Emerging Trends among Youth for Cultural Identity: A study of Dogras Community from Jammu Region

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Abstract: The changing world has brought multipharious changes amongst youngsters towards the manifestation and expression of cultural identity. In a globalised era, youngsters are exposed to multiple cultural identities and are mostly affected by the new emerging trends. The present paper attempts to assess the perceptual behaviour of Dogra youth towards their cultural identity. The tool used to assess the studied variable consists of 14 items reflecting the various aspect of cultural identity belongingness. Data has been collected from 720 respondents of different age groups residing in the rural and urban areas of Jammu Region. The first hypotheses reflected that there would be a significant effect of different age groups on perceptual cultural identity of Dogra community. In addition, the second hypotheses indicates that there will be significant difference in the perceptual behaviour towards cultural identity of Dogra community residing in the rural and urban areas. Results of the present study revealed that there is a significant perceptual difference in cultural identity of different age groups of Dogra community. 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: Youth, Emerging trends, Cultural identity, Rural, Urban etc.

I. Introduction
Identity is not static and changes with the passage of time. Development of a sense of self is broadly considered one of the important tasks of adolescence. Although identity development occurs throughout one's lifetime, adolescence is the initial stage when individuals are more self-conscious about his changing identities [1]. 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. During this period, youth brings a new ideologies and new opportunities in their lives. Many life changes occur during the transition period of adolescence to emerging adulthood [2].

It has been generally observed that human beings are seen to act within particular group in the pursuit of their common goals and interest. Groups that bound together by consciousness of common ancestry, language, culture, territorial boundary and historical traditions are conceptualized as ethnic group. Ethnic group having the characteristics of self-generated or ascriptive nature. Furthermore, group identities are the subject of 'being', 'doing', and 'knowing' [3]. Anthony D. Smith has provided the most important definition of ethnic group. He defined that ethnic group is "a unit of population which is conscious of its collective movement from past of shared memories and myths through a presence of shared experiences, to future of shared destiny." Smith has reflected six variables of ethnic group: an association with a specific homeland, a collective distinctive name, a myth of common ancestor, shared historical memories, common culture and a sense of ethnic solidarity. The present study, which is based on Dogra community, assess the cultural aspect of ethnic group as given by Anthony. D. Smith in his work entitled 'The Ethnic Origin of Nation"[4]. An attempt has been made to explore that youths are perceptually growing up with the emerging trends that led to influence the evolving nature of Dogra culture including folklore, linguistic preferences, dressing patterns, ritual ceremonies etc.

II. Profile of the Dogras in Jammu Region
The people of Jammu has diverse sub-cultures because of their own cultural heritage. The Dogra of Indo-Aryan ethno-linguistic group, inhabited in hilly areas of Jammu region. They generally speak the Dogri language. Majority of the Dogras are followers of Hinduism. Dogra Rajputs are said to be Suryavanshi and Chandravanshi Rajputs Chattari origin. They ruled over Jammu and Kashmir from 1846 to 1947. He belongs to the same clan in which Lord Rama was born. Jammu is the native land of warriors named Dogras. It is also famously known as "Duggar Pradesh. The saga of courage and conviction is a regular feature in the shared historical memories of Dogras. The most shared and distinctive traits of culture i.e. language, dressing patterns, food, music, folklowers,
art etc. has been regarded as the most important identity marker of Dogra community [5]. Culture has been defined as learned and shared values, beliefs, thinking patterns and behaviour common to a particular group of people. It is the entire 'social heritage' which the individual receives from a particular group. Furthermore, 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 observed that every moment, we are being transformed, always growing like the cell in our bodies. 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 kneel 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.

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. Stuart Hall states, "Cultural identity is a matter of "becoming" as well as "being". Cultural identities originates from somewhere, have histories. But everything that is historical, they undergone constant transformation [6].

Dogra culture which is one of the oldest and richest culture, is now a days facing a serious challenge as western culture is establishing its strong base in Jammu and slowly and gradually wiping the Dogra culture. The old Dogra culture is evolving and undergoing significant changing processes under the influence of new emerging trends and rural regions seems to be affected differently as compared to urban areas. The present generation not receiving the influence and exposure of their culture, tradition and their ethnic identity.

III. Young People, Cultural Identity and Emerging Trends

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. The positive or negative outcomes of new emerging trends have brought dominance on cultural heritage of different ethnic groups around 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. The influence of modernization and cosmopolitan trends of urban life are significant and influencing dimensions of the entire gamut of cultural identity formation. The influence of globalization 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 [7] [8]. The present paper explores that new emerging trends are increasingly influenced the youngsters perceptual behaviour and also is more evident in urban than rural areas. The global cosmopolitan effect are visible on the youth through their peer groups relationship at global level, their usage of internet and wider cultural influences on their lifestyles. The integration of multi-cultural influences into local identities can be seen more in the urban areas as compared to rural areas. Harvey (2003:12) 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' [9]. As Ray (2007) has pointed out that 'globalisation creates increased hybridism and differentiation and overall a more complex and fluid world' [10]. The rapidly changing world is posing difficulty for young ones to construct ethnic identities particularly with regard to cultural preferences, linguistic behaviour, dressing patterns. New emerging trends have also contributed to the expansion of the cultural choices available to young people. The present scenario promoting some degree of 'culture shedding' for the reason that the multiplicity of culture alters local culture [11]. The present paper is an attempt to assess the perceptual behaviour of Dogra youth towards their cultural preferences and ritual practices. Furthermore, it examines the level of perceptual difference on cultural identity amongst rural and urban inhabitants of Jammu region.

A. Statement of the problem

In the global order, youngsters are continuously living under the influence of ever evolving dynamic cultural, technological or social trends. It is a evident fact that today's young people may be more globally aware than the earlier generation. As a result, preferences of ethno-cultural practices are undergoing a tremendous changing process.

B. Aims of the study

The following hypotheses were tested with suitable statistical techniques at 0.05 level of significance. The present study is aimed to explore the difference on perceptual cultural identity of different age groups of Dogra community. Furthermore, influence of emerging trends on the Dogras of different age groups is also explored. In addition, to assess the perceptual difference towards the cultural identity of Dogra community within the context of different residential areas i.e rural and urban. The responses have reflected the awareness, perceptions and preferences of the members of studied community towards the various aspects of the ethno-cultural identity.

C. Hypotheses of the study
H1. There will be a significant difference in perceptual behaviour of different age groups of Dogras towards their cultural identity.
H2. There will be a significant difference in the perceptual behaviour of Dogras residing in the rural and urban areas with regard to their cultural identity.

IV. Research Methodology

A. Data collection Technique
Data was collected through prepared questionnaire in order to get information from Dogras of different age groups with regard to the commitments of cultural identity. Purposive Sampling procedure has been employed for selecting sample residing in the rural and urban areas of Jammu region.

B. Variable
Independent Variables
- Age
- Area
Dependent Variable
- Cultural Identity

C. Sample
The present study consists the sample of 720 Dogra respondents (including men and women) residing rural and urban areas of Jammu. It consists of 180 Dogra respondents with 15-30 age group, 180 with 30-45 age group, 180 with 45-60 and 180 with 60-75 age group.

D. Description of the Measure
Ethnic Identity (MEIM): Multi-group Ethnic Identity Measure (MEIM) scale developed by Roberts et al. (1999). It is a 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.

V. Data Analysis
The data was analyzed using inferential statistical techniques. In the present study, the researcher has also tried to extrapolate the effect of different age group on the level of commitment towards the ethno-cultural practices amongst perceived ethnic community residing in rural and urban areas. The data were analyzed by using two-way ANOVA with interaction effect and independent t. test.

VI. Results and Discussion
In the present study, an attempt has been made to explore the commitments of perceived community towards various dimensions of cultural identity with respect to the effect of different age groups of sampled community residing in rural and urban areas. The data was analyzed using Two way ANOVA with interaction effect.

Table I. showing variations in the mean values on cultural orientation of identity formation amongst different age groups of sampled ethnic group.

<table>
<thead>
<tr>
<th>Cultural Identity (Dependent Variable)</th>
<th>Mean</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20-30</td>
<td>36.461</td>
<td>180</td>
</tr>
<tr>
<td>30-40</td>
<td>44.294</td>
<td>180</td>
</tr>
<tr>
<td>40-50</td>
<td>60.917</td>
<td>180</td>
</tr>
<tr>
<td>50-60 and above</td>
<td>65.533</td>
<td>180</td>
</tr>
</tbody>
</table>

The overall mean scores on the cultural orientation of all age groups belong to perceived ethnic community i.e. 36.461, 44.294, 60.917, 65.533 respectively is illustrated in the table 2. 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 Dogras of younger age groups are more inclined...
towards their cultural commitments as compared to the old age groups. Hence, the assumed hypothesis is accepted within the context of cultural identity of sampled group.

### Table II. Showing the interaction effect between Age and Area

<table>
<thead>
<tr>
<th>Variables</th>
<th>Sum of sources</th>
<th>Df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>101399.926</td>
<td>3</td>
<td>33799.975</td>
<td>4352.304</td>
<td>0.00</td>
</tr>
<tr>
<td>Area</td>
<td>4356.168</td>
<td>1</td>
<td>4356.168</td>
<td>560.928</td>
<td>0.00</td>
</tr>
<tr>
<td>Age*Area</td>
<td>833.115</td>
<td>3</td>
<td>277.705</td>
<td>35.759</td>
<td>0.00</td>
</tr>
</tbody>
</table>

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 II. 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 community.

### Table III. showing the significant difference in perceptual behaviour of Dogras inhabited in rural and urban masses with regard to the commitments of cultural identity.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Cultural identity</th>
<th>Levene's test equality for variances</th>
<th>t. test for equality of mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Area</td>
<td>Rural</td>
<td>N=360</td>
<td>54.261</td>
</tr>
<tr>
<td></td>
<td>Urban</td>
<td>N=360</td>
<td>49.341</td>
</tr>
</tbody>
</table>

Table III shows the results of independent t-test which indicates that there exists a significant difference on the perceptual behaviour towards the preferences of cultural practices of Dogras residing in the 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 49.3417 respectively. The above stated finding shows that people from rural areas are more inclined towards their cultural practices as compared to the urban respondents. A t-value =5.387 with p-value 0.000 respectively indicated that outcome value on cultural identity is significant. Hence, the assumed hypothesis has been accepted.

### VII. Discussions and Interpretation

The findings of the analyzed data indicates that there exist a significant perceptual difference in the cultural identity amongst the respondents of different age groups of Dogras residing in the rural and urban areas. Furthermore, findings of the present study also reflects that younger age group members reflect their ignorance to perform cultural practices and prefer to visit different religious places every year and worshippin deities, to participate in religious fair considered as their cultural practices as compared to old age group members of the sampled community. They express their openness to adapt diverse cultural patterns and behaviour. On the contrary, respondents of old age group are strongly agreed that the performance of ritual ceremonies contributes to preserve their cultural identity. They show their rigidity towards the preservance of their cultural identity. 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.

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. 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 [14]. Clearly indicating that rural inhabitants are more oriented towards their ritual ceremonies as compared to urban inhabitants. 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. Previous literature reflected that global trends are more observable in metropolitan cities as compared to outskirt areas. Urban ethnic values, beliefs, symbolic meanings
are undergoing tremendous changes 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 [15].

VIII. Conclusion

Findings of the present study concludes that emerging trends play a very important role in altering the realms of local 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.

IX. Limitations

The present study has the following limitation:

- The present study is confined specifically to Dogra community of Jammu region not the entire world.
- Respondents seem to be unwilling to provide appropriate information.
- Gender difference as an independent variable has not been explored in the present study.
- Only few aspects of cultural identity formation with fewer questions were included in the present study.

Reference