

# Youth Culture in Bankura Town: A Sociological Study

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## Abstract

Youth is a stage in human development that lies between childhood and adulthood. Although youth have a distinctive identity which is enacted at the individual as well as cultural level. Nowadays, the concept of Youth Culture has become a sociological reality in contemporary social research. youth culture diffuses not only in terms of style expressions but also as a particular space for social identity and hence as an institutionalized feature of the standard biography expected by the society of its members. Style has become the most prominent cultural medium for expressing the identity aspirations of youth culture. ICT revolution has raised the level of expectations of the young, more importantly of those on the margins of society, by whom I mean not only those who are poor, illiterate, and deprived, but even those with a low self-esteem due to low IQ, unacceptable physical appearance, lack of ability for effective presentation, and so on, Internet has been performing another interesting function. Internet has come as a blessing to millions of young in such transitional societies, who had been scared of socializing in person, for the fear of an outright rejection, squeezed between the constant pressures of outstanding performance, on the one hand, and the perpetual incapability, on the other. There is a typical culture in the youths of Bankura. Through interpretivism the research would seek the distinctiveness of small-town youth culture. as a small town Bankura has a distinctive youth culture, which is different from a metropolitan city as well as any rural area. The main interest of this research is to find out the uniqueness of Bankura's youth cultures, which is quite different from any metropolitan's youths' culture.

**Keywords:** youths, culture, passion, leisure time, fashion, ICT.

## Introduction

"Youth is a stage in human development that lies between childhood and adulthood. However simple this definition may seem, it is valid nonetheless, because it brings out the relativity and vulnerability of youth. Youth as such exists only in relation to childhood and adulthood. And it is merely a passing stage. It is a sandwich phase whose separate identity is seldom recognized" (Selvam, 2008, p. 206). The Population Council (2010) states, "There are 315 million young people aged 10–24 years in India, representing 30 percent of the country's population. This cohort is healthier, more urbanized, and better educated than earlier generations." Although youth have a distinctive identity which is enacted at the individual as well as cultural level. Nowadays, the concept of Youth Culture has become a sociological reality in contemporary social research. Attempting to mention a specific age boundary about youth culture may be problematic because it is much wider than youth itself. "In a wide sense, 'youth cultures' refer to the way in which young people's social experiences are expressed collectively through the construction of differentiating lifestyles, mainly in their leisure time, or in interstitial spaces in the institutional life. In the more restricted sense, the term defines the emergence of 'youth micro-societies', with significant degree of Independence from the 'adult institutions', that provide specific space and time"(Feixa and Nofre, 2012). So, as a small town Bankura has a distinctive youth culture, which is different from a metropolitan city as well as any rural area

## Review of Literature

"Youth culture diffuses not only in terms of style expressions but also as a particular space for social identity and hence as an institutionalized feature of the standard biography expected by the society of its members. As such, youth culture is translated, appropriated, and

categorized to fit into local social structures and issues. For example, Liechty (1995) analyzes youth as a category of modernity in the context of Kathmandu, Nepal, where youth and teenageness are relatively recent phenomena. The study illustrates how the emergence of local youth cultural media (e.g., the Nepalese youth magazine Teen) “becomes a blueprint for living in consumer modernity” (177). This serves to illustrate that youth culture is therefore not just globalizing in terms of content—that is, the objects and images consumed by young consumers globally—but also in terms of form, as the institution of youth spreads and becomes integrated, appropriated, in a variety of local modernizations, statehoods, and postcolonial discourses. Youth has become an institutionalized and mediated identity space, readily available transnationally for the construction of youth culture” (D.kjeldgaard and S.Askegaard, 2006, p-234).

“The cultural-analytical sociological approach to youth subcultures suggests that for the study of social reality, it is necessary to consider the cognitive structures of the everyday interaction between individuals and their verbal behaviour, expressing meaningful aspects of the typical behaviour of the participants to the interaction. According to this thesis, the formation of youth subcultures can be interpreted using the analysis of representations, based on which they model their behaviour. Sociologists studying contemporary youth culture note that the commonality of individual preferences further encourages the formation of group lifestyles. Unlike subcultures, they are situational and depend not on re-emerging original group values and behavioural stereotypes but the qualitative component of the real conditions of the cultural system’s functioning.

The sociocultural environment, in which modern Russian youth perform their creative activity, is characterized by highly contradictory value spectrum. This makes young people aim their innovative potential not at the creation of new subcultural models but at the adaptation to the already existing ones. “The phenomena of the non-academic music culture comprise a special field: film score and jazz, musical and rock music. Their introduction to the variety of the 20th-century musical phenomena seems important for the new Russia”. Young people seek a cultural niche, identification with which allows them to occupy a stable social position. Thus, the image of modern youth culture is quite diverse” (Oparina Nina Aleksandrova et al, 2020).

#### **Youth and Consumption**

Style has become the most prominent cultural medium for expressing the identity aspirations of youth culture. The emergence of style-based subcultures during the latter part of the twentieth century, such as hippies, mods, punks, and so on, can be seen as a result of the expansion of the teenage market, which began to fragment into a number of style groups that stood in a differential relation not only to mainstream and parent culture but also to each other . . . Youth consumption is generally thought to be played out in a set of highly stylized arenas of clothing, grooming, music, communication technology (notably the mobile phone), and going out

(including the consumption of nondurables of food, drinks, and drugs). These arenas (and they are exemplary but not exhaustive) operate to both homogenize youth cultural style expression at a structural level and also enable differentiation at a more micro cultural level. Such differentiations have multiplied in the last decades, leaving us with a plethora of stylized consumption patterns available for the young, often combining, for example, musical and clothing tastes into a syntagma: a type. Young people’s consumption is generally thought to be hedonistically oriented and highly attached to the individual identity negotiation characteristic of the life stage of youth (D.kjeldgaard and S.Askegaard, 2006, p-233). Although Bankura is small town, nowadays, the youths are very much conscious about their styles and fashions. Advertisement plays an important role to bring this attitude towards fashion among youths. They wear branded clothes and being always conscious about their looking.

#### **Role of ICT**

Scholars writing on the virtual community in the developed societies have been emphasizing the transformative effects of Internet on the face to-face and personalized relationships. They have been preoccupied with the question as to whether the emergent virtual sociability would successfully replace the community of the yesteryears. While these anxieties are justified in the context of developed societies, rightly called ‘wired societies’, there is another side to the story that needs to be explored. In countries like India, where the ICT revolution has raised the level of expectations of the young, more importantly of those on the margins of society, by whom I mean not only those who are poor, illiterate, and deprived, but even those with a low self-esteem due to low IQ, unacceptable physical appearance, lack of ability for effective presentation, and so on, Internet has been performing another interesting function. In the garb of anonymity granted by the virtual identity created on Internet for a particular purpose, it has become possible for the young to hide their true identities and interact in the virtual world on the basis of fictitious identity, which gives them appreciation, compliments, sensual gratification, and social acceptability for which they had been starving and which could not have been possible otherwise. Internet has come as a blessing to millions of young in such transitional societies, who had been scared of socializing in person, for the fear of an outright rejection, squeezed between the constant pressures of outstanding performance, on the one hand, and the perpetual incapability, on the other. By presenting a false bio-data, pasting somebody else’s picture, and creating a virtual identity, these young people can be very often seen glued to computers, having successfully distanced themselves both physically and socially from the immediate, but a hostile social and physical reality (R.Gill), 2012, p-141). In the era of social media youths are very much connected via social media. This virtual communication somehow makes a physical distance. But in the case of a small town like Bankura, the scenario is not been same. There are several ‘theque’ are formed, where the

youths are meet together apart from their virtual contact.

### Objective of the Study

The objectives of the research are-

1. What are the trends of youth of Bankura?
2. To find out the uniqueness of youth culture in a small town like Bankura.

### Methodology

The philosophy of research would be interpretivism. Through interpretivism the research would seek the distinctiveness of small-town youth culture. This research would be use mixed methods, both qualitative and quantitative. It is basically exploratory research. The main interest of this research is to find out the uniqueness of Bankura's youth cultures. So, this research would apply interviews, focused group discussion, and also case study.

### Youth Culture in Bankura Town

There is a typical culture in the youths of Bankura. In the evening they spend their leisure time at a particular gossip zone, which they called "theque". There are several "theques" where youths gather and spend their leisure time. These gossip zones are surrounded in CMT (College More Tent), Panchbaga, Kishan Mandi, Classic Tea Stall (Satighat). There is some uniqueness in each of the them. The most popular "theque" in Bankura is CMT. people gather there especially in the evening time. Those who are pass out from the college, either second year or final year students, come in this *theque*. There is also a political connection. CMT is known as a *theque* of SFI from the last decade. So, when student union changed from SFI to TMCP, the theque became less important. Now a few newcomers come there. There is another *theque* is Panchbaga. There one can find famous Banik Tea Stall. The *theque* actually formed centering upon that tea stall, and day by day the theque spread up. Especially the school boys gather there in the evening time. Some youths go there bunking their tuition. They spend whole evening. They smoke and few of them drink bear outside the *theque*. There is also another *theque* in Bankura town, which is Classic Tea Stall, Satighat. Especially the dropout students and uneducated youths come there. This place is notorious for drugs addict. All above *theques* are for male youth. We see female youths in those *theques* very rarely. Generally, in Bankura town, girls spend their leisure time in their house or friend's house. But this picture is changing radically. We can see female youths in Kishan Mandi. Kishan Mandi is the only *theque* of Bankura, where both male and female youths gather especially in the evening. Few female youths smoke there openly, which is very rare in public places of Bankura. But this behavior of female youths is gradually increasing.

Now a craze has developed among the youths of Bankura, which is photography. A huge number of youths are passionate about photography. Those who have DSLR or SLR, pay visit here and there especially on tourist spots of Bankura such as Mukutmonipur, Susunia etc. Interestingly, they all have specific Facebook page to display their photography. They upload their photos on Facebook

or on other social media such as Instagram. There are 10-12 groups of photographers who take it as profession. They all have numbers of followers in Bankura town. But those who have not SLR or DSLR are not far behind. They also pursue their hobby. Such youths make a group on Facebook, which is named as "Mobigraphy". Their admin say that photography is not restricted by having DSLR or SLR. We can also take photos by mobile. There are four teams in Bankura, who make short films and cover songs. They have contact with various women parlour and casting female youths for short films or cover songs. And female youths are very much eager to work in short films. In this way they are also engaged with photography. They take photos and upload it in social media for promoting themselves.

### Conclusion and Scope for further Research

This article has shown a different character of small-town youth culture. Where youths are physically meet together in various 'theque'. These 'theque' are situated around any tea stall or a coffee stall. nowadays women are also seen to take a part in this 'theque'. this picture also a sign of changing the attitudes of youths. Girls are coming out of the house and spend their leisure time whenever they want. this article showed that youths are very much passionate about their dreams. but on the other side, the extreme pressure of education affects their passion. Somehow this pressure can make an obstacle to fulfill their dreams. This research may also explore the various scopes for further research such as. 1) Consumerism and small-town youths. 2) Peer groups, relationship among small town youth.

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