

DOI: 10.5281/zenodo.11042517

## CULTURAL IDENTITY IN A GLOBALIZED WORLD: A SOCIOLOGICAL STUDY OF YOUTH AND MEDIA CONSUMPTION

Gyanendra Rawat<sup>1\*</sup>, Mayank Agrawal<sup>2</sup>, Chandra Shekhar Singh<sup>3</sup>, Shubh Karan Singh<sup>4</sup>,  
Krunal Soni<sup>5</sup>, K Hinoca Assumi<sup>6</sup>, Nongmaithem Kishorchand Singh<sup>7</sup>

<sup>1</sup>Assistant Professor, Department: ICFAI Education School, The ICFAI University, Dehradun, Uttarakhand.  
Email: gyanendra@iudehradun.edu.in

<sup>2</sup>Associate Professor Chitkara Business School, University: Chitkara University, Punjab, India. Email:  
agrawal.mayank@chitkara.edu.in

<sup>3</sup>Assistant Professor, Lovely Professional University Phagwara Punjab. Email- cssingh40@gmail.com, Orcid  
ID: - 0009-0008-8239-6120

<sup>4</sup>Professor, Chitkara Business School, University: Chitkara University, Punjab, India. Email ID:  
Shubhkaran.singh@chitkara.edu.in

<sup>5</sup>Associate Professor, Institute CZPCBM, The Charutar Vidya Mandal (CVM) University, Email:  
sonikrunal07@gmail.com, ORCID ID: 0000-0002-5024-1086

<sup>6</sup>Research Scholar, Department of Political Science, School of Liberal and Creative Arts Lovely Professional  
University, Jalandhar, Punjab. Email: hinocaassumi@gmail.com

<sup>7</sup>Assistant Professor Department of Political Science. School of Liberal and Creative Arts  
Lovely Professional University, Jalandhar, Punjab. Email nongmatthem.26594@lpu.co.in, ORCID: 0000-  
0003-0880-564X

Received: 11/11/2025

Accepted: 18/11/2025

Corresponding Author: Gyanendra Rawat  
(gyanendra@iudehradun.edu.in)

### ABSTRACT

Young people today are experiencing major changes in their cultural identity due to rising globalization and digital links. Using media allows young people to understand their local culture as they experience different cultures around the world. This study looks at how media consumption affects the identity of youth (age 15-30) from India, Nigeria, Germany and Japan, chosen for their varying cultures and technological environments. The main aim was to look at the ways social media, streaming services, games and news influence national, ethnic and global views of young people. Surveys were given to 800 people online and offline and interviews were held online with 80 youth respondents using a mixed-methods strategy. The quantitative data went through SPSS analysis and NVivo software was used for thematic coding of the qualitative narratives. Researchers discover that how people use media and feel about their identity varies regionally. National and ethnic pride were stronger among young Indians and Nigerians, although German and Japanese youth had a stronger connection with the international youth community. No matter the setting, an emerging trend was hybrid identities, showing how young people deal with the effects of both global and local traditions. The conclusion is that media does not make cultures the same but helps people choose from many cultural elements. They help connect different areas of study on globalization, youth and technology and reach out to education,

*how platforms are designed and equality in society.*

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**KEYWORDS:** Cultural Identity, Globalization, Hybridity, Media Consumption, Youth.

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## 1. INTRODUCTION

The speed and reach of both globalization and new technology have changed the way individuals and groups express their culture in the twenty-first century (Leong, 2017; Alnaghaimshi & Pearson 2023). Now that global communication is so open, old ways of thinking about identity tied to set values are being changed by new ideas (Allen, 2023). Lately, cultural identity is being influenced by things like global symbols, mass media and transnational stories instead of just local customs, religion and language (Chan, 2022; Paterson, 2023). These changes stand out most with the youth, who consume a lot of media and influence culture by weaving together traditional and contemporary values (Amit & Wulff, 2022). Answers to how identity is formed by young people now must come from taking an interdisciplinary approach. Here, Giddens, Hall, Appadurai and Castells' theoretical approaches help us a lot. According to Giddens, we create and develop our identity by being involved in social activities and interactions (Haenfler, 2023). For Hall, identity isn't solid and fixed but is formed and understood from interactions and representations (Hodkinson, 2024). Mediascapes and ideoscapes, as described by Appadurai, are how ideas from global culture, delivered in films, news and digital media, influence the creation of individual identity by mixing foreign images with local scenes (Liechty, 2022). As shown by Manago and McKenzie (2022) in line with Castells' ideas, the main way people form their identities in network societies is by engaging in digital activities, making online platforms places where they show who they are. Now that we live in a digital era, young people are called "digital natives" because their surroundings from birth include various media that guide their beliefs and social ties (Stahl & Literat, 2023). People express and develop their identities on TikTok, YouTube and Instagram alongside their friends and based on their own personal dreams (Wilf et al., 2023). Because of this, social media can show society what it usually accepts and also encourage users to invent and improve within those same norms. At the same moment, accessing a range of media makes youth weigh conflicting ideologies which means they regularly need to work out who they are. Rather than just passing on culture, media selects and makes certain cultural values, styles and ideas more visible and important. According to Bignell and Woods (2022), media portrayals feature and promote well-established cultural values and Lim (2022) notes that shared media Time With the media helps develop and shape a group's identity. An example is that

youth could use popular global fashion, music or way of speaking, but still hold on to their local language, traditions and family values. Most current youth identity is influenced by the "glocal" way young people now aim to blend their personal experience with the world around them. This problem is demonstrated by studies done in psychology. Radwan (2022) showed that Egypt's rural youth see global trends through their own cultural filters, usually confirming long-held values. Likewise, Sutrisno (2023) points out that how media is used can shape cultural identity, but it usually does not remove local traditions. The documentary (Pain (2022)) points out that LGBTQ youth from across the world join digital platforms to create mixed cultural identities, sometimes simply because such identities are not accepted in their local area. They confirm that having an identity is an active choice made possible by choosing, adapting and opposing certain social influences.

Media is often used by youth in India and Nigeria to show how they participate in global culture and also hold onto their national and ethnic values (Imoka, 2023; Adediran et al., 2021). Ayaz et al. (2025) find that while South Asian youth are following global media trends in fashion, speaking and pastimes, these changes go side by side with their commitment to family, their faith and their community. At the same time, according to Ghai et al. (2022), media helps young people in the Global South by supporting self-expression and also providing a platform for taking part in politics and traditions. They make clear that media helps form people's own views on themselves and also affects how broader society thinks about identity, belonging and modern life. Even with all this available research, important gaps still need to be filled. According to Azzaakiyyah (2023) and Dane & Bhatia (2023), many current studies look at either particular platforms or focus just on issues such as body image and mental health. Across all differences in regions and networks of societies, young people's understanding and adjustment of the same global media is not fully covered by cross-cultural studies. Few works examine all the different fields that sociology, media studies and cultural theory rely on. It responds to this need by taking a look at the ways in which individuals from India, Nigeria, Germany and Japan use the media to build and show their identities. It looks at the reported usage of media and what youth see as the significance of both local and global materials. It is clear from the study that identity becomes more diverse under globalization, thanks to people's intentional cultural choices. The research

participates in existing arguments on hybridization, keeping cultural traditions alive and how media impacts identity and it adds fresh insights by studying how young people express their identities in the digital realm.

## 2. LITERATURE REVIEW

Youth cultural identity in a globalized world has emerged as a field of growing academic interest, specifically within the context of ubiquitous digital media (Demaria *et al.*, 2024; Pérez-Torres, 2024). Literature exhibits a multidisciplinary interest, with contributions from sociological, media, and cultural studies providing complementary frameworks to examine the ways young people interact with and negotiate identity through transnational flows. This review synthesizes key theoretical and empirical contributions relevant to youth, globalization, and mediated identity, using exclusively the curated scholarly sources provided. Theoretically, identity is now widely understood as a dynamic and reflexive process. Giddens' concept of the "reflexive project of the self," as interpreted by Haenfler (2023), suggests that individuals continually create and negotiate their identity within institutional and media contexts. Hall's notion of identity as fragmented and discursively constructed is elaborated by Hodkinson (2024), who underlines how mediated cultural symbols shape perceptions of race, gender, and class in youth culture. Similarly, Appadurai's notion of "mediascapes" is contextualized through Liechty (2022), where global flows of imagery and narrative structure the conditions under which youth construct modern identities. In networked societies that are digitally organized, Castells' model—detailed by Manago and McKenzie (2022)—suggests that digital engagement promotes identity stories that arise from common cultural and social interactions online. Research tests these theoretical inclinations across different cultural contexts. Stahl and Literat (2023) illustrate how sites such as TikTok allow young people to perform digital self-portraiture and expose both a need for visibility and belonging. Wilf *et al.* (2023) continue to highlight how social media provides immigrant-origin youth with the means to construct critical consciousness and subvert mainstream narratives, unveiling the strength of media in facilitating identity work in diasporic and multicultural settings. In the same vein, Pain (2022) discusses how LGBTQ youth use global digital spaces to perform identities that can be silenced offline, demonstrating the emancipatory potential of digital subcultures.

Global-local dynamics are key to grasping

identity change. Lim (2022) discusses how social media-mediated peer interactions create shared norms, styles, and values, demonstrating a move from fixed to fluid identity configurations. Radwan (2022) provides a case study in rural Egypt where young people reinterpret global culture content using traditional frameworks and come up with hybrid forms that are both modern and founded on local values. Sutrisno (2023) confirms this by demonstrating that shifting media consumption patterns, especially among transitional societies, produce tension between tradition and modernity in articulations of youth identity. The South Asian context, which includes India and Pakistan, is no exception to this hybridity. Ayaz *et al.* (2025) document that global media shapes the culture of youth in Dera Ghazi Khan through the introduction of Western dress codes, entertainment, and ideals while maintaining local religious and family values. Similarly, Joshi and Dave (2025) discuss how Kashmiri Pandit youth displaced construct identity in relation to memory, media, and gendered cultural narratives. These studies suggest a critical insight: globalization does not annihilate cultural identity but reshapes it through negotiation, reinvention, and symbolic appropriation.

Media forms themselves are also significant. Bignell and Woods (2022) recognize how television continues to play a strong role in structuring aspirational lifestyles, social roles, and gender norms in developing worlds. Paterson (2023) connects general consumption practices with cultural meaning, further solidifying the notion that identity is performed through everyday interactions with commodified culture. Azzaakiyyah (2023) adds to this by evaluating how social media consumption reconfigures interpersonal interaction, thus shaping cultural norms and self-conception. Its influence is not always positive, however. Dane and Bhatia (2023) discuss how digital exposure, specifically on visual sites, is related to body dissatisfaction and identity issues, particularly in young girls.

In the Global South, Ghai *et al.* (2022) note how young people face a doubleness where global media enables empowerment as well as reinforces vulnerability. Whereas platforms provide access to knowledge and creative arenas, they also invite amplified social comparison and mental health stress. Wang and Feng (2023) offer a case study of city branding in China, illustrating how digital media forms new urban identities that youth tend to take up as desirable. Such representations amplify the global logic of visibility, spectacle, and consumerism as an intrinsic aspect of identity. Zhang and Xu (2023)

explore how media framing influences nationalism in times of crisis such as COVID-19. They find in their study that media trust is an imperative driver of collective identity, particularly in politically sensitive or ambiguous settings. Against this backdrop, cultural identity is also a site of ideological struggle—youth might appropriate global styles while reasserting national pride or cynicism regarding external influence. Finally, Amit and Wulff (2022) offer a cross-cultural approach, highlighting that youth everywhere pursue identity-making practices that appropriate, resist, and repurpose cultural scripts. Their research emphasizes that youth culture is not homogeneous, but informed by cultural, economic, and political particularities that shape the way global trends are interpreted at the local level. The literature actually converges on the argument that youth identity in the digital era is negotiated across both local and global spaces. While theoretical frameworks account for the fluid and performative construction of identity, ethnographic research illustrates the multiple ways young people use media to create hybrid, glocal, and at times resistant cultural selves. Yet comparative, cross-regional studies are scarce, particularly those that combine media theory and sociological and cultural insights. This study addresses the deficit through a four-country comparative study, adding new empirical richness and interdisciplinary scope to current debates.

### 3. METHODOLOGY

#### 3.1. *Sample And Setting*

The research approach looks at the effects of media use on youth cultural identity in various social settings. India, Nigeria, Germany and Japan were picked because they are diverse in terms of region, their levels of media development and cultural backgrounds. They give us an insight into globalization, starting with Japan and Germany's highly digitized world and going to India and Nigeria, quickly moving toward digitalization but still rooted in culture. By varying in how youth experience media, we can see the different ways media flows affect their identities everywhere. Participants were between 15 and 30 years old and these age groups are strongly involved in shaping culture and using technology. Contributors were recruited from cities and from rural parts to show how these differences affect exposure to technology, media and cultures from around the world. The urban samples were taken from the capital cities or major metropolitan areas of Delhi (India), Lagos (Nigeria), Berlin (Germany) and Tokyo (Japan), whereas the rural samples were chosen from smaller

towns and districts known for internet use and presence of young people. There were 800 people chosen for the research: 200 from each country, balanced in terms of gender and urban-rural background. People were recruited using stratified purposive sampling which confirmed they were of the desired age range and balanced the sample by socio-demographic characteristics (rural versus urban, low-income versus middle-income and employed versus student versus unemployed). With a sufficient sample, it was possible to perform detailed statistical study without making interpretation of the qualitative data too complicated.

#### 3.2. *Data Collection Tools*

Data was collected by using a mixture of statistical and interpretive techniques to represent the broadness and depth of the subject. This included answering a common survey that checked media habits, feelings about culture and how much they interact with both local and worldwide news and content. Respondents were given Likert-scale items and also asked open-ended questions which made it possible to gather opinions and clear statistics. Experts surveyed about how often media was used, the favored media platforms, what language their content was in, how they identified with culture and the role media played in influencing their way of life and values. The surveys were sent out both online (on Google Forms, WhatsApp and email) and offline in places where the internet connection is poor. To help people in rural India and Nigeria, local researchers went out in person and collected surveys on printed forms in their local languages. To learn more about what youth think and feel, interviews were done on Zoom for a sub-sample of 80 people (20 from each country). People from the larger survey pool were chosen to make sure there was a good mix of gender, geographic regions and educational backgrounds among the participants. Professionals discussed identity, ways people respond to their culture, the importance of family and community and the process of both accepting and rejecting worldwide traditions. It took between 45 and 60 minutes to conduct each interview, most of which were done in English or the interviewee's language and any translations or transcriptions were provided as needed. They were made so that all follow the same format, but can still include important differences from one place to another. With dual methods, both numbers and descriptions were brought together, increasing the explanatory value of the data.

#### 3.3. *Analytical Techniques*

To reflect the two-part methodology used, the study organized data analysis into two sections. The data from surveys was put into SPSS (Statistical Package for the Social Sciences) for statistical analysis. Appropriate statistics (means, standard deviations, frequency distributions) were used to study how people typically used media. Differences and correlations among country, urban-rural status, gender and socio-economic status were investigated by using such inferential analyses. The qualitative interview answers were analyzed with thematic analysis to find the main points and in-depth messages. The interview transcripts were imported into NVivo, a program used for coding and coding was done in several rounds. At the start, coding focused on finding recurring types of language and then the next cycle of coding tied the main themes to ideas of identity, hybridity and media effects. For those countries where NVivo was highly restricted, manual coding with spreadsheets and thematic grouping was used by local research teams following a reliable guidelines to stay consistent. Main themes that appeared were: media as an educator in culture, friction between old and new values, people creating identity on digital platforms, how pride is shaped by cultural groups and algorithms shaping people's outlooks. The findings from the surveys were also checked against the themes to make sure the data was accurate and to confirm the ideas could explain everything.

### 3.4. Ethical Protocols

The nature of this study as intercultural and person-centered made ensuring ethical conduct a top priority. An Institutional Review Board (IRB) at the lead author's institution gave approval to the research design before data collection began. Each participant gave their permission to take part by signing in the language they wanted. For young participants (between 15-17 years of age), the study was approved by their guardian as well as by them. Participants learned they could choose not to take part, end their participation at any moment and their answers would remain anonymous. All the information was made anonymous and the data were kept on encrypted storage devices with limited access. All personal information was removed from the text when transcribed and all survey data were coded to hide personal details. The importance of privacy was respected while conducting the study and cultural norms and sensitive language were respected in interviews examining identity, religion and how society viewed certain things. People familiar with the language and culture from each

country were part of the team to handle language details and treat sensitive matters appropriately. Sticking to these protocols helps the study be honest, honor the participants and allows cross-cultural research on youth and media to be repeated and easy to follow.

## 4. RESULTS

This section reports the results from the research that examined youth media use and how young people form their cultural identity, using qualitative and quantitative methods in India, Nigeria, Germany and Japan. The findings are separated into three areas: (1) How people use media, (2) How they present themselves and (3) How countries compare. Each part of the study merges statistics, comparison of images and stories from the interviews. Both theories help define the ways youth use global culture as well as their local culture when using media and forming their own identities. The purpose is to point out behaviors and also explain the values that link to those actions in society.

### 4.1. Patterns Of Media Usage

Being aware of media habits among youth gives basic knowledge of how identity is created and adjusted. Social media is unique in how it works because of things like preferences for content, access to it, cultural goals and interactions with friends. This part looks at what media types and platforms young people in Spain, Brazil, Germany and the United States commonly use. Evidence points to variations in the types of media platforms youth prefer, how much time they use for media and the meanings they find in media content, meaning media use is related to culture-specific youth activities.

*Table 1: Average Daily Media Consumption By Platform (In Hours).*

Country	Social Media	Streaming	Gaming	News
India	3.8	2.5	1.9	0.9
Nigeria	4.1	2.7	2.3	1.1
Germany	2.9	3.1	2.8	1.4
Japan	3.2	3.6	3.1	1.2

Table 1 shows that Nigerian youth are the leading group in social media engagement, averaging 4.1 hours/day, with India having the second highest engagement at 3.8 hours. Many people use these platforms for friendship and cultural activities and

Instagram and TikTok are popular ways to share an identity through pictures and jokes. But younger Germans and Japanese engaged with social media less, however their habits involved a mixture of contributing and just observing. In Japan and Germany (3.6 hours and 3.1 hours respectively), people spent more time watching shows on services like YouTube and Netflix, because both local and global shows were available. In Japan and Germany, gaming was an important setting for exploring identity because the games and their online communities supported regular social activities. At the same time, most nations reported low levels of news consumption, with Germany and Japan leading slightly higher as those interviews pointed to a focus on civic activities. In addition, qualitative data showed the same patterns. As an illustration, a participant from Japan defined media as like a second layer, shaped by personal preferences and cultural feelings. When asked, an Indian participant said, “My phone is my home base for learning, laughter and culture.” Such statements underline that media use is closely connected to one’s identity.

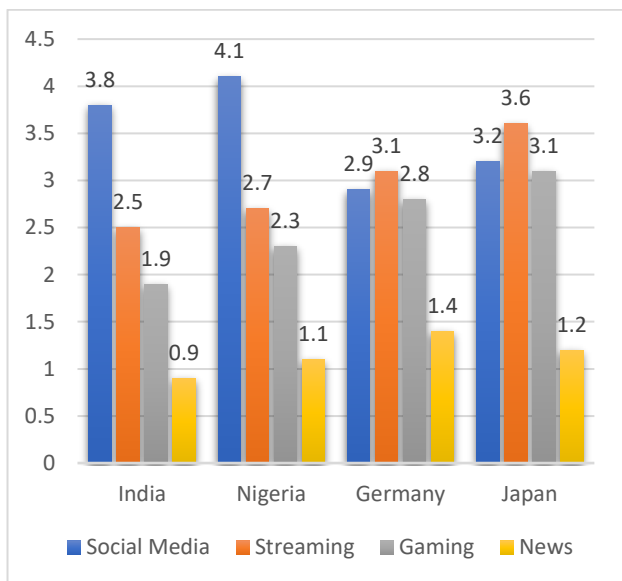


Figure 1: Average Daily Media Consumption By Platform.

Figure 1 shows the typical daily use of social media, streaming, games and news among people in India, Nigeria, Germany and Japan. The youth in Nigeria and India use social media most and Japanese and German youth are more actively involved in streaming and gaming. People are consuming the least amount of news in every region which may be a sign of media preferences evolving.

4.2. Identity Expressions

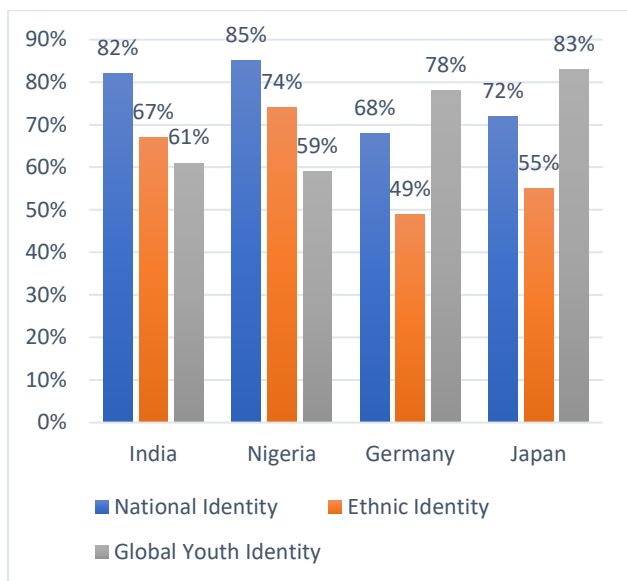
Youth identity is shared and shaped through the

way individuals use and participate with different types of media. It is here that the different ways youth express their cultural selves according to national, ethnic and global factors are studied. Rather than being set, identity is described as an ongoing process of feeling and reaching for a sense of belonging, background and aspirations. Research especially shows that digital media both mirrors and molds what society considers valuable, leading to unique new creations. It is shown in the findings that identity markers are different from one region to another which depends on its history, media and cultural environment.

Table 2: Youth Identity Expressions Across Countries (% Reporting Strong Identification).

Country	National Identity	Ethnic Identity	Global Youth Identity
India	82%	67%	61%
Nigeria	85%	74%	59%
Germany	68%	49%	78%
Japan	72%	55%	83%

Table 2 highlights that over three-quarters of youth are emotionally connected to their nations in India and Nigeria. Ethnicity is also very important in Nigeria, since how you speak and the tribe you belong to strongly influences social life. Most youth interviewed said that they feel pride in their nation through language, religion and local traditions. Said a Nigerian participant, “Even if we seem like someone from anywhere else, we think and pray in Yoruba.” These rules do not go away. In Germany and Japan, more youth participants (78% and 83%) identified with a global group identity compared to others. Most of the youth considered themselves “digitally cosmopolitan,” as their daily activities were guided by what was happening online worldwide, through memes, music and activism. Even so, adopting this means they do not turn their backs on being part of a nation. One Japanese student said, “I am part of the world, but I can’t give up my love for New Year’s shrine visits and traditional music.” Both options are true and are not mutually exclusive. This means that people now tend to have identities that are flexible, involve different roles and are sometimes performed rather than strictly defined. Youth use media to discover ways to display themselves, what styles they like and how they want to be part of groups.



**Figure 2: Youth Identity Expressions Across Countries.**

Figure 2 presents the proportion of youth in India, Nigeria, Germany and Japan feeling closely linked to their national, ethnic and global youth communities. Though most Indian and Nigerian youth identify with their national and ethnic ties, young Germans and Japanese are more likely to adopt a global identity due to the difference in media that reaches them.

**4.3. Cross-Regional Comparisons**

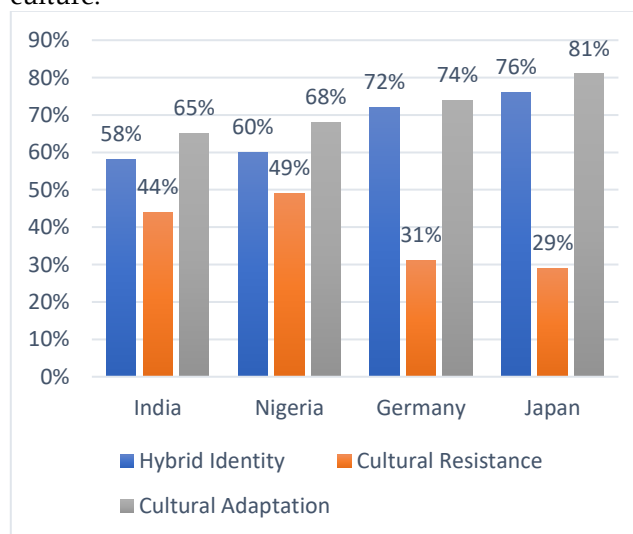
Even within a given culture, you can see identity orientations and rich insights come from observing how youth interact with global media in the different regions. Here, three important responses to global cultural exchanges are looked at: resistance, adaptation and hybridity. These orientations do not always go against each other but help influence how organizations deal with cultural changes. It makes it possible to see how cultural situations, local culture and media sources affect the way global identities form.

**Table 3: Identity Orientations Toward Global Culture (% Reporting Frequent Behavior).**

Country	Hybrid Identity	Cultural Resistance	Cultural Adaptation
India	58%	44%	65%
Nigeria	60%	49%	68%
Germany	72%	31%	74%
Japan	76%	29%	81%

Table 3 reveals that nearly three-quarters of German (72%) and Japanese (76%) youth popularized Hybrid identities by mixing their local

ways with elements from overseas. The interviews consistently brought up the idea that younger people could create and display several identities at once. Japanese respondents showed ways of dressing in kimono on their Instagram page or enjoying anime with American pop songs played in the background. Young people in Germany regarded Europe as having a “core” formed by connections with young people from many parts of the world and shared experiences on the internet. In India and Nigeria, people often made adaptations (65–68%) to the new culture, but they also maintained many of their own cultural traditions (44–49%). Many of the arguments in favor of opposite-sex marriage were about ethics and religion, mainly related to how people perceived roles in society, family life and religion. A person from India commented: “I listen to Western influencers, but I don’t always believe everything that they say.” Certain things are difficult to accept in our lifestyle. In Nigerian society, youth view cultural dignity as allowing people to pick what they accept into their lives. Rural participants from every country showed stronger resistance, but urban participants moved more toward being both traditional and modern. It underlines the importance of learning, interacting with different ideas and having internet access in making people embrace different cultures. Even among resistant teens, there was a lot of selective engagement which meant they still controlled some aspects of their own lives. To sum up, the comparison shows that global youth culture is not the same everywhere; it is interpreted, re-examined and reconstructed by local communities. The research proves that it is not an easy process of culture being taken over but instead young people creatively blend both familiar and new elements of culture.



**Figure 3: Cross-Regional Identity Dynamics.**

Figure 3 shows how cultural resistance, habitual adaptation and a mixed sense of identity influence youth in various regions. It is clear that Japanese and German youth display the highest levels of hybridity and fit to the global society. Indian and Nigerian youth display cultural resistance, but also have hybrid traits. From these interactions it is apparent that cultural negotiation is affected by media, tradition and social factors.

## 5. DISCUSSION

The results of this research show that there is a complicated relationship between youth, consuming media and their cultural identity during globalization. Instead of making everyone the same, global media seems to encourage young people to carefully mix, change or not follow set cultural beliefs. All over India, Nigeria, Germany and Japan, young people find ways to take in global ideas without giving up their traditional identities. It reflects both more online resources and greater ability for young people to take cultural action. Comparing countries highlights that identity is influenced by a combination of media, the way society is built and the history of each country. German and Japanese youth often felt closer to a global youth identity because they have good digital skills and regularly encounter transnational culture. Identification with their country and culture was stronger among Indian and Nigerian youth and they still consumed and adapted world media that did not conflict with their traditions. It demonstrates that global links do not reduce cultural uniqueness, but actually widen the ways in which identity is built. The findings fit well with what was established by previous research. According to Haenfler (2023) and Hodkinson (2024), youth are cultural participants who use subcultures and modern technologies to display who they are and this is confirmed by our findings showing how public displays include various traditions. Likewise, Lim (2022) points out that the media helps to form peer culture and a sense of group identity—a trend seen in globalized online communities developed by participants in Germany and Japan. Besides, in their studies, Azzaakiyyah (2023) and Ghai et al. (2022) discussed the effects of social media on people's interactions and mental state, agreeing with this research about the role of media in connecting people and their emotions.

The results of the study are important in several different ways. It points out, for sociology, that identity must be rethought as a shape-shifting idea shaped by global networks of communication. The research causes educators and policy makers to

consider including cultural reflexivity in media literacy in their curriculum. In societies with people from different cultures, this may help everyone understand each other better and reduce any identity-related divisions. Also, appreciating the significance of glocal youth expression could influence the creation of digital spaces that include different kinds of representation. There are several weaknesses that affect the research. Even if the sample is populated by different ages and genders, it may not include a detailed view of what is happening in groups living on the margins or in rural areas. People might forget how often they use media or they might answer in a way society expects. In some cases, depending on virtual interviews may cut down on the number of people from low-technology areas able to take part in the interviews. More research is needed that investigates people in regions and communities where such topics are scarcely studied. By conducting longitudinal studies, we might find out how identity developments in relation to media happen over the years and how major world events such as pandemics, change the dynamics between media and people's identities. Applying both algorithmic analysis and ethnography to studies of media content might shed more light on how culture sees itself through media consumption.

## 6. CONCLUSION

The study provides an in-depth look at how young people from around the world use digital media to express their culture and form their identities. The study finds through its cases in India, Nigeria, Germany and Japan that globalization brings youth a deeper and broader understanding of who they are. Young people take global trends and adapt or resist them to better match their own ideas, surroundings and what they aim for. Comparing the data suggests that German and Japanese youth seek to belong to global youth groups, whereas Indian and Nigerian youth hold on to their national and ethnic roots. But, these two areas are actually complementary. The outcome is that it uncovers various ways of interacting with culture brought on by access, tradition and local socio-politics. Since hybrid identities are found everywhere because of media, it is clear that media both reflects what society becomes and shapes new cultural trends. In addition, this research connects sociology, media studies and cultural theory, increasing interdisciplinary study. It points out that young people are not separated from their culture by digital media, but actively deal with issues of identity. They shape how we should approach media literacy education, design media

platforms and make policies affecting culture. The study opposes the idea that globalization leads to world-wide uniformity. It proves that people's sense of identity in the digital age is formed through the mix of history and new ideas, differences and

similarities and the ways they react to change. As global society brings us all closer through different media, failing to understand these dynamics will create challenges for appreciating global cultural citizenship.

**Acknowledgment:** We thank the anonymous reviewers for their constructive comments on this manuscript. This research was supported by the collaborative efforts of local research teams in India, Nigeria, Germany, and Japan, who assisted in survey distribution, interviews, and field coordination. The authors would especially like to thank the participating youth respondents whose insights and cooperation made this cross-cultural study possible

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