CULTURAL GLOBALIZATION AND ITS STIMULUS ON URBAN YOUTH: A SOCIOLOGICAL STUDY AMONG UNIVERSITY STUDENTS IN BANGLADESH

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ABSTRACT

The purpose of this quantitative study is to illustrate the influence of globalization on cultural traits among young people, with a focus on the underlying function of cultural globalization. To achieve the study's goal, an online survey was conducted in 2020 among students from six top public and private institutions in Dhaka, with a sample size of 300 students studying at the Bachelor and Master level. The core issue of the study focuses on the concept of globalization as a process that transforms local cultures and impacts people's lives, particularly the young communities in their towns. The current discussion on cultural globalization and its effects on behaviors, choices, norms, values, dietary habits, dress patterns, and the notion of sexuality is being molded and altered by the process, gathering, and access to information, media, and other accessible societal institutions. This study documented those global values. Consumerism have a large-scale impact on urban youth, resulting in many changes in their lifestyle and preferences, as well as cultural orientation; traditional cultural values are no longer identical among them, instead their lifestyle has greatly diminished and assimilated into Western-Indian norms.

Keywords: Bangladesh, Cultural Globalization, Cultural Impact, Dhaka, Urban Youth.

INTRODUCTION

Twenty-first century is marked by huge technological development, information flow, easy communication with every corner of the world, rapid development in medical technology, easy migration all over the world, satellite technology, spread of transnational and multinational corporations, rise of liberalism, economic integration, and cultural assimilation and so on. The satellite cable technology has reached every corner of the world and its cultures, values, beliefs are becoming an open book for the people world across. All of these indicators illustrate that a massive process has been taking place and tying everyone in a single bundle within a submerged process. This process is termed as 'globalization'. Scholars around the world are trying to identify and analyse the true nature and impact of globalization from different

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perspectives. For an example, the conflict of globalization and anti-globalization along with the consequences of modernity (Baten, 2008; Smith, 2005; Thompson, 2005; Giddens, 1990, 2009), countries in the era of globalization (Lechner, 2004; Kalam, 2002), the role of media (Shamsher & Abdullah, 2012; Willnat, 2002; McChesney, 2005; McLuhan, 1964), impact of globalization and technological advancement on cultural identity and youth (Nidoo, 2007; Tomlinson, 2006, 2005, 1999; Suoronta, 2004; Robertson, 1994, Wee,1999) and other studies are prominent and all these studies have focused to find out the impact of globalization in different parts of the world.

Giddens (1991) stated that globalization brings every one of the world on a single platform which makes individuals, groups and nations interdependent on each other. Local and distant social forms and events are becoming more stretched and social relations are becoming more intensified which link distant localities in a way that the local practices are getting shaped by the events occurring thousands of miles away. Albrow (1992) stated that globalization brings the human beings in a comprehensive community and thus the economic, political and cultural forms of globalization work in the present world as all of these are interconnected and interlinked. Taking the advantage of this platform, the dominant cultures are influencing the marginal cultures to absorb the dominant one through attractive and continuous media exposure using advanced technologies. As a result, the national cultures are losing appeal and audiences. The world communities become our next-door neighbor. Thus, Appadurai (1996) stated that culture is not regarded as a substance but a dimension of phenomenon that embodied difference as culture should not be seen as property of individuals and groups but as a heuristic device that can accept the differences. According to Akande (2002), due to the impact of globalization around 22,000 indigenous cultures are now undergoing extinction and scholars estimate that as many as 90% of the world's languages would disappear in the next century. Living in a global village, we share our moments like joys and sorrows with the rest of the world using different media. Since everyone has the access to every corner of the world, their culture either virtually or in person open the door of interchange and thus cultural aggression and cultural assimilation are taking place. The most important far reaching effect of cultural globalization in Bangladesh is the commercialization of culture. Thus the production and consumption of cultural goods and services become the part of commodities, along with the essentials of social life such as marriage and family life, religion, work and leisure as well. Thus culture; whether it is music, food, clothes, art, sports, and images of age, masculinity or femininity; everything has become a product that is sold in the market place and as a result the Bangladeshi culture is changing its reality (Huda, 2005).Cultural trends, dress pattern, food habit, life style, music, beliefs and values are in exchange. In this process the western culture are dominant over other cultures. Throughout the process of interchange, the youth (18-25 years old) group of population is the more visible group of people who are highly willing to replace their tradition either in subconscious or unconscious way with the foreign culture as they are active in different activities either in online or offline mode. They also think that, to cope with the modern world and to keep them up-to-date, they have to maintain the latest cultural trend. On the other hand, the old generation are not that much willing to compromise with their own tradition. It is the urban area which is more and more connected with the globalized world as most of the advancement; economic, technological or cultural are taking place in the urban areas rather than

happening in the rural areas. Since the youth group of population are more and more interested about better opportunities and life style so they are migrating from the rural areas to the urban areas either in search of job or for better educational opportunities.

With the introduction of cable TV and internet, the younger generation of Bangladesh has become reckless. Huda (2004) opined that, State– regulated Bangladesh Television (BTV) was the only dominant medium of entertainment for an extended twenty-eight years (1964-1992). Bangladesh Television (BTV) ended its monopoly power with the penetration of Satellite TV in 1992. Bangladesh government put their steps into the global media environment in 1992 by becoming the client of the entertainment bazaar. And this has been reflected in the study of Zia (2007). As he found that, the easy access to satellite channels, low cost and a huge interest of television viewership for entertainment purpose created the rapid demand of satellite television across the classes all over the world and viewers have access to a variety of channels from local to foreign, which provided them an opportunity to enjoy all types of programs broadcast across the world. On the same line, Shamsher and Abdullah (2012) in their research found that, 95% of their respondents opined that it is the satellite cable TV which play the pivotal role for the exposure to the foreign culture as it is available and easiest means available at their hand. And in spite of choosing local television programs people are mostly watching Indian channels like Star Plus, Sony TV, Star Jolsha ,while some choose HBO, National Geography, ESPN and other western television program. All of these have influenced their food consumption pattern, taste of music and dressing style, and sexual behavior. Thus, Zahid (2007) stated, these media sources expose viewers to new information about the outside world and other ways of life, which may affect attitudes and behaviors as well as the overall culture. The study further revealed that, most of the respondents are getting integrated with Western 'Fast Food' compared with traditional foods and people nowadays prefer trendy clothes, Western movies and music. Watching TV is mostly the way in which the respondents pass their leisure time. A large number of people, mostly youth are very close to their school and college friends, compared to their family members, and they discuss mostly about sex, fashion and show-biz world whenever they meet. The effect of satellite TV, internet and social media on the youth is very reflective through their tastes and likings of food habit, dress style, language preferences, taste of music, thinking, values, choosing role model etc. and they love to keep them up-to-date with those attributes in styles. Sheng (2004) argued that, globalization, urbanization and the changes they made, bring tremendous changes and transformation in the values, culture and everyday lives of young people. And it helps to develop international youth culture and facilitated practices of western culture. And thus, these youth group of population started challenging the traditional authority and culture. On the same ground Barber (1995) opined that, the global reach of American culture and consumer products offer huge and complex collection of images, and values to inhabitants around the world which create a uniform world culture beside the loss and demolishing of an important cultural feature which is cultural diversity.

In the era of globalization, the world is acting like a war zone and now people are not in competition within national boundaries. To survive and more into the next step everyone has to be the part of the competition with everyone else beyond border and nation state. Most of

the cultural aspect including food habit (burger, sandwich, pizza, fried chicken, French fries, hotdog, pastries etc), dress pattern (Suit, Pants, trousers, T-Shirt, Shirts, or Jeans), fondness for music (Western, English, Hip-hop, Metal, Band, Rock etc.), language preferences (English instead of Bangla) and concept of sexuality (Extra marital affairs, live together, Pre-marital relationship etc.) and other aspects are being blended in the era of globalization around the world and so in Bangladesh. Zahid (2007) found that, the extramarital and pre-marital relations as well as living together are highly acceptable among the youth group of population. Thus, with an oral commitment or without any commitment, they love to engage in physical relationship within a very short time and some of them engaged within one week of their affair and others also expected to enter into such relations within a very short time. The study also reveals that the usual places of making physical contact are own home, friend's home, at campus, restaurant, park, coaching center or any solitary place far from the city.

There is no doubt that local cultures are being modified by globalization, specifically by the introduction of global media, free market economics, democratic institutions, increased length of formal schooling, and delayed entry into marriage and parenthood. These changes greatly alter the countries traditional cultural practices and beliefs. Such changes may lead less to a bicultural identity than to a hybrid identity, combining local culture and elements of the global culture (Giddens, 1979, 1984, 1990, 1991; Lukes, 2003; Hermans & Kempen, 1998).

Bangladesh has a rich culture and the Bangladeshi culture is the identity of Bangladeshi people. With the integration of globalization, modernization and network based society now the youth group of population started adopting the foreign mostly Western and Indian cultural practices they feel interested and thus they value the western or fast food rather than traditional food, traditional dress pattern rather than western dress pattern, western music rather than traditional one, cultural values rather than global values and their traditional conception of sexuality has also changed which creates a threat to Bangladeshi cultural practices. This research is an attempt to explore the impact of globalization and modernization on the cultural practices of urban educated youth (University students) group of population and to identify the agencies and actors of changes.

Research questions, objectives and methodology

The central research question of this paper is -

How globalization impact the Culture (food habit, dress pattern, choices of music and sexuality and so on) of Bangladeshi educated youth group of population?

And to find out the answer of this central research question the following objectives are also aimed to be explored- the changing patterns of cultural aspects among the youth students, the inter-linkage of globalization and changing pattern of culture, changing nature of culture among the public and private university students, the extent of influences of western culture in Bangladeshi culture and how the process of bollywodization and westernization is taking place among the Bangladeshi youth group of people.

The study has been conducted following quantitative method of study and 300 students (Male and Female) studying in bachelor and master's level in 6 different leading educational

institutes of Bangladesh, 3 public universities (Dhaka University, Jagannath University and Jahangirnagar University) and 3 private universities (BRAC University, East West University and American International University) have been selected for the survey purposes divided in equal ratio. To divide the respondents in equal ratio and number stratified sampling procedure has been carried out and thus from each university we took 50 respondents, 25 Male and 25 Female for the survey. The data has been analyzed using special software, 'Statistical Package for Social Sciences (SPSS). The ethical issues were take accounted in full manner throughout the study period including consent of the participants.

Theoretical Grounds of the Research

Globalization, as a process accompanied with technological advancement along with widespread communication through internet, satellite channels is changing the nature of the world on a rapid scale. Every nation and every person is now incorporated with the system to join the mainstream of development. Thus the traditional culture, beliefs, values and practices are under threat due to the development of world culture. This system is giving benefit for the dominant culture to enrich their culture but creating crisis of existence for the marginal cultures. In this era nothing is personal, everything is global.

Cultural homogeneity is some form of cultural imperialism. It is the growth of national influence of a particular culture in a given area. Thus, Ritzer (2003) defines globalization of culture as-

"the transnational expansion of common codes and practices (heterogeneity) or as a process in which many global and local cultural inputs interact to create a kind of pastiche or blend, leading to a variety of cultural hybrids (homogeneity)

Ritzer (2003,p.539)

Globalization has led to changes in cultural values and norms among the Bangladeshi people as a result the concept of premarital sex, abortion, cohabitation that were regarded as sin and forbidden task previously is now becoming accepted and being practiced by many young people in Bangladesh. Giddens has stated how the culture is being constructed and influenced in the following ways-

"*A society's culture constitutes both intangible aspects- the belief, ideas and values which form the context of culture and tangible aspects-the objects, symbols or technology which represent the content*"… "*Values and norms work together to shape how members of a culture behave within their surroundings*"

Giddens (2003,pp.22-23)

During the advancement of modernity, the self-identity is being shaped in a new way with a broadened outlooks and it works as a reflexive project. Today in Bangladesh, the way some people look or identify themselves is different when compared to the previous generations.

Regarding the understanding of the traditional form of identity, Giddens' statement is more accurate:

"Identity relates to the understandings people hold about who they are and what is meaningful to them; like gender, sexual, orientation, nationality or ethnicity and social class"

Giddens (2002,p.29)

Thus, the changes in self-identity from inherited traditional point of view to modern societies is under shift and the shift is very reflective among the youth. The subjective individual culture is a dead project in the era of modernity and with the pace of globalization, everyone is shifting towards developing a new form of identity that is global in nature. Simmel (1907/1978) stated that, individual mind is reaching the forms and content of its own development only by distancing themselves further from that culture and developing its own. Thus, the subjective culture is dying over individual objective culture (means of transport, product of science, technology, language, arts, legal system, moral codes and ideas).

The rise of new means of consumption like McDonalds and other shopping malls like mega malls, cyber shops, super malls, and cruise lines theme parks, have changed the eating habits of people. Ritzer (2007) opined that the rationality ought to be a necessary tool for operation of organizations. But he however feared that increased rationalization could result in increased control over individual action, stifling charisma and tradition, and giving man just few alternatives to choose what, how and when a person can carry out duties. The features of rationality are seen in Bangladesh when trying to look at the fast-food restaurants. Now instead of people to be served on the tables by the front-of- house staff, the customers find themselves standing in queues to have their food from counter. In addition, they even go as far as cleaning their tables after meals. The development of fast-food restaurants has turned to include the customers in the line of production. This is because, the customers have no other alternatives rather than making sure, they fill their stomachs. Here, they learn to follow the rules applied by the fast-food restaurants like McDonald and KFC.

The forms and practices of intimate relationship are trending towards a new height in the era of modernity and globalization. Giddens in his work "*The Transformation of Intimacy* (1993), showed the nature of changing intimate relationship in the modern society. Although in the pre modern society the basis of marriage was financial ability to make a family but now it becomes a part of sexual attraction or romantic love. In the late 18th century the form of love was romantic or passionate and it was an equal relationship based on mutual attraction. Now in the most recent phase of modernity the previous form of romantic love is taking different shape and there is evolution of plastic sexuality. This opens the door for greater choices. The developed method of contraception have freed women to many extents for having intimate relationship. The emerging concept of 'auto-gratification of carnal desire' plays a crucial role in this context which one can term as sexual reflexivity. With the emergence of plastic sexuality, the previous form of romantic love is replaced by confluent love. This type of love is active and contingent and thus the divorce rate and separation are also on rise. Many among the young generation are running and adapting themselves with the forms of plastic sexuality as well as making confluent love rather than romantic one.

Instead of wearing traditional costumes "lungi and Panjabi" for men and ''sari'' for women which are decorated with bright, lively colors and symbols such as hearts, bluebirds, doves,

daisies, tulips, and other natural scenarios, now people specially the youth are wearing casual dresses like jeans, T-shirt, suits-coats, sports shoes, westerns. Consequently, Bengali culture is being replaced by the dominant cultures like the American and Indian culture.

Appadurai (1996) viewed that homogenization of culture points to the formation of a global consumer culture in the era of late capitalism, The Americanization of the world reflects such homogenization. The homogenization of culture is proceeding strongly through various aspects of life as fashion, language, music, media, and film industries and slightly through commercial products as fast food restaurant, e.g. McDonald, Coca-Cola, etc. which are universally used. The global reach of American culture products offers huge and complex collection of images, and values to inhabitants around the world. Such homogenization could create a uniform world culture beside the loss and diminishing of an important cultural feature which is cultural diversity.

SOCIO-ECONOMIC AND DEMOGRAPHIC CHARACTERISTICS OF THE RESPONDENTS

The study has been carried out in six tertiary educational institutes of the country, three each from public and private, situated in the capital city, Dhaka. Among the respondents, 150 of them were from public university and 150 from private universities maintaining equal sex ratio (25 male: 25 female from each university) as well. The respondents comprised of Bachelors (70%) and Master's level (30%). Their age gap is also visible and thus the mean age of the respondents were 23 and overall nearly 50% of the respondents belong to the age category of 22-24 years. During the period of interview, 55% of the respondents from public universities were unmarried and single, 30% were in a relationship, 13% of them were married and only 2% were having a troubled marital life or divorced or separated. The number for private universities are as follow: 40% unmarried and single, 45% in a relationship, 10% were married and 5% of them in separation or divorced.

TASTE OF DRESS PATTERN, SHOPPING TRENDS OF THE RESPONDENTS AND INFLUENCING FACTORS

There was a sharp difference regarding the dress pattern of public and private university students. This is happening not only due to their varying perception towards culture or modernity, but the economic status of these respondents influenced their taste of dress pattern and shopping trends. Among the respondents of public universities most of the female respondents wear *salwar* and *kamij* at home, at university, in the wedding party and while outing with friends. Although some respondents prefer wearing *sari*, *lehenga* and specially designed dresses in wedding and birthday parties instead of *salwar* and *kamij*. In terms of male, majority prefer to wear jeans- pant, T-shirt and shirt. They also prefer to wear suits, pants, *panjabi, pajama* and jeans in the wedding and in parties as well. On the other hand among the private universities respondents, most of them argued that they prefer specific party dress doth for male and female respondent such as *sari* or other types of western dresses. And at university and other places, most of the male and female wear jeans, shirt, suits, T-shirt. At home, female respondent usually wear T-shirt, skirt, jeans or leggings. In terms of male respondent, most of them usually wear three quarter pant and T-shirt at home. For outing with friends, they usually wear casual dress or any type of comfortable dresses.

Majority of the respondents (60%) of public universities buy their dresses from multiple sources such as street market, permanent open market, neighborhood shop and alike places. Another 30% buy their dress from shopping mall at devalued or undervalued prices and another 10% are buying their clothes from permanent markets and branded shops. On the other hand, among the private university students, 40% respondents buy their dresses from branded shop, 25% from shopping mall at undervalued and devalued prices, 15% respondent argued about shopping from abroad, 12% from permanent open market and 8%from street markets.

Overall nearly 40% of the respondents claimed that they buy their dresses according to their personal choices, 23% of them were influenced by the fashion world, 17% followed their favorite actors of Dalywood, Bollywood and Hollywood actors and actresses, 10% are influenced by peer group, 8% have been influenced by multiple sources and the remaining 2% choose their dress pattern following their neighbor and political persons.

Among the respondents, around 70% of the public university students agreed that their taste of dress is being influenced because of the present trend of globalization and modernization and 30% of them think that there is no relationship between globalization, modernization and changing patterns of dress pattern. On the other hand, among the respondents from private universities, 90% respondents think that Bangladeshi dress pattern is under threat as their dress pattern and taste of dress is being influenced by globalization and modernization and only10% respondent don't see any correlation in this regard.

EATING PATTERNS AND PREFERENCES OF RESTAURANTS

Traditionally it is the customs of Bangladeshi family to eat together at home and people use to eat their own cooked food but scenes are changing with the development and transition of society from one stage into another. Majority of the public university students (80%) who are staying at hostel or nearby mess take their three meals starting from breakfast to dinner at the canteen, cafeteria and mess inside the campus and nearby hotels and restaurants of the campus as they found it less expensive; whereas others (10%) mostly women sometimes cook by themselves. Another 10% are eating at the mess cooked by the house maid on the basis of meal system. But sometimes to celebrate the achievement or different events like birthday they visit different popular restaurants within their affordability to have the taste of desi, Thai, Indian or Chinese foods as they don't have the opportunity to taste these foods most of the times. On the other hand the public university students, who are staying with their family members, love to eat outside at least two meals- breakfast and lunch. They have the opportunity to taste Thai, Chinese and Indian food at their university canteen or cafeteria as most of them can afford these and they also frequently visit nearby popular restaurants to celebrate different occasions. Their taste of food as well as the preferences of food are also different than that of public university students due to their socio-economic status.

PREFERENCES AND REFLECTION OF MUSIC BY THE RESPONDENTS

Globalization, modernization, satellite television and internet facilities brought huge changes in the preferences of music among the youth group of population. The traditional and cultural music are being replaced by English, Hindi, rock and metal music. The usages of musical instruments are also being changed. Instead of using traditional tools, now more and

more electronic devices are being used. Overall 25% of the respondents are fond of western or English music, 40% like Hindi, 20% like band and metal rock music, 10% prefer Rabindro-Nazrul and Indian Bangla songs, 5% like classical and folk music. 40% of respondent think that aestheticism is reflected by the type of music people like, 33% think that social status is reflected by the types of music one hears, 17% vote for class position and 10% argued about personality factor that is related with what type of music they usually hear.

RESPONDENTS' STAND REGARDING INTIMACY AND PREMARITAL RELATIONSHIP

The traditional society of Bangladesh consider love and premarital relationship as a sinful activity. But their conception has started changing gradually due to the integration and connection of people with the broader world brought about by internet, satellite television and so on. Thus, many a things are being normalized among the youth group of population although the elder group of people mostly remain in their old habits and thought. Among the public university students, 40% support premarital relationship and the number for private university students are nearly 70%. 43% of the public university students think that people fulfill their carnal desires with their loved one and the number is 55% regarding the private university students who think that love affair is the way to fulfill sexual desires. The respondents argued that their sexual knowledge is being influenced by different sources of which 37% by Western movies, 25% by friends, 26% by pornography, 3% by female magazine and 9% respondent mentioned about multiple sources of gathering such kind of knowledge. The respective figure for private university students are 42%, 23%, 28%, 3% and 6%. Thus, they are being engaged with auto-gratification, usages of contraception, drug addiction and pornography.

Table 1: Preferences of Relationship and Sexuality

Supporting Pre-Marital relationship/Affair			Support Physical contact in Love		
Study Area	*Yes*	*No.*	*Yes*	*No.*	*Total*
Public Universities	40.0	60.0	43.0	57.0	100%
Private Universities	70.0	30.0	55.0	45.0	100%
Sources of Sexual Knowledge					
Study Area	*Western movies*	*Friends*	*Female magazine*	*Pornography*	*Multiple sources*	Total
Public Universities	37	25	3	26	9	100%
Private Universities	40	23	3	28	6	100%
Supporting extra marital relationship			**Support live together**		
Study Area	*Yes*	*No.*	*Yes*	*No.*	*Total*
Public Universities	30	70	15.0	85.0	100%
Private Universities	40	60	30.0	70.0	100%

The concept of intimacy among the young generation of Bangladesh is transforming in different forms. Previously most of the affairs used to get converted into marriage and the formation of family and besides that marriage was not the matter of sexual attraction but financial ability to maintain a family. But nowadays most of the marriage is not derived by financial ability rather than sexual attraction and youth are also being involved in the live-in relationship. With the development of plastic sexuality the forms of love relationship turn from romantic love to confluent love. In romantic love, marriage is the permanent binding of husband and wife. But in confluent love, the situation is not the same. Nowadays couples are staying together until they feel it is necessary. Otherwise, they get separated and these things are playing role in the increase in divorce rate as well as extra-marital relationship in Bangladesh.

RESPONDENT'S PREFERENCES OF MARRIAGE PATTERN AND CONCEPTION REGARDING EXTRA MARITAL RELATIONSHIP AND LIVE – IN RELATIONSHIP

Arranged marriage is the one and only form of marriage practiced in the traditional and cultural societies of Bangladesh and thus the love affair is not seen in a positive manner most of the time. But with the passages of time the conception and acceptance of multiple forms of marriage are increasing in Bangladesh society and is fueling among the youth. Overall 65% of the respondents are in support of love marriage, whereas only 30% support arranged marriage and 5% want to remain single. The extra- marital relationship are also being normalized among the youth in Bangladesh society. Around 30% of the respondents from public universities support extramarital relationship whereas the number is 40% from private universities. On the other hand, 15% of the respondents from public universities and 30% from private universities support live-in relationship and thinks it is the demand of time. Thus, the conception of transformation of intimate relationship is not fully applicable in Bangladesh society since religiosity still plays an important role in the formation of social values and norms. Here, females are not allowed to break the marital relationship even when they don't like to stay together and the marital relationship are not functioning well.

But to avoid the social ostracization, after years of living under the same roof, they attempt to seek the extramarital relationship without breaking the family.

NATURE OF RELATIONSHIP OF RESPONDENTS WITH FAMILY MEMBERS

The traditional society of Bangladesh value family life mostly as they consider family is the first and last place that builds the ties with family members and outsiders. Family is the main foundation of socialization. Among the respondents from public universities,70% of the respondents, mostly female students (85%) stated that they have a regular contact with their family members as they are staying mostly in the rural areas whereas 25% an them have contact with their family members twice a week and 10% of the respondent opined that they talk when it's required . 5% of them are staying with their family members. On the other hand, among private university students, 70% of them are staying with their family members and those who are staying without family members, 25% of them are in regular contact with their family members and 5% maintain contact when it seems necessary.

CONCLUSION

The survey deals with the effects of cultural globalization in Bangladesh. The question of social change, in a country with a young population and where, as elsewhere in the world, modernity takes on the garb of the westernism as well as of "richer" neighbors (such as India in the case of Bangladesh), urbanity and certain lifestyles is a fascinating subject. The process of cultural globalization is transmitting the ideas, meanings, practices and values around the world which broaden and intensify the social relations and thus common patterns of consumption is being diffused by the platforms like internet, popular media, movement of people and satellite technology. Thus, the national culture is losing its appeal and the popular global culture is taking the place which helps in the process of the replacement of the traditional belief, norms, values and practices in the long run and affects the lives specially the youth communities in their localities as they are quick learner. Thus, the behaviors, choices, norms, values, food habits, dress pattern, musical preferences and concept of sexuality are being shaped and reshaped with the process, collection and access to information, media, and other available structures of the society. Cultural globalization has large-scale impact on the urban youth and thus a lot of changes on their lifestyle and preferences have been documented. The traditional cultural values are no longer identical among them instead their lifestyles have been under flux and assimilating into western and Indian norms, values, and practices.

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