

Cultural Identity Formation Amongst Dogras In The Globalised World: Influence Of Age And Place Of Residence.

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Abstract

The changing world has brought multipharious changes in youngsters towards the manifestation and expression of cultural identity. In a globalised era, youngsters are exposed to multiple cultural identities. Youth in the present era are seen to have diminished preferences towards cultural commitments. The present paper reflects the homogenizing effect of global trends on cultural identities and promotion of the notion of multi-cultural identities amongst younger generation. An attempt has been made to investigate the level of commitments towards cultural practices amongst different age groups of Dogra community. The applied tool consists of 14 items reflecting the various aspect of ethnic identity belongingness. Results of the present study revealed that there is a significant perceptual difference in cultural identity of different age groups of Dogra ethnic group. Furthermore, it has been found that there is a significant perceptual difference on cultural identity of Dogra community within the context of different residential areas (rural and urban).

Keywords: Youngsters, Emerging trends, Cultural identity, Rural, Urban etc.

I. Introduction:

With the technological advancement and wider network, the social world become deterritorialized, the geographical boundaries are seen to be shrinking and the social world becomes more individualised and unified (Robertson, 1996). The positive or negative outcomes of new emerging trends have brought dominance on cultural heritage of different ethnic groups around the world. Apparently it can be seen through for example, wearing Adidas clothing, listening to iPods, watching western channels, eating McDonalds, drinking Starbucks or Coco-cola and even speaking a language that includes 'Americanised English Slang' (Godfrey 2008). This cites the example of cultural dominance of the West over the rest of the world. Perpetually all age groups are affected but adolescents and emerging adults are affected more as compared to adults. One of the studied factors that influence the cultural identity of the youth is that they are growing in an modernized era. Therefore, the influence of modernization within the context of residential area is described subsequently. The influence of modernization and cosmopolitan trends of urban life are significant and influencing dimensions of the entire gamut of cultural identity formation. The present paper explores that globalization has increasingly influenced the youngsters cognitive development and also is more evident in urban than rural areas (Jensen et al. 2000; Hermans & Kempen 1998).

Identity is not static and changes over time. Development of a sense of self is extensively considered to be one of the central tasks of adolescence. Despite the fact that identity development occurs throughout one's lifetime, adolescence is the first phase when individuals begin to think about how his identity may affect his

lives. During adolescence period, we are more self-conscious about our changing identities than at any other stage in our lives. Adolescence is a very dynamic phase of one's life. It is the phase when someone undergoes many changes and starts forming his or her own identity. It is a phase in which youth brings a new ideologies and new opportunities in their lives. Many life changes occur while one transition from adolescence to emerging adulthood. Developing a sense of self identity is a shaping task during the transition period of adolescence to adulthood.

II. A definition of Culture and Cultural Identity

Culture is a wider term that includes in itself all our walks of life, our modes of behaviour, our morals and manners, our customs and traditions etc. Culture has been defined as learned and shared values, beliefs, thinking patterns and behaviour common to a particular group of people. Culture reflects a group's identity. It is the entire 'social heritage' which the individual receives from the group. Individuals have a sense of attachment to a particular culture or ethnic group. Culture has been understood from different perspectives. Jekayinfa (2002) states that culture includes the total repertoire of human action which are socially transmitted from generation to generation. Edward B.Tylor (1871) has defined culture is 'that complex whole which includes knowledge, belief, arts, morals, laws, customs, and any other capabilities and habits acquired by man as member of the society'. It is noted that every moment, we are being transformed, always growing like the cell in our bodies. Culture changes exactly the same way as the human being change. In a similar way, culture is responsive to the changing conditions of the social world. For instance, in the old days, a young Nigerian Girl from Yoruba culture would knee down to greet their elders. For the Britain a Girl may stretch hand shake. Obiora (2002) contends that culture is the subject to change with the passage of time. Another feature of culture is that it is learned, acquired, transmitted from one generation to another. It is called 'learned ways of behaviour'. For instance saying namaskar or thanks, wearing clothes, singing, worshipping etc. all are learned ways of behaviour (Rao 2012).

Cultural identity is the expression of definite way of life as far as they are influenced by their belonging to a group or culture. Cultural identity is the modes of expression, which include core symbols, names and labels, and norms. Names and labels are categories of core symbols of cultural identity. Stuart Hall states, "Cultural identity is a matter of "becoming" as well as "being". It belong to the future as much as to the past. Cultural identity is the symbol of one's essential experience of oneself as it incorporates the worldview, value system, attitudes, and beliefs of a group with which such elements are shared. Cultural identities come from somewhere, have histories. But like everything that is historical, they undergone constant transformation.

Globalisation, Young People and Cultural Identity

At the very outset, globalization involves a multi directional notion of identity and physical movements across different culture at unprecedented speed. The influence of globalisation on cultural preferences may be particularly salient amongst young adults. For instance, urban youth widely follow similar living patterns and have similar preferences for "global brands" of music, clothing, and so on (Arnett 2002; Friedman, 2000). Inter culturalist approach emphasized on the changing nature of cultures which are unstable blend of similarity and uniqueness. Alteration and overlapping in cultural boundaries led to develop liberal attitude within which indigenous people share a 'hybrid' cultural identity. Inter culturalists argued that 'cultural diversity should be conceptualized through the notions of empathy, moral consciousness, and by examining discrimination from the victim's perspective' (Banks and McGee Banks 2009). In the changing scenario, youngsters perceptual behaviour is preferably changed by the globalization trends. The global cosmopolitan effect are visible on the youth through peer groups they develop, their usage of internet and wider cultural influences on their lifestyles. They are surrounded by a 'dizzying array of signs and symbolic resources dislodged from traditional moorings'(Bourn 2008). The integration of multi-cultural influences into local identities can be seen in the urban areas. As Ray (2007) has pointed out that 'globalisation creates increased hybridism and differentiation and overall a more complex and fluid world. The rapidly changing world is posing difficulty for young ones to construct ethnic identities particularly with regard to cultural preferences, linguistic behaviour, dressing patterns (Furlong and Cartmel 2007). New emerging trends has also contributed to the expansion of the cultural choices available to young people. Harvey (2003) has

argued that, 'Young people cannot control the speed or direction of social change but they can and do have a say in the effect such change has on their on their lives' (p. 12).

In the global world order, youngsters are continuously living under the influence of ever evolving dynamic cultural, technological or social trends (Bourn, 2008). Kenway and Bullen also refers to the influence of cyberspace and the importance of young people being not only observers but also critical engagers in understanding the wider world influences. Young adults are seen to be active participants of this multiethnic debate and dialogue in many local communities. Social networking and advanced technologies enables young ones to recreate their own identities, making friendships and observing people's throughout the world (France, 2007). It is a evident fact that today's young people may be more globally aware and experienced than the earlier generation. As a result, preferences of ethno-cultural practices are undergoing a tremendous changing process.

The present scenario promoting some degree of 'culture shedding' for the reason that the multiplicity of culture alters indigenous cultures. In addition, traditional norms and cultural practices are in conflict with the worldwide norms and cultural practices. Most recently, young adolescents navigate between their social and cultural contexts more fluidly possibly because they are perceptually becoming more liberal and flexible to adapt new experiences of life. As the young adults increasingly grow up with a world widely awareness, they are seeming to develop a sense deterritorialization and delocalisation (Tomlinson, 1999; Held, 2010; Thompson, 1995). Recent works propose globalization to shape the ethnic societies in which adolescents grow up with liberal attitude and live independently (Larson 2002), and that their primary psychological influence has to do with ethnic identity formation (Arnett 2002; Scholte 2005).

Booth (2002) is of the view that youngsters who belongs to the middle and upper classes, residing in urban areas follows similar patterns of life of young people residing in the West, including dating, imitating clothing patterns, hairstyles, listening English music and using the Internet sites. Cyber Cafes are popular places for playing games and worldwide communication with friends. On the other hand, young ones in rural areas typically leave school early to help with the family land or herds (Esposito 1997). Nsamenang (2002), indigenous cultures are gradually more dilute with global culture and initiation rites, chaperones, and myths, traditions be unable to find their relevance in the eyes of the young (Moore, 1993). Traditional values and ethnic behaviour patterns are seen as changing under the sway of global exposure and especially in urban areas. This type of dialogue is introduced by the Western media. For instance, the people of Africa are facing the challenge of maintaining their old traditions while adopting the changing trends of culture.

Theoretical Connectedness

Modern trends are seen to be wider and the accelerating influences of global interconnections (Held 2000). Previous studies have projected globalisation to articulate ethnic societies in a liberal way where youngsters grow up with modern influences on cultural identity and live in independently (Larson 2002; Scholte 2005). The present study tried to extrapolate the influence of global trends on perceptual cultural identity of youngsters of sampled ethnic community residing in the rural and urban areas. Researchers have found that worldwide exposure amongst youngsters develop a sense of liberal attitude towards definite patterns of life including cultural practices, linguistic behaviour, dressing patterns. As reflected by Scholte (2005) that there is a close and influential relationship between globalization and ethnic identity. Consequently the notion of ethnic identity has become more multi-dimensional, fluid and vague. Collective identities that previously have been strictly confined to territories but global trends have tended to articulate ethnic identities more plural and secular in character. In a similar way, Arnett (2002) stated that new trends have brought modern influences on definite patterns of life. Possibly then adolescents are more inclined to such modern influences. As explained by Dasen (2000) the influence of new trends on cultural identity may be particularly applicable for emerging adulthood and adulthood. In addition, Schlegel (2001) explored that youth develop liberal attitude to adapt according to the exposed culture. They are not committed to definite way of life and not interested to develop ingrained habits of traditional belief and behaviour, they are more open to what is new and unusual. Worldwide network such as television, movies, music, and the Internet contribute to the rapid and extensive spread of ideas across cultures, and adolescents and emerging adults have more of an interest in popular and media culture compared to old ones. Adolescence and adulthood may also be a time of life with a pronounced openness to diverse cultural behavior and

adaptation. Some previous research evidences have illustrated that young adults change their behaviors, beliefs, values, and identifications more than olders do (Nguyen & Williams 1989; Phinney, Ong. & Madden 2000). As studied by Welti (2002), young generation is seen to imitate the dressing patterns and hairstyles of popular singers outside from the nation and prefer to learn and sing the English songs even though if they do not understand them. Some of the most prominent intellectuals have argued that many children and adolescents now grow up with a global consciousness. Robertson (1992:8) argued that in the present era children slowly but surely develop "the intensification of consciousness of the world as a whole." Wang (2006) proposed that in the era of globalisation, young people are undergoing imitating changes in major ethnic values and moral crises.

Objectives and hypothesis of the current study

The present study is aimed at exploring the effect of different age groups of Dogra community on perceptual cultural identity. In addition the perceptual difference towards the cultural identity of Dogra community within the context of different residential areas i.e rural and urban, is also explored.

H1. There will be a significant effect of age on perceptual cultural identity formation amongst the Dogra community members of different age groups.

H2. There will be a significant difference in the perception of rural and urban inhabitants towards cultural identity formation of Dogra community members.

Methodology

The present research is aimed to determine the effect of various age groups on the ethnic identity formation in the rural and urban areas is. Purposive Sampling procedure has been employed for selecting sample residing in the rural and urban areas of Jammu region.

Variables

Independent Variables

- Age
- Area

Dependent Variable

- Ethnic Identity formation

Sample

The data has been collected from 720 Dogra respondents (including men and women) residing rural and urban area of Jammu region. It consists of 180 Dogra respondent with 15-30 age group, 180 with 30-45 age group, 180 with 45-60 and 180 with 60-75 age group.

Measure

Ethnic Identity (MEIM): Multi-group Ethnic Identity Measure (MEIM) scale developed by Roberts et al. (1999). It is 14 items scale that was construct to assess three aspects of ethnic identity: affirmation and belongingness (five items), ethnic identity exploration (four items), commitment (three items) and ethnic behaviour (two items). The items are answered on a four-point likert scale. Respondents are asked to read statement applies to them ranging from 1= strongly disagree through 4=strongly agree. Research shows that the measure MEIM has a reported reliability of .81 with high school students and .09 with college students. and Cronbach alpha = .09.

Data Analysis

The present study is an attempt to explore the influence of globalization on the ethno-cultural practices of sampled group in the rural and urban area. In addition, the influence is also explored on the Dogras of different age groups. The responses have reflected the awareness, perceptions and preferences of the members of ethnic group towards the various aspects of the ethno-cultural identity. The differences in perception are explored across studied variables of cultural identity formation amongst different age groups. The data was analyzed using inferential statistical techniques. In the present study, the researcher has also tried to extrapolate the effect of different age groups on the commitment level towards the ethno-cultural practices amongst ethnic community residing in rural and urban areas. The data were analyzed by using two-way ANOVA with interaction effect.

Results and Discussion

Table Showing the variation within overall mean value, p-values on cultural orientation of different age groups of sampled ethnic group residing in rural and urban areas of Jammu region.

Age group	Mean Age Total No= 720	Mean Rural N= 360	Mean Urban N=360	p-value Age wise	p-value Area wise	P-value Age xArea
20-30	36.46	40.47	32.44	.000	.000	.000
30-40	44.29	47.20	41.38	.000	.000	.000
40-50	60.97	62.38	59.45	.000	.000	.000
50-60	65.53	66.99	67.78	.000	.000	.000

p-value at the level of $p < .005$ shows significant and positive result.

The present ANOVA table reflects that the p-value indicates significant and positive with respect to the effect of age and area wise. Furthermore, the interaction between subjects (Age x area) is statistically found significant results.

Assumed hypothesis has been accepted at the level of $p < .005$.

In the present study, the researcher has tried to extrapolate the commitments of community towards various dimensions of cultural identity formation with respect to the effect of different age groups of sampled community residing in rural and urban areas as well as their interaction effect. The data was analyzed using Two way ANOVA with interaction effect.

The overall mean scores on the cultural orientation of all age groups belong to ethnic community i.e. 36.461, 44.294, 60.917, 65.533 respectively is illustrated in the table. The mean value on the cultural commitments i.e. 36.461 scored by the respondents of the age group of 20-30 is lower as compared to the other three age groups. The mean value on the same dimension i.e. 44.294 scored by the perceived respondents of 30-40 age group is lower than the mean value of other two age groups. The mean value on the cultural orientation i.e. 60.917 scored by the perceived respondent of 40-50 age group is lower than the mean value of 50-60 age group respondents. The mean value, as above said, i.e. 65.533 scored by the respondents of 50-60 age group is more higher amongst all age groups. As per the results, the variations in the mean scores on the cultural preferences in all of all age groups indicates that there is a perceptual difference among younger age groups and older age groups towards their cultural practices of sampled ethnic group. The Dogra respondents of older age groups are more inclined towards their cultural

commitments as compared to the younger age groups. Hence, the assumed hypothesis is accepted within the context of cultural identity for sampled ethnic identity group.

Table 2 depicting the overall mean scores and standard deviation scores on cultural identity of different age groups of Dogra respondents inhabiting in rural and urban areas. The mean value on the cultural commitments i.e. 40.477 scored by the rural respondents of 20-30 age group is higher as compared to the mean value, as above said, i.e. 32.444 scored by the urban respondents of the same age group. The mean value on the cultural orientation i.e.47.200 scored by the rural respondents of the 30-40 age group is higher as compared to the mean value, as above said, i.e. 41.388 scored by the urban respondents of the same age group. Furthermore the mean value on the cultural practices i.e. 62.377 scored by the rural respondents of 40-50 age group is higher as compared to the mean value on the cultural dimension i.e. 59.455 scored by the urban respondents of the same group of perceived ethnic community. The mean value on the inclination towards ethno-cultural practices i.e. 66.988 scored by the rural respondents of 50-60 age group is higher than the mean value, as above said, i.e.64.077 scored by the urban respondents of the same age group.

The results of the two-way ANOVA is administered on two independent variables and their interaction effect having showing statistically significant on the dependent variable, the cultural orientation, as explored in the table 3. With respect to the cultural commitments, it has been analyzed from the table 3, that there exist a significant effect of age group residing in rural and urban area. The present ANOVA table shows F value= 4352.304, $P < .001$ for different age groups and the F value=560.928, $p < .001$ for area that is found significant. The present ANOVA table 4 reflects that the interaction effect between subjects ("Age" x "Area") is also statistically highly significant ($F=35.759$ $p < .001$). It can be seen from the "Sig." column that have a statistically significant interaction at the $p < .001$ level. Hence the assumed hypothesis is accepted with respect to cultural inclination of sampled ethnic group. Table 4 shows results of independent t-test which indicates that there is a significant difference on the perceptual behaviour towards cultural identity of Dogra community residing in rural and urban areas. The mean value on cultural orientation scored by rural respondents in 54.261 respectively. The mean value on cultural orientation scored by urban respondents is 49.341 respectively. The above stated finding shows that people residing in the rural areas are more inclined towards their cultural practices as compared to the urban respondents. A t-value =5.387 with p-value 0.00 respectively indicated that outcome value on cultural identity is significant. Hence, the assumed hypothesis has been accepted. The results of the study are in line with already existing literature which evaluates that globalization significantly changes the perceptual behaviour towards the commitments of ethnic practices prevalent among urban respondents. (Calabrese, 2016; Roy, 2012; Fleerackers, 2012; Kaymaz, 2013).

Discussions and Interpretation

The findings of the analyzed data indicates that there is a significant perceptual difference in the cultural identity amongst the respondents of different age groups of Dogra community residing in the rural and urban areas. (Appadurai, 2000; Booth, 2002; Giddens, 1991; Giddens 2000; Tomlinson, 1999; Manjunathan, 2014; Welti 2002; Dasen, 2000; Schlegael, 2001). The first objective of the study is to assess the variations on the level of commitments towards the ethno-cultural practices amongst respondents of different age groups of sampled ethnic group residing in rural and urban areas. Furthermore, findings of the present study also reflects that old age group respondents of studied group express their rigidity to perform cultural practices and prefer to visit different religious places every year and worshipping deities, to participate in religious fair considered as their cultural practices as compared to lower age group members of the selected ethnic community. Old age group respondents strongly agreed that the performance of ritual ceremonies contributes to preserve their cultural identity as compared to lower age group respondents. Older age group respondents give preferences to wear Dogri dress and considered dress as a symbol of preserving cultural identity. They show their rigidity towards the preservance of their ethnic identity. On the contrary younger age group members reflect their ignorance towards the above said. They express their openness to adapt diverse cultural patterns and behaviour. Previous literature supported the present findings. Arnett (2000) argued that the global influences on identity patterns are more applicable to adolescence and emerging adults as well. Openness to diverse cultural patterns, beliefs, values are highly visible with younger generation. In a similar lines, Cote (2000) also supported that adolescents and emerging adults are

not seen to be settled with definite way of life, particular behaviour patterns also. In addition, Nguyen & Williams (1989) has conducted a study on immigrants in United states and also shown that adolescents are more inclined towards new modern trends as compared to adults. The present discussion reflects that new emerging trends have brought influential modification in the perceptual behaviour towards the ethnic cultural practices, linguistic orientation, dressing patterns, marital preferences amongst youngsters of Dogra community.

The second objective of the study is to examine the difference in the perceptual behaviour towards cultural identity of Dogra community residing in rural and urban areas. The findings somehow proves the saying of Friedman (2000) that globalization is a 'double edged sword' that melting ethnic cultural boundaries and has brought homogenizing impact on the urban youth (Friedman, 2000, Esposito, 1997, Welti, 2002). Clearly indicating that rural young adult members are more oriented towards their ritual ceremonies as compared to urban young adults. Rural old age group members express their preferences to wear Dogri dress and considered dress as a symbol of preserving cultural identity It has been analyzed that urban respondents of old age group of Dogra community have reflected rigidity to marry within own clan or caste, on the contrary, urban respondents show their flexibility towards marital preferences, dressing patterns, linguistic behaviour etc. Rural inhabitant agreed that the performance of ethnic cultural practices are important to preserve ethnic identity as compared to urban respondents. It is visible that the rural inhabitants feel strong attachment towards their ethnic group. Urban inhabitants reflect their flexibility towards the sense of ethnic belongingness. Finally, the present results laid stress that the old Dogra culture is evolving and undergoing a significant changing processes under the influence of globalization and westernization and urban area seems to be affected more as compared to the rural areas. Previous literature reflected that global trends are more observable in metropolitan cities as compared to outskirts areas. Urban ethnic values, beliefs, symbolic meanings are undergoing tremendous changing since ages. Like personal identity, cultural identity is also flexible and evolving in urban areas. Cities are, in general, a blend of many ethnic groups. Those who have grown up in the city tend to be less inclined towards their ethnic identities (Kaymaz 2013; Lallis 2005).

Conclusion

To be conclude, the findings of the present study concludes that globalisation is a very important role in altering the realms of indigenous culture into multi-culture identity. It has brought cultural pluralism which creates ignorance towards local culture. The prevalence of modernization has its more influence over young adults as compared to old ones of Dogra community. The present study found that there will be a significant effect of different age groups on perceptual cultural identity of Dogra community. Furthermore, there will be significant difference in the perceptual behaviour towards cultural identity of Dogra community residing in the rural and urban areas.

Limitations

- ❖ The present study is confined specifically to Jammu region not the entire world as the selected sample is limited.
- ❖ Gender difference as an independent variable has not been explored in the present study.
- ❖ Only few aspects of ethnic identity formation with fewer questions were included in the present study.

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