INTRODUCTION
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This work aims to understand the changing cultural values among the modern youth. Young people across the world are looking for alternatives and seek deeper understanding of the nature of man and society. They are open to imaginative insights that might lead to a more humane future. Cultural relations widen the range in which man lives his life, including working out the relationships of means and ends, technology and social purpose and one set of cultural goals to another. In preparing for the future, it is vital to see cultural exchange as a means of bordering the area of choice and widening the fund of human experience, thus making it possible to build a new and happier and more civilized life. In a country like India where the whole population is steadily getting younger, we have found ourselves absorbed with the concerns and interest, the aspirations and frustrations of youth in whatever situation they find themselves. The number of Indians below the age of 15 is currently 336 million, another 121 million are between the ages of 15 and 19 and those in the age group of 20-34 add up to 271 million. In short, the number of Indians below the age of 34 is an unprecedented 728 million, almost 70 per cent of the population. With the youth comprising such a large and powerful demographic entity, it is their time to lead the country to a place on the map of global might. Many popular and a few scholarly works have attempted to define or describe a youth counter-culture using studies of value orientations as their basic approach. Writers and researchers in this area differ somewhat in their conclusions; however, there appears to be general agreement that the "new" or "youth" culture is characterized by either rejection of or alienation from certain major values of the previous generation, such as materialism, scientism, technology, rationalism, and adherence to social forms at the expense of deeper human impulses (Keniston, 1965, 1971; Reich, 1971; Roszak, 1969; Slater, 1970; Yankelovich, 1971, 1972). The youth today are seeking a universal identity; they
are a new kind of population, who are more resilient and adaptable than the elders, ready for change, open to new ideas. In this context, it is not possible to speak with detachment of “youth” a rather minor problem apart. Contemporary youth are in a particularly strategic situation since they will be most affected by future developments and inevitably will be involved in cultural relations. At present, the youth are exposed to various cultural influences due to globalization and are making constant negotiation with their previous value considerations.

The value system of a particular society or culture consists of interdependent values which are arranged in a pattern and which are constantly subject to change and variation (Williams, 1963:413). Several contemporary sociologists (Rosen, 1956; Strodtbeck, 1958; Kahl, 1965, 1968; and Inkeles, 1969), have focused their interests upon cultural values, and have devised sets of questions, which were administered in the usual sample survey form in attempts to measure "traditional" and "modern" value orientations. In many ways, the values attributed to youth are quite similar to what are defined in the modernism literature as "traditional" values.

The modern individual is assailed from every angle by divergent and contradictory value claims. It is no longer possible, as it was in the not too distant historical past, to setting comfortably into the value system of one's forbearers or one's community and live out one's life without ever examining the nature and the assumption of that system. One natural result of this uncertainty and confusion is that there is an increasing concern about, interest in, and a searching for, sound or meaningful value approach which can hold its own in today's world. In recent times, because of increasing confusion evident in educational, political and social thinking surrounding youth, their transition to adulthood, there have been suggestions that a statement of social goals for youth needs to be made explicit and a related set of policy and strategy constructed.
DEFINING YOUTH

With the end of the millennium the task of defining what it means to be a young person seems to be taking on a new urgency. The present study would make an in-depth analysis of an important segment of population i.e. young people who are growing up in diversity of contexts today, preparing themselves to assume adult roles in future. When contrasted with childhood and old age on the other, youth seems to stand for full physical and mental maturity somewhat analogous to the period of adulthood. In Aristotle’s usage” young is any age from about seven to forty or even forty-five. Just as adolescence was created by industrialism and urbanization of industrial society, youth is a product of the current scientific and technological revolution and it is a by-product of automation and cybernation.

The definition of youth varies from country to country and is based on biological and legal factors as well as socio-economic and politico-legal structures. The category ‘youth’ used by social psychologists is meant to describe an individual who has already left childhood but has not yet become an adult. The implication is that those who belong to category described as youth possess a unique set of characteristics, distinctively different from those observed at an earlier stage (childhood) and has at a later stage (adulthood). In India the term youth has come to mean the segment of the population that is generally beyond adolescence but has not yet attained full independent adult status. The term ‘adolescent’ are in part absorbed by this mere inclusive category of youth. The popular contemporary usage of ‘youth’ implies period of physical, mental, ethical and emotional development. According to U.N., youth comprises persons belonging to 15-24 age group. It encompasses late childhood, adolescence and young adulthood i.e those who are of school going age as well as those who may be married and become parents. While some scholars and critics make these
positive assessments about the current status of adolescents for the most part of this bafflement seems to lead those interested in young people to define adolescence itself as a social problem. *Used colloquially, however the term generally refers to a broader, more ambiguous field of reference from the physically adolescent to those in their late 20s.* The United Nations, for example, defines youth as people between ages of 15 and 24 years inclusive (UNESCO 2002b). Universal Declaration on Cultural Diversity, Paris, UNESCO, 1(7-59). The United Nations, for example, defines youth as people between ages of 15 and 24 years inclusive (UNESCO 2002b). Universal Declaration on Cultural Diversity, Paris, UNESCO, 1(7-59). The World Health Organization, on the other hand states that adolescence begins with the onset of puberty and the period of development corresponds to ages between 10 and 19 years. This work is however an attempt to move away from narrow ideation of youth towards more reasonable understanding of what it means to be young in a rapidly changing world. It also tries to explore the various changes occurring in the lives of young people in a globalised economy.

Conceptually youth has been defined in sociological literature as a stage of socialization and transition to adulthood. This conceptual shift required by growing individualization of the process of growing up i.e. what sociologists call "diversification" of pathways into adulthood. Youth, in fact becomes a decisive life phase where the main choices and decisions determining the rest of the life course, are made and main social competence and qualifications acquired but modern urban youth is also characterized by individualization and autonomy by specific peer-fashioned youth cultures and life-styles that exercise an often stronger influence on young people’s attitude choices and behaviour than family and other institutional contexts.

In modern India, the word ‘adolescence’, the word ‘youth is better known particularly at the national and policy making levels (Singh, 1997). The terms *Kumara* and *Brahmachari* which refer to stage of celibacy and apprenticeship or acquisition of knowledge, were used in the traditional texts of the *Dharmashastras*, especially with reference to the training of young males of the

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upper castes, and are still familiar, though not commonly used. (The Dharmashastras prescribe the code of conduct for each stage of development and assign a crucial place for adolescence in the process of enculturation. Belief in these codes is deeply rooted in the Indian psyche and continues to influence cultural practices in a powerful manner.) In the Draft National Youth Policy (DNYP; Government of India 1997), youth refers to all people between the ages of 10 and 35. The policy recognizes that all the people within this broad age range are not “one homogeneous group but a conglomeration of various subgroups with differing roles in the society and different needs and aspirations”. The DNYP recognizes youth as an important asset for developing human resources. It recommends better opportunities and support systems to empower the youth.

Furthermore, the category “youth” endlessly shifts and slides between the binary opposites of adult/child, innocence/knowledge and power/powerlessness, disrupting the essentialism of these psychological and social sites and causing discomfort in adult circles. As David Oswell argues, “‘youth’ defines a moment of disturbance: a space in between” (1998: 38). Instead of being empowered as a liminal site, this “between” space is reconfigured as a “geography of exclusion” (1998: 46) where youth are always located as neither/nor – neither adult, nor child – and refused a legitimate voice and individual power. Denied any political agency, young people are narrated in social, cultural and even educational spheres by voices that turn “youth” itself into an “empty category inhabited by the desires, fantasies, and interests of the adult world” (Giroux, 1997: 35). Thus, images of youth are (re)located in a circuit of cultural exchange where they are defined by generational politics and the ideologies of an older generation (Grossberg, 1997: 484-5; Davis, 1997).

The transitional gap of any fixed normative value pattern has generated a state of role crises and status paradoxes, which in turn are impeding the systematized moorings of psychological system of youth personality. The old norms and value patterns are required to be judged in new context to avoid any fury between the oriental and the social set-up. The theoretical speculations and observations,
generally being subjective, cannot successfully deal with the issue of determining social ideals only empirical investigations can facilitate proper assessment and suitable remedies of the problem i.e., tradition verses modernity. The youth problem is multidimensional and complex. With youth being the future torch bearers of the country, a study of the needs and the problem of youth and their value system would give us proper understanding of youth behaviour. The present study is an empirical effort to find out the emerging value pattern and new cultural identities of youth today. As a consequence of westernization and globalization our country is undergoing bewildering metamorphosis. The traditional ties and value systems are undergoing changes and the youth are most affected. However the study problematizes youth and tries to understand the changing youth culture from a sociological perspective.

The globalization of culture - the effect upon culture of the “increasing connection of the world and its people”- is perhaps nowhere more visible than in the changing nature of the relationship between the world’s youth and their sense of identity (Solomon and Scuderi, 2002:13). It has become common place to think of the world’s youth as a part of the community, who are most receptive, or alternatively, susceptible to foreign cultural practices. If childhood means acceptance and adulthood means conservatism youth means rebelliousness. Youth are seen as part of society that is most likely to engage in a process of cultural borrowing that is disruptive of the reproduction of traditional cultural practices, from modes of dress to language, aesthetics and ideologies. From Japanese Punk to Australian hip hop, youth sub-cultures are seen as being implicitly rebellious, born as much from a desire to reject the generation that went before them, as from identification with what they have become.

THE SOCIOLOGY OF ADOLESCENCE AND YOUTH: A BRIEF HISTORY OF RESEARCH AND RESEARCHERS

Research on adolescence flourished in the final decades of the 20th century. So extensive is the literature in the fields of Sociology, Demography, and
Developmental Psychology that it is simply not possible to credit all the advances that have occurred even in the last decade. Although it is not surprising that the adolescence literature has grown over the last several decades, it is more interesting to report that many of the themes identified in the early literature endure. The themes set out by Hall, who is credited with establishing the field of adolescence research with the appearance of his two-volume text on adolescence in 1904, continue to define the scope of the field nearly a century later (Petersen, 1991). The scholarly culture of adolescence studies has been remarkably persistent (Lerner, Peterson, & Brooks-Gunn, 1991; Mirel, 1991). Many of the focal concerns in Hall's classic text were pursued by his early followers in Psychology and Sociology. Then as now, scholars continue to place a strong emphasis on adolescence as a problematic life stage in modern society.

This theme remained throughout the post-war period, which ironically is now enshrined as the golden era of family harmony (Coontz, 1992; Skolnick, 1991). Of course, the existence of adolescence and youth antedated the 20th century, as social historians such as Kett (1977), Demos (1986), and Katz (1975) have convincingly demonstrated. Unemployment, the extension of education, and the decline of the family-based farm began to create a social class of people who were neither children nor adults. As such, these people enjoyed a lengthy period of semi autonomy. This stage typically began after early childhood and stretched through the transition to adulthood, a stage that frequently endured into the third decade of life.

Adolescence only emerged as a discrete life stage in the middle decades of the 20th century, when the transition from childhood to adulthood became (at least temporarily) more predictable, rapidly accomplished, and socially organized (Evans & Heinz, 1993; Feldman & Elliott, 1990; Furstenberg, Modell, & Hershberg, 1976; George, 1993; Modell, 1989). As a rule, adolescence becomes culturally defined as a life stage when full-time education replaces full-time employment as the primary activity of young people. This transformation typically happens in societies with advanced economies, in which a greater
premium is placed on education and training. Considerable variation exists across Western nations in the policies and programs that integrate education with entrance to the labour force, as shall be discussed later in this chapter. Nonetheless, youth in these nations, in one form or another, have been simultaneously pushed out of the labour market and sheltered from the adult world (Mulder & Manting, 1994; Shavit & Miller, 1998; Zelizer, 1985). This phase of the life course establishes a youth-based social world that is age segregated, partially buffered from adult control, and relatively turned in on it. This transformation encourages the development of a youth culture that is impelled to distinguish itself from adulthood and can establish its own system of rewards (Berger, 1972; Coleman, 1974; Eckert, 1989; Flacks, 1971). To a great degree, the problematic features of adolescence and the transition to adulthood are structurally created and maintained by social institutions that isolate youth from adults; ironically, this is done to prepare them for future roles. Culturally, youth are simultaneously indulged and castigated—allowed or even encouraged to seek their own company yet reproached for being self-centered, irresponsible, and occupied with self-destructive or socially destructive behaviors (Farkas & Johnson, 1997). A good deal of the literature written since the 1960s, when studies of adolescence and early adulthood became a large-scale endeavor, concerns this central paradox: Advanced industrial societies create adolescence and early adulthood as life stages in ways that inevitably render them problematic. In one way or another, much of the social science research on adolescence has been dominated by this cultural contradiction.

YOUTH CULTURE: CULTURE INDUSTRY AND TRANSITION

The term “culture industry” was coined by the critical theorists of the Frankfurt School. During Adorno’s and Horkheimer’s exile in America, they were stuck by the power, reach, and pervasiveness of cultural production diffused by corporations. For them the industrialization of culture was disastrous. The culture
industry foisted a debased and banal culture onto an increasingly passive mass of people, in a one-way communication that reproduced the status quo within the mind of the people', is having an effect of 'Anti-Enlightenment' (Adorno, 1991:92). People's perception of choice and enjoyment around products of this industry, they argued, should be treated with skepticism since such perception 'corresponds to the behaviour of the prisoner who loves his cell because he has left nothing else to love' (Adorno, 1991:160). For the Frankfurt School theorists the culture industry meant a loss of personal authenticity, a decline in the demand for and appreciation of authentic artwork, a growing inability to imagine other possibilities, and a uniformity of taste, and behaviour that confirmed Marx's comment that those who controlled the material means of production also controlled the ideological means of production; in other words, the ruling ideas of the age were always the ideas of the ruling class. As Herbert Marcuse (1964:12) argued, 'the irreversible output of the entertainment and informational industry carry with them prescribed attitudes and habits, certain intellectual and emotional reactions which bind the consumers more or less pleasantly to the producers and, through the latter, to the whole. The products indoctrinate and manipulate; they promote a false consciousness which is immune against falsehood'. So, critical thought itself was in peril from such commodified 'affirmative culture', as image and reality became blurred, and dissent was increasingly absorbed.

If the distinguishing virtue of classical culture was a celebration of a sacred divine principle, while modern culture mourned the loss of the divine and post-modern culture celebrates its absence, then youth culture shows itself to be pre-eminent in trumpeting the supremacy of the individual divorced not just from the divine, but from family, lineage, community and nation. Technology allows youth to live continuously in a cultural environment entirely for their choosing, comprising nothing but adolescent outpourings. Throughout history, youth have been studied as a troubled sub-culture and categories by 'hormonal upheavals, ritual and cultural practices, and rites of passage....from child to adult status'
(Griffin, 2001:148). The culture and framework of young people must be understood in order to both perceive and assist in the negotiation, prevention or arresting of behaviour that are detrimental.

Youth culture and youth sub-cultures have been a subject of research since the early 1930s. It is most certainly true today that there is not only one singular youth culture but a variety of different youth sub-cultures. The category of youth culture can be traced back to theorists associated with and influenced by the Centre for Contemporary Cultural Studies who emphasized its counter hegemonic and "generational qualities and examined the ways in which working-class youth sub-cultures resisted subordination through the production of their own culturally subversive styles. From this perspective, youth of the 1950s celebrated beatniks, teddy boys and the styles associated with American rhythm and blue music. A decade later, when these became appropriated by the mainstream, 1960s youth turned to the mods, on the one hand, and hippie and countercultural styles of sex, drugs and rock and roll. However, the 1960s generation was the first example of a global generation. There is also a widespread agreement that the 1960s generation has transformed contemporary culture and politics across the world. (Farber, 1994). This generation was the carrier of developments in the family, social welfare and gender relations. It could be argued that the globalization of culture itself is the product the 1960s generation and that the globalization of culture produced the 1960s generation. This generation was the first to make effective use of information technologies that ushered in a new global era. There is a strong historical connection between the growth of post-modern culture, global communications and innovative consumer lifestyles.

After the commercialization and appropriation of the counter-culture in the 1970s, youth turned to new movements like punk and as the 1980s onward have seen the rise in global popularity of hip-hop culture, youth have increasingly turned to more urban and underprivileged "gangsta" styles of violent rap sub-culture. However the thoroughly mediated aspect of today's youth culture with
technology like the Internet able to provide youth the world over with instant access to a wide diversity of cultural styles and artifacts, has led recent theorists to question the applicability of the concept of sub-culture in a global context. Proposing "post-sub-cultural studies" that emphasize the complexity, multiplicity, diversity and syncretistic aspects of youth culture as they localize global media influences and globalize local lifestyles, post-modern cultural theories are attempting to account for the ways in which global youth negotiate individualism amidst market-based tribalism and strive for political agency within a world of media spectacles.

Global youth culture is however a trans-disciplinary category by which theorists and policy analysts attempt to understand the emergence of the complex forms of hybrid culture and identity that increasingly occur amongst youth throughout the world due to the proliferation of media like films, television, popular music, the internet and other information and communication technologies (ICTs) in their everyday lives. While some measure of hybridity is a common aspect of culture generally, and the global exchange of products, people, culture and identities has characterized all colonial histories, recent corporate globalization and the corresponding rise of a so called "Information Society" based on new media technologies has produced a particularly dynamic media culture. In this cultural matrix, global and local as well as homogenizing and diversifying, influences continuously merge in the lifestyles, performances and socio-political processes of contemporary youth. Today's youth point to an interweaving of style with gender, class and age which follows a more contemporary outlook as opposed to some of the classic theories. Under the post-modern conditions identities appear to be in a constant state of change: individuals move freely from one sub-cultural group and enthusiasm to another; they mix and match what were formerly distinct categories like the 60s bikers. Style, enjoyment, excitement, escape from boredom at work or play, being attractive to one's self have now become central life concerns. 'Global youth culture 'draws upon the Frankfurt School's conception of "culture industry" that
in this updated context, signifies the process by which industrialized mass produced culture and commercial imperatives drive global capitalism and attempt to legitimate it aims by integrating youth into the capitalist system by means of their involvement with new media technologies.

A further supra-territorial configuration of collective identity that has developed in the course of globalization revolves around youth. Nominally this category relates to a particular age group, though more fundamentally it touches on lifestyles and a phase of psychological development defined as 'young'. (Fornas and Bolin, 1995). Youth culture, too, predates the contemporary rise of supra-territoriality, and several international associations of students and other young people were active in the first half of the twentieth century. However, globalization has given this form of group affiliation new manifestations, much larger (if generally more informal) world-scale networks, and unprecedented prominence. A prime target - if not creation - of global consumerism, late twentieth-century youth culture includes a host of placeless customs and artifacts: promotional T-shirts, student travel, computer games, the 'world beat' of pop music, a succession of cult films and videos, borderless argot, graffiti, illicit use of global drugs and so on. Through audio-visual media, many of today's youth worldwide are arguably more familiar with the streets of America than with many parts of their 'home' countries. By 1991, ten years after its launch, Music Television (MTV) was available via satellite to 201 million households across seventy-seven countries in five continents. With its strong tendencies towards individualism and hedonism, this supra-territorial identity form has, in contrast to the others discussed here, stimulated relatively little consolidation of lasting solidarities focused on mutual care. Such an inclination receded with the decline of global student activism of the 1960s. For instance, youth (and more particularly student) involvement in the various NGO Forums of the 1990s has been surprisingly small. This development is worrying in so far as young persons have borne much of the brunt of unemployment, marginalization and

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authoritarian moral chastisement in the globalizing political economy. An entertainment strategy seems unlikely to take youth beyond escape to emancipation.

GLOBALIZATION AND YOUTH CULTURE

The advent of globalization and heightened consumerism has led to an erosion of old values and culture patterns surrounding the personality development of the modern youth. Robertson stresses the fact while modernization accelerates globalization, globalization is a distinct process. However, the inescapable momentum of twentieth century technology has made globalization far more obvious, thanks to interconnected systems of economic exchange, transportation, and communications. Perhaps the key shift in the late twentieth century has been people's newfound consciousness of globalization, resulting in "global reflexivity": a heightened awareness of "cultural others" and diverse images of the world, resulting in a sharpened awareness of multiculturalism and indigenous, cultural, moral, and religious identities (Richard, 1999). Globalization, however, does not just claim youth for the sake of cultural identity; it claims them because it wants something from them: consumption. The tension, of course, lies in the fact that while it may be in globalization's best interest to socialize adolescents into the norms of the global community, it is in the adolescent's best interest to resist those norms until they can be freely chosen, and until the social roles and skills necessary to survival in a global culture (including the skills of rhetorical discernment, reflection and evaluation) can be mastered. The youth of India, representing a third of our population, constitute a vital and vibrant human resource. They have a right, as well as an obligation, to participate actively in national development and in shaping the destiny of the nation which is, in fact, their own destiny. Their problems are many and varied and their aspirations naturally high, in a country with a great past and greater promise for the future. The need, therefore, is to create increasing opportunities for them to develop their
personality and their functional capability and thus make them economically productive and socially useful. Therefore in this work an attempt is made to unravel the emerging cultural traits and values with regard to the major social institutions like family and marriage among the urban youth in India under diversified social situations and cultural contexts. The response to globalization in India has been both positive and negative. For those “the way things used to be” or “preserving India’s heritage” is a central concern, globalization poses a threat. Those who hold a negative view of globalization in India are fueled by such effects of globalization as the decentralized and diminished power of government, the growing percentage of unemployed, overstressed urban areas, the increasing rates of crime, the increasing influence of the West, the destruction of the environment and the escalation of religious violence. On the other hand, others have identified certain effects of globalization as positive for India. Liberalization of India’s economy is encouraging its interaction with the world and increasing economic prosperity. The traditional family structure has given way so that mobility is possible and women have begun to occupy non-traditional roles. Increased availability of technology has given India’s population access to more information. Between these positive and negative perceptions, globalization as a major force in India is inevitable, controversial and multifaceted.

India’s population surpassed the one billion mark in March 2000 and its cities are some of the most populated in the world. It is estimated that sixty percent of the world’s population will live in Asia by 2030, with China and India as the most heavily populated nations. Depending on how one defines the age of youth, the majority of India’s population is young. If one counts those under the age of 30, young people make up between 50 to 60 percent of the population. Some 47 percent of India’s current 1 billion population is under the age of 20, and teenagers among them number about 160 million (Kripalani, 1999). This fact alone ensures that India’s population will continue to grow in the future. By 2015, it is projected that Indians under 20 will make up 55% of the population (Kripalani, 1999). The population growth among youth is one of the most critical
economic factors in the way India responds to globalization. Indian youth are fueling both positive and negative perceptions given to globalization. They are embracing globalization in a way that the previous generation never imagined.

Anthropologist Tulasi Srinivas (2002) describes globalization’s impact as follows: “Indians are familiar with the West and its cultural influences, and so the responses to cultural globalization in India take different forms, ranging from hybridized acceptance to total rejection.” There is no question that western cultural values have entered India through capitalism and the media and that this market-oriented, media-driven influence has affected India in no small measure. This perception of globalization is seen by many in India as cultural imperialism, which John Desrechers portrays as having two major goals, “one economic and the other political -- to capture markets for its cultural commodities and to establish hegemony by shaping popular consciousness....Cultural domination is an integral dimension of any sustained system of global exploitation”(Desrechers, 1997). While this perception is certainly valid and will be present in the following discussion on culture and globalization, there is a subtle and powerful hybridization of western and Indian values occurring — particularly evident among Indian youth.

Globalization, the social process in which the constraints of geography on social and cultural arrangements recede (and in which people become increasingly aware that they are receding) is the cultural equivalent of dynamite. On the one hand, globalization compromises identity formation (the developmental task still considered basic to adolescence, although contemporary scholarship has modified Erikson’s understanding of identity formation considerably). At the same time, globalization vastly implicates our

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4 This definition comes from Malcolm Waters, Globalization (London and New York: Routledge, 1993, pp.3.

5 Erik H. Erikson’s Theory of Identity Formation, Most Extensively Discussed in Identity, Youth and Crisis (New York: W.W. Norton) still forms the backbone of most adolescent developmental theory, although it has been critiqued by much contemporary scholarship.
understanding of space, time, and otherness, which in turn impacts our social relationships, our ethical norms, and—subtly but profoundly—our apprehension of God.

In fact, youth arguably constitute that portion of the population most affected by globalization, both because the economic practices of late capitalism target adolescents to socialize them into the values of consumerism, and because globalization presents serious challenges to identity, the development of which is necessary for every youth. Young people both contribute to and are shaped by these factors, forming a symbiotic relationship with globalization that accelerates its influence in their lives. Inadvertently, for instance, “We Are the World” enacted Robertson’s theory that globalization involves “the interpenetration of the universalisation of particularism and the particularism of universalism (Robertson, 1992).

The combination of emergent identity articulation and its expression through style constitutes the last dominant dimension of the ideology of youth, namely, youth as cultural innovation. Youth is, for good reasons, thought of as the adult culture of the future; hence, it is often seen as having “seismographic” capabilities in terms of cultural development (Forna’s, 1995). Therefore, youth becomes integral to the cyclical nature of mass culture, which relies on continuous inspiration for innovation of new cultural products (Forna’s, 1995; Frank, 1997), signaling the transformation from a producer to a consumer culture. The market’s appropriation of style from sub- and street cultures and the provision of style to wider mainstream markets accelerate with new techniques of knowledge. The market research industry’s speedy and efficient monitoring of youth cultural style development—the emerging cool hunt industry (Gladwell, 2000) — and the decreased turnaround time from market intelligence to products in media and in-store worldwide mean that stability in sub-cultural expression becomes problematic. Whether one formulates an individual style through or in opposition to the market offerings, the market becomes the central locus for self-realization (Miles, 2000). Through the market system’s perpetual readings of youth cultural
styles and consumption practices, and the continuous introduction of retro-style, the youth culture is continuously being given back its own style practices through the media and marketing complex. To summarize, youth culture and marketing have been historically intertwined, representing a transnational market ideology of youth. The dominant dimensions of this ideology can be said to be identity construction, the ideology holds that young consumers have an unsettled identity by being placed in between the presumably stable categories of childhood and adulthood; stylized consumption, through which this identity search is handled; and, finally, the combination of identity construction and stylized consumption arenas, which constitutes youth as a stage for innovation and cultural renewal. In a late-modern consumer society, youth culture is equally as much about learning to consume as it is about learning to labour (Willis, 1977).

GLOBALIZATION AND THE YOUTH IN INDIA

Globalization has a very strong economic component especially for the developing world resulting from increased international trade, heightened economic activities across the globe flow of funds from the developed world and setting up of industries and service units in developing countries due to access to cheap and often skilled labour. It also signifies free movement of goods and services. It promises the integration of developing nations into the global market. It is criticised for increasing the gap between the rich and the poor nations and also for helping the rich and marginalising the poor country. Developed countries are blamed for exploiting the economy of the developing world and increasing their dependency on them.

India is emerging with its liberalization and market reforms, as one of the dynamic major Asian economies Globalization usually benefits young people who can play the game, but the chances are that the many who are resourceless, uneducated, and making a living through traditional occupations, will come under various kinds of pressures. One needs to understand the nature and implications
of globalization and its different impact on different sections of Indian population especially the youth so that proper strategies can be formulated to influence state policies.

Youth in India are affected by globalization of media, travels, fashions, and economic changes. The economic growth has helped our upper and middle class grow, but the poor still remain poor, and there is a large group of young people in this category. What impressions do youth have of globalization? How do they experience it? What do they think of this process and how do they interpret its impact on their lives? These are some of the pertinent questions which need immediate attention. While youth as a category may get influenced both positively and negatively by globalization process, the severity of consequences would also depend on the social security preparations made ahead with specific aim to minimise the negative effects by its nation state.

Studies (Nayar, 2003) have indicated that young people are sharper and faster in acquisition of skills and adaptation to information technology and communication than their counterparts in adult world. This has opened up challenges for inter-generational relationship, education systems and recruitments in the business world. This is one area in which Indian government and our young population have to work to take advantage of globalization in favour of young people and country as a whole (Nayar, 2003). Liberalization of economy, privatization of certain sectors like health and education are being experienced by population differentially. While “accessibility” in literary sense may be open to all but in real sense the quality services are available to those who have the power of purchasing the services. Thus, in a democratic society unless a value of social justice is practiced, these quality services are notional for all, be it education, health and employment - the essentials for young people. One of the upside of globalization for our young people had been that India is recipient of “outsourcing” from higher economies. Thus, there are innumerable BPO Centres in various cities in India where young people have the opportunity for getting jobs. As a developmental stage of life, with life-span perspective, international
openness appeals to young people. They do welcome opening up to external world both for competition and developing their own competencies to international levels. Recent data on use of communication technology - internet, SMS, television and mobile phones indicate that youth are the maximum users of these modes of communications. This has opened up avenues for cultural exchanges and connections with wider world.

Globalization has led to substantial hike in salaries, raising the purchasing power of the young. In a recent survey carried out by a global human resources from Hewitt Associates, the data showed that India recorded an annual salary increase of 14 percent the highest in the Asia-Pacific region, including Japan and Hong Kong and business concerns are also forced to offer generous salary packages to the young graduates, especially, those with high level of technical and business skills. The enhanced purchasing power had led Indian youth, especially in urban areas, to model their lifestyle on western youth. Pattern of consumption and expenditure is also undergoing changes. All the foreign brands that were out of the reach of the Indian youth are now easily available across the counter. Wearing designer clothes is considered the ultimate statement of fashion. Designer who were not heard of earlier are now getting the necessary upgrading mainly because of the emphasis on fashion, glamour and glitz. Multinationals and Indian firms are using youth icons to boost the sales of their products. Business firms are keen to project young people as their brand ambassadors. Young people are now willing to spend a substantive part of their income on maintaining a lifestyle consistent with their job and salary package. Living with style seems to be the mantra for the young these days.

Young people are also facing a crisis of 'cultural identity'. In the present world of shrinking distances, fast communication and blurring of cultural identities there are immense, pressures on the youth to move from a 'traditional culture' to a 'modern' one that is more in harmony with the values and lifestyle and is seen as reflecting their aspirations. Indian youth are keen to model themselves on the style of western youth. However, the period of transition, marked by uncertainty
and dilemma, is impacting the psyche of the youth of the country and harmony of
the family. The Indian youth are a fascinating section of population that is
existentially located across different regions, social groups, economic segments,
educational levels, and even sartorial choices. There are multiple worlds in which
youth reside. These worlds socialize them in different ways. The worlds are not
static since they too have been impacted by the processes of modernity and forces
of globalization. The challenge is, therefore, to map the dynamics of this change
and see how the processes that are producing transformation are being refracted
through the lens of Indian youth.

THE GLOCALIZATION OF YOUTH CULTURE

As was argued above, youth culture is an institutionalized facet of the market,
emerging predominantly from Western cultural currents and diffusing globally.
Early youth cultural styles diffused primarily in the West but also to other parts of
the modernizing world (as part of the development of mass society). Youth
culture, like other spheres of social life, is increasingly shaped by and constitutes
global cultural flows. Appadurai (1990) analyzes the global cultural economy by
using the landscape metaphor to illustrate such flows within five “scapes”: “ethnoscapes” (the flow of people), “technoscapes” (the flow of technology),
“finanscapes” (the flow of finance and capital), “mediascapes” (the flow of
mediated images), and “ideoscapes” (the flow of ideas and ideologies). These
flows increase the availability of symbols and meanings in consumers’ everyday
lives in such a way that much of what is available in one place is also available in
any other place (Waters, 1995). They can also lead to an increasing globalization
of fragmentation (Firat, 1997) in which the consumer has at hand a multitude of
resources for dealing with everyday life. The globalization processes constituted
by these flows shape socio-cultural reality in dialectical processes between the
consumer and consumer culture (Holt, 2002) and more generally between the
local and the global (Friedman, 1990; Giddens, 1991).
Through these processes, the styles characteristic of youth-culture spread globally, instigating the development of local versions of youth culture through appropriation and negotiation. However, youth culture diffuses not only in terms of style expressions but also as a particular space for social identity and hence as an institutionalized feature of the standard biography expected by the society of its members.

The present study is a thorough probing about the changes impinging the minds of urban youth. The study in fact deals with a section of the urban youth, particularly young professionals based in Delhi who contribute significantly to the quality of life in our country. The place of residence and the nature of urban development have considerable impact on the urban youth. The study lays out some new conceptualizations and research directions for understanding the relation of culture and learning in the shifting terrains of globalized economies and media flows, youth cultures, and transnational migration. In a time when young people’s experiences and life pathways are increasingly forged in the overlapping social and cultural spaces between economies and societies, we need to develop new approaches to working with issues of diversity that go beyond static, territorial and state-bound categories to address the multiple kinds of intercultural transactions that characterize our collective lives in the contemporary era. The study tries to explore social practices and trans-cultural perspectives to discuss some promising research directions for studying the new formations of culture, community, identity, and processes of learning as young people interact with diverse others in the globalized spaces of media and migration. It would further highlight the need to reconsider notions of culture and identity, of agency and learning, and of societal engagement of multicultural youth population.
STATEMENT OF THE PROBLEM

In a country where the entire population is steadily getting younger it becomes imperative to speak about youth. Changing social circumstances have transformed the pattern of earlier relationships and brought about new relationships. It is an undeniable fact that no development is sustainable unless the youth is involved in and prepared for it. Globalization is this generation's hallmark, with free flow of markets, capital and products; easier travel, instant connections, and rapid urbanization, with more than half of world population living in cities and towns. The result is economic and cultural integration on a scale never before seen, with a tremendous impact on every aspect of life. This generation of young people is also shaped by a trend towards democracy and the rise of civil society, giving them much more opportunity to participate in local and national decision-making.

Young people are absorbing new ideas, values, beliefs and codes through the connected world, mass media and new information technologies; but they are also growing up with the traditional cultural values of their own societies. This blending of local and globalized cultures may become more like a collision, with accompanying tensions and challenges. Exposure to new information has both positive and negative sides. With heightened consumerism the spread of youth's lure for western lifestyle is incrementally gaining ground, a question arises whether the changing circumstances have led to the transformation of their worldview or identity thereby creating a separate culture pattern?

With the modern youth being influenced by varying cultural contexts, a comprehensive study of the impact of these widely different factors upon the minds of youth of present generation has became a matter of social and scientific necessity. In this background, the present study attempts to unravel the emerging cultural traits and values of Indian youth under the diversified social situation and changing cultural contexts. The information society shifts the emphasis from social and economic structures to processes from status to function, from role to
initiative. Sociologists argue that the process of socialization is replaced in the information society by a process of individuation. The youth in every country are the supreme symbol of strength and it is the interest of any country to pay attention to the specific needs and problems of youth.

OBJECTIVES OF THE STUDY

As mentioned earlier the study is chiefly concerned with the behavior and value patterns of the urban youth in Delhi under changing and different cultural contexts. The number of Indians below the age of 15 is currently 336 million, another 121 million are between the ages of 15 and 19 and those in the age group of 20-34 add up to 271 million. In short, the number of Indians below the age of 34 is an unprecedented 728 million, almost 70 per cent of the population. With the youth comprising such a large and powerful demographic entity, it is their time to lead the country to a place on the map of global might. But far from being a confused lot, the young Indians are a self-assured generation. They are seen as prime contributor who will propel the country into the ‘Asian Century’ as the third largest economy in the world by 2030. It is in this context the present study tries to explore the changing cultural patterns of modern youth in respect of various social institutions such as family, marriage, religion etc. So the main objectives for the present study are:

1) To ascertain the values and aspirations of the urban youth in the contemporary period.
2) To explore the new forces of social change affecting the modern youth, belonging to the urban educated class.
3) To examine the changing youth culture in terms of family, marriage, work, politics, consumption patterns and its consequences.
4) To explore various ways in which modern youth is handling the crisis in a high-risk society.
RESEARCH QUESTIONS

1) Despite the changing rules of marriage, divorce, live-in relationship, nuclear family, whether the Indian traditional values still persist or have completely eroded.

2) In terms of consumption pattern whether or not today’s youth are mature consumers knowing how to play the game with marketeers.

3) Whether the youth have any role to play in statecraft?

4) What are the new notions of religion emerging among new Indian youth? Or is neo-religiosity popular with the urban youth?

METHODOLOGY

The present research is intended to be qualitative in nature. Being a qualitative study the study involves techniques that are designed in order to provide an analytical concept of society so that a systematic and general sociology of youth can be developed. It is in this context that the problems of strategic groups i.e. young professionals or occupationalists are analysed. They are basically people with specialized educational training. However the Merriam-Webster Online Dictionary underlines the following criteria for professionals:

1. Academic qualifications - A teaching degree (University doctoral program) theological, medical, or law degree - i.e., university college/institute.

2. Expertise and specialized knowledge in field which one is practicing professionally.

3. Excellent manual/practical and literary skills in relation to profession.

4. High quality work in (examples): creations, products, services, presentations, consultancy, primary/other research, administrative, marketing or other work endeavours.
5. A high standard of professional ethics, behaviour and work activities while carrying out one's profession (as an employee, self-employed person, career, enterprise, business, company, or partnership/associate/colleague, etc.). The professional owes a higher duty to a client, often a privilege of confidentiality, as well as a duty not to abandon the client just because he or she may not be able to pay or remunerate the professional. Often the professional is required to put the interest of the client ahead of his own interests.

6. Reasonable work moral and motivation. Having interest and desire to do a job well as holding positive attitude towards the profession are important elements in attaining a high level of professionalism.

7. Participating for gain or livelihood in an activity or field of endeavor often engaged in by amateurs, having a particular profession as a permanent career and engaged in by persons receiving financial return.\(^6\)

These professionals are from ITES, BPO, Bank Professionals, Doctors, and Engineers working in various sectors in Delhi. Materials are drawn from both primary and secondary sources that form the pillar of this research work. The fieldwork has been carried out in Delhi with a sample size of 200 respondents comprising of young professionals from the IT and BPO sector in Delhi and other sectors like banks and university students.

Primary sources comprised of data collected through non-participant observation, questionnaire and interview techniques. The study was descriptive as well as diagnostic in nature. The information provided through interview method was counter checked through observation. A few in-depth case studies were also taken up to generate insights into the problem being studied. The sampling was based on probability method comprising of systematic, random sampling.

\(^6\) [http://www.merriam-webster.com/dictionary/professional]
Secondary data was generated on the basis of extensive literature survey and sources such as books, journals, reports and newspapers pertaining to the issue of youth. The data was analyzed through techniques like coding and tabulation and subsequently interpreted.

CHAPTERIZATION

Besides an introduction and conclusion, this study is divided into five chapters dealing with many facets of changing youth culture.

Chapter One deals with the theoretical perspective, review of literature and methodology. Various theories dealing with youth culture, globalization and postmodernism are discussed which are believed to provide a thorough theoretical background to the study and therefore provide a new dimension to the entire research endeavour. The various approaches to youth culture like the functionalist, structuralist and Marxist approach are discussed in detail in these theories. The review of literature provides a review of many other contributions of sociologists in the area of youth sociology which are instrumental in shaping the research and providing relevant knowledge about the previous works undertaken in the area of youth sociology. The methodology discussed in the chapter provides a clear picture about the research procedure and the tools and techniques used in the present study.

Chapter Two deals with the background of the study and socio-economic profile. The chapter provides an overall background of the study with the statistical details about the city of Delhi. Various demographic details are discussed in the chapter in order to provide a more objective account of the population in question and help in developing a thorough and in-depth analysis about the population.
The socio-economic profile helps in analyzing different variables like caste, age, religion etc which are believed to have considerable impact on the study.

Chapter Three discusses the perception of youth with regard to family, marriage, work and consumption patterns. Globalization and technologization has brought about social transformation bringing about innumerable changes in the family, marriage, work and consumption patterns of urban youth. The chapter analyses the changes occurring in these institutions and the impact of such changes in the life of urban young professionals.

Chapter Four explores the values and aspirations of urban youth in the context of a global post-modern society. The chapter focuses on the changing cultural values among the urban youth with regard to their job and values of attachment with their community and larger society. It also tries to understand the changing dynamics of society due to changes in value systems of the young.

Chapter Five examines youth as “risk takers” in the context of postmodern society. The problems of urban youth are discussed and how they cope up with these problems is also explored. However, an important issue, i.e. identity formation among the young professionals or occupationalists is also carefully examined.
RELEVANCE OF THE STUDY

In a society that traditionally venerated the old, being young was often a handicap. Today, however the valuations have been reversed. As India is becoming younger with every second citizen under 20 years and seven of 10 under 35, it is the youngest populace in the world. Therefore youth becomes an important segment of population always being associated with the idea of the future. Moreover, youthfulness is used to symbolize change and renewal and is associated with feelings of hope. It is important to study young people's lives precisely because of the process of transition to adult life - for each individual reflects both an individual and a collective process. It is important to recognize that young people are significant in their own right. They are potentially a significant political force. They will have an important contribution to make in the institutions in which they have the most at stake. But, sometimes-alarming situations arise due to the influence on youth of certain forces away from the societal trend, which culminates in the whole youth energy getting channelized in varied directions. Hence the study here becomes relevant as it tries to understand various forces acting upon the youth and makes an attempt to provide meaningful solutions to enable the youth to act rationally and drive their energy in a positive direction. The urgency of showing the connections between research, policy and practice for these reasons also reflects an “Indian perspective”, although these issues are clearly of relevance in other societies. Understanding the effects of the various processes of globalization and technology on youth is the task of all who are interested in young people and their contribution to society.

The present work focuses on the importance of understanding young people's experiences in the context of wider social processes. Being a young person involves certain elements in common, associated with cultural and institutional processes, but these common aspects of age are fundamentally shaped by cultural, economic and social processes. Youth research and youth policy, if they are to have any relevance, must acknowledge the tensions and contradictions between universal processes and particular circumstances and actions. Youth research has
a significant role to play in revealing the social and political issues of the future, and in understanding these issues. But more importantly, youth research offers an understanding of the experience, meaning and significance of youth in present society. In this context, the study will be an important contribution to knowledge and an addition to those interested in Youth Studies, Cultural Studies and Sociology. It would also provide a conceptual framework for theoretical and policy discussions both for individual and institutional purposes even if it has the limitations of statistical insignificance.