

Review Article

Changing Cultural Roots and Youth Identity in Bihar in the Era of Globalization

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A B S T R A C T

This study explores the relationship between literary diversity, cultural roots, and the evolving identities of young people in Bihar within the larger framework of globalisation. Regional languages like Bhojpuri have influenced Bihar's rich and diverse literary and cultural legacy. Hindi, Magahi, and Maithili, as well as oral traditions, folktales, and performative cultural forms. Throughout history, these literary traditions have been extremely important in forming juvenile sensibility, cultural ideals, and collective memory. However, mass media, internet platforms, and transnational literary genres have exposed Bihar's youth to global cultural flows more and more, bringing with them new narratives, aesthetic forms, and value systems. The study investigates how Bihar youth negotiate this intricate cultural environment using secondary data gathered from historical sources, sociological research, literary works, cultural criticisms, and census data. The results indicate that instead than ignoring indigenous customs, youth actively participate in regional literary and cultural legacies while incorporating global influences into their goals, identities, and worldviews. As a result of this engagement, young people are developing hybrid identities that are both open to global imaginations and grounded in local cultural traditions. According to the study, Bihar's literary diversity serves as a dynamic arena for identity innovation as well as a storehouse of cultural memory. By emphasising trends of change and continuity, in light of globalisation, the study emphasises the value of literary and cultural plurality in comprehending Bihar's contemporary youth identity.

Keywords: regional literatures, youth identity, globalization, literary variety, and hybrid identities

Introduction

A potent force that is changing social, cultural, political, and economic life worldwide is globalisation. It alludes to the growing interconnection of the world, where transnational movements of knowledge, capital, and other resources have a greater impact on local society. culture, and technology (Giddens, 1990). Globalisation has profoundly impacted cultural values, social interactions, and identity constructions in developing nations like India

in addition to changing economic structures. Youth are especially vulnerable to these changes among different social groups because of their increased exposure to media, education, migration, and digital technology. In a worldwide society, young people are therefore frequently the main forces behind cultural change.

Examining how globalisation affects regional societies is made easier by India's cultural diversity. Bihar is a special instance because of its rich cultural traditions and lengthy

history. Religion and past civilisations have influenced the state. movements, customs, and deeply ingrained social structures including the joint family system, caste, and kinship. Regional languages, customs, festivals, music, and value systems that prioritise collectivism, deference to elders, and communal solidarity are all manifestations of Bihar's cultural heritage. However, because of the quick changes in the socioeconomic landscape, these old cultural patterns are rapidly coming into contact with influences from throughout the world.

Increased migration, educational growth, mass media dissemination, and digital technology adoption have all occurred in Bihar. Global cultural exposure has increased as a result of these processes, especially for young people. Today's Bihar youth are impacted by international Western lifestyles, social media platforms, consumer culture, and contemporary job goals. There have been discernible changes in attitudes on gender relations, marriage, family, fashion, language, and identity as a result of this exposure. As a result, the ongoing balancing act between ingrained cultural roots and new international standards is reshaping Bihar's youth identity.

Instead of being a static category, youth identity is a socially produced and dynamic process. Youth, according to Erikson (1968), is a crucial time for identity development when people actively look for harmony between their own goals and societal norms. In the time of This process is more complicated as a result of globalisation since young people are exposed to a variety of sometimes conflicting cultural references. Identity creation for Bihari youth entails striking a balance between regional traditional customs and outside influences, which frequently leads to fragmented or hybrid identities. The current study aims to comprehend how cultural roots have changed as a result of globalisation and how these changes affect Bihar's youth identity. The study intends to illustrate the wider societal ramifications of globalisation at the regional level, where tradition and modernity coexist, by looking at this interplay where tradition and modernity coexist in complex ways.

Review of Literature

Both convergence and variety are emphasised in theoretical studies of globalisation and culture. According to Anthony Giddens (1990), globalisation is a phenomenon that profoundly impacts daily life by extending social relationships over time and geography. He asserts that regional cultures are constantly altered by interactions with people throughout the world rather than remaining isolated. In a similar vein, Roland Robertson (1992) popularised the term "glocalisation," contending that local cultures are altered by global influences rather being eradicated by globalisation. In places like Bihar, where customs adapt

rather than vanish, this viewpoint is especially pertinent to comprehending cultural change.

The seminal study on global cultural flows by Arjun Appadurai (1996) offers a sophisticated perspective on how globalisation affects identity. He contends that a variety of "scapes," including mediascapes and technoscapes, are used by globalisation to shape the imagination of people, particularly young people. Young individuals who are exposed to international media are more able to imagine identities and lifestyles outside of their immediate social circle. Appadurai's framework aids in the explanation of how young people in India balance their native cultural heritage with global cultural imagery.

Numerous academics have studied how globalisation has affected Indian youth culture. Fernandes (2006) emphasises how middle-class identities, goals, and lifestyles have changed as a result of economic liberalisation and consumer culture. In a similar vein, Nilan and Feixa (2006) contend that new young cultures marked by consumerism, individualism, and transnational cultural symbols have emerged as a result of globalisation. But these studies

mostly concentrate on urban and metropolitan settings, with comparatively less attention paid to regional and rural locations.

Migration, caste, and political change have been the main lenses through which studies on Bihar have looked at societal change. According to Gupta (2005), the mass migration of people from Bihar to cities has introduced young migrants to new cultural norms, which they frequently return to their home areas. Youth goals, lives, and attitudes have changed as a result of this process. Anand Kumar (2012) also highlights how cultural continuity and structural limitations influence social transformation in Bihar, implying that change happens differently for different socioeconomic groups.

Jeffrey's (2010) research on young people in North India emphasises how globalisation, unemployment, and education influence young people's identity conflicts and desires. He contends that young people frequently feel confused and frustrated as they balance conventional expectations and contemporary goals. Even though Bihar is not the main subject of his research, his conclusions are pertinent to comprehending the difficulties Bihari youngsters face in a worldwide market.

Zygmunt Bauman (2000) characterises modern identities from an identity perspective as being fluid and constantly negotiated in a society that is changing quickly. The experiences of young people in Bihar, who are also impacted by traditional cultural standards, are in line with this notion. and forces of global culture. Research on

cultural hybridity indicates that young people selectively adapt and reinterpret cultural components rather than merely abandoning tradition (Bhabha,1994).

Methods of Research

The current study uses a qualitative, descriptive, and analytical research design to investigate how Bihar's young identity and cultural roots are evolving in the context of globalisation. Considering the Given the philosophical and sociological character of the subject, the study mostly uses secondary data to comprehend more general trends in teenage identity development and cultural change. A thorough analysis of the body of scholarly information and sociocultural trends pertinent to the area is made possible by this methodological approach.

Character of the Research

Instead of measuring variables numerically, the study aims to analyse meanings, values, and interpretations related to culture and identity, making it qualitative and exploratory in character. Social phenomena that are intricate, context-specific, and intricately entwined with social processes, such cultural transition and identity development, are best studied through qualitative research (Creswell, 2014). The study is both descriptive and analytical in that it seeks to explain the sociocultural shifts that Bihar's youth have undergone as a result of globalisation and critically investigates the connection between youth identity, cultural roots, and globalisation.

The study does not entail direct fieldwork or primary data collecting because it is based on secondary data. Rather, it develops a conceptual explanation of cultural transformation in Bihar by synthesising actual findings with existing research. This strategy is suitable for

recognising regional patterns, theoretical stances, and long-term trends within a larger social framework.

Sources of data

The study's foundation is a broad range of secondary sources to guarantee its breadth and academic credibility. Among these sources are:

- Academic publications on youthstudies, culture, and globalisation Peer-reviewed studies that have been published in both domestic and foreign journals Youth, cultural, and development-related government reports and policy documents
- Data and reports from the Indian Census, including those from the Ministry of Youth Affairs and Sports.
- International and national organisations' reports (such as those from the UNDP and UNESCO)
- Dissertations, theses, and conference papers pertaining to Indian youth and Bihar

The researcher might use secondary data to incorporate a variety of viewpoints and empirical evidence while placing the research in the context of well-known sociological discussions (Bryman,2016).

Methods of Analysis

Thematic and content analysis techniques are used to examine the secondary data that was gathered. Recurring themes on cultural origins, globalisation, and youth identity—such as shifting values, lifestyle choices, migration, media influence, and cultural hybridity—are found through the use of thematic analysis. According to Krippendorff (2018), content analysis facilitates the methodical examination of texts in order to discern patterns and meanings within academic discussions and cultural narratives.

Furthermore, the study uses comparative and interpretative analysis to comprehend how cultural transformation varies in Bihar's many social situations, including rural and urban areas. Sociological perspectives on identity, cultural change, and globalisation—especially those suggested by Bauman (2000), Appadurai (1996), and Giddens (1990)—are employed as analytical instruments to evaluate the results. The study's explanatory framework is strengthened by this theoretical foundation.

Limitations and Ethical Considerations

There are no direct ethical issues with human volunteers because the study is entirely dependent on secondary data. Nonetheless, every effort has been made to credit all sources and prevent misreading of the data that is already available. The lack of primary field data is one of the study's limitations, which could limit our understanding of young people's lived experiences. However, secondary data analysis offers a useful macro-level perspective on Bihar's cultural change.

Changing Cultural Roots in Bihar

Bihar has long been renowned for its rich and varied cultural legacy, which is firmly anchored in long-standing customs, religious doctrines, folklore, and communal social life. Bihar's historical heritage as the home of ancient civilisations has influenced its cultural foundations. religious movements like Buddhism and Jainism, as well as educational institutions like Nalanda and Vikram Shila. Folk songs, festivals, rituals, regional dialects, caste-based social structures, and close-knit kinship networks are all examples of Bihar's traditional cultural traditions. Bihari culture has long benefited from these cultural components' feeling of continuity, shared identity, and social cohesiveness.

However, the forces of globalisation are causing these cultural origins to undergo major upheaval in the modern era. Technological development, migration, education, and mass media have all contributed to globalisation, which

has increased cross-cultural exchanges. outside of regional and municipal borders (Giddens, 1990). Particularly among the younger generation, Bihar's ordinary social behaviour, morals, and lifestyles have changed noticeably as a result of increased exposure to global culture. Conventional practices are being replaced, altered, or selectively adapted rather than blindly adhered to.

Large-scale migration is one of the main causes of Bihar's cultural transformation. Due to financial limitations and a lack of work options, a sizable section of the populace—particularly young people—has been forced to relocate to India's major cities and overseas. People who migrate are exposed to new cultural contexts and contemporary lifestyles, which frequently affect their attitudes and behaviour upon returning to their home countries (Gupta, 2005). As a result of this process, urban and international cultural aspects have spread throughout rural and semi-urban Bihar, changing social interactions, eating habits, dress trends, and language usage.

Digital technologies and mass media have also been instrumental in changing cultural foundations. The proliferation of social media platforms, internet connectivity, and television has brought global cultural narratives, values, and symbols into daily life. Conventional types of Digital material and popular culture are gradually displacing or overshadowing traditional forms of entertainment like oral storytelling and folk music. According to Appadurai (1996), media exposure alters cultural imagination, allowing people to envision identities and lifestyles outside of their current social context. This has led to a shift in cultural preferences and aspirations in Bihar, especially among young people.

Notwithstanding these changes, Bihar's cultural shift does not imply that tradition is entirely disappearing. Instead, it depicts a process of cultural hybridity in which aspects of the modern and traditional worlds coexist. Family values, customs, and festivals are still significant even as their meanings and forms change with time. In contrast to cultural homogenisation, Bhabha (1994) highlights that cultural contact under globalisation frequently results in hybrid cultural forms. In order to accommodate change and preserve cultural continuity, traditional activities in Bihar are being reinterpreted in modern settings.

Youth Identity in the Era of Globalization

The term "youth identity" describes how young people perceive, characterise, and communicate who they are in connection to society. It is a socially created and dynamic process that is influenced by peer groups, culture, education, family, and larger structural factors. In the modern day, Globalisation has become a significant factor that is changing the circumstances surrounding the

formation of youth identity. Youth social experiences have been profoundly impacted by the quick development of global communication, media, education, migration, and market-driven culture, which has resulted in new identity formation patterns.

According to Erikson (1968), youth is a crucial time for identity development during which people must balance their own goals with those of society. The complexity of this procedure has increased in the age of globalisation. Today's youth are exposed to several cultural influences that frequently exhibit divergent lives and attitudes. Youth can access transnational ideas, images, and possibilities thanks to globalisation, but it also brings with it ambiguity and identity issues. Youth identity is therefore influenced by interactions between local and global cultural influences rather than being based only on local customs.

Digital technology and mass media are two of the most important ways that globalisation affects young people's sense of self. Youth are greatly influenced by the worldwide cultural symbols, fashion trends, music, and lifestyles that are disseminated via television, the internet, and social media platforms. ambitions and individuality. According to Appadurai (1996), international media generates new "imagined worlds," enabling youth to envisage identities outside of their own social circle. Through participation in international youth culture, digital self-presentation, and online interactions, young people are increasingly creating their identities. The development of flexible and performative identities is facilitated by this digital interaction.

The effects of globalisation on young people's identities are exacerbated by migration and education. Youth who have access to higher education are exposed to a variety of viewpoints and international knowledge systems, which frequently inspires critical thought about conventional wisdom. Migration, especially from semi-rural or Cities and urban areas expose young people to a variety of cultural contexts and different lifestyles. According to Jeffrey (2010), young expectations are shaped by migration and education, but they can cause feelings of uncertainty and frustration, particularly when economic prospects are still scarce. These encounters have an impact on how young people view their place in society and their chances for the future.

Youth values and lifestyle choices have also changed as a result of globalisation; a greater focus on individualism, consumerism, and self-achievement contrasts with traditional collectivist values that are common in many societies. Fernandes (2006) observes that market-driven culture has reshaped youth identities through branding, consumption patterns, and lifestyle aspirations. Youth use

material symbols like clothing, gadgets, and leisure activities to express their identities and social status, but this shift frequently causes conflict with traditional expectations regarding moral behaviour, career choices, and family roles.

Despite these shifts, young people's identities in the globalised world are not entirely detached from tradition. Instead, it represents cultural hybridity, in which youth carefully combine local cultural values with influences from throughout the world. As Bhabha (1994) highlights that the interplay between tradition and modernity creates hybrid identities as a result of globalisation. Even as they embrace contemporary lives and global perspectives, many young people still place a high value on cultural customs, religious rituals, and familial ties. Rather than cultural loss, this coexistence is a reflection of adaptive identity tactics.

According to Bauman (2000), modern identity is "liquid," continually evolving in reaction to shifting social circumstances. This flexibility may be both empowering and difficult for young people. Globalisation increases options and chances for individual expression, but it also creates uncertainty, identity confusion, and pressure to perform well in a cutthroat international setting. Thus, youth identity develops as an ongoing negotiating process influenced by institutional limitations, cultural context, and globalisation.

Discussion

The present study's debate draws attention to the intricate and multifaceted link that exists in Bihar between youth identity, cultural origins, and globalisation. According to the results of secondary literature, globalisation has had a significant transformative impact, speeding up cultural change while yet making room for adaptability and continuity. In Bihar, globalisation has created hybrid cultural forms rather than a homogenised or unified culture, which is especially noticeable in the identities and lifestyles of young people. One of the most important takeaways from the conversation is that Bihar's cultural heritage is being reinterpreted rather than vanishing. Though they still have symbolic meaning, traditional family, festival, linguistic, and social norm practices Expressions and their meanings have evolved. This lends credence to Robertson's theory of glocalisation, which stresses the interplay between local and global cultural components as opposed to cultural substitution. Young people are crucial to this process because they retain social and emotional ties to local customs while selectively embracing global cultural icons.

In Bihar, youth identity seems to be becoming more situational and flexible. Young people create identities that differ across social contexts like home, peer groups, workplaces, and digital spaces, influenced by global media, education, and migration. This is consistent with Bauman's

idea of "liquid identity," in which people constantly adjust how they see themselves in reaction to shifting social circumstances. This fluidity offers many Bihari young chances for upward mobility and self-expression, but it also breeds ambiguity and identity conflict, especially when local realities and institutional constraints collide with global aspirations.

One important element influencing young people's identities and cultural shifts is migration. e. new ideals pertaining to individualism, job aspirations, and lifestyle choices are introduced by migration-induced exposure to metropolitan and global surroundings. Additionally, returning migrants frequently uphold specific customs, demonstrating a wish to preserve cultural identity. This dual process emphasises how globalisation is paradoxical in that continuity and change coexist. Instead of a straight line toward Westernisation, youth identity thus becomes a place of conflict between tradition and modernity.

The Discussion also shows that social disparity among Bihar's youth has increased as a result of globalisation. The degree to which young people may interact with global culture is greatly influenced by their access to economic resources, digital technology, and education. While rural and marginalised young encounter globalisation in more limited and unequal ways, urban and educated adolescents are more likely to embrace global lifestyles and aspirations.

This unequal exposure results in Bihar's various young identities cast doubt on the idea of a homogenous youth culture. Identity formation is further complicated by gender factors. Young women now have more educational and career options because to globalisation, which has also changed gender norms and goals. However, expectations of marriage and family duties are still shaped by conventional patriarchal standards. Because of this, adolescent women frequently have more identity conflicts than their male counterparts, which is a reflection of larger systemic injustices society.

Conclusion

The dynamic character of cultural transformation in a regional Indian setting has been highlighted by the current study's examination of the intricate interaction between young identity in Bihar, shifting cultural origins, and globalisation. According to the report, globalisation has become a powerful force that was changing cultural customs, social values, and identity forms, especially in young people. However, in Bihar, globalisation has resulted in processes of adaptation, reinterpretation, and hybridity rather than the decline of traditional culture.

The results imply that, despite changes in their forms and meanings, Bihar's cultural roots still have a significant influence on social life. Although they are still essential to

social identity, traditional institutions like family, kinship, festivals, and religious rituals are becoming less and less impacted by international cultural flows that are mediated by digital technologies, media, education, and migration (Giddens, 1990; Appadurai, 1996). The idea that cultural development under globalisation is context-specific and negotiated rather than linear and uniform is supported by this interplay between local and global factors.

In this process, youth become important cultural change agents. Youth are actively involved in redefining cultural norms and identification markers as a social group and are increasingly exposed to global influences. In Bihar, youth identity is defined by diversity and fluidity, demonstrating how traditional values and contemporary goals can coexist. This is consistent with Bauman's (2000) concept of "liquid identity," according to which people constantly adjust their sense of self to suit shifting social circumstances. Globalisation creates uncertainty and identity problems while also providing many young people with new chances for movement, education, and self-expression.

In Bihar, migration has a particularly big impact on how young people identify and how culture is changing. Migration exposes people to urban and international settings, bringing with it new cultural customs and goals that frequently impact social life in home towns after they return. Gupta (2005). The longevity of cultural roots is further supported by the fact that migrants usually have close emotional and cultural ties to their place of origin. This dual process emphasises how globalisation is paradoxical in that continuity and change coexist.

The survey also shows that there are disparities and differences in how globalisation has affected young people's identities. How young people interact with global culture is influenced by their access to economic possibilities, digital tools, and education. Although some youths are able to successfully integrate into the worldwide influences into their identities, while others encounter systemic limitations that restrict their ability to engage in globalised environments. These experiences are further mediated by gender, as young women frequently manage more conflicts between societal norms and new options.

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