	28(11.2)	8(3.2)	0(.0)
Professional education		17(6.8)	22(8.8)	11(4.4)	0(.0)
Arts	Economic Security	28(11.2)	18(7.2)	4(1.6)	0(.0)
Science		26(10.4)	24(9.6)	0(.0)	0(.0)
Commerce		24(9.6)	22(8.8)	3(1.2)	1(.4)
Engineering		27(10.8)	23(9.2)	0(.0)	0(.0)
Professional education		29(11.6)	19(7.6)	2(.8)	0(.0)
Arts	Inner harmony	23(9.2)	23(9.2)	2(.8)	2(.8)
Science		31(12.4)	19(7.6)	0(.0)	0(.0)

Commerce		26(10.4)	22(8.8)	1(.4)	1(.4)
Engineering		33(13.2)	15 (6.0)	2.8 ()	0(.0)
Professional education		27(10.8)	19(7.6)	3(1.2)	1(.4)
Arts	Community	22(8.8)	22(8.8)	5(2.0)	1(.4)
Science		19(7.6)	27(10.8)	3(1.2)	1(.4)
Commerce		21(8.4)	24(9.6)	4(1.6)	1(.4)
Engineering		15(6.0)	30(12.0)	5(2.0)	0(.0)
Professional education		14(5.6)	28(11.2)	8(3.2)	0(.0)
Arts	Caring	30(12.0)	14(5.6)	5(2.0)	1(.4)
Science		34(13.6)	14(5.6)	1(.4)	1(.4)
Commerce		33(13.2)	14(5.6)	2(.8)	1(.4)
Engineering		30(12.0)	15(6.0)	5 (2.0)	0(.0)
Professional education		31(12.4)	13(5.2)	6(2.4)	0(.0)
Arts	Health	31(12.4)	16(6.4)	2(.8)	1(.4)
Science		39(15.6)	11(4.4)	0(.0)	0(.0)
Commerce		36(14.4)	12(4.8)	1(.4)	1(.4)
Engineering		33(13.2)	14(5.6)	3(1.2)	0(.0)
Professional education		33(13.2)	15(6.0)	2(.8)	0(.0)
Arts	Religion/Spiri tuality	25(10.0)	14(5.6)	11(4.4)	0(.0)
Science		28(11.2)	19(7.6)	3(1.2)	0(.0)
Commerce		24(9.6)	20(8.0)	5(2.0)	1(.4)
Engineering		23(9.2)	18(7.2)	9(3.6)	0(.0)
Professional education		21(8.4)	16(6.4)	13(5.2)	0(.0)
Arts	Family	44(17.6)	4(1.6)	2(.8)	0(.0)
Science		47(18.8)	3(1.2)	0(.0)	0(.0)
Commerce		44(17.6)	4(1.6)	0(.0)	2(.8)
Engineering		43(17.2)	7(2.8)	0(.0)	0(.0)
Professional education		36(14.4)	12(4.8)	2(.8)	0(.0)
Arts	Friendship	34(13.6)	13(5.2)	3(1.2)	0(.0)
Science		41(16.4)	9(3.6)	0(.0)	0(.0)
Commerce		39(15.6)	9(3.6)	0(.0)	2(.8)
Engineering		37(14.8)	12(4.8)	1(.4)	0(.0)
Professional education		34(13.6)	13(5.2)	3(1.2)	0(.0)

Classification of Values

Sr. No	Values Description	Classification of Values
	Communication and Interpersonal	
1	Help Society	Universal
2	Help Other	Universal
3	Work Ethics	Personal/Individual
4	Honesty	Universal & Personal/Individual
5	**Respect**	Universal & Personal/Individual
6	Leadership	Personal/Individual
7	Knowledge (Education)	Personal/Individual
8	Work Mastery	Personal/Individual
9	Peace	Universal
10	Recognition	Personal/Individual
11	Trustworthiness	Universal & Personal/Individual
	Decision Making & critical Thinking	
12	Competition	Personal/Individual
13	Make Decisions	Personal/Individual
14	**Loyalty**	Universal & Personal/Individual
15	Justice	Universal/National
16	Stability	Personal/Individual
17	Safety	Personal/Individual
18	Wealth	Economic
19	Challenge	Personal/Individual
20	Moral Fulfillment	Cultural/Ethical/Personal
	Coping& Self Management	
21	Enjoyment of Life	Personal/Individual
22	Approval	Personal/Individual
23	Creativity	Personal/Individual
24	Freedom	Universal & National & Personal/Individual
25	**Good Character**	Universal & Personal/Individual
26	Adventure	Personal/Individual
27	Power	Personal/Individual
28	Economic Security	Economic
29	Inner harmony	Universal & Personal/Individual
30	Community	Universal & Personal/Individual
31	Caring	Universal & Personal/Individual
32	Health	Personal/Individual
33	Religion/Spirituality	Cultural/Ethical/Personal
34	**Family**	Universal & Personal/Individual
35	Friendship	Universal & Personal/Individual

Appendix 4

Alumina University of Mumbai (some world-renowned personalities)

- B. R. Ambedkar - Architect of modern India & Author of the Constitution of India, social reformist and thinker.
- Mahatma Gandhi - Father of the Indian Nation.
- Bal Gangadhar Tilak - Indian Nationalist leader.
- Mahadev Govind Ranade - Indian lawyer, reformer and author, first batch graduate
- Iskander Mirza, last Governor-General of the Dominion of Pakistan and the first President of Pakistan
- Kona Prabhakara Rao - Governor of Maharashtra, Lt. Governor of Pondicherry, Governor of Sikkim, Finance Minister of Andhra Pradesh, Speaker of AP State Assembly
- Man Mohan Sharma - Fellow Royal Society, Padma Vibhushan, Padma Bhushan, Former Director of MUICT (formerly known as UDCT)
- Jagdish Bhagwati - University Professor of Economics at Columbia University
- Nissim Ezekiel - Acclaimed Indian poet (English language)
- Anil Kakodkar - Director of BARC and Chairman of the Atomic Energy Commission and Secretary to the Government of India, Department of Atomic Energy
- Klaus Klostermaier, F.R.S.C., Professor Emeritus at the University of Manitoba, Scholar of Indian Studies
- Aishwarya Rai - Miss World in 1994 and leading Indian actress
- P. V. Narasimha Rao - former Indian prime minister
- Amrit Nagpal, Businessman (He is an alumnus of MUICT(formerly known as UDCT)
- R.A. Mashelkar - Fellow Royal Society, General, Council of Scientific and Industrial Research, India (He is an alumnus of MUICT(formerly known as UDCT)
- Mukesh Ambani, Managing Director, Reliance Industries (He is an alumnus of MUICT(formerly known as UDCT)
- Anji Reddy, Founder, Dr. Reddy's Laboratories, Padma Shri (He is an alumnus of MUICT(formerly known as UDCT)
- Keki Hormusji Gharda, Founder, Gharda Chemicals (He is an alumnus of MUICT(formerly known as UDCT)
- B.D.Tilak, former Director National Chemical Laboratory (NCL), Padma Bhushan, Shanti Swarup Bhatnagar Award (He is an alumnus of MUICT(formerly known as UDCT)
- V.B.Samant, President and CEO, Vical, former COO Merck Vaccine Division (He is an alumnus of MUICT(formerly known as UDCT)
- Anant Pai - Major publisher of Indian books for children especially the series Amar Chitra Katha
- Dwarkanath Kotnis - A well-known doctor in China who helped Chinese communists army during the World War II.
- Lara Dutta - Miss Universe in 2000
- Anand Patwardhan - Indian documentary film-maker
- Sunil Gavaskar - Legendary Indian cricketer (Attended St. Xavier's College)
- Smita Patil - Legendary Indian actress (Attended St. Xavier's College)
- Shabana Azmi - Acclaimed Indian Actress (Attended St. Xavier's College)
- Edward Hamilton Aitken - humorist, naturalist
- Ramakrishna Gopal Bhandarkar - Oriental scholar and social reformer, first batch graduate, later vice-chancellor
- Acacio Gabriel Viegas - medical practitioner credited with the discovery of the outbreak of bubonic plague in Bombay, India in 1896.

- Georg Bühler - eminent scholar of ancient Indian languages and law - fellow of University of Mumbai.
- John Samuel Malecela - Prime Minister of Tanzania from 1990 –1994.
- Indira Viswanathan Peterson - Professor of Asian Studies and editor of the Norton Anthology of World Masterpieces.
- G.S. Maddala - American economist and mathematician
- Harish Kapadia - distinguished Himalayan Mountaineer and recipient of Patron's Medal of the Royal Geographic Society
- Mehli Mehta - Indian conductor of European classical music and father of acclaimed conductor Zubin Mehta.
- Manil Suri - Indian mathematician and writer.
- Kashinath Trimbak Telang - Indian judge and oriental scholar.
- B.N. Srikrishna Indian jurist and a Judge of the Supreme Court of India.
- Sir Pherozeshah Mehta - Indian political leader and social activist.
- Madhav Das Nalapat - holder of the UNESCO Peace Chair.
- Bhulabhai Desai - Indian freedom fighter and acclaimed lawyer.
- Vasundhara Raje - Chief Minister of the state of Rajasthan, India.
- Vidya Balan - Indian actress based in Mumbai, India.
- Gangadhar Gadgil - Marathi fiction writer.
- Rafiq Zakaria - late Indian politician and Islamic scholar.
- Pandurang Vaman Kane - Notable Indologist and Sanskrit scholar and former Vice Chancellor of university of Mumbai.
- Mancherjee Bhownagree - British politician of Indian Parsi heritage.
- Nanabhoy Palkhivala - noted Indian jurist and economist.
- Sucheta Dalal - renowned business journalist from Mumbai, India.
- Thrity Umrigar - noted journalist and author from Mumbai, India.
- Aditi Govitrikar- Mrs World 2000
- Lal Krishna Advani - Leading Indian politician
- Dinanath Rege - Prominent food scientist, technologist and former director of MUICT (formerly known as UDCT)

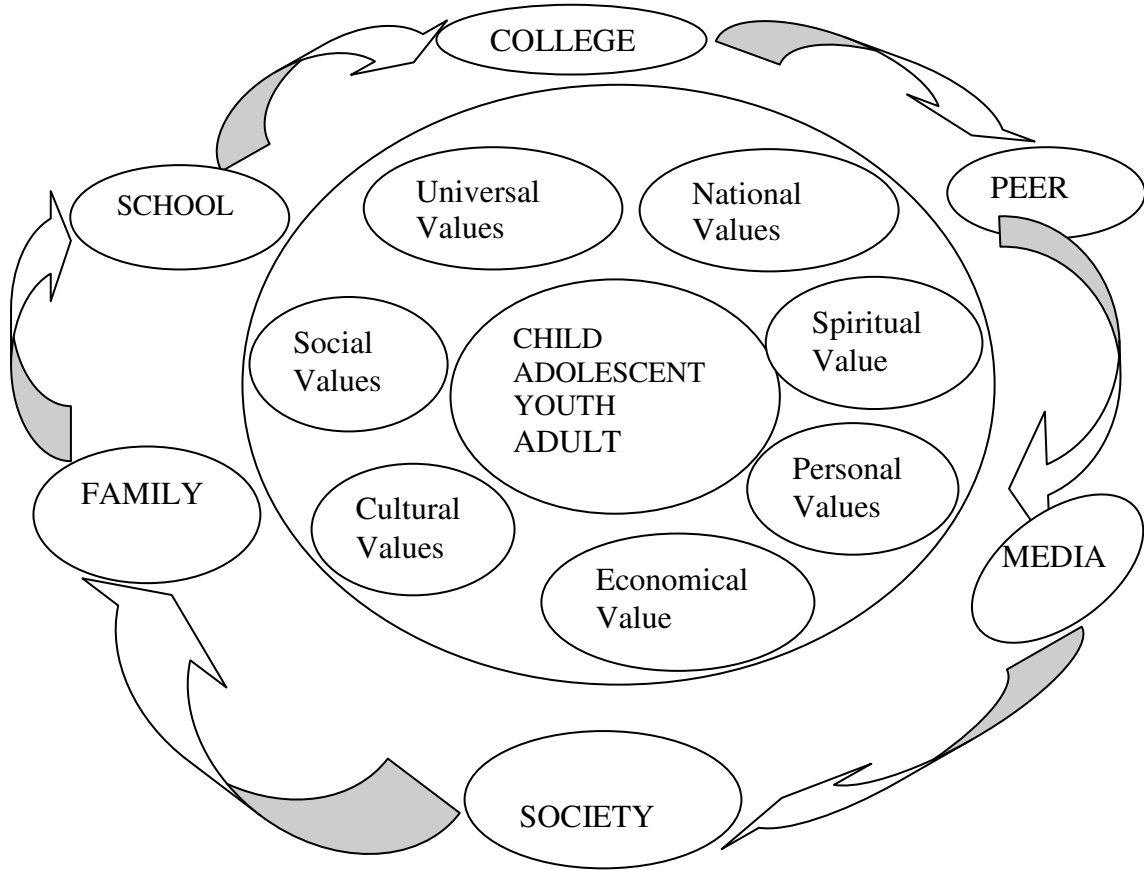|	
AIU	Association of Indian University
BPL	Below poverty Line.
CBO's	Community Based Organisation
CCRT	*Centre for Cultural Resources and Training*
CONYP	Committee on National Youth Programmes
CSO	Central Statistical Organization's
CYP	Commonwealth Youth Programme
GDP	*Gross domestic product*
HDI	Human Development Index
HIV/AIDS	Human immunodeficiency virus/Acquired immunodeficiency syndrome
HOD	Head of the Department
HRD	Human Resource Development
I.C	Intake Capacity
IIPS	International Institute for Population Sciences.
IYY	International Youth Year
M.A	Masters of Arts
M.Com	Masters of Commerce
M.Sc	Masters of Science
M.Tech	Masters of Technology
MCGM	Municipal Corporation of Grater Mumbai
MMS	*Multimedia Messaging Service*
N.A	Not Applicable
N.R	No Response
NACO	*National Aids Control Organisation*
NAEP	National Adult Education Programme
NCC	National Cadet Crop
NCERT	*National Council of Educational Research and Training*
NCP	National Commission on Population
NFE	Non-Formal Education
NFHS-3	National Family Health Survey-3
NGO	*non-governmental organization*
NPE	National Policy on Education
NRY	Nehru Rozgar Yojana
NSDP	National slum Development Programme

NSS	National Service Scheme
NSSO	*National Sample Survey Organisation*
NVEP	National Value Education Policy
NYKS	*Nehru Yuva Kendra Sangathan*
NYP	National Youth Policy
OBC	Other Back ward Class
P.G	Post-graduate
PMGY	Pradhan Mantri Gramodaya Yojana
RGNIYD	Rajiv Gandhi National Institute of Youth Development
SAI	Sports Authority of India
SC	Scheduled Caste
SCERT	*State Council Educational Research and Training*
SGSY	Swarnjayanti Gram Swarozgar Yojana
SJSRY	Swarn Jayanti Shahari Swarozgar Yojana
ST	Scheduled Tribes
STD	Sexually Transmitted Diseases
TISS	Tata Institute of Social sciences
U.K	United Kingdom
U.S.A	*United States of America*
UBSP	Urban Basic Services for Poor
UN	United Nations
UNESCO	*United Nations Educational, Scientific and Cultural Organization*
UNO's	United Nations Organisation
UNPF	United Nation Population Fund
UOTC	University Officers Training Crops
USEP	Urban Self Employment Programme
UTC	University Training Crops
WLPG	Westernization, Liberalization, Privatization, Globalization
YDI	Youth Development Index

Concept Map No.1
Value orientation through Institution's of Socialization

COLLEGE

SCHOOL

PEER

Universal Values

National Values

Spiritual Value

Social Values

CHILD ADOLESCENT YOUTH ADULT

Personal Values

FAMILY

Cultural Values

Economical Value

MEDIA

SOCIETY

Concept Map: No.2

Impact of Modernization, Westernization, Urbanization's Revolution on Values among Youth

Adverse impact on the role of Agents of Socialization

Adverse impact on Institution's of Socialization

Defective Socialization

Increasing Influential problems among Youth

Erosion of Traditional Indian Values

Moderation of Values

Society moves toward the materialism following western culture blindly

Need of modification in Education System. Change in orientation, roles, and duties of agents of Socialization.

Need Value Education Be a part of University Education to all Departments.

Building of Indian Ethos and Cultural Exploitation of youth for value betterment of society

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List of Colleges Name were data collection was completed.

Sr.	short form	Name of Colleges
1	A.M.C	N.G.Acharya & D.K.Marathe College of Arts, Science and Commerce.
2	Anjuman	Anjuman-I-Islam college of Management Mumbai.
3	Chetana's	Chetana's Institute of Management and Research
4	D.T.S.S	Dhirajlal Talkchand Sankalchand Shah College of Commerce
5	FRCRCE	Fr. Conceicao Rodrigues College of engineering
6	Hirey College	Hirey College architecture.
7	Hirey College	Hirey College of Technology.
8	J.J.School	J. J. school of fine art Mumbai
9	K.M.Kundnani	Principal K.M.Kundnani College of Pharmacy, Mumbai
10	M.U	Mumbai University
11	NKC	Nagindas Khandwala College, Malad (W), Mumbai
12	R.D.N.C	Rishi Dayaram And Seth Hassaram National College
13	RJC	Ramniranjan Jhunjunwala College
14	Rizvi College	Rizvi College of Arts, Science & Commerce
15	Rizvi College	Rizvi College of Architecture
16	SPCE	Sardar Patel College of engineering
17	V.E.S	Vivekanand Education Society's College of Arts, Science and commerce
18	VJTI	Veermata Jijabai Technological Institute

Questionnaire for Ph.D. Research work on
A STUDY OF IMPACT OF IN-FORMAL VALUE EDUCATION AT POSTGRADUATE LEVEL STUDENT YOUTH :
WITH SPECIAL REFERANCE TO MUMBAI CITY

Name of Ph.D Student :

For Ph.D. Research purpose only

(left margin, vertical text: Tilak Maharashtra University - Pune.)

#		
1	**Name of Student :** विद्यार्थ्यांचे नांव	**Please ☑ in a appropriate place** योग्य ठिकाणी ☑ करा
2	**Sex :** लिंग	1 . Male पुरुष ☐ 2 . Female स्त्री ☐
3	**Age :** वय	1. 21-23 ☐ 2. 24-26 ☐ 3.27-30 ☐ 4.31& Above ☐ Specify
4	**Marital Status :** वैवाहिक स्थिती	1.Unmarried अविवाहीत ☐ 2. Married विवाहीत ☐ 3. Widowed विधवा ☐ 4. Separated परितक्त्या ☐ 5.Others इतर ☐
5	**College Address:** महाविद्यालयाचा पत्ता	Area: 1. Urban शहरी ☐ 2. Suburban उपनगर☐ 3. Rural ग्रामीण ☐ 4. Semi-urban अर्ध शहरी ☐
5.1	**College Type:** महाविद्यालयाचा प्रकार	1.Senior वरिष्ठ ☐ 2. Master degree स्नातक ☐ 3. Master degree and above ☐ 4. All together सर्व एकत्र ☐
5.2	**Faculty:** शाखा	1 ARTS (Social Sciences & Languages) कला (समाजशास्त्रे व भाषा) ☐ 2. Science शास्त्र ☐ 3.Commerc वाणिज्य ☐ 4. Engineering अभियांत्रिकी ☐ 5. Medical Science or Business Education वैद्यकशास्त्र व व्यावसायिकशिक्षण ☐ 6. Other specify इतर असल्यास ☐
6	**Class :** वर्ग	1 . Master Degree 1st Year स्नातक पहिले वर्ष ☐ 2 . Master Degree 2nd Year स्नातक दुसरे वर्ष ☐
7	**Native Place :** मुळ निवासी पत्ता	7.1 Area क्षेत्र 1. Urban शहरी ☐ 3. Rural ग्रामीण ☐
	Taluka : तालुका	District : जिल्हा ☐ 2. Suburban उपनगर ☐ 4. Semi-urban अर्ध शहरी ☐
7.2	**Present Addrss** सध्याचा पत्ता	7.3 Area 1. Urban शहरी ☐ 3. Rural ग्रामीण ☐
	Taluka : तालुका	District : जिल्हा ☐ 2. Suburban उपनगर ☐ 4. Semi-urban अर्ध शहरी ☐
8	**Type of House :** घरचा प्रकार	1. Kacha कच्चा ☐ 2. Packa पक्का ☐ 3.Planned Colony नियोजित वसाहत ☐ 4. Staff Quarter कर्मचारी निवास ☐ 5. Slum झोपडीपट्टी ☐
9	**Religion :** धर्म	1.Hindu हिंदू ☐ 2. Muslim मुस्लिम ☐3. Cristchan खिश्चन ☐ 4. Shikh शिख ☐ 5.Jain जैन ☐ 6.Parsi पारशी ☐ 7. Budhist/ New Budhist बौद्ध/ नवबौद्ध ☐
10	**Cast:** जात	
11	**Mother Toung** मातृभाषा	1.Marathi मराठी ☐ 3.Telgu तेलगू ☐ 5.Urdu ऊर्दू ☐ 7.Gujrati गुजराती ☐ 9.Bengali बंगाली ☐ 11.Other specify इतर असल्यास ☐ 2.Hindi हिंदी ☐ 4.Kannada कन्नड ☐ 6.Tamil तमीळ ☐ 8.Punjabi पंजाबी ☐ 10.Oria ओरिया ☐
12	**Mother Education:** / **Father Education:**	1.Illiterate अशिक्षित ☐ ☐ 2.Primary प्राथमिक ☐ ☐ 3.Secondary माध्यमिक ☐ ☐ 4.Higher Secondary उच्च माध्यमिक ☐ ☐ 5.Graduate or higher पदवी/पदवीत्तर ☐ ☐ 6. Other specify इतर असल्यास ☐
13	**Family Income:** कुटुंबांचे उत्पन्न	1.0-50000 ☐ 2.50001- 100000 ☐ 3. 100001- 200000 ☐ 4. 200001-300000 ☐ 5.300001And Above ☐
14	**Type of Family** कुटुंब प्रकार	1. Joint एकत्रित ☐ 2. Seprated विभड्त ☐

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15	**Family Culture** कुटुंबाची संस्कृती 1. Traditional सांस्कृतीक ☐ 2. Modern आधुनिक ☐ 3.Others इतर ☐		
16	**Impact of Value education on Youth development.**	**Please ☑ in a appropriate column योग्य रकान्यात ☑ करा**		
	Please ☑ in a appropriate column योग्य रकान्यात ☑ करा	1.Things I value VERY MUCH मी खुप महत्त्व देतो,	2.Things I VALUE महत्त्व देतो,	3.Things I DON'T VALUE very much खूप महत्त्व देत नाही
A	**Communication & Interpersonal Skills** सुसंवाद आणि आंतरिक कौशल्ये	**1**	**2**	**3**
1.	Help Society समाजास मदत करणे	①	②	③
2.	Help Others इतरांना मदत करणे	①	②	③
3.	Work Ethics कामाची नैतिकता	①	②	③
4.	Honesty सत्यता	①	②	③
5.	Respect आदर	①	②	③
6.	Leadership नेतृत्व	①	②	③
7.	Knowledge ज्ञान	①	②	③
8.	Work Mastery कामात स्वामित्व	①	②	③
9.	Peace शांती	①	②	③
10.	Recognition ओळख	①	②	③
11.	Trustworthiness विश्वासार्हता	①	②	③
B	**Decision Making & Critical Thinking** निर्णयक्षमता आणि सूक्ष्मविचारसरणी	**Please ☑ in a appropriate column योग्य रकान्यात ☑ करा**		
12.	Competition स्पर्धा	①	②	③
13.	Make Decisions निर्णय घेणे	①	②	③
14.	Loyalty निष्ठा	①	②	③
15.	Justice न्याय	①	②	③
16.	Stability स्थिरता	①	②	③
17.	Safety सुखरूपता	①	②	③
18.	Wealth संपत्ती	①	②	③
19.	Challenge आव्हान	①	②	③
20.	Moral Fulfillment नैतिकपूर्ती	①	②	③
C	**Coping & Self Management** स्व-व्यवस्थापन आणि समायोजन	**Please ☑ in a appropriate column योग्य रकान्यात ☑ करा**		
21.	Enjoyment of Life जीवनाचा आनंद	①	②	③
22.	Approval मान्यता	①	②	③

23.	Creativity नाविन्य/कल्पक/सर्जनशील	①	②	③
24.	Freedom/ Independence मुक्तता/स्वातंत्र्य	①	②	③
25.	Good Character चांगले चारित्र	①	②	③
26.	Adventure धाडस/ साहस	①	②	③
27.	Power सत्ता/ताकत	①	②	③
28.	Economic Security आर्थिक सुरक्षा/स्थैर्य	①	②	③
29.	Inner harmony आतला आवाज	①	②	③
30.	Community समाज/वर्ग	①	②	③
31.	Caring काळजी/चिंता	①	②	③
32.	Health आरोग्य	①	②	③
33.	Religion/Spirituality धर्म/धार्मिकता	①	②	③
34.	Family कुटुंब	①	②	③
35.	Friendship मित्रत्वता	①	②	③

Section C: Values Ranking

36	Now, list your TOP FIVE ESSENTIAL VALUES (from those rated #1 above). वरील पैकी कोणती पाच मूल्यांना प्राधान्य द्याल?	
	5 MOST ESSENTIAL VALUES पाच मूल्ये	
	36.1	
	36.2	
	37.3	
	38.4	
	39.5	

17	From how many years you have been studying? आपण किती सालापासून शिकत आहात?
	❶ 21 Years २१ वर्ष ❷22 Years २२ वर्षे ❸23-25Years २३-२५ वर्षे ❹ 26-30 Years २६-३० वर्षे ❺ Others Specify

18	Do your College, Department, University teach value education to you? आपल्या महाविद्यालयात, विद्यापीठातून, विभागातून नितीमूल्यांचे शिक्षण दिले जाते का ?	❶ Yes होय	❷No नाही

19	If Yes, tell us the value education pattern? जर असल्यास नीती मूल्य शिक्षणाचे स्वरूप सांगा
	❶ Programme about national loyalty ❷Prayer Yogo ❸Social Development Programme ❹ N.S.S., N.C.C. Programme ❺ Others Specify
	राष्ट्रनिष्ठा संबंधी कार्यक्रम प्रार्थना, योगासने सामाजिक सुधारणा विषयक कार्यक्रम. एनएसएस,एनसीसी माध्यमातून कार्यक्रम

20	What kind of programmes is been taken in your college regarding ethics and value education? नीती मूल्य शिक्षणासंदर्भात आपल्या महाविद्यालयात कोणते कार्यक्रम घेतले जातात?

❶ Birth Anniversary of Great People महापुरूषांच्या जयंती   ❷Religious Programme धार्मिक कार्यक्रम   ❸Annual Gathering वार्षिक स्नेहसंमेलन   ❹ Workshops कार्यशाळा   ❺ Others Specify

21	Do you get to learn ethics and value education from NSS, NCC camp? एनएसएस,एनसीसी कार्यक्रमांमधून आपणास नितीमूल्यांचे शिक्षण मिळते का?	❶ Yes होय	❷No नाही

22	If Yes, What is that? जर असल्यास कोणते?

❶ Shramdan श्रमदान   ❷Unity & Discipline एकता आणि अनुशासन   ❸Help in troubles संकटकाळी मदत करणे.   ❹ Helping hand to poor and needy दुर्बलांना, उपेक्षितांना मदतीचा हात देणे   ❺ Others Specify

23	Do you influenced by ethics and value education? नीतीमूल्य शिक्षणापासून आपण विशेष प्रभावित झाला आहात काय?	❶ Yes होय	❷No नाही

24	If Yes, How? जर असल्यास कशा प्रकारे?

❶ My Mentality Changed माझी विचारसरणी बदलली   ❷I become more Sensitive & Kind मी अधिक संवेदनशील व दयाळू झाले/झाले   ❸I become more efficient संकटकाळी मी अधिक कर्तव्यदक्ष झालो/झाले   ❹ Nationalism माझ्यामध्ये राष्ट्रप्रेम निर्माण झाले   ❺ I become frustration less माझ्यातील नैराश्य दूर झाले

25	Do you obtain academic education as a value education pattern? आपण अध्ययनाचे धडे नितीमूल्याचे शिक्षण म्हणून घेता काय?	❶ Yes होय	❷No नाही

26	If Yes, then What is the format? असल्यास त्याचे स्वरूप?

❶ to attained religious Discourse प्रवचनास जाणे   ❷ To go in the temple, church, mosque. देऊळ, चर्च, मशिदमध्ये जाणे   ❸To reading scripture and doing prayer धर्मग्रंथ वाचने व प्रार्थना करणे   ❹ Daily practicing Mediation and tell to other for doing same. नेहमी विपश्यना करणे व इतरांना सांगणे   ❺ Others Specify

27	Do you fell that education has lack of values? शिक्षणामध्ये नीतीमूल्यांचा अभाव आहे असे वाटते काय?	❶ Yes होय	❷No नाही

28	If Yes then what way? असल्यास कशा प्रकारे?

❶ Corruption भ्रष्टाचार   ❷ Immortality अनैतिकता   ❸ Commercialization व्यापारीकरण   ❹ Lack of loyalty and trustworthiness प्रामाणिकपणाचा/निष्ठेचा अभाव   ❺ Cant say सांगात येत नाही

29	For more effective value education do you think that separate subject needs to be introduced? नीती मूल्याचे शिक्षण अधिक प्रभावी व्हावे यासाठी स्वतंत्र विषय ठेवावा काय?	❶ Yes होय	❷No नाही

30	If yes then which are those subject? असल्यास कोणत्या बाबींचा समावेश असावा?

❶ Seat of emotional and morale rights भावनीक नैतिक अधिकार अधिष्ठान   ❷ Religious education धार्मिक शिक्षण   ❸ Education on control of behaviour वर्तन नियंत्रण शिक्षण   ❹ Nationalism राष्ट्रभावना   ❺ Social responsibility सामाजिक जबाबदारी   ❻ Creative thinking कल्पक विचारसरणी   ❼ decision making निर्णयक्षमता वाढविणे   ❽Building relations and respect आदरसन्मान नातेसंबंध वृद्धिगत करणे.   ❾ cant say सांगात येत नाही

31	What is the role of teachers in the personality development ? व्यक्तिमत्वात बदल घडविण्यासाठी शिक्षकांची भूमिका काय असावी?

❶ Guidance मार्गदर्शक   ❷ Teaching values नीतीमूल्य शिकवावीत   ❸ Enlighten प्रबोधन करावे   ❹ Being Ideal आदर्श म्हणून उभे राहावे   ❺other Specify

32	According to you which medium is important in teaching of Value education? नैतिक शिक्षणाचे कोणते माध्यम आपणास आवश्यक वाटते?

❶ Religious medium धार्मिक माध्यम   ❷ Cultural Programme सांस्कृतिक माध्यम   ❸Discourse, Devotional song, T.V.programme प्रवचने,भजन,किर्तन,टीव्हीवरील कार्यक्रम   ❹ Personal Guidance व्यक्तिगत मार्गदर्शन   ❺ Others Specify

33	Do you give more importance to traditional values in the teaching of value education? नीती मूल्यांच्या शिक्षणात आपण पारंपारिक मूल्यांना अधिक महत्व देता काय?	❶ Yes होय	❷ NO नाही

34	If Yes, What is that value? जर असल्यास कशा प्रकारे

❶ by celebrating festivals - Programmes सण-समारंभ   ❷ Marriage विवाह   ❸Relationship नातेसंबंध   ❹ Religious Programme धार्मिक कार्यक्रम   ❺ Others Specify

35	What kind of changes takes place in your personal life due to Ethics and value education? नीती मूल्यांच्या शिक्षणातून आपल्या व्यक्तिगत जीवनात काय बदल झाला?

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❶Personal Management Increase स्व-व्यवस्थापन वाढले	❷Decision Making Skills Increase निर्णयक्षमता वाढली	❸Creative Thinking सूक्ष्म विचारसरणी तयार झाली.	❹ Effective Communication प्रभावी सुसंवाद	❺ Control emotions भावनांवर नियंत्रण

36	Whose role is important in the teaching of value education? नीती मूल्ये शिक्षणात कोणाची भूमिका महत्वाची वाटते?
	❶ Education Institute शैक्षणिक संस्था ❷Society/ समाज/गल्ली ❸Mother-Father आई-वडील ❹ Relatives नातेवाईक ❺ Friends मित्र ❻ Teachers शिक्षक ❼ Media माध्यमे

37	Which elements are important in the teaching of value education? नीती मूल्ये शिक्षणात कोणते घटक आपणास आवश्यक वाटतात?
	❶ Control on Behaviour वर्तुणूकीवर नियंत्रण ❷Control on Sexual relations लैंगिक संबंधावर नियंत्रण ❸Honesty प्रामाणिकपणा ❹ Obedient आज्ञाधारकपणा ❺ A instrument to mould prudent citizens सुजान नागरीक घडविण्याचे एक साधन ❻Emotional and social responsibility भावनिक व सामाजिक जबाबदारी ❼ Other इतर ❽ Can't say सांगता येत नाही.

38	What do you feel that which medium is close to teaching value education? नीती मूल्यांच्या शिक्षणात कोणते माध्यम जवळचे वाटते?
	❶ Radio,T.V आकाशवाणी, दूरचित्रवाणी ❷ Books पुस्तके ❸ News papers वर्तमानपत्रे ❹ Internet इंटरनेट ❺ Face book फेसबुक ❻ News channel बातम्यांचया वाहिण्या ❼ Storytelling कथाकथन ❽ Other Specify

39	What is the role of parents in the personality development? व्यक्तिमत्वात बदल घडविण्यासाठी पालकांची भूमिका काय असावी?
	❶ Guide मार्गदर्शक ❷ Teaching values नीतीमूल्य शिकवावीत ❸ Enlighten प्रबोधन करावे ❹ Being Ideal आदर्श म्हणून उभे राहावे ❺ Teache शिक्षक

40	Do you cultivate traditional festivals, rituals and cultural ethical, values in your family? आपण आपल्या कुटुंबात पारंपारिक सण-परंपरा, सांस्कृतिक नीती मुल्यांची जोपासना करता काय?	❶ Yes होय	❷No नाही

41	If Yes, than how? जर असल्यास कशा प्रकारे
	❶ Festival Programmes सण-समारंभ ❷By doing, prayer, reading religious books, bhajan ग्रंथवाचन, भजन, पूजा-अर्चा ❸By preserve respectable relationship आदरयुक्त नातेसंबंधांची जपणूक करणे. ❹ By preserving marital relationship वैवाहिक संबंधांची जपणूक ❺ Others Specify

42	If No, than why? जर नसल्यास कारणे
	❶ Don't believe on Festivals & Programmes सण-समारंभ मानत नाही. ❷we don't know about Culture आम्हांला संस्कृतीच माहित नाही. ❸We don't know about Ethics & Values आम्हांला नीतीमूल्ये माहिती नाहीत. ❹ Development doesn't take place due to ethics and culture सांस्कृतिक व नीतीमूल्यामुळे सुधारणा होत नाहीत. ❺ Others Specify

43	Do you feel any need of elders in your personality development and upbringing? तुमच्या व्यक्तीमत्वात बदल होण्यास थोरा-मोठ्याची गरज वाटते का?	❶ Yes होय	❷No नाही

44	If Yes, how is it ? जर असल्यास कशी?
	❶ Guidance is important मार्गदर्शन जरूरी आहे ❷some how it is important काही प्रमाणात जरूरी आहे ❸Not needed जरूरी नाही

45	Do you have taken sex education stand in the teaching of value education? नीती मूल्यांच्या शिक्षणामध्ये आपण लैंगिक संबंधाबाबत भूमिका घेतली काय?	❶ Yes होय	❷No नाही

46	If Yes, What was the role? असल्यास कोणती भूमिका घेतली?
	❶ keeping Sexual relations before Marriage विवाहापूर्वी लैंगिक संबंध ठेवणे ❷do not Stay together like husband wife पती-पत्नी सारखे एकत्र राहू नये ❸Our behaviour must be with in the circle of traditions and customs. परंपरा आणि प्रथा यामध्ये आपले वर्तन अधीन असावे ❹ Others Specify

47	According to you what would be the objective of teaching of value education? तुमच्या मते नीती मूल्य शिक्षणाचा उद्देश काय असावा?
	❶ Control on morality नैतिकता नियंत्रण ❷Control on emotions भावनांवर नियंत्रण ❸ Cultivation of Culture, Customs, traditions सांस्कृतिक प्रथा, परंपरांची जोपसना ❹ Awareness of own Duties स्वतःच्या कर्तव्याबाबत जाणीव ❺ Loyalty निष्ठा ❻ Creative thinking कल्पक विचार करणे ❼ problem solving अडचणींची सोडवणूक ❽ Increasing capacity of Decision making निर्णयक्षमता वाढविणे

48	Is Religious Education is effective and important in the teaching of value education? नीती मूल्यांच्या शिक्षणात धार्मिक मूल्य प्रभावी वाटतात का?	❶ Yes होय	❷No नाही

49	If Yes, then What are they? असल्यास कोणते?				
	❶ Truth get to know due to religion धर्माने सत्य समजते	❷ Awareness of Sine, corruption पाप, भ्रष्टता याबद्दलची जाणीव	❸ Control and purity of mind मनावर नियंत्रण व मनशुद्धी	❹ control on behaviour वर्तन नियंत्रण	❺ Others Specify

50	Which way's are important in the teaching of value education? नीती मूल्यांच्या शिकवण्यासाठी कोणते मार्ग कार्यक्रम आवश्यक वाटतात?				
	❶ Group- Discussion गटचर्चा	❷ Religious Program, worship, धार्मिक समारंभ, पूजा-आर्चा, ग्रंथवाचन	❸ Marriage Program विवाह-समारंभ	❹ Followers of Great People थोरपुरूषांचे आचरण	❺ Others Specify

51	Do you Conduct program on Value Education in your area? आपण आपल्या गल्लीत/गावात नीती मूल्यांच्या शिक्षणाचे कार्यक्रम घेता काय?	❶ Yes होय	❷ No नाही

52	If Yes, What are those Programs? असल्यास कोणते कार्यक्रम?				
	❶ Birth day Anniversary of Great People महापुरूषांची जयंती	❷ Religious (devotional-songs)Program धार्मिक (भजन, किर्तन) कार्यक्रम	❸ Enlighten camps प्रबोधनात्मक शिबिरे	❹ rally मेळावे	❺ Others Specify

53	How many times do you participate in these programs? अशा कार्यक्रमात वर्षातून कितीवेळा सहभागी होता?				
	❶ one time एक वेळा	❷ two to three time दोन ते तीन वेळा	❸ four to five time चार ते पाच वेळा	❹ Five and more पाचपेक्षा जास्त	❺ Others सर्वच

54	Due to teaching of value education what kind of social opinion is ? नीती मूल्यांच्या शिक्षणामुळे आपले सामाजिक मत काय झाले आहे?				
	❶ Heilp in need संकट काळी मदतीस धावून जाणे	❷ Do not Cheat फसवणूक न करणे	❸ Relationship of Goodness चांगुलपणाचे संबंध	❹ Achieve positive communication सुसंवाद साधने	❺ Others Specify

55	Do you give importance to Discrimination of Religion and Cast in teaching Value education? नीती मूल्ये शिक्षणामध्ये धर्मभेद आणि जातीभेद यास आपण महत्व देता काय?	
	❶ Yes होय	❷ No नाही

56	What kind of Mentality you developed due to teaching of Value education? नीती मूल्ये शिक्षणामुळे आपली कोणती मानसिकता तयार झाली?						
	❶ Humanitarian Religion मानवतावादी धर्म	❷ Eradication of Cast Discrimination जातीभेद नष्ट करणे	❸ Approval of Inter caste marriage आंतरजातीय विवाहास मान्यता देणे	❹ Opinion made against Blind beliefs अंधविश्वास, बुवाबाजी याविरूद्ध मत तयार झाले	❺ Special mentality were created एक स्वतंत्र विचारसरणी तयार झाली	❻ Learned to love Others एक इतरांवर प्रेम करायला शिकलो	❼ Cultivating Value of equality among women-man स्त्री-पुरुष समानता या मूल्याची जोपासना करू लागलो

57	Do you listen, watch, and participate in the religious program broadcasted on radio, T.V and in the public Programme? आपण आकाशवाणी, दूरचित्रवाणी किंवा सार्वजनिक सभामार्फत घेतल्या जाणारे धार्मिक कार्यक्रम ऐकता, पाहता किंवा सहभागी होता काय?	
	❶ Yes होय	❷ No नाही

58	If Yes, then What is the format? असल्यास त्याचे स्वरूप?				
	❶ Public Meetings सार्वजनिक सभा	❷ devotional-songs, Enlightenment भजन किर्तन प्रबोधन	❸ programmes on Radio and T.V आकाशवाणी/दूरचित्रवाणी कार्यक्रम	❹ Religious Programme धार्मिक कार्यक्रम	❺ other Specify

59	Do you have taken value education as a sex education? नीती मूल्यांचे शिक्षण म्हणून आपण लैंगिक शिक्षण घेतले आहे काय?	❶ Yes होय	❷No नाही

60 If Yes then what is that education? असल्यास कोणते शिक्षण घेतले आहे?

❶ Information about untreatable diseases असाध्य रोगांबद्दल माहिती ❷ Education on marital relationship वैवाहिक संबंधांबाबत शिक्षण ❸ Education about Body and mind purification. शरीर, मन शुध्दीकरणाबाबत शिक्षण ❹ Thinking pattern about relationships नातेसंबंधांचा दृष्टिकोन ❺ Control on emotions भावनांवर नियंत्रण ❻ Control on stress तणावांवर नियंत्रण ❼ Education about Body शरीर शिक्षण ❽ Other Specify

61 What will be your reaction if you had come across cheating? आपली फसवणूक झाल्यास आपली प्रतिक्रिया काय असते?

❶ Fighting मारहाण ❷ Bad Abusing शिवीगाळ करणे ❸ Teat for taught तसाच धडा त्याला शिकविणे ❹ solve problems by Controlled behaviour संयमाने प्रश्न सोडविणे ❺ asking justice in court न्यायालयात दाद मागणे

62 What precautions do you take usually for others don't get any problem due to you? रोजच्या जीवनात आपल्यामुळे इतरांना त्रास होणार नाही याबाबत आपण दक्षता घेता काय?

❶ Yes होय ❷No नाही

63 What will happen due to moral education? नैतिक शिक्षणामुळे नेमके काय होईल असे वाटते?

❶ others problem will get resolved इतरांच्या समस्यांची सोडवणूक होईल ❷ national loyalty will increase राष्ट्रनिष्ठा वाढेल ❸ love will be Spred in the society समाजात प्रेम निर्माण होईल. ❹ peace will established शांतता प्रस्तापित होईल ❺ stress and tention will resolved ताणतणाव दूर होईल ❻ society and nation will be develop समाज व राष्ट्रविकास होईल ❼ cant say सांगता येत नाही

64	Do you cast your vote to right person in the democracy? लोकशाही प्रक्रियेत आपण सुजाण नागरिक म्हणून योग्य उमेदवारास मत देता काय?	❶ Yes होय	❷No नाही

65 If not reason? नाही कारण?

❶ cast vote by taking money पैसे घेऊन मत देतो ❷ vote under pressure दबावात मत देतो ❸ it will be useful in the future भविष्यात त्याचा उपयोग होईल म्हणून ❹ Don't vote because of incapable candidate. कर्तव्यदक्ष उमेदरावार नाही म्हणून मत देतो ❺ other Specify

66 Do you think that corruption is there in politics? राजकारणात भ्रष्टाचार होतो असे वाटते काय?

❶ Yes होय ❷No नाही

67 If yes your opinion? होय तर मत?

❶ elected leaders are corrupted निवडून दिलेले नेते भ्रष्ट आहेत ❷ leaders are not capable नेते कार्यक्षम नाहीत. ❸ candidate didn't get select according to qualification पात्रतेनुसार उमेदवार निवडले जात नाही ❹ Democracy is not truth लोकशाही खरी नाही ❺ other Specify

68	What need to do for eradication of corruption? भ्रष्टाचार निर्मुलनासाठी काय करावे असे वाटते?

❶ be honest प्रामाणिक रहावे   ❷ act and bill need to passed कायदा झाला पाहिजे असे बील पास झाले पाहिजे   ❸ need to teach and follow morality नैतिकता पाळली पाहिजे, शिकविली पाहिजे   ❹ communicate corruptions loss भ्रष्टाचाराचे तोटे सांगितले पाहिजेत   ❺need to do enlightenment प्रबोधन केले पाहिजे   ❻ need to support the movement against corruption भ्रष्टाचार विरोधी आंदोलनांना पाठिंबा दिला पाहिजे   ❼ cant say सांगता येत नाही

69	Do value education help to eradicate social-economical disparity? नीती मूल्य शिक्षणामधून आर्थिक-सामाजिक विषमता दूर होण्यास मदत होईल काय? ❶ Yes होय ❷No नाही
70	Do you get to learn value education from your daily social behaviour? आपणास समाजातील दैनंदिन आचरणामुळे मूल्य शिक्षण मिळते काय? ❶ Yes होय ❷No नाही

71	What is the role of society in the teaching of value education? मूल्य शिक्षण शिकविण्यामध्ये समाजाची भूमिका काय असावी?

❶ Guidance मार्गदर्शक   ❷ Preserving values मूल्यांची जपणूक   ❸ Teaching शिकवणूक   ❹ Anchor दिशादर्शक   ❺ other Specify

72	What is the role of media in the personality development? व्यक्तिमत्वात बदल घडविण्यासाठी माध्यमांची भूमिका काय असावी?

❶ Guide मार्गदर्शक   ❷ Teaching values नीतीमूल्य शिकवावीत   ❸ Enlighten प्रबोधन करावे   ❹ Create Ideal आदर्श निर्माण करणे   ❺ Others Specify

73	What is the role of society in the personality development? व्यक्तिमत्वात बदल घडविण्यासाठी मित्रांची भूमिका काय असावी?

❶ Guide मार्गदर्शक   ❷ Teaching values नीतीमूल्य शिकवावीत   ❸ Enlighten प्रबोधन करावे   ❹ Being Ideal आदर्श म्हणून उभे राहावे   ❺ Others Specify

74	Today's youth is a selfish/self oriented/ Don't think about others and society: Comment on this? सध्याच्या घडीस सर्व जण म्हणतात की आजचा युवक हा स्वतःकडे पाहणारा आहे/स्वार्थी आहे याबद्दल तुम्हाला काय सांगावेसे वाटते?

75	What kind of problems faced by today's youth in India? आजच्या घडीला भारतातील युवकांना कोणत्या अडचणी भेडसावतात?