

# THE YOUTH IN CONTEMPORARY GOAN SOCIETY

(A Study in Sociology of Youth)

by

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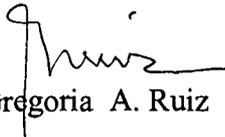
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## DECLARATION

I, Gregoria A. Ruiz, hereby declare that this thesis entitled 'The Youth in Contemporary Goan Society: A Study in Sociology of Youth' is the outcome of my own study undertaken under the guidance of Dr. Ganesha Somayaji, Department of sociology, Goa University. It has not previously formed the basis for the award of any degree, diploma or certificate of this or any other university. I have duly acknowledged all the sources used by me in the preparation of this dissertation.

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## CERTIFICATE

This is to certify that the thesis entitled 'The Youth in Contemporary Goan Society: A Study in Sociology of Youth' is the record of the original work done by Gregoira A. Ruiz under my guidance. The results of the research presented in this thesis have not been previously formed the basis for the award of any degree, diploma or certificate of this or any other university.



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# CHAPTER I

## INTRODUCTION

This study is an attempt to situate the youth of Goa within the context of the present Goan society. Goan society has been undergoing rapid changes during the past few decades. These changes are brought about by various factors such as economic development, urbanization and in-migration. The state of Goa is fast evolving from a mainly agricultural area into one propelled by the industrial and service sectors. Who are the youth of Goa in this current scenario and what perceptions do they have of the present situation is the subject of this investigation.

The youth is an age group that is gaining more significance in most countries all over the world because of its growing importance in various sectors of social life such as education, labour force, cultural continuity-change, etc. Its growing importance is shown by the fact that many countries have come up with national youth policies in order to address the needs of their youth population. The youth is also a topic that offers an abundance of materials and possibilities for sociological studies. This present study is yet another contribution to youth studies and sociology of youth as a specific branch of sociology. Rosenmayr (1972: 222) defined sociology of youth as “the internally and externally system-oriented analysis, and if possible, causal dependencies of interactions and relationships among adolescents and young adults, to the extent that the latter interact or are interrelated as individuals, groups or social aggregates while being determined or influenced by social institutions and structures”.

Sociology of the youth is still an emerging sub-field within the field of Sociology. The contribution of youth research towards formulating an informed youth policy could no longer be overlooked.

## **BACKGROUND OF THE STUDY**

### **Why Sociology of the Youth?**

The youth is an intrinsic component of every society. A normal population group will always have people of different ages, from children to the elderly, making up its entire population. However, the marked distinction and the separateness of age based groupings varies from society to society. Sociologists affirm that as society develops from simple to complex, the differentiation among various age categories tends to be more emphasized. Thus a society on the subsistence level, with a simple social organization, has its population less differentiated in reference to age as compared to an industrialized society.

The youth as a category evolved in time in sociological literature and is still an ambivalent social construct with no unified characteristics. It is still without clear cut boundaries. As a cultural construct, the meaning of youth alters across time and space. 'Cultural studies' writers are in agreement that the concept of youth has no universal meaning to it. It is a language category which is applied by one segment of society in identifying and orienting to another segment. Such identification and orientation includes the creation of social roles, attributes, and meanings to those to whom it is applied. Youth remains a contested ambivalent classification wedged between the boundaries of childhood and adulthood. The conception of youth from a sociological point of view was first put forward by August Hollingshead (1949: 6-7) in his study on the impact of social classes on adolescents. He defines youth as "the

period in the life of the person when the society in which he functions ceases to regard him/her as child and does not accord him full adult status, roles and functions”.

The United Nations and its allied agencies define youth demographically as those within the age range 15 to 24 years. The government of India uses a broader categorization of youth as those within 15 to 34 years, due to the varied situation that exists in the country. Furthermore, the National Youth Policy 2003 covers all the youth in the country in the age group of 12 to 35 years. This study has used the United Nations demographic definition of youth as those within the age range 15 to 24 years. The justification for the choice is firstly, the situations affecting the youth in Goa is not so diverse or varied as it is in all India level. Secondly by using the United Nations demographic definition it is easier to introduce a comparative dimension to the research as this definition is more widely used.

Research on youth is still one of the less developed fields of sociology. As an area of systematic sociological investigation it is about six decades old. Allerbeck and Rosenmayr (1979: 7) observe that lack of theory which can in fact be related to data, is one of the main weaknesses of the sociology of youth. The authors further note that sociological research into the problems of youth is still based heavily on traditional survey methods. Jayaram (1998: 252-253) in his trend report “Sociology of Youth in India”, notes that the involvement of sociologists in India in research on youth is quite recent. And though sociological interest in youth in India is over four decades old, it is only since the mid-seventies that there has been a steady output of sociological literature on youth in India. He (1998: 269) further observes that by and large the theoretical analyses takes on the form of popular literature and quite often is characterized by normative orientation tending even to be exhortative. Hence there is

a need for a systematic theoretical thinking on the youth of India with sustained, rigorous theoretical analysis employing sociological concepts and insights.

Presently, the emergence of the youth as an important element in the human resource capital of India puts them at the centre and focus of discussion and debate both in print and electronic media. The youth's contribution to the economic growth and transformation of the country is widely acclaimed. Much has been said about the youth of today- their culture, lifestyle, values, etc. through journalistic accounts. However, there is a need of a more rigorous sociological research on the Indian youth. India today is going through a rapid change especially in the urban centers. Such studies will contribute to the understanding of how the youth negotiate and adapt to the present socio-cultural context. The present juncture where India finds herself, and Goa as its microcosm, makes the youth as an interesting subject of study. The present study is a modest attempt to study the youth in Goa. It is an addition to the already existing stock of knowledge and sociological literature on the youth of India. Specifically, it is a contribution towards apprehending the youth of Goa in the context of contemporary Goan society.

### **Why the Youth of Goa in particular?**

There are many other factors that make Goa an interesting subject and place for study of the youth. For one, the small size of the state lends to less variations in terms of culture and historical experience. Secondly, Goa typifies the general trend that India is going through. At present, India is experiencing rapid changes with the growth of industrial sector as well as the service sectors. Though the majority of the population still are in the rural areas, there is a remarkable growth of the urban centers in India. The same pattern is highly visible in Goa. The state is fast evolving into an

industrialized state with rapid growth in the secondary and tertiary sector and tending towards urbanization.

These social changes affect the entire population in general, however it exerts a greater impact on the youth population. These affect their lifestyle, condition their preparation and their entry into the labour force and influence their actions, perceptions and attitudes towards social institutions.

The census data notwithstanding, the statistical data on the youth of Goa is wanting. Of the 1,343, 998 population of Goa as per 2001 population census, 267, 047 are within the age range of 15 – 24 years. That is about 20 per cent of the total population. There are 140, 622 males and 126, 425 females. This translates to a sex ratio of about 900 females per 1000 males for this age group category. About 130, 521 are living in urban areas as compared to 136, 526 who are in the rural areas. Roughly 51 per cent in this age group lives in rural areas and 49 per cent are in the urban areas. Statistics on the youth literacy rate of Goa is wanting however, the 2001 census puts the literacy rate of Goa at 82.32 per cent, far above the all India rate of 64.4 per cent. We can safely assume that the literacy rate of 15- 24 years age category is higher than the overall population literacy rate.

How these figures stand in comparison with the nationwide youth population? Statistic shows that India's youth population is estimated at 18.6 per cent of the total population as of 2001 population data. The estimate is based on the commonly agreed demographic definition of youth, used by the United Nations and its allied agencies, as those within the age range 15 to 24. About 70 per cent of the youth population lives in rural areas. The sex ratio of this age category is about 921 females per thousand males. Making use of the same categorization the UNDP

Human Development Report for 2002 puts the youth literacy rate of India at 72.6 per cent.

The proportion of Goa's youth population in relation to the total population resembles that of India in general. However, a greater percentage of young people in Goa are in the urban areas. The pattern of the sex ratio is similar to the all India which is skewed in favour of the male. The Government of Goa Economic Survey 2006-07 (2007: 15) reports that the natural growth of population has progressively declined. In 2001, it is at 0.8 per cent. The same report notes that the total fertility rate in the state as of 1998 is below replacement level at 1.77. The demographic profile of the state depicts the third stage of demographic transition, that of low death rate balanced by a low birth rate.

The above data shows that in certain aspects the characteristics of the youth population of Goa resemble that of the all India youth population. However, in terms of human development indicators such as high literacy, good network of health care services and better housing, the youth of Goa are at an advantaged position.

### **The contemporary Goa**

Goa, the 25<sup>th</sup> State of the Indian Union, possesses a captivating charm which has lured many groups of people to migrate here. Looking back to her history, this enclave developed separately from the rest of the Indian subcontinent. The Portuguese colonization of Goa which began in 1510 by the conquest of the island of Tiswadi and progressively expanding its territory through the years until the acquisition of Pernem in 1788, definitely left its imprint on the culture of the people.

On 19 December 1961 Goa was liberated from the Portuguese rule. The then Prime Minister of India, Pandit Jawaharlal Nehru's, policy for Goa after the liberation

was that of maintaining her separate identity based on the premise that the four hundred years of Portuguese colonization put its own imprint on the culture and way of life of the Goans and this must be preserved and protected. Goa remained as a Union Territory for one and a half decade until she was granted full statehood in 1987. The present state of Goa comprises eleven talukas and is divided into two districts, the North and South Goa districts.

Let us take a look at the various dimensions of contemporary Goa. How is Goa in terms of its population, economy and the state of its social services and governance? What is the socio-cultural context and the characteristics of civil society which serves as the overall context where the life of the youth is embedded? These different dimensions of the contemporary society in Goa is the context where the youth situate and adapt themselves.

*Population.* Taking a closer look at her population, the 2001 population Census puts the population of Goa at 1,343,998. The population density is 363 per square kilometers. About 49.77 per cent of the population is in the urban areas. Currently Goa's total fertility rate of 1.77 is below replacement level. The decadal population growth rate between 1991 to 2001 is + 15. 21 per cent out of which 10. 6 per cent is attributed to the average natural increase and the balance 4.6 per cent could be attributed to in-migration.

The liberation of Goa opened her borders to the influx of migrant population coming from other parts of India. The decades of 1960 to 1981, are marked by a significant increase in the population of the state mainly attributed to in-migration. The state's highest recorded decadal growth rate, as reported in the Government of Goa Economic Survey 2003-04 ( 2004: 6-7), is between 1960 to 1971 with a growth rate of 34. 77 per cent then followed by the decade between 1971

to 1981 with a growth rate of 26.74 per cent. Extrapolating from the migration tables of the 1991 census, the Government of Goa Economic Survey 2006-07 (2007: 23) puts the crude estimate of proportion of migrants in the total population as per 2001 census at about 18 per cent.

In-migration is a hotly debated current issue in Goa today. It is an issue that is mobilising the local people. People's Movements are up in protest against proposed "mega housing" construction, the sale of land to non-Goans and foreigners which are perceived to be serving the interest of the outsiders rather than the local population. There is a cry to regulate the entry of migrant workers, mostly labourers from the states of Karnataka, Maharashtra, Madhya Pradesh and Orissa, hired in the construction, fishing, hotel and other industries in the state. Sinha (2002: 189) observes that Goans are turning hostile to all classes of migrants because they feel they are taking over their land and space. He further notes of Goan xenophobia in which crimes get associated with migrants.

In the mind of the local people what is at stake is the carrying capacity of the territory that the state is not in a position to absorb more migrant population with her services already stretched to limits. There is also the fear that the sons of the soil will be reduced into a minority in their own state if the present trend continues.

The other population trend is the high rate of out-migration. Goan professionals and skilled workers are moving out of the state for want of job opportunities closer at home. The trend is attributed to a very high level of educated unemployment and underemployment in Goa. No hard data is available on the out-migration phenomena, however the late Chandrakant Keni in his article in Goa Today (January 2004: 27) noted that the Goan diaspora is estimated at four to five hundred thousand.

*The economy.* What about the economy? The Economic Survey of Goa 2002 – 2003 (2003: 10) reports that the state is one of the best performing states in the country. It is the only state which achieved high level of both economic and social development. This assertion is supported by the average growth of 10 per cent per annum and the highest per capita income in the country. The high level of social development is supported by the high human development indicators. Goa's poverty ratio as of 2001 is 4.4 per cent much above the all India ratio of 26 per cent. The trend towards urbanization, the growth of the industrial sector and the service sector of the economy is highly visible. As of 2001, the secondary sector's (industry) contribution to the total Gross State Domestic Product is 33.4 percent. The tertiary sector (services) contributes 54.6 percent and the primary sector's (agriculture) contribution has shrunk to 12 percent way below the 30.9 per cent contribution in 1971.

Among the issues confronting industrial sector are problems attributed to the mining industry and stone quarries especially their adverse effect on the ecosystem. Salient among the many issues raised are deforestation, land degradation, destruction of ground water sources and the dust emanating from the quarry areas causing air pollution. On the construction industry, the erosions taking place on the coastal regions is mainly attributed to the over extraction of sand from sand dunes for the construction industry. The rise of incidence of malaria in the state, especially among migrant workers, is attributed to the industry's poor housing facilities for the workers.

The service sector, with the tourism industry on its lead is critiqued for its adverse impact on the life of the local people. Newman (2002: 33) puts across neatly the adverse impact of the industry on the local people: "construction of huge hotels

has resulted in the alienation of land from traditional owners, the disruption of village life, inflation because of the high prices that tourists are willing to pay and the commercialization of the local culture". Tourism related paedophilia, child abuse and the high demand for water in the hotel industry, causing water scarcity among the local people around the tourist belt areas, are other ills blamed on the industry. The seeping-in of saline water causing deterioration of water quality is also attributed mainly to excessive demands on the groundwater by the tourism industry.

Tourism is growing at a rapid rate is also shifting towards corporate industry which reduces the benefits gained by the local people. Hence questions are being raised as who reaps the most benefits from the tourism industry and what long term benefits do local people gain from tourism.

*Social Services.* Under social services are education and health services. Goa is one among the states in India with a high literacy rate. The 2001 census puts the literacy rate at 82.32 per cent far above the All India rate of 64.4 per cent. The male literacy rate is 88.90 per cent and 75.50 per cent for female. There is a gap of about 13.4 per cent in the literacy of males and females. Currently the government of Goa is implementing the development of girls education giving incentives to girls students to ensure 100 per cent retention of girls students in school.

The Economic Survey 2005 - 2006 (2006: 160) reports that during the academic year 2004 - 2005, there were 2,044 educational institutions for the primary, middle and secondary school with a combined enrollment of 217,863. The census 2001 reports that those within the age range 5-14 years numbers 227,403. Thus the combined enrollment is about 95.8 per cent of the those in the age range 5 - 14 years. The data show that about 95.8 per cent of children between 5 to 14 years are in school. The enrollment rate at this level is very high.

Now let us take a look at the enrollment rate of those within the age range 15 – 24 years, the subject of this study. There are 157 educational institutions for higher secondary school, university (both general and professional education), and technical and professional during the same period. The recorded total combined enrollment is 53, 502. Those within the age range 15-24 years numbers 267,047 according to the 2001 census. Hence the combined enrollment is about 20 per cent of those at the age range 15 – 24 years. The data suggests that about 20 per cent of the youth are enrolled in post high school level. There is a big drop of enrollment at this age range in comparison with the 95.8 percent enrollment of those within the age range 5 – 14 years.

From the time of liberation, Goa has definitely made strides in the area of education. However the employment market of the state could not absorb the educated population into its labour force. Unemployment is one major problem that beset Goan youth. In general there is a very high level of educated unemployment and underemployment in Goa. The Economic Survey 2005- 2006 of Goa (2006: 162) reports the number of applicants on the Live Register of Employment Exchange for 2005 is 101, 435, out of which 68 per cent are male and 32 per cent are female. The unemployment situation is attributed to the mismatch in the demand and supply in the employment market. It is recommended that education in the state should be tailored to the demand of employment.

The health sector is one of the main beneficiary of the socio-economic development of the state, which for this sector translates into establishment of health infrastructures, sanitation facilities, wider provision for safe drinking water and implementation of programmes on health and family welfare. One indicator for the improved socio-economic development of the state and an improved services of the

health sector is the continuous decline in the infant mortality rate in the state which at present stands at 14 for the year 2005. The total fertility rate is below replacement level.

Sangath, a non governmental organization working in the fields of child, adolescent and family mental health, in its report on the State of Goa's Health (2001: 4) notes that Goa has one of the most extensive health systems in India. Health care is made available through an extensive network of Primary Health Centres, Community and Urban Health Centres and Rural Medical Dispensaries. In addition there are many medical practitioners in the state reducing the ratio of doctors to population to more than one doctor per 1000 people.

In the same report a few concerns regarding the health sector were raised. One among them is the poor standard of quality care in health services, the under-met health needs of vulnerable groups such as the women and migrant workers or the unorganized sector, high rates of infectious diseases such as malaria and tuberculosis. Other health problems are those related to traffic accidents, alcohol abuse and suicide rates. The rising rates of HIV/AIDS is yet another concern.

*Politics and governance.* Granting that political stability is an indicator to measure progress and development, Goa has not taken strides in the area of politics on par with its economy. The post statehood period is marked by political instability. Since the first election held in 1989 till date, in the span of about twenty years, the governance of the state has change sixteen times. Political life is marred with horse-trading and party defections. Politicians easily switch to parties which could give them due advantage. This situation has not favoured the education of the people on the political exercise. Corruption and corrupt practices are oftentimes linkcd with governance and political life.

*The socio-cultural context.* Yet another area of life where change is highly perceptible is in the cultural front. The Portuguese colonization decisively left its imprint on the culture of Goa. This could be visibly appreciated in many aspects of Goan life: dressing, food habits, socializing patterns, household artifacts and architecture. These are mostly integrated among the Christian population. The trend after the liberation is marked by the slowly fading influence of Portuguese culture. In-migration brought along with it other cultural influences. The Indian mass culture slowly, gained inroads among the population of the state with the film industry and mass media as its main vehicles. And the opening up of India's frontiers to the global mass media networks have definitely impacted the younger Goan generation. Judging on the surface and the apparent, many elements of the so often referred to as western culture and lifestyle seems to have forayed into the lifestyle of the young people.

The use of Portuguese language, though it never reached the status of "lingua franca" of the Goan population, has steeply declined. Konkani is still the "lingua franca" of the populace although its introduction as the official language of the state in the school curriculum was not met with great enthusiasm. On the other hand there is a great demand for learning the English language. The recent controversy over the introduction of English language as a subject from the 1<sup>st</sup> standard in all government schools, a move opposed by the proponents of Konkani, is one indicator of the growing demand for the English language. For those who have the economic means to choose schools for their children, there is an obvious preference for institutions using English language as a medium of instruction. Goans prefer to give their children a solid English based education so as to give them an edge to seek better opportunities outside the state. As the economy of the state is fast changing from

agriculture based to service based, more and more of the younger generation are looking toward the state for gainful employment.

*Civil Society and Peoples' Movements.* An interesting development in Goa today is the enkindling of civil society's interest with respect to issues and situations that directly affect the life of the local people. The state is not alien to agitation and protests and peoples' movements as we could reckon from its recent history. The declaration of Goa as a separate state and Konkani as its official language had been preceded by mass mobilization of the people. However the marked difference between the mass mobilization then than what is happening at present is its nature. The mass mobilization then is political in nature. The present movements that are awakening in the state are basically apolitical. They are not identified or affiliated to any political party. They are people from different walks of life bound together by the desire to protect the interest of the local people of Goa. The present peoples' movements serve as check and balance to governance and the business sector to ensure that the local people are the main beneficiaries of development plans within the state. The "Goa Bachao Abhiyan" successfully brought to fruition the movement against the Regional Plan 2011 and the Special Economic Zones in 2008, making the government accountable to the people regarding beneficiaries of its development plans.

The spirit of peoples' movement is at present mobilizing the people of the villages. People make use of the gram sabhas, a structure within the Panchayati Raj, as a venue for participation in the decisions-making concerning issues that affect their villages. The peoples' movement at the coastal belt of South Goa District had been actively articulating the issues that affect their respective villages. However it

remains to be seen whether these separate movements could emerge as a sustained peoples' power movement that could make the institutions accountable to the people.

## **CURRENT SITUATIONS DIRECTLY AFFECTING THE YOUTH**

From the overview of Goan society today we could see situations that directly affect the youth. In spite of the good performance of the state in terms of socio-economic indicators as well as human development index, there are existing areas of concern which are directly affecting the youth. They are as follows.

*High drop out rates.* For the year 2001- 2002 the drop out rates from primary to high school level is 42.21 per cent. The figure is slightly lower than the 1997-1998 figure of 46.60 per cent. These figures are still way below the all India level of 61.92 per cent. High drop out rates are correlated to high incidence of absolute poverty and high incidence of child labour in all India level. However, both are of low incidence in Goa. As per the Planning Commission estimates for year 1999-2000, poverty of 4.4 per cent in Goa is second lowest in the country. The factors that influence the high rate of drop out, though still remains to be elucidated, is further discussed in chapter five of this thesis.

*Unemployment.* As stated earlier, in general, Goa has a high level of educated unemployment and underemployment. Goa is one of the states with high unemployment rate. Unemployment rate represents the size of unemployed population in relation to the labour force. Report on unemployment rates by sex and rural and urban status 1999-2000 (2003: 1) shows Goa's unemployment rate in the rural area as 18.7 for female and 7.0 for male. The all India level is 1.5 for female and 2.1 for male in rural area. Goa's unemployment rate in the urban area for female is

35.2 and 15.3 for male. The all India level in urban area 7.1 for female and 4.8 for male. This is a situation that is directly affecting the youth in general.

No statistics is available on the rate of unemployment among the youth sector, however, in its report for 2003- 2004 (2004: 1) the government highlights its concern for the youth through its Employment Generation Strategy (EGS) for the creation of adequate work opportunities for the unemployed youth. It is a three pronged employment generation strategy which aims at creation of employment to 25, 000 youth. The strategies are as follows: retention of employment in traditional sectors such as agriculture and allied activities by making them remunerative, creation of large scale employment by providing incentives to industries to employ people on a sustainable basis, and encouragement of self-employment.

A difficulty related to this concern is the absence of mechanism to guide the unemployed youth in getting employment. As such the government created an Employment Board that would work as an agency for providing information on employment opportunities, placement, guidance, training, skill development as well as encouraging self employment.

## **THE PROBLEM**

We have given a brief overview of Goan society at present. It is a society that is compelled to make adjustments to the fast changing social environment propelled by the economic and social development that is taking place within the state. How the youth of Goa situate themselves in this fast changing social environment? Pulled by many currents of influences, how do the youth situate themselves in the present milieu? In general, this study attempted to answer the following questions:

1. What are the current theoretical issues and empirical concerns on the study of youth and society in India?
2. What is the social background of the youth in Goa?
3. What it means for the youth to be at this stage of life? What are the contents of youth life?
4. How do the youth situate themselves in the context of the family, education, religion and politics as social institutions?
5. What are the institutions and organizations that mainly focus on the youth? What is the response of young people and their perceptions regarding the interventions of these organizations?
6. How the youth situate themselves within the context of Goan society today?

Specifically, the objectives of the study are as follows.

1. To discern the theoretical issues and empirical concerns on the study of youth and society in India.
2. To find out the social background of the youth in Goa.
3. To examine the contents of youth life, what it means for the youth to be at this stage of life.
4. To know the social worlds of the youth with reference to social institutions.
5. To investigate the nature and functioning of institutions and organizations that focus on the youth and the youth's response to their interventions, programmes and activities.
6. To investigate how the youth situate themselves within the context of Goan society today.

## **Significance of the study**

This study is a modest contribution to the already existing stock of knowledge and sociological literature on youth. As there is a vast area open to researchers, this study could serve as a beginning point for other researches. It is a reference for other researchers who are interested in the youth in Goa as it could serve as a point of departure for formulating problems for further research thus serving as another building block to the development of the sociology of youth.

Also the present study provides a topography in apprehending the youth of Goa as a population category. It is hoped that this could be useful to those who are directly or indirectly working for the youth such as educators, youth focused organizations, parents, government agencies and policy makers. The study could shed light in framing programmes of action and interventions that could be of greater benefit to the youth of Goa in particular and to Goan society as a whole .

## **The operational definition of the key terms**

The operational definition of the key terms used in the present study are as follows:

*Goan youth* - those who are within the age range 15- 24 years old, born of Goan parent/s and are residing in Goa at the time of the study.

*Degree/Professional/Technical/Vocational* – those who have undergone a minimum of one year training in any technical or vocational area and those who have done a degree professional course.

*Manual-unskilled* – those who have not undergone any formal training, with a minimum one year duration, in any technical, vocational area nor have done a degree or professional course.

*New conquest area* – refers to Quepem, Sanguem and Canacona talukas in South Goa district.

*Non-student* – those who are not enrolled in any educational institution at the time of the study.

*Old conquest area* – refers to Salcete and Marmagoa talukas in South Goa district.

*Rural* – field sites of the study that fall under the Panchayat areas: Nagoa, Velsao-Pale-Issorcim, Gaodongrem, Kholá and Balli-Adnem .

*Student* – those who are enrolled in an educational institutions at the time of study

*Traditional Occupations*- Cultivators, Farmers, Toddy tappers, Fishermen, Carpenters, Tailors, Barbers, Bakers, Cobblers.

*Urban* – field sites of the study that fall within the municipality areas: Margao and Quepem.

## **METHODS OF THE STUDY**

The study adopted the explorative and descriptive research design. As an exploratory study, the main purpose is to become familiar with the current situation of the youth of Goa. It is conceived as a preliminary study covering broad aspects of youth concerns which later could be useful in proposing further research on youth. As a descriptive study its objective is to state the characteristics and describe the youth of Goa as a sub-population in the present socio-cultural context.

To attain the objective of the study, both quantitative and qualitative information is used. The survey method has been used to gather quantitative data and for qualitative information the researcher adopted field-work research. Library research on existing data was done most especially on studies and literature on youth

as well as on data regularly gathered by the government agencies that are pertinent to the study.

While the title of the study “The Youth in Contemporary Goan Society: A Study in Sociology of Youth” suggests that the scope of the research encompasses the entire state of Goa, the primary data was gathered mainly from the talukas comprising of South Goa district.

### **Tools and techniques in the collection of data**

The tools and techniques for collecting the data were devised to ensure that the youth from all segment of society are represented in the study. The following data collection techniques were employed.

*The sample survey.* The purpose of the sample survey is to gather information from the youth themselves. Conducted with the help of questionnaires, it was used as a tool to collect data on youth’s actions, perceptions and attitudes towards the different areas of social life. The main criteria in the selection of the youth respondents is that all segments of the youth population are represented in the sample. Hence, the effort to take the sample from their residence setting. It took into account the gender, the location (Old and New Conquest areas) and the urban-rural dimensions of the population. A standardized questionnaire was prepared, both in English and Konkani languages. Most of the questions were open ended to allow the respondents to express the responses using their own way of categorization. These were given to the youth respondents, allowing ample time for them to respond to the questions. Then these were collected at an agreed upon time.

The intended sample size was about 20 per cent of the youth population of South Goa district. South Goa district has 115,354 youth population as per 2001

census. Hence, the intended sample size is 231. However, due to the incompleteness of the responses few questionnaires had to be discarded. The responses of 203 respondents were analysed in this work. The sample is adequate for the requirement of the explorative and descriptive research design.

The multistage cluster sampling was used to select the municipalities and the wards as well as the panchayats using the frame obtained from the Block Development Office (BDO). The steps in the multistage cluster sampling are as follows:

1. From the five talukas of the South Goa district a sample of two municipalities one each from the Old and the New Conquest was drawn: Margao and Quepem.
2. From the five talukas a sample of three Block Development Office one each from the Old and the New Conquest was drawn: Marmagao ,Quepem, Canacona.
3. From the BDO's a sample of five panchayats were drawn, two from the old conquest and three from the New Conquest: Nagoa, Velsao-Pale-Issorcim, Balli-Adnem, Gaodongrem and Khola
4. From the sample of two municipalities a sample of two wards each were drawn.

Purposive sampling was used at the Municipality ward and Panchayat levels due to the difficulty in obtaining a sample frame at these levels. The assistance of the local officials and of youth leaders were very valuable in identifying and locating the youth respondents.

*Observation method* was used in getting information through informal interaction with young people. The method is not only useful in getting new data but also in the validation of existing data.

*Focus Group Discussion*. The focus group discussion was used for two purposes: to validate the data gathered through the survey as well as to gain further insights into the actions, perception and attitudes of the youth concerning the different aspects of youth life covered in the study. The data from focus discussion were incorporated in chapters four to seven of the thesis. The focus group discussions were held with the following youth groupings: urban, rural, boys, girls, students and non-students youth.

*Focused key informant interview*. This was used in getting information from those agencies or individuals who specializes on youth. Key persons in the organization and or institutions were interviewed regarding the vision-goals of their organizations and consequently about their programmes and areas of interventions concerning the youth

### **Analysis of the data**

The emic-etic framework of analysis is employed in the treatment of the data. Emic statements are descriptions of events, actions and structural systems in terms of units perceived as relevant by the inside participants in those events, the youth in this particular case. This represents the way in which members of a population group or category chop up their universe into its various domains or units. The presentation of the data reflects how the youth sub-population view and chop up their socio-cultural universe into domains and units, giving importance to their categories and classifications.

Etic statements are description of events, actions and structural systems in objective terms independent of those perceived as relevant by the inside participants. In other words an external observer's eye-view wherein the categorization of systems, events and actions is based on the accepted categories of the community of scientific observers. In this particular case the data is analysed through the use of different theoretical perspectives accepted in the field of sociology.

The data is organized and presented in this thesis comprising eight chapters. The introductory chapter provides an overview of the background of the study: Why sociology of the youth and why the youth of Goa in particular. It gives a brief description of Goa, her population, the prevailing socio-cultural and economic context and brings into focus significant situations directly affecting the youth population. Also included in the chapter are the objectives of the study, the research design and methods of research.

Chapter two entitled 'Youth and society: An overview of theoretical issues and empirical concerns' is the review of related literature. It attempts at an overview of the social theoretical approaches to youth. It tries to situate the present study within the context of youth studies in India in general and of sociology of youth in particular. It traces the rise and development of scientific interest on youth and discusses the concept "youth" as a social category. It includes an overview of youth research in India bringing into focus detected gaps. A brief discussion on the emerging trends in sociology of the youth is also included in the chapter.

Chapter three is the description of the research setting and the social background of the youth. Based on the general survey conducted in the field, it describes the research sites where primary data were gathered. Also, included in the chapter is the description of the characteristics of the sample *vis a vis* that of the

youth population of South Goa district. It highlights the varied social background of the youth.

Construction of “Youthhood”: Work, Education, and Leisure is the heading of the fourth chapter. The chapter examines what it means for the youth to be at this stage of life. It situates the youth within the context of the family, examines how they construct life in terms of daily routine consisting of work and or studies and leisure.

Chapter five explores the social worlds of the youth with reference to social institutions. The family, education, religion, and politics and governance are institutions which traditionally have greater bearing on the socialization of the youth. How the youth situate themselves within and how they relate with these social institutions is explored in this chapter. The youth’s perception of each of the institutions are also discussed.

The sixth chapter discusses some institutions and organizations whose target of interventions are primarily the youth. It discusses the programmes designed mainly for the benefit of the youth. It also explores the youth’s response, degree of interest and participation in programmes offered by institutions and organizations whose participation and membership are by nature voluntary.

Chapter seven entitled ‘Youth and Society in Goa: Continuity and Change’ deals with how the youth situate themselves within the context of Goan society today. Goa today is undergoing rapid changes. How various situations brought about by the rapid transformation of Goa affect the youth is discussed in this chapter.

The last chapter is the summary, conclusions, and recommendations drawn out from the study. It highlights various situations that directly affect the youth of Goa which needs to be addressed. It also put forward some vistas for future study and research in sociology of the youth.

## **CHAPTER II**

### **YOUTH AND SOCIETY: AN OVERVIEW OF THEORETICAL ISSUES AND EMPIRICAL CONCERNS**

Research on youth is still one of the less developed fields of sociology. As an area of systematic sociological investigation it is about six decades old. In India the involvement of sociologists in research on youth is quite recent. It is only from the mid seventies that there is a significant output of sociological literature on youth. As a prelude to the discussion on the findings of the study in subsequent chapters, this chapter attempts at an overview of social theoretical approaches to youth.

#### **THE RISE AND DEVELOPMENT OF SCIENTIFIC INTEREST ON YOUTH**

The beginning of scientific interest on youth could be traced to the West. The interest on the scientific study of youth sprung up during the industrial revolution and had been influenced by introduction of mass education at the peak of the industrial period. Rosenmayr (1979: 53), in his paper "Historico-Comparative Sociology of Youth: The Case of Europe", observes that the basic stimulus for the constitution of youth as a separate group in society had been provided by the educational philosophy of Rousseau in the 19th century Europe wherein he expounded the necessity of extending the period of education so that "culture" which was seen by him as a liberating force could be fully and completely transmitted.

However it was not until the end of the 19<sup>th</sup> and the beginning of the 20<sup>th</sup> century that the concept of adolescence, used interchangeably with youth,

developed and became accepted as a special group and phase. It was Stanley Hall who developed the concept in his work, published in 1904, "Adolescence: It's Psychology and it's Relation to Physiology, Anthropology, Sociology, Sex, Crime and Education". He uses adolescence to designate an age group whose main attributes are dependence, pre-pubescence, sexual learning and preparation for responsible social roles. It was interpreted as a period of transition between childhood and adulthood.

The recognition of adolescence as a life phase, distinct from childhood and adulthood, was accompanied by the scholarly observation of the people in this stage of life. Early interest on adolescence was in the field of pediatrics, pedagogy and history. They were then considered as complementary perspectives in the study of youth. Then psychology and sociology began to take interest in youth activities and associations especially youth movements.

Stanley Hall's work (1904) is seen as one of the earliest scientific studies which incorporated sociological elements in the study of youth. However the work of Hollingshead, published in 1949, "Elmtown's Youth : The Impact of Social Classes on Adolescents" is seen to have marked the beginning of a systematic tradition of sociological research on youth. Since then, remarkable strides have been made in the sociology of the youth especially in the West and also in other parts of the world including India. For several decades the special contribution of sociology to the study of youth was quantification- sociologists used representative sample surveys to present empirical information on the attitudes and behaviour of young people. Presently new research trends are emerging in this subfield of Sociology.

## YOUTH AS A CONCEPT

Youth is a concept that could be found in varied type of literature. Though fundamentally it is a concept associated with biology as a stage in human growth and development, it is also the subject of interest in many disciplines such as education, psychology, anthropology, sociology and demography among others.

According to Rosynmayr (1972: 227), the term 'youth' could be viewed from two main aspects: on one hand it refers to a phase in the development of individuals, and on the other, it designates a group in society. These are two interrelated aspects that could be analyzed separately.

The field of Psychology had produced numerous literature on the youth, viewing it as a phase in the development of individuals. Literatures on Developmental Psychology invariably has a chapter dedicated to this specific stage of human development. Youth as a group in society is basically the domain of Sociology and Social Anthropology. Presently, great interest on the youth is arising in the field of Demography and Population Studies.

Hollingshead in his study "Elmtown's Youth" (1949: 6-7) defined youth as "the period in the life of the person when the society in which he functions ceases to regard him as child and does not accord him full adult status, roles and functions". That youth is not marked by "a specific point in time because its form, content, duration, and period in the life cycle are differently determined by various cultures and societies".

Manning and Truzzi (1972: 2-3) put forward the same argument that "the category of youth is not a standard item in the cultural repertoire of all societies". The category youth "is a social creation, a language category applied by one segment of

society by another segment” thus youth as a label “comes into being when it is defined by the older generation”. The ‘designation’ carries with it social roles, attributes, and meanings for those to whom it is applied.

Erikson (1965: iii) observed that youth has been elaborated as a category based on a set of differences from some standard human being, the norm being the normal adult male and the group is judged on the basis of what is not and will never be, or not quite yet, or is not anymore.

Cultural study writers are in agreement that the concept of youth has no universal meaning to it. It is a shifting cultural classification marked by difference and diversity. As a cultural construct, the meaning of youth alters across time and space. Youth remains a contested ambivalent classification wedged between the boundaries of childhood and adulthood.

Eisenstadt in his essay “Archetypal Patterns of Youth” (1972: 15-17) asserts that “youth first of all is a biological phenomenon, but one always defined in cultural terms”. He further states that however great the differences among various known societies, the youth stage is one focal point that has emphasized: “the period of transition from childhood to full adult status”. The individual is no longer a child and is ready to undertake many attributes of an adult and to fulfill adult role but he is not fully acknowledged as an adult rather he is being prepared or preparing himself for such adulthood. As such youth is seen as a stage of preparation for leaving home and joining the world of adults. Youth are granted greater responsibility than children yet they are still subject to adult control. The specificity of youth as a social position between childhood and adult responsibility can be seen in the institutions of the family, education and work.

Hence, according to Barker (2000: 319-320) such a view led to a set of significant assumptions and classifications of youth by agencies of social control, such as policy makers, youth professionals and politicians. These assumptions are as follows:

1. Youth is a unitary category, with certain psychological characteristics and social needs common to an age group.
2. Youth is an especially formative stage of development, where attitude and values become anchored to ideologies and remain fixed in this mould for life.
3. The transition from childhood dependence to adult autonomy normally involves a rebellious phase, which is itself part of a cultural tradition transmitted from one generation to the next.
4. Young people in modern societies experience difficulty in making successful transition and require professional help, advice and support to do so.

In his paper “ New Theoretical Approaches to the Sociological Study of Young People”, Rosynmayr (1972: 227-228) puts forward five conceptual approaches that could serve in grasping youth as a concept:

1. Youth as a “phase in the individual life cycle,” defined in biological terms or with strict reference to age.
2. Youth as a “social subset” characterized by empirically frequent forms of behaviour in a roughly determined age range.
3. Youth as an “incomplete status,” evidenced by the existence of individual, social and economic limitations to which grown ups are not subject.

4. Youth as “a socially structured generation-unit,” exposed to common conditions and experiences and generating common activities.
5. Youth as “an ideal value concept,” expressed primarily in mental alertness, a forward-looking outlook, etc, or what subsumed under the expression ‘youthfulness’.

These descriptions are indeed useful for the conceptual apprehension of youth as a construct. However, for purposes of empirical studies these would need to be further operationalised and contextualised. For precise measurement in empirical studies, chronological age is most often used as the precise measure of youth, as for instance those conducted by the United Nations and its allied agencies.

For the purpose of this study chronological age has been used as a precise measure in the selection of the sample, youth defined as those within the age range of 15 to 24 years. However in the course of analysis of the data the concept of youth as a “social subset” has been used as a point of reference. The analysis took into account frequent forms of actions that characterises those within the above given age range. In this study youth is viewed as a “group in society” exposed to common conditions and experiences.

### **YOUTH AS A SOCIAL CATEGORY**

The emergence of youth category as a specific cohort of population is associated with industrialization and is linked with the need for training and education. The gradual introduction of mass education in Europe and USA in the last decade of the 19<sup>th</sup> century paved the way for a new awareness of youth as an age

group whose needs requires particular redressing. At the height of the industrial revolution new forms of production and social organization gave rise to the need of extension or prolongation of the elementary school, thus it paved the way for the emergence and development of the secondary school. Compulsory schooling, which was gradually enforced, marked the beginning of the learning process which was considered a necessary preparation for life. Thus at the end of the 19<sup>th</sup> century, adolescence as a differentiated group and phase in life was fully accepted socially and state structures were created to respond to the need for training and preparation of this particular age group.

Parsons (cited by Barker 200: 319) postulates that youth is a changing social construct which appeared at a particular time under definitive conditions. He associates the emergence of youth as a social construct with the development of capitalism. He argued that the emergence of specialized, universalized and rationalized occupational and adult roles in capitalist society created a discontinuity between the family and the wider society and this needed to be filled by a period of transition and training for the young people.

In somewhat similar way, Eisenstadt (1972: 20) hypothesized that youth groups or youth cultures tend to arise in “those societies in which the family unit cannot ensure the attainment of full social status on the part of its members”. This normally is the case in societies wherein the family or kinship groups do not constitute the basis for the social division of labour as in the case of industrialized societies. Thus youth culture tends to develop in differentiated, non-kinship based societies – societies in which the major political, economic, social, and religious functions are performed not by family or kinship units but rather by various specialized groups. In these societies the major roles that adults are expected to

perform in the wider society differ in orientation from those of kinship group. Peer groups, especially youth groups tend to arise as these can serve as a transitory phase between the world of childhood and the adult world. Thus 'youth' is seen as an 'interlinking sphere' between family and other social institutions.

Thus the recognition of "youth" as a social category became more clearly defined amongst industrialized societies. Gore (1977: 2) associates the rise of the youth with the development of technology. He notes that "in simpler societies the skills to be mastered by the young to achieve economic self reliance are simpler and call for less time to be devoted to its young and generally societies with higher levels of technological development have to allow for a longer period of dependence for their young". Thus the youth stage in advanced societies is more prolonged compared to that of simpler societies.

Rosenmayr (1979: 17) in his essay "Conceptual and Theoretical Foundations" postulates that youth is an outcome of societal reproduction and as an agent of social transformation. Youth is a product of societal reproduction as well as a force in social change or social transformation. Youth is the product of socialization, hence it is understood as 'reproduction'. Youth is to be understood as 'transformation' because the pluralism that exists in most societies allows for a certain freedom of selection of values. Rosenmayr further argues that it is important to look upon youth as attitudinal systems and behaviour pattern related to a position in society. Any age status such as childhood, youth, and old age are structured by social forces. Hence youth must be defined in relation to empirically frequent form of behaviour in a roughly determined age range. He further argues that it is necessary to conceptualize youth not as an isolated group rather within the framework of all other age groups of society.

## GENERAL SOCIOLOGICAL THEORIES AS FRAMEWORK OF ANALYSIS IN YOUTH STUDIES

General sociological theories could provide the needed background concepts in apprehending a particular segment of social reality, hence useful in making sense of the empirical world. These theoretical concepts, frameworks and ideas could serve as orienting concepts or provisional means of ordering empirical data. Quite often the researcher begins his/her work with a particular orientation even though this may not be very clear.

Below are examples in which youth studies could be framed from various general theories. Concepts which are basically associated with various approaches are used as basis for explanation.

*Collective Deviance.* A vast literature on youth studies makes use of social deviance as pillar in the framework of analysis of youth reality especially on studies on youth subcultures. Youth sub-culture viewed as a deviation from the value consensus. According to Matza (as cited by Brake 1980: 23) youth is a time of rebelliousness, and that three particular forms that are attractive to youth are delinquency, radicalism and bohemianism. This characteristic subculture of the youth is quite often viewed from the perspective of social deviance and alienation.

Integration of all parts of the system- the sub-systems- is never 'perfect'. Although the basic tendency of a social system is towards equilibrium and harmonious balance between its various institutions, deviance, tensions and strains exist moreover as dysfunctional elements which tend to become institutionalized or resolved in the direction of social integration and equilibrium. Thus youth sub-cultures tend to be explained from the standpoint of institutionalized deviance. Youth

sub-culture as a consequent problem of integration of the individual into the social whole. Youth sub-culture is explained as a form of collective deviance.

This study does not include collective deviance as frame of analysis. In the discussion on the construction of 'youthhood' which includes lifestyle of the youth, the argument does not rest on the framework that the style of life of the youth is a consequent problem of the social integration of the youth.

*Youth as a social problem.* Young people in most countries have always suffered from the criticism of their elders. This is apparent in the vast literature about the organization of their social life. A number of articles in "The Indian Youth: Emerging Problems and Issues" edited by Prayag Mehta takes on the analysis of youth from the perspective of a social problem. Prem Kirpal in his work "Youth and Established Culture (Dissent and Cooperation) also brings into focus this perspective of analysis. Because of their seemingly loose moral values, easy life-style, preoccupation of the present at the expense of their future and their evasion of social responsibilities, youth are often viewed as a social problem. Youth unrest and youth activism are often viewed negatively as problems of indiscipline and manifestation of juvenile delinquency. Parents, educators and mentors quite often lament that the young no longer subscribe nor upholds the values of the adults. This often is viewed as a failure of the process of socialization.

Youth as a social problem is not within the scope of this study. This study looks into situations in the society today that affects the youth directly. These are situations that are external to the actions of the youth.

*Subculture of the youth.* Brake (1980: vii) made use of the concept of subculture in explaining the "sub-culture of the youth". He argues that "sub-cultures arise as attempts to resolve collectively experienced problems arising from

contradictions in social structure, and that they generate a form of collective identity from which an individual identity can be achieved outside that ascribed by class, education and occupation.” Thus the motorbike boys-subculture or the hippies-subculture provided identity to those subscribing to adopt their “style” apart from the one ascribed by their class or education. Brake (1985: ix) identifies five functions that subculture may play for their participants: “(1) providing magical solutions to socio-economic structural problems, (2) offering a form of collective identity different from that of school and work, (3) winning space for alternative experiences and script of social reality, (4) supplying sets of meaningful leisure activities in contrast to school and work, (5) furnishing solutions to the existential dilemmas of identity”.

Parsons (1956: 1521-1522) and Eisenstadt (1956: 273-277) see the antagonism between family and society as the cause of youth subculture. Both social theorists describe the development of society and the relationship between family and society in similar ways. The principal feature in the development of society is exemplified by the increasing differentiation in the structure of these societies, combined in most cases with the reduction of kinship or family relations as an organizing principle. According to Eisenstadt, there exists a structural antagonism among different social sphere, particularly the family and the world of work which leads to the formation of age-homogeneous groups which he termed as ‘interlinking sphere’. The function of the youth age-group is to create an equilibrium between solidary and expressive identification as in kinship system and instrumental relationships as in the case of society. The function of the youth culture therefore, is to make the transition to the role of adult easier.

This study discusses the lifestyle of the youth, however it avoided using the perspective of culture as a point of reference and the youth style of life as subculture.

Youth subcultures are quite often viewed as resistance to the dominant cultures. Studies on youth subcultures have the tendency to emphasise the spectacular at the expense of the routine and the ordinary day to day life. In the discussion of the style of life of the youth of Goa the emphasis is on the routine and ordinary day to day life, on how they organize routine activities. It describes the way of life, actions and habits that are preferred or chosen by the youth but not viewed from the perspective of a subculture as it is not viewed as a form of resistance to the dominant culture.

*Inter-generational conflict (generation gap).* A generation is a form of age group. In its broadest sense it refers to all those members of a society who were born approximately at the same time. A generation is constituted by the relationships of contemporaneous groups of individuals who received the same guiding impressions during the years of susceptibility. However, according to O'Donnell (1985: 2-3), Mannheim distinguishes between generation as 'location' and generation as 'actuality'.

Generation as location refers to the broader concept already mentioned above. A generation as actuality shares a community of experience and feeling. He introduced the concept of 'generation unit' in order to provide a more specific means of analysis. Generational units share an identity of responses and views about events. According to Mannheim (1972: 120), "youth experiencing the same concrete historical problems may be said to be part of the same actual generation, while those groups within the same actual generation which work up the material of their common experiences in different specific ways, constitute a separate generation-units".

Margaret Mead (1970: 61) was responsible for introducing the concept of generation gap in her classic work "Culture and Commitment: A Study of the Generation Gap". Generation gap or intergenerational conflict refers to a form of

conflict among generations. Intergenerational conflict is mainly concerned with the continuity and discontinuity of inter-generational values. It is viewed as a socializational dysfunction resulting from weak integration between society and the age group.

In his work 'The sociology of Parent-Youth Conflict', Davis (1972: 93) attempted an explanation to the question: "Why does contemporary western civilization manifest an extraordinary amount of parent-adolescent conflict?". He identified three universals which tend to produce conflict between parents and child. They are as follows: "(1) the basic age or birth-cycle differential between parent and child, (2) the decelerating rate of socialization with advancing age, and (3) the resulting intrinsic difference between old and young on the physiological, psychosocial, and sociological planes". He also delineated four important variables which influence the rise of conflict situation. "(1) The rate of social change, (2) the extent of complexity in the social structure, (3) the degree of integration in the culture, and (4) the velocity of movement within the structure and its relation to the cultural values" (Davis: 1972: 104).

Eisenstadt (1972: 22) attributes intergenerational conflict as "the expression of the younger generation's search for a new self identification". The young person is uncertain about his status and role in the society and experiences a discontinuity between his past and his future.

The generation gap as a frame of reference for studying the youth has been used in this study in examining the social world of the youth in the context of family and specifically in the Goan family. As a social institution, the family in India exerts a strong influence in the socialization of individuals. However differences on the views between parents and youth with respect to familial relationships had been

detected in this study. The divergence and difference in the expectations regarding familial relationships between parents and youth as well as the process of decision making among the youth had been analysed from the perspective of generation gap.

*Social construction of identity among the youth.* In modern societies one's identity is no longer perceived as something that is given as in the case of simple societies, but rather something one has to choose and develop by oneself. The youth phase is commonly seen as a period in one's life which is particularly concerned with identity construction. Erikson in his work entitled "Identity: Youth and Crisis" (1968: 155-195) identifies the period of adolescence as a stage of psychosocial development characterized by role confusion or identity diffusion. He developed the concept of "identity crisis" or "identity confusion" to refer to the time of intensive analysis and exploration of different ways of looking at oneself. It denotes a condition in which a young person is uncertain about his status and role in the society. Identities are formed in an ongoing dialogue and struggle with the significant other. The social construction of identity, be it individual or collective, is mediated by others through interaction and therefore involves not just cognition but recognition. Identity achievement occurs when an individual makes a commitment to one after exploring different identities.

Giddens (1991: 54) argues that identity is a reflexive project. It is an endeavour that we continuously work and reflect on. He writes: "A person's identity is not to be found in behaviour, nor in the reactions of others, but in the capacity to keep a particular narrative going. The individual's biography cannot be wholly fictive. It must continually integrate events which occur in the external world, and sort them into the ongoing story about the self". For Giddens, identity is in continuous

development. In the light of new knowledge and new experiences, people constantly reconsider and redevelop their self.

Erving Goffman in his work 'The Presentation of Self in Everyday Life' published in 1959 employs a "dramaturgical approach" in his study on the construction of social identity (Barnhart 1994: 17-27). Interaction is viewed as a "performance", constructed to provide others with "impressions" that are consonant with the desired goals of the actor. The process of establishing social identity is akin to the concept of 'front' described as "that part of the individual's performance which generally functions in general and fixed fashion to define the situation for those who observe the performance. As a 'collective representation', the front establishes proper 'setting', appearance' and 'manner' for the social role assumed by the actor. The actor, in order to present a compelling front, is forced to fill both the duties of the social role and communicate the activities and characteristics of the role to other people in a consistent manner.

The social construction of identity as a perspective in the study of youth, though not directly employed in this study, is highly commendable. Goa at present is fast changing as evidenced by rapid rate of urbanization, change from agriculture-based economy to one that is propelled by the service sector. Traditionally ascribed roles and statuses are less and less upheld. The youth of Goa today are less and less identified with the traditional communities where their parents are traditionally identified with such as cultivators, farmers, toddy tappers, tailors, bakers, etc. with their prescribed roles and statuses within the Goan society. The youth are compelled by the present social situation to negotiate their identity among the varied and more complex roles and statuses in the contemporary society.

## **Feminism, Sociology of Gender and Youth studies**

One major point made by feminists is that historically, sociology has failed to engage with the problems of defining and analyzing women's position in society other than through the categories of traditional sociological discourse such as domination, class and socialization.

Dorothy Smith (as cited by Swingwood 2000: 239) succinctly put forward her view of sociology's patriarchal nature in these terms: "The profession of Sociology has been predicated on a universe grounded in men's experience and relationships and still largely appropriated by men as their *teritory*. A feminist sociology can generate specific concepts for analyzing gender. Sociological thought about women must be theorized as rigorously as sociology in general.

McRobbie, in her book "Feminism and Youth Culture" (1991: 14) notes that girls subculture may have become invisible because the very term 'subculture' has acquired such strong masculine overtones. She attempted to sketch the ways on how research on the relationship between girls and subcultures could be focused by putting forward key questions that could be addressed.

1. Are girls present but invisible?
2. Where present and visible, are their roles the same, but more marginal than boys, or are they quite different?
3. Is the position of girls specific to the sub-cultural option, or do their role reflect the more general social subordination of women in the mainstream culture?
4. If subcultural options are not readily available to girls, what are the different but complementary ways in which girls organize their cultural life?
5. Are these in their own terms subculture?

*Role of girls in youth cultural groupings.* According to Jayaram (1998: 271), “there is a need to refocus sociological attention to the female youth”. Youth studies have almost become synonymous to male, urban and student youth. Girls have been ignored by male researchers and they have been marginalized and subordinated in male subcultures.

One such area of study is the culture of femininity. The organization and form of girls’ subcultures remain to be still explored in terms of empirical investigation. Girls are present in male subcultures, but are contained within them, rather than the researcher using them to explore actively forms of female identity.

This issue is too vast for this study to address. However it is a perspective that deserves to be explored and used. The context of the youth of Goa, with the gender transition in higher education evidenced by female enrollment ratio reaching over 60 per cent and growth of a mass youth market, is a rich point of reference in exploring the culture of femininity.

## **YOUTH RESEARCH IN INDIA**

Research on youth in India has produced a good number of sociological literature and publications, a product of over five decades of sociological interest on youth in India. Jayaram (1998: 253) has made an extensive survey of literature on studies done on youth as far back as the 1950’s. He classified these studies into five broad types: 1) impressionistic accounts, 2) analyses of secondary data, 3) theoretical expositions, 4) historical studies, and 5) empirical surveys. In terms of their scope, they cover these four main orientations: a) historical trends, b) objective socio-economic situation, c) subjective attitudes and opinions, and d) theoretical model building.

The surveys of sociological literature have been analyzed and presented by the Jayaram from the perspective of their substantive contents (1998: 255-269). Using this perspective, he grouped studies on youth into several groupings. The first is on the *profiles of the youth*. Extensive work has been done with the Vishwa Yuvak Kendra and Department of Youth affairs as lead agencies in compiling data on youth. UNESCO is another international agency that periodically published profiles of youth in the international level.

Secondly, *students as youth* has been extensively studied. They are one category of youth who have received much attention from sociologists in spite being a small percentage of the youth population. Socio-economic background of students have been undertaken, their subjective orientations have attracted considerable sociological attention i.e. values, expectations and aspirations. Their perception of social reality and their attitudes and opinions about contemporary social issues and their views on marriage and mate selection has been extensively studied.

On the other hand Jayaram observed that compared to the subjective perceptions and attitudes of students, their needs and problems, their academic performance and achievements do not seem to have received sufficient sociological attention.

Drug abuse among students is another important trend in the research on students. Some sociological studies focused on female students. Students belonging to Scheduled Castes and Scheduled Tribes have been the subject of some sociological studies.

Thirdly, *youth/student unrest, activism and movements* has produced a mass of literature from varied disciplinary perspectives. He notes that the identification of youth with students is nowhere as complete as in the discussions and analyses of

unrest, activism and movements. While student unrest, agitations and movements have received a lot of sociological attention, the same cannot be said regarding student participation in the decision making process.

Fourthly, *the non-student youth*, though making up the vast majority of the youth population have not been given due attention. Discussion on non-student youth quite often is framed from the perspective of educational problem, as drop-outs. Other areas presented by the author from the perspective of its substantive contents are that of *youth in general, on youth culture, youth delinquency, unemployment and occupational problems, generation gap and inter-generational conflict, rural youth and youth and national development*.

He notes that the survey of literature reveals trends in research on the subject and exposes gaps in knowledge and lacunae in approach hence, his recommendations on the future needs both in terms of substantive areas to be covered and the methodological perspectives from which they have to be approached.

Jayaram (1998: 269-274) puts forward some recommendations on youth research regarding substantive areas to be covered and methodological perspectives from which they could be approached. He observed that there is a pressing need for a systematic theoretical thinking on the youth of India. The findings of empirical studies could be used as the building blocks for the theoretical constructions on youth.

In terms of methodology, Jayaram (1998: 270) observed that the vast majority of the studies were done using sample survey research. Suggestions on using other methods such as historical method and comparative approach were put forward as these two approaches could enhance understanding of quantitative data. It is historical analysis which gives meaning to such an understanding and it is comparative

approach which contributes to the greater generalizability of the findings. He notes that there is a need to encourage researchers to use other research techniques as well as explore other possibilities of using supplementary techniques for survey research. He also encourages the building of a comparative dimension into research design on youth as well as advocates that sociologists devote systematic efforts at analyzing secondary data routinely collected by various governmental bodies.

From the perspective of its substantive contents he recommends that students and researchers explore areas which received little attention in the past years, to refocus sociological attention to study the non-student youth, the youth in rural areas and the female youth. He advocates to develop a social history of youth in India using the analytical technique and perspective of ethno-history.

Yet another recommended area of research is the socio-cultural construction of the concept of youth that calls for various theoretical and methodological approaches among them: symbolic interactionism, phenomenology and ethno-methodology to find out how youth is defined and what label is assigned to the group by other segments of society and interaction process and conversation analysis, quasi-field experiments and participant observations to find out how the group designated as youth perceives the meaning and content of the label or definition and how they react to these. Content analysis of literature is recommended as supplementary technique both for outlining the ethno-history of youth as well as examining its socio-cultural construction. Other areas of research advocated by the author is on how the youth respond to challenges of change and the socialization of youth. Linked to the process of socialization is the problem of generation gap and intergenerational conflict.

Regarding specific youth groupings, he recommends that the youth population belonging to Scheduled Caste and Scheduled Tribes be studied further especially the non-student among them. Yet another youth grouping that deserve attention of sociologists is the female youth. With respect to the youth situation, there has hardly been any study on the problem of unemployment among uneducated youth as well as study on unrest among educated and uneducated youth in rural areas.

Another area of potential research is on youth cultures and subcultures and related to this are leisure time activities and forms of recreation. Policies adopted by the government affecting youth and their implementation need to be critiqued and need for studies on the structure and functioning of voluntary organizations engaged in youth service are also recommended by the author. Attention should also be given to sociological critique of the policies adopted by the government in matters affecting youth.

Lastly, Jayaram (1998: 274) puts forward a guiding principle in the choice of a research problem: that is to focus on themes which have not received the attention which they deserve as well as to explore novel and unconventional theoretical perspectives and research techniques in youth research.

Saraswathi's (1988: 403) observations in her book "Youth in India" are mostly in agreement with Jayaram's analysis especially on the trend of youth research from the perspective of its substantive contents namely: student youth as the mostly studied group and studies on youth unrest and movements being mostly confined to student group. She further observes that the subject of youth has been mostly studied in sectoral manner, i.e. students, non-students, women youth, however no attempt has been made to explore into characteristics that cuts across economic, social, educational and situational barriers that divides the youth. She advocates for a

multidisciplinary research on youth attitudes, value systems, perspectives, expectations, ambitions and judgements. She also points out two areas which seem to have been neglected. First, the study of youth as a social category in India – its characteristics, the culture it represents, the thoughts and aspirations it nurtures and the hopes it promises and the second is studies on methods of youth work- strategies of youth service organizations and experiences of young people themselves in the service of youth.

How about sociological research on the youth of Goa? Sociological studies on the youth of Goa is wanting. Gracy Andrew and Vikram Patil (2003) made a study on the “Health Needs of Adolescents in Higher Secondary Schools in Goa”. The study focused on the following themes: studies and careers, relationship with parents and peers, health concerns, sexual and reproductive health issues, abuse and violence. The study also came up with a school intervention model that could be implemented by educational institutions in order to address certain areas of concern found out in the study.

Many journalistic accounts on the youth of Goa are available. The local newspapers and magazines, from time to time have been publishing articles regarding the youth of Goa. Many of these articles are subsumed in issues such as education, unemployment, tourism, etc. One of the recent articles in Goa Today (August 2007: 41-44) is that of Savio Falliero’s “The Lives and Times of Our Youth”. He attempted to trace how an average youngster in Goa spends time and the type of activities they are normally involved in. The undergraduate college students were studied.

## EMERGING TRENDS IN SOCIOLOGY OF YOUTH

Assessing the failures and achievements of the sociology of youth Allerbeck and Rosenmayr (1979: 9) affirm that for several decades the special contribution of Sociology to the study of youth was quantification. Sociologists used representative sample surveys to present empirical information on the attitudes and behaviour of young people in different nations and regions. They further note that the common limitations of these studies during the decades of the 1950's to 1970's is that empirical results were presented without or with the slightest theoretical introduction and were 'compared' against the normative expectations of observers or against the idealized conceptions what the past was supposed to have been like. Allerbeck and Rosenmayr note that the "youth" as a concept was much taken for granted. While most sociologists explicitly recognized that youth is indeed a variable social characteristic, empirical studies tended not to pursue this question about the variability of the sociological conception of youth.

They had this to say regarding sociology of the youth: "In spite of its importance for changes in society, research on youth is still one of the less developed fields of sociology. Lack of theory that can be related to data is one of the main weaknesses of sociology of youth" (1979: 7). Among the various limitations pointed out by Allerbeck and Rosenmayr is that sociological research on youth still relies heavily on the survey method. However these often fail to allow for more convincing comparisons with other survey studies on the same topic in other societies or other age groupings.

This explorative and descriptive study also used the survey method in collecting data. Focus group discussions were conducted to validate the data gathered through the survey and also to gain further insights into the different aspects of youth

life covered in the study. Data gathered through observation and key informant interviews were inputted into the research findings. Consequently, with the use of complementary techniques in gathering data there is less reliance on the survey. Findings of other studies done on similar topics were used as point of comparison.

Studies on previously observed configurations of youth such as “student revolt” abounds yet studies focusing on the future position of the youth and the change of such an important age status are rare. Lastly, on the area of action research that this is carried out mainly on and with small number of people and is rarely connected with extended surveys complementary to it.

Thus they advocate for a “social bookkeeping” on youth problems and strongly recommends a “scientific bookkeeping” which includes not only the documentation on published literature but also the documentation of data sets. Hence the setting up of data archives on research on youth sociology is highly recommended by the authors. The increasing importance of age-group-specific characteristics and extrapolations even makes data archives on youth research an important tool for the documentation of results.

To this end the trend report of Jayaram (1998) on youth research in India cited in this study is a good contribution to this “social bookkeeping” because it documents and attempts to categorise and classify the existing literature on youth studies in India. It also points out certain areas in youth research that had been neglected and suggests certain directions in which youth research could proceed. However, the documentation of data sets is necessary. The question is which agency should set up data archives on research on youth sociology in India?

## **Emerging trends in sociology of the youth**

Some emerging trends in sociology of the youth are perceptible from 1970s. Among the observed trends one of the most salient is that there is more emphasis on the linkages between theoretical construct and empirical and comparative studies. Second, the perceived failure of macro-sociological theories on socialization has led to a shift and or inclusion of the micro-level. Such is the case of studies of social factors in personality. Third the emergence of a genuinely sociological approach to the study of youth by subjecting the various social arrangements of “youth” to empirical scrutiny as for instance studies in age segregation. Allerbeck and Rosenmayr (1979: 10-16) identified emerging perspectives or approaches in the sociology of the youth.

*Age Segregation.* The institutionalized separation of age groups as a characteristics of advanced industrialized societies has become a topic of interest to sociologists of youth. Age segregation is a consequence of intended changes such as the expansion of education, and child and youth protection from exploitation in the labour market. It is as well a product of some social and economic developments such as the decline of family size. While the structural conditions for interaction of people of different ages are documented, i.e. statistics on family composition, labour force participation, the actual amount, character and quality of interaction between young people, their elders, etc. has yet to be substantiated by empirical data.

*Age stratification.* The important contribution of this perspective is that youth could no longer be considered in isolation from other age groups and “strata”. The particular place of “youth” is determined by the relation of age to the social structure in a particular society. Demography, through cohort analysis, provides the tool as well as the point of departure with which to analyze the movement of

individuals through various age-related roles. The need for a longitudinal data on youth is generally accepted in the sub-fields however longitudinal studies on youth is still limited.

*Cross-national perspectives.* This comparative perspective is quite new in the sub-field of sociology of youth, though comparison of societies has long been part of sociology itself. Cross-national research permits the empirical study of certain micro-macro linkages which were held to exist universally as for instance the investigation on the linkages between the family as a socialization agent and certain macro-sociological outcomes such as the “generation gap” and generational continuity.

*Perspectives from Social History.* Sociologists usually define “youth” in the same way Hollingshead conceptualized “adolescence” as the period of life of a person when the society in which he functions ceases to regard him as a child and does not accord him full adult-status, roles and functions. In recent years the upper boundary of this definition has been subjected to empirical study. For instance if marriage and entry into occupation are taken as indicators for attainment of adult status, in industrialized countries while the median age at first marriage tended to decline entry into the labour force tended to occur much later. This has been interpreted as the gradual blurring of clear demarcation between “youth” and adulthood as stages in the life cycle. There is an increasing tendency for sociologists of youth to expand the sources of data through combining information from historical demography and official statistics thus allowing a more realistic picture of the past. Exploration of critical events such as exit from school, entry into work force, marriage and establishment of a household had been subjected to studies to test the long held view about ‘prolongation of growing up’.

*Socialization perspectives.* The study of socialization of youth today needs to be placed in the context of contemporary history more than ever before as cultural change itself has accelerated. This means that elements of a new lifestyle and new conception of lifestyles are being initiated and introduced at shorter intervals and formative influence is often limited to very short time periods. With other institutions taking the role as socialization agents, it may be demonstrated for which spheres socialization within the family is decisive and which spheres are dominated by other institutions. Also to find out to what extent the youth readily adopt new value orientations as compared to other age groups.

## **CHAPTER III**

### **THE RESEARCH SETTING AND THE SOCIAL BACKGROUND OF THE YOUTH**

The field research was carried out in the South Goa District of Goa State. While the title of the study “The Youth in Contemporary Goan Society: A Study in Sociology of Youth” suggests that the scope of the research encompasses the entire state of Goa, primary data were gathered from the talukas comprising South Goa district. The assumption is that there is no significant difference between characteristics of the population of South Goa and North Goa districts.

#### **RESEARCH SETTING**

South Goa district comprises the five talukas of Marmagao, Salcete, Quepem, Sanguem and Canacona. Marmagao and Salcete are of the Old Conquest area, and Sanguem, Quepem and Canacona are of the New Conquest area (see maps 3.1 and 3.2)

As per 2001 population census, South Goa district has a population of 589,095. About 56 per cent are in the urban areas and 44 per cent are in the rural areas. About 115,354 are within the age range 15-24 years. That constitutes nearly 20 per cent of the total South Goa district population. This age range has a sex ratio of 907 females per thousand males.

Included in the survey area were Gadongrem and Khola panchayats at Canacona Taluka and Balli-Adnem Panhayat at Quepem. These represent the New Conquest areas and the rural context. Velsao-Pale- Issorcim and Nagoa panchayats

from Marmagoa Taluka represent the Old Conquest area and the rural context. To represent the urban area, data were gathered from selected wards of Margao and Quepem Municipalities. Margao represents the Old Conquest area and Quepem the New Conquest area.

Differentiating the urban from the rural is very difficult in Goa as the whole of Goa can be considered as urban with rural look. For this study I have considered the municipality area as the urban and the Panchayat as the rural.

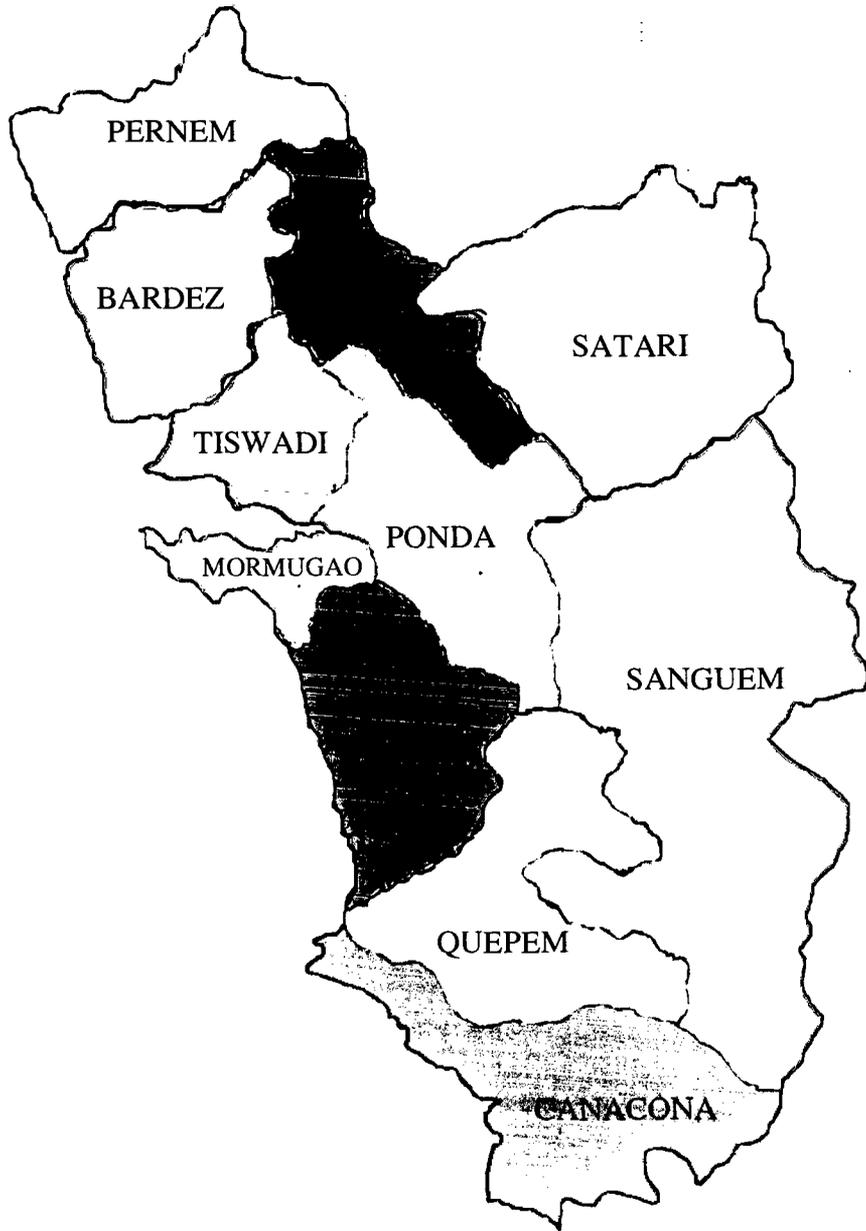
### **New Conquest –rural**

Gadongrem and Khola pachayats at Canacona Taluka and Balli-Adnem Panhayat at Quepem represent the New Conquest – rural context. They share a number of characteristics such as primarily agricultural areas, availability of work is seasonal and the majority of the population are from the low income category.

Majority of the inhabitants of Gadongrem and Khola Panchayats are from the Velips community. They fall under the Scheduled Tribe category. Gadongrem is located in the interior and hilly area of Canacona taluka close to the Khotigao Wildlife Sanctuary and about thirteen kilometers away from Canacona Municipality whereas Khola Panchayat is towards the coastal area about twelve kilometers from Canacona Municipality. Aside from the Velips, Khola's population also includes the Pagi community. The Pagi community engages in fishing as a source of livelihood.

The main source of livelihood in both areas is agriculture. The crops grown are rice, chili, mangoes and cashews. Cashew is considered as cash crop, nuts are sold and the local wine feni is locally brewed from the cashew apples. (see map 3.2)

**MAP 3.1**  
**MAP OF GOA**



**MAP 3.2**  
**MAP OF SOUTH GOA DISTRICT**



The main difficulties expressed by young people from these areas are the lack of educational facilities and of job opportunities. Both Panchayats have schools up to the 10th standard but no facilities for higher secondary school. There is a high rate of school dropout from the 5th standard. A small number of youth reach the 10<sup>th</sup> standard and still fewer are those who manage to pass the 10<sup>th</sup> standard board examination. Want of financial means is one of the reasons given for the high drop out rates. Income levels are not sufficient to cover study needs. The youth seems not very well informed of government schemes that could help them further their study. The other reason for high rate of drop out is the weak desire and motivation to study among the youth. There is lack of parental encouragement, as parents themselves had either low level of education or are non-literate. Furthermore parents mostly prefer that children work rather than go to school so as to supplement family income.

Regarding job opportunities, agricultural work and fishing are seasonal activities that do not guarantee employment for the entire year. Seasonal work in the fields and plantations wherein they could earn money by working as hired labour lasts for about four months. The rest of the months are period joblessness except for occasions wherein there is a possibility of working as manual labour in constructions.

Another hardship expressed by the youth is shortage of water during the dry season. As the wells dry up during summer, there is shortage of water even to meet the household needs. The scarcity of potable water is one great difficulty.

Regarding cultural and recreational activities, while the Gaodongrem youth are quite happy with the number of cultural and sports activities they could take part during the year the Khola youth reports that there is only one sports club in the village and there is hardly any sports and cultural activities taking place in the village. Young

people's alternative way of recreation is playing cards which quite often gets converted into gambling. Even school going children skip classes to play cards.

Bali-Adnem Panchayat at the border of Salcete and Quepem has a mixed population of Velips, Hindus and Christians. Many of its inhabitants are classified under the Other Backward Classes (OBC) category. Its location, along the National Highway 17, gives Balli-Adnem an advantage of easy access to transportation. It is about half an hour ride from Margao City. Still another advantage is the existing Higher Secondary School. This educational facility serves the youth of the area as well as those from the neighbouring Panchayats. The proximity of the area to Margao City makes it possible for those who have means to continue their studies in the city.

The main source of livelihood of the people is agriculture. The crops grown are rice, coconuts, mangoes and cashews. Many of the inhabitants are owner-cultivators of their family's parcel of land. However there is a perceived shift in the interest of young people. Their occupational projections is no longer bound to the land, rather they look forward to working in the industrial and service sectors. The young people seem to be more aware of the government educational schemes they could avail of. A number of cultural and leisure activities are organized throughout the year wherein young people could participate to develop and showcase their talents.

### **Old Conquest-rural**

Velsao-Pale-Issorcim and Nagoa Panchayats represent the Old Conquest - rural context. While Nagoa is located close to the industrial area at the border of Salcete and Marmagoa Talukas, Velsao-Pale-Issorcim is a coastal village of Marmagoa Taluka. Both the panchayats are densely populated and share the same

characteristics of having a majority Christian population. Nagoa has a high percentage of Other Backward Classes (OBC) among its population. The source of livelihood include fishing and agriculture in Velsao-Pale Issorcim while in Nagoa it is agriculture. The proximity of these areas to urban centers makes employment in other sectors especially the service sector more accessible. Tourism related activities are also noticeable in Velsao-Pale- Issorcim. Both the places have a high rate of Non Resident Goan (NRG) as many families have either members or relatives working outside India or are in the ship. This accounts for the better living condition of people in these areas.

While migrant workers are practically absent in the three areas described earlier, it is not the same with Nagoa and Velsao-Pale- Issorcim. Seasonal migrant workers hired in the fishing industry are common sight in Velsao-Pale- Issorcim and Nagoa shelter migrant workers from the nearby industrial area.

Both places have high rate of enrollment among the young people. The proximity of educational institutions make it possible for almost all the young people to go to school. They have access to tertiary level institutions located at Margao and Vasco. Higher rate of income also contributes to the higher rate of enrollment among the youth.

Regarding participation in cultural and sports activities, both the places have number of sports club which could respond to the needs of the youth. The Christian catholic churches also have youth organizations in the parishes, proving young people opportunities for social participation.

## **The urban context**

Quepem and Margao Municipalities are urban centers at South Goa district with a distance of twelve kilometers from each other. Good transport facilities link the two places making both accessible to each other. Margao is the main commercial center in South Goa district. Both municipalities have a mixed population from among the different communities. Though Quepem is less urbanized as compared to Margao, there are educational institutions up to the tertiary level that responds to young peoples' need for education. It is not uncommon for young people in Quepem to come to Margao for their studies. Margao has more educational institutions compared to Quepem. In terms of job opportunities, Margao offers more possibilities than the rest of the places, being the commercial center of the South Goa district.

The research sites itself reveal the diverse socio-economic situations of the youth in Goa as they also reveal the disparity in the access to services and opportunities. It shows a marked divide between the hinter land and rural areas *vis a vis* the coastal and urban areas. Those in the urban centers and the coastal belt have better standard of living as compared to those in the hinter land. They have access to better services such as educational institutions and health services. They are also privileged to have possibilities for a wider exposure to various fields of work or career options.

Those in the rural areas and hinter land are mostly from low income families and have less possibilities to study beyond the 10<sup>th</sup> standard. Many of the young people in these areas are first generation literates in their families. With non literate parents, there is lack of incentive and motivation from the parents to get them educated. High drop out rates is observed in these areas, which is attributed to lack of financial means and lack of motivation to study. The lack of motivation to study is

also linked to the lack of employment opportunities that could ensure the youth of jobs after spending years in schooling.

The most disadvantaged youth are the scheduled tribe youth in the rural areas, who are mostly from the low income families. There is a sense of pessimism regarding getting employment that could fetch them a regular income and general feeling of helplessness regarding improving their socio-economic situation.

### THE SURVEY RESPONDENTS

The survey was conducted among the youth within the age range fifteen to twenty four. The responses of two hundred and three respondents were analysed in this work. As per 2001 census of Goa's population, those within this age range category constitutes about 20 per cent of the total population of the state and true also for South Goa district. Table 3.1 shows the age distribution of the youth respondents in the survey.

Table 3.1

#### Age distribution of the respondents

<i>Age range</i>	<i>Frequency</i>	<i>Percentage</i>
15 – 19	114	56.2
20 – 24	89	43.8
Total	203	100

About 56 per cent are with the age range of 15 – 19 years which is commonly referred to as adolescence and nearly 44 per cent in the age range of 20 -24 commonly referred to as young adulthood. How are these figures in comparison to the

actual youth population of South Goa? Table 3.2. shows the age distribution of the youth population within the age range of 15 - 24 years.

Table 3.2  
Age distribution of the youth population  
South Goa District

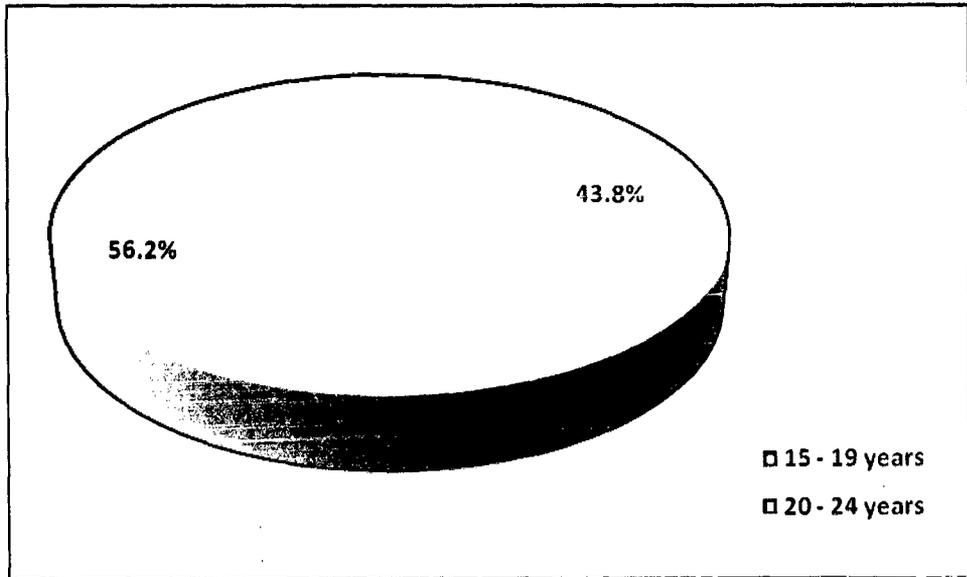
<i>Age range</i>	<i>Frequency</i>	<i>Percentage</i>
15 – 19	54,779	47.5
20 – 24	60,575	52.5
Total	115,354	100

Whereas the youth population of South Goa district consists of about 47.5 per cent in the age range 15 – 19 years and 52.5 per cent in the age range 20 – 24 years, the distribution of the sample consists of 56.2 per cent in the age range 15 – 19 years and 43.8 per cent in the age range 20 – 24 years. Those within the age range 15 – 19 years are over represented in the sample.

The age distribution of the sample and that of South Goa district are shown in the pie diagrams 3.1 and 3.2. It shows that the sample is skewed towards those within the age range 15 – 19 years.

Pie diagram 3.1

Age Distribution of the respondents



Pie diagram 3.2

Age distribution of the youth population

South Goa district

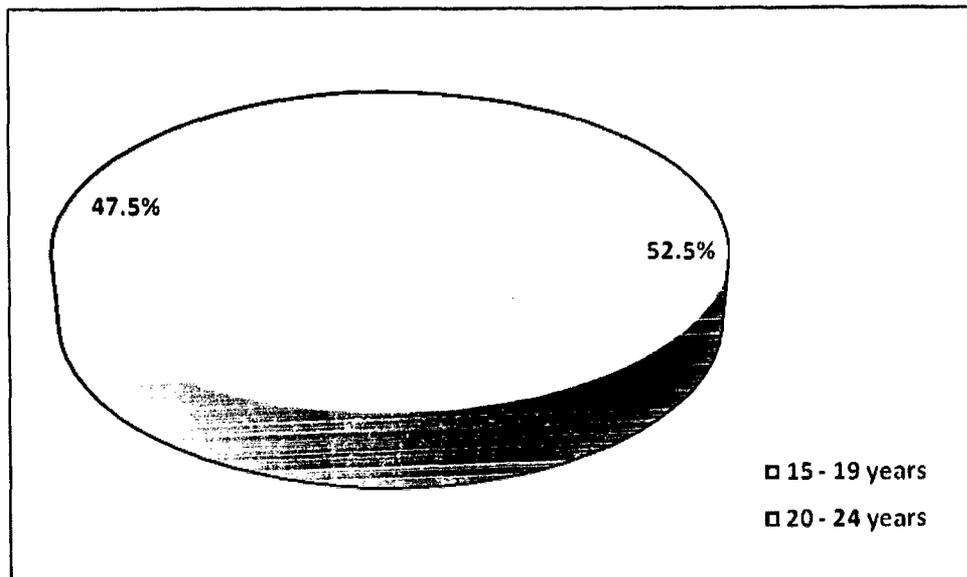


Table 3.3 shows the sex distribution of the respondents and table 3.4 shows the sex distribution of the youth population of South Goa district as per 2001 census.

Table 3.3

Sex distribution of the respondents

<i>Sex</i>	<i>Frequency</i>	<i>Percentage</i>
Male	101	49.8
Female	102	50.2
Total	203	100

Table 3.4

Sex distribution of the youth population

South Goa district

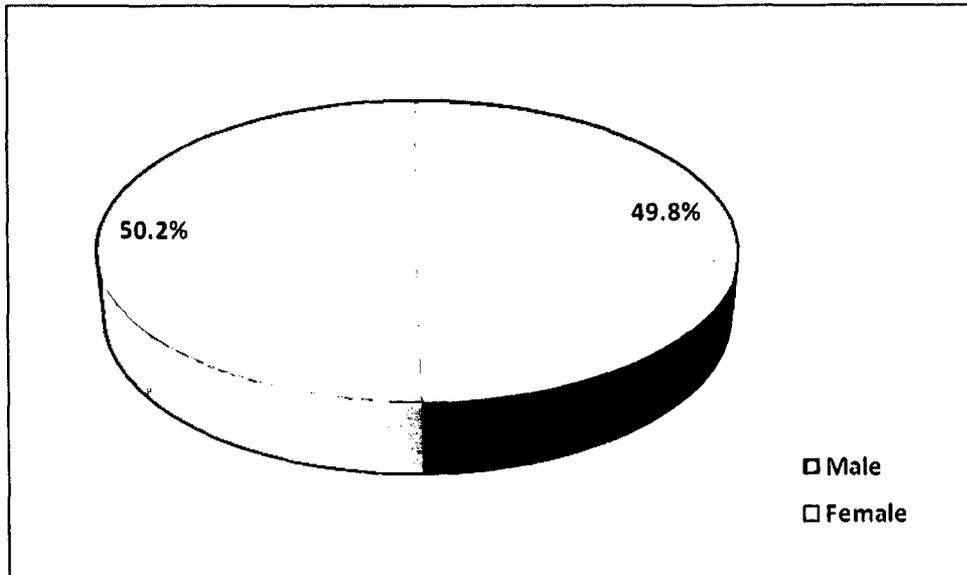
<i>Sex</i>	<i>Frequency</i>	<i>Percentage</i>
Male	60,503	52.4
Female	54,851	47.6
Total	115,354	100

While the youth population of South Goa district consists of 52.4 per cent male and 47.6 per cent female, the sample consists of 49.8 per cent male and 50.2 per cent female. Hence, there is a slight over representation of the female youth in the sample.

Pie diagram 3.3 and Pie diagram 3.4 are comparison of the sex distribution of the respondents and that of the youth population of South Goa district.

Pie diagram 3.3

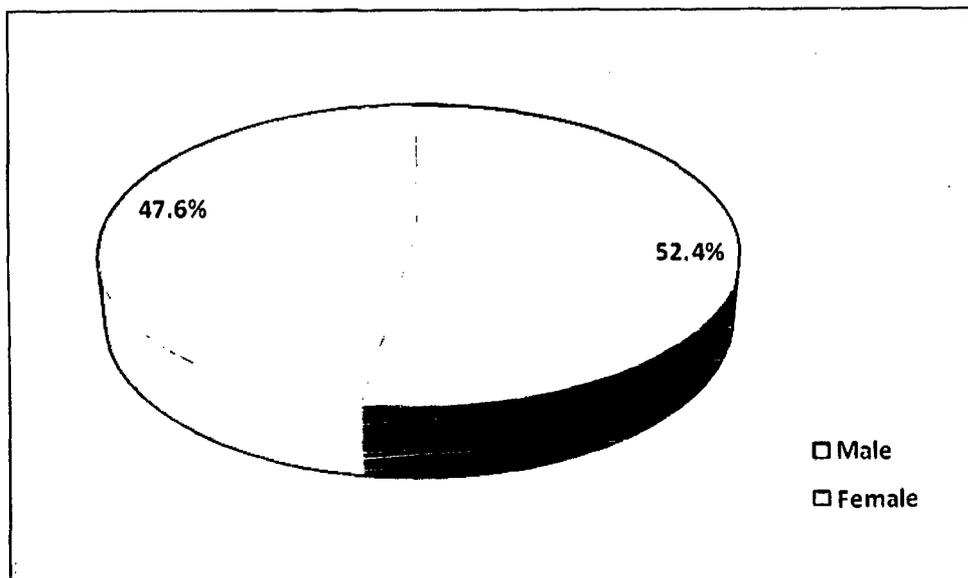
Sex Distribution of the respondents



Pie diagram 3.4

Sex distribution of the youth population

South Goa district



Goa's urban population stands at 49.77 per cent of the total population as per 2001 census and the trend is towards increase in the urbanization. The urban population of South Goa district is 56.2 per cent, slightly higher than the state level.

The residence-wise distribution of the respondents is shown in table 3.5 and that of the South Goa youth population is shown in table 3.6 .

Table 3.5

Residence-wise distribution of the respondents

<i>Residence</i>	<i>Frequency</i>	<i>Percentage</i>
Urban	110	54.2
Rural	93	45.8
Total	203	100

Table 3.6

Residence – wise distribution of the youth population

South Goa district

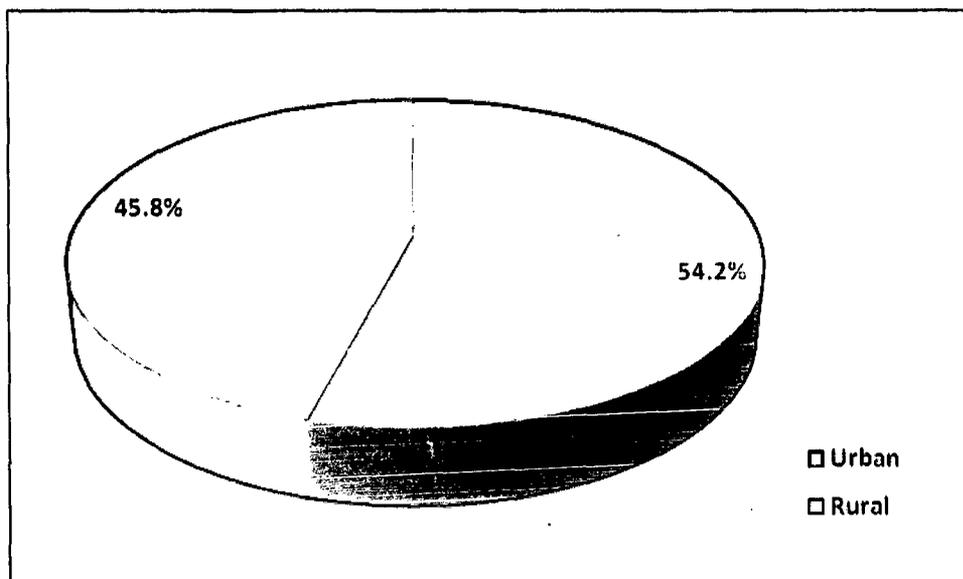
<i>Residence</i>	<i>Frequency</i>	<i>Percentage</i>
Urban	64,275	55.7
Rural	51,079	44.3
Total	115,354	100

The residence-wise distribution of the youth population of south Goa district is 55.7 per cent urban and 44.3 per cent rural while the sample consists of about 54.2 per cent urban youth and 45.8 per cent rural youth. The rural youth population is slightly over represented in the sample.

The comparison of the residence-wise distribution of the sample and that of South Goa district is shown in Pie Diagram 3.5 and Pie diagram 3.6.

Pie diagram 3.5

Residence-wise distribution of the respondents



Pie diagram 3.6

Residence-wise distribution of the youth population

South Goa district

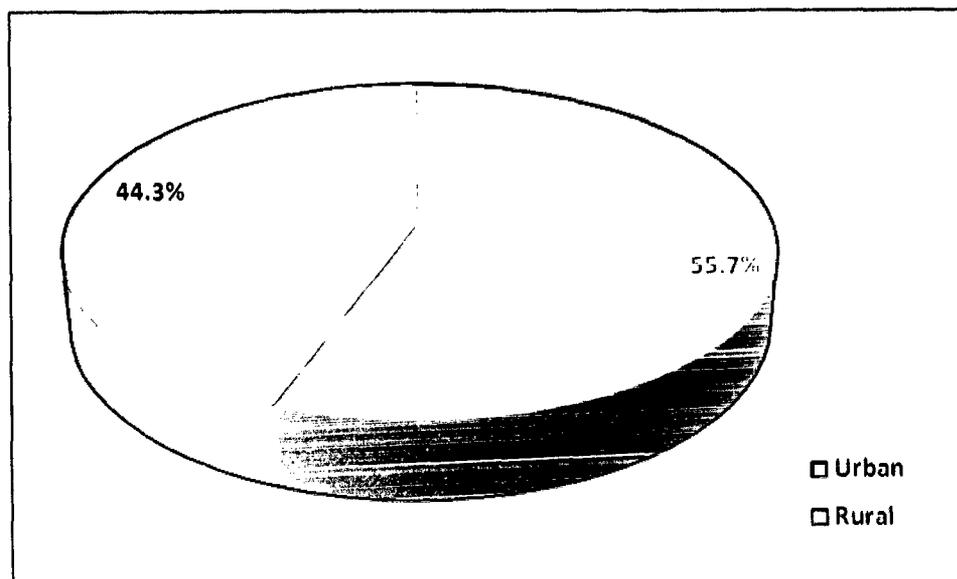


Table 3.7 shows the distribution of the sample according to the location or area.

Table 3.7

Location or area-wise distribution of the respondents

<i>Location / area</i>	<i>Frequency</i>	<i>Percentage</i>
Old conquest	117	57.6
New conquest	86	42.4
Total	203	100

For want of data where to extract the location or area-wise distribution of the youth population of South Goa district, we use the location or area-wise distribution of the total population of the district as a point of reference for comparison. The data is shown in table 3.8.

Table 3.8

Location or area-wise distribution of the population

South Goa district

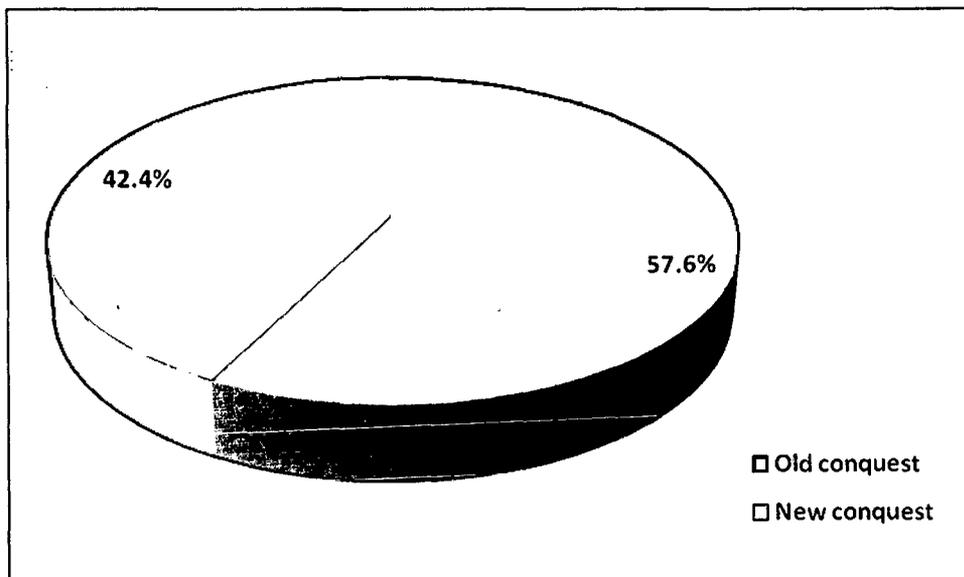
<i>Location / area</i>	<i>Frequency</i>	<i>Percentage</i>
Old conquest	406,984	69.1
New conquest	182,111	30.9
Total	589,095	100

Those in the Old Conquest area consists 69.1 per cent of the total population of South Goa district and the New Conquest 30.9 per cent. The sample has about 57.6 per cent youth from the Old Conquest area and 42.4 per cent from the New Conquest area, showing an over-representation of the youth in the New Conquest area.

Pie diagram 3.7 and 3.8 are comparison of the area-wise distribution of the sample and that of the population of South Goa district.

Pie Diagram 3.7

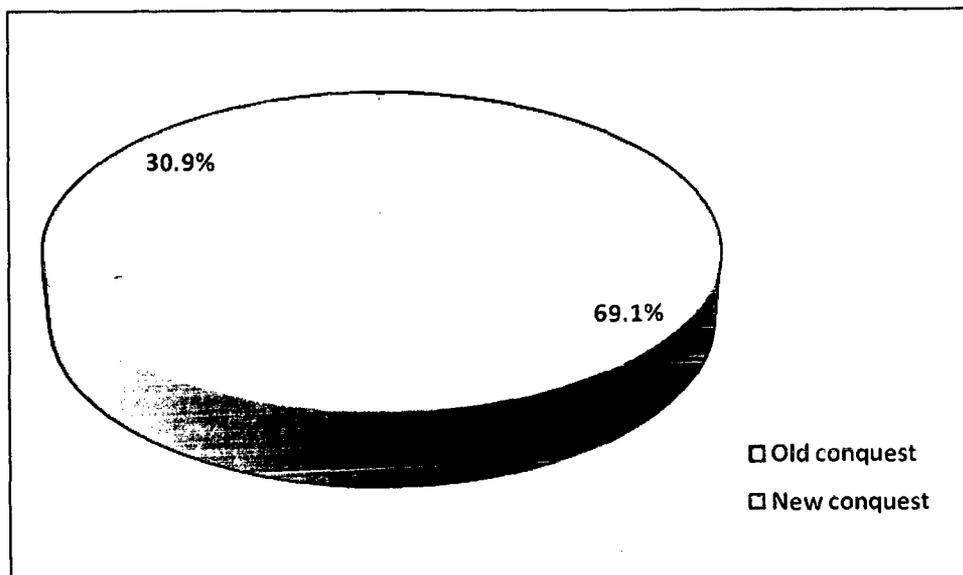
Location or area-wise distribution of the respondents



Pie Diagram 3.8

Location or area-wise distribution of the population

South Goa district



The religion-wise distribution of the sample is shown in table 3.9 and table 3.10 shows the religion-wise population distribution of South Goa district.

Table 3.9

Religion-wise distribution of the respondents

<i>Religion</i>	<i>Frequency</i>	<i>Percentage</i>
Hindus	107	52.7
Christians	91	44.8
Muslims	3	1.5
Others	2	1.0
Total	203	100

Table 3.10

Religion-wise population distribution

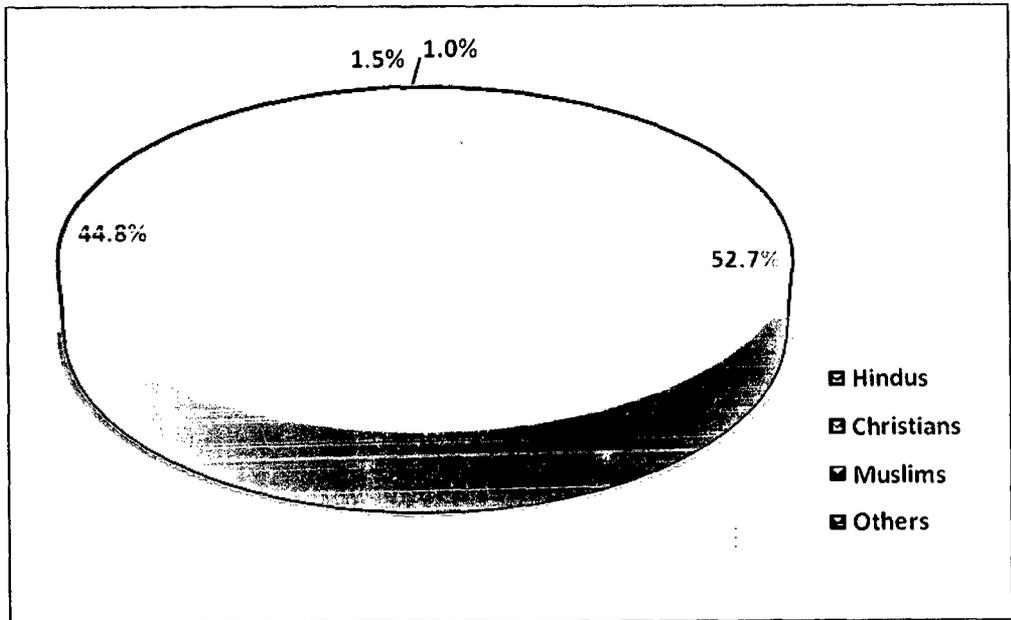
South Goa district

<i>Religion</i>	<i>Frequency</i>	<i>Percentage</i>
Hindus	309 703	52.6
Christians	223 178	37.9
Muslims	48 827	8.3
Others	1 266	0.2
Religion not stated	6 121	1.0
Total	589 095	100

Pie diagram 3.9 and 3.10 shows the comparison of the religion-wise distribution of the sample and that of the population of South Goa district.

Pie Diagram 3.9

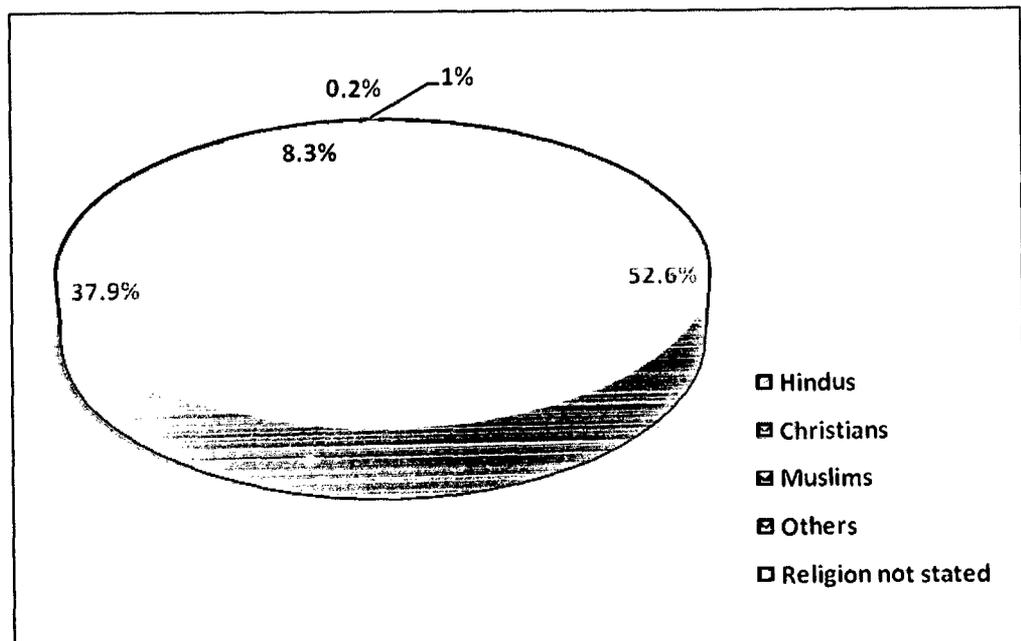
Religion-wise distribution of the respondents



Pie Diagram 3.10

Religion-wise population distribution

South Goa district



Hindu youths are proportionately represented with the same percentage, about 53 per cent in the total population and in the sample. The Christian youth are over represented with about 44.8 per cent in the sample as compared to the 37.9 per cent in the total population. The Muslim youth are under represented with 1.5 per cent in the sample as against 8.3 per cent in the total population. The over representation of the Christian youth could be attributed to the fact that the population of Velsao-Pale-Issorcim and Nagoa Panchayats are predominantly Christians thus the sample from those areas basically are Christian youth. And none of the areas selected have a sizeable Muslim population which could explain the under representation of Muslim youth in the sample.

Summarizing the characteristics of the sample with reference to the above given variables, the sample is skewed in favour of those within the age group 15- 19 years, female youth, the rural youth, the Christian youth and those residing in the New Conquest Area.

Let us take a look at other characteristics of the sample such as the level of education and the occupation of the respondents, and the occupation of the head of the family. The level of education of the respondents is shown in Table 3.11

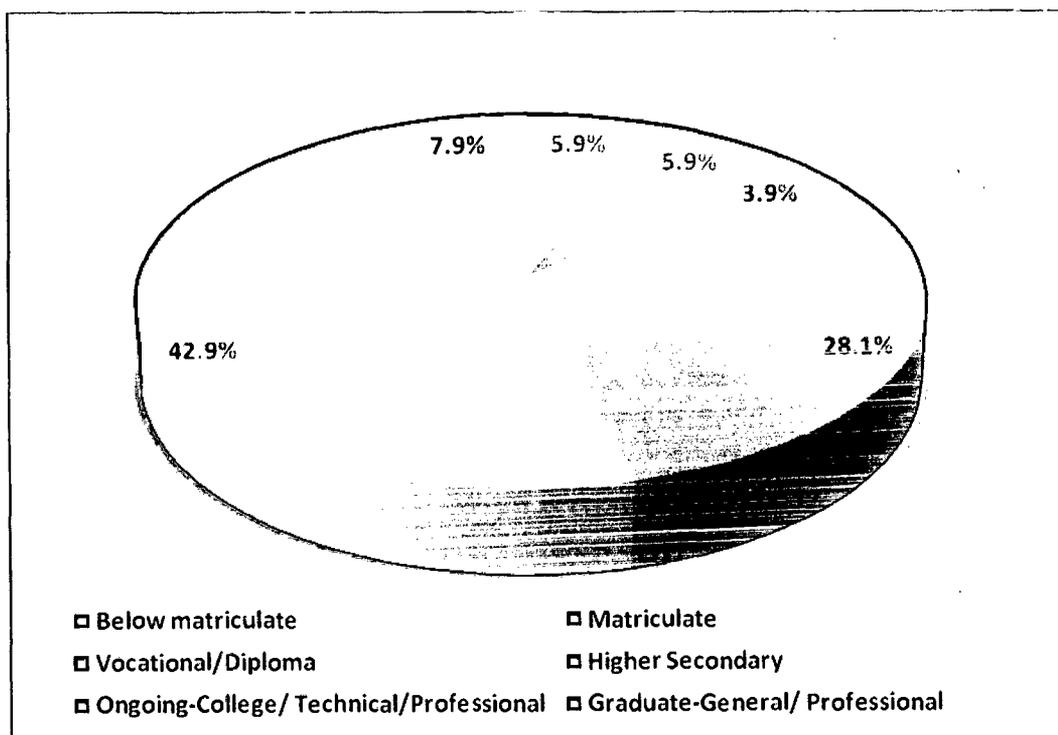
Table 3.11

Education-wise distribution of the respondents

<i>Education</i>	<i>Frequency</i>	<i>Percentage</i>
Below matriculate	12	5.9
Matriculate	12	5.9
Vocational/Diploma	8	3.9
Higher Secondary	57	28.1
Ongoing-College/ Technical/Professional	87	42.9
Graduate-General/ Professional	16	7.9
Total	203	100

Pie Diagram 3.11

Education-wise distribution of the respondents



About 94 per cent of the respondents reached the matriculate level. How this figure stands in comparison with the existing situation? The Economic Survey of Goa 2002-2003 reports that the drop out rate for class I to X for the academic year 2001-2002 stands at 42.21 per cent. Hence, there seem to be an over representation of the youth who reached the matriculate level. This could be attributed to the limitation of the methodology wherein the respondents were asked to write down their responses to the given questions which most likely discouraged youth who have the limited capacity in writing down the required responses.

Table 3.12 shows the occupation of the respondents at the time of the survey. These give us a glimpse of the occupational status of the youth.

Table 3.12

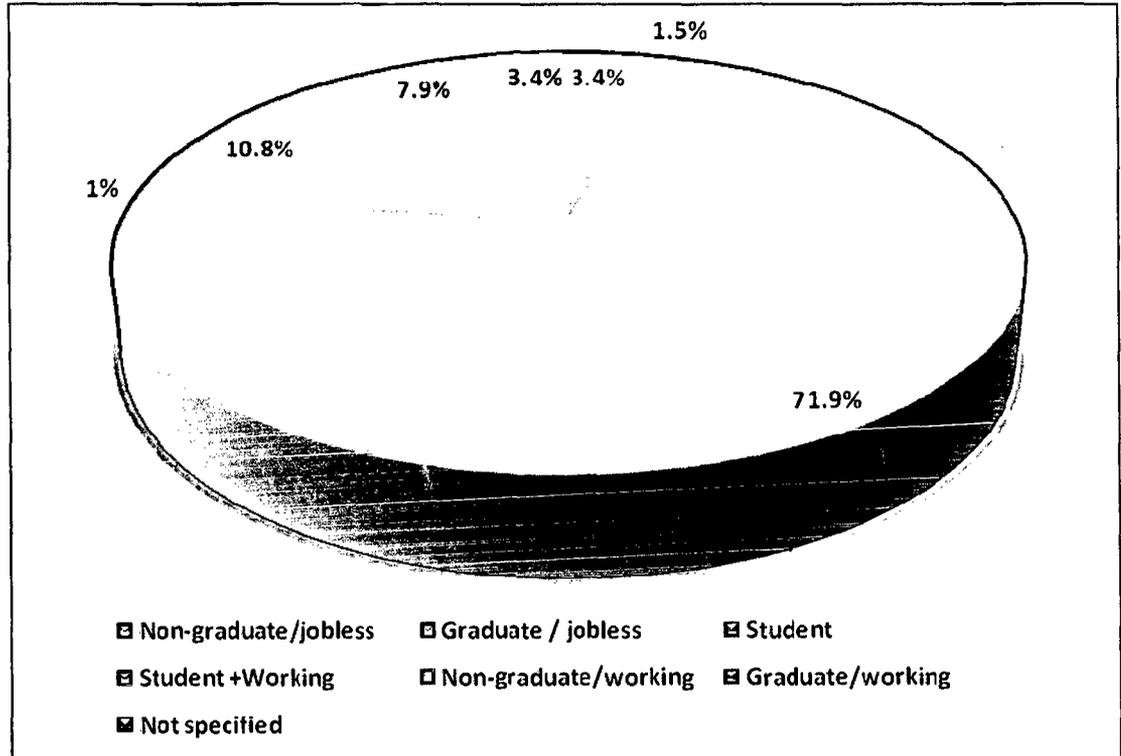
Occupation-wise distribution of the respondents

<i>Occupation</i>	<i>Frequency</i>	<i>Percentage</i>
Non-graduate/jobless	7	3.4
Graduate / jobless	3	1.5
Student	146	71.9
Student +Working	2	1.0
Non-graduate/working	22	10.8
Graduate/working	16	7.9
Not specified	7	3.4
Total	203	100

Pie diagram 3.12 represents the occupation-wise distribution of the respondents.

Pie diagram 3.12

Occupation-wise distribution of the respondents



Nearly 20 per cent of the respondents are working. About 5 per cent reported as not having any occupation or work. About 23.6 per cent of the respondents reported as not studying at the time of the survey whereas about 73 per cent are students. This is indicative that the student youth are over represented in the sample. As noted in the earlier chapter the combined enrollment for 2004- 2005 is 20 per cent of those within the age range 15 – 24 years.

Table 3.13 shows student-non student distribution of the respondents.

Table 3.13

## Student and non-student wise distribution of the respondents

<i>Occupation</i>	<i>Frequency</i>	<i>Percentage</i>
Student	148	72.9
Non- student	48	23.6
Not specified	7	3.4
Total	203	100

It is difficult to find an accurate measure of the socio-economic background of the youth respondents. However, the occupations of the head of the family, though not an accurate measure, could shed light to the socio-economic status of the respondents. The responses were categorized as follows: labourers, traditional occupations, service, business, non resident Goan (NRG), and retired/housewife/jobless. Traditional occupations refers to cultivators, farmers, toddy tappers, fishermen, carpenters, tailors, barbers, bakers and cobblers. A separate category is allotted to Non resident Goan with the assumption that family income level of those within this category differs from those in the 'service' category.

Table 3.14 shows the occupation distribution of the head of the families of the respondents.

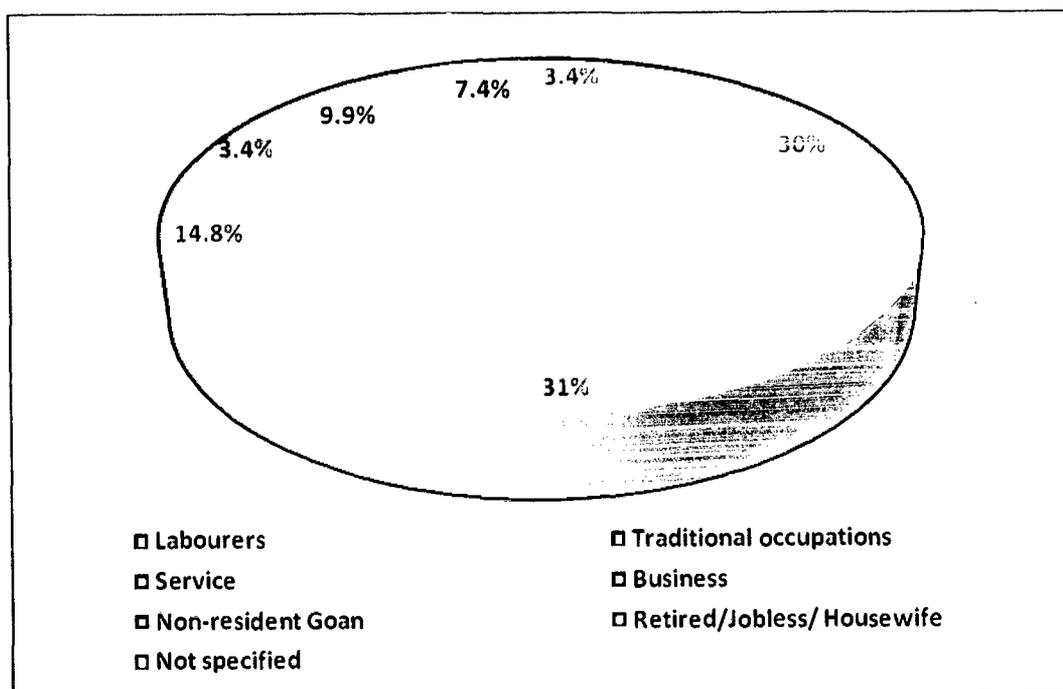
Table 3.14

Occupation of the head of the family

<i>Occupation</i>	<i>Frequency</i>	<i>Percentage</i>
Labourers	7	3.4
Traditional occupations	61	30.0
Service	63	31.0
Business	30	14.8
Non-resident Goan	7	3.4
Retired/Jobless/Housewife	20	9.9
Not specified	15	7.4
Total	203	100

Pie Diagram 3. 13

Occupation of the head of the family



The higher percentages gravitates around service and in traditional occupations. If we assume that those whose occupation falls under service, business and non-resident Goan as having a fixed and regular source income, then nearly 50 per cent of the families have a fixed and regular source of income. The 43 per cent which constitute the labourers, those in the traditional occupations, retired people and housewives may not have fixed and regular income.

We also could discern from the data the fact that there is representation in the sample of youth from diverse socio-economic background.

What about the cultural identification of the respondents? Around 94 per cent of the respondents reported that parents, both or either father or mother, are natives of Goa. About 93 per cent identify themselves as Goans.

Respondents were asked an open ended question on what makes them identify themselves as Goan. The responses were categorized and is shown in table 3.15. The grounds for their self-identification as Goan is shown in table 3.15.

Table 3.15

Grounds for self identification as Goan

<i>Categories</i>	<i>Frequency</i>	<i>Percentage</i>
Parents are native of Goa	25	12
Born and brought in Goa	81	40
Language and mother tongue is Konkani	20	10
Share Goan culture	41	20
Having ration & voting card in Goa	6	3
Not specified	30	15
Total	203	100

Nearly 40 per cent refer to the fact that they were born and brought up in Goa. Twenty per cent justify their self identification as Goan from the perspective of sharing the culture of Goa. About 12 per cent made reference to parentage and nearly 10 per cent justify being a Goan with being able to speak Konkani, the mother tongue. About 3 per cent justify their being Goans by possession of proof of residency such as the ration card and the voting ID card.

The principal criterion in the selection of the sample is that it should represent the real situation of the youth population. Hence, its characteristics should approximate the characteristics of the population being studied. Notwithstanding the attention given to the matter, the sample has its own limitations as shown by the data. However credit should be given to the fact that the respondents represents the youth in their residence setting. The effort done to gather the data from the youth using the residence as a basis of sampling, in itself reveals the diverse living situation of the Goan youth.

## **FOCUS GROUP DISCUSSIONS AND KEY INFORMANTS**

The focus group discussions were held with the following youth groupings: urban youth , rural youth, boys, girls and student youth. The focus group discussions were used for two purposes: to validate the data gathered through the survey as well as to gain further insights into the actions, perceptions, attitudes and opinions of the youth concerning the different aspect of youth life covered by the study. The data from focus discussion were incorporated in chapters four to seven of the thesis.

The focused key informant procedure was used in getting information from those agencies or individuals who specializes on youth. Key persons in the

organization and or institutions were interviewed regarding the vision-goals of their organizations and consequently about their programmes and areas of interventions concerning the youth. Interviews were conducted with Directorate of Youth Affairs representative, educators in charge of NSS and NCC programmes, the District Youth Coordinator of Nehru Yuva Kendra of South Goa, the Director of the Diocesan Youth Centre, the Programme Director of Sangath- Raia, Director of Don Bosco Youth Animation Centre, among others. The data from focused key informant interviews were incorporated in chapter six of the thesis.

## CHAPTER SUMMARY

The sample respondents in the survey is skewed in favour of those within the age group 15- 19 years, the student youth, the female, the rural youth, those residing in the new Conquest area and the Christian youth. These youth sub populations are slightly over represented in the sample. However, the skewedness does not have considerable implication in the study because it is explorative and descriptive in nature. We could discern from the data that all youth sub-population of Goa are represented in the sample.

It can be seen from the data of the research sites that the youth of Goa belong to diverse social background and socio-economic situation. There is a marked divide between the hinter land and rural areas *vis a vis* the coastal belt and urban areas in terms of access to educational services and economic opportunities with those in the hinter land and rural areas being at a disadvantaged position. It also reveals the more disadvantaged position of the Scheduled Tribe youth who are mostly from the low income families and are the first generation of literates in their community.

The youth hail from varied socio-economic background. It is difficult to assess the socio-economic status of the respondents for lack of precise measure. However, gauging from the type of occupation of the head of the family, nearly 43 per cent constitute those who are labourers, those in traditional occupations (cultivators, farmers, toddy tappers, fishermen, carpenters, tailors, barbers, bakers, cobblers), retired from work and housewives. These categories may not have fix and regular income.

## **CHAPTER IV**

### **CONSTRUCTION OF 'YOUTHHOOD': WORK, EDUCATION, AND LEISURE**

This chapter attempts at construction of 'youthhood'. It attempts to answer the question: what it means for the youth to be at this stage of life? Rosynmayr's (1972: 227-228) conceptual approaches towards grasping youth as a social category has been used as a basis for description. Firstly, youth considered as a "social subset" characterized by empirically frequent forms of behaviour. We could assume youth as a population category with set of behaviour patterns that typifies them as a 'subset' and distinguish them from the other members of the society. Secondly, youth taken as " a socially structured generation-unit, " exposed to common conditions and experiences, and generating common activities.

#### **YOUTH LIFESTYLE**

Lifestyle generally refers to the patterns of social relationships, the consumption of materials goods and the culture that may vary across social groups. Studies on the on the lifestyle of the youth are mostly framed in the perspective of culture and the youth style of life viewed as a subculture. Barker (2000: 322) notes that culture refers to a 'whole way of life' or 'maps of meaning' which makes the world intelligible to its members. And the 'sub' connotes distinctiveness and difference from the culture of the dominant mainstream society. Quite often youth subcultures are viewed as a kind of resistance to the dominant culture as for instance the hippies of the United States and the British Punk of United Kingdom. These two

examples of youth subculture is explained as deviance from the mainstream culture. However critiques of sub-cultural theorists point out that these studies tends to over emphasize the spectacular at the expense of the routine and the ordinary day to day life.

In discussing the style of life of the youth of Goa, we will not argue if there is a youth subculture in Goa in the above mentioned terms, rather our intention is to arrive at a description of the living condition, the way of life, actions and habits that are preferred or chosen by the youth.. The emphasis is the routine rather than the spectacular. To look for patterns on how they organize routine activities such as work or studies and free time, relaxation and enjoyment. We will look into the extent in which the young make use of the means of mass communication such as newspapers, television, radio, and the internet and the value they attached to the mass media.

### **Tackling life's routine**

How do young people negotiate life? Youth has been constructed within the discourses of 'fun', refusal to identify with the perceived boredom of routinised everyday life, and being impulsive. However, about 64 per cent of the respondents claimed that they think about what to do and plan for the future. Their way of doing or proceeding in life is normally to think of what to do and plan for the future. Whenever there are short term goals, there is a corresponding plan how to reach the desired goal. However a good 31.5 per cent take things as they come.

Everyday life is structured within the routine of work and/or studies as the central activities. These two activities seems to be the main pivots of 'youthhood'. What concerns the youth most at this stage of life is shown in table 4.1

Table 4.1

Those that matters most at this life stage

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Doing well in studies	76	37.4
Good job/career	58	28.6
Family	14	6.9
Better future	9	4.4
Financial security	10	4.9
Finding a life partner	4	2.0
Not specified	32	15.8
Total	203	100

The field data shows that what matters most to young at this life stage are: doing well in studies and getting a good job or starting a career. These are which they deem most important at this stage of their lives. These also are the cause of worry among the youth. Passing and or doing well in the examinations seems to be one of the biggest source of worry. Doing well in studies is equated with getting high marks. Not being able to obtain the desired marks and consequently narrowing down one's possibilities in terms of future studies is a constant source of worry for the students youth.

Finding a good and satisfying job is another major concern. The perception of high rate of unemployment and the limited employment opportunities in Goa seems to be aggravating the worry among the youth. There is a great concern in being able to establish oneself independently through gaining economic stability. Other concerns include family, financial security and a better future as well as marriage or finding a life partner.

What about daily routine activities?. As mentioned earlier, everyday life is structured with the routine of work and/or studies as the pivot activities. Other activities are structured and arranged around these.

The biggest portion of the day is spent in either work or school/college. Respondents were asked to describe their normal day and about 78 per cent reported that their day includes both work and leisure time as shown in table 4.2.

Table 4.2  
Daily routine activities

<i>Activities</i>	<i>Frequency</i>	<i>Percentage</i>
Work/studies	26	12.8
Work/studies and Leisure	159	78.3
Not specified	18	8.9
Total	203	100

Though work and or studies seems to be the pivot activities, leisure also forms part of the daily routine. About 78 per cent of the respondents reported as having leisure as part of their daily routine as against the nearly 13 per cent who reported that work and or studies constitute their daily routine. Leisure time is the portion of time allotted for relaxation or recreation. Hence leisure pursuit could be considered as yet another feature of 'youthhood'. Among the activities that consists daily routine, those that pertains to leisure pursuits are the greatest source of pleasure or enjoyment as shown in table 4.3

Table 4.3

## Enjoyable amongst routine activities

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
TV, music, reading, computer	64	31.5
Socializing (family, neighbours, friends)	29	14.3
Attending college/school	29	14.3
Sports	22	10.8
Work/Job	21	10.3
Hobbies/special interest	11	5.4
Doing housework	8	3.9
Sleeping	5	2.5
Not specified	14	6.9
Total	203	100

Leisure pursuit which includes TV, music, reading, computers, socializing, sports and hobbies stand out as most enjoyable activities. About 62 per cent cited these as the source of pleasure and enjoyment amongst daily routine activities. About 29 per cent cited attending school/college, job and housework as enjoyable activities.

Table 4.4 shows the most disliked part of daily routine. These are “must do” activities that requires attention and time and have to be accomplished.

Table 4.4

## Most disliked part of the daily routine

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Studies related (studying, attending lectures, doing assignments)	43	21.2
Doing household chores	31	15.3
Working in the field	29	14.3
Getting up early morning	27	13.3
Long working hours	21	10.3
Not specified	52	25.6
Total	203	100

Among most disliked “must do” activities, about 21 per cent, reported study related activities such as studying, attending lectures and doing assignments. Other activities disliked include: doing housework, working in the fields, getting up early morning and long working hours. If given option or a choice how to use time, the most enumerated choices include: pursuit of hobbies and interests, socialize with friends, watch television, listen to music and sports.

Daily routine activities are generally handled and dealt with independently without feeling the need to consult and seek advice from another person. The youth manages daily routine with confidence. The same holds true regarding hobby and leisure. However advice is generally sought on matters pertaining to studies, job and or career options and future plans. Those that are considered as major decisions, with greater bearing and lasting implication in life .

In short, the two major concerns of the youth are studies and job, doing well in their studies and or having a good start in a job. These are the life pivots of 'youthhood'. Daily routine is structured around studies and or work. Though studies and or work structure the day, leisure also forms part of the daily routine. Studies and or work and leisure make a day.

In general the youth deal with daily routine independently. The greatest enjoyment is generally derived from leisure activities. Study related activities are among those "must do" work which the youth manifests an aversion tendency.

### **Leisure activities**

It is noted earlier that leisure and relaxation forms part of the daily routine of youth life. Most of the youth structure their daily routine in a way that includes time for leisure or relaxation. About 78.3 percent confirmed as having free time as shown in the table 4.5. below.

Table 4.5

#### Free time for leisure and relaxation

<i>Occupation</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	159	78.3
No	36	17.7
Not specified	8	4.0
Total	203	100

Nearly 18 per cent claimed not having time for leisure. The situations that hinders them from having leisure time includes: college schedule and studies, tuition and coaching classes, work and housework. Table 4.6 shows the proportion of males and females respondents in relation to having time for leisure and relaxation.

Table 4.6

Free time for leisure and relaxation by sex

<i>Category</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>
Yes	77	82	159
Percentage	76.2	80.4	
No	24	12	36
Percentage	23.8	11.8	
Not specified	0	8	8
Percentage	0	7.8	
Total	101	102	203

While 80.4 per cent of female respondents claim having time for leisure and relaxation, among the male respondents it is 76.2 per cent. Higher percentage of male respondents claim not to have time for leisure and relaxation in comparison to females. Table 4.7 shows the proportion of non students and students respondents in relation to having time for leisure and relaxation.

Table 4.7

Free time for leisure and relaxation by student and non-student

<i>Category</i>	<i>Non students</i>	<i>Students</i>	<i>Total</i>
Yes	35	118	153
Percentage	72.9	79.7	
No	8	27	35
Percentage	16.6	18.2	
Not specified	5	3	8
Percentage	10.4	2.0	
Total	48	148	196

Of the 203 respondents, 196 specified their present occupation as either not studying or studying. Among the students 79.7 per cent claim to be having time for leisure and relaxation, while among the non students it is 72.9 per cent.

Table 4.8 shows the responses as how free time is spent.

Table 4.8

## Use of time for leisure

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
TV viewing	41	20.2
Sports	36	17.7
Reading	34	16.7
Socialising	23	11.3
Listening to music	14	6.9
Creative hobbies	9	4.4
Computer games/net	5	2.5
Others	3	1.5
Not specified	38	18.7
Total	203	100

Television viewing seems to be the most common relaxation activity. Sports, reading and socializing are also salient. Socialising refers to spending time and talking to family members, friends and neighbours.

Among the outdoor leisure activities, sports stands out as the most popular. About 49.3 per cent cited sports as the outdoor activity they enjoy the most. Other salient outdoor activities includes: hanging out with friends, shopping, riding and going to the cinema or tiatr. The significance of sports in the life of the youth is further evidenced by the number of youth clubs in the district. South Goa district alone has over one thousand youth clubs with sports as one of the major activities. Football grounds are highly visible in many villages in South Goa district. Empty paddy fields are converted into sports ground during the summer season. Patterns of

newspaper reading and television viewing also confirms the importance of sports in the life of the youth. Sports columns come next to headlines and watching sports channels comes next after TV serials and movies. Sports stands out as the leisure activity the youth enjoy the most. Among the indoor leisure activities, television viewing, playing cards and listening to music and reading are the salient ones.

To summarise, leisure and enjoyment are part of the style of life of the youth. Television viewing is the most common form of leisure, however sports stands out as the most popular outdoor leisure activity and the one most enjoyed by the majority.

### **Mass Media in the life of the youth**

In the earlier section, we have noted that television viewing seems to be the most common form of relaxation among the youth. This section presents the youth access to the media and the value they attached to the different mass media.

The present cohort of population, age between 15-24, have greater exposure to mass media as compared to those of the earlier generation. Their growing up years is marked by the liberalization of the country's economy and the breaking of the government control over television. Private and commercial television channels began operating in the country in the nineties. The entry of internet into the fray a few years back further diversified access to mass media.

Devadoss (2006: 185) observes that today's youth lives in media environment and is shaped by media culture as the society they are immersed in is becoming more and more a mass-mediated society. The effect of mass media on the youth is a subject of ongoing study and debate among various disciplines. However media has come to stay as one major agent of socialization for the youth.

How far is mass media accessible to the youth? Mass communication media's accessibility to the youth is shown in table 4.9.

Table 4.9

Accessibility of mass communication media

<i>Media</i>	<i>Frequency</i>	<i>Percentage</i>
Newspaper	196	96.6
Television	196	96.6
Radio	173	85.2
Internet	160	78.8

About 96.6 per cent of the respondents reported having access to newspaper and television, about 85 per cent have access to the radio and 78.8 per cent have access to internet. Newspaper and television are the most accessible media followed by the radio. Internet seems to be catching up despite of being relatively new. Mass communication media is highly accessible to the youth.

Further scrutiny into the use of these media yield interesting information. *Newspaper* readership seems to be high as shown in table 4.10.

Table 4.10

## Newspaper readership among the respondents

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
No access	7	3.4
Not reading	7	3.4
Everyday	136	67.0
Once every 2-4 days	25	12.3
Once a week	13	6.4
Fewer than once a week	6	2.9
Not specified	9	4.4
Total	203	100

Of the 196 respondents who claimed to have access to newspaper, 91.8 per cent reported reading newspapers. About 69.4 per cent read the newspaper everyday. The proportion of readership in relation to the residence of the respondents is shown in Table 4. 11.

Table 4.11

## Newspaper readership by residence

<i>Category</i>	<i>Urban</i>	<i>Rural</i>	<i>Total</i>
No access and Not reading	7	7	14
Percentage	6.3	7.5	
Everyday	77	59	136
Percentage	70.0	63.4	
Once every 2-4 days	15	10	25
Percentage	13.6	10.8	
Once a week And fewer	7	12	19
Percentage	6.3	12.9	
Not specified	4	5	9
Percentage	3.6	5.4	
Total	110	93	203

Seventy per cent of the respondents from the urban area reported to be reading the newspaper daily as against the 63.4 per cent from the rural area.

However, taking a closer look at the time spent in reading, majority of those who reported reading the newspaper spend less than an hour reading, as shown in table 4.12.

Table 4.12

## Time spent in newspaper reading

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Less than one hour	145	80.5
One to two hours	23	12.8
More than two hours	12	6.7
Total	180	100

Of the 180 respondents who reported reading the newspaper, 80.5 per cent spend less than an hour in reading the newspaper. Nearly 13 per cent reported spending between one to two hours in reading the newspaper and about 7 per cent said they spend more than two hours reading the newspaper. The average range of time spent in reading the newspaper is between one hour to an hour and a half.

The most read columns are headlines and news followed by sports then entertainment and leisure. That sports columns comes next to headlines and news shows the significance of sports in the life of young people. Other sections of interest are editorial and opinion columns. Classified advertisements and employment are of interest for those who are looking out for jobs and employment opportunities.

In short, newspaper readership among the youth is high. The most sought information in the newspaper includes headlines, news, information about sports, and entertainment and leisure. Majority of those who read the newspaper spends less than an hour in newspaper reading.

*Television* is another medium that has wide accessibility among the youth. Of the total respondents, 196 reported having access to television. Table 4.13 shows TV viewer-ship amongst the respondents.

Table 4.13

## TV viewer-ship among the respondents

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
No access	7	3.4
Not viewing	12	5.9
Everyday	154	75.9
Once every 2-4 days	17	8.4
Once a week	5	2.5
Fewer than once a week	3	1.5
Not specified	5	2.5
Total	203	100

Nearly 76 per cent of the respondents are daily viewers, higher than the 67 per cent who read the newspaper everyday. Of the 196 respondents who claimed to have access to television, 78.6 per cent are daily viewers. The proportion of daily TV viewer-ship in relation to residence is shown in table 4.14.

Table 4.14

## Daily TV viewer-ship by residence

<i>Category</i>	<i>Urban</i>	<i>Rural</i>	<i>Total</i>
No access and Not viewing	8	11	19
Percentage	7.3	11.8	
Everyday	88	66	154
Percentage	80.0	70.0	
Once every 2-4 days	7	10	17
Percentage	6.3	10.8	
Once a week and fewer	5	3	8
Percentage	4.5	3.2	
Not specified	2	3	5
Percentage	1.8	3.2	
Total	110	93	203

Eighty per cent of the respondents from the urban area are daily viewers, while 70 per cent of those from the rural area claimed to be viewing the television daily.

Of the 179 respondents who reported to be viewing television, the length of time spent in viewing is shown in table 4.15.

Table 4.15

## Time spent in television viewing

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Less than one hour	37	20.7
One to two hours	87	48.6
More than two hours	55	30.7
Total	179	100

Putting together those who spend one to two hours and more than two hours in TV viewing, about 79 per cent of the respondents spend an hour and more in viewing television. The average range of time spent in television viewing is more than two hours.

Regarding programmes commonly viewed, TV serials and movies are the most patronized followed by news and sports. Other programmes mentioned includes: reality shows, cartoons and documentaries. Entertainment programmes seems to have wider patronage among the viewers as compared to informative programmes.

Asked about their reaction, if one day television transmission is cut, the majority reported that its no big deal hence, they won't be bothered much. About 18 per cent said they will employ their time to do some other activity. However a good 28 per cent reported strong reactions such as "feeling angry...upset...unhappy...bored".

*Radio* is accessible to 85.2 per cent of the respondents. As a medium it is not so popular as compared to the newspaper and the television. The radio listening among the respondents is shown in table 4.16

Table 4.16

## Radio listening among the respondents

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
No access	30	14.8
Not listening	48	23.6
Everyday	50	24.6
Once every 2-4 days	34	16.7
Once a week	15	7.4
Fewer than once a week	15	7.4
Not specified	11	5.4
Total	203	100

Those who reported listening to the radio everyday is only 24.6 per cent of the respondents, much lower compared to TV viewer-ship and newspaper readership. The number of those who have access and yet not listening to the radio is also much higher than those who have access to TV and newspaper yet not using them.

One hundred and seventy three respondents reported to have access to the radio and 48 are not using the medium. Table 4.17 shows the time spent in tuning in to the radio by the 114 respondents.

Table 4.17

## Time spent in tuning in to the radio

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Less than one hour	69	60.5
One to two hours	34	29.8
More than two hours	11	9.6
Total	114	100

About 60 per cent of those who tune in to the radio spends less than an hour listening to radio programmes. The average time spent in tuning in to the radio is one hour to an hour and a half. The main interest in radio are music programmes on the FM station. A few mentioned they listen to news over the radio.

*Internet* is accessible to 78.8 per cent of the respondents. However, usage among the respondents is not yet so common. About 50 per cent are internet users and the pattern of usage is given in table 4.18.

Table 4.18

## Internet usage among the respondents

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
No access	43	21.7
Not using	47	23.2
Everyday	17	8.4
Once every 2-4 days	16	7.9
Once a week	35	17.2
Fewer than once a week	34	16.7
Not specified	11	5.4
Total	203	100

Those who have no access and those not using is nearly 45. per cent. Only 8.4 per cent of the respondents are daily users of the internet while the majority of the users, make use of it once a week and fewer. Table 4.19 shows the proportion of internet users in relation to the residence of the respondents.

Table 4.19

Internet usage by residence

<i>Category</i>	<i>Urban</i>	<i>Rural</i>	<i>Total</i>
No access	11	32	43
Percentage	10.0	34.4	
Not using	16	31	47
Percentage	14.5	33.3	
Everyday	14	3	17
Percentage	12.7	3.2	
Once every 2-4 days	13	3	16
Percentage	11.8	3.2	
Once a week and fewer	52	17	69
Percentage	47.3	18.3	
Not specified	4	7	11
Percentage	3.6	7.5	
Total	110	93	203

Ten per cent of the urban respondents reported without having access to the internet, while among rural respondents it is 34.4 per cent. Non usage is also higher among the rural respondents. It is 33.3 per cent as compared to the 14.5 per cent

among the urban. Only 24.7 per cent of the rural respondents are internet users whereas it is 71.8 per cent among the urban respondents.

The time spent in using the internet is shown in table 4.20.

Table 4.20

Time spent in internet usage

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Less than one hour	41	40.2
One to two hours	49	48.0
More than two hours	12	11.8
Total	102	100

Majority of the 102 users make use of the internet for one to two hours. The average usage time among the users is one hour and a half to two hours.

Comparing the various media of mass communication in terms of percentage of daily users and length of time spent with the medium yield insights into the pattern of youth usage of the media. Television seems to be the most engaging medium with the highest percentage of daily users and the longest average length of time spent with the medium as shown in table 4.21.

Table 4.21

Percentage of daily users and average range of time spent with the medium

<i>Media</i>	<i>Percentage of daily users among respondents</i>	<i>Average time spent in the media</i>
Newspaper	67.0	one to an hour and a half
Television	75.9	more than two hours
Radio	25.0	one to an hour and a half
Internet	8.4	an hour and a half to two hours

Television has the most number of daily users among the respondents with 75.9 per cent of the respondents claiming to be viewing the television everyday. In terms of the average time spent with the medium, the television takes more than two hours on the average from the viewers.

Gauging from the type of programmes that are mostly patronized by the youth such as sports, leisure and entertainment from the newspapers, TV serials, films and sports on the television and music with the radio, it seems to indicate that mass media is basically use for the purposes of entertainment.

In short, mass media is easily accessible to the youth, with the newspaper and television as the most accessible. With easy access comes the use of the various mass media. What does these data tell us regarding media's role in the lifestyle of the youth? Directly or indirectly these serve as source of information and knowledge. However in terms of intentionality of the use of mass media, the youth use media

mainly for entertainment and leisure purposes. Amongst the various mass media, television is the most widely used and the most engaging too. In terms of the length of time spent, it is television that takes up longer time of the youth.

Today's youth lives in media environment and is shaped by media culture as the society they are immersed in is becoming more and more a mass-mediated society. There is an ongoing debate and study on the effect of mass media on the youth. However the influence of media on the lifestyle of the youth, especially in consumption pattern is becoming more and more perceptible. Shukla (2008: 33) observes that skills and crafts required to live life were often picked up at home by children watching family members interact. Today, that learning backdrop has given way to watching other people's lives lived mostly in television box, in artificial life scenarios. Thus mass media's influence on the lifestyle of the youth seems to be on the rise. It's role and share as a socializing agent, especially amongst the young people could no longer be taken for granted.

### **THE YOUTH IN THE GOAN FAMILY**

The family in Goa plays a very important role in the rearing and the socialization of the youth. The great majority of young people live in their parental homes or have their parental homes as home reference until they get married. Among boys, many continue to live with their parents even after marriage.

Sociologists observe that the family orientation in Asia and for that matter in India tends to be familistic. Familism is described as a form of social organization characterized by familial values that emphasize the subordination of the interests and personality of individual family members to the interests and welfare of the family

group. It is characterized by a strong sense of family identification and loyalty, mutual assistance among family members, and a concern for the perpetuation of the family unit. Family patterns in Goa seem to follow the same familistic tendencies. There is emphasis on the relationship between parents and children. Close contact is maintained between parents and married children and among families of married brothers and sisters. Visiting is common and occasions such as birthdays and anniversaries are customary venues for coming together. The celebrations serve the function of re-affirming and strengthening family bonds. The joint family and extended family forms are still common in Goa. However with the rapid urbanization in the state, families are gradually shifting to nuclear families.

Our field data , as shown in table 4.22, indicates that about 94 per cent of the respondents are happy in their family.

Table 4.22

Contentment with the family

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	190	94.0
No	4	2.0
Not specified	9	4.0
Total	203	100

The youth in general are contented with their life in the family. Not only they shows contentment and satisfaction with family relationships, they also put their stake for the welfare of the family as around 69 per cent of the respondents claim they have responsibilities in the family. Nearly 49 per cent share in household work such as

housekeeping, doing errands for parents, helping in the kitchen and taking care of younger siblings. Earnings from remunerated work is shared with the family. About 26 per cent contribute to the family economy with 16 per cent supporting the family financially and about 10 per cent supplementing family income.

What about parental influence in the youth's decision making process? Nearly 73 per cent claim that parents, either father, mother or both, greatly influence their decision making at this stage of their life. Parents opinion carries weight on matters pertaining to studies, job and or career options and future plans. The opinion of parents is decisive in major decisions, those with greater bearing and lasting implication in life.

Parents permission is sought for going for parties and or picnics, when going for a long trip especially outside Goa, and for buying valuable and costly items. Other involvements mentioned as needing parents permission are when taking up a job and when going for a date with the opposite sex. About 42 per cent of the respondents said that the choice of educational institution where they study was that of their parents. About 12 per cent of the respondents believe that finances and 8 per cent think that choice of a life partner are matters to be left for parents to decide. Only about 10 per cent feels that no aspect of one's life should be left for parents to decide.

These indicate that there is a heavy dependency upon parents amongst the youth. Parents exert greater influence in the decision making of the youth. The backdrop of such dependent relationship is the respect that children normally have towards their parents, the sense of dependency the youth have on the family and the strong familial bonds that characterizes the traditional family ties in India. Lannoy, in his book "The Speaking Tree: A study of Indian Culture and society" (1971: 96), has this observation regarding traditional Indian system of child rearing: "There is very

little emphasis on self-reliance. Transition from infancy to independence is prolonged.” Thus dependency upon parents as a feature of ‘youthhood’ could also be traced from the traditional system of child rearing in India.

To what extent young people take control over their lives? As noted earlier, daily routine activities are generally handled and dealt with independently without feeling the need to consult and seek advice from another person. The youth manages daily routine with confidence. The same holds true regarding hobby and leisure. About 73 per cent of the respondents claim that they are the ones who decide on purchase of clothing and accessories. Quality of the product and its durability seems to be one of the major considerations in the purchase. The fit and comfort also count as decisive factors in the choice. The style and the brand are also considered.

Whose choice is the stream of studies in shown in table 4:23 and that of the educational institution in shown in table 4. 24.

Table 4.23

Whose choice/decision is the course

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Myself	173	85.2
Parents	20	9.9
Teachers	4	1.9
Others	6	3.0
Total	203	100

About 85 per cent of the respondents reported having chosen personally the stream they studied or are currently pursuing. However data gathered through discussion with students indicate that the decision normally is taken with prior consultation with the parents. The advice of parents and in some other cases that of relatives or teachers are sought. Parents consent is normally sought while finalizing the decision.

And what about the choice of the educational institution? Table 4:24 shows who chose the educational institutions where studies are/ were pursued.

Table 4.24

Whose choice/decision is the educational institution

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Myself	108	53.2
Parents	86	42.4
Relatives	3	1.5
Others	3	1.5
Not specified	3	1.5
Total	203	100

About 53 per cent claim that the choice of the educational institution where they studied or is currently studying was theirs. Again in most cases, even if the final choice is that of the youth, it is deliberated with the parents. Discussion with students affirms that the choice is taken with certain parameters which include proximity or accessibility of the educational institutions and the affordability of the fees. The quality, standard of teaching and the “name” are other factors taken into consideration

while deciding on where to study. Students think that parents are justified to do the selection of the educational institutions since they are the ones spending for the studies.

The prevailing opinion regarding other areas of life that necessitates personal decision and not to be left to the parents to decide is shown in table 4.25

Table 4.25

Areas of life that necessitates personal decision

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Choice of job/career	62	30.5
Choice of life partner	30	14.8
All areas of life	19	9.4
Choice of field of study	15	7.4
Planning one's future	15	7.4
Not specified	62	30.5
Total	203	100

The data suggest that the youth feels that they should have the final say in the decision making on areas which has a long and lasting implication in their lives. These include the choice of a career or job, the choice of a life partner and the choice of the field to study. However in practice parent's opinion greatly matters in these areas. The choice of a life partner has been traditionally viewed as parents domain. The data indicate that more youth expect to make this domain a personal choice as well, veering away from the norms set by tradition.

The findings of this study corroborate findings in the study of Sinha (1971: 124) on "Inter-generational Conflict in India". Finding on conflict in the area of

familial attitudes shows that the views of parents and youth regarding parental authority do not exactly coincide. The younger generation wants complete freedom in the choice of friends and manner of spending leisure time. On the selection of life partners, the older generation wants to have the last word in the matter of selection even while conceding the desirability of consulting their wards whereas the younger generation, while considering parental consent necessary, wants the choice to be left to the parties concerned. There is an unmistakable trend towards democratization of the decision-making process in the family.

In summary, the youth in general are well adjusted in the family. They are happy and are satisfied with family relationships in general. Many of them contribute their share for the welfare of the family such as sharing in the household work and contributing to the family economy. The data also shows that parents opinions are seriously considered in making decision. Parents wield greater influence in the decision making of youth. Dependency upon parents mostly extends until the time of marriage for girls and for boys until they are liberated from parent's economic support. Dependency upon parents is a feature of 'youthhood' in the study area.

The youth exhibit decisiveness in certain areas of life such as handling daily routine, hobbies and leisure and the choice of clothing. However advice is generally sought on matters pertaining to studies, choice of job and or career options and regarding future plans. In areas that have a lasting implication on their lives such as the choice of what to study, the choice of career or job and the choice of life partner, the youth are more inclined to decide personally. They concede that the opinions of the elders matter and should be taken into consideration but the ultimate decision is to be a personal decision.

## EDUCATIONAL AND OCCUPATIONAL ASPIRATIONS

As noted earlier, what matters most to young at this life stage are: doing well in studies and getting a good job or starting a career. These are which they deem most important at this stage of their lives. These are the two activities where time and energy are mainly invested.

How is Goa from the perspective of 'educational environs'? Goa is one among the states in India with a high literacy rate. The 2001 census ranked Goa 4<sup>th</sup> place in literacy rate. The same census, puts the literacy rate of the state at 82.32 per cent, far above the all India rate of 64.4 percent. The literacy rate for South Goa is 80.1 percent slightly below the state level. The male literacy rate is 88.90 percent and 75.50 percent for female. There is a 13 per cent gap in the literacy rate between male and female. Nandakumar Kamat in his article "Toying with Education" (2008. 22-24) notes that one remarkable achievement of Goa in terms of education is the gender transition in higher education. Female enrollment at Higher Secondary School is 51.7 per cent for the academic year 1999-2000. In the general streams for graduation, the female enrolment during same academic year is 62.85 per cent and in the post graduation level it is 63.29 per cent.

The high level of literacy is an asset in terms of human development and the state's human resource. Definitively, Goa had taken strides in the area of education, however, the drop out rate is still high. For the year 2001-2002 the drop out rates from primary to high school level is 42.21 per cent. About 42 per cent of the children in Goa do not finish high school.

## Educational Aspiration

We recall that all the respondents have done some schooling with 88.7 per cent reaching the level of matriculate and above. Nearly 73 per cent are studying at the time of the survey. How the youth relate to education and what value they attach to it? Table 4.2 shows how the respondents think about education.

Table 4.26

Is education important

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	199	98.0
No	1	0.5
Not specified	3	1.5
Total	203	100

An overwhelming 98 per cent of the respondents think that education is important. Education is viewed as the main key to a brighter future. Being educated, good job and a better future are the three interlinked ideas that comes with education.. Hence education is seen as a stage of preparation for a better and brighter tomorrow.

The following are expressions used by youth to put across their ideas as why education is important to them. "To get a decent job one has to study...without education one can't get a good job." "With education one can have qualification and have a secure and bright future...one can face life with confidence...it is they key to success." "Education enables one to stand on one's feet...makes you independent." "To become someone in life... as education gives a sense of satisfaction, respect and pride." " Education gives wisdom...it is an eye opener in the society."

Education is viewed as important in life. The value attached to education is shown in table 4. 27.

Table 4.27  
Value attached to Education

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Build the future	73	36.0
To get a job	44	21.7
Improve self	29	14.3
Acquire knowledge	28	13.8
Cope with change	11	5.4
Not specified	18	8.8
Total	203	100

About 36 per cent relate education to building a better future. Nearly 22 per cent relate it with getting a job. Other motivations for getting educated is improving self, acquisition of knowledge and coping up with change.

Regarding the role of the family in their education, nearly 94 per cent of the respondents reported getting encouragement from the family. About 87 per cent reported being happy the way the family takes interest in their studies. Family interest is appreciated in terms of the support and encouragement it provides. It is also appreciated in its role as provider of needs and finances for studies. A few mentioned they appreciate the family for allowing them freedom to chose what to study.

The few who reported not getting encouragement from the family, cited lack of financial support from the family. The family prefer that they work and bring

in money rather than study.

What about interest in studies? About 82 per cent reported being interested in studies. Table 4.28 shows interest in studies in relation to sex.

Table 4.28

Interest in studies by sex

<i>Category</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>
Yes	80	87	167
Percentage	79.2	85.3	
No	19	10	29
Percentage	18.8	9.8	
Not specified	2	5	7
Percentage	2.0	4.9	
Total	101	102	203

About 18.8 per cent of males reported not being interested in studies as against 9.8 per cent among female respondents. There is a common perception in South Goa that boys have low level of educational aspirations. This perception is learned through contact with teachers and those in the field of education. The boys would opt to work abroad or on the ship to gain fast money rather than invest time in further study. The data seems to confirm this common perception. Table 4.29 shows interest in study in relation to age.

Table 4.29

## Interest in study by age

<i>Category</i>	<i>15-19 years</i>	<i>20- 24 years</i>	<i>Total</i>
Yes	104	63	167
Percentage	91.2	70.8	
No	8	21	29
Percentage	7.0	23.6	
Not specified	2	5	7
Percentage	1.8	5.6	
Total	114	89	203

About 23.6 per cent of those in the age range 20-24 years reported not being interested in studies as against 7.0 per cent of those in the age range 15- 19 years. This is due to the fact that among the older youth there are those who already are working and have no interest studying further. Among them, there is the feeling that the education attained is already sufficient and that they are past the age of study.

We recall that majority of the respondents reached and or surpassed the matriculate level. The majority are happy with the level of education attained as shown in table 4.30.

Table 4.30

## Contentment with the level of education attained

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	123	60.6
No	70	34.5
Not specified	10	4.9
Total	203	100

The reasons attached to the feeling of satisfaction includes: having attained the educational goal and have acquired skills for gainful employment. Have become literate and able to face life. Those who expressed not being happy with the level of education attained cited wanting to study further as the reason. That the level of education attained does not offer prospects for a good job. A few mentioned of not being contented with the chosen stream.

Table 4.31 shows the contentment with the education attained in relation to sex.

Table 4. 31

## Contentment with the level of education attained by sex

<i>Category</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>
Yes	61	62	123
Percentage	60.4	60.8	
No	35	35	70
Percentage	34.6	34.3	
Not specified	5	5	10
Percentage	5.0	4.9	
Total	101	102	203

There is no mark difference in the proportion of males and females respondents in terms of contentment with the level of education attained. The contentment level by age is shown in table 4.32

Table 4.32

Contentment level with the education attained by age

<i>Category</i>	<i>15-19 years</i>	<i>20- 24 years</i>	<i>Total</i>
Yes	66	57	123
Percentage	57.9	64.0	
No	42	28	70
Percentage	36.8	31.5	
Not specified	6	4	10
Percentage	5.3	4.5	
Total	114	89	203

The percentage of those who are contented with the level of education attained is higher in the age range 20 -24. This could be attributed to the fact that some of the respondents in this age level have already finished their studies.

What they expect from self as student is shown in table 4.33.

Table 4.33

## Expectation from self as a student

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Get good results/marks	52	25.6
Good student	51	25.1
High percentage	31	15.3
Acquire knowledge	23	11.3
Respectful to teachers	7	3.4
In good relationship with everyone	6	2.9
No expectation	4	2.0
Not specified	29	14.3
Total	203	100

Nearly 41 per cent express their self expectation in terms of academic performance i.e. good results or marks and high percentage. Around 25 per cent reported that they expect themselves to be good students, 11 per cent expect themselves to acquire and gain knowledge. Other self expectations includes being respectful to teachers and being in good relationship with everyone.

In response to the question to describe oneself as a student, the respondents express themselves in categories reflected in table 4.34.

Table 4.34

## Description of self as a student

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Follow rules	47	23.1
Good student	39	19.2
Aiming for high performance	21	10.3
Average student	21	10.3
Regularly attending classes	19	9.3
Actively participate in activities	7	3.4
Under-performing	4	2.0
Not specified	43	21.2
Total	203	100

The respondents categorization in the description of self as student is quite different from the categorization of their expectation from self as a student. Whereas in the self expectation as a student nearly 41 per cent of the respondents put across their expectations with direct reference to academic performance, in this case only 12.3 per cent respondents describe themselves with direct reference to academic performance. Other yardsticks were used such as: good student, average student, follow all the rules, regular in school attendance and active participation in activities.

Do they have plans regarding their education? As shown in table 4.35 about 57 per cent claim they do have a plan.

Table 4.35

## Plan with regards to education

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	116	57.1
No	68	33.5
No response	19	9.4
Total	203	100

About 57 per cent reported having a plan with regards to their education. Of those who reported not having a plan regarding their education, 20 per cent have already completed their studies. Nearly 20 per cent of those without plan mentioned not able to decide at this point in time and feeling of confusion about the future. Other salient reasons given for not having plan, include: poverty, financial difficulties and disabilities.

What is it that they want to achieve through their education? About 44 per cent express it in terms of job and career. Nearly 29 per cent express it with reference to being successful and having a good future. About 25 per cent phrase it in terms of being well educated and responsible. In order to reach the educational goal high premium is given to studying hard and giving one's best. Hard work is seen as a way to reach the goal in education. Among those who have plan with regards to their education nearly 74 per cent reported they see no hindrance in attaining their educational goal. Those who see hindrances attribute these to financial difficulties, stiff competition and the inability to obtain the required mark. One respondent views her being a girl as a hindrance towards attaining her educational goal.

What about difficulties in financing their studies? About 26 per cent reported having difficulties in financing their studies because the family income is not sufficient to meet study needs. There is difficulty in meeting payment of school fees, transportation expenses and school donations. In order to finance studies, 34 per cent got it through working or getting a job. Thirty two per cent sought help from relatives, 28 per cent applied for government grants and schemes and 6 per cent through grants of institutions where they are currently studying.

In summary, the youth value education as important in life. Success in studies is measured by academic performance measured through high marks. Hence the goal of student-youth is highly focused on obtaining good results in the examination or high percentage. However, they also seem to have an aversion towards study related activities. As we recall, about 21 per cent reported study related activities as 'must do activities' that they do not like. Only 14 per cent reported as enjoying school/college.

Education is seen as the main leverage to a better future. Education, jobs or career, better future are the three interlinked key ideas used by young people to express what education is for them.

### **Occupational Aspirations**

Let us recall that one of the problems that the state of Goa is facing today is the high rate of educated unemployment. Goa is one of the states with highest unemployment rate. The situation is attributed to the mismatch in the demands and supply in the employment market and the absence of mechanisms to guide the unemployed youth in getting employment. It's also been recommended that education in the state be tailored to the demand of employment to bridge the distance between the academe and industry.

How does the youth relate to the world of work? About 25 per cent of the respondents have work experience as shown in table 4.36.

Table 4.36

Have been/is currently employed

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	51	25.1
No	144	70.9
Not specified	8	3.9
Total	203	100

Among those who are employed, majority reported that they easily found the job. Most of them reported liking the job. However, they also reported about long working hours, insufficient facilities for workers and low salary scale.

What about job preference? About 51.7 percent of the respondents reported having a job preference as shown in table 4. 37.

Table 4.37

Preference for a particular job

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	105	51.7
No	74	36.5
Not specified	24	11.8
Total	203	100

Of those not having any job preference, 45 per cent cited that they have not given a thought about it as they are still studying. Thirty three per cent are open and ready for any type of work and 18 per cent are satisfied with their current jobs.

Of the 105 respondents who reported having a job preference, nearly 64 percent are confident that they will be able to get into their preferred jobs. The greatest source of the confidence is belief in oneself and confidence in one's ability. Doing one's best to study and work hard to acquire skills needed for the job are seen as guarantee in securing the job. "I have the personality, the intellect and strong determination..." "I believe in myself...I have the ability... I have full confidence in myself ." " I believe in hard work...I know I can do it." These are just few of the expressions used to convey the confidence and the willingness to work hard towards getting into the preferred job.

The steps identified as essential in order to get into the preferred job are: finding more information about the preferred job and doing studies and training in that direction as well as giving one's best and study hard. The constraints and difficulties that needed to be overcome are: going through the needed studies and training for the job, passing the screening process, overcoming financial difficulties and overcoming the stiff competition from other job seekers.

Those who do not feel confident of getting into the preferred job cited as obstacles the lack of scope in Goa, tough competition as there is limited job opportunities and lack of financial means to complete studies.

Queried regarding their preferred profession or work setting, top among the choices is the government job or work with the government sector. The attraction to government employment is due to the perceived stability and long term benefits it offers. There is a standing notion that once one gets into a government job, continued

employment is guaranteed and that the government sector offers better and long term benefits.

Next to government jobs other preferred fields are: computer related work-information technology, hotel industry and banking-finance. These are perceived as areas with wide opening for employment. Other preferred work settings are the aviation industry and shipping industry. Aviation industry's popularity is due to its recent boom accompanied by proliferation of training centers for air hostesses. Salcete Taluka of South Goa District is known as the home of seafarers, hence the shipping industry is quite familiar to the youth. Still others made mention of the academe and other specific professions such as doctor, lawyer and engineer.

This present study does not include an in-depth study of the factors that influence job preferences of the youth. However we could infer from our discussion with the youth that the high demand in the labour market and the prospect of high remuneration could be the motivation behind the choice of computer related work or information technology. Job stability and long term benefits seems to be the major influence for preference towards government jobs. Prestige attached to particular career or profession could be another. The choice of the hotel industry could be related to its rising demand within the tourism industry in Goa as well as the possibility of working in the same field outside the country, especially the Gulf countries. The choice of the shipping industry could have been influenced by the fact that many are currently working in that field especially amongst the coastal belt population of South Goa district.

Asked to give their reasons for their choice of the preferred occupation, personal interest in the particular field and job satisfaction are in the top of the list of values attached to these preferences. "I like...I love... gives me self satisfaction." "I

believe I am very good at it.”, are a few expressions used by the youth to put forward their views. Other reasons put forward to justify the choice of occupation are: in order to fulfill a dream and to be able to make use of the skills and talents. Good salary and having a secure job are also put forward as justification as well as service to the country, develop creativity and associate with people. Justification for the preferred occupation varies from personal satisfaction, economic interest and altruistic motives.

### **The need for career guidance**

Among those without job preference, 41 per cent reasoned out that they have not given a thought about it as they are still studying. There seems to be a missing connection between studies being done and the envisioned career or work in the future. Or it seems that there is not a clear idea yet of the field or career they want to proceed or work in the future. Hence the studies currently done is not viewed as a preparation for a future job or career. Discussing the subject of choice of stream with a group of higher secondary school students, many have gone for a stream without having a clear idea of the concrete of career or job one wants to embark on in the future. Ideas of career options seems not so clear among higher secondary school students.

It is observed by this researcher that most of high schools and higher secondary schools as well as the college level institutions do not have a guidance and counseling office/department which could provide career guidance to students. The absence of such services make the youth rely heavily on the guidance of the parents. The research done by Andrew and Patel (2003: 19) among selected higher secondary schools in South Goa found out that the family is still the most preferred source of

career counseling. The same study reports that 71 per cent of the boys and 81 per cent of girls expressed the need for career guidance and more than half of the respondents feel that career guidance should be given between standards XI and XII. During discussion, one student put forward this need aptly: “Students should be guided properly during the last year in school on their career, so that they can decide better on which stream they should go. This is what is lacking.”

The need for career guidance is further corroborated by the main findings of the research conducted by the Promise Foundation cited by Kappan (2006. 1) in his article “Counseling vital in the career path”. The study is on Survey of Work Orientations and Responses to Career Choices-Indian Regional Survey (WORCC-IRS).

Among the findings of the study is that career choices are often dictated by the perceived prestige associated with a particular career. They survey found that the job of a “scientist” topped the list of prestige hierarchy. The job of a “computer scientist” is ranked second followed by the engineer and the doctor. Occupations receiving the lowest prestige are those belonging to the blue collar and vocational category. “Prestige” factor have strong impact on career decision-making. Career roles that are supervisory or managerial are accorded more dignity than skill and production oriented roles. “It is believed that degree-based training leads to managerial roles while diploma courses lead to occupations involving actual production.

Misconceptions also drive career choice rather than well thought –out plans. Misconceptions and biases such as “degree is better than diploma”, “Arts is not for the intelligent”, “with high marks one is fitted for the Science stream” quite often are the basis for choosing streams.

The findings of the WORCC-IRS corroborates our findings from the field on the need of career guidance especially for students in their last year in high school and higher secondary school as well as college students. The need is more crucial for students in the three main streams: arts, commerce and science. Career guidance could de-link degrees and diplomas from prestige attributes and highlight the value of all courses of study. It could also address the biases and misconceptions regarding different fields of study. This will enable the youth to make choices based on personal satisfaction, liberating them from the shackles of occupational pride as well as prejudice.

Putting up these services in the educational institutions is imperative if the youth have to be helped in choosing clear career options. Presently there are a few institutions which professional career counseling to students and most of them offer their services for a fee. However these reaches out to a very few number of youth as many are not even aware of the existence of such services. The highly desirable situation is that every educational institution provide career guidance services to their student population and this be made mandatory. Awareness about personal interests and talents and knowledge about the world of work are important elements in making informed career choices.

## **CHAPTER SUMMARY**

This chapter examined what it means for the youth to be at this stage of life. How the youth chop up their own experiences into domains that are relevant to them, and the categories and nomenclature assigned to these domains.

“Youthhood” as experienced in the study area, centres on two pivots: study and job or career. Daily routine is structured and articulated around these activities. Leisure forms part of the daily routine. The most popular form of leisure is television viewing and sports. Television is the most engaging mass media with the youth investing an average of more than two hours per day in TV viewing. Sports is what gives young people the most enjoyment among leisure pursuits. Mass media which includes, newspaper, television, radio and internet, are mainly utilized for leisure purposes.

Another feature of ‘youthhood’ in the study area is dependency upon parents. Majority are living with their parents. Parents play a greater role in the decision making process of the youth.

Education as one of the main pivot of youth life is highly valued. ‘Education-job or career- better future’ are the three interlinked ideas used by the youth to express what education is for them. Success in studies is mainly gauged by academic performance measured mostly through marks or percentage. Hence the goal of student-youth is highly focused on obtaining high percentage in the examination.

Job preferences or career is clear to half of the respondents. Job stability and long term benefits seems to be the prevailing motivation in the choice of preferred job setting. Government job is the highly preferred work setting.

Student-youth expressed the need for career counseling and guidance. Making available these services in the educational institutions seems to be imperative if the youth have to be helped in choosing clear career options. Awareness about personal interests and talents and knowledge about the world of work are important elements in making informed career choices.

## **CHAPTER V**

### **YOUTH AND SOCIAL INSTITUTIONS**

This chapter explores the social worlds of the youth with reference to social institutions. The selected social institutions that are considered in this chapter are the family, education, religion, and politics and governance. These are social institutions which traditionally have a greater bearing on the socialization of the youth. The chapter deals with how the youth situate themselves within these institutions. Their perceptions of each of the institutions are also discussed.

#### **FAMILY AND FAMILY LIFE**

The family is often referred to as the “basic social institution” because of its important functions of procreation and socialization, and because it is ubiquitous.

The extended or joint family system has characterized the Indian family system for many centuries. The traditional Indian family system is typified by brothers and their wives and children living together as one household, with the oldest male member as the head of the family. Property is held in common, resources are pulled together and food is cooked in a common hearth. With the advent of industrialization and urbanization, this family form is fast changing. Presently, the trend is towards formation of nuclear families most especially in the urban centers and among the middle class. Lannoy (1971: 87) observes that despite the present trend of nuclear families, the basic structural relations in the extended and joint family system have persisted as families reunite on important occasions, such as festivals

and marriages. The ancestral home remains the epicenter of a family sense of identity.

Sociologists observe that the family orientation in Asia and for that matter in India tends to be familistic. Familism is described as a form of social organization characterized by familial values that emphasize the subordination of the interests and personality of individual family members to the interests and welfare of the family group. It is characterized by a strong sense of family identification and loyalty, mutual assistance among family members, and a concern for the perpetuation of the family unit.

Verma and Saraswathi (2002: 109) note that interdependence among family members is a feature that characterizes Indian families. Individuality is subordinate to collective solidarity. Roland (cited by Verma and Saraswathi 200: 110) observes that Indian identity revolved around 'we', 'us', and 'ours' rather than 'I', 'me' or 'mine', reflecting a relational self.

Carle C. Zimmerman in his classic work "Family and Civilization" published in 1947 classified families according to three typologies based on the degree of individuation and cohesion among family members. The nomenclature given to these typologies are atomistic, domestic and trusteeship.

At one end of the spectrum is the *atomistic family*. It is a family type characterized by a higher degree of individuation. Individual family members have more freedom from family control, and the welfare of the individual is considered more important than the welfare of the family as a whole. The atomistic family is small in size, and centers about a husband, wife and unmarried children.

At the other end of the spectrum is the *trusteeship family*. A family type characterized by a high unity. The individual self interests are subordinated to the

welfare of the family as a whole. The family is regarded as having an identity of its own that is greater than the identities of its living members and that includes both ancestors and unborn future generations. Living members are regarded as trustees of the family's "blood, rights, property, name and position for their lifetimes". It is usually an extended family.

In between these two typologies is the *domestic family*. The family type that is intermediate between the atomistic and trusteeship family. The domestic family has more group unity and less individuation than the atomistic family. Considerable emphasis is placed on the relationship between parents and children even after the children are married, and close contact is maintained between parents and married children and among families of married brothers and sisters. Married children often consult with their parents and visiting is common. The families in India exhibit many of the characteristics of the domestic family typology.

The extended or joint family system is still visible in Goa. However, with the rapid urbanization in the state, families are gradually shifting to the nuclear form. Families in Goa follow the same familial orientation as that of India at large and exhibit much of the characteristics of the domestic family typology. There is emphasis on the relationship between parents and children. Close contact is maintained between parents and married children and among families of married brothers and sisters. Visiting is common and occasions such as birthdays and anniversaries are customary venues for coming together. Lannoy's observation regarding the persistence of the basic structural relations in the extended and joint family system is also true to Goan families. Families reunite on important occasions, such as festivals and marriages. Goans living abroad or in other parts of India reunite with their families on such occasions. For the Goans, especially those in diaspora,

the ancestral home remains the heart of the family sense of identity and serves as their link to Goa.

Another family form that is quite common, especially in the coastal belt and among Christians, is the “single parent families”. The situation is created by the high incidence of emigration and out-migration with the head of the family either working outside the country, on the ship or in other states in India. The children are left under the care of one parent, in most cases the mothers. In some cases both parents are absentees and the children are left under the care of the grandparents or other relatives.

### **Youths’ appraisal of the family**

In the previous chapter we noted that the youth in general, are happy in the family. They are satisfied with family relationships and they put in their share of efforts for the well being of the family. They share in the family responsibilities such as contributing to the family economy and doing household work.

We also noted that parents’ opinions are seriously considered in making decisions. Parents wield greater influence in the decision making of youth. Dependency upon parents is a feature of ‘youthhood’ in Goa. Dependency upon parents mostly extends until the time of marriage for girls and for boys until they are liberated from parent’s economic support. These indicate that the family’s role in the socialization of the youth is prolonged.

In general there is high appreciation of the family and family life. Queried if they think the family is important, nearly 94 percent affirmed that the family is important as shown in table 5.1.

Table 5.1

## Is the family important

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	190	93.6
No	1	0.5
Not specified	12	5.9
Total	203	100

The importance of the family is further evidenced by the value the youth attached to it as shown in table 5. 2.

Table 5.2

## Value attached to the family

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Family is source of support	71	35.0
Place to share life	45	22.2
The family guides/moulds	28	13.8
Family shapes our identity	14	6.9
Others	2	1.0
Not specified	43	21.2
Total	203	100

The youth value the family for the support that it provides. It is the place where they share life and where they receive guidance. They are moulded and their identity shaped within the family. Here are some of the expressions used by them to put across these views and sentiments: “The family is a strong source of love, support

and foundation...provides a shelter from the harsh world...” “ With the family I live a happy life...can share one another’s difficulty...” “Family helps in moulding the individual... they guide me in everything I do.” “Without the family I wouldn’t be me...”

The youth are highly appreciative of the role that the family plays at this stage of their life. The family is an indispensable factor in the life of the youth and a vital point of reference for identity.

### **Expectations regarding family relationships**

What are some of the expectations of the youth from their parents? Table 5.3 shows the expectations of the youth from the parents.

Table 5.3

Expectations of the youth from parents

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
“Like friends”	46	22.7
Open communication	42	20.7
Emotionally close	41	20.2
Understand youth’s Problems	19	9.4
Guides/Advice	9	4.4
Others	7	3.4
Not specified	39	19.2
Total	203	100

The responses clusters on the categories that relate to emotional dimension of parenting i.e. “like friends”, emotionally close and open communication. Delving further into their expectations through discussions, the youth put across their feelings and ideas in these terms: “They should be more understanding...be more open...continuously be in touch with the youth child...be more like a friend so that the youth of my age are able to share their views.” “They should be supporting at odd times...they must support their children’s decision”. “ They should not force their decision on us”. “ they should be there to listen and not to impose”. “Include us in family decision-making...give us freedom to do certain things.” “Parents should give their youth-children the trust that they deserve.”

However, according to Verma and Saraswathi (2002: 109) parental beliefs regarding child rearing in India reflect the traditional emphasis on familialism, interdependence and respect for elders. Parental involvement and control is very high, especially in the middle class. Parental control seems to be more stringent on the girl child. Among middle class families, parents set high career aspirations and become active participants in adolescents’ academic performance.

The findings of the research of Andrews and Patel (2003: 24-25) among the students of selected higher secondary schools in South Goa yielded data that could further illumine the aspect of youth-parent relationship. The findings corroborate the report of the respondents in the current study. In general they are satisfied with family relationships and are happy with their families. On the whole the adolescents enjoy good relationships with their parents. However a few of them report poor relationship with parents, particularly the fathers. Around 46 per cent of the respondents sample said that they could not talk freely to their fathers. Both boys and girls reported being able to talk more freely with their mothers than with their fathers.

About 20 per cent of adolescents in the survey reported that parents don't understand them showing prevalence of generation gap.

Discussion with the youth reveals that there prevail unmet expectations especially in the area of communication. Many of them expressed the need for more open communication with parents, the need to be listened to and not simply told what to do, and to be allowed certain leeway of freedom to take decisions.

Andrews and Patel spell out some areas of concern in home environment. Among them are: the inappropriate restriction of activities and "freedom", lack of understanding about adolescent needs, lack of mutual respect and appropriate communication between parents and adolescents, and verbal and physical abuse by parents.

The cluster of responses regarding expectation from parents seems to indicate a shift in the ideation of child rearing from the traditional model of parenting in India and in Goa. Today's youth seems to expect more parental warmth or supportiveness, openness in communication and emotional responsiveness. This shift in the thinking regarding children-parents relationship is further suggested by the responses regarding the ideal parent-youth child relationship. Queried as to what they think is the ideal parent-youth child relationship, the category of responses follow the same pattern as the expectation from parents. Table 5.4 shows that the cluster of responses centers on close emotional relation and open communication.

Table 5.4

## Ideal Relationship between parents and youth-child

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Friendly relationships	82	40.4
Open communication	40	19.7
Respect each other	16	7.9
Trust	4	2.0
Others	3	1.5
Not specified	58	28.6
Total	203	100

Friendly relationships and open communication are re-iterated as ideal characteristics of parent-youth child relationship. Projecting themselves in the future role as parents how would they want their relationship with the children be, the responses follows the same pattern as the expectation from parents and the idealized relationship between parents and youth child. The categories of responses is shown in table 5. 5.

Table 5.5

How you want your relationship with your children be in your role as parents?

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
As friend to my children	80	39.4
Open communication	27	13.3
Guide to my children	18	8.9
Strong bonding	13	6.4
Do not know	8	3.9
Others	5	2.5
Not specified	52	25.6
Total	203	100

When queried as to how would you want your relationship be with your children when you become a parent, the idealized parent role is that of a friend to the children where there is open communication and strong bonding. Children should be free to share openly especially their difficulties and problems. The role of parents is seen as guide to the children.

Looking closely at the expectations of the youth from parents these seems to cluster on the element referred by Baumrind (1991: 353) as parental warmth or supportiveness, otherwise known as parental responsiveness.

Baumrind developed the construct of parenting style and the typology she developed rests on two important elements in parenting: that of parental responsiveness and parental demandingness. Parental responsiveness or parental warmth and supportiveness refers to “ the extent to which parents intentionally foster individuality, self-regulation and self-assertion by being attuned, supportive and

acquiescent to children's special needs and demands". Whereas parental demandingness also known as behavioural control refers to "the claims parents make on children to become integrated into the family whole, by their maturity demands, supervision, disciplinary efforts and willingness to confront the child who disobeys. Traditional parenting in India as stated earlier seems to be characterized by a high involvement and control, what Baumrind call as demandingness or behavioural control.

Is there a shift in the ideation of child rearing amongst the youth, one that deviates from the traditional model of parenting in India? The findings in this study indicate that the youth's ideation of child rearing puts more emphasis on parental responsiveness or parental warmth and supportiveness rather than emphasis on high parental demandingness and behavioural control. They expect warmth and responsiveness from parents. Their idealization of relationship between parent and the youth child consists of emotionally close and open relationship. And while projecting themselves in the role as parents, the youth view their role as future parents in terms of being warm, supportive and responsive as parents characterized by friendly relations and open communication with the children. This suggests that the vision of family relationships among the youth is veering away from the traditional approach to family relationship in India.

How about their opinion on how the youth-child should behave towards their parents? Their opinion on how the youth-child should behave towards parents is shown in table 5.6

Table 5.6

## Opinion on how the youth-child behave towards parents

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Respect parents	99	48.8
Open to parents in communication	39	19.2
Ready to seek and take advice	7	3.4
Understands parents feelings	7	3.4
Obey parents	10	4.4
Others	3	1.5
Not specified	38	18.7
Total	203	100

The most repeated behaviour expectation is that of respect towards parents followed by openness in communicating with parents. Some expressions used by the youth to put forward their opinions are as follows: "...should respect the parents...listen to what they say...keep them happy." "They should be open to parents...seek their advise." They should be obedient and supportive of them."

The responses follow the traditional pattern of child-elder relationship in India marked by respect and obedience. Respect towards parents is highly valued. Openness in communicating with parents, obeying them, readiness to seek and take advice and understanding parents' feelings are indicative of the deference the youth have towards parents.

What about the ideation of husband-wife relationship? The ideation of the traditional pattern of husband wife relationship is characterized by the dominance of the husband. The husband is the head and authority in the family. The wife's role is of subservient or subordinate to the husband.

Table 5.7 shows the categories of responses as regards ideal husband-wife relationship. It reflects the youth's ideation of husband-wife relationship.

Table 5.7

Ideal husband-wife relationship

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Respect each other	44	21.7
Trust each other	38	18.7
As best friends	25	12.3
Care for each other	19	9.4
Supportive of each other	12	5.9
Have not given it a thought	2	1.0
Others	3	1.5
Not specified	60	29.6
Total	203	100

The description of the relationship is with the use of the following expressions: respect each other, trust, as best of friends, care for each other, and supportive of each other. Discussion of the same amongst the youth yielded similar pattern of thinking, as one youth aptly puts it: " There should be no secrets between them, share their joy and sorrow, be loyal and faithful. Keep each others trust. Always stand at the side of each other in times of difficulties. Together solve problems. Respect one another. In short be friends". Trust and understanding had been highlighted as important elements in the relationship by those participating in the discussion.

The characteristics put forward by the respondents seems to indicate a type of relationship that is more egalitarian. Husband and wife are projected as equals. These views seems to deviate from the traditional view of husband-wife relationship wherein the husband is viewed as dominant figure and the wife as submissive. The findings indicate a shift in the idealization of the youth with reference to marital relationship. There exists a higher appreciation of egalitarian relationship within marriage.

To summarise, the family as an institution is highly relevant to the youth in the 'youth stage' of life. The family in general and the parents in particular continue to play a major role in socialization of the youth despite the emergence of other socializing agents and the fast pace of social change. The preferred family pattern follows the familistic trait, characterized by close contact among family members and children's respect towards parents. Parents exert great influence in the life of the youth as evidenced by the high esteem and the deference the youth accord to parents, and their appreciation of the family in general.

The findings also indicate that the ideation of the youth regarding child rearing deviates from the traditional pattern of child rearing in India. There is shift of expectation and preference from emphasis on high parental demandingness and behavioural control as in the case of traditional form of parenting in India and in Goa to parental responsiveness or parental warmth and supportiveness, characterized by friendly relations and open communication.

With regards to the idealization of marital relationship the finding point out that amongst the youth, there exists a higher appreciation of egalitarian relationship within marriage. This again deviates from the traditional model of husband being the authority and the head of the family.

Allerbeck and Rosenmayr (1979: 94) cited Siegfried Bernfield's observation regarding youth as a stage in the course of individual development where the evaluative capacities of personality are accentuated. Young people are in the process of re-evaluation of childhood values. The perceived changes in the ideation of family relationship could be attributed to the youth's re-evaluation of their own family experiences. This change in the ideation of the youth regarding family relationships holds some potential that could lead to a broader social change in the family as a social institution.

## **EDUCATION AND EDUCATIONAL INSTITUTIONS**

Formal education in Goa as we understand at present was brought by the Portuguese through the introduction of primary education and the "liceu" which is akin to secondary education, a stage prior to the university level. Education was further expanded when India took over Goa in 1961. Under the Indian government primary and secondary schools were expanded and institutions for tertiary education were put up. Today Goa takes pride as one of the most literate states in India.

### **Education in Goa at present**

The Economic Survey 2005-06 (2006: 58) reports that Goa has one of the highest literacy rate amongst the states in India. It ranks fourth, Lakshdweep being first, followed by Mizoram and Kerala. During the academic year 2004 - 2005, there are 2, 044 educational institutions for the primary, middle and secondary school with a combined enrollment of 217, 860. The combined enrollment is about 95 per cent of the those in the age range 5 – 14 years. There is a total of 157 educational

institutions for higher secondary school, university (both general and professional education), and technical and professional during the same period. The recorded total combined enrollment is 53, 502, about 20 per cent of those at the age range 15 – 24. About 20 per cent of the youth attain post high school level education.

Another notable achievement in the area of education is the gender transition in higher education. In his article “Toying with Education”, Nandakumar Kamat (2008: 22-24) cites the study on the gender transition in higher education after Goa gained statehood. The study considered data series of 18 years. Gender transition in Higher Secondary School is evident with female enrollment ratio reaching 51.7 per cent for the academic year 1999-2000. At the graduate level the female enrollment ratio at the time of the study stands at 61.25 per cent and at the post graduate level it is recorded at 62.9 per cent for the academic year 2004-2005.

On the other hand the dropout rate recorded for the school year 2004- 2005 is 40. 65 per cent . The high rate of drop outs is further corroborated by the findings of Sangath published in Herald (April 16, 2008) that 50 per cent of Goan children do not finish high school. How this figure stands in comparison with the all India level? In his article “India: A nation of dropouts”, published in Bloomberg Business Week (January 31, 2005), Kripalani notes that though 96 per cent of children in India enroll in primary school , 40 per cent have dropped out by the age of 10 and one third of high school students graduate.

Jayachandran (2007. 982-983) in her study on “How High are Drop out Rates in India” enumerated reasons for dropout among children aged 5- 14 years. They are as follows: child not interested in studies - 37.2 per cent, unable to cope – 16-.4 per cent, parents not interested in studies -12. 5 per cent, financial constraints - 11.2 per cent, and participation in economic activities and working for wage – 9. 8 per cent.

Aggarwal (2006: 4-5), in his article “Elementary Education in India: How do we get a 20 year jump”, puts across a hypothesis for high dropout rate. They are as follows: 1) the curriculum/content is unconnected to usability/gain in real life, 2) uneducated parents, 3) poor teaching quality, 4) lack of infrastructure, 5) expense apart from the school fee even if school is free.

The Goa government reports, as recorded by the Economic Survey 2005-06 (2006: 58), that the education in the state is streamlined in keeping with the National Policy on Education 1992 with emphasis on upgrading the quality of education at all levels. The universalisation of elementary education has more or less been achieved and the growing demands for education at the secondary and higher secondary levels have been met. It further reports that emphasis is now given to the upgradation and qualitative improvement of education through in-service training and orientation of teachers, vocationalization of education, making computer education compulsory, upgrading of library services, strengthening of administrative machinery for effective implementation of policies and extending financial help to non-government aided educational institutions.

Commenting on the system of education in Goa, Newman (2001: 266) observes that the system of education in Goa follows the same general pattern as in most part of the country. The covert cultural context of education is the same in India as it is in the western countries: acceptance of authority, readiness for competition, expectations of consumption levels to be attained with certain academic qualifications and the worth of learning via formal instructions. The underlying theme of academic program is one of pursuit of success, wealth, and prestige via high qualifications.

On the curriculum, Newman (2001: 267) observes that this largely consist of factual content geared to passing the examinations. Students concept of study is

reduced to cramming and memorizing facts for the examinations. On the same note Kamat (2008: 19) in the same article cited earlier critique pedagogy and syllabi in Goa as outdated. And study being fine tuned to memorizing important answers and excelling in written examinations. Kamat observes that 'learning has become a compulsion, not a conviction'. He laments that the adventure, the excitement, the thrill, the joy, the romance and poetry in education has disappeared. Writing further, he suggests the need to inject the dynamism of creativity, originality and novelty into the educational system.

### **Perception of education service providers**

Education service providers refer to the teachers, the educational institutions and their management. To put our discussion in context, we recall that all the respondents have done some schooling with 88.7 per cent reaching the level of matriculate and above. Nearly 73 per cent are studying at the time of the survey. About 70 per cent expressed satisfaction on the education they received. The sense of satisfaction is attributed to the benefits gained through education. The most enumerated benefits are the knowledge acquired through education, the self confidence gained through years of schooling, the skills learned for a gainful employment and the values learned in school.

Nearly 30 per cent reported not being satisfied with the kind of education received. The most cited reason for the dissatisfaction is that it is theoretical with little relevance and application in life. That the kind of education received is examination oriented. Students expressed their views in these categories: "There should be more practical not only in science subject." "It is spoon feeding...listening to lectures and answering exams... then we forget." "Teachers should ask for discussion of the

topics...real education is when you do something with your own ideas and knowledge.”

*The teacher factor.* About 81 per cent reported not having any difficulty with the teachers. Those who experienced some difficulty attribute this to having teachers who do not have any interest in the students. There are those who are not competent and cannot communicate effectively and teachers who are not interested in teaching.

The expectations from the teachers and mentors are varied as shown in table 5.8.

Table 5.8

Expectations from the teachers

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Should be well prepared	36	17.7
Supportive/encouraging of students	32	15.8
Interested in each and every student	31	15.3
Teach with selfless dedication	25	12.3
Should involve student actively in class	18	8.9
Serve as model/ inspiration	10	4.9
Friendly to students	9	4.4
Treat students equally	3	1.5
Not specified	39	19.2
Total	203	100

In the area of competence, the respondents expect teachers to be well prepared and have mastery of the subject matter. In terms of teaching strategy, teachers are expected to involve the students actively in the class. Regarding teachers’

attitude and moral bearing, that they be interested in each and every student. Teachers be supportive, helpful, encouraging and friendly to students. They teach with selfless dedication and serve as model and inspiration to students.

Regarding teaching strategies and methods of teaching, about 80 per cent reported not having any difficulty. However those who have difficulties reported of lectures that are not interesting. The use of passive methods that bore the students such as lectures and reading notes and the emphasis on theory and less on practical application.

*The management and administration of educational institutions.* As far as the management and administration of educational institutions are concerned about 84 per cent reported not having any difficulty with the management. Those who reported having difficulty, cited insufficient facilities such as lack of grounds for sports activities and lack of proper toilets. Also mentioned is the absence of channels to receive feedbacks from students and lack of clear administrative policy regarding teachers. High fees and the commercialization of education is also noted.

The expectations from the management and administration of educational institutions is shown in table 5.9.

Table 5.9

## Expectations from the management of educational institutions

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Adequate facilities	44	21.7
Good learning environment	41	20.2
Varied student activities	23	11.3
Well prepared teachers	21	10.3
Impart Value Education	9	4.4
Treat students equally	5	2.5
Extend help to needy students	2	1.0
Others	8	3.9
Not specified	50	24.6
Total	203	100

In the domain proper to the management of educational institutions, adequate facilities and good environment for learning top the list among the expectations. Other expectations includes varied activities wherein every student has opportunity to take part. The management is expected to hire well prepared teachers. That value education be imparted to students. The management is also expected to treat students equally and financial aid be provided to needy students.

*Causes of discouragement.* Queried regarding factors within the context of learning environment that could discourage students, the responses center on four areas: the actions and attitude of teachers, academic performance, quality of institutional facilities and relationship with other students.

On teachers' actions and attitude, the ones that demoralizes and dishearten are: teachers humiliating and insulting students in front of their classmates, teachers' partiality especially when more attention is given to bright students and not on the weak students. In the area of academic performance, difficult subject content is discouraging. Low and or failing marks also cause discouragement.

In the area of institutional facilities and relationship with other students, insufficient facilities such as lack of playground and proper toilets are discouraging to students and being laughed at by the classmates and ragging from other students are enumerated as most discouraging.

The report from the respondents of ragging from other students and teachers humiliating and insulting students, seems to be supported by the findings of the study of Andrews. Findings on the study on the "Health Needs of Adolescents in Goa" by Andrew and Patel (2003: 35-36 ) reveals that abuse of adolescents is taking place in schools. About 4 per cent of the adolescents in the sample said that they had been physically abused by teachers and 9 per cent by fellow students. Physical violence from teachers was relatively less common although around 20 per cent of boys did report having experienced verbal abuse from teachers. The authors put forward abuse and violence among fellow students as one area of concern in the school environment.

### **Views regarding the system of education in India**

What about their perception of the system of education in India? Queried whether they are satisfied with the system of education in India, opinion on the matter seems to be divided as shown in table 5.10.

Table 5.10

## Satisfaction with the System of Education in India

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	74	36.4
No	106	52.2
Not specified	23	11.3
Total	203	100

Those who are not satisfied with the system of education in India gave the following reasons for the dissatisfaction. First among the reasons put forward is that the content of the education is theoretical, of little use and examination focused. That the standard of education is low compared to developed countries. Another reason for the dissatisfaction is poor teaching methods or strategies of teaching that does not make use of modern technology. There is a perception that primary education has not reached the remote rural areas. And another source of dissatisfaction is the constantly increasing school fees making education unaffordable for the poor.

Those who expressed satisfaction reasoned out that the system of education provides a good foundation to students. Satisfaction also stems from the fact that there is free education up to the high school level and that the government offers various educational schemes for the needy. That there is equal opportunities for boys and girls to be educated is also a source of satisfaction with the system of education.

Table 5.11 shows suggestions put forward by the respondents on how to improve the system of education in India.

Table 5.11

## Suggestions on how to improve the System of Education in India

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Make the syllabus practical and relevant	51	24.3
Have qualified and well- trained teachers	44	21.9
Interactive and modern teaching methods	44	21.9
Adequate infrastructure/facilities	28	14.0
Equal access to education especially the poor	19	9.2
Provide more educational schemes for students	11	5.5
Provide schooling facilities for non literate adults	4	2.0
Total suggestions	201	100

Student youth put across their suggestions using these expressions: “Content should be more practical and job oriented, useful and also relevant to the present times.” “Have in-service training for teachers to update methods of teaching...” “Teachers should use advance methods of teaching...involve students in debates, class discussions, research work” “There should be more activities, field trips and practical work rather than using only books as a teaching aid.” “Provide students with upgraded facilities such as libraries, students’ hostels...” “Instead of having terminal exams...have small tests and more often...” “Should take into consideration the needs of different type of students like weak students and rural students who cannot cope up with the syllabus as they are less aware of the life outside their village...” “More schools and colleges should be opened in rural areas...”

## **Stressors associated with Education**

Verma and Saraswathi (2002: 118) put forward some areas of concern regarding the Indian system of education. First, that the strains of India's transition to a market economy are being passed on to the children and youth via education. Student youth are under pressure resulting to stress situation. Competitive individualism based on achievement further adds to the academic stress. For those in school, more people are reporting signs of academic stress.

The discussion with higher secondary school students reveals conditions that are stress related. They reported being distracted. One of the most common difficulties encountered in their studies is lack of concentration. Other difficulties mentioned are fear, worry, anxiety and depression. A few mentioned of dizziness and headaches. The stress is mainly attributed to the pressure to do well and get high marks in the examinations, especially the board examination.

The pressure is created by the expectations of the parents, teachers and the society at large. The feeling of anxiety and worry stems from the lack of confidence to be able to meet these expectations. There is fear of failure. The study conducted by Andrew and Patel (2003: 18) has similar findings. The most common reason for difficulties in studies cited by both girls and boys is that they could not concentrate or were distracted and that there was too much pressure on them to get high marks in the examinations.

One area of concern in the system of education is the overemphasis laid on examinations. Mario Cabral in his article "Examinations – pushing the children over the edge" published in Herald (2008: 6) captures this reality graphically. He observed that examinations bring extreme pressure on children. Schools bring pressure on students to do well so that the reputation of the school is either maintained or

enhanced. Then there is peer pressure, not being able to meet the expectations of peers and classmates can result to shame and even hate of self.

Excessive academic pressure is one of the causes of stress amongst adolescents. Academic achievement is measured by getting high marks in the examination. Hence the highest period of stress among students is during the examination period.

### **Perceived areas of concern regarding educational environment**

The main area of concern regarding the educational environment is the excessive pressure created by high expectations on academic performance, measured through scoring high in the examinations. This is causing stress among the student youth. The fear of academic failure is a common menace the youth is facing today. There is concern among the students how academic performance is evaluated. As one of them puts it across clearly: “Instead of having terminal exams...have small tests and more often...” “...should take into consideration the needs of different type of students like weak students and rural students who cannot cope up with the syllabus as they are less aware of the life outside their village...”

Another area of concern is the method of teaching. “Have in-service training for teachers to update methods of teaching...” “Teachers should use advance methods of teaching...involve students in debates, class discussions, research work” “There should be more activities, field trips and practical work rather than using only books as a teaching aid.” Student-youth are proposing methodologies which make them actively participate in the learning process.

Yet another area of concern amongst the youth is with reference to the syllabuses. Observations of the respondents regarding the curriculum in general is that

it is theoretical and of little use. What is studied does not prepare them well for getting a job. The perception is graduation in the general streams does not give them skills to be competent in jobs. Hence the suggestion to make the syllabuses of courses more practical and relevant. To make these job oriented. We noted earlier that there is a high rate of educated unemployment in the state. This situation is attributed to the mismatch between the educational training and the labour needs. The education and training provided within the state do not respond to the skills needed by the labour or employment sector.

Adequate educational infrastructures is yet another concern amongst student-youth. “Provide students with upgraded facilities such as libraries and students’ hostels...” expressed a concerned student. Respondents also reported lack of adequate toilets, sports facilities and playground.

In short, Goan youth have good access to education as evidenced by the numerous educational institutions within the state responding to the educational needs of the youth. The highly literate environment gives the youth an edge over other youth population in India. Enrollment level is high at 95 per cent of those in the age range 5- 14 years and about 20 per cent of the youth attaining post high school level of education. However the drop out rate is still considerably high at 40. 65 per cent. What factors influence the high drop out rates? Among the youth in rural areas it is observed that there is a high drop out rate from the 5<sup>th</sup> standard. This could be attributed to students’ inability to cope as the medium of instructions shifts from Konkani to English. Lack of financial means is one of the reasons given by the youth, as income levels are not sufficient to cover study needs. Another reason is the weak desire and motivation to study. Among the rural youth, they observed that there is lack of parental encouragement to study as parents themselves have either low level

of education or are non-literates. Among the youth in the coastal belt, where there is high incidence of tourism, the drop out phenomenon is linked with young people being distracted and wanting to earn easy and fast money, capitalizing on tourists needs for transport vehicles hence many youth engaged in renting out bikes and four wheelers. There is a general observation among educators that the youth in Goa, especially the boys, have low level of educational aspirations. They are more attracted to earning fast money by working abroad or on the ship. This makes the youth easily leave their studies. The factors within the context of learning environment that could discourage students, as put forward by the youth, could also be considered as contributing factors to dropping out of school. They are as follows: low academic performance, teachers' indifference to students' needs, insufficient facilities such as lack of playground and proper toilets, and ragging from other students.

In general, the youth are satisfied with the kind of education they received. There is a general satisfaction over the services of the teachers and management of educational institutions. However there is a perceived dissatisfaction over the system of education in India. Among the reasons put forward for the dissatisfaction are: it is theoretical, it is examination focused, method of teaching is poor, basic education has not reached the remote rural areas, and the rising cost of education making it unaffordable to the poor. Education is also one of the main causes of stress among student-youth. There is a lot of pressure on them to get high marks in the examinations.

when Goa's borders were open to the rest of India has changed the demographic set up of the state. One of the most notable change is in terms of religion-wise distribution of the population. Presently, of the 13, 47, 688 population of the state as per 2001 population census, 65.79 per cent are Hindus, 26.68 per cent are Christians and 6.8 per cent Muslims. Except for the Christian population which showed a decline, both the Hindus and the Muslims population showed an increase in the population. During the 1960, pre-liberation year, census the Hindus comprised 59.95 per cent of the total population, the Christians 38.07 per cent and the Muslims 1.95 per cent. These changes are mainly attributed to the high influx of Muslims, Hindus and other religions into the State during the post-liberation period. The decline in the Christian population is attributed to emigration.

Religion is openly practiced and it is publicly manifested in Goa. Most families maintain religious symbols at home, be it a prayer room for Hindus, an altar for Christians and the picture or miniature of Islamic sacred places for the Muslims. Symbols representing religion are found in public transportation including those owned by the government. Religious symbols also find their way in government offices. As one travels the length and breadth of the state, shrines, temples, crosses, chapels, churches and mosques all testify to the place accorded to religion in the life of the people. Festivals, big and small, are vital part of the yearly cycle of religious observance of the various religious communities in Goa.

### **The practice of religion among the youth**

What is the place of religion in the life of the youth of Goa today? The field data indicate that religion forms part of the youth's way of life. Nearly 90 percent of the respondents reported as being followers of religion, as shown in table 5:12.

Table 5.12

## Those following a religion

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	181	89.2
No	15	7.4
Not specified	7	3.4
Total suggestions	203	100

This denotes that religion is relevant to young people. Is there any difference between boys and girls with respect to following religion? Table 5: 13 shows the claim to be following religion by sex.

Table 5.13

## Those following a religion by sex

<i>Category</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>
Yes	87	94	181
Percentage	86.1	92.2	
No	12	3	15
Percentage	11.9	2.9	
Not specified	2	5	7
Percentage	2.0	4.9	
Total	101	102	203

Whereas about 92 per cent of girls claim to follow religion, among boys it is about 86 per cent. Lesser percentage of boys claim to be following a religion.

## THE PRACTICE OF RELIGION AMONG THE YOUTH

India for centuries had been a multi-religious country. Though constitutionally a secular state, religion is deeply entrenched in the life and identity of the people. Religion plays a role in the daily lives of the people. Daily routine customarily includes some kind of religious observance. What does religion mean to the youth in their everyday life?, is the question we seek to respond to in this section.

### Religions in Goa

Goa has been acclaimed as an example of communal harmony, of the peaceful co-existence of various faiths and their institutional manifestations. It is a common experience among the local people to greet neighbours and friends from the other community during important festivals. There are people and communities who observe both the Hindu and the Christian rituals. Norma Alvares, in her article published in "Fish Curry and Rice: A sourcebook on Goa, its ecology and lifestyle" (2002: 268) notes that one of the commonest traditions operating in Goa today involves the participation of the Catholics at some of the festivals of temple deities and many Catholic families have retained their membership in Hindu temples. Likewise there are numerous Catholic festivals in which the Hindus participate. Muslim festivals, as for instance the celebration of the Id, have wide Christian patronage.

When Goa became an integral part of India in 1961 the religion-wise composition of the population consisted of 59.95 per cent Hindus, 38.07 per cent Christians and 1.95 per cent Muslims. The high rate of in-migration which followed

What about the practice of religion? Table 5.14 shows the frequency of how the respondents qualify their practice of religion.

Table 5.14

Are you a religious person

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	169	83.2
No	26	12.8
Not specified	8	3.9
Total	203	100

About 83 per cent of the respondents consider themselves as religious persons. Delving further into the notion of 'being religious' through discussion with the youth, other ideas emerged as expressions of being religious. First and foremost, the observance of practices linked with worship or cult such as the 'puja' for the Hindus, the 'mass' for the Christians and the 'namaz' for the Muslims. Secondly, being religious is also linked with a degree of familiarity with the content of the sacred books proper to each religion. Thirdly, being religious means consideration and or observance of the moral code proscribed by the religion in dealing with day to day life. This presupposes knowledge that such code exists and the acceptance of such code of conduct.

Is there any difference between boys and girls in the claim of being religious? Table 5: 15 shows the claim being religious by sex.

Table 5.15

## Claim of being religious person by sex

<i>Category</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>
Yes	87	82	169
Percentage	86.1	80.4	
No	11	15	26
Percentage	10.9	14.7	
Not specified	3	5	8
Percentage	2.0	4.9	
Total	101	102	203

About 86 per cent of boys claim being religious as against about 80 per cent of girls. The data suggest that boys do not differentiate much between following a religion and practicing religion. About 86 per cent of the boys claim both following a religion and also being religious. Of the 92 per cent of girls claiming to be following religion only 80 per cent claim to be religious persons. Girls differentiate between being followers of religion and the practice of religion.

Taking into account the observance amongst the youth of practices of worship or prayer and visits to temples, churches or mosques, as indicators of 'being religious', then the data certainly supports the claim of the youth. The data from the survey shows that about 96 per cent reported that they pray and or worship as shown in table 5.16.

Table 5.16

## Do you pray/worship

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	195	96.0
No	3	1.5
Not specified	5	2.5
Total	203	100

Prayer and or worship are specific moments set aside for the object of worship. It entails taking leave from other engagements. The primary purpose of prayer or worship is to obtain favours or goodwill from the gods. Table 5:17 shows the frequency by which worship is done.

Table 5.17

## How often do you pray/worship

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Everyday	138	68.0
Regularly	35	17.2
Not regularly	23	11.3
Not specified	7	3.4
Total	203	100

The survey data shows that nearly 68 per cent claims they pray or worship everyday and another 17 per cent observing it regularly. Prayer and worship is done either alone or together with the family. When done alone it implies shifting one's

thoughts or attention to the subject of worship. This, at times, is coupled with recitation of some formula prayer. On the other hand prayer and or worship done together with the family implies participation in family and or community worship and rituals on designated days or during festivals.

Looking further into the difference among the youth of the three communities on how often they worship, the data is shown in table 5.18.

Table 5.18

How often do you pray/worship by religion

<i>Category</i>	<i>Hindu</i>	<i>Christian</i>	<i>Muslim</i>	<i>Others/not stated</i>	<i>Total</i>
Everyday	74	63	1		138
Percentage	69.2	69.2			
Regularly	15	19	1		35
Percentage	14.0	20.9			
Not regular	13	8	1	1	23
Percentage	12.1	8.8			
Not specific	5	1		1	7
Percentage	4.7	1.1			
Total	107	91	3	2	

There seem to be no significant difference between the Hindus and Christian youth on the frequency they worship. About 69 per cent of the youth in both

communities claim to set aside time for worship everyday. The Muslim sample not considered because of the small size of the sample.

What about going to temples or churches or mosques? Table 5:19 shows the youth's visits to places of worship of their respective religions.

Table 5.19

Do you go to temple/church/mosque?

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	185	91.1
No	12	5.9
Not specified	6	2.9
Total	203	100

Those who responded in affirmative as to whether they go to the temple, church or mosque or their religion's place for worship is about 91 per cent. This indicates that the youth are in contact with the places identified as the bearers of religion such as the temple, church and mosque.

Table 5.20 shows the frequency of visits to these places of worship.

Table 5. 20

## Frequency of visit to place of worship

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Everyday	18	8.9
At least once a week	116	57.1
Two- three times a month	8	3.9
Once a month	16	7.9
On festivals	28	13.8
Not specified	17	8.3
Total	203	100

About 57 per cent of the respondents visit at least once a week. If those who visit at least once a month are taken together, nearly 78 per cent are in contact with their place of worship or center of religion every month. Visits to the place of worship is done either alone or together with the family and or in the company of friends. During religious festivals and celebrations visits are usually done in company of the family or of friends.

Is there any difference among the youth of the three communities in the frequency of their visits to the places of worship of their respective religion? The data is shown in table 5:21.

Table 5: 21

## Frequency of visit to place of worship by religion

<i>Category</i>	<i>Hindu</i>	<i>Christian</i>	<i>Muslim</i>	<i>Others/not stated</i>	<i>Total</i>
Everyday	10	8	0	0	18
Percentage	9.3	8.8			
Once a week	39	77	0	0	116
Percentage	36.4	84.6			
1-3 /month	19	5	0	0	24
Percentage	17.8	5.5			
On festivals	28	0	0	0	28
Percentage	26.1	0.0			
Not specific	11	1	3	2	17
Percentage	10.3	1.1			
Total	107	91	3	2	203

Among Hindu respondents the responses cluster on about 36 per cent who go to the temple once a week followed by about 26 per cent who go on festival days. Among Christian respondents nearly 85 per cent go to church every week. This difference could be attributed to the 'norm' set by each religion on visits to places of worship. While there is no 'mandate' in the Hindu religion regarding going to temples it is not the same for Christians where the followers are required to attend Sunday services.

Going by the data from the field, worship or prayer and visits to temples, churches or mosques are two religious practices which are meaningful to young people. These seem to be important components of the practice of religion.

Regarding the observance of fasting as a part of religious practice about half of the respondents answered in negative as shown in table 5.22.

Table 5.22

Do you observe fast

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	91	44.8
No	103	50.7
Not specified	9	4.4
Total	203	100

About 45 per cent of the respondents claim that fasting forms part of their religious observance. And what about the observance of vows? Table 5:23 shows the observance of vows among the respondents.

Table 5.23

Do you observe vows

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	96	47.3
No	77	37.9
Not specified	30	14.8
Total	203	100

About 47 per cent affirmed that the observance of vows is part of their religious practices. Fasting and observance of vows seem not in par with prayer and visits to places of worship as expressions of being religious.

From the field data we could deduce that the practice of religion is a vital part of the life of the youth. Prayer and worship and visits to places of worship are meaningful activities that forms part of the expression of religiosity. Fasting and the observance of vows have less adherents as compared to the first two. However more than 40 per cent of respondents affirmed that these too are expressions of religiosity.

Does the family exert influence in the youths' religious practices? Queried as to whether the family guides or tells them to observe certain religious practices, the majority expressed in affirmative as shown in table 5.24.

Table 5.24

Does the family tell you to observe religious practices

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	126	62.1
No	67	33.0
Not specified	10	4.9
Total	203	100

The family seems to be the strongest influence in the practice of religion. About 62 per cent reported that the family tells them to observe religious practices. Worship and prayer as well as visits to temples, churches or mosques were learned from the religious practices observed within the family. They learned religion from the family by way of socialization. Discussion on religion with a group of youth

reveals that families do maintain a certain pattern of religious practices. Some of these practices seems not relevant and are meaningless to young people, however because of the family they tend to accede to them.

In terms of differences among the three communities regarding family mentoring on practice of religion, table 5.25 shows the data.

Table 5.25

Do the family tell you to observe religious practices by religion

<i>Category</i>	<i>Hindu</i>	<i>Christian</i>	<i>Muslim</i>	<i>Others/not stated</i>	<i>Total</i>
Yes	62	61	3	0	126
Percentage	57.9	67.0	100.0		
No	38	28	0	1	67
Percentage	35.5	30.8			
Not specific	7	2	0	1	10
Percentage	6.5	2.2			
Total	107	91	3	2	203

Family mentoring regarding the observance of religion seems to higher among Muslims and Christians. 100 per cent of the Muslim and 67 per cent of the Christian respondents reported as having the family telling them to observe religious practices. Among the Hindu respondents it is about 58 per cent.

What about participation in the religious rituals of the family and or the community? Table 5: 26 shows the participation of the respondents in religious rituals.

Table 5.26

Do you participate in the religious rituals of the family and or the community

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	178	87.7
No	17	8.4
Not specified	8	3.9
Total	203	100

About 88 per cent participate in the religious rituals of the family and of their community. Celebrations of festivals are the common form of religious observance by the communities. For the youth these are venues not only to express their religiosity in a personal way but also a venue to affirm religious affiliation and religious identity.

What personal benefit do the youth derive from religion? God and religion have positive effects in their lives. During the discussion with the youth, they put forward their feelings in these terms: Religion gives strength and confidence. It encourages one to be and to do good and to follow the right steps. It brings peace of mind, happiness, satisfaction and hope. To quote some of the expressions used by them: “ I feel so relaxed after praying or after going to the temple.” “ Religion is the spiritual support to my life...gives me satisfaction and happiness... a sense of comfort and security” “It teaches me to live my life in a better way...gives me the principles

to live by and understand life...” “Peace of mind... it refreshes my soul... lightens the whole day stress...makes one feel fresh and energetic.”

The data shows that the youth value religion positively. They have a favourable attitude towards religion. Religion is a significant part of the youth’s cultural experience as most festivals are of religious in nature or had religious origins. The practice of religion takes place in different spheres, the personal, familial and the community.

The findings of the present study corroborates the findings of the survey conducted by weekly magazine, “The Week”. The Week has its cover story: “The Divine Young. God goes chic: Indian youth rediscover faith and spirituality” in its 6 July 2008 issue. The write up is based on the CVOTER Survey of 2, 167 respondents age between 18 and 24 years. The survey results seems to converge with the findings of the present study that young people have a favourable attitude towards religion. About 75 per cent of the respondents profess to be religious and prayer is part of their religious practice. Around 57 per cent believe that religion is a necessary part of life. About 52 per cent believe that religion is good as against 25 per cent who believe that is bad and 54 per cent believe that religion is relevant to the 21<sup>st</sup> century India.

The explanations put forward for such favourable attitude towards religion among young people is that religion is a means for young people to cope up with stress. Young people now are facing life’s challenges much earlier as compared to the previous two generations and religion provides them with the needed anchor.

Herald, in its 11 July 2008 issue reports that 75 per cent of young adults in India are deeply religious. It is the finding of the comparative study conducted by Bertelsmann Foundation, a non-profit organization in Germany. The study found out that teenagers and young adults are much more religious than is commonly assumed.

Worldwide about 85 per cent young adults are religious and almost half are deeply religious. Only 13 per cent have no appreciation of faith.

Another point of comparison is Anthony's (2006: 96-97) study on Contemporary Youth's Perception of Religion: Comparative study among Christians, Muslims and Hindus. The study was conducted in Tamil Nadu and it addresses the question of what does religion mean to the contemporary Indian youth. The findings show that for the youth of the three religious traditions, religion is first of all a matter of personal conviction and commitment. Only 6.4 per cent of the respondents perceive religion as an outdated tradition. Anthony concludes that overall youth have a positive attitude towards religion. The youth manifest a strong tendency to view religion as personal commitment. Also the youth tend to be involved much in institutional religious practice.

### **Youths' views on religion in society**

How the youth perceive the interconnection between religion and society?

Table 5: 27 shows the responses as to whether religion is important to modern society.

Table 5.27

Is religion important to modern society

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	146	71.9
No	32	15.8
Not specified	25	12.3
Total	203	100

Nearly 72 per cent of the respondents believe that religion is important to modern society. The reasons cited for the positive valuation of religion are: that religion teaches moral values. These values serve as basis how to behave in society and how to be good citizens. That religious values also teach how to be concerned with others in the society. Religion is seen as making people good human beings. Religion therefore is valued as a moral compass that guides the people towards better citizenship.

Religion is also seen as forming part of social identity. It reinforces a sense of belonging not only to the family but a bigger circle of community through shared creed or beliefs, shared form of cult or worship and a shared norm or code of conduct which are presumed to be intelligible to members belonging to the same community.

Is there any difference in the perception of the youth from among the three communities regarding the importance of religion in modern society? Table 5:28 shows the data.

Table 5.28

## Importance of religion to modern society by religion

<i>Category</i>	<i>Hindu</i>	<i>Christian</i>	<i>Muslim</i>	<i>Others/not stated</i>	<i>Total</i>
Yes	59	84	3	0	146
Percentage	55.1	92.3	100.0		
No	27	4	0	1	32
Percentage	25.2	4.4			
Not specific	21	3	0	1	25
Percentage	19.6	3.3			
Total	107	91	3	2	203

While about 92 per cent of the Christian respondents and 100 per cent of the Muslim respondents affirm that religion is important to modern society, the same affirmation comes from 55 per cent of Hindu respondents. Could the difference be attributed to the fact that whereas among Muslims and Christians there is uniformity in creed, code and cult as mandated by the organised religion, the same could not be said of the Hindus, thus there is more openness and freedom for the youth to plurality of thought and ideas?

Together with the perception that religion is important to modern society is the belief that modern society derives benefits from religion. The youths' perception of such benefits are as follows: that modern society benefits from the good moral values taught by religion. Religion is viewed as showing the right path to a better social life. Religion acts as harbinger of peace and harmony as all religions teach concern for others, this helps society to live in peace and harmony. Religion gives the

feeling of being one in the society. Using their own expressions: “ Helps us to remain in harmony with others... Gives a feeling of being one... Helps society to live in peace and harmony by the good morals taught by religion...”. “Individuals in the society learn good moral values, this helps our society to live in peace and harmony.”

There were about 16 per cent who believe that religion is not important to modern society. They have put forward the following reasons for their stance: that religion does not bring unity and oneness on the contrary it is the source of conflict and communal violence. Many acts of communal violence in India are along religious divide. Another negative perception is that religion leads to social discrimination and biases. Stereotypes are attached to religious communities which usually highlights the negative aspect of the group.

Hence, as a recommendation from a few youth, the focus of society should be humanity and not religion because all beings share the same humanity regardless of the religion they profess. The emphasis should be what people have in common.

In short, religion is a significant part of the youth’s cultural experience. The field data indicate that religion is openly adhered to and the practice of religion forms a vital part of the life of young people. Prayer or worship and visits to places of worship are meaningful activities that forms part of the expression of religiosity. Religion is positively valued by the youth in terms of its effect on their personal lives. It serves as anchor, a source of strength and inspiration in their personal life.

The family seems to be the strongest influence in terms of learning the basic tenets of religion. Religion is learned in the family by way of socialization and osmosis. Worship and prayer as well as visits to temples, churches or mosques were learned from the religious practices observed within the family. The celebrations of festivals are yet considered as religious observance rather than merely cultural. The

intentionality to influence the youth's practice of religion seems to be stronger among the Muslim and Christian communities.

The youth value religion positively not only as an anchor and inspiration in their personal lives but for its positive contribution to society as well. Religion is seen as providing the moral compass that guides the people towards better citizenship. Society benefits from the good moral values instilled by religion.

Religion is also seen as forming part of social identity. It reinforces a sense of belonging not only to the family but a bigger circle of community through shared creed or beliefs and shared form of cult or worship.

On the downside, the negative valuation of religion stems from the perception that much of social discrimination and biases in India are due to religious divide. And religion is one of the causes of conflict and communal violence. Communal tensions and violence in India quite often occur along religious divide. Hence, it is suggested that instead of religion, society should focus more on humanity and not religion because all beings share the same humanity regardless of the religion they profess.

## **POLITICS AND GOVERNANCE**

In linking youth and politics two commonly held views attributed to youth are apathy on one hand and idealism on the other. Apathy or lack of involvement in politics is attributed to the youth's lack of idealism. On the other hand there is an implicit hope pinned on the younger generation as the group that could effect change in politics.

In their study on Politics and Political participation among the young people in Britain, Furlong and Cartmel (1997: 97) note that in any discussion about young people and politics it is important to be aware of the different levels at which political engagement can be measured. Young people can express an interest in politics without being active in the formal institutions of party politics, they may be involved in political action while not voting or expressing a strong party affiliation. They may be knowledgeable about political issues while remaining cynical about their ability to influence the political agenda. Moreover, they may engage in actions which are political in broader sense of the word without expressing any interest or having any involvement in the politics of emancipation. Politics of emancipation refers to the more traditional understanding of politics as struggle for liberation and or emancipation of a collectivity.

Some trends have been observed regarding political participation among young people. Studies conducted in industrialized countries as cited by Furlong and Cartmel show low levels of political participation among youth. Low levels of political participation among the youth have been a cause for concern in a number of industrialized countries as it is seen as posing a threat to democratic tradition. Political observers have drawn attention to young people's lack of political awareness, to political apathy, to a disinterest in politics and to their lack of participation in the political process.

Furlong further postulates that greater individualization of experiences in education and in the workplace can lead to a weakening of the mechanisms of political socialization. In their study on Political Socialization of the Youth and Social Change, Allerbeck and Rosenmayr (1979: 87) cited findings that youth with higher education feel more effective politically than those with only the basic

educational level. They attribute this to the fact that information and knowledge about the functioning of the political system are transmitted in higher educational institutions; this helps the more highly educated to feel more politically efficient and more able to influence the political system by their mastery and abilities. They also cited findings which suggest that disinterest in politics is related to age. Interest in politics increases with age. Hence, adults are more likely to show greater interest in politics than the youth.

As for participation in conventional politics, Furlong and Cartmel (1997: 101) further observe that recent studies of youth's political involvement in Britain reached the same conclusion that young people in Britain have little interest in party politics. Party politics are perceived as boring and as something which has little relevance to their lives. Young people are less likely than adults to register a vote and tend to have a weaker commitment to any political party.

Furthermore, the lack of involvement of young people in party politics has been partly attributed to their lack of knowledge as well as in terms of their apathy and cynicism. It is postulated that political cynicism is related to disaffection brought about as a result of a lack of opportunities for young people. Experience of unemployment can lead to lack of faith in the political system.

### **Political participation among the youth of Goa**

Young people's opportunities for participation in party politics is not wanting in Goa. Major political parties such as the Congress party and the Bharatiya Janata party have their youth wings which channelise youth participation in their party's agenda. How do young people in Goa situate themselves within the

established political institution and how they relate with these institution are the questions that are explored in this section.

Turning to the field data, the survey shows that around 64 per cent of the respondents are within the voting age range of 18 years and above. Not all those within the voting age range are registered voters. Among those within the voting age range nearly 63 per cent have done the registration for voting and are registered voters. The nearly 37 per cent who have not done their registration put forward various reasons why they have not done so. A few reasoned out that there is no time to register. They have no time to go to the registration office to file their application for registration. Others mentioned that the applications have been filed and the registration is in process. However there is about 5 per cent among the qualified voters who expressed they are not keen in registering themselves because they are not interested in voting.

Among the registered voters, those who are eligible to cast their votes, about 57 per cent voted during the last elections. Those who did not cast their votes despite being eligible have put forward various reasons for not voting. A few reasoned out that they cannot find competent candidates whom to vote for, hence they did not cast the vote. Others mentioned they are not simply interested in voting. While still others reasoned out that there was no time to cast the vote.

What about political party affiliation? Only 5 respondents claim to be affiliated to a political party and that they participated actively in the political campaign of their party during the last election period.

Queried about personal interested in politics, 28 per cent expressed being interested in politics and the political life of the state. The majority expressed no interest in politics. The primary reason given for the disinterest in politics is the

perception that politics is corruption ridden. The youth view politics as a dirty game. The youth also perceived politicians as not having interest in serving the people. This, for them, makes political exercise useless and boring. A few expressions used to put across their views are as follows: “Majority of the politicians in Goa are corrupt”. “Political life is most corrupted...politicians are eating peoples money”. “Politics is a dirty game...not meant for innocent people”. “... a waste of time.” These are among the expressions used to put across the reasons for the lack of interest in politics. These responses are indicative of the strong negative view among the youth regarding politics. About 7 per cent cited their lack of knowledge about politics as the reason for their want of interest in political life.

What about difference between boys and girls with respect to interest in politics. Table 5. 29 shows the interest in politics by sex.

Table 5.29

Interest in political life and in politics by sex

<i>Category</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>
Yes	35	23	58
Percentage	34.7	22.5	
No	62	67	129
Percentage	61.4	65.7	
Not specified	4	12	16
Percentage	3.9	11.8	
Total	101	102	203

Nearly 35 per cent of boys claim to be interested in politics as against about 23 per cent of the girls. Is this indicative that boys are more politically inclined than girls? How about the urban-rural divide? Table 5.30 shows the interest in politics by residence.

Table 5.30

Interest in political life and in politics by residence

<i>Category</i>	<i>Urban</i>	<i>Rural</i>	<i>Total</i>
Yes	38	20	58
Percentage	34.5	21.5	
No	65	64	129
Percentage	59.1	68.8	
Not specified	7	9	16
Percentage	6.4	9.7	
Total	110	93	203

Nearly 35 per cent of the youth from the urban area reported having interest in politics as against the nearly 22 per cent from the rural area. This could be attributed to the influence of information. Those from the urban area, having more access to channels of information such as mass media, are most likely to be better informed about politics compared to their rural counterparts.

Queried to give their opinion as to whether the youth of Goa be actively involved in politics, the tendency of the responses is towards the affirmative. Those who responded in affirmative and are in favour of youths' active participation in politics cited the following: That the youth being the future pillars of the state could bring in or inject new ideas into the political arena. It is hoped that the youth

could bring a change in the political life of the state and that they could curb corruption in politics and political life of the state. Implied in the reasons given is that politics in the state could change for the better with the participation of the youth.

Those who are not in favour of the youth being actively involved in politics have given the following reasons: That the youth lack the maturity required for active political participation because of inexperience. There is fear that they could be corrupted by seasoned politicians hence getting involved actively will be a waste of time for the youth. Lastly there is the belief that the youth need to focus on their studies as their main priority at this stage of life.

Asked if given a chance, would they want to join politics and serve as an elected government official, only 27 per cent responded in affirmative. The main motive given for joining politics is the belief that they could make a difference in political life. That by joining politics they are able to help the disadvantaged groups in Goan society.

The majority who gave a negative response reasoned out that politics is not their interest or it is a field that does not attract them. Others mentioned that they do not feel capable of active political exercise. A few cited corruption in politics and “politicians being cursed by the people” as deterrent factor for them in joining political life.

Queried of their ideal image of the politician, the respondents focused on personal and moral qualities, skills and preparation, and motivation. Honesty, trustworthiness and unselfish dedication are considered important personal moral qualities. Being well-versed in governance is seen as an essential skill. And the primary motivation is service for the good of society, the good of everyone. The main motive is serving the people.

## **Views on Governance of the State**

After her liberation in 1961, for twenty five years Goa was part of the Union territory of Goa-Daman and Diu. It gained full statehood in 1989. Since 1989 there had been a fast turn over of governance in the state. Alvares (2002: 5) cites that the most remarkable development after Goa's statehood has been chronic political instability and this has done a great disservice to the people and the economy of Goa. He observed that during the 25 years of Goa being part of the union territory of Goa-Daman and Diu , from 1964 to 1989, there were just three chief ministers. When Goa became a full-fledged State of the Indian Union, after the election of 1989 , there had been thirteen chief ministers in the span of eleven years – a very fast turn over in terms of governance.

How the youth perceived the governance of the state? Queried on what they think is the main duty of the government, the responses cluster mainly on the duty of the government is to serve the people, to serve the public. The core idea is that governance is for serving the interest of the public and the well being of the people of the state. Service to the people is further defined in terms of taking care of the poor and the disadvantaged sector of the society and ensuring employment. In terms of services the government is expected to provide basic facilities and services such as good roads, better transportation services, improved education and health services. It is also seen as the duty of governance to provide security for the citizens as well as maintain peace and order situation. Development of the whole state is seen as the duty of the government as well.

What perceptions do the youth have regarding the governance of the state? In general there is dissatisfaction over how the state affairs are managed. The source of the dissatisfaction is the perception that there is rampant corruption within the

government. There is also the perception that the government is not efficient in the delivery of services to the people. The infrastructures for basic services are inadequate. The leaders are working to advance their own vested interest and not for the interest of the people of the state.

What the youth expect from the government? By and large the expectation from the government is improved services rendered to the people and to the society: better basic facilities and services. They expect the government to eradicate and or alleviate poverty within the state as well as ensure the employment of the youth. They expect a clean and transparent governance and administration.

They expect the elected representatives to do their duty for the betterment of the life of the people in the state. They are expected to be concerned with the common man, do away with corruption and see to it that the government is efficient in its delivery of services to the people. They are expected to fulfill the promises they make before election. In their own expressions: “ To be non-corrupt...and to work for the cause of the people...” “To keep up to their promises.” “ Work for the betterment of the public rather than themselves.” “Serve the people wholeheartedly.”

From those working in government institutions and offices, they expect efficiency in service, to stay away from corruption especially from bribery and to be respectful and polite to people seeking help. “Should not ask for bribe...avoid taking bribes.” Should be punctual in their work...should not waste their time.” “Should give respect and talk politely to people who ask help from them...do their duty honestly.”

Their description of a good government is that of a government that works mainly for the benefit of the citizens and brings about the total development of the state. It provides basic facilities and infrastructures as well as work for the upliftment

of the disadvantaged groups in the society. A good government is free of corruption and it is democratic.

Supposing that one has the free hand in making changes and reforms in the government, the changes they envision includes eradication of corruption and raising the efficiency level of government bureaucracy in the delivery of services and to do away with the piling up of pending work. And asked to describe how would their service be if given a chance to be in the government, the salient responses includes being efficient in doing duties and responsibilities on time, being honest in work, have the welfare of the people as a goal in service and be respectful and polite in rendering the service to people.

In summary, the data corroborate findings from other studies that political participation is low among young people. Most young people have no interest in politics. And the reasons for disinterest, in the case of Goa, is the negative notion young people have regarding political life in the state. The perception is that politics in the state is corruption ridden and that politics being a dirty game. Secondly there seem to be a general lack of trust on politicians because of the perception that politicians put their personal interest above service to the people. Faith on the political process seems very low.

On the other hand if we look at the number of those who cast their votes during the last election, 57 percent of the registered voters did cast their votes during the last election. And when queried whether the youth be actively involved in politics, the responses tended towards the affirmative. At the beginning of this section it is noted that in linking youth and politics two common held view and characteristics attributed to youth are apathy on one end and idealism on the other end. Apathy or lack of involvement in politics is attributed to the youth's lack of idealism. On the

other hand there is an implicit hope pinned on the younger generation as the group that could effect change in politics. The data corroborate the commonly held view on youth and politics. Despite the claimed disinterest in politics young people seem to pin their hope on their generation to inject and effect changes in political life. However the lack of interest in political life could not be attributed to lack of idealism amongst the youth of Goa, on the contrary because of the ideals they hold on how politics should be and how politicians should behave they are disillusioned by the mismatch between the upheld ideals and the reality observed in political life

In general there is disenchantment among the youth with respect to the governance of the state. First, there seems to be a general discontent among the youth with respect to the provision of basic infrastructures and delivery of services. They expect improvement of infrastructures and better delivery of services from the government. Second, implicit in the responses is the perception that the bureaucracy is not efficient, not service oriented and not pro-people. The expectation is to have an efficient and service-oriented bureaucracy. Third, there is the perception that the government is not clean and transparent, hence the expectation to have a corruption-free governance.

## CHAPTER SUMMARY

This chapter explored the social worlds of the youth with reference to the family, education, religion and, politics and governance.

*The family*, as institution, is highly valued by the youth. We have noted earlier that dependency upon parents is characterizes 'youthhood' in Goa. The dependency extends to the family as an institution that provides shelter, nurturance,

emotional support and material needs to the youth. The preferred family pattern follows the familistic trait, Parents exert great influence in the life of the youth as evidenced by the esteem and the deference the youth accord to parents, and their appreciation of the family in general. The family continues to play a major role in the socialization of young people in Goa.

However, the findings seems to indicate that the ideation of the youth regarding family relationships deviates from the traditional pattern in India. The youth preferred child rearing or parenting style is one that is high parental warmth and responsiveness characterized by friendly relations and open communication. Traditional child rearing practice in India and in Goa has its emphasis on high parental demandingness and behavioural. The ideation of husband wife relationship is one that favours egalitarianism. There is a high appreciation of egalitarian relationship within marriage. This again deviates from the traditional model of husband being the authority and the head of the family and the wife's role is subordinate.

*In terms of education,* Goan youth have good access to education as evidenced by the numerous educational institutions within the state responding to the educational needs of the youth. In general, the youth are satisfied with the kind of education they received. There is a general satisfaction over the services of the teachers and management of educational institutions. Educational institutions are primarily viewed as places where the youth are prepared to enter the world of work.

Despite the general satisfaction regarding education and educational institutions some areas of concern were expressed. These areas of concern revolves around the following: academic performance evaluation which is examination

focused, teaching methods that are passive, the curriculum and syllabi that are theoretical and inadequate infrastructures in educational institutions.

There is dissatisfaction among the youth over the system of education in India as it is perceived as theoretical, it is examination focused, the method of teaching is poor, basic education has not reached the remote rural areas, and the rising cost of education making it unaffordable to the poor.

Education is also one of the main causes of stress among student-youth. There is a lot of pressure on them to get high marks in the examinations. The assessment method of academic performance which highly centered on examination seems to be causing a high amount of stress on the students.

*Religion* is a significant part of the youth's cultural experience. Goa has a long experience of people and communities of various religion co-existing peacefully and harmoniously. Religion is openly adhered to by youth people and the practice of religion forms a vital part of the life of the youth. Prayer or worship and visits to places of worship are meaningful activities that forms part of the expression of religiosity. Religion is positively valued by the youth in terms of its effect on their personal lives. It serves as anchor, a source of strength and inspiration in their personal life.

The family is the strongest influence in terms of learning the basic tenets of religion. Religion is learned in the family by way of socialization and osmosis. Worship and prayer as well as visits to temples, churches or mosques were learned from the religious practices observed within the family. The celebrations of festivals are yet considered as religious observance rather than merely cultural. The intentionality to influence the youth's practice of religion seems to be stronger among the Muslim and Christian communities.

The youth value religion positively not only as an anchor and inspiration in their personal lives but for its positive contribution to society as well. Religion is seen as providing the moral compass that guides the people towards better citizenship. Society benefits from the good moral values instilled by religion.

Religion is also seen as forming part of social identity. It reinforces a sense of belonging not only to the family but a bigger circle of community through shared creed or beliefs and shared form of cult or worship.

On the downside, the negative valuation of religion stems from the perception that much of social discrimination and biases in India are due to religious divide. And religion is one of the causes of conflict and communal violence. Communal tensions and violence in India quite often occur along religious divide.

*Politics and governance* do not receive the same high regard from the youth as the three other social institutions discussed earlier. Findings corroborate the findings from other studies that political participation is low among young people. Most young people have no interest in politics and the reasons for disinterest, in the case of Goa, seems to be the negative notion young people have regarding political life in the state. Politics is perceived as corruption ridden. Faith on the political process seems very low.

On the other hand among the respondents who are registered voters, 57 per cent cast their votes during the last elections and when queried whether the youth be actively involved in politics, the responses tended towards the affirmative. This is in sync with this common held view and characteristics attributed to youth when it comes to politics, that of apathy on one end and idealism on the other end.. Despite of the claimed disinterest in politics young people seem to pin their hope on their generation to inject and effect changes in political life. However the lack of interest

on political life could not be attributed to lack of idealism amongst the youth of Goa, on the contrary because of the ideals they hold on how politics should be and how politicians should behave they are disillusioned by the mismatch between the uphold ideals and the reality observed in political life.

In general there is disenchantment among the youth with respect to the governance of the state. First, there seems to be a general discontent among the youth with respect to the provision of basic infrastructures and delivery of services. Second, is the perception that the bureaucracy is not efficient, not service oriented and not pro-people. The expectation is to have an efficient and service-oriented bureaucracy. Third, there is the perception that the government isn't clean and transparent, hence the expectation to have a corruption-free governance.

## **CHAPTER VI**

### **YOUTH FOCUSED INSTITUTIONS AND ORGANISATIONS**

The growth and the development of the educational institutions have always been linked with the needs of children and youth of formal training. From the industrial period the world over experienced the rise of various institutions responding to the various needs that had arisen in societies for skill and professional training of the youth.

However aside from educational institutions which cater to the systematic and formal education of young people, there are many other organisations and institutions whose programmes and interventions are designed mainly to benefit the youth. These organisations and or institutions are either government initiated or those initiated by private and non-government agencies. In this chapter the functioning of a few such youth focused institutions and organisations has been described.

### **YOUTH FOCUSED PROGRAMMES AND INTERVENTIONS**

It was in 1988 that the Government of India for the first time adopted a National Youth Policy (NYP). The National Youth Policy defines youth as those within the age range 15 to 35 years. The 1988 Youth Policy, which was implemented for about 15 years, is now supplanted by the National Youth Policy 2003. This youth policy covers youth from 13 to 35 years. The Draft National Youth Policy (1997) outlines its main objectives as developing a respect for the principles and values enshrined in the constitution, promoting awareness of historical and cultural heritage, and helping develop qualities of discipline, self-reliance, justice and fair play. The

policy expects to achieve its goal by: providing education commensurate with abilities, access to employment that matches abilities, food and nutrition adequate for overall development, basic and constitutionally guaranteed rights and access to places and facilities for cultural, recreational, and sporting activities. The priority target groups of young people are: rural and tribal youth, out-of school youth, adolescents (those within the age range 13- 19 years) especially female adolescents, youth with disabilities and youth under difficult circumstances such as victims of trafficking, orphans and street children.

The Union Ministry of Youth Affairs and Sports is the Nodal Ministry for the implementation of the provisions of the National Youth Policy of India in collaboration with other youth-serving ministries and organizations. Every state in India has, in its governmental set up, the Office of the Department of Youth affairs and Sports. The office has to implement the National Youth Policy (NYP) at the state level. The implementing arm of the Department of Youth Affairs and Sports in the state of Goa is the Directorate of Youth Affairs and the Directorate of Sports.

### **Youth Programmes promoted by the government**

*National Cadet Corps (NCC), National Service Scheme (NSS), National Service Volunteer Scheme (NSVS).* These are government programmes promoted at the national level and implemented through higher secondary schools, colleges and universities.

They have been instrumental in motivating and inspiring the youth to civic participation. Chowdhury (1988: 158) observed that these government initiated programmes and implemented through colleges and universities across the country have resulted in students doing extensive community work in the rural and urban

areas i.e. income generating projects, vocational training centers, sanitation drives and literacy.

The National Cadet Corps (NCC) is one of the biggest youth programmes in India. It was established in 1948 with the aim of channelising the energies of the youth, inculcating the spirit of sportsmanship, developing leadership qualities and a sense of discipline. The training also includes para military training, civil defense, first aid, health and hygiene.

The National Service Scheme (NSS), started in 1969, aims at providing opportunities for college/university students to participate in various programmes geared towards nation building and community social service. It provides a venue to the educated youth for the exposure and immersion into the disadvantaged communities and fulfill their social obligations. Students opting for NSS are expected to remain in the programme for two consecutive years and are required to render a minimum of 120 hours of social service or community work.

The National Service Volunteer Scheme ( NSVS) began in 1978, aims at providing opportunities for students to be involved on full time basis for minimum duration of two years in programmes of national development, taking into account their educational preparation. Students who are enrolled in this scheme receive a stipend or allowance.

Implementation of these programmes in Goa are undertaken by the various colleges and educational institutions in the state, therefore participation in these programmes is limited to the students youth. Even with limited participation of student-youth, these have been instrumental in raising social awareness among the youth while engaging them in community work. These are open venues for civic participation of the youth and channelise their energies towards human promotion.

Participation of the youth in these schemes was not explored in this study. Rather the study focused on organizations whose type of participation is voluntary, unbidden and spontaneous. College students are required to enroll in either NSS or NCC and for students in the Higher Secondary School the third choice is the Youth Red Cross. Hence participation in these cases is not totally voluntary in nature.

*Nehru Yuva Kendra (Youth Centre).* The Nehru Yuva Kendras were created to cater to the needs of the rural, non-student youth. The programme was launched in 1972 with the establishment of 80 Nehru Yuva Kendras by the Ministry of Education, Government of India. They were created with the objectives of providing avenues for the non-students rural youth to take part in nation building as well as provide them opportunities to develop their personality and skills. In 1987 Nehru Yuva Kendra Sangathan (NYKS) was constituted as an autonomous organization within the Department of Youth Affairs and Sports under the Ministry of Human Resource Development. The programmes and activities of the Kendras include: non-formal education, social service, sports and games, recreational and cultural activities, vocational training, youth leadership and assistance to youth clubs and women's association. Implementation of these programmes takes place at the zone or state level and at the level of the districts. The district level programmes includes: youth leaders and youth club development, Panchayat Yuva Shakti Abhiyan, employment and income generation programmes through rural business hub, national integration, communal harmony-sadbhavana and peace, Panchayati Mahila Shakti Abhiyan, water literacy and conservation, Panchayat Khel Khud Abhiyan, adventure promotion programme.

The South Goa Nehru Yuva Kendra is the implementing body in South Goa District of the NYKS programmes. The Kendra runs most of the above mentioned programmes with the District Youth Coordinator as the Overseer to their implementation.

According to the District Youth Coordinator, in general the programmes are very well received by the youth. However, commenting on the employment and income generation programmes, he laments the lack of response from the youth and he attributes this to their unwillingness to work hard. In general, the youth shun from jobs or occupations that entails manual work. This general reluctance to manual work and particular abhorrence to agricultural work have been noticed among the educated youth in many studies. Kirpal (1976: 20) identify aversion to manual work and white collared mentality as a salient feature of the established culture of contemporary India. Findings of the study on work orientations and responses to career choices cited by Kappan in his article. "Counseling vital in the career path" published in The Hindu: Education Plus (1 January 2006) reveals that occupations belonging to blue collar and vocational category are accorded low prestige by the respondents of the study. Saraswathi (1988: 405) observes that this general reluctance to manual work especially agricultural work among the educated will result in the continuous growth in the size of educated unemployed and neglect of agriculture and in the long run will likely widen the gap created by education in dividing the society.

On the other hand, of the over one thousand youth clubs in South Goa district, around three hundred are active and registered with the NYK. Registered women's organisation are fewer. All persons in the age group of 15 -35 years are eligible for membership in the youth clubs and women's organisations. Registered youth clubs and women's organizations are eligible for assistance under the

programme of assistance to youth clubs and women's organizations. Membership in the youth clubs are mostly male and membership in women's organizations or Mahila mandals are mostly of married youth. This could be attributed to the restrictions parents impose on their unmarried female children in terms of involvement and participation in public life. Hence the beneficiaries of this scheme are mostly the male youth.

### **Non-Governmental Youth –Focused Organisations**

Non- government organisations in India have a long history in the area of youth service. Chowdhry (1988: 27) notes that non-government organisations were really the pioneers in youth work. A few outstanding ones at the national level are the Youth Hostels, the All India Boys Scouts Association, the Bharat Scouts and Guides - all part of international youth movements. Presently, there are many such organizations working at various levels and are engaged in variety of activities. They could be loosely grouped under students organizations and movements such as the Indian Committee of Youth Organizations (IYCO) and the Indian Assembly of Youth (IAY); those that are promoted by the various religions and religious movements such as the All India Catholic University Federation (AICUF) and the Youth Unit of National Council of Churches in India; cause oriented groups such as the Youth Association for Rural Reconstruction (YARR) and the Indian Youth for Development and Cooperation (IYDC). Most political parties such as the Congress and the Bharatiya Janata Party have their youth wings. Youth movements on the national level most often have their units in the state level.

Goa has various non-government organizations engaged in youth service and youth focused intervention. In the course of gathering information on the same, a few of them had been noted.

*Sangath Society* is a non governmental organization working in the fields of child, adolescent and family mental health. It has two centers, one at Porvorim in North Goa and the other is at Raia in South Goa. It has been rendering clinical services to young people and the services are provided by a team of professionals: doctors, psychologists, counselors, social workers and teachers. Currently, Sangath is running a programme named “Yuva Mitra”, a community based programme which aims at promoting health and well being of young people aged 16- 24. The programme is implemented at South Goa district.

*Diocesan Youth Center* is a central body of the Archdiocese of Goa entrusted with the motivation and animation of the youth in Goa. The task of motivation and animation is divided into three thrusts , that of formation, fellowship and service. The various programmes and interventions are implemented at the archdiocesan level by the Central Youth Team and through the various Deaneries and the Parishes spread all over Goa. The various programmes at the diocesan level are open to all youth, however, membership in Parish youth groups are open only to unmarried catholic youth within the age range 15 to 30 years.

Programmes are organized at the level of the diocese, deaneries - that is groups of Parishes as well as at the level of the Parishes. The programmes and interventions include areas of youth leadership, faith formation, value clarification, communication skills, decision making and socio-political awareness. The various strategies used are seminars, workshops, periodic youth encounters, cultural shows, talent search, sports and exposure programmes.

*Don Bosco Youth Animation Centre* is owned and managed by the Salesians of Don Bosco. It provides various programmes intended for the holistic formation of young people such as counseling, growth sessions, sports activities, etc.

Apart from those mentioned there are others whose intervention are directed to specific segment of the youth such as the *Jan Ugahi* which works specifically for young people who are at high risk situation. The *Children's Rights* in Goa's interventions geared towards promotion and advocacy of children's rights.

In the village level, there are numerous clubs and organizations that are open to the youth for membership. The primary activities of these clubs and organizations most often are centred on sports and cultural activities organized around major festivals or the particular festival of each village. The initiative of putting up or organizing the club is either by interested individuals or groups or as promoted by the local governance of the village.

## **YOUTH'S PARTICIPATION IN YOUTH CLUBS AND YOUTH ORGANISATIONS**

It was noted earlier that youth services are within the easy reach of the youth as there exist in Goa various youth focused programmes and interventions promoted through both government and non-governmental institutions. To what extent young people take part and avail of these programmes? What perception do young people have with respect to clubs and youth organisations? Are the opportunities for participation equally accessible to young people? These are the questions that will be tackled in this section.

Nearly 58 per cent of the respondents affirmed that there are existing youth organizations and clubs in their area that gives them possibility for membership. About 34 per cent have no access to youth organizations or clubs. Table 6.1 shows the accessibility of youth organization by residence.

Table 6.1

Accessibility of youth Clubs/organisations by residence

<i>Category</i>	<i>Urban</i>	<i>Rural</i>	<i>Total</i>
Yes	62	56	118
Percentage	56.4	60.2	
No	42	27	69
Percentage	38.2	29.0	
Not specified	6	10	16
Percentage	5.5	10.8	
Total	110	93	203

About 56 per cent of the respondents from urban areas have access to youth organisations and clubs. Among respondents from rural areas, about 60 per cent have access to youth clubs and organisations.

Table 6.2 shows membership in youth clubs and /or organisations.

Table 6.2

Membership in Youth Clubs/Organisations

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	42	20.7
No	149	73.4
Not specified	12	5.9
Total	203	100

Only about 21 per cent of the youth respondents are members of youth organisations or youth clubs. This represents about 36 per cent of those who have access to youth clubs and organisations. Table 6.3 shows membership in youth clubs and organisations by residence.

Table 6.3

Membership in youth clubs/organisations by residence

<i>Category</i>	<i>Urban</i>	<i>Rural</i>	<i>Total</i>
Yes	24	18	42
Percentage	21.8	19.4	
No	81	68	149
Percentage	73.6	73.1	
Not specified	5	7	12
Percentage	4.5	7.5	
Total	110	93	203

Nearly 22 per cent of the respondents from urban areas are members of youth clubs and organisations whereas it is about 19 per cent among rural respondents. There is no marked difference between the urban and rural respondents with respect to membership in youth organisations and clubs though it is slightly higher among urban respondents.

Table 6.4 shows membership in youth clubs by sex.

Table 6.4

Membership in youth clubs or organisations by sex.

<i>Category</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>
Yes	21	21	42
Percentage	20.8	20.6	
No	72	77	149
Percentage	71.3	75.5	
Not specified	8	4	12
Percentage	7.9	3.9	
Total	101	102	203

Membership in youth organisations and clubs among male and female respondents are more or less the same at nearly 21 per cent. There seems no marked difference between the male and female respondents with respect to membership in youth organisations and clubs. However, discussion on the subject among girls yield data that points to greater restriction on girls by the parents. Many parents do not allow their girl child to get involved in public activities. The impression is that most

clubs are commonly male dominated. Mahila Mandals or women's organisations are fewer in number and those who seek membership are young adult women who generally are already married.

Table 6.5 shows the membership in youth clubs by students and non-students.

Table 6.5

Membership in youth clubs or organisations by students and non-students

<i>Category</i>	<i>Non student</i>	<i>student</i>	<i>Not specified</i>	<i>Total</i>
Yes	9	30	3	42
Percentage	18.8	20.3		
No	33	114	2	149
Percentage	68.8	77.0		
Not specified	6	4	2	12
Percentage	12.5	2.7		
Total	48	148	7	203

Nearly 19 per cent of non student youth are members of youth club or organisations whereas it is about 20 per cent among student youth. The data seems to indicate that there is no marked difference between the non student and student youth with respect to membership in youth clubs.

Among the 149 respondents who claimed not being members of any youth club or organisations, 56.4 per cent will join if there is a possibility of joining. About 26 per cent categorically expressed they will not join even if there are opportunities

of joining. Among the reasons given for not wanting to join is the lack of time to spare for other involvements because of studies stands out. Other reasons cited include not wanting to get involved, not given permission by parents and the feeling that it is a waste of time getting involved.

Majority of the respondents find no disadvantages in being a member of youth organisations or youth club. The expounded benefits cited by the respondents in being a member of a youth organisation are many. Among the many benefits the highly enumerated ones are: it widens ones social contacts or circle, it helps develop one's personality, it helps broaden knowledge; it provides a venue for discovering and developing ones talents as well as to develop leadership skills, it is a way to learn how to behave in a group with other people as well as a way to get involved and have opportunities to work for a cause. Those who are members affirmed that they reaped benefits by being members of youth organizations. They re-iterated practically all the above-mentioned benefits. "It gave me opportunity to interact with people of different ideas and different age group". "I interact with people of different caste and this makes me feel good about myself". "I mix with people of different characters". "I can show my talents...I became an active person". "I put my ideas into practice, work for the progress of the club which gives me a sense of satisfaction". "I learn to take leadership, to work in groups through planning, organizing and coordinating". "I mainly get the fulfillment that I am doing something for my country and for society".

The activities most liked by members are varied such as those intended for group building and relaxation like games, singing and dancing, picnics and get together. Also activities meant to build up talents such as cultural programmes, quiz programmes and sports. Other activities intended to broaden knowledge such as group

discussion and talks on certain topics and activities that are intended to create social awareness such as exposure and immersion programmes and other outreach activities.

As to the perceived disadvantage, a few mentioned that membership in a youth club opens the possibility of falling into bad company and or imbibing bad habits. There is a need to be cautious whose company one keeps because not all members are properly oriented. Another disadvantage is falling prey to discrimination within the group. Groups have their own cliques and sub-groupings and one could easily be left out.

The data indicates that the youth value youth organisations and clubs as spaces which help promote their growth and development. However, actual participation is only about 21 per cent. Accessibility or inaccessibility of such groups conditions the possibility of participation, as nearly 40 percent reported that there are no youth clubs or organisations in their areas. Though the survey data point out that there is no marked difference between male and female youth regarding participation in youth clubs, discussion on the subject among girls yield data that points to greater restriction on girls by the parents. Many parents do not allow their girl child to get involved as clubs are normally male domain. Mahila Mandals or women's organisations are fewer in number and those who seek membership are young adult women who generally are already married.

## **SUMMARY OF THE FINDINGS**

In terms of youth focused intervention and programmes, we could conclude that there are numerous interventions and youth focused programmes which the youth could avail of or participate in. The mechanism of delivery are provided either by the

government or non-governmental institutions. Being a small state with a high percentage of literate population, youth services are within the easy reach of the young. The data indicates that there are youth clubs and organisations that give possibility for the youth to participate. However, in terms of real membership or participation only about 20 percent are involved. The low participation rate has been attributed to lack of time or in the case of girls, parents do not give them permission to be involved. However, the youth in general, especially those who are participating in youth groups or clubs have a favourable opinion with respect to membership and participation. Participation and involvement is seen as contributing to their personal growth and development.

## **CHAPTER VII**

### **YOUTH AND SOCIETY IN GOA: CONTINUITY AND CHANGE**

This chapter deals with how the youth situate themselves within the context of Goan society today. Goa is undergoing rapid changes as evidenced by trends towards urbanization, the growth and expansion of the secondary and tertiary or service sector, the entry of varied cultural influences brought about by the media, migration and tourism. Goa today is undergoing transformation towards a more cosmopolitan state with the influx of people from other states. How these various situations affect the youth is discussed in this chapter.

#### **THE YOUTH'S BONDING WITH THE LAND**

Self identification in most cases always includes the place of birth and place of residence. However, the emotional content that this self identification carries with it is the one that makes the difference on how closely a group of people is identified with their land. How closely young people identify themselves with Goa?

Nearly 94 per cent responded in affirmative as to whether they identify themselves as Goan. The self identification as Goan find its strongest justification in being born and brought up in the land. Sharing the culture of Goa and being able to speak the native tongue -Konkani- are also put forward as justification for the Goan identity. Parental lineage, that is having parents who are native of Goa, is yet another reason put forward. A few justified identity with possession of documents of proof of residence such as voting ID cards and ration card. The following are a few

expressions that suggests such identification: “I am born, brought up, lived here the best years of my life”...”the culture I follow and my nature ...the qualities of a person that I possess”... “Goan ethos, fun loving and ‘sussegad’ attitude”... “The language I speak is Konkani and my dark skin colour”...My style of dressing, speaking and my skin colour is Goan”...

Bonding with the land is also suggested by their preference of place of work.

Table 7.1 showed that the preferred place of work for most of the respondents is Goa.

Table 7.1

Preferred place of work

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
In Goa	142	70.0
Outside Goa	37	18.2
Not specified	24	11.8
Total	203	100

About 70 per cent prefer to work in Goa if the same benefits and remuneration are offered as in other places. For most, the justification is to be close to the family. However there are those who express liking the place as the motivating factor: “I want to stay with my family and I love Goa.” “Because I like my Goa very much”... “ I love to stay in Goa”... “People are very friendly...it is more comfortable”... “I like Goa, the people, the environment, everything, etc.”... “It is a safe place and it is my homeland”...

“Being a girl I feel more safe here...” “It is great to work in one’s own state”...

During the interaction with numerous youth at various settings it is observed that young people take pride in their land, the culture and the way of life of the people. They speak of the land with a great sense of identity and belongingness. If adequate economic opportunities that are competitive and on par with other budding cities of India are available within the state, young people find Goa as a good place to work and settle down.

The 18 per cent of respondents whose preferred place of work is outside Goa, cited that working outside the state will give them greater exposure and wider experience in life as one learns more about other people. Being away from the family will foster independence and autonomy and will make them strong.

### **AN OVERVIEW OF GOA TODAY**

At the introductory section of this thesis we presented an overview of contemporary Goa highlighting salient features which have bearings on the life of youth. Starting with the population, we noted that the opening of Goa's border to the rest of India brought about heavy in-migration into the state, a phenomenon that is still ongoing. Today the trend in in-migration is creating uneasiness among the local people. It raises other issues such as unsanitary environs and mushrooming slums, rise of crimes, mega-housing projects. These are attributed to the influx of migrants into the states. The out-migration of educated, professionals and skilled Goans to other parts of India and abroad in search for greener pasture is another notable population trend.

We also noted that the trend in the economy is the rapid growth and development of the tertiary or service sector which is spearheaded by the tourism

industry. The contribution of this sector to the total economy of the state has grown whereas the primary sector's contribution has considerably shrunk. The agricultural sector has lagged behind.

In terms of social services, the state has a good network of educational and health infrastructures that provide services to the people and are considered far above the all India level, however, the delivery of quality services leaves so much room yet for improvement.

Politics and governance since statehood is marked by instability. The fast turn-over of governance from one party to the other had been counterproductive to the development of the state and the growth of political life in the state.

On the socio-cultural front the Indian mass culture, with Bollywood and mass media as its main vehicles, has gained inroads and Portuguese influence has waned. The prospects and the open possibilities of moving out of the state increased the demand for English language. And the emergence of a vigilant civil society and people's movements is a new experience for the state. How will these unfold, develop and sustain still remains to be seen.

How the youth perceive the present situation? How aware are the young people of the issues affecting the state? What stance do they have regarding issues that matters to them most? What venues are available to them in order to channelise their energies for participation? These are questions that the following section sought to find answers.

## YOUTH'S CONCERNS REGARDING GOA TODAY

In general, there seem to be a high degree of awareness among the young people on the issues that are affecting the state at present. This could be attributed to the contribution of the print media especially the local dailies which have considerably high circulation and high readership among the youth. About 67 per cent of the respondents claimed reading the newspaper everyday. Goa has a good number of local dailies both in English and in Marathi languages which bring out local issues. The local television channels are yet another media of information on local issues. Another medium, which brings out and highlights local issues affecting the life of the ordinary people and is typically Goan is the tiatr or local theatre.. It is a cultural medium with high patronage which cuts across age and social classes in Goa.

How the youth view the present social situation of the state? About 63 per cent of the respondents responded in negative to the query. Only about 16 per cent expressed satisfaction with the present situation in Goa. Those not satisfied with the social situation in Goa have put forward following perceived reasons: That corruption is rampant especially in politics and governance. That there is the deterioration of peace and order situation which is aggravated by communal tension. That the influx of migrant workers is increasing the incidence of unemployment among Goans. That the level of pollution has increased, and the cleanliness and hygiene in the state has deteriorated. "There is a lot of political instability, corruption and bribery"... "many criminal activities, corruption, injustice are increasing day by day"... "nowadays lands are sold to outsiders...this will increase the migrants and decrease the availability of jobs leading to unemployment"... "There is a great need to keep Goa

clean, neat and increase the greenery.”

On the other hand, those who think positively of the social situation of Goa, perceived the state as developing and on the road to progress, that it is generally peaceful and the people are friendly.

What the youth are concerned about the present situation in Goa? Table 7.2 shows the issues and problems which the youth think need to be urgently addressed.

Table 7.2

Issues and problems which the youth think need to be urgently addressed

<i>Issues and problems that needs urgent attention</i>	<i>No. of times enumerated</i>
1. Unemployment among Goans	60
2. Widespread corruption	55
3. Influx of migrant workers	52
4. Deteriorating peace and order situation	34
5. Inadequate infrastructures	27
6. Environmental degradation	23
7. Bad politics	16
8. Loss of Goan Culture	10
9. Unregulated tourism activities	4

Among those that they perceived as needing urgent attention and have to be urgently addressed, unemployment among Goans is the top in the list followed by widespread corruption. The perception is that corruption is permeating almost all areas of Goan society and it is rampant in political life and governance. Third is the

deterioration of peace and order situation which is co-related to incidence of communal tension and violence.

Fourth is the increasing number of migrants which is perceived to be causing high incidence of unemployment among the Goans. The inadequate infrastructure especially road and transportation in the state were also highly enumerated as needing urgent attention. The inadequate infrastructure is highly correlated to corruption. The impression is that schemes for the villages normally do not reach because funds are siphoned off, hence do not reach the intended beneficiaries. Environmental degradation is also highly enumerated as needing urgent redressing. They are concerned what they perceive as bad politics, of politicians who are not interested in serving the people and easily shift allegiance to groups and parties in order to advance their own vested interest. Concern is expressed for the loss of Goan culture as well as the adverse effect of unregulated tourism activities.

### **Unemployment among Goans**

Unemployment is one major problem that beset Goan society at present. The Economic Survey 2002-2003 (Economic Survey 2003: 7-8) reports that in general a very high level of educated unemployment and under-employment is visible in Goa. The number of unemployed per 1000 population is higher in Goa as compared to the national average. It is thirty seven for Goa among the rural population as compared to the national average of seven. For the urban population it is seventy two for Goa as compared to the national average which is eighteen. The unemployment situation is attributed to the mismatch in the demand and supply in the employment market and it is recommended that education in the state should be tailored to the demand of employment. No statistics had been found on the rate of unemployment among the

youth sector. However, in its report for 2003-2004 the state government highlights its concern for the youth through its Employment Generation Strategy (EGS) for the creation of adequate work opportunities for the unemployed youth. It is a three pronged employment generation strategy which aims at creation of employment to 25,000 youth. The strategy includes: retention of employment in traditional sectors such as agriculture and allied activities by making them remunerative, creation of large scale employment by providing incentives to industries to employ people on a sustainable basis and lastly to encourage self employment. In order to solve the difficulty of the absence of mechanism to guide the youth in getting employment, the government created the employment board that would work as an agency for providing information on employment opportunities, placements, skills training and development.

Regarding labour force, Goa today is experiencing a labour paradox situation. On one hand unemployment is high, on the other hand there is a high labour import, especially manual labour. Labourers from other states of India flock to Goa in search for jobs. They work in the construction, fishing and hotel industry as well as domestic work. These types of works are quite often shunned by the more educated native Goans.

Let us take the data from the field and see the perception of the youth regarding unemployment in Goa. Nearly 71 per cent of the respondents think that there is high unemployment rate in the state. Table 7.3 shows the factors contributing to the high rate of unemployment as perceived by the youth.

Table 7.3

Factors contributing to the high rate of unemployment as perceived by the youth

<i>Factors contributing to the high rate of unemployment</i>	<i>No. of times enumerated</i>
1. Job opportunities in Goa are less	76
2. Lack of quality education in Goa	67
3. Widespread corruption	48
4. Migrants take jobs	40
5. Low salary scale	34
6. Graduates not prepared for the needed skills in jobs	31
7. People not ready to work hard	31
8. Increase in the population of Goa	26
9. Government that is careless	16

The difficulty in finding work in Goa is attributed mainly to the fact that there are less jobs available hence there is stiff competition. It is also attributed to the presence of migrant workers in state who are willing to settle for less salary, hence they get the jobs to the disadvantage of the Goans. It is also attributed to non Goan entrepreneurs preferring to hire their own people to the disadvantage of the local people. . The lack of quality education in the state is also seen as contributing to unemployment. The perception is that after graduation in either of the three main streams, graduates have not acquired skills that could get them into a good job. Also that the people themselves are not ready to take up just any work that is available.

The corrupt practices wherein one either has to pay bribe or to know influential people are also perceived as contributing to the difficulty in finding jobs. The high rate of unemployment is also attributed to the increase of population in the

state. The government is also liable as it not doing enough to curb unemployment.

Only 25 per cent of the respondents have work experience and the majority of them reported having found the job easily. Table 7.4 shows their perception regarding the type of jobs that are available in Goa.

Table 7.4  
Satisfied with the jobs available in Goa

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	86	42.3
No	94	46.3
Not specified	23	11.3
Total	203	100

Queried whether they are satisfied with the type of jobs available in Goa, about 46 per cent reported not being satisfied. The reasons cited for the feeling of dissatisfaction are: the low salary scale in Goa as compared to other places and that there are less jobs available thus limiting their choices. A few mentioned that their job preference have limited scope in Goa.

In the discussion on the youth's bonding with the land we observed that Goa is the preferred place of work of about 70 per cent of the respondents. If adequate economic opportunities that are competitive and on par with other cities in India are available within the state, young people find Goa a good place to work and settle down.

However, nearly 56 per cent of the respondents want to go out of Goa for work as shown in table 7.5.

Table 7.5

## Want to go out of Goa for job?

<i>Category</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	113	55.7
No	76	37.4
Not specified	14	6.9
Total	203	100

The primary reason for wanting to go out to work is the perception that jobs available in Goa are not highly remunerative.

Around 18 per cent of the respondents responded in affirmative to the query as to whether there are members of the family, who after trying hard, failed to get a job in Goa. About 22 per cent of the respondents reported having family members working outside Goa. The primary reasons given why they had gone out of the state include: good remuneration, better job opportunities and good working conditions. A few mentioned that they worked outside the state because they were not able to find jobs in Goa.

How the youth perceive the unemployment problem? Queried in what way unemployment in Goa is personally affecting them, majority of the respondents are worried about the future, wondering if after studying so much will they find a job or not. They also perceived that due to unemployment many youth are falling into bad company and acquire bad habits. And when family members are unable to find jobs this results into low standard of living and poverty. Discussing the subject with a group of youth they put forward their ideas in these terms: "It is not affecting me at present but surely it will affect my future...I am worried about my future." ...

“unemployment results in frustration because inspite of studying so much and getting good marks, we are unable to get jobs of our choices.” “It is affecting us, younger generation, after getting educated we do not get jobs so what is the use of studying...this type of thinking affects our personality, we become discouraged” ... “The youth become frustrated, at times they fall into bad company and bad habits leading to social problems.”

What the data tells us? The data indicate that Goa is still the preferred place of work for young Goans if the state could ensure job opportunities that are competitive. The youth seems to have good feelings about the state as a place to work and settle. However they seems wary about high unemployment rate in the state and the work scenario within the state looks bleak for them. The solution for them lie beyond the state borders- finding work outside the state, as such more than half of the respondents want to go out of Goa. The perception is, considering the prevailing situation now, better opportunities seem to lie beyond the state borders.

### **Corruption**

Another issue that the youth perceived as needed urgent redressing is widespread corruption. The perception is that corruption is permeating almost all areas of Goan society and it is rampant in politics and governance.

Data from the field shows that nearly 73 per cent of the respondents believe that in Goa corruption is high. The transactions commonly identified as corrupt practice are: demanding and taking bribe to do a particular job especially in government offices and demanding bribe for job placements and school admissions. Other identified corrupt practices are appointment of persons or job placements based on personal interest rather than merit system, dipping into or stealing from

government coffers such as from funds intended for infrastructures. Vote buying during elections, issuing of illegal permits and black market are also identified as corrupt practices.

How these affects them personally? Majority reported that they aren't affected personally. Those who reported being personally affected by such practices, made mention having to pay bribe to get some work done so as not to waste time. Still others attribute their being jobless to corrupt practices. There is the feeling of being deprived of one's rights.

In the previous discussion on social institutions, it was noted that the youth's disinterest in politics is justified by the perception that politics is corruption ridden. Governance and politics is one area of social life perceived as 'places where corruption is high'.

Discussing the same subject of corruption with a group of rural youth, there is a unanimous opinion that the lack of development in the villages is mostly attributed to corrupt practices in the governance. They alleged that schemes intended to benefit the rural people do not easily reach the beneficiaries due red tape in the bureaucracy. They feel powerless to fight the existing malpractices.

About 43 per cent of the respondents believe that they are able to do something to battle against corrupt practices. The varied actions put forward in order to lessen the incidence of corruption are: on the personal level it is suggested that one should work honestly- practice honesty. Another is one should not give in to manipulations to bribery, to stop giving bribes. Still another is to elect people who are honest and with integrity to public office. On the level of advocacy, to lodge complaint about persons demanding bribes and join organizations fighting against corruption and corrupt practices.

And about 25 per cent of the respondents feel they can do nothing to battle against corrupt practices.

### **Migration**

There are many factors that motivate people from moving from one area to another but in recent times migration is mainly dictated by the availability and or the non-availability of work.

Goa's experience is that of a labour paradox. Whereas many Goans are moving out of the state for lack of job opportunities in the state, many other people from the neighboring states come to Goa in search for jobs. The ongoing influx of migrant workers to the state is one of the most debated issues today. There is a general feeling among the locals that the state infrastructure are already strained to the limits and therefore the state is not in a position to absorb more incoming migrants without causing damage to its social fabric. There seems to be a growing wariness among Goans regarding what they perceive as incursions of outsiders to their territory.

The liberation of Goa and its subsequent integration with India, opened its borders to the influx of migrant population from other parts of India. The decades of 1960 to 1981 is marked by a significant increase in the population which is mainly attributed to in-migration. The 1960 population statistics gives a figure of 589, 997 as Goa's total population and two decades later, in the census of India 1981 the figure is 1, 007, 749. The increase which nearly doubled the population in two decades is being attributed to the massive in-migration. Sinha (2002: 175) cites the estimate of Goa's migrant population, made by Goa's free lance writer Dr. Nandakumar Kamat, as about 18 percent of the total population. The Economic Survey 2006-07 (2007: 23)

puts the crude estimate of the proportion of migrants in the total population as per the 2001 census at 18 per cent. The influx of migrants is a hot issue in the state today. Among the native Goan population there is an increasing fear that they will be outnumbered by the migrants and the land be taken over by non-Goans.

How do the youth perceive the in-migration phenomenon? About 60 per cent share the opinion that there is an influx of migrant workers to the state. On how migration affects them, majority reported not being personally affected nor this affects the family. However, a few mentioned that they have to bear the brunt of traveling in overcrowded public transportation system.

About 18 per cent cited that in-migration lessens job opportunities for Goans as migrants compete for available jobs. Another 10 percent reported “not feeling secure” due to increase in the incidence of crimes especially robbery. “Reduction of job opportunities for the youth of Goa...less jobs available to Goans...This trend will take Goa to a highest trend of unemployment...Goans will be forced to leave Goa to find job elsewhere.” “There is less discipline among people... crime rate, fights, robberies... violence has increased” “Goa is losing its essence, heritage and more importantly the Goan culture...” “Goa becoming dirty, lots of pollution ” - are just few of the expressions used to put across their views and sentiments.

The perception of the youth regarding the impact of in-migration to the state seems to echo the prevailing popular sentiments. It also echoes the general feeling of wariness among the local people regarding “outsiders” coming to settle in the state. The perception is that the trend in in-migration is contributing to the unemployment among Goans. That the presence of migrants or “outsiders” is the cause of the deterioration of peace and order situation as well as the communal disturbance in the state. Sanitation problems and the outbreak of diseases is also blamed on migrants due

to the rising slum areas in the urban centers. There is fear that Goa is losing its identity due to the increasing number of migrants. Migrants are viewed as the cause of social problems such as unemployment, deterioration of peace and order situation, outbreak of diseases due to unhygienic situation and the loss of Goan culture.

What about out migration? No hard data is available on out migration, however Chandrakant Keni, puts the estimate of Goans in diaspora at four to five hundred thousand. The Economic Survey 2005-2006 (2006: 9) estimate is over five hundred thousand with half residing in other parts of India and other half living in other countries. This phenomenon is quite high amongst Goa's coastal population. The incidence may also be higher amongst Christians as compared to the Hindus and the Muslims

J. B. Pinto (1962: 3) traces the origin of Goan out migration way back to period of French Revolution. In 1779 the British Indian government stationed a naval fleet in Goa against a projected attack by the French revolutionaries. Many Goan skilled workers were employed by the British soldiers as cooks, plumbers, laundry man, etc...When the British naval fleet pulled out of Goan shore, many of those employed by the British went along with their employers. Thus was the beginning of mass out migration amongst Goan skilled and semi-skilled workers. Many others followed in the succeeding generations, as Goans migrated to British colonies in the African continent. The oil boom in the Middle East from the 1970's opened up work opportunities for people around the world and which many Goans have benefited from. Nowadays, the United Kingdom, U.S.A, Canada, Australia are other open destinations for the professionally qualified Goans.

Out migration to other parts of India has a long history too. Mumbai was one of the earliest destination of Goan migrants. So much so that certain areas in Mumbai

came to be identified with the Goan population such as Dhobitalao and Orlem in Malad.

Going back to the field data, about 22 per cent of the respondents have family members working outside Goa. Also nearly 56 per cent want to go out of Goa to find jobs. However, if there are competitive jobs available in Goa 70 per cent would opt to stay in Goa. The data suggest that out migration is not the first option for most of the youth. It is rather a consequence of lack of opportunities at the home state.

The majority of the respondents reported that out migration does not affect them personally. A few mentioned being personally affected by separation from family members. As to the effect of out migration on the family the most cited effect is the prolonged absence of family members that lead to disturbed family relations and children lacking in parental nurturing. A few appreciated the better standard of living thanks to the remittance sent by family members working elsewhere.

However, the overall impact of the phenomenon to the state of Goa is mostly viewed negatively. Most of the respondents cited that out migration has an adverse effect in the state, as Goa is losing its qualified human resource through brain drain. Many professionals are leaving the state to work and settle in other places, thus depriving and impoverishing the state with qualified human resource. There is also the fear of the loss of Goan culture as the proportion of native Goans decreases in relation to the over-all state population.

On the other hand, the increase in revenue brought by remittance of Goans working abroad is valued positively. Thanks to the remittance of Goans working and or living outside the state, family members back home could afford better standard of living.

What these data tell us of the perception of the youth about out migration?

The positive value attached to out migration is the economic impact on households providing them with higher income level and thus with better standard of living. At the same time the youth is aware that on the other end out migration means loss of qualified human resource for the state. The data also suggest that out migration is not the first option of most of the youth for finding jobs. There is still a high preference for Goa as a place to work if job remunerations and benefits are competitive enough.

### **Other situations that need redressing**

Other issues that young people see as needing urgent redressing includes the deteriorating peace and order situation, inadequate infrastructures, environmental degradation, bad politics, loss of Goan culture and unregulated tourism.

The perception that the peace and order situation is deteriorating is primarily attributed to the influx of 'outsiders' to the state. 'Outsiders' is a term basically referred to migrant labourers coming to the state. The term is used as oppose to 'locals or local people'. However, the use of the term also extends to tourists. There is a prevailing notion that those coming from the outside cause disturbance in the life of the local people. The increase in communal tension, robberies, and fights is blamed on the outsiders.

Inadequate infrastructures is attributed to corruption within the government machinery and the inefficient bureaucracy. Among those, the bad condition of roads and hospitals, the overcrowded public transportation and the erratic supply of energy are highly cited.

Environmental degradation is attributed to the deterioration of the coastal belt due to tourism activities, deforestation for purposes of industrialization and tourism, mining activities in the hinterlands, and pollution.

Bad politics is associated with corruption and the behaviour of politicians which perceived as opportunistic, and 'power and money driven'.

The loss of Goan culture is attributed to migration. On one hand the influx of migrants to Goa bringing in their culture is perceived as 'diluting' the culture of the people. On the other hand the local people moving out of Goa reduces the number of natives who could preserve the culture of the land. The fear of the loss of culture is a phenomenon that is experienced across the globe especially countries which are recipients of heavy influx of migration such as the United States, United Kingdom, Germany and France. The preservation of its culture is a way of asserting ethnic identity. Culture identifies and set apart a particular group as distinct from the others. It gives a group a sense of being one and belongingness. Hence the loss of culture is equated to a loss of identity.

Unregulated tourism activities is yet another problem cited by the respondents as needing urgent attention. The government of Goa reports that tourism is a major activity in Goa with a multiplier effect, which percolates to the local population. It claims that tourism has contributed substantially to the economic development of the state by way of foreign exchange earnings, employment generation, intra sectoral competition and it has also improved the living standard of the people (Economic Survey 2006: 102).

Discussion with a group of student youth reveals that tourism seems not to be affecting them in a direct manner. Tourism in South Goa district seems not as invasive yet to the lives of the local people as compared to that of North Goa district. They claim to have little contact with tourists from other parts of the world and also those from other parts of India though they are visible in market places and beaches especially during the peak months of tourism. One observation put forward is that

tourists from other parts of India tends to be noisy and boisterous at the beaches. However, they are familiar with the pattern of Goans returning to Goa from time to time for holidays to visit their families and their villages which normally coincides with festival months. One thing that they relate to tourism is the high cost of commodities in the state. Basic commodities are costly because of the high demand due to influx of people during tourists months. And tourism is perceived as one of the causes of the deterioration of moral life and exposure of the youth to vices and hazardous habits of consumption of drugs and alcohol.

### **SUMMARY OF THE FINDINGS**

The youth seems to have good feelings about the state. Through interaction with numerous youth at various settings it is observed that young people take pride in their land and the culture and way of life of the people. They speak of the land with a great sense of identity and belongingness. If adequate economic opportunities that are competitive and on par with other cities of India are available within the state, young people find Goa as a good place to work and settle down.

However there is a general dissatisfaction with the prevailing social situation in the state. There is the perception of rampant corruption especially in politics and governance, the peace and order situation and security within the state is deteriorating, the influx of migrant workers resulting in an increase in the incidence of unemployment among Goans. There is deterioration in the cleanliness and sanitation within the state due to pollution and increase in garbage.

On the other hand, those who think positively of the social situation of Goa perceived the state as developing and on the road to progress, that it is generally peaceful.

The issues that the youth feel strongly about are those that affect them directly. Amongst others unemployment seems to be topmost in the concerns because of its direct bearing on the life and future of young people. Related to the issue of unemployment is the phenomenon of migration. The influx of migrant workers is viewed as a threat to the employment opportunities for local people. The perception of the prevalence of corruption in public office and in society in general is blamed for the failure and the lethargy in the delivery of quality services.

The discussion with the youth reveals that the young are aware and concerned about what is happening in society. There is the feeling of anger, frustration, bitterness and sadness over the perception of the failure of the concerned authorities to address these issues. Also worth noting is what seems to be a sense of helplessness and resignation that effecting change, as an uphill task, is hardly tenable.

## CHAPTER VIII

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

As we conclude this study, let us recall its intentionality and purpose. The study is explorative and descriptive in nature. It is conceived as a preliminary study covering broad aspects of youth concerns which later could be useful in proposing further research on youth. As an exploratory study the main purpose is to become familiar with the current situation of the youth of Goa. As a descriptive study its objective is to state the characteristics and describe the youth as a sub-population in the present socio-cultural context of Goa.

#### **Summary and conclusions**

The Goan youth belong to diverse social background. There exists a marked disparity between the hinterland and rural areas *vis a vis* the coastal belt and the urban areas. The hinterland youth, the youth in the rural areas have less access to educational services and economic opportunities as compared to the youth in the coastal belt and the urban areas. The Scheduled Tribe youth are even more at a disadvantaged position as they are mostly from low income families and are the first generation of literates in their community.

The youth hail from varied socio-economic background. It is difficult to assess the socio-economic status of the respondents for lack of precise measure. However, gauging from the type of occupation of the head of the family, nearly 43 per cent constitute those who are labourers, those in traditional occupations (cultivators, farmers, toddy tappers, fishermen, carpenters, tailors, barbers, bakers,

cobblers), retired from work and housewives. These categories have fluctuating income or no regular income.

'Youthhood' centres on two pivots: study and job or career and daily routine is structured and articulated around these pivots. Leisure forms part of the daily routine with television viewing and sports as the most popular form of leisure activities. Television is the most engaging mass media with the youth investing an average of more than two hours per day in TV viewing. Sports is what gives young people the most enjoyment among leisure pursuits.

Education as one of the main pivots of youth life is highly valued. The three interlinked ideas that put across the importance of education are: 'Education-job or career- better future'. The second pivot is job. Having a remunerative job is the aspiration of all youth. Job preferences or career is clear to half of the respondents. Job stability and long term benefits is the prevailing motivation in the choice of job setting. Government job is the highly preferred work setting. Being economically secure is the main measure of success.

Dependency upon parents is another feature of 'youthhood' in the study area. Most of the youth are living with their parents. Parents play a greater role in the decision making process of the youth.

The family, as an institution, is highly valued by the youth. As noted earlier, dependency upon parents characterizes 'youthhood' in Goa. The dependency extends to the family as an institution. The preferred family pattern follows the familistic trait with parents wielding great influence in the life of the youth. The family continues to play a major role in the socialization of young people in Goa.

However, the findings suggests that the ideation of the youth regarding family relationships deviates from the traditional pattern in India. The youth preferred

parenting style is one that is high parental warmth and responsiveness characterized by friendly relations and open communication as opposed to the traditional child rearing practice in India and in Goa with emphasis on high parental demandingness and behavioural control. The ideation of husband wife relationship is one that favours egalitarianism. This again deviates from the traditional model of husband being the authority and the head of the family and the wife's role as subordinate. There is a trend towards the democratization of family relationship which is further evidenced by the youth's preference for personal decision making regarding studies, career or jobs and mate selection.

Goan youth have good access to education as evidenced by the numerous educational institutions within the state responding to the educational needs of the youth. There is a general satisfaction over the services of the teachers and management of educational institutions. Educational institutions are primarily viewed as places where the youth are prepared to enter the world of work. Despite the general satisfaction regarding education and educational institutions areas of concern were expressed regarding academic performance evaluation which is examination focused, teaching methods that are passive, the curriculum and syllabi that are theoretical and inadequate infrastructures in educational institutions. The highly examination centered education is also one of the main contributors of stress among student-youth.

Religion as an institution is relevant to the youth in Goa. It is a significant part of the Goan youth's cultural experience. Religion is openly adhered to by youth people and the practice of religion forms a vital part of the life of the youth. Prayer or worship and visits to places of worship are meaningful activities that forms part of the expression of religiosity. The family is the strongest influence in terms of learning the basic tenets of religion. The youth value religion positively not only as an

anchor and inspiration in their personal lives but for its perceived positive contribution to society as well. The negative valuation of religion stems from the perception that much of social discrimination and biases in India are due to religious divide and it is one of the causes of conflict and communal violence.

The youth in Goa do not have the same high regard for politics and governance as compared to the family, education and religion. The Goan youth in general have a negative valuation of politics as it is perceived as corruption ridden. Faith on the political process is low. However, the lack of interest on political life could not be attributed to lack of idealism among the youth of Goa, on the contrary because of the ideals they hold on how politics should be and how politicians should behave, they are disillusioned by the mismatch between the uphold ideals and the reality observed in political life.

Youth focused institutions and organizations are numerous in Goa. There are numerous interventions and youth focused programmes which the youth could avail of or participate in. The mechanism of delivery are provided both by the government or non-governmental institutions. Being a small state with a high percentage of literate population, youth services are within the easy reach of the young. There are numerous youth clubs and organisations that give possibility for the youth to participate. However, membership and participation is low. This has been attributed to lack of time and in the case of girls, parents do not give them permission to be involved in public life. However, the youth in general, especially those who are participating in youth groups or clubs have a favourable opinion with respect to membership and participation as this is perceived as contributing to their personal growth and development.

The Goan youth are proud of their land, people and culture. However, the perceived lack of economic opportunities makes them feel uncertain about the future. Migration is viewed as the solution to this dilemma. The Goan youth aspire to better their living conditions socially and economically through education. However, they do not seem to see the fulfillment of these aspirations in Goa itself, hence the feeling of disillusionment. There is a general dissatisfaction with the prevailing social situation in the state attributed to the perception of rampant corruption, the deterioration of peace and order situation and the influx of migrant workers which is perceived as the cause of increase in the incidence of unemployment among Goans. The youth are aware and concerned about the prevailing situation in the Goan society today.

### **Recommendations**

This study has generated knowledge on the youth of Goa that could serve as a building block in conducting further study and investigation on the youth in India in general and on the youth of Goa in particular. In this regard some recommendations are put forward drawn out from the study.

There is a need to guarantee and ensure equitable access to opportunities and services among the youth and bridge the disparity that exists between the youth in urban areas and coastal belt and the youth in the rural areas and hinterland. Unemployment among the youth needs to be addressed.

It is recommended to provide the youth with a scientific knowledge of mass media as it is one of their important sources of entertainment and leisure. There is a need to create spaces for outdoor sports and sports clubs for girls which are lacking. There is a need to create spaces for participation of girls in public life.

Students youth suggest to have educational centres with educative environment that is more meaningful and creatively stimulating to students. Emphasis be given on practical application of the subject matter side by side with the theoretical aspects, and use teaching methods that are experiential. Suggestions were put forward to upgrade infrastructures to include sports ground, fans, and adequate toilet facilities in the educational institutions in rural areas.

Lastly, the present research puts forward some vistas for future study and research in sociology of the youth.

A study on the social construction of identity among the youth is interesting at this juncture of Goan history, when Goan society is fast changing evidenced by rapid rate of urbanization and change from the agriculture-based economy among others and traditionally ascribed roles and statuses are less and less upheld. Self-identity constructions are modified as demanded by the changing environment. In traditional society such as those with land-based economy individuals are provided with the social role wherein he is expected to fit into. In the modern society individuals are usually forced to create their social roles. In a rapid changing society as epitomized in contemporary Goa, the social construction of identity among the youth from the symbolic interaction perspective is an interesting open field for further research. This could be approached from the case study method. The areas could cover identity in work area, within the religious and or caste community and the cultural area.

It is also important to research on the topic of generation gap which could be done through further exploration and documentation of the actual amount, the character, and the quality of interaction between two generation units, the youth and their parents. It is noted that the youth's ideation of family relationship veers away

from the traditional conception of family life in India. Also their preference for personal decision making regarding studies, career or jobs and mate selection. Further study of this aspect across two or three generations will further elucidate the understanding of the youth today.

The experience of employment as “limited goods” in which various populations have to compete in order to have access to, seems to be creating a degree of ‘xenophobia and belligerence’ especially among young people. This is an emerging phenomenon that also deserves further study and research especially because it cuts across cultures and countries. It is not only observed in India but in other countries as well, especially those places which are experiencing a high rate of unemployment among its youth population.

With respect to particular youth groupings, research could be conducted on the specific situation of the non student youth and the youth in the rural areas.

The Goan male youth is another grouping deserving further investigation especially to shed light on the perception especially among teachers and educators that the boys have generally low level of educational and occupational aspiration.

Lastly, another subject deserving further investigation is the organization and form of girls’ subcultures. It is a perspective that deserves to be explored and used. Girls are more visible in public life now as compared to the past decade. They are highly visible in colleges and universities. Achievement reports at the end of the academic year highlight girls having outdone boys in the examinations. The context of the gender transition in higher education evidenced by female enrollment ratio reaching over 60 per cent and growth of a mass youth market in Goa, is a rich point of reference in exploring the culture of femininity.

**APPENDIX I**

**SURVEY INSTRUMENT / QUESTIONNAIRE**

*Block A: Profile*

Age: \_\_\_\_\_

Sex: \_\_\_\_\_

Residence (name of the village/town): \_\_\_\_\_

Education: for non- student (class last studied) \_\_\_\_\_

For student (course) \_\_\_\_\_

Religion: \_\_\_\_\_

What is your main occupation now? \_\_\_\_\_

Occupation of head of the family: \_\_\_\_\_

Are your parents, father and / or mother natives of Goa? \_\_\_\_\_ Yes, \_\_\_\_\_ No

*Block B: Personal Concerns/Interests*

1. What does your daily routine consists of? How you spend the day normally?  
Make a list of your activities on a normal day.
2. Among the activities you engage in on a normal day, what do you enjoy the most?
3. Among the activities you do on a normal day, what you don't like doing yet you have to do it?
4. When you think of your daily routine, on what do you spend the biggest portion of your time?

5. If you have a free choice on how to spend your time, on what will you use it?

6. Which of these two apply to your way of doing. (put a check mark in only one)

\_\_\_\_\_ I think of what to do and plan for the future.

\_\_\_\_\_ I take things as they come.

7. Have you ever been worried about something?

\_\_\_\_\_ Yes.

When \_\_\_\_\_

What about \_\_\_\_\_

\_\_\_\_\_ No

8. What matters most to you at this stage of your life?

*Block C. Education and educational Aspirations*

9. Are you studying now?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

10. Who made the choice of the school where you study?

\_\_\_\_\_ Parents

\_\_\_\_\_ Myself

\_\_\_\_\_ Others (specify) \_\_\_\_\_

11. Whose choice is the course you studied/ are studying?

\_\_\_\_\_ Parents

\_\_\_\_\_ Myself

\_\_\_\_\_ Others (specify) \_\_\_\_\_

12. How would you describe yourself as a student?

13. As a student, what did/do you expect from yourself?

14. Do you think education is important?

\_\_\_\_\_ Yes, state your reasons: \_\_\_\_\_

\_\_\_\_\_ No, state your reasons: \_\_\_\_\_

15. What do you value most in your education?

16. Are you happy with the level of education you have attained?

Yes \_\_\_\_\_ If yes, why \_\_\_\_\_

No \_\_\_\_\_ If no, why \_\_\_\_\_

17. Are you interested in studies?

Yes \_\_\_\_\_ If yes, why \_\_\_\_\_

No \_\_\_\_\_ If no, why \_\_\_\_\_

18. Do you get encouragement from family members for your studies?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

19. Are you happy with the way your family takes interests in your studies?

Yes \_\_\_\_\_ If yes, why \_\_\_\_\_

No \_\_\_\_\_ If no, why \_\_\_\_\_

20. Are you satisfied with the kind of education that you have received?

Yes \_\_\_\_\_ If yes, why \_\_\_\_\_

No \_\_\_\_\_ If no, why \_\_\_\_\_

21. Have you any difficulty with the content or learning areas of your studies?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

22. If yes, what are/were your difficulties?

23. Have you any difficulty with the teachers?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

24. If yes, what are/were your difficulties?

25. As a learner, what did/do you expect from the teachers/mentors?

26. Have you any difficulty with the methods or the way of teaching?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

27. If yes, what are/were your difficulties?

28. Have you any difficulty with the school administration?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

29. If yes, what are/were your difficulties?

30. As a student, what did/do you expect from the college/ educational institution?

31. In the school/college, what do you think is the most discouraging factor for the students? (that could discourage the students the most)

32. Are you satisfied with the system of education in India?

Yes \_\_\_\_\_ state your reasons \_\_\_\_\_

No \_\_\_\_\_ state your reasons \_\_\_\_\_

33. Give suggestions on how to improve the education system.

34. Have you any problem regarding finances for your studies?

\_\_\_\_\_ Yes

\_\_\_\_\_ No (Proceed to # 37)

35. If yes, what are your problems?

36. What are the means and ways in which you could get finances for your studies?

37. Have you any plan concerning your education?

\_\_\_\_\_ Yes

\_\_\_\_\_ No (proceed to # 42)

38. What do you want to achieve through your education?

39. What are you doing in order to achieve your educational goal?

40. Is there any difficulty or hindrance for you to achieve your educational goal?

\_\_\_\_\_ Yes

\_\_\_\_\_ No (proceed to # 43)

41. If yes, what difficulties or hindrances do you have in achieving your educational goal?

(proceed to # 43)

42. Give your reasons for not having a plan concerning your education.

*Block E. Employment, Occupational Aspiration, Migration*

43. Have you been employed?

\_\_\_\_\_ Yes

\_\_\_\_\_ No (proceed to # 46)

44. Did you like the job?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

45. What problems did you encounter in the job?

46. Do you have any preference for a particular job or occupation?

Yes \_\_\_\_\_

No \_\_\_\_\_

What reasons do you have for not having a job preference

(proceed to # 52)

47. If yes, what occupation or job do you prefer?

48. Reasons for preferring this job or occupation?

49. What measures or steps are you taking to get into your occupational or job preference?

50. Are you confident you will be able to get into the job or occupation you prefer?

Yes \_\_\_\_\_ reasons for saying "yes" \_\_\_\_\_

No \_\_\_\_\_ reasons for saying no" \_\_\_\_\_

51. What constraints and difficulties do you need to overcome in order to get the job you preferred?

(proceed to # 53 )

52. Occupational preference?

53. Would you want to go out of Goa to find a job?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

54. Are you satisfied with the type of jobs available in Goa?

\_\_\_\_\_ Yes ( proceed # 56)

\_\_\_\_\_ No

55. If no, state reasons for not being satisfied.

56. Have you been employed earlier?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

57. Was it easy for you to get a job or employment in Goa?

\_\_\_\_\_ Yes (Proceed # 59)

\_\_\_\_\_ No

58. Why do you think it is difficult to find a job in Goa?

59. Is there any member of your family who, after trying hard, failed to get a job in  
Goa ?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

60. Are there members of your immediate family (father, mother, brothers, sisters) who are working outside Goa?

\_\_\_\_\_ Yes

\_\_\_\_\_ No (proceed to # 62)

61. What do you think are the main reason why they go to find work outside Goa?

62. If a job is offered to you, one outside Goa and the other is in Goa, with the same remuneration and benefits, where would you prefer to work?

\_\_\_\_\_ In Goa. Why? \_\_\_\_\_

\_\_\_\_\_ Outside Goa. Why \_\_\_\_\_

63. Do you share the perception that there is a high rate of unemployment in Goa?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

64. What do you think are the factors that contribute to unemployment within the State of Goa?

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

65. In what way unemployment in Goa affects you personally?
66. Many Goans leave Goa to seek employment outside the state, what do you think is the impact of this trend to the State of Goa?
67. In what way the trend of labour out-migration affects you personally?
68. In what way the trend seeking employment outside Goa affects your family?
69. Do you share the perception that there is an influx of migrant workers to Goa?
- \_\_\_\_\_ Yes
- \_\_\_\_\_ No
70. In what way the influx of migrant workers to Goa affects you personally?
71. In what way the influx of migrant workers to Goa affects your family?

72. In what way the influx of migrant workers to Goa affects your neighborhood community?

73. Many migrant workers come work in Goa. What do you think is the impact of this trend to the State of Goa?

*Block F. Leisure Activities*

74. Do you have free time or time for leisure?

\_\_\_\_\_ Yes

\_\_\_\_\_ No (proceed to # 79)

75. If yes, how do you spend your free or leisure time?

76. What type of outdoor leisure activity do you like the most?

77. What type of indoor leisure activity you like the most?

78. What leisure activity do you enjoy the most? (proceed to # 80)

79. What prevents you from having free or leisure time?

*Block G. Control and decision- making*

80. What activities/actions you are able to decide and do on your own, without asking/consulting anyone?
81. What activities/actions you are able to decide and do with the advise of another person?
82. What activities/actions you are can do only with parents' permit or consent?
83. What activities/actions you are not able to decide and have to leave to your parents to decide for you?
84. When you have to purchase clothes/ shoes or things you use, who decides what to buy?
- \_\_\_\_\_ Parents
- \_\_\_\_\_ Myself
- \_\_\_\_\_ Others (specify)\_\_\_\_\_

85. What criteria do you normally use in purchasing your clothes/shoes and things you use?

86. At this stage of your life, is there any person who has great influence in your decision-making?

\_\_\_\_\_ Yes

\_\_\_\_\_ No (proceed to 88)

87. How is this person related to you?

\_\_\_\_\_ Father

\_\_\_\_\_ Mother

\_\_\_\_\_ Sibling (brother or sister)

\_\_\_\_\_ Grandparent

\_\_\_\_\_ Friend

\_\_\_\_\_ Others (Specify) \_\_\_\_\_

88. What areas in life, do you think, one has to decide personally and not leave it to parents or others to decide?

*Block H: Social concerns*

89. Do you identify yourself as Goan?

\_\_\_\_\_ Yes

\_\_\_\_\_ No (proceed to #91)

90. If yes, what makes you identify yourself as Goan? (proceed to #92)

91. What makes you not identify yourself as Goan?

92. When you think of what is happening (social situation) in Goa now, are you satisfied?

Yes \_\_\_\_\_ reasons for saying "yes"

\_\_\_\_\_

No \_\_\_\_\_ reasons for saying "no"

\_\_\_\_\_

93. When you think of what is happening in Goa at present, what worries you most?

Why?

94. What do you think are the first three issues/problems in the State of Goa that needs to be addressed urgently?

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

95. Do you share the feeling that corruption is high in Goa?

Yes \_\_\_\_\_

No \_\_\_\_\_

96. Name three actions/transactions/activities that you consider corrupt.

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

97. In what way does corruption affects you personally?

98. In what way does corruption affects your family?

99. In what way it (corruption) affects your neighborhood community?

100. Do you think you could do something to lessen or do away with corruption?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

101. What are the things you could do to lessen corruption in Goan society?

*Block I: Political Participation*

102. Are you in the voting age range (18 and above)?

\_\_\_\_\_ Yes

\_\_\_\_\_ No (proceed to # 107 )

103. Have you registered yourself as a voter?

\_\_\_\_\_ Yes (proceed to # 105)

\_\_\_\_\_ No

104. Why have you not registered yourself as a voter? (proceed to # 107)

105. Did you vote in the last elections?

\_\_\_\_\_ Yes (proceed to # 107)

\_\_\_\_\_ No

106. Why did you not vote?

107. Are you interested in politics and political life of the state?

\_\_\_\_\_ Yes (proceed # 109)

\_\_\_\_\_ No

108. State your reasons for not being interested in politics and political life of the state.

(proceed to # 112)

109. Are you a member or affiliated to any political party?

\_\_\_\_\_ Yes

\_\_\_\_\_ No (proceed to # 112)

110. If yes, did you actively campaign for your party during the last elections?

\_\_\_\_\_ Yes (proceed to # 112)

\_\_\_\_\_ No

111. Why did you not actively campaign for your party?

112. Should young Goans, like you, be actively involved in politics and political life of the state?

Yes \_\_\_\_\_ state your reasons: \_\_\_\_\_

No \_\_\_\_\_ state your reasons: \_\_\_\_\_

113. What for you, should be the ideal characteristics of a politician?

114. If given a chance, would you want to join politics and serve as an elected government official?

\_\_\_\_\_ Yes, state your reasons: \_\_\_\_\_

\_\_\_\_\_ No, state your reasons: \_\_\_\_\_

*Block J. Youth and Social Institutions*

*I. Family*

115. Do you have responsibilities in the family?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

116. If yes, what are they?

\_\_\_\_\_ Support the family financially

\_\_\_\_\_ Supplement family income

\_\_\_\_\_ Do household work at home

\_\_\_\_\_ Care for younger siblings

\_\_\_\_\_ Others (Specify) \_\_\_\_\_

117. Are you happy with your family?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

118. Are you satisfied with the way you are relating with your family?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

119. Do you think family is very important in our life?

Yes \_\_\_\_\_ state your reasons:

---

No \_\_\_\_\_ state your reasons:

---

120. In your opinion, how should parents behave towards their youth child (of your age)?

121. In your opinion, how should the youth child behave towards the parents?

122. What do you think is the ideal parent-youth child relationship?

123. When you think of your own family in the future, how would you want your relationship with your child/ren be?

124. What for you is the ideal husband- wife relationship within the family?

*II. Religion*

125. Do you follow any religion?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

126. Are you a religious person?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

127. Do you pray/worship?

\_\_\_\_\_ Yes

\_\_\_\_\_ No (proceed to # 130)

128. If yes, how often?

\_\_\_\_\_ Everyday

\_\_\_\_\_ Regularly

\_\_\_\_\_ Not regularly, only when I feel the need

129. How do you pray?

\_\_\_\_\_ With the family

\_\_\_\_\_ Alone

130. Do you go to the temple, church or mosque (the place for worship in your Religion)

\_\_\_\_\_ Yes

\_\_\_\_\_ No (proceed to # 133)

131. If yes, how often do you go?

\_\_\_\_\_ Everyday

\_\_\_\_\_ At least once every week

\_\_\_\_\_ Two to three times in a month

\_\_\_\_\_ Once a month

\_\_\_\_\_ On festivals

132. With whom do you go?

\_\_\_\_\_ With the family

\_\_\_\_\_ With friends

\_\_\_\_\_ Alone

133. Do you observe fasts?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

134. Do you observe vows?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

135. Does your family guide, tell or ask you to follow certain religious practices?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

136. Do you participate in the religious rituals of your family and community?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

137. Are you satisfied with your religious practices?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

138. What does thoughts about god and religion give you?

139. How would your life be without religion?

140. Is religion important in modern society?

\_\_\_\_\_ Yes, why \_\_\_\_\_

\_\_\_\_\_ No, why \_\_\_\_\_

141. In your opinion, what benefits does society get from religions?

*III. Government*

142. What do you think is the main duty of the government?

143. What do you expect from the government?

144. What do you expect from elected officials in the government?

145. What do you expect from those working in government institutions/offices?

146. Are you satisfied with the present government of Goa?

Yes \_\_\_\_\_ state your reasons \_\_\_\_\_

No \_\_\_\_\_ state your reasons \_\_\_\_\_

147. Do the government affect you personally?

Yes \_\_\_\_\_ In what way? \_\_\_\_\_

No \_\_\_\_\_

148. In your opinion, what is a good government?

149. If you have a freehand in making changes/reforms in the government, what changes will you make?

150. If one day you will have a chance to be in the government, how would you want your service/work to be?

*IV. Mass Media*

151. What is the type of media are accessible to you?

- \_\_\_\_\_ Newspapers
- \_\_\_\_\_ Radio
- \_\_\_\_\_ Television
- \_\_\_\_\_ Internet
- \_\_\_\_\_ Others (specify)\_\_\_\_\_

152. How often do you read the newspaper?

- \_\_\_\_\_ No access to newspapers( proceed to 155)
- \_\_\_\_\_ Not reading (proceed to # 155)
- \_\_\_\_\_ Everyday
- \_\_\_\_\_ Once every 2 to 4days
- \_\_\_\_\_ Once a week
- \_\_\_\_\_ Fewer than once a week

153. How much time you spend reading the newspaper?

- \_\_\_\_\_ Less than one hour
- \_\_\_\_\_ One to two hours
- \_\_\_\_\_ More than two hours

154. What items in the newspaper you mostly read or are interested in?

155. How often do you listen to the radio?

\_\_\_\_\_ No access to radio (proceed to 158)

\_\_\_\_\_ Not listening ( proceed to # 158)

\_\_\_\_\_ Everyday

\_\_\_\_\_ Once every 2 to 4days

\_\_\_\_\_ Once a week

\_\_\_\_\_ Fewer than once a week

156. How much time do you spend listening to the radio?

\_\_\_\_\_ Less than one hour

\_\_\_\_\_ One to two hours

\_\_\_\_\_ More than two hours

157. What radio program do you mostly listen to?

158. How often do you watch the television?

\_\_\_\_\_ No access to television (Proceed to # 161)

\_\_\_\_\_ Not viewing/watching (Proceed to #161)

\_\_\_\_\_ Everyday

\_\_\_\_\_ Once every 2 to 4days

\_\_\_\_\_ Once a week

\_\_\_\_\_ Fewer than once a week

159. How much time do you spend watching television?

\_\_\_\_\_ Less than one hour

\_\_\_\_\_ One to two hours

\_\_\_\_\_ More than two hours

160. What TV program do you mostly watch?

161. If one day the TV transmission is cut, how will you react?

162. How often you use the Internet?

\_\_\_\_\_ No access to Internet (Proceed to # 164)

\_\_\_\_\_ Not using internet (Proceed to # 164)

\_\_\_\_\_ Everyday

\_\_\_\_\_ Once every 2 to 4days

\_\_\_\_\_ Once a week

\_\_\_\_\_ Fewer than once a week

163. How much time do you spend at the Internet?

\_\_\_\_\_ Less than one hour

\_\_\_\_\_ One to two hours

\_\_\_\_\_ More than two hours

164. What use the media has primarily for you?

\_\_\_\_\_ Get information

\_\_\_\_\_ Entertainment

\_\_\_\_\_ Kill time

\_\_\_\_\_ Others (specify) \_\_\_\_\_

*Block K: Youth Organizations/Clubs*

165. Are there Youth Organizations/Clubs in your area that gives you possibility for membership?

\_\_\_\_\_ Yes (proceed to 167)

\_\_\_\_\_ No

166. If there is a possibility of joining a Youth Organization/Clubs, would you like to join one?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

167. Are you a member of any youth organization/club?

\_\_\_\_\_ Yes

\_\_\_\_\_ No (proceed to # 170)

168. What do you gain personally in being involved in youth organization/club?

169. Among the activities in the youth organization/club, what do you like most?

170. What do you think are the benefits or advantages of being involved in youth organizations/clubs?

(stop)

171. Why have you not joined any youth organization/clubs?

172. Do you find any disadvantage in being involved in youth organization/clubs?

Yes \_\_\_\_\_

No \_\_\_\_\_(stop)

173. If yes, what do you think are the disadvantages in being involved in youth organization/clubs?

Thank you!

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