From Boundaries to Burdens: Youth's Enculturation or Dehumanization?

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Abstract: The study explorers whether the cultural rules and regulations ends up in enculturation or dehumanization youth being stuck between the expectation of their cultural norms and the dream of modern lifestyle. The purpose of this research is to highlight the cultural expectation stress on young people that hinders their dream. Youth are shackle between the tyranny of cultural expectations and struggles of the capitalized world. This research uses explanatory research designs that leads to the explanation of relationship between the cultural boundaries and youth's dream, it is followed by the use of constructivist world view that provides the structure to conduct the qualitative research. The sample was collected using theoretical sampling and the data was collected via in-depth interviews for getting rich and in depth information. It uses thematic analysis to interpret the data. The research findings reveal that the youth are emotionally and expectation vise burdened by the culture but some have find out the hybrid way of carrying life forward by taking cultural heritage and their dreams hand in hand maintaining their personal identity along with-out leaving the cultural linkage.

Key words: cultural expectations, cultural tension, constructivism, dehumanization, exploratory research, generational tensions, identity formation, tradition vs. modernity, youth enculturation.

Introduction:

Young people are frequently entangled in the complex web of cultural norms, juggling the demands of modernity with the weight of tradition. Youth is defined according to the definition of UNESCO, "Youth are between the age between 15 and 24" (UNESCO, n.d.).Enculturation, the process by which people absorb cultural norms, attitudes, and practices, shapes their identities in both positive and negative ways. Although this process is essential to the preservation of cultural legacy, it may also dehumanize people when cultural norms deprive them of their autonomy and uniqueness and reduce them to nothing more than symbols of tradition (Wappa & Gilanlioglu, 2024). This dehumanization takes the shape of social conditioning, in which the strict observance of

cultural standards takes precedence over the organic development of self-expression and agency.

Cultural Dehumanization means that people's natural complexity and dignity are diminished, and they are reduced to cultural stereotypes or predetermined roles(Weller, Brown, & Clarke, 2023).For young people, this reductionism is exaggerated in contexts where tradition and modernity are pulling at the same time they have to balance the long started customs and the new innovative, creative advancement. The young generation has to balance their inheritance and the upcoming opportunities, which has created an internal war in them. The war between culture and modernity is not merely based on paper but it has profoundly affected the emotional well-being of our youth(Chirkov, 2023). Many people find the weight of expectations drowning them down deeper and deeper into the ocean of failure, acting as a hindrance between them and their success. Enculturation can lead to identity crises in the young generation. Youngsters are entangled in the complex web of balancing between demands of culture and attraction to modernity. Enculturation affects how people perceive the world and their own self. They spend their whole life absorbing cultures, values, beliefs and behaviors of their surroundings (Keum, et al., 2023). It can result in two things whether it creates a sense of belonging with their forefathers or the enculturation creates dehumanization which is inflexible and uncompromising which tends to hold them from expressing their uniqueness.

This dehumanization is a subtle and widespread process that is seed in the fundamental methods of cultural transmission; rather than being a clear or visible act, it takes the form of a set of expectations that shape behavior, aspirations, and even emotions. Since young people are frequently are chained between traditional values and contemporary ideals, this dehumanization has an especially negative effect on them (Grimell, 2023). They are underpressure to maintain inherited cultural standards while also attempting to forge distinctive identities in a world that is becoming more interconnected during a crucial stage of identity formation. As a result, their identities are fashioned more by the pressure of expectations than by free will, and their individualism frequently falls behind social obligations. This results in a struggle between the individual and their cultural surroundings that is both internal—within the self—and outward. Because of these factors, enculturation is not just a way to preserve culture but also a source of psychological and emotional strain, especially in communities where tradition and modernity coexist in a tense equilibrium.

Dehumanization is the process of denying who people truly are and denying their uniqueness and fixating them to the stereotypes, which results in people being merely a symbol of cultural identity, and nothing but itself (EstradaCruz, VerdúJover, & GómezGras, 2019). Youngsters these days are just carrying the customs of their previous generation to the next one instead of being themselves with changing identities. The

countries where cultural expectations are highly anticipated on the individual lives has the most amount of conflicts on the topic of modernity and culture. Today young people are expected to struggle on the modern ideas of development while simultaneously upholding their values of their community and continuously creating a prominent line between these two. It traps them where following the culture results in self negligence and disrespect while opposing those results in social rejection. Tradition can be a source of feelings of comfort and identity but can burn the individuality and creativity of people. While creating a balance between their individual goals and society they can be annoyed and be emotionally drained. As the young people are grasped by the constant loop of dehumanizing they have become the source of constant cultural change (McAndrew, O'Brien, & Taylor, 2020).

The conflict of culture and society is not only based on text all the young people in the society experience it in different ways in their lives from perceptions of their roles in the society and making choices regarding their education , career , relationship. Traditions offer sense of continuity and belonging it also provides a framework of customs that had been handed down from ages. Focusing on respect, authority and wellbeing as a whole. These "traditions" kills one individuality and is inflexible to allow you to be creative and take your own decision to achieve your dreams. Enculturation should actually act as a bridge between the past and present but had turned into a battle field where identities are negotiated and fought it leads to an intense psychological impact resulting in feeling incomplete, internal dissatisfaction which can lead to feeling Dis attached from both culture and modernity(Selim & Farhan, 2024). We need to create such environment where young people can fully express themselves and be who they truly are. It will create identities which are not chained by expectations and embrace their cultural heritage and their self.

Research questions:
1. How do cultural expectations influence the process of identity formation among youth?
2. What psychological and emotional challenges do youth face as they navigate the tension between tradition and modernity?
3. How do youth negotiate and reconcile conflicting cultural and modern ideals in their everyday lives?

Objectives:
1. To explore how cultural expectations shape the identity formation of youth caught between tradition and modernity.

2. To examine the psychological and emotional impact of dehumanizing cultural norms on youth.
3. To identify strategies youth use to trace out the conflict between cultural traditions and modern ideals.

Review of literature:

Weller, Brown, & Clarke, (2023) contributes in their research paper "Questing for meaningfulness through narrative identity work: The helpers, the heroes and the hurt" by showing how individuals create various identity narratives in an attempt to find personal significance. It also makes three interconnected corollary contributions. First, we contend that individuals may use expressions of their individual quest for "meaningfulness" as a tool for identity formation. Second, our elaboration of "helper," "hero," and "hurt" identities complements analyses of "types," "templates," "scripts," and "genres" of individually produced identity narratives conducted across the social sciences. People use locally accessible, socially acceptable narratives that both facilitate and limit their identity work. Third, this study shows how identity work is a social and personal activity, and how people and organizations are mutually constitutive as individual and collective identity narratives are written and rewritten simultaneously.

Mc Andrew, O'Brien, & Taylor,(2020) in their paper, "The values of culture? Social closure in the political identities, policy preferences, and social attitudes of cultural and creative workers" explains that both cultural production and consumption are marked by various forms of inequality. The connections between the exclusivity of cultural production, the kinds of cultural works produced, and the audiences and public receptions of culture have been emphasized by cultural stratification researchers. Sociological research has shown that there are notable disparities in the way culture is produced. Many writers draw attention to the exclusion of women, members of ethnic minorities, and people from working-class backgrounds, pointing out the recruiting procedures and working conditions that underlie these issues.

In article, "Ethnic categorisation, identity and perceptions of life among Swedish Samis" (Gerdner, 2021) explains, describes how a person goes from feeling like they belong to an ethnic group to displaying the attitudes and actions that are typical of that group. As a result, an individual's self-concept, which stems from his awareness of his group membership, incorporates his ethnic identity. Each member has a different sense of belonging to the group and how the group affects them individually. Even if members' common ethnicity means various things to them, it may nonetheless have an identifying effect that unites them as a community.

In the article, "The 'abnormal' state: Identity, norm/exception and Japan" (Hagström, 2015). The process by which concepts of what is "normal" are created and take center stage

is reflected in the creation and spread of the "abnormal" category. In other words, by bringing up the "abnormal," the "normal" is defined through differentiation and transformed into something recognizable, desirable, and even coercive. The same reasoning is used to distinguish the "mad," "sick," and "criminals" from the "sane," "healthy," and "good boys." These categories' internalization and reproduction ultimately form interpretative dispositions; they establish what is conceivable and what is not, and as a result, they serve as the foundation for the ways in which people construct themselves and other people into subjects. Although these dividing activities are obviously essential to identity building, Foucault saw them as the essence of power that is "productive".

Pierson, (2024) in his article "The role of identity moderators and perceived degree of identity separation in librarian professional identity development", describes Social and environmental factors, such as one's inner world, such as ideas and feelings, and representations in society, work together to continuously shape an individual's identity throughout time. Identity formation and negotiation are impacted by the meanings attached to interactions with social factors. Multiple expressions of an individual's identity exist in a complicated, interrelated connection that is marked by perception and negotiation, hence the term "identity" is used for convenience. Identity's iterative character emphasizes how composite and processual it is. Other people's perceptions of oneself coexist with one's own, however they are not always the same. As a result, identity negotiations over time are essential to a person's identity formation. A person can have more than one identity category, such as belonging to more than one group. Although there is disagreement over what constitutes a "normal" state of identity, the idea of a normative process or identity endures. Individual identities engage in and are generated from collective identities, which are frequently defined and interpreted in relation to a normative definition of that identity. This normative definition becomes more evident when variation takes place, which makes identity negotiations even more difficult in relation to the perception of a normative understanding.

The idea that "I am myself" is fundamental to what it means to be human. As a subject, I can think of myself as an object, assess myself, try to control and transform myself, and create a socially and culturally constructed identity that explains to me and others how I got here and where I might be headed in life. Personality formation and processes are closely linked to self and identity. It is easier to advance personality study by taking into account self- and identity-related processes, which go deeper into an individual's conscious mind and farther into their social and cultural environment. Research over the last few decades has shown how people's thoughts, feelings, and behaviors in specific situations, their long-term aspirations, and their environmental adaptations all impact and are influenced by their sense of self and identity. A self is more than just an epiphenomenon. Rather, self-processes have a decisive impact on behavior and life quality. Important life

outcomes depend on how we view ourselves, describe our lives, and understand our social identities. A number of psychological functioning domains, such as achievement, relationships, well-being, health, and longevity, as well as characteristics of psychopathology and mental illness, have been connected to constructs such as self-esteem, self-conscious emotions, self-control, narrative identity, and bicultural identity integration. Future research on self-processes should focus on the neurobiological underpinnings of human selfhood, the role that life experiences play in constructing one's identity and self, and the various ways that self-processes can be used to enhance one's personality and quality of life. This is explained by (McAdams, Trzesniewski, Lilgendahl , Benet, & Robins, 2021) in the article, "Self and Identity in Personality Psychology".

In the research article, "Disrupting pathological Indigenous crime narratives: Māori youth classified as serious offenders, cultural identity, and cultural connectedness" (Tautari , 2024)studied the psycho-social development of teenage identities. According to the researcher's theory, identity development happens during adolescence when a conflict arises between identities and role confusion in regard to other people's expectations, as well as when one's commitment to identity and ego identity growth occur. A model based on the four stages of identity development was created by the researcher. He identified the stages as follows: Diffusion, in which the individual has not explored or acknowledged an identity crisis; Foreclosure, in which the individual has committed but has not explored their identity; Moratorium, in which they are exploring their identity but have not committed; and Achieved, in which they have experienced an identity crisis, explored, and committed. Although ethnic identification was not covered by the model, it did examine personal identity. A person's "knowledge about" and "their feeling of self" in regard to their own ethnic group were the main subjects of earlier ethnic identity study. Since then, it has been recognized that the cultural and political environments in which various ethnic groups preserve their identities influence the qualities of their identities. Social identity theory can help us comprehend identity formation in addition to navigating the political conceptions of identity-making.

(Chen, 2020) In the paper, "Slice of life in a live and wired masquerade: Playful prosumption as identity work and performance in an identity college Bilibili" jot down a conflicted attitude toward the media texts they assume, occasionally taking in, ridiculing, and rejecting its underlying norms and ideals. Some people may, in Azuma's words, become database animals, but by admitting this, they are engaging, co-creating, and expressing their feelings while laughing at the obscurity of such a materialist and symbolic social environment. They use self-mocking, clever jokes, and the creation of a communal identity as critical and symbolic resistance, and they find self-affirmation in such seemingly incongruous acts. They use anti-heteronormative wordplay to protest against cultural norms and customs. They question the traditional linear path of life, which

includes completing school, growing up, getting married, and starting a family—things that a "genuine" person would do. Nevertheless, their performance of their social selves shows that they still yearn for a "regular" friendship, romance, and happy existence.

According to (Vigu & Grenier, 2024)in the work "Social Support among Adolescents across Immigrant Generations: A Mixed-Methods Study" Both structural value—the quantity of ties that comprise an individual's social network—and functional value—the particular roles that these relationships play, particularly in stressful situations—can be used to describe social support. A distinction should also be made between perceived and actual social support, which refers to adolescents' perceptions of having access to support when needed. The protective effect of adolescents' perceptions of having high-quality social support available when needed is more important than the size of their social networks or the actual support they receive. Whether or not they come from an immigrant family, adolescents seem to rely heavily on a number of social support networks. Parental social support is crucial to the healthy development of early adolescents within the family, supporting their autonomy, self-worth, empathy, and emotional control, among other traits.

Theoretical framework:

The study is followed under the constructivist worldview paradigm, taking the view under assumption that the individual will provide the subjective meaning of their experiences. With an emphasis on enculturation and its effects on youth's identity by the amalgamation of anthropological and sociological theories.

Enculturation Theory:

Learning of one's own cultural norms, values and beliefs and making it the way of life is called enculturation. According to the work of Jhon Berry and other cultural psychologists, this study highlights the effect of cultural shackling on youth's identity and dreams along with positive effects of enculturation that leads to cultural backing of youth. The concept of enculturation in this study help us understand the daily life juggling of youth between the cultural identities. This help us explore the dual nature of enculturation as identity creator and identity distorter.

Identity Theory:

Psychosocial theory of identity development and contemporary identity negotiation theories by Erik Erikson aids in understanding the identity crises of young people struggling between cultural heritages and capitalized future dreams. According to the work of Erik Erikson as a psychoanalyst "The stages of development", adolescence and young adulthood are the time period where identities are formed and shaped but, during

these time when people are exposed with strict cultural rules and regulations along with burden of expectations, it hinders their identity that is forming. This research navigates the challenges faced by youths due to the cultural dehumanization.

Structural Conflict and Dehumanization:

According to the conflict theory by Johon Galtung the conflict is based on three things attitudes, behavior and contradiction. In view of conflict theory by Johon Galtung, the structural constrains by the culture results in conflicting identities of youth. Cultural rigid boundaries leads to disturbance between attitudes, behaviors and contradiction which creates conflicts and these conflicts are ultimately shaped as cultural dehumanization. This research paper puts light on cultural elements that are the reasons of conflict creation.

Intersectionality and General Expectations:

According to Kimberle Crenshaw's theory of intersectionality. Intersectionality is used to understand that how several inequalities and injustice when combined together become hard to understand through conventional thinking. Similarly the cultural inequalities and injustice in youth results in intersectionality among them. Considering the gendered expectations as limitations in the route of youth's dream and future life aims. Cultural boundaries for youth men and women creates burdens that become biggest obstacle for their identity.

Globalization and Cultural Change:

According to the globalization by Anthony Giddens, access of international events influences the youth creating a drift from their cultural practices. Accessibility to global world via social media provides different frameworks to youth for identity construction which leads youth away from their own cultural framework for identity formation. This leads the way towards the disconnection of youth from their cultural heritage. The research highlights how the globalization is leading to build hybrid identities and forcing the youth to struggle for maintaining balance between conventional and modern identities.

Methodology:

Research Design:

This research is being conducted under explanatory research design that help understand why something happens and how in this case explanatory research design is used to understand the process of enculturation among youth, finding the reasoning and processes that are hindering the identity of youth. As a flexible approach it helps the researchers to get a deep and insight view without getting worried about only collecting

objective truths. This helps researcher get hands on subjective information that is rich in nature, this makes the study more diverse and meaningful. This research design allows to dive through different along with keeping the diverse nature of participant experience. Focusing on Quality over Quantity this research design help understand enculturation, youth identity, Global influence on youth identity etc.

World view:

This study held under constructivist world view, which follows the point of view that there no such thing as absolute truth. Every person construct the meaning according to their own personal experience, social interaction and cultural background. By focusing on the lived experiences of youth. This worldview highlights how the youth is experiencing the cultural dehumanization that affects their personal identity. This study highlights the fact that each individual lives its own personal experience and challenge that make them form their own understanding of what to keep or what to discard in cultural and identity context. Viewing through the perspective of constructivist worldview helps in explaining the shared concepts of participants during interviews.

Sampling technique:

Theoretical sampling has been used in this study as this study need data based on the respondents to provide more accurate and relatable information. Theoretical sampling in this study is used in order to select the respondents that are first hand experiencing the struggle of identity crises due to cultural expectations and capitalist world. As the research progress the participants are being selected based on emerging themes such as socio-economic backgrounds, household problems, and religious backing etc. Theoretical sampling allow participants to join in along with the progress of the study ensuring the attaining of rich, insightful and required information is being collected.

Data collection method:

This data has been primarily collected using In-depth interviews, In-depth interviews helps in gaining a deep subjective, insight information that is necessary for qualitative research. In this research the data is collected by semi- structured in depth interview for getting detailed, personally experienced point of view in light of enculturation and cultural dehumanization. In-depth interview aids research in collecting enrich data with ease of flexibility. It also allows the researcher to explore its desire themes that are related to the study. Open ended questions such as:

1 how do you feel about the norms of culture?

2 Have you ever faced any cultural hindrance in the way of your identity formation?

The most helpful and positive trait of in depth interviews is that, it feels like normal conversation rather than making the respondent feel that they are answering some question, this help the respondent feel comfortable. This comfort without the fear of being judge results in good data source.

Data analysis:
Thematic analysis is the technique used to interpret qualitative data, dividing it into certain categories required for the studies. In this research thematic analysis is used to formulate different themes hidden in the data collected through in depth interviews. It helps in organizing and interpreting hidden patterns in collected data. This helps researchers in better interpretation and presentation of the findings. The themes that emerge using thematic analysis includes:
  1. Burden of cultural obligations.
  2. Identity conflict: Tradition Vs Model.
  3. Emotional and psychological impact of dehumanization. Etc.
After the themes are found and data is placed accordingly at the end the data is explained by using constructivist word view. The analysis that is being done highlights the connection between cultural expectations, Youth's identity and capitalistic drains, providing full view of whether it is an enculturation or dehumanization.

Findings and Discussion:
Burden of Cultural Obligations:
Participants revealed in the interviews that there is a huge burden of cultural expectations that make them feel suffocated. These burdens tries to channelise their daily choices and dominate their dreams. These expectations are presented in our sacred manner that is hard to deny or ignore. They feel like trap in a cage of these cultural expectations with door not locked neither they can fully impress it not they can fully reject them. For many participants cultural obligation became a source of mental conflict. The struggle for personal identity highlights in this scenario one participant shared his personal thought;
"I don't feel like my life is mine, it is always been controlled by other, every decision I took in life have to be according to the cultural rules and regulations. If I even try to do something against it, I myself don't feel normal".
This statement clearly dictates that the cultural expectations are so embedded in our life that, it creates the feeling of guilt or fear of social judgment. These feelings have created internal conflicts for most of them making individual struggle for identity of self.

Identity Conflict: Tradition vs. Modernity:

Tradition versus modernity during the research the main problem that floats to the top was the conflict of tradition and modernity. Predictions are the source of belongingness and feeling of the security while the modernity allows freedom of thinking and doing for one self. It opens routes to luxurious future.

This creates confusion among youth making them standing on a bean balance in both cultural traditions and modern future. These efforts of youth drains them, according to one participant;

"Maintaining a balance between cultural expectations in future pressure I feel drain, I have to keep my family honor a long with working to fit in the modern societal expectations too. I feel like being stuck between two persons each pulling me towards itself and I am tearing apart."

This explain the difficult situation that the youth suffers from. They can't choose one and are being trapped in the tug of war between tradition and modern world.

Emotional and Psychological Impact of Dehumanization:

The cultural dehumanization is a serious problem, it left very harsh emotional and psychological impacts on the minds and thoughts of the youth. These impact scheme across as the feeling of being alienated, ignored or sometimes in face of anxiety and frustration.The cultural expectations are knitted so precisely that they even don't seen visible but their presence affects the person sense of self identity. 800 1ability to express who he or she actually wants to express. One participant express their feeling as:

"I seem doing well in life, but if one asked, I am happy or satisfied, the answer will be no! I am not. I may be living dream of thousands but was this my dream, No."

This statement clearly explain that the cultural burdens and expectations may lead you to an ideal life but at the cost of mental satisfaction. Scaring person for life, for not doing what his passion was.

Strategies for Navigating Cultural Tensions:

Human capabilities to tackle situations is really commendable despite of a huge struggle between cultural and modernity tension participant have shown such methods and solutions to tackle the situations superbly. The youth have come up with such smart solutions to maintain balance between both cultural expectations and their modern ambition that matches their lives easily.

One solution was "diffusion", picking up elements from both side and creating such an amalgamation that can fit both worlds. Doing this they were able to enjoy the parts of both worlds. This can be easily understood by the sea of one participant:

"I have mixed my both words, I wanted to work but my cultural don't like girls to go out and work, so I started working online as a freelancer and now I am doing great, my family have no problem as I stay at home and I can full fill my dreams without anyone."

This gave the conclusion that why to choose one when perks of both can be enjoyed at the same time, solutions are present we just have to look around.

Gendered Dimensions of Cultural Expectations:

Gender disparities in culture are from centuries and will continue in the future. The research highlights how culture shapes the lives of males and females differently. Culture makes the internal world for men difficult in order to make them sigma males and collecting their emotional health. While culture makes outer world for women difficult restraining them from doing lots of social activities that are necessary such as describing them from education, financial stability etc.

One participant said:

"We girls are trained in such manners, that we have to obey or elder despite of how wrong they are".

Another said:

"Boys do not even have an option, they have to work and support the family for which they have to sacrifice their dreams."

This explains that both male and female are under cultural pressures despite of being poles apart in their struggles.

Role of Globalization and Media:

In today's global world, thanks to social media and internet, where the whole world is just a click away. Everyone is aware of what is happening in the world. Everyone is well aware of modern trends and future predictions. Social media have allowed people to have different prospective of life other than what they are being practicing. Letting them think what is more beneficial for them now and then the future. While on other hand it also provide opportunity to preserve and show case what they practice. Eating people in expressing who they truly are, showing their cultural practices and heritage to the world to follow.

One participant:

"I am from a small village, but due to social media I got to know about my degree and now I am here studying".

Another said:

"I make videos on tiktok and show my culture to the world. I am proud of who I am and I want to show the world what my cultural practices are".

We can reduce the result that globalization and social media can play positive role in uplifting people's life along with side effects.

Generational Tensions and Communication Gaps:

A drift has been created between the elders and the youth due to lack of communication. The generation Al gap between elders and youth is so used that it is very difficult for both party is to understand the viewpoints of each other. This communication gap made it difficult for the trickle down of cultural values with their importance.

Youth nowadays is very much into technology and prefer to live a modern life while our elders prefer old living styles. Due to difference in perspective young generation misinterprets the cultural practices as cultural burden while old took youth's futuristic approach as negligence and disrespect. One participant said:

"Whenever I try to convince my parents to let me do job my parents' calls me off by saying that daughter of a family don't go out and work".

Some traditions are out date if we work on our communication and both sides try to understand each other both can make a great balance between both the worlds.

Conclusion:

This study focuses on dual impact of culture that act as provider the sense of belongingness or as restrainer in the way for capitalistic future. The process of enculturation is the way through which an individual learns the meaning of life and methods living by their own culture. Culture plays a dual role, at first culture provides a strong base of identity and belonging providing strong heritage linkage, which assists the person's identity to his history and ancestors. Contrast to that culture sometimes hinders the way by shackling people with cultural expectations that act as obstacle in way of opting modern life styles.

This study is based on qualitative data collected via in-depth interviews. This provides the first hand participants experiences that explain the dual nature of enculturation. The duality of enculturation gives sense of belongingness and ancestral security along with conflict creation internally and externally.

Internal cultural expectations create problems for personal identities of youth in terms of their dreams, aspirations and desire. Externally youth is pressurized to adopt the capitalistic and globalized approach to grow in life but this is being set back by the rigid cultural rules and regulation imposed on young population. This is exaggerated by technological advancement.

The key finding of this research is creation of hybrid identities among youths. This depicts a perfect blend of youth's creativity and resilience. The way they merge the cultural values

with modern thoughts. This merge is beautiful example of how the human brain find solution in times of distress and confusion.

Along with this the research focuses on generational tensions and communication gaps. The cultural expectation is not communicated well to the young generation this creates confusion for youth in understanding the real and true meaning of these expectation. This confusion leads to detachment from their cultural heritage.

At last the youth tries to navigate the cultural challenges in shaping their identities. The fight between the fulfillment of cultural expectation and capitalist dream. This research allows us to find out that how the youth has created a balance between tradition and modernity, it plays an important role in ensuring that cultural heritage remains relevant and vibrant in ever changing global landscape.

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