

# Youth Service in Japan

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In Japan the term “youth service” or “youth services” is not well known. In its place the term “youth education” is generally used. But recently many people who participate in the youth education programme have come to feel that the idea of youth service is necessary for developing youth education in Japan.

Simply, youth education is a part of “social education”, designed to promote citizenship among young people. The definition of social education is set down in the Social Education Act 1949 as follows: social education is a structured programme of education activities—including gymnastics and recreation—for youth and adults, excluding educational activities in the schools. This means that social education is performed through participation in various educational opportunities outside of school education. In short, social education is directed to the education of youth and adults in society.

Youth education as a part of social education, as previously mentioned, is planned for those in the age group 15 to 25 who have completed compulsory education. But youth education, in a broad sense, includes boys and girls above 6 years old in the stages of compulsory education.

There are various branches of government administration concerned with many different aspects of the life of young people. (1) Youth education as social education including school and adult education—Ministry of Education. (2) Protection of young workers—Ministry of Labour and Ministry of Agriculture and Forestry. (3) Child welfare—Ministry of Health and Welfare. (4) Treatment and correction of juvenile delinquents—Ministry of Justice. (5) Encouragement of activities of youth organizations—Prime Minister's Office or Ministry of Transportation. At the governmental level, the Prime Minister's Office takes the responsibility for co-ordinating various government agencies that are in charge of actual administration for youth.<sup>d)</sup>

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d) *Youth in Japan*, Youth Bureau in Prime Minister's Office, 1969, pp. 5-6.

## I. A Short History of Youth Education

The history of youth education in Japan is one of continuous progress and decline of youth organizations. In pre-industrial times youth education was a process of socialization by which the older generation trained the new generation to become members of the society. Before the Meiji Restoration we could find age-set youth organizations anywhere in Japan in which this type of socialization was performed. These groups were called *Wakamono-gumi* (young men's group) and *Musume-gumi* (young women's group), which were based on age. Depending on the district, *Wakamono-gumi* were called by different names: *Wakaze-gumi*, *Wakashū-gumi*, *Nise-gumi* and so forth.<sup>2</sup>

This type of group was at its height during the Tokugawa Period and was called *Wakarenjū*. Young boys entered the *Wakamono-gumi* at the age of approximately 15. When they entered that age-group, they were socially recognized as adults. In the initiation ceremony a new member had to promise to obey the rules of the group and its leader, and if he disobeyed, he must willingly accept the punishment. He left his home and lived with young men in a *Wakamono-yado* (youth home), and there he learned social roles, e. g. male role or occupational role.<sup>3</sup> Nowadays these patterns of youth organization for the most part have disappeared. However, we can still see some remnants of *Wakamono-gumi* in the mountain and fishing villages.

The positive functions of *Wakamono-gumi* were (1) the informal education through daily life of young people, (2) participation in public activities, recreation and festivals, (3) solutions of marriage problems between young men and women.

With the beginning of the Meiji Era local governments were newly established and the bureaucratic administrations took over many public services (fire or police) previously carried out by *Wakamono-gumis*.

At the same time, morals of *Wakamono-gumi* become corrupted. Because of the corruption of morals of *Wakamono-gumi*, it was criticized by some. Therefore a *Seinen-kai* (young men's meeting) was held to try to improve *Wakamono-gumi* which led to a new form of the latter.<sup>4</sup> Some *Seinen-kais* were held by the youth, and others were called by the village headman, mayor, school teacher, head master or priest.

The aims of these youth meetings were to deny the old custome and to develop freedom

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<sup>2</sup> Sato, M., "Youth Problems at Changing Society: From the Historical View-point;" Report on Annual Meeting of the Society of Japanese Educational Sociology, 1967.

<sup>3</sup> Kumagai, T., *History of Japanese Youth Organizations*, Nihon-Seinen-Kan, 1943. pp. 26-36.

<sup>4</sup> *Ibid.*, ch. 4.

and knowledge, keeping in line with the advance of civilisation of the Meiji modernization. *Inaka seinen-kai* (rural young men's meeting) was initiated (1896) by Takinosuke Yamamoto and was later actively supported by Home Office. It can be said that this rural young men's meeting was the first voluntary organization which was not directed by the government. At that time there were 1,376 youth meetings throughout the land.

After the Russia-Japan War 1904-5 the Home Office and Ministry of Education gradually became more concerned about the activities of local youth organizations. In 1906 the Secretary of the Home Office Mr. Hara instructed the chiefs of local governments to direct the activities of youth organizations. He issued the pamphlet entitled "Local Self-government and Youth Organization". In this pamphlet the social role of youth organization was clearly defined. In this way after the China-Japan War and the Russia-Japan War the activities of local youth organizations have increased, and the central government expected the youth organizations to help improve local communities and to promote popular education.

In 1907 the 6th International Meeting of Christian Youth Associations was held in Tokyo. At that time a magazine "Jindō" issued a special edition in which it introduced Japanese local youth organizations to foreigners.<sup>5</sup> The Y. M. C. A. of Japan, which had been established in 1880, flourished mostly in large cities and attracted the attention of intellectuals. Social activities of the Y. M. C. A. were opened to every one, and success of the activities of the Y. M. C. A. stimulated the activities of other youth organizations.

With the beginning of the Taisho Era the central government issued official orders in regard to youth organization several times. In 1916 the Youth Section was established in Chūō-hōtōku-Kai (central office of moral discipline), which was to co-ordinate the activities of 30,000 youth organizations throughout the land. The construction of Central Youth Center was carried out in 1921, and National League of Youth Groups was formed in 1925. Since the beginning of the Showa Era militarism and totalitarianism have gradually appeared. In 1941 the National League of Boy's Clubs was formed which declared its full support of militarism and the Emperor in its general program.

After World War II people rejected the militaristic youth organizations and the National League of Boy's Clubs was dissolved. In September 1945 the Ministry of Education immediately issued a national educational policy of post-war reconstruction. It emphasized that young people should be loyal to their own local province rather than support a national patriotism. In 1951 the National Council of Youth Groups in Japan (*Nissei-kyō*) was

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<sup>5</sup> *Administration of Youth Organization*, Department of Social Education in Ministry of Education, 1963, p. 5.

formed. Its general principles are as follows: (1) We shall strive for full development of the individual through training of the mind and body. (2) We shall strengthen friendship and cooperation through group activities. (3) We shall strive to improve local environment. (4) We shall contribute world peace through love of humanity and justice.<sup>6)</sup>

After the mid 1950's the social movement to improve aspects of daily life (Seikatsu-kaizen-undō) gradually spread to the mountain-farming villages. Youth groups supported and participated in this democratization movement which was critical of traditional ways of life in rural Japan. In this period, 4 H Clubs, young people's clubs based on agricultural cooperative associations (Nō-kyō) and fishing guilds flourished. In the meantime Prime Minister Ikeda and his cabinet undertook the programme to double the income of the people in the 1960's. This programme of rapid economic development led to urban prosperity but rural decline. Consequently there was a population flow to the cities from the farm areas. This produced the pathological phenomena of over-crowded cities and sparsely populated rural areas. As a result local youth organizations based on the rural locality declined and their activities were reduced to mere formalities.

In contrast to the general indifference of these declining rural youth groups, some members of youth groups were very eager and tried to form voluntary youth organizations.

And such is the history of youth organizations in Japan. Indoctrination by government and its bureaucratic control of youth organizations are evident. Even though there were voluntary organizations, government tried to control them.

After World War II youth education (administered by the government) became known as social education and was to be based on democracy. However, government youth officers or educational authorities took the real initiative in forming youth groups. Therefore it can be said that the youth movement as a whole in Japan was not a spontaneous but a passive one. However, in spite of this traditional tendency of "passivity", spontaneous mass youth movements have appeared recently as Japanese youth attempt to solve their own problems.<sup>7)</sup> The group activity called the "circle" is one example of such a youth movement which is not related to the government's programme of youth education. Political activist groups of student dissension is another form of a spontaneous youth movement. But such political groups are not connected with the youth education programme, although they do influence youth.

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<sup>6)</sup> *Development of Social Education during 10 years*, Ministry of Education, 1958, p. 13, p. 26.

<sup>7)</sup> "Youth Education," *Japanese Social Education*, vol. 3, Seikatsu-kagaku-chōsakai, 1961, p. 335.

## II. Present Situation of Youth

### 1. The influence of rapid urbanization and industrialization

We will now consider the present situation of young people in Japan from a demographic view point. In 1965 the youth population (15-24 years old) in Japan reached approximately 19,920,000. This is about 20.3% of the total population. Sixty percent of the youth population were living in urban centres in 1955. With the development of industrialization and urbanization this figure has increased by 10% as of 1965. The rural population has decreased from 40% to 26% during the same 10-year period. These figures reflect the growing concentration of population in cities.

The population flow from rural areas to urban areas is destroying the feeling of "belongingness to community". In the past community integration has been supported by such informal organizations as the *tonarigumi* (neighbourhood groups) although participation in these groups were semi-forced. Nowadays the boundaries of communities are more vague and community disintegration is occurring.

### 2. Youth as the "marginal man"

In the process of industrialization and urbanization young people are especially forced to take on the social character of the "marginal man". Sociologically speaking youth has always been considered a "marginal man". This means that they are in the transition from children's groups to adult groups. In the past local youth organizations served as transitional groups to secure the necessary socio-psychological security needed by young people. However nowadays, the situation has changed.

According to statistics, the number of young people who attend youth's classes has declined from 100 in 1955 to 26 in 1967. Young people who have left their rural homes and separated themselves from their families are called "flow-in youth". These "flow-in youth" come to the city and live in their employer's houses, in flats or lodging houses. In short their living accommodation is a temporary one. Of the total number of young workers, 64.7% are living in their employer's homes.

Formerly old patterns of apprenticeship had maintained high morale for youth through his identification with his boss's shops (*noren* ... a shop curtain). However, social relations between employer and employee, in the modern world are fundamentally rational, and

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§ National Survey, 1965. *Present Situation of Youth Problems in Tokyo*, Tokyo Metropolitan Governor's Office, 1968. pp. 3-7.

§ *Present Situation of Youth Education*, Department of Social Education in Ministry of Education, 1969, p. 38.

total identification of the youth's personality with his working position is becoming increasingly difficult. Consequently it was said that 22% of new comers from secondary schools leave their jobs after one year.

The processes of industrialization and urbanization have a great influence on the life of young people. These processes produce inadequate socio-economic conditions which destroy the dreams and ideals of young people. Therefore young people will be alienated from their own life-goal.

### 3. Inclination to leisure activities

The feeling of human alienation and the loss of idealism causes youth to become anomic. In modern Japan with its rapidly on-going trends of mass society and commercialism, the old moral of "diligence" is no longer attractive to young people. They are more inclined to place more importance on leisure activities than work.

Social attitudes of young workers toward work and leisure are very compartmentalized.  
(See table 1)<sup>10</sup>

Table 1. Social Attitudes of Youth Toward Work and Leisure

Work to be of primary importance	13.5 (%)
Work as a means to get money	5.2
Both have importance separately	76.3
Others	5.0

### 4 . High rate of delinquency

Alienation from society and selfhood tends to produce delinquent behavior in young people. Statistics of criminal offences of young people (14-20 years old) were the highest in 1964 (127.8) contrasted with 100 in 1959. After 1964 the rate has decreased to 90.8 by 1968. But the percentage of criminal offenders who are juvenile delinquents is very high, e. g. burglary (42.1%), arson (41.6%), rape (42.4%), intimidation (46.4%), larceny (52.5%). Other conspicuous symptoms of juvenile delinquency are the increases of offences of middle class boys and girls, group crimes, and offences involving automobiles and drug addiction.<sup>10</sup>

### 5. Intensification of academic competition

At the present time 82.1% of those of secondary school age are enrolled in high school and 23.4% of this group will continue their education in universities and colleges.<sup>12</sup> The competition to enter the better universities is bound to be intensified in such a situation.

<sup>10</sup> *White Paper on Youth*, National Juvenile Problem Council, 1969, p. 33.

<sup>11</sup> *Ibid.*, pp. 127-130.

<sup>12</sup> Report on school Education, Ministry of Education, 24 Oct., 1970.

All school courses previous to university are considered to be preparatory courses for university.

Ambitious parents and teachers are sensitive to the education of their children and emphasize achievement from very early stages in their education. Such factors tend to de-emphasize leisure activities of young people and hinder the full development of personality.

#### 6. Generation gap

Generation conflicts are common all over the world. Especially in Japan youth find it difficult to become adults themselves in the traditionally established manner. What was peculiar to Japan was the loss of confidence on the part of parents whose tradition was discredited after the defeat of the country. In addition the sudden democratization emphasized the emancipation of ego. The so-called soft-education of the American type was combined with this trend. It is only natural that the strong individualistic quality has not been formed among children of the postwar period. Moreover youth today are exposed to difficulties in rapid social change.<sup>13)</sup> This is the critical situation which produces radical student dissent and acts of vandalism.

### III. Voluntary Associations and Group Participation

Now we shall consider the voluntary associations in which young people participate. Voluntary association is generally defined to be an organized group of persons (1) which is formed in order to further some common interest of its members; (2) in which membership is voluntary in the sense that it is neither mandatory nor acquired through birth; and (3) which exists independently of the state.<sup>14)</sup>

The most popular voluntary association among young people today in Japan is called the "circle". According to the social survey in 1969,<sup>15)</sup> young people (15-24 years old) who participate in any circle are 43 percent. There is no difference in the degree of participation of male and female groups, but there is a slight difference between age groups (Table 2).

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<sup>13)</sup> Nagai, M., "University Problems in Japan": Report for International Congress of University Problems at Rome, 1969.

<sup>14)</sup> Sills, D. L., "Voluntary Associations: Sociological Aspects," in Sills, D. L., *International Encyclopedia of the Social Sciences*, The Macmillan & The Free Press, Vol. 16, pp. 362-363.

<sup>15)</sup> *Social Survey on Group Activities of Youth*, Prime Minister's Office, 1969.

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Table 2. Degree of Group Participation Between Age Groups

15-17	60%
18-19	38
20-24	34

This trend of decline in higher age groups coincide with the degree of club attendance in the United Kingdom (Table 3<sup>16</sup>).

Table 3. Youth Service Membership

	V. O.	L. E. A.*
11-13	38	4
14-17	48	76
18-20	13	20

\* V. O.: Voluntary organizations

L. E. A.: Local Educational Authority

Although the percentage of participation in group activities in Japan seems high, it includes participations in many groups which are organized by schools, companies and other working places. Therefore the degree of voluntary group participation apart from participation in already established organizations is well below 43 percent. This is evident by the various levels of group participation among different occupation groups: students 63%, young workers 32%, young farmers 48%, clerical workers 34%, manual workers 25%.

Moreover, it is very interesting that the degree of group participation of young people is inversely correlated to the process of urbanization, e. g. 21% in rural areas, 5% in six large cities and 3% in the central district of Tokyo.

The abovementioned figures do not indicate that young people are not interested in participating in circles or groups. Most youth have a need to participate socially in some group. But, because of the absence of information services about circles or groups and because of the inactive youth service, opportunities for group participation are limited to only a small percentage of youth.

Another factor hampering group participation stems from their poor environmental situations. Young people who do not participate in groups give the following reasons: they do not have enough time to spare (36%), there are no suitable groups (25%), and they do not know where circles are (11<sup>17</sup>%).

There seem to be three patterns of group formation: (1) groups created by youth

<sup>16</sup> DES, *Youth and Community Work in the 70s*, HMSO, 1969. p. 169.

<sup>17</sup> Social Survey undertaken in Nagoya by us, *The Chū-nichi*, 15, June, 1968.



themselves 53.7%, (2) groups which are the off-shoot of larger organizations 9.5% and (3) groups which are initiated by adults 7.5%.<sup>18)</sup> This situation shows that group leaders, who make friendly overtures to young people and make a effort to organize the group, are very important to the development of group activities.

#### IV. Development and Activities of the Circle

According to social research of circles carried out in Nagoya, 1968, young people said that they joined circles in search of personal relations with other peoples.

Table 4 Purposes of Joining Circles

	male	female
To make friends	27.3	35.5 (%)
To find friends of the opposite sex	14.3	5.6
To become well-educated people	17.4	17.8
As a hobby	8.7	9.3
Because of being alone and having free time	10.6	13.1
To develop skills for work	4.3	0.9
To improve society	5.6	5.6

These are some of the motivational factors of group participation. These figures indicate that instrumental orientations are very rare in terms of group activities and most all have an expressive orientation i. e. they hope to find some emotional satisfaction from informal, friendly relations.

The expressive-oriented motivations of the members of the circle will define the character of the circle. A circle is an informal voluntary association in which members will develop into desirable citizens and be free from social constraints of traditional family life of bureaucratic organizations. In some cases a circle is expected to provide a suitable situation where people can cure the feelings of self-alienation.

Historically in Japan a circle was said to have been started in 1931 by a well-known communist writer Korete Kurahara. At that time circles were politically-oriented groups involved in the Proletarian Literature Movement. However after World War II, circles came to be defined as cultural voluntary associations to develop and emancipate humanity through discussions, studies, recreation, gymnastics and social services.<sup>19)</sup>

Young people expect the ideal circle to be as follows: circles should develop the personality of every member (34.1%), circles should provide opportunity of good friendship

<sup>18)</sup> *Report on Groups and Circles of Youth*, National Council of Youth Development, 1969, ch. 2.

<sup>19)</sup> Senzaki, K., *Introduction to Circle Activity*, Sanichi-sho-bō, 1962. p. 15.

for all members (28.1%), circles should contribute to making a good society (15.0%), circles should provide a good atmosphere for relaxation (20.4%).

Many people say that they have changed their own personality through the activities of circles: "I became active", "I found life worth while", "I am encouraged after belonging to the group", "I could meet many different people with different thoughts", "I could have self-confidence", "I could develop a broad knowledge", etc.<sup>20)</sup>

The purpose of a circle is varied. As R. F. Bales says every group has different stages of development in the process of interaction among members: communication, tension-reduction, decision, control, evaluation, and reintegration.<sup>21)</sup> Secondly he states that there are two categories of group interaction: social-emotional and task-neutral categories. Circles are divided into two types of groups depending on the type of group orientation: task-oriented and emotional-oriented groups.

Activities of task-oriented circles are mostly social services, e. g. visiting old people's homes or handicapped children's homes and group discussions on some topics. Emotional-oriented circles present many opportunities of recreational activities, e. g. games, excursions and sports. However both groups oriented to group integration and cooperation work toward these goals through different stages of group development.

The most frequent form of group activities among Japanese youth are debates and discussions, i. e. *hanashi-ai* in Japanese. *Hanashi-ai* means to talk to each other frankly. Before the process of democratization, the Japanese did not have the opportunity for *hanashi-ai*. We Japanese now think of *hanashi-ai* as the best means to build democratic social relations, although it is not allmighty. Some examples of topics of discussion are as follows: Why do we have circle activity? What is the role of the circle? What kind of group activities and daily life are best? What is the meaning of love and marriage? How should we treat delinquents? What is a desirable way of life for us? etc..

Group activity in Japan seems to be very serious. The members try to find social problems and social contradictions around them. Therefore they are apt to become frustrated because of the insufficient conditions to solve these social problems. However, as circle activity fundamentally seeks to develop mutual understanding and intimacy among its members, it is not inclined to become politically-oriented.

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20) *The Chû-nichi*, op. cit.

21) Bales, R. F., *Interaction Process Analysis*, 1950. p. 9.

## V. Youth Centre

Youth centre will be defined as a place providing an opportunity for young people to meet in a friendly and relaxed atmosphere. In Great Britain youth centres are said to have encouraged their visitors with further educational possibilities, given personal encouragement to young-sters, provided opportunities for self-government and offered counselling<sup>22)</sup> services.

In comparison to the long history of youth services in Great Britain, our youth service has a history of only 25 years strictly speaking and is very inadequate. Consequently the number of youth centres in Japan is very small.

We can divide youth centres into many types.

(1) National youth centre provides young people with in-residence group training and especially aims at training youth leaders through many programmes. There are six of these centres.

(2) Youth centres sponsored by the local educational authority. These youth centres are also divided into two types: 1) rural or middle-sized youth centres (youth home) for in-residence group training and 2) non-residence youth centres (youth hall) in the city. These youth centres usually strive to develop the individual personality in accordance with their daily life. There are 160 centres throughout the land.

(3) Young workers recreation centre. This is a centre where young people, working mainly in smaller enterprises, can take part in various circle activities including sports and recreation in their spare time. There are 110 centres.

All youth centres aim at the full-development of young people's personality and cultivating their spirit of co-operation and respect for rules. Each centre has various facilities for study, sports, recreation, and other activities.<sup>23)</sup> In addition, there are 98 youth hostels and also the Olympic Memorial Youth Centre in Tokyo.

There are also *Kōmin-kan* (citizen's public hall). *Kōmin-kan* is a community centre for social education, which is designed to contribute to the betterment of culture and life of the community through its various educational and cultural activities.<sup>24)</sup> The number of youth centres is so few that young people are used to gathering together at *Kōmin-kan*, at city hall, in class rooms of schools and in private homes.

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<sup>22)</sup> DES, *op. cit.*, p. 89.

<sup>23)</sup> *Youth in Japan*, Youth Bureau in Prime Minister's Office, 1969. p. 16.

<sup>24)</sup> *Ibid.*, p. 17.

## VI. Aims and Programmes of Youth Centres.

In Japan youth centres are usually called *Seinen-no-ie* which means young people's home. Therefore, it would be more accurate to call them youth homes instead of youth centres. But we will use the word youth centre as it is popular in the world.

Youth Centres of Japan resemble *Le maison des jeunes et de la Culture* in France rather than youth centres in Great Britain and U. S. A.. Japanese youth centres emphasize cultural activities and social learning. Their organizational system is not a closed-membership type of club but open membership groups where pre-established groups or circles make use of them.

The most recently built youth centre, Mizumoto Youth Centre, opened in Oct. 1970 in Tokyo. Essential characteristics of this centre are as follows:

- (1) The youth centre provides facilities suitable to group activities for young people during their leisure time. The youth centre aids young people in their development of a desirable personality: responsibility and co-operation.
- (2) The youth centre provides life-long educational opportunities for young people through learning, discussions and lectures.
- (3) The youth centre provides residence facilities for young people enabling them to make meaningful contact with other people and to reflect on themselves.
- (4) The youth centre provides opportunities of counselling and guidance concerning their future and personal problems.
- (5) The youth centre proposes programmes of training of youth leaders and youth workers through tutorial groups, lectures, field work in pilot areas, residence course, discussions and seminars. The youth centre is also a suitable place for the practical education for youth leaders.
- (6) The youth centre is to undertake social research concerning socio-cultural conditions of young people. Diagnosis, treatment and projects should be interconnected closely.

Basic principle of administration is that all participants should take the initiative of group activities.

- (1) The youth centre must be controlled by the youth themselves rather than by a warden or youth officers.
- (2) An efficient organization must be formed as to reflect the various opinions of participants on the administration of the youth centre. Therefore a round-table-conference of representatives of groups or circles should be formed. The conference will

meet at this centre and discuss main policies of administration.

(3) programmes of the youth centre should meet the needs of all young individuals and should attract young people.

(4) The youth centre should develop a working partnership with LEA, voluntary organizations, and other administrative bodies.

(5) The youth centre should have a relaxed atmosphere and should accept any person who wants to enter and participate in the programmes of the centre.

Table 4. Various Activities in The Youth Centre

	Main Functions	Programmes	Facilities	L O D G I N G
1	self-development	free	lobby, hall, dining room	
2	social intercourse	meetings, discussions	lounge, meeting room	
3	study or learning	group study, training	meeting room	
4	sports and recreation	sport clubs, recreation	recreation hall	G
5	guidance and reference	guidance, counselling, social research	counselling room, library,	
6	partnership	round-table-conference, joint conferences	centre	

The centre is always open on Tuesday ~ Saturday 10 a. m. ~ 9 p. m. and Sunday 10 a. m. ~ 5 p. m. . As a rule only the group or the circle can use the facilities by the centre, but any one who wants to participate in some programmes of the centre can be allowed to enter. Users must register their name and pay a fee of 10 yen (3 cent). This centre is situated in the industrial area of Tokyo and serves mainly young workers of smaller enterprises. In the future this newly designed youth centre is expected to be successful as a youth service in this district.<sup>25)</sup>

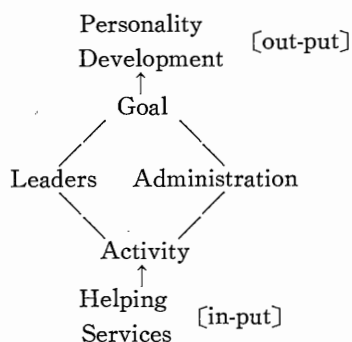
## VII. Some Problems of Youth Service in Japan

Some defects of youth service in Japan concerns the following factors: activity, admini-

25) These materials which I have referred to, were learned from youth officer, T. Kondo who went to Europe and U. S. A. in 1969-70. He learned of many good ideas from the youth services of foreign countries.

stration, leader and goal. Activity, administration, leader and goal are four essential factors of development of youth service. *Activity* means healthy and lively activities of groups or circles. *Administration* includes management and adjustment of youth centres, providing places for gathering of youth and financial aid. *Leader* mean a youth officer or youth worker. *Goal* is the purpose of youth service.

Table 5. Four Essential Factors of Youth Service



The following are some problems of youth service in Japan.

(1) Voluntary group participation and group activities are very low. The estimated average degree of voluntary group participation is 10% (15 ~ 24 years old) in Japan comparing to 29% (14 ~ 20 years old) in Great Britain.

(2) Youth centres as a place of group activities are remarkably few in Japan. In the Greater London district the estimated youth population in youth service age range are 756,650, 1967 ~ 68, and the numbers of centres fully maintained by LEA are 193. These are 2.6 centres per 10,000 young people. However in Tokyo metropolitan area, the estimated youth population (15 ~ 25 years old) was 2,603,000 in 1969. Youth centres fully maintained by district educational authorities number 32. Each district has one centre which is sometimes called Youth Hall. Moreover, there are youth centres fully maintained by the Tokyo metropolitan educational authority, sometimes called Youth Homes. Thus, there are 1.3 centres per 100,000 young people.

Cost of social education per person is 132 yen in large cities. Cost of youth services is 23% of that expenditure. In England the cost of youth service amounts to about 700 yen (£ 0.8). Therefore financial support of youth services is markedly poor in Japan.

26) *Present conditions of Youth Service in Tokyo*, Tokyo Metropolitan Governor's Office, 1969. p.

40. DES, *op. cit.*, p. 168.

27) DES, *op. cit.*, p. 40, p. 142.

28) *Present Situation of Youth Education*, Ministry of Education, 1969, pt. 4.

(3) The number of youth leaders and youth workers is very small. The present situation of youth leaders including youth officers is inadequate. We have two types of youth leaders, 1) Salaried leaders: youth officers in social education, youth workers of youth centres (youth homes or youth halls), child welfare workers of children's homes, youth leaders of youth hostels and qualified youth leaders such as youth workers of the YMCA. 2) Volunteers: leaders of gymnastics, consultants of young workers' welfare, members of BBS (Big Boys and Sisters) and leaders of group development.

In September 1969 the Japanese Council of National Youth Problems issued a report in regard to "The Training and Securing of Youth Leaders Concerning Leisure Activities of Young People". The report emphasized the urgency of training and securing of youth leaders by means of forming systematic programmes of youth education. It proposes that; 1) Youth leaders should have professional knowledge and skills for youth work. 2) Therefore, every youth leader should be qualified by professional training. 3) The salary of a youth worker should be increased depending on his level of professional training. 4) The number of youth leaders should be increased. 5) Exchange between youth officials in social education, school education and welfare services should be made more active. 6) We should promote the social contribution of voluntary youth leaders to youth work and provide educational opportunities of training them to increase the number of qualified<sup>29)</sup> volunteers.

(4) The word youth service, as mentioned before, is not common in Japan. This means that the viewpoint of helping youth through youth service is not yet fully approved by people in Japan. In addition, the word "service" is not familiar to Japanese. Because of a lack of autonomous patterns of social attitudes and voluntary social service movements, most Japanese are likely to consider the process of helping others as an educational process rather than a social service process. Education is traditionally concerned with the teaching learning process. Consequently most Japanese are apt to adapt this "educational" concept when they think of providing helping-services for youth.

We should understand that youth service aims fundamentally at *helping* youth, not at *educating* youth.

A youth worker is to be the leader, the facilitator and the assistant to young people.<sup>30)</sup>

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29) Proposal on *Training and Securing of Youth Leaders concerning Leisure Activities of Youth*, National Council of Youth Problems, Sept. 1969.

30) *The Recruitment and Training of Full-Time Youth Leaders*, NAYSO, March, 1959. p. 5 *Youth Services in Britain*, BIS, Oct., 1963. p. 1.

However in Japan the concept of youth worker is not yet fully understood by the people who are in charge of social administration for young people. If these crucial points concerning the social goal of youth service (i. e. helping youth) and the social role of youth worker are clearly defined in Japan, youth service will become more powerful and the social necessity of youth service will be well recognized by Japanese society.

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