

The Identity Remix Redux

Research on Adolescent Development in Globalizing India

2005 and 2017

Robert W. Roeser
Prevention Research Center Seminar
October 23, 2024

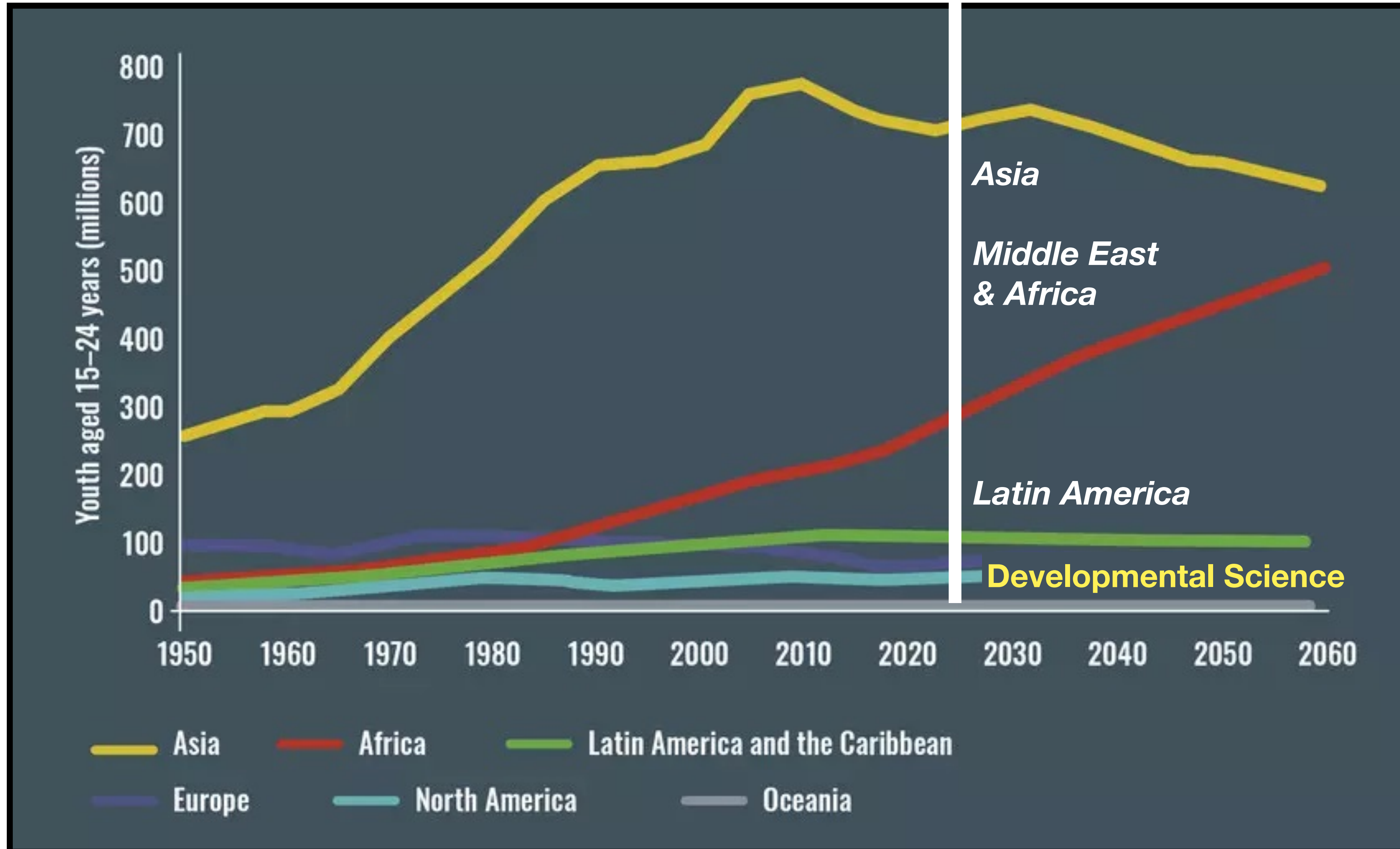


Outline



- Internationalizing Developmental Science
- US Fulbright Program
- Original Fulbright 2005 project
- Widespread changes in India 1990 to now
- Emergent project on adolescent identity development in India 2005 and 2017
- Implications for Contemplative Education / Prevention Science in India

Adolescent Population Worldwide



Developmental Science in the Majority World

JOURNAL OF
Research on Adolescence



JOURNAL OF RESEARCH ON ADOLESCENCE, 23(1), 1–8, 2013

Introduction: Special Issue on Adolescents in the Majority World

Marcela Raffaelli and Vanja Lazarevic
University of Illinois at Urbana-Champaign

Silvia H. Koller
Federal University of Rio Grande do Sul

A. Bame Nsamenang
Yaoundé University

Deepali Sharma
Punjab University

“Majority World”

*Asia,
Middle East,
Africa,
Latin America*

[HOME](#) > [NEWS](#) > [CHILD DEVELOPMENT SPECIAL SECTION: POSITIVE DEVELOPMENT AND ADAPTATION IN ASIAN CHILDREN](#)

[NEWS](#) | POSTED DECEMBER 1, 2023

Child Development Special Section: Positive Development and Adaptation in Asian Children

Child Development invites manuscripts from the international research community for a Special Section on *Positive Development and Adaptation in Asian Children*. Submissions are due **Monday, January 15, 2024**.



12 Penn State faculty receive U.S. Fulbright Scholar Awards for 2024-25 year

In addition, four faculty members have been named Fulbright Specialists



The Fulbright Program aims to improve intercultural relations, cultural diplomacy, and intercultural competence between the people of the United States and other countries through the exchange of persons, knowledge, and skills.



Penn State was recognized as the top U.S. producer of faculty Fulbright Scholars for the 2023-24 academic year by the U.S. Department of State's Bureau of Educational and Cultural Affairs

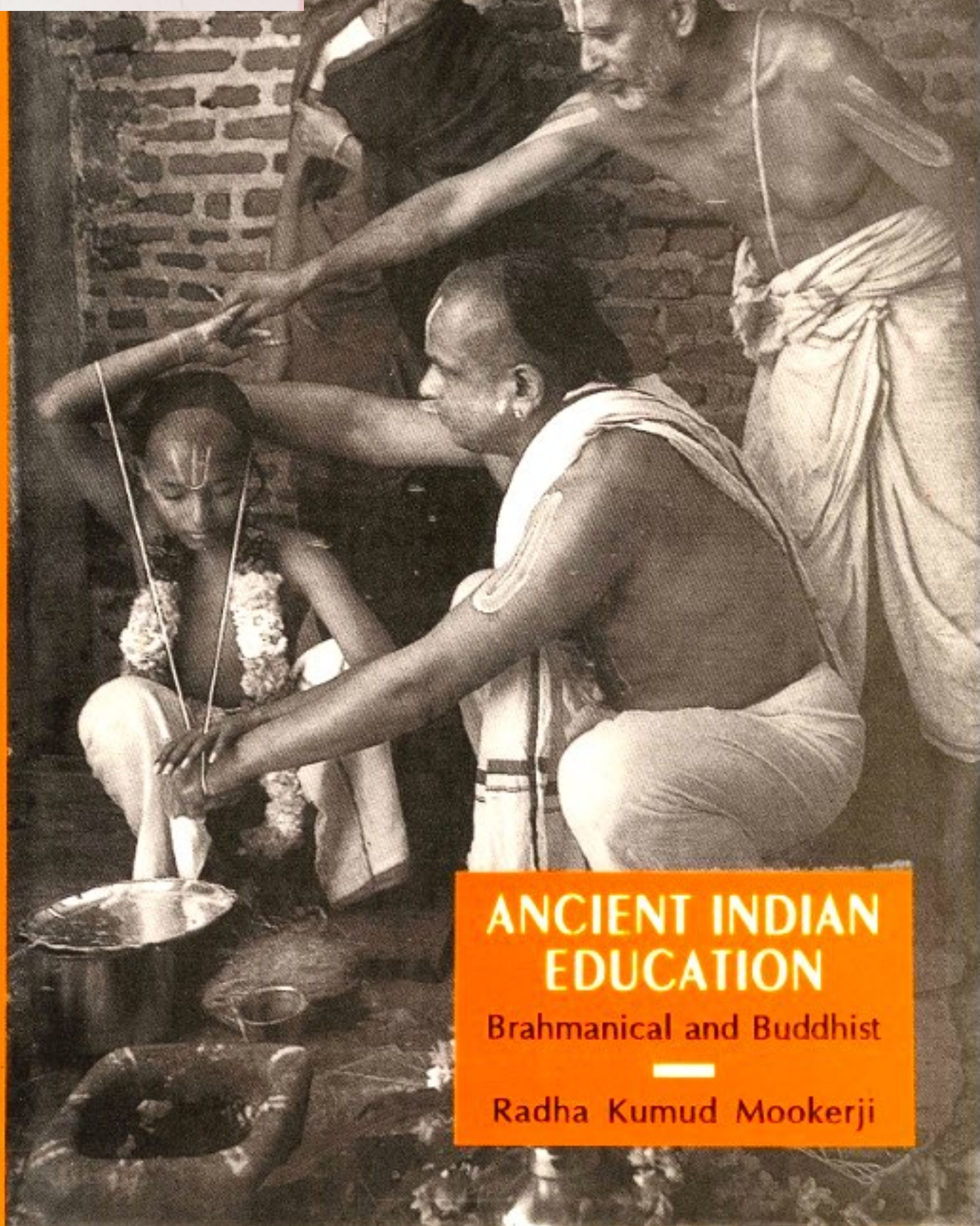


**Fulbright Research Team 2005
Pune, India**



**Fulbright Research Team 2017
Pune, India**

आत्मनो मोक्षार्थं
जगद्धिताय च
'For one's own
liberation and
for the good of
the world'



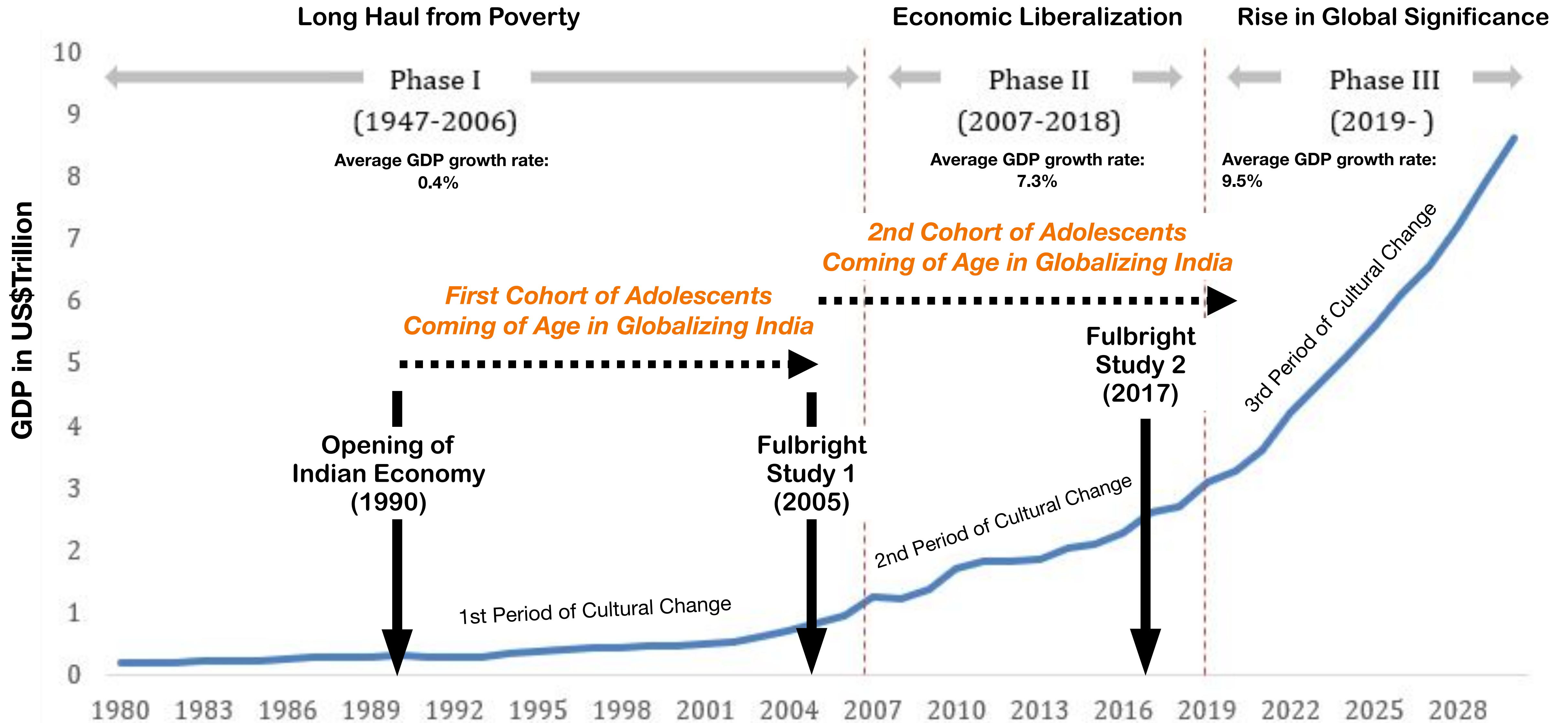
**ANCIENT INDIAN
EDUCATION**
Brahmanical and Buddhist
—
Radha Kumud Mookerji

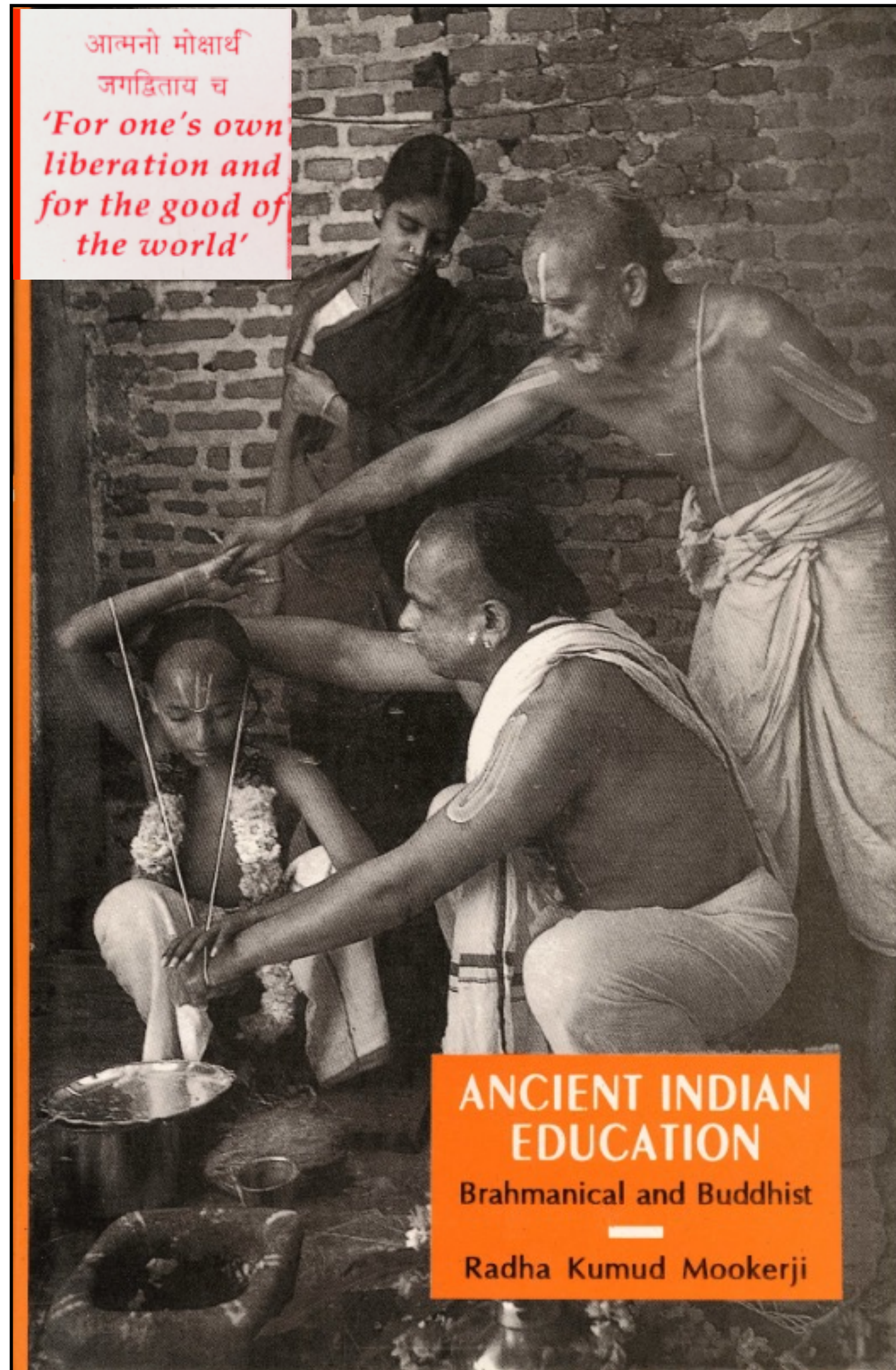
Fulbright Study 2005

- “Varieties of Moral and Spiritual Education for Adolescents in Secondary Schools in India”
- Looking for existence proofs of use of meditative practices in secondary schools with adolescents - a multiple case comparison study
- Became aware that issues of contemplation in education in India and issues of cultural change were perhaps intertwined due to globalization
- Began contemplating an additional study of adolescent identity development during a time of cultural change in India



Transformation of India through Economic Development





Traditional Sanskritic India



Widespread Cultural Change

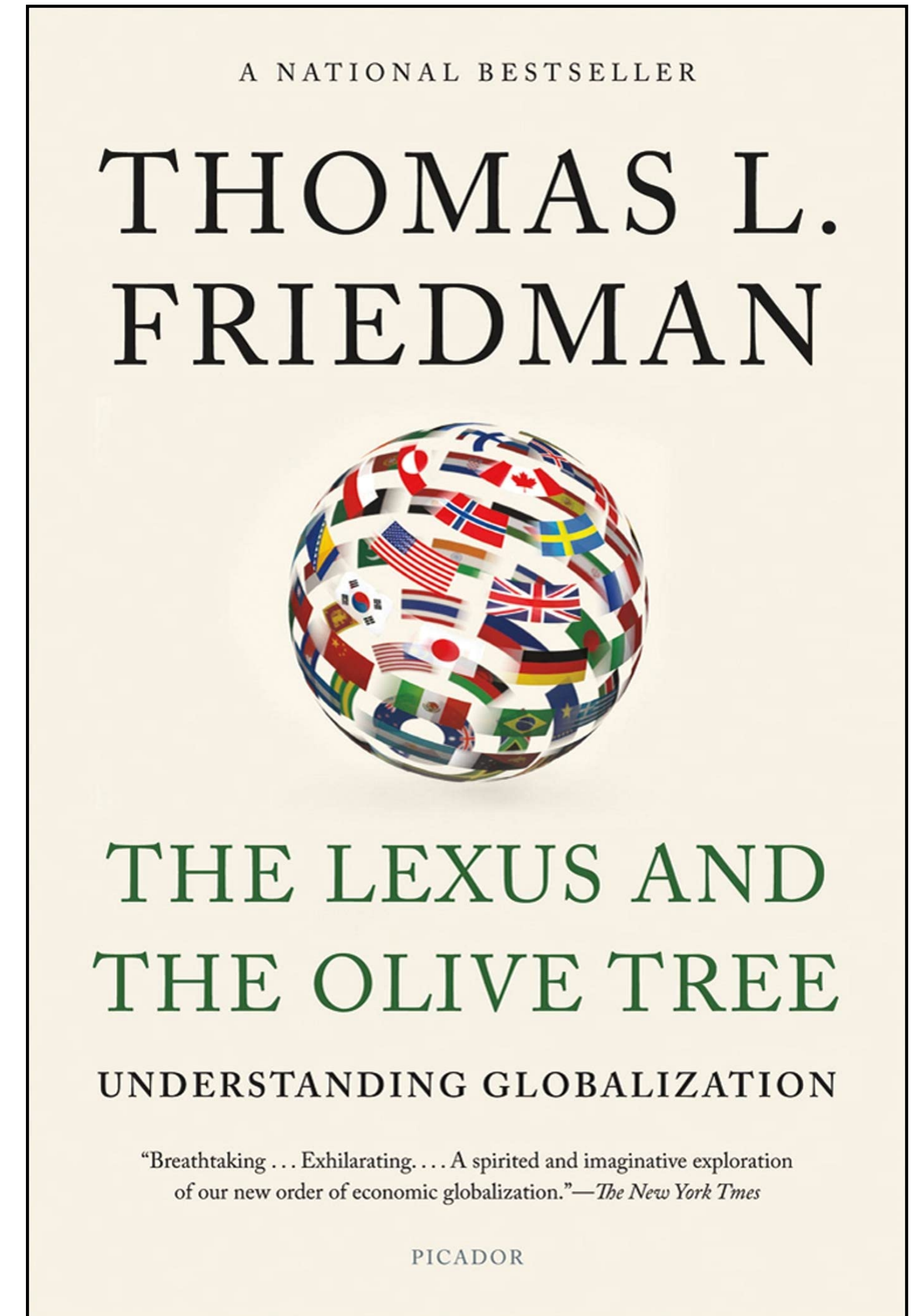
***Young people
in India
today
are losing
their
traditional
cultural
values!***

Globalization in India 1990 -



Traditional Sanskritic India

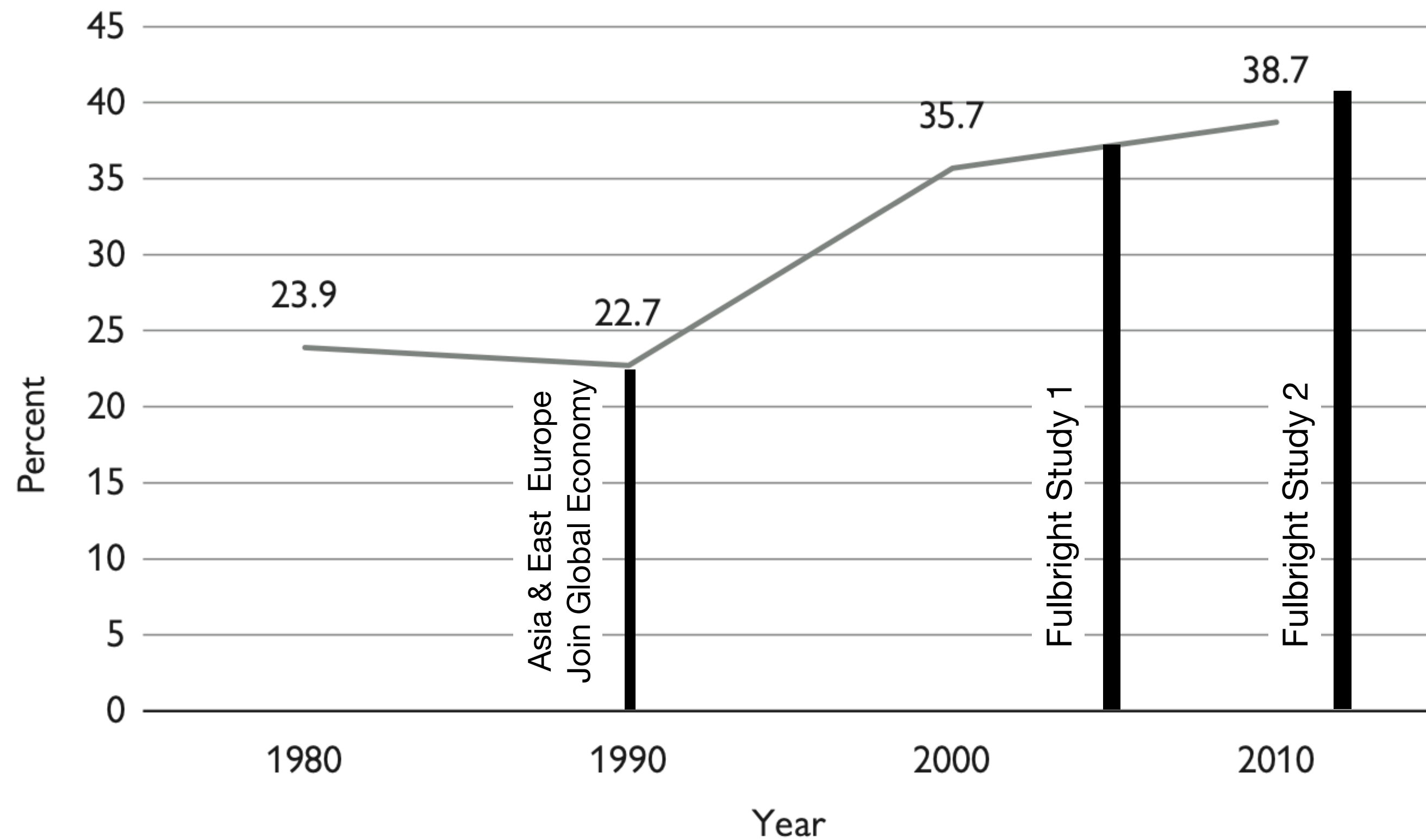
Economically Developing India



Tension of Globalization

Defining Globalization

Percentage of Worldwide Gross Domestic Product (GDP)
from International Trade

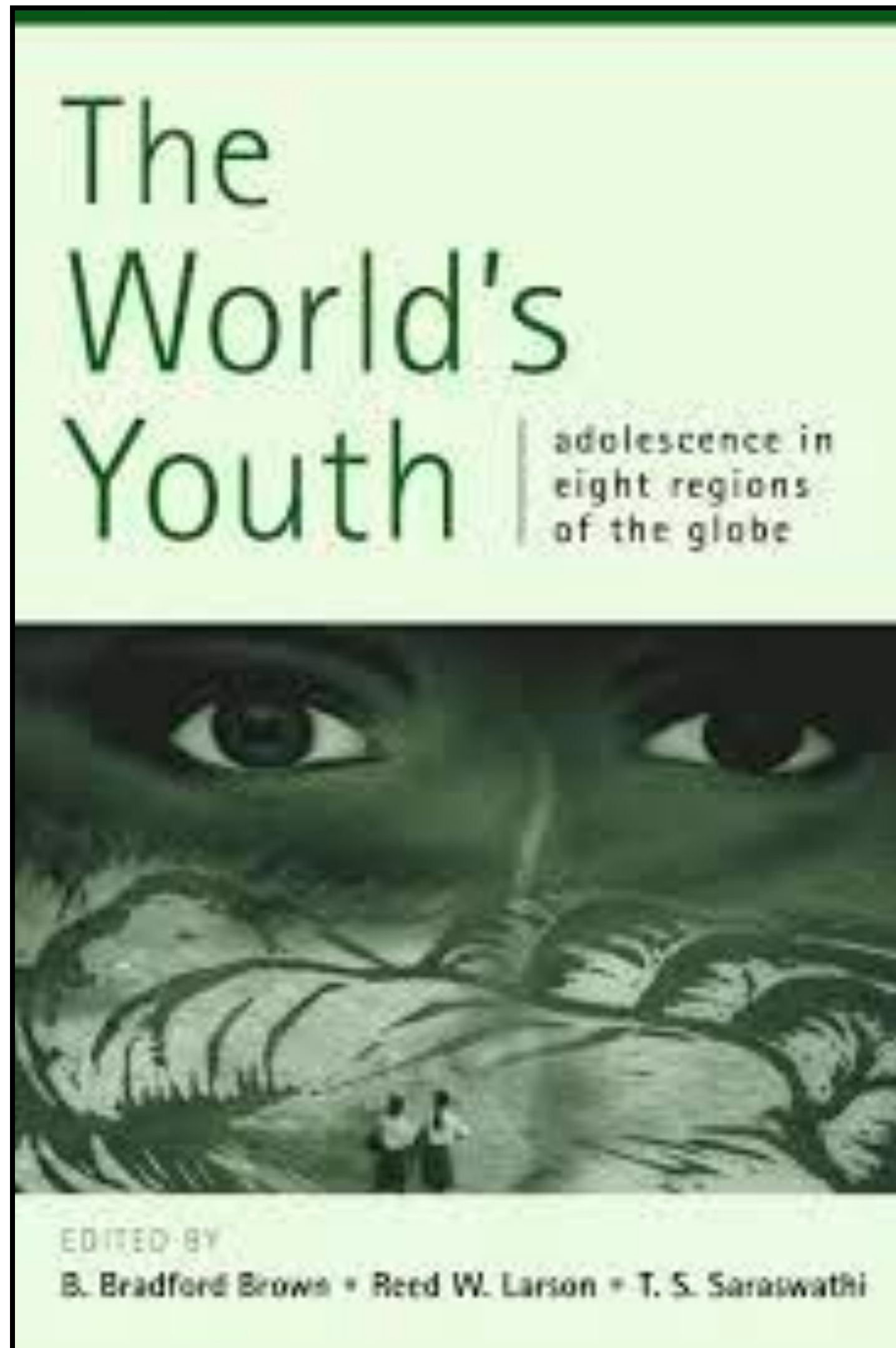


from McKinsey Global Institute (2014).

Globalization:

the exchange of goods, services, people and ideas across cultures through trade, technology, media, and travel. The scope, speed and quantity of this exchange today is unprecedented in history

Developmental Science in the Majority World During an Age of Globalization (2002-2003)



The Psychology of Globalization

Jeffrey Jensen Arnett
University Park, Maryland

774

October 2002 • American Psychologist

Copyright 2002 by the American Psychological Association, Inc. 0003-066X/02/\$5.00
Vol. 57, No. 10, 774-783 DOI: 10.1037/0003-066X.57.10.774

Applied Developmental Science
2003, Vol. 7, No. 3, 189-196

Copyright © 2003 by
Lawrence Erlbaum Associates, Inc.

Coming of Age in a Multicultural World: Globalization and Adolescent Cultural Identity Formation

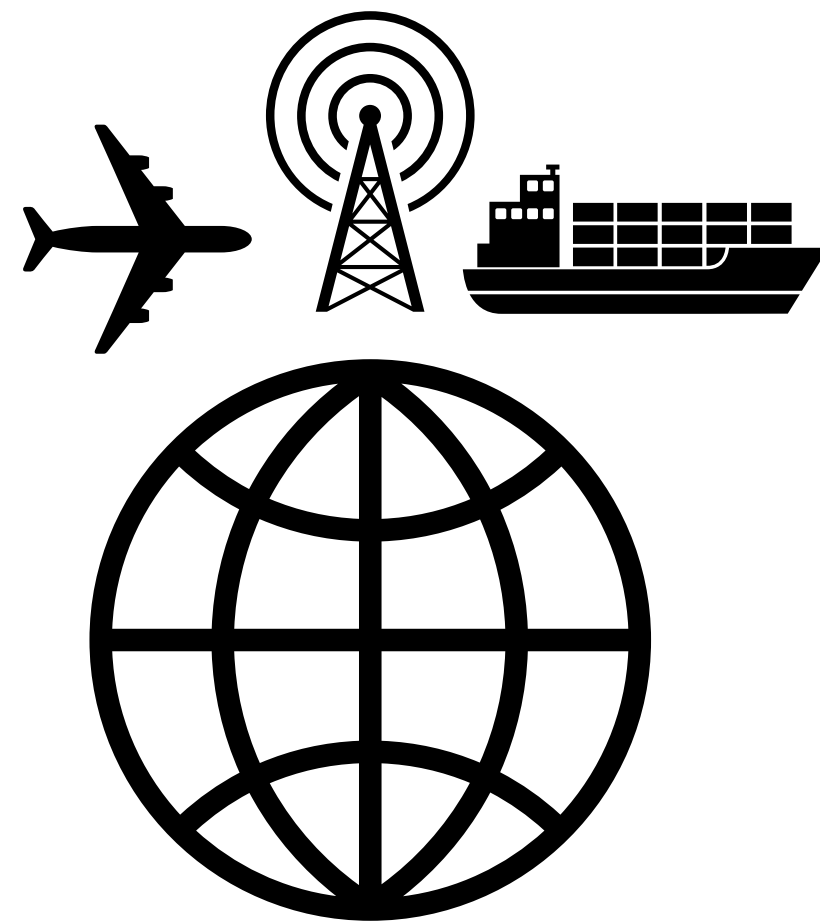
Lene Arnett Jensen
Catholic University of America

- *Global culture & local culture matter*
- *Adolescents as “early adopters”*
- *Global marketing campaign to teens*
- *Elders’ fears of loss of traditional values*

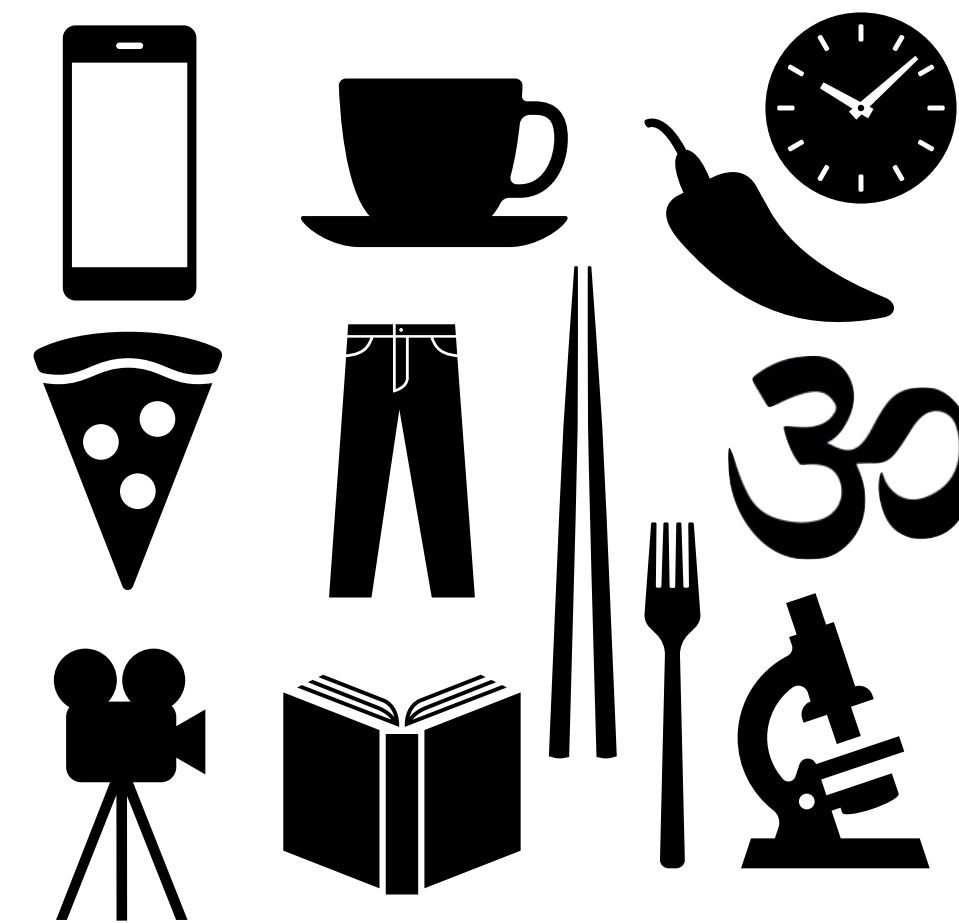
Theory of Globalization and Adolescent Development

Globalization → **▲ Daily Practices** → **▲ Cultural Identities**

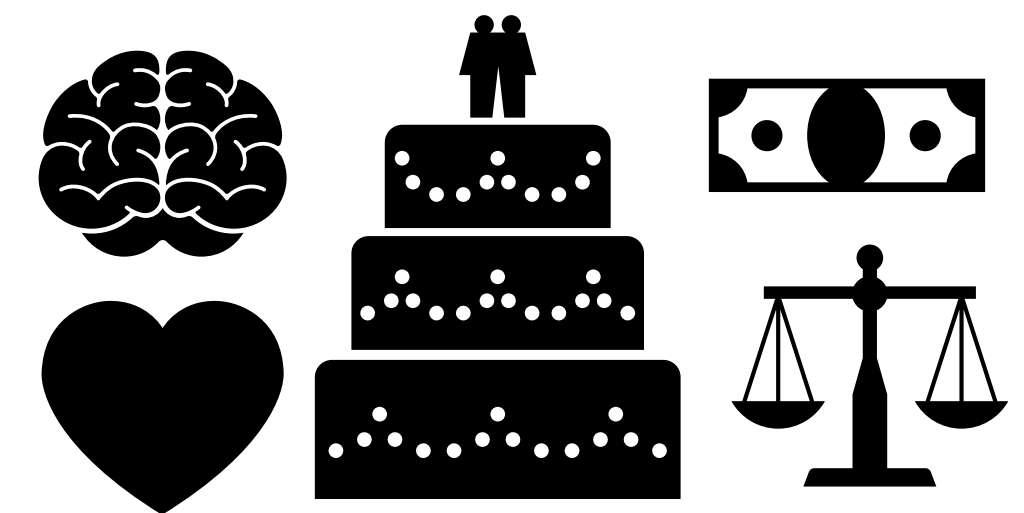
Macro-Context of Adolescent Development



*Global Finance & Trade
Media & Social Media
Travel & Migration
Youth Marketing*



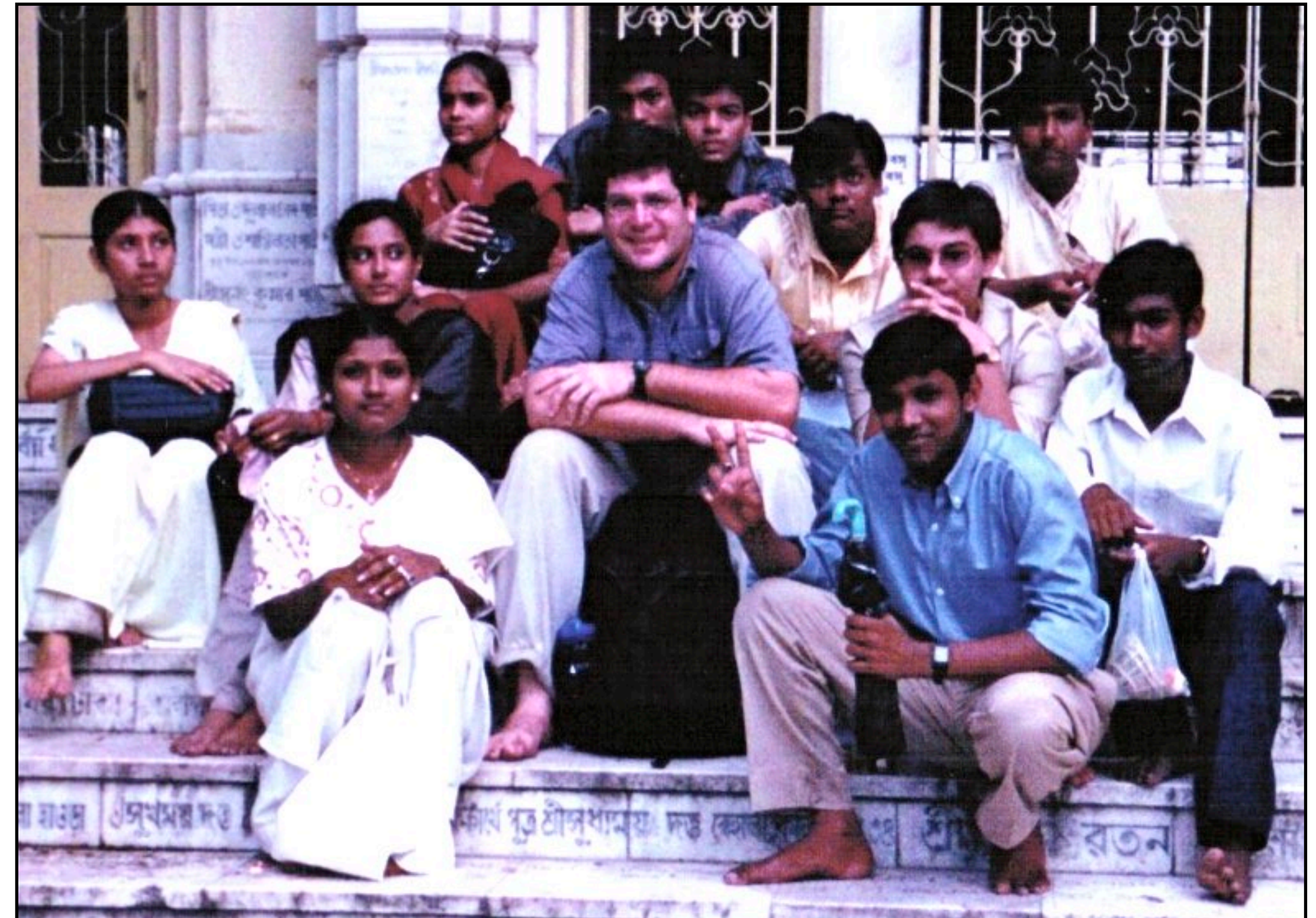
*Products & Services
Media Consumption
Food & Eating
Dress & Appearance
Science & Religion
Language & Time Use*



*Self-Beliefs
Values
Worldviews
Preferences
Choices*

Research Question

Are adolescents growing up in middle class, urban households in Western India, and attending private secondary schools, losing their traditional cultural values in a context of globalization and cultural change in India?



Research Designs & Setting: 2005 and 2017



Traditional City Rapidly Growing Due to IT Industry

School-Based Research (n = 6 schools)

Adolescent Samples of Convenience (7-9th grades)

Repeated Cross-Sectional Studies

Survey and Focus Group Data Collected

Research Team from University of Pune

Graduate Students Served as Cultural Brokers

Materials Translated and Back-Translated



Western India



Fulbright Research Team 2005
Pune, India



Fulbright Research Team 2017
Pune, India

Sample Descriptions 2005 and 2017



	Cohort 2005 (<i>n</i> = 1363)	Cohort 2017 (<i>n</i> = 1052)
<i>Student Demographics</i>		
Age in Years (SD)	13.55 (0.95)	13.65 (0.96)
Material Possessions Index (SD)	1.51 (1.02)	1.79 (1.06)
Adolescent Religion (% Hindu)	85%	91%
Adolescent Sex (% female)	45%	48%
Adolescent 1st Language (% Marathi)	63%	64%
<i>Grade Level (% full sample)</i>		
Grade 7	30%	34%
Grade 8	35%	35%
Grade 9	35%	32%



Western India

Youth Voices on Cultural Changes in India: Focus Group Data on Changes in Daily Practices

PERCEIVED CHANGES IN....

ADOLESCENT VOICES

Food and
Eating Habits

Junk food is new! My grandmother says that 10 years ago food in India was very nutritious, but now Western food like burgers and pizza spoil our brains. (F)

Dress and
Appearance

Eating with a fork and knife is new. (M)
Clothes are getting shorter and shorter and that's not our culture! (F)

Materialistic
Attitudes

Nowadays we only believe in purchasing costly bikes and buying branded stuff. (M)

Language Use

Children are always talking in English rather than an Indian language. (M)
I think to some extent we've changed—like the music my friends and I listen to and the movies we watch are American. (F)

Media
Consumption

We see television and say, like, he's wearing that so I'll wear that. (M)
Yeah, you compare yourself and want to copy it. (M)

Youth Voices on Cultural Changes in India: Focus Group Data on Changes in Daily Practices

PERCEIVED CHANGES IN....

ADOLESCENT VOICES

Respect for Elders

Yes, we are losing our values—young people insult parents by back-talking, and girls have starting smoking and drinking. (M)

Female Gender Roles

Now girls are equal to boys. (M)

Role of Science

Basically India is too orthodox. As we try to move away from orthodoxy, everyone thinks that we are taking in Western influences [and losing our traditional values]. Instead, I would say that what is causing changes in India is the influence of science. People here are too superstitious. (M)

Role of Reason

We enjoy celebrating our festivals, but elders think we're losing our culture because we want to reason about these festivals. (F)

Moving Away

We are changing for the good. Earlier Indian culture was too strict and people had to follow values and traditions which didn't make sense. (F)

Religion &

In this generation of youth, some think that God or religion is not so important. (F)

Superstition

We should progress but not forget our religion and culture. (F)

Our values are coming down day by day. People don't believe in God anymore.

They are economically well off now and so they are losing faith. (M)

Youth Voices on Cultural Changes in India

JOURNAL OF RESEARCH ON ADOLESCENCE, 23(1), 9–24, 2013

Globalization and the *Identity Remix* Among Urban Adolescents in India

Mrinalini A. Rao
University of Illinois, Urbana-Champaign

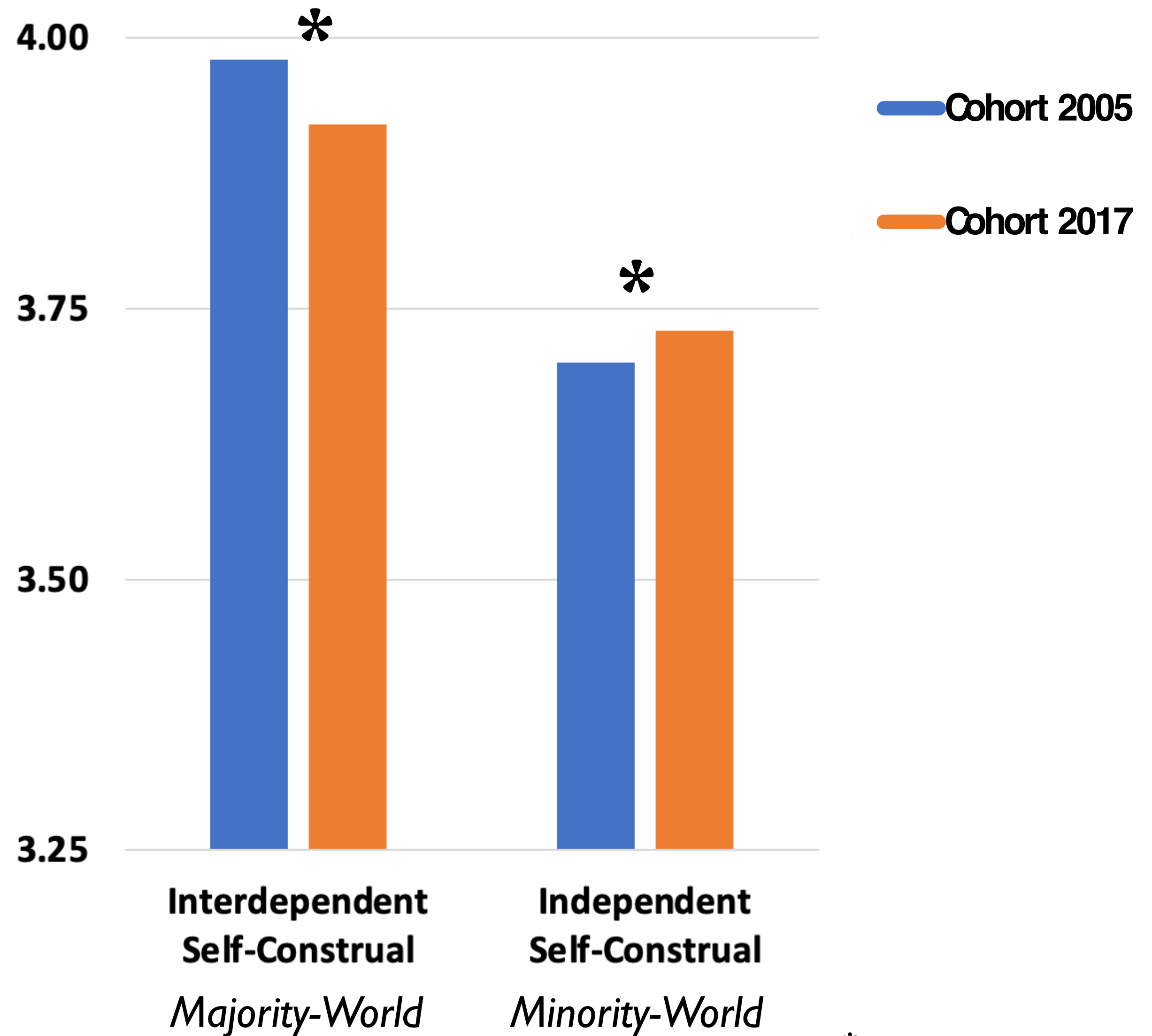
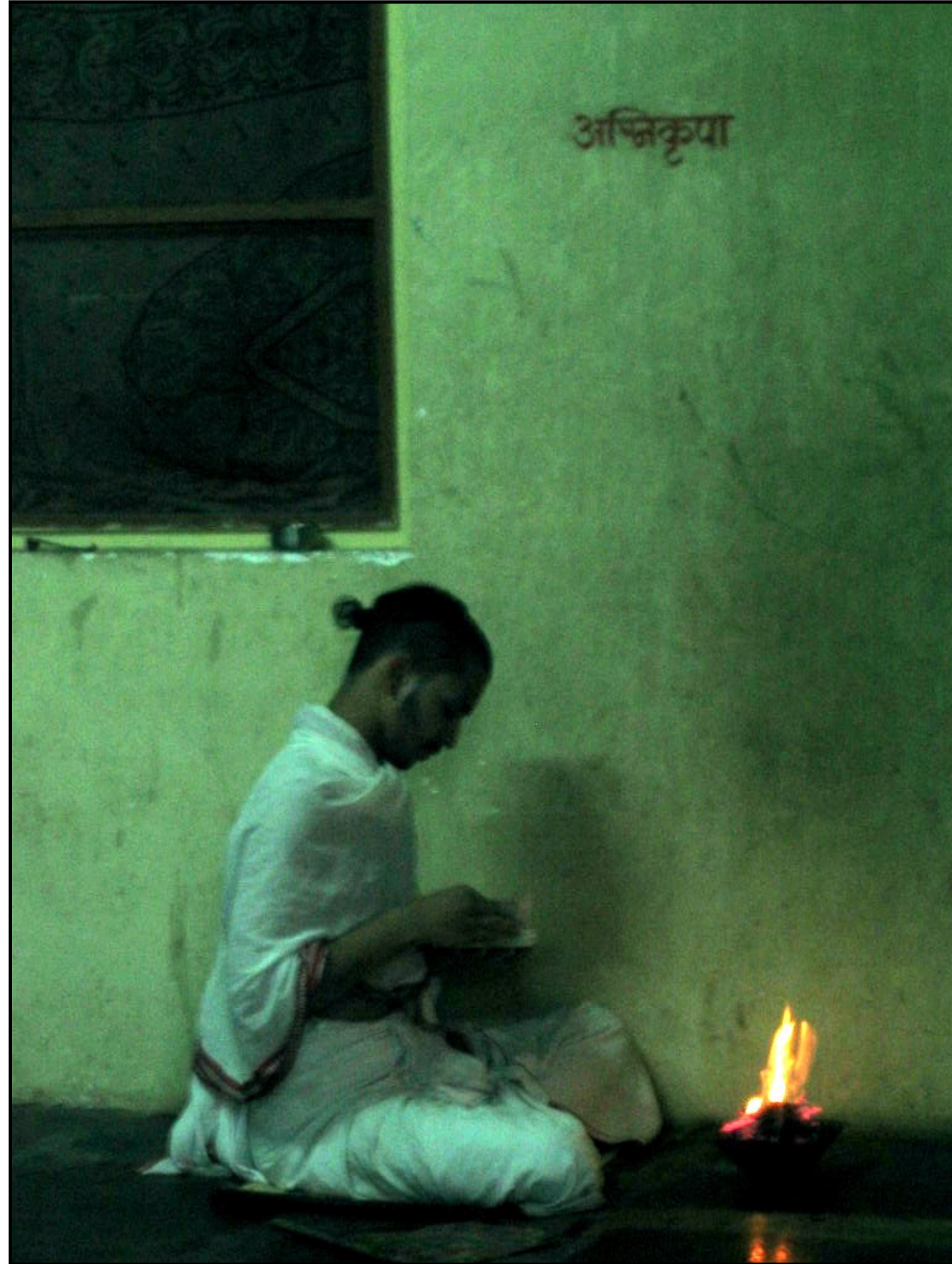
Ruhi Berry*, Ayesha Gonsalves*,
Yogita Hastak*, and Mukti Shah*
University of Pune

Robert W. Roeser
Portland State University

Interviewer: Would you say young people like you are losing their traditional cultural values today?

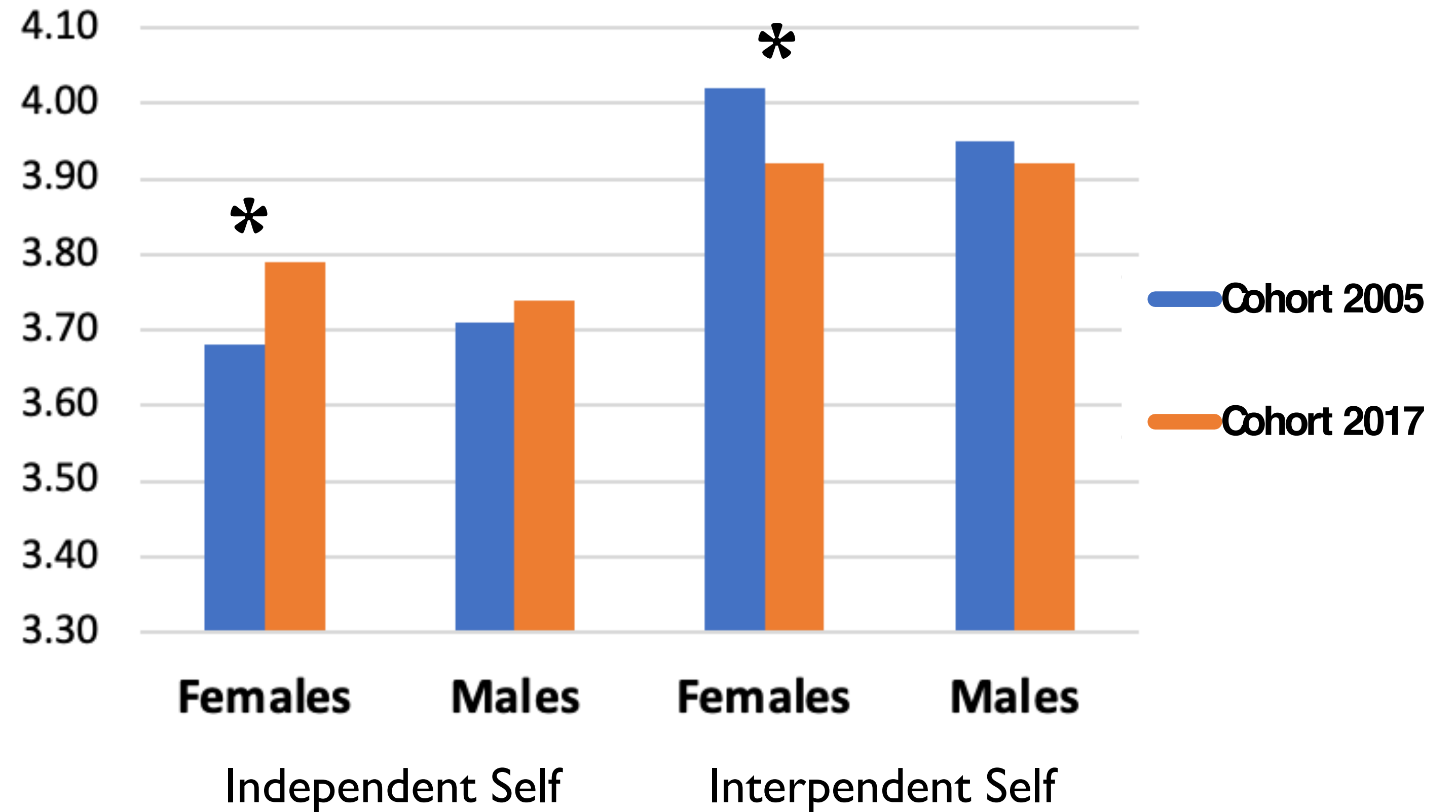
15-yr old male: *It's like being a DJ (disc jockey), you see. You take an old song, and you add some new beats on it, and you get a nice 'remix'.*

Cohort Differences in Adolescents' Interdependent & Independent Self-Construals



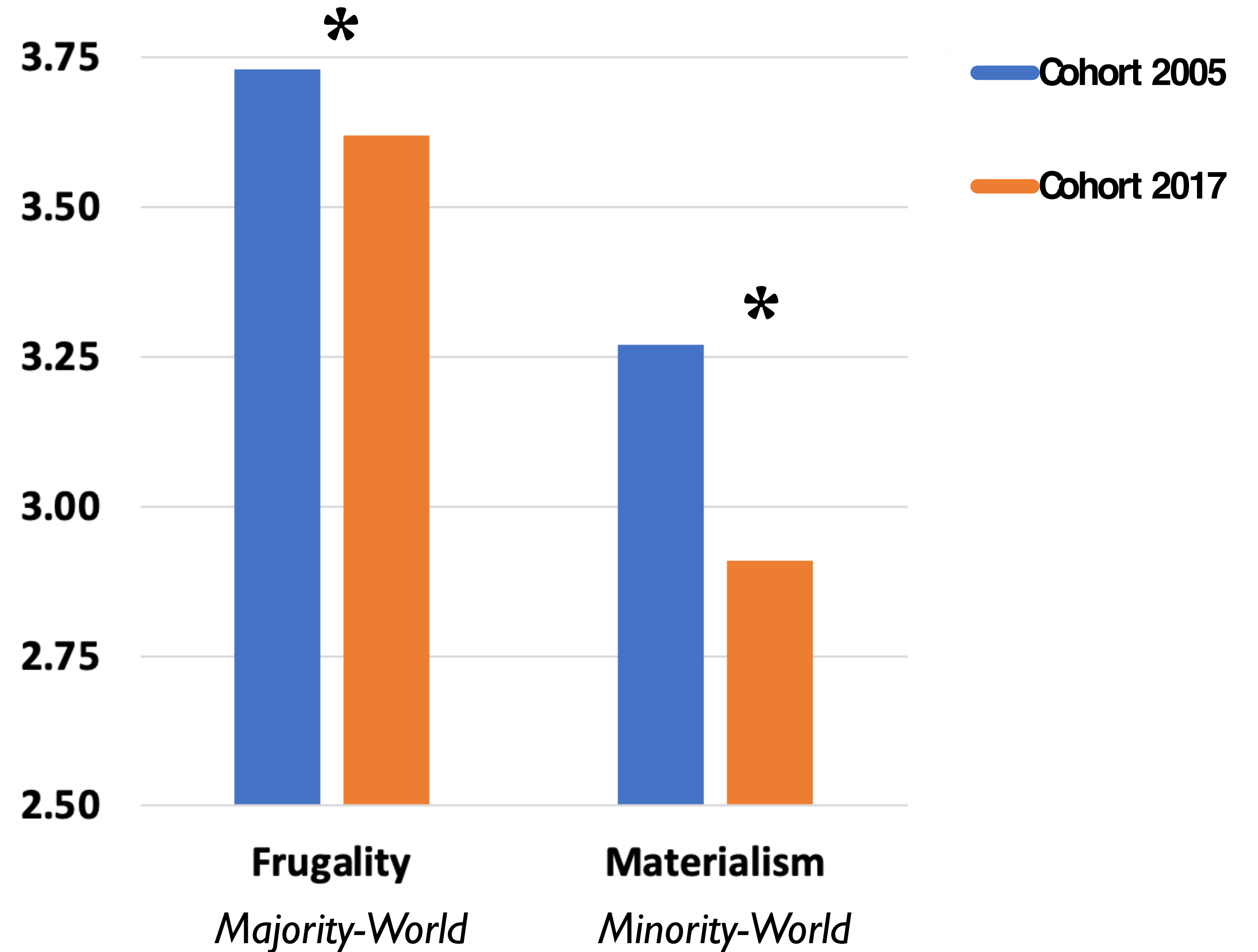
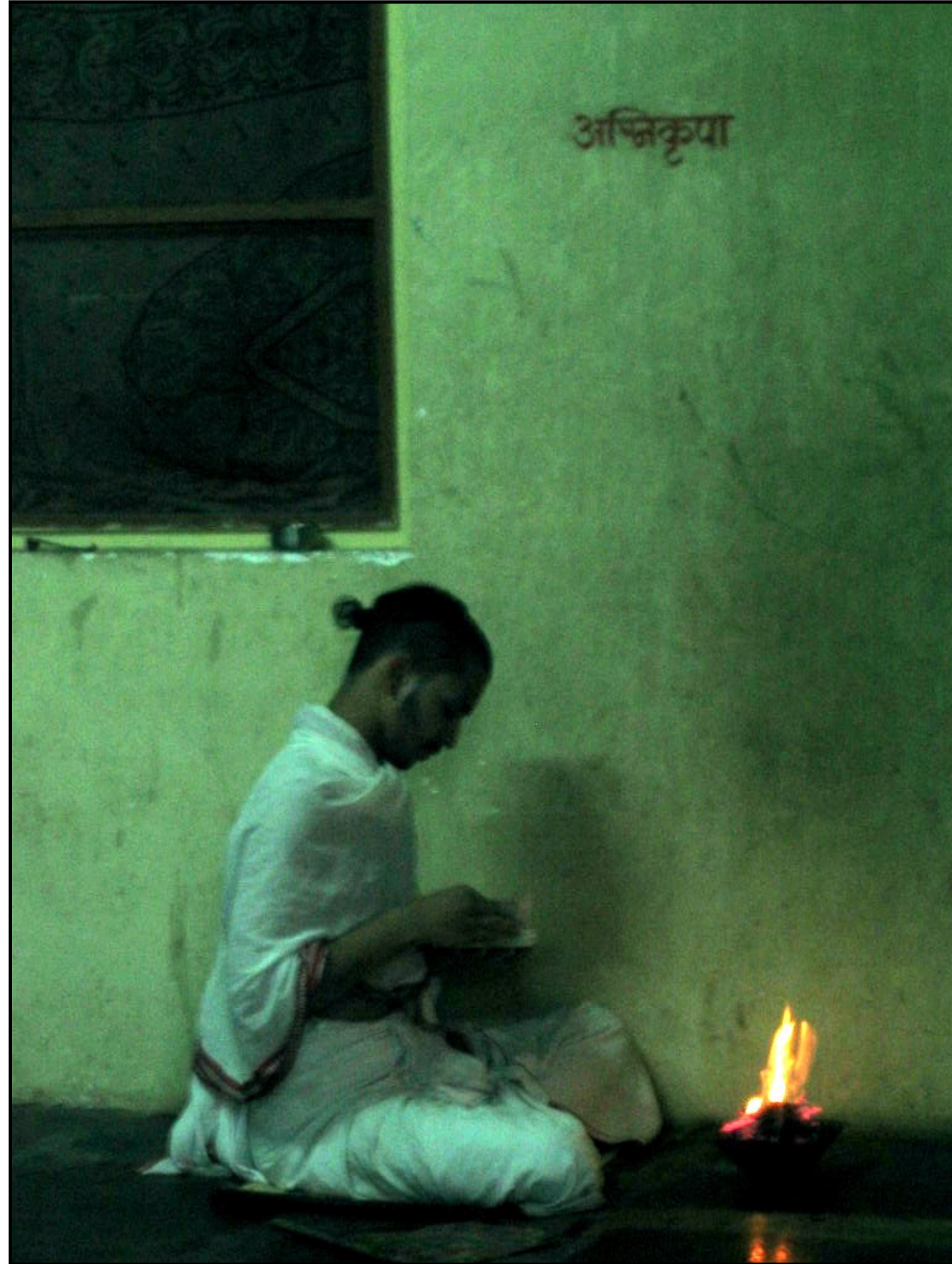
*Indicates significant differences by cohort

Cohort by Gender Interaction in Adolescents' Interdependent & Independent Self-Concepts



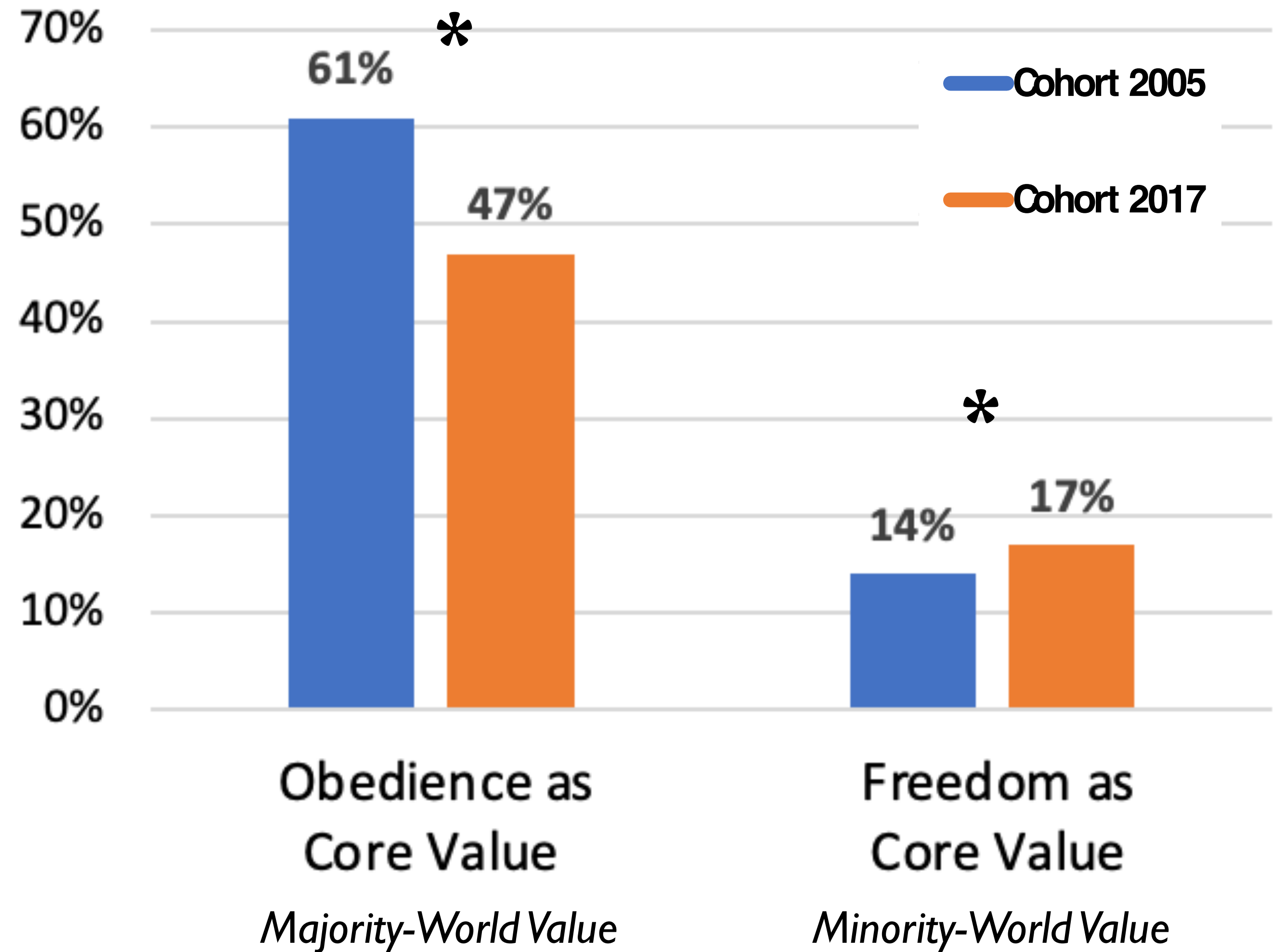
*Indicates significant differences

Cohort Differences in Adolescents' Attitudes Towards Money (frugality, materialism)



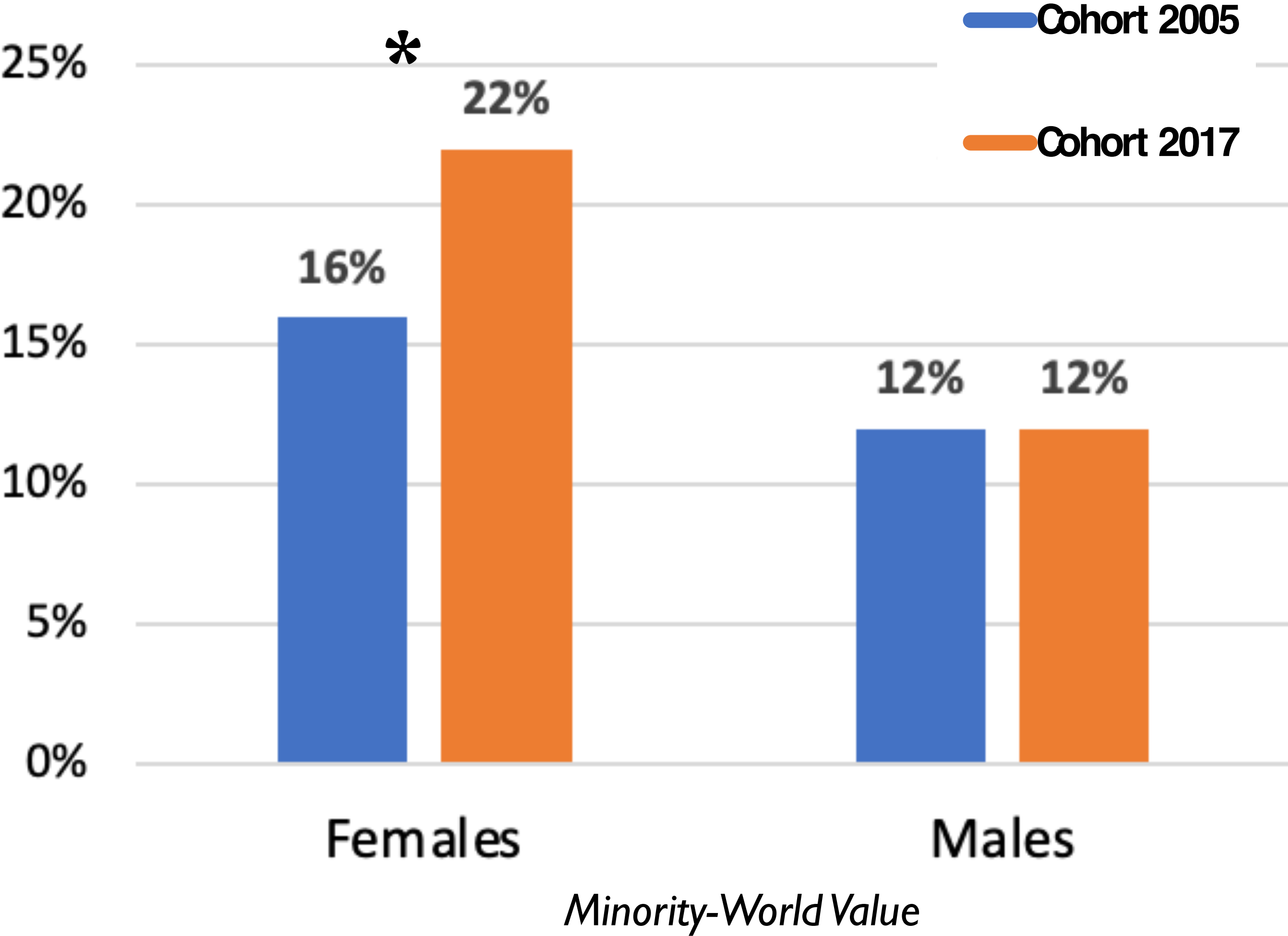
*Indicates significant differences between cohorts

Cohort Differences in Adolescents' Top-4 Valuing of Obedience & Freedom



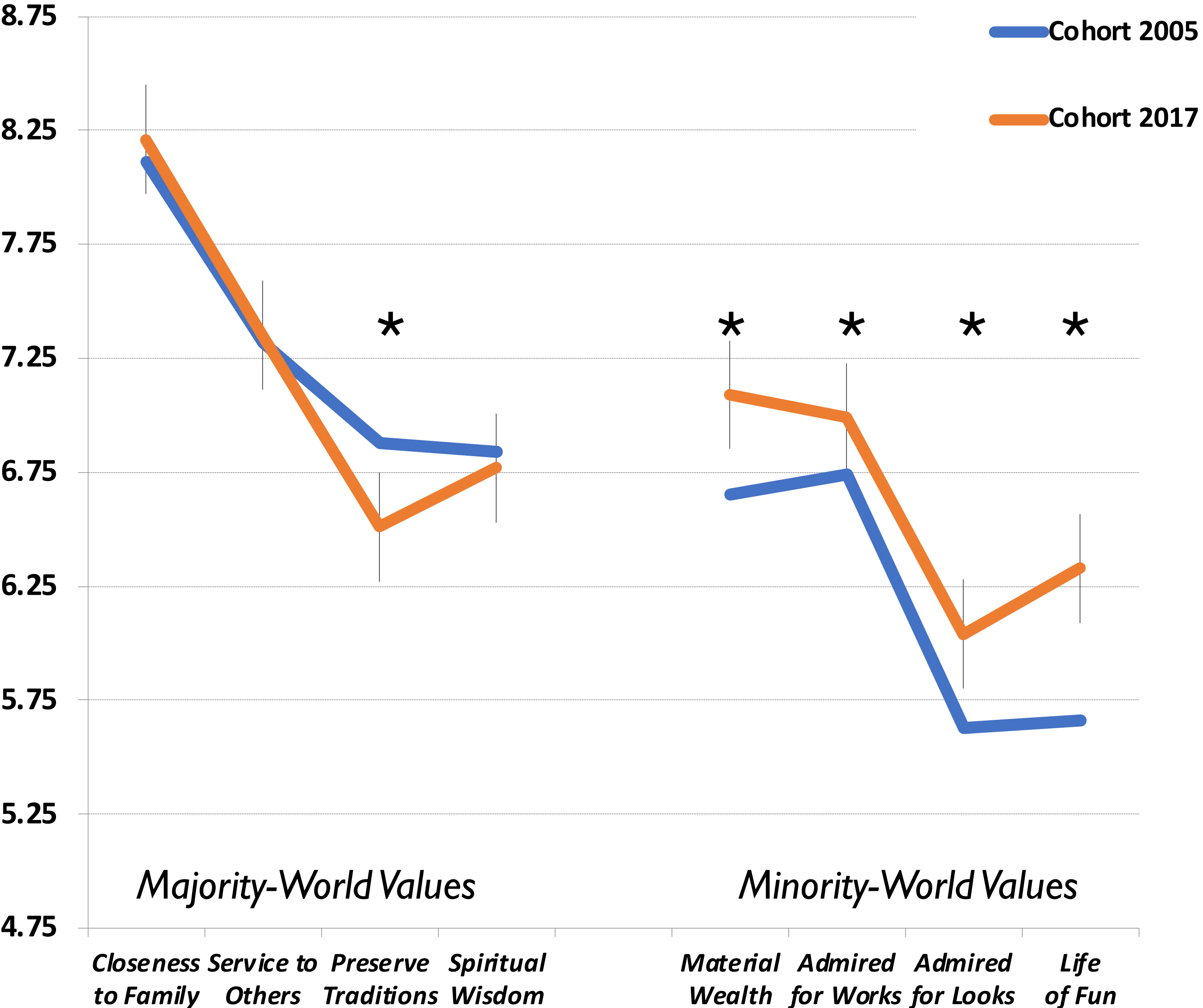
*Indicates significant differences by cohort

Cohort by Gender Interaction in Adolescents’ Top-4 Valuing of “Freedom”



*Indicates significant differences

Cohort Differences in Adolescents' Majority- and Minority-World Values



*Indicates significant differences between cohorts

Cohort Differences in Adolescents' Wellbeing and Engagement in Cultural Practices



	Cohort 2005	Cohort 2017	Significance Tests by Cohort
<i>Wellbeing</i>			
Wellbeing*	3.57 (0.80)	3.57 (0.811)	t (2349) = 0.03
<i>Cultural Practices</i>			
Engagement in Material Consumption	2.27 (0.70)	2.23 (0.64)	t (2399) = -1.46
Engagement in Religious Practices	7.30 (1.73)	6.48 (1.98)	t (2392) = -10.85**

* p < .05; ** p < .01

* Females showed higher well-being in 2017 vs. 2005 whereas no cohort differences were found for males.

Prediction of Wellbeing and Engagement in Cultural Practices Based on Higher-order Identity Orientations

(Multiple regression analyses)

	Engagement in Religious Practices	Engagement in Material Consumption	Subjective Well Being
Demographic Background			
Sex (1=female)	0.05**	-0.11**	0.03
Age in Years	-0.04	-0.04*	-0.14**
Material Possessions Index	0.03	0.34**	0.04*
Cultural Identity Orientations			
Traditional Orientation	0.30**	-0.10*	0.20**
Minority World Orientation	-0.04	0.30*	-0.04
Cohort¹			
Cohort (1=2017)	-0.20**	-0.11**	0.01
Degrees of Freedom	7, 2144	6, 2146	6, 2145
F-Value	66.19**	148.46**	25.38**
Total Adjusted R-Squared	0.18	0.26	0.07

Note. ¹ Interactions of cohort with traditional and minority world cultural identity orientations were also examined in the prediction of these outcomes and are presented in the text. Results showed in 2017, adolescents' traditional cultural identity showed a slightly smaller negative predictive relation with material consumption; and slightly smaller positive predictive religious practices compared 2005.

* p < .05; ** p < .01



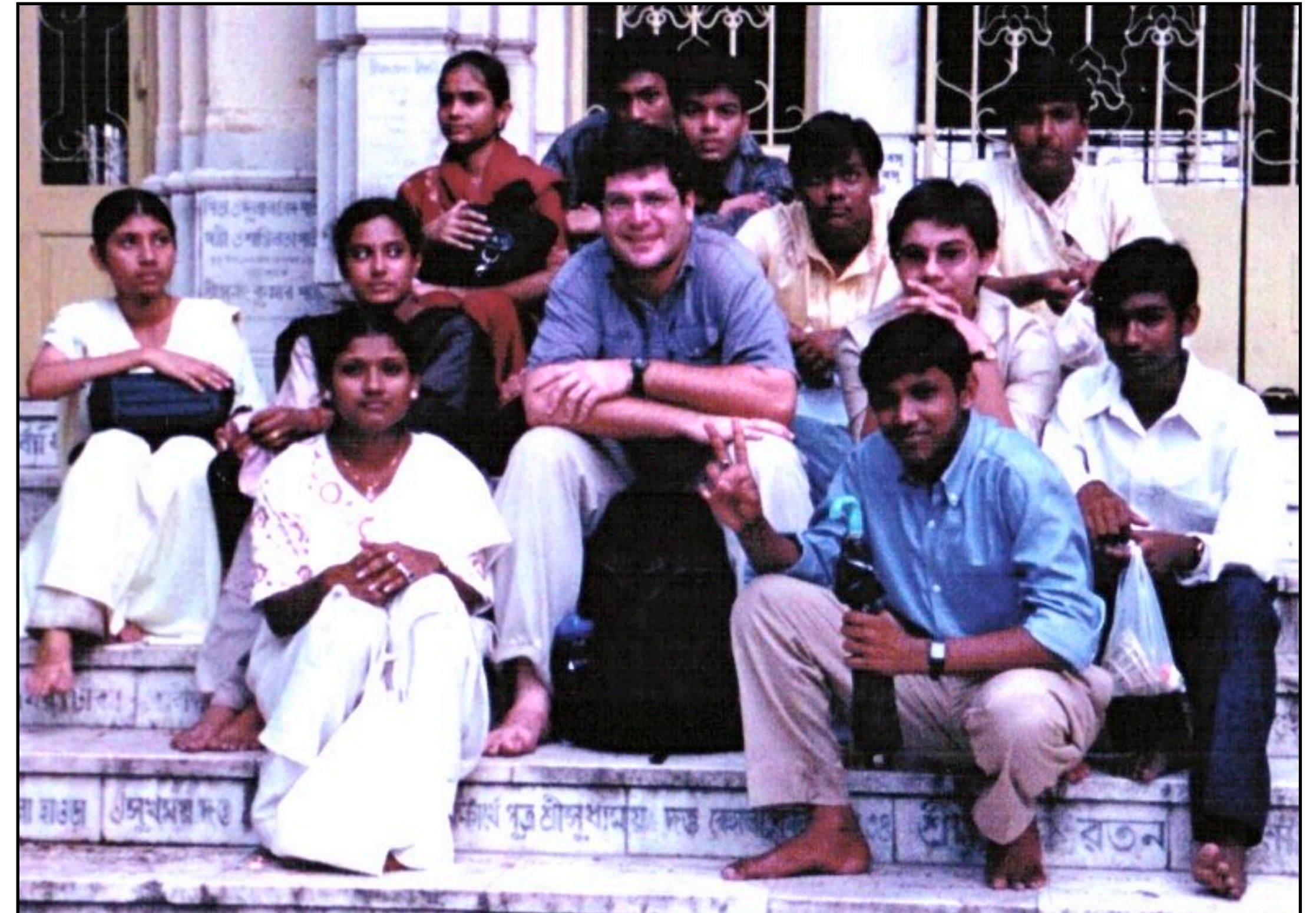
Summary



- Evidence for “identity remix” in 2005 and 2017, especially so for males in 2005 and females in 2017
- Females happier and less traditional in 2017 vs. 2005
[Rate of gendered-nature of cultural identity change in India]
- Religious engagement declining, skepticism about using religion as basis of values education increasing
- Different identity orientations predict well-being, religiosity and consumption. Only traditional orientations predict well-being, and effects of traditional identities on more religious engagement and on less material consumption declined over time (2005 vs. 2017).
- Remixing seems to be an adaptive strategy, shedding old values and rejecting new values also strategies among subgroups

Yes and No: More of a “remix”

Are adolescents growing up in middle class, urban households in Western India, and attending private secondary schools, losing their traditional cultural values in a context of globalization and cultural change in India?





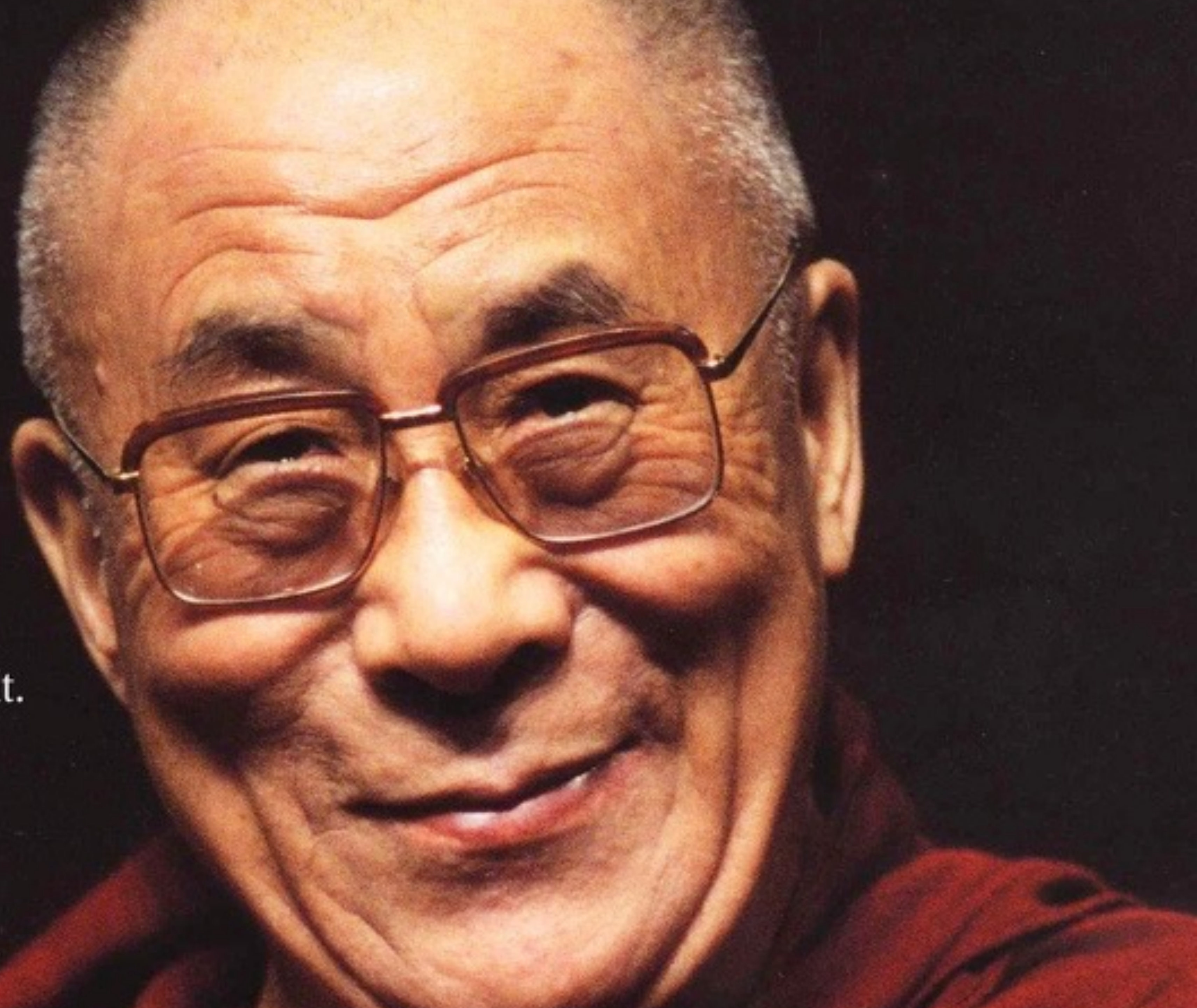
Contemplative Education in India



Educating the Heart

The **DALAI LAMA** leads a movement to teach children about compassion & empathy. He says our future depends on it.

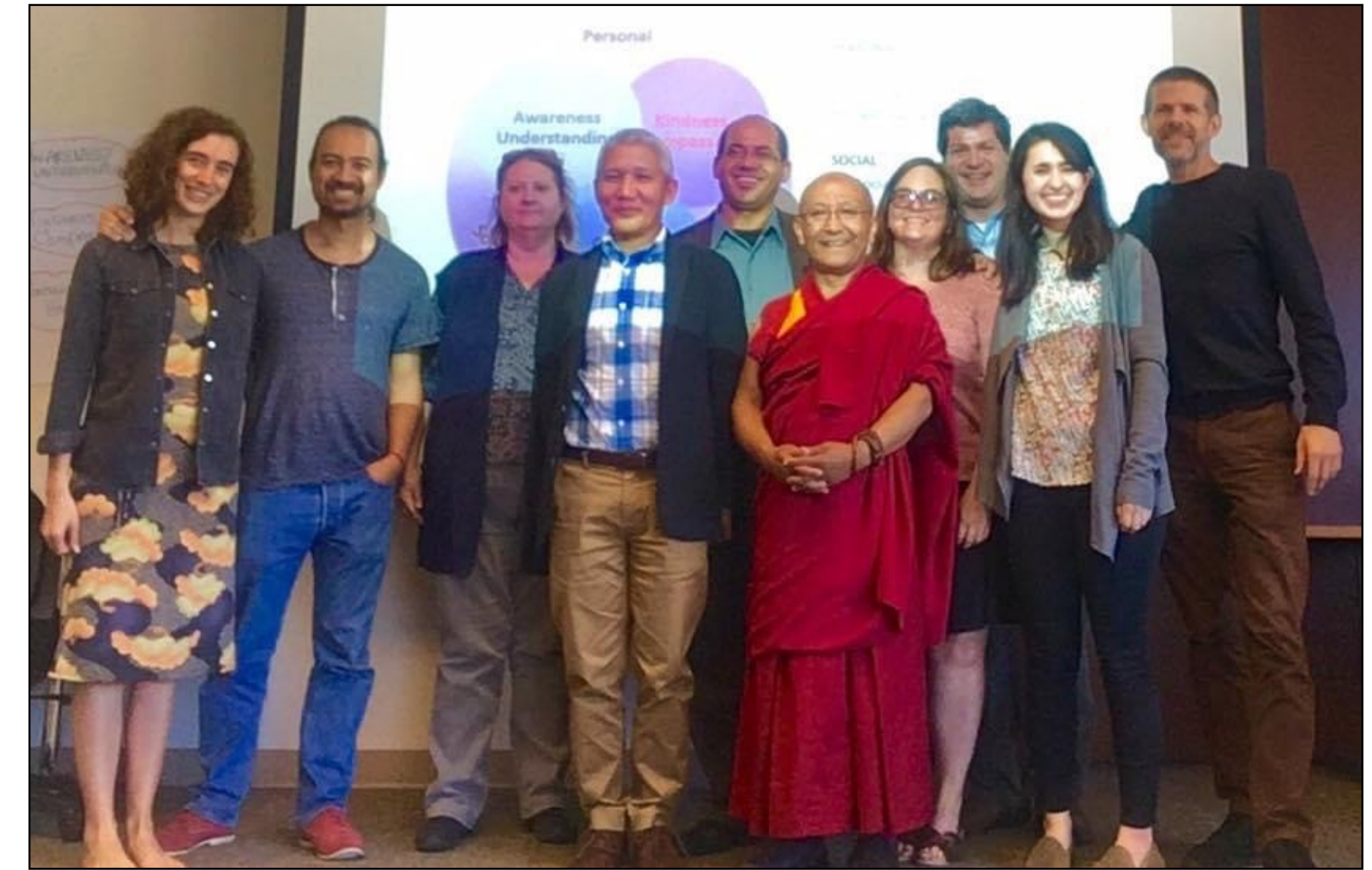
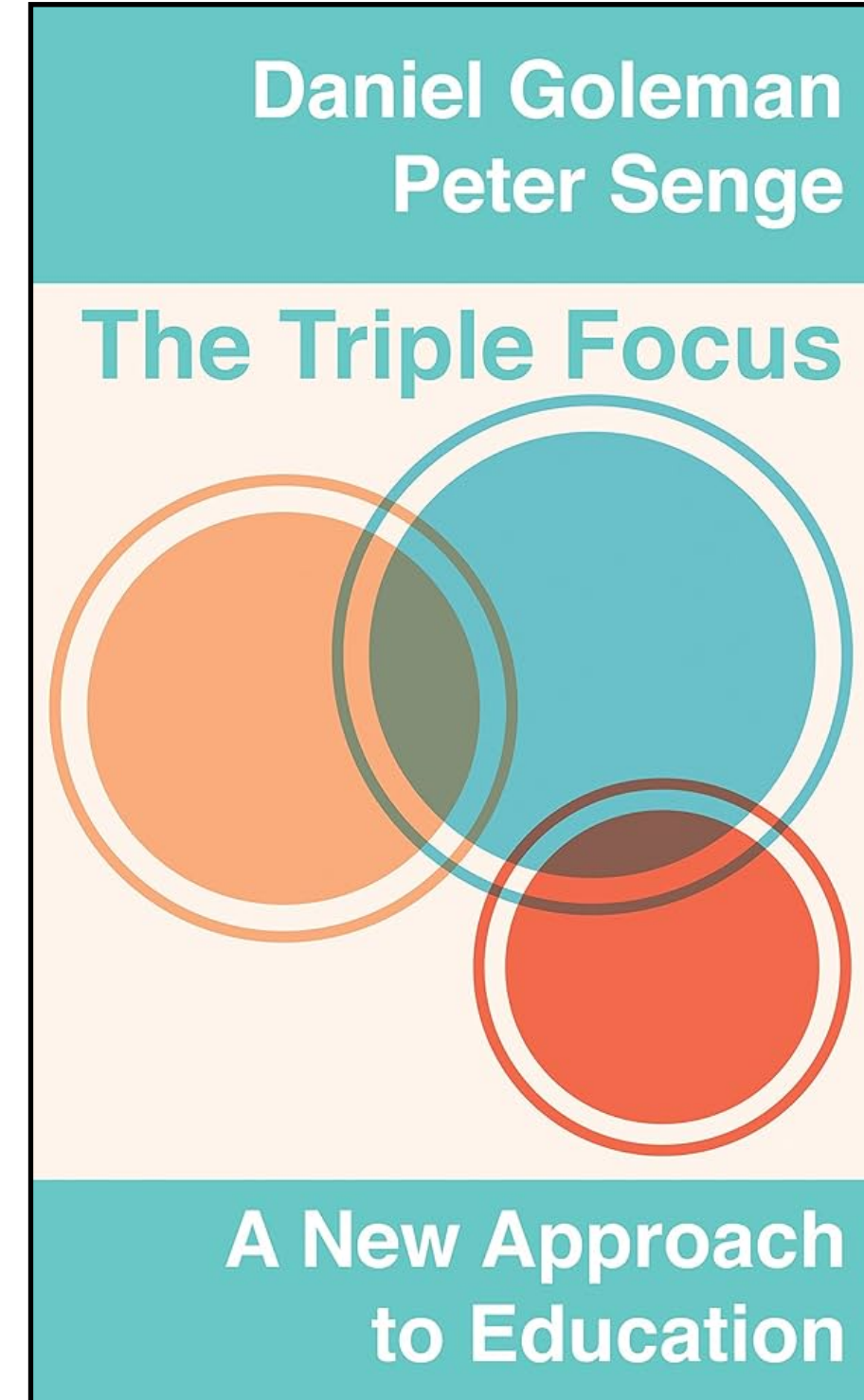
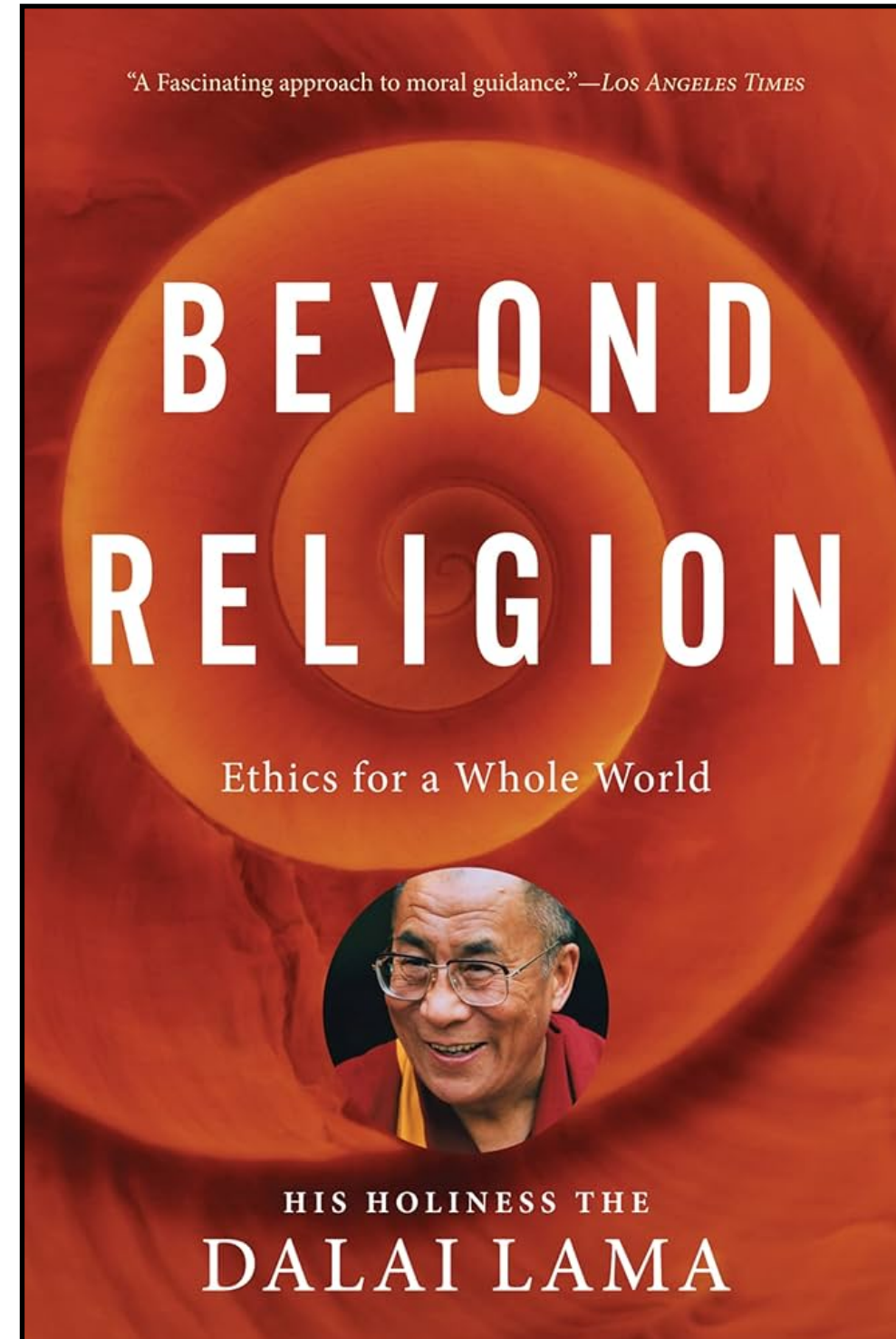
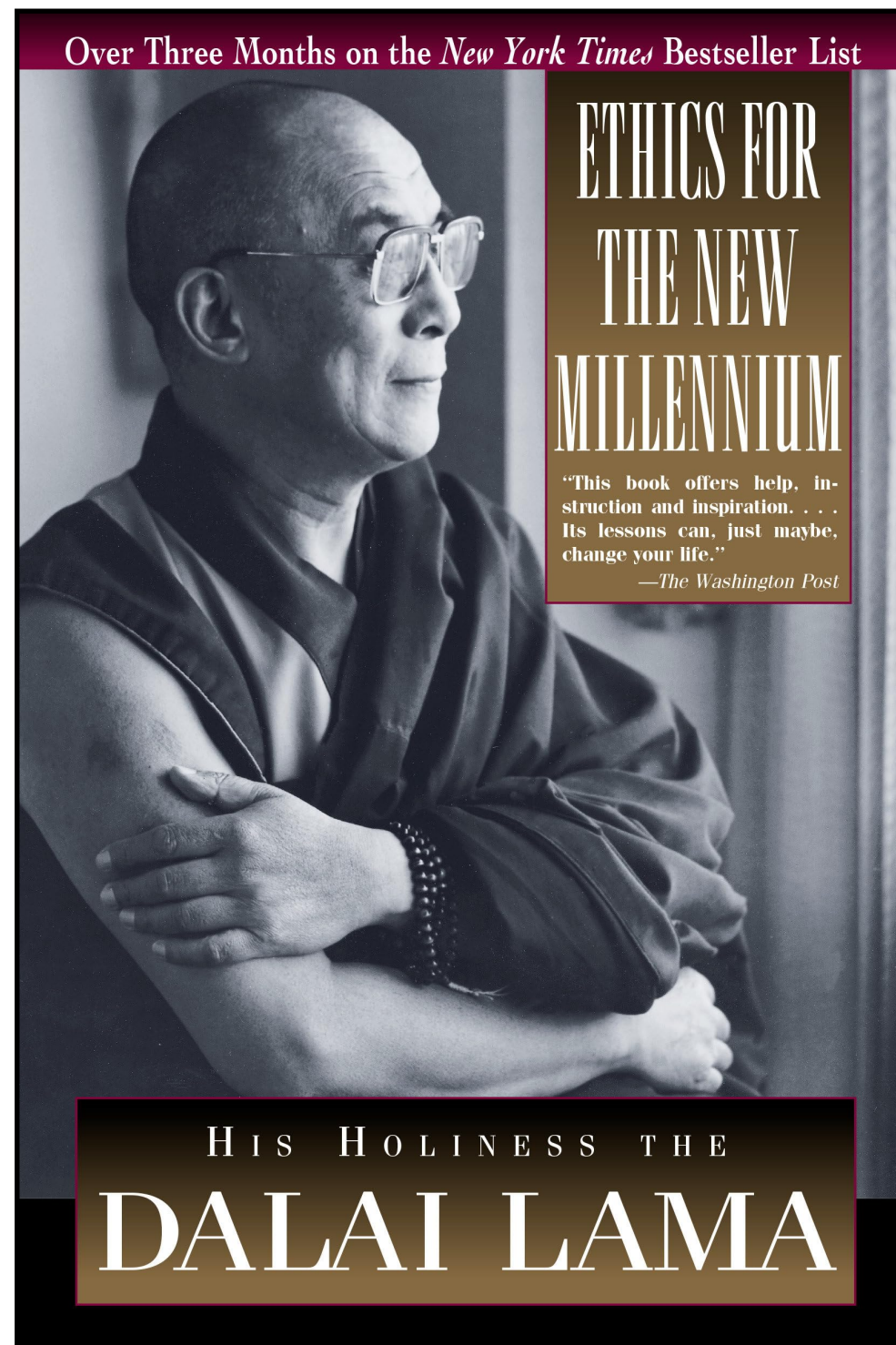
The Zen of
Joan Didion





SEE Learning

Social, Emotional, and
Ethical Learning



CREATION OF SEE LEARNING FRAMEWORK 2017

**Based on
Science
and Secularized
Buddhist Ideas**

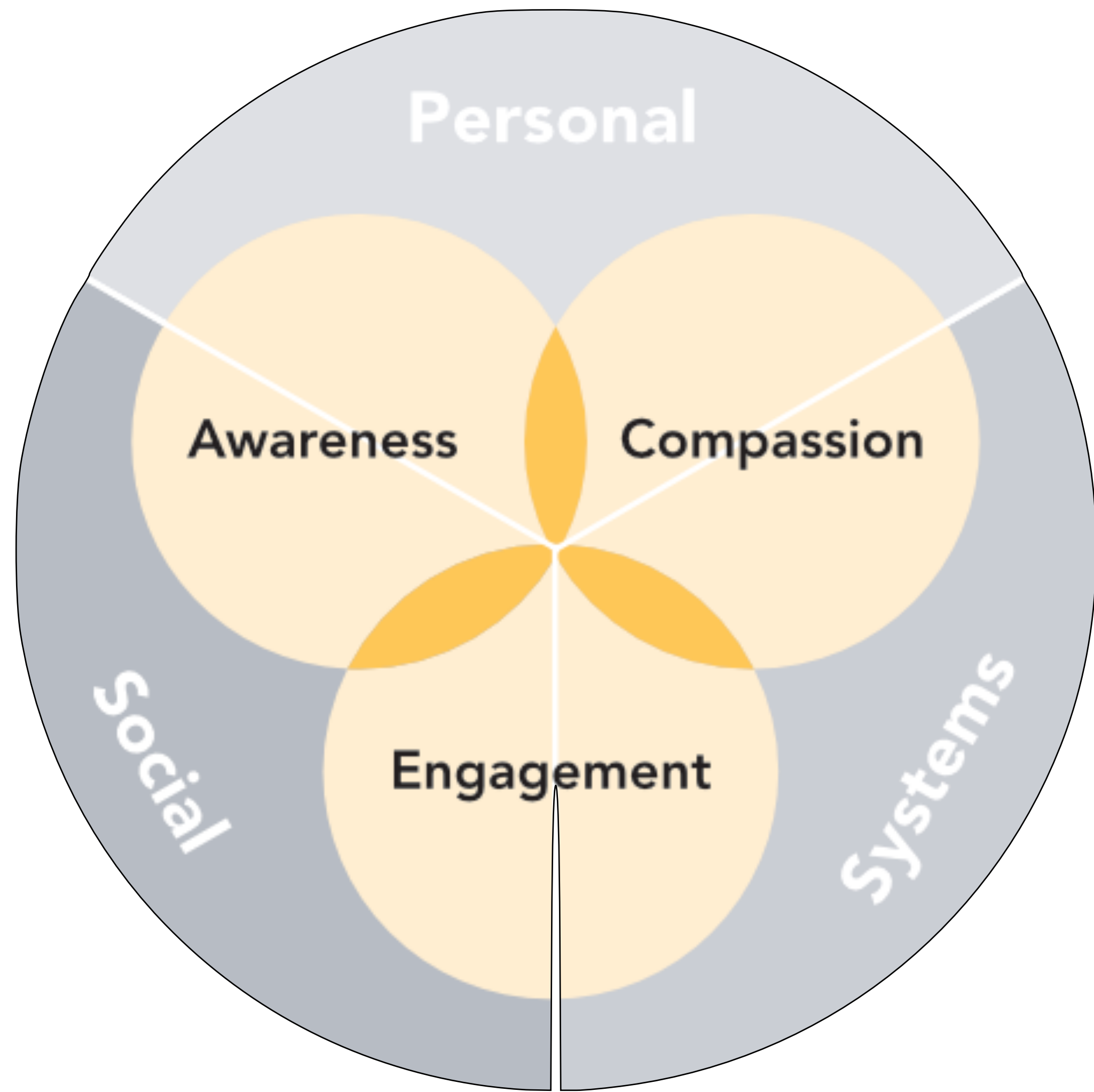
- **Ethic of Restraint**
- **Ethic of Prosociality**
- **Ethic of Altruism**

- **Attention Skills**
- **Social and Emotional Skills**
- **Systems Thinking Skills**



SEE Learning

Social, Emotional, and Ethical Learning



THE SEE LEARNING FRAMEWORK				
		DIMENSIONS		
		AWARENESS	COMPASSION	ENGAGEMENT
DOMAINS	PERSONAL	 Attention & Self-Awareness	 Self-Compassion	 Self-Regulation
	SOCIAL	 Interpersonal Awareness	 Compassion for Others	 Relationship Skills
	SYSTEMS	 Appreciating Interdependence	 Recognizing Common Humanity	 Community & Global Engagement

The time for social,
emotional, and
ethical learning has
come.

His Holiness, The XIV Dalai Lama



9119

Educators Trained



450

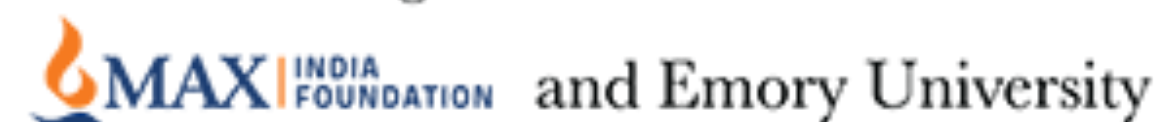
Organisations



149

L1 Facilitators Certified

SEE Learning India is a collaboration of

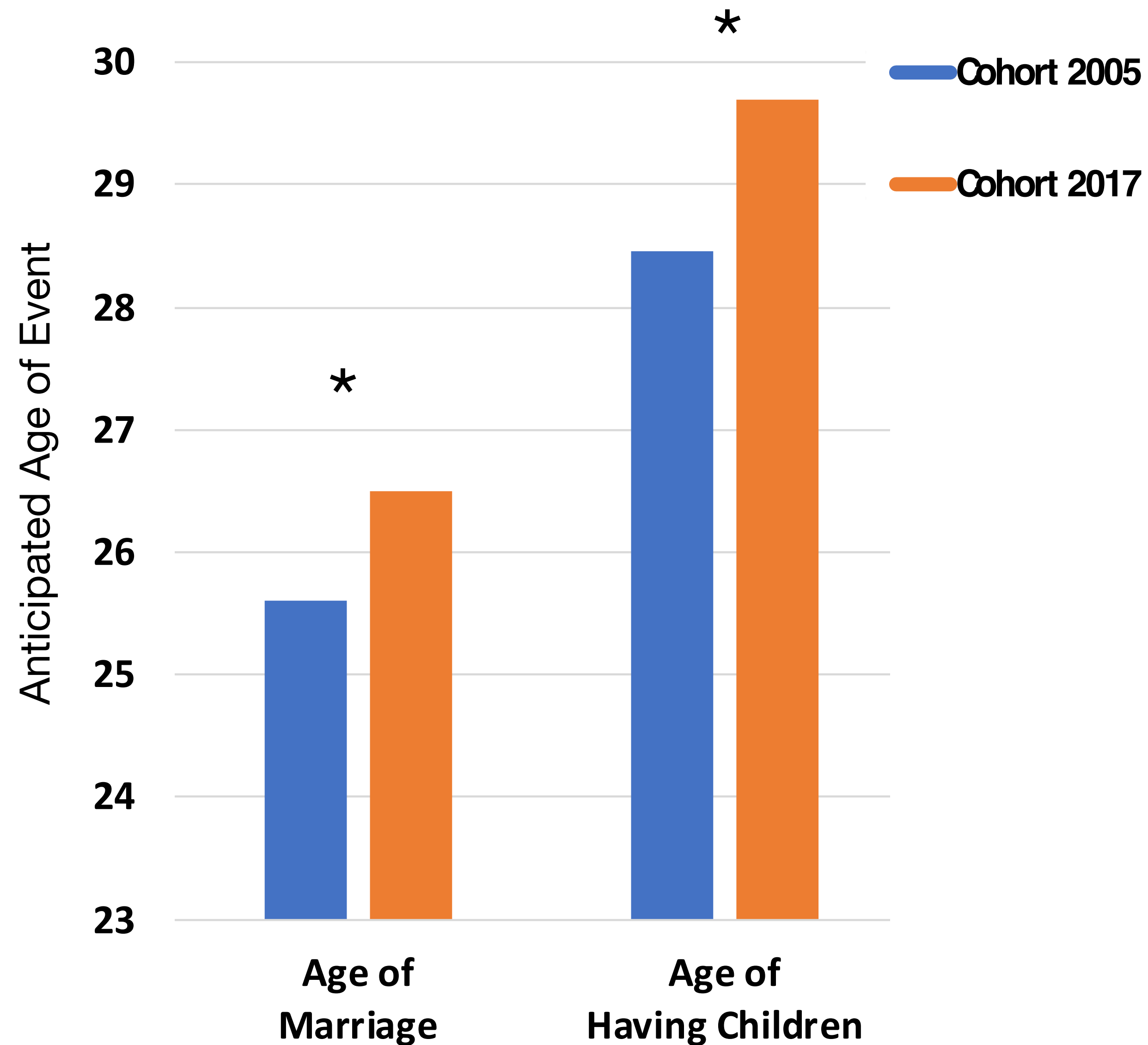


Thank you!



Questions?

Cohort Differences in Adolescents' Age of Anticipated Marriage and Having Children



**Indicates significant differences by cohort*

Creating Higher-order Identity Orientations

(Factor and Reliability Analyses)

Supplemental Table 2

Higher-order Cultural Identity Orientations derived from First-order Self-Beliefs and Future Values Scales: Factor Analyses Results, Rotated Pattern Matrix Loadings, Reliabilities and Intercorrelations by Cohort

1 st Order Cultural Beliefs and Values	2 nd Order Cultural Identity Orientations			
	Factor 1 Cohort 2005	Factor 1 Cohort 2017	Factor 2 Cohort 2005	Factor 2 Cohort 2017
	<i>Traditional Indian Identity Orientation</i>	<i>Traditional Indian Identity Orientation</i>	<i>Minority World Identity Orientation</i>	<i>Minority World Identity Orientation</i>
Aspiration to serve one's community	0.79	0.77		
Interdependent self-construal	0.73	0.70		
Aspiration to seek spiritual wisdom	0.72	0.73		
Aspiration to carry on cultural traditions	0.70	0.72		
Aspiration to stay close to family	0.62	0.63		
Frugal economic attitude	0.50	0.44		
Aspiration for admiration for looks			0.84	0.80
Aspiration for a life of fun			0.81	0.75
Aspiration for material wealth			0.81	0.81
Materialistic economic attitude			0.75	0.71
Aspiration for admiration accomplishments			0.72	0.62
Independent self-construal			0.53	0.43
Amount of Variance Explained by Factor	0.22	0.18	0.31	0.32
Cronbach's Reliability Coefficients	0.77	0.76	0.84	0.79

Notes. Factor analyses were conducted separately for each cohort and results are combined in one table. Factor loadings less than .30 omitted from table for purposes of clarity.

First-order Identity Scales

(Reliability Analyses)

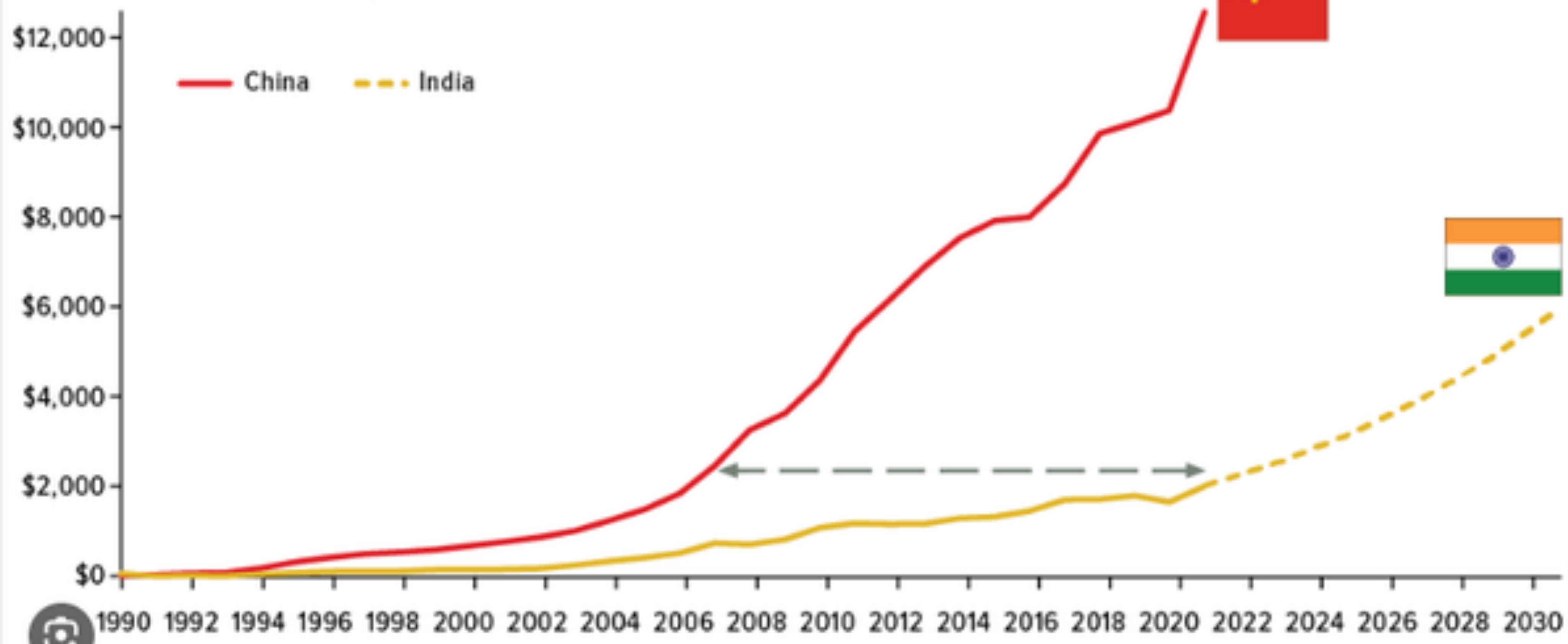
Supplemental Table 1
Survey Scales, Number of Items and Statistical Reliabilities

<i>Survey Scales</i>	<i>No. Items</i>	<i>Scale Alpha 2005[†]</i>	<i>Scale Alpha 2017[†]</i>
Self Construals			
†Interdependent Self Construal	8	0.67	0.66
Independent Self Construal	7	0.47	0.44
Attitudes Towards Money			
†Frugal Attitude	3	0.64	0.64
Materialistic Attitude	4	0.68	0.65
Aspirations for the Future			
†Future Aspiration: Remain Close to Family	3	0.72	0.75
†Future Aspiration: Service to Community	8	0.76	0.77
†Future Aspiration: Carry on Traditions	2	0.71	0.71
†Future Aspiration: Seek Spiritual Wisdom	6	0.68	0.73
Future Aspiration: Life of Fun	5	0.67	0.56
Future Aspiration: Material Wealth	4	0.76	0.69
Future Aspiration: Admired Accomplishments	5	0.75	0.74
Future Aspiration: Admired Physical Looks	5	0.71	0.74
Engagement in Cultural Practices			
†Frequency of Religious Participation	4	0.60	0.66
Frequency of Material Consumption	5	0.72	0.66
Marriage and Family Plans			
Prefer arranged vs. love marriage	1	-----	-----
Subjective Well Being			
Well-Being	3	0.58	0.58

† Indicates a scale that was hypothesized to be reflective of Indian tradition and culture.

China Was at India's Current GDP Per Capita in 2006 – 2007

In USD, Data as of February 2023



Exploring Adolescents' Perceptions of Contemplatives Practices and Forms of Learning in Indian Secondary Schools*

Robert W. Roeser and Marisa DeCollibus

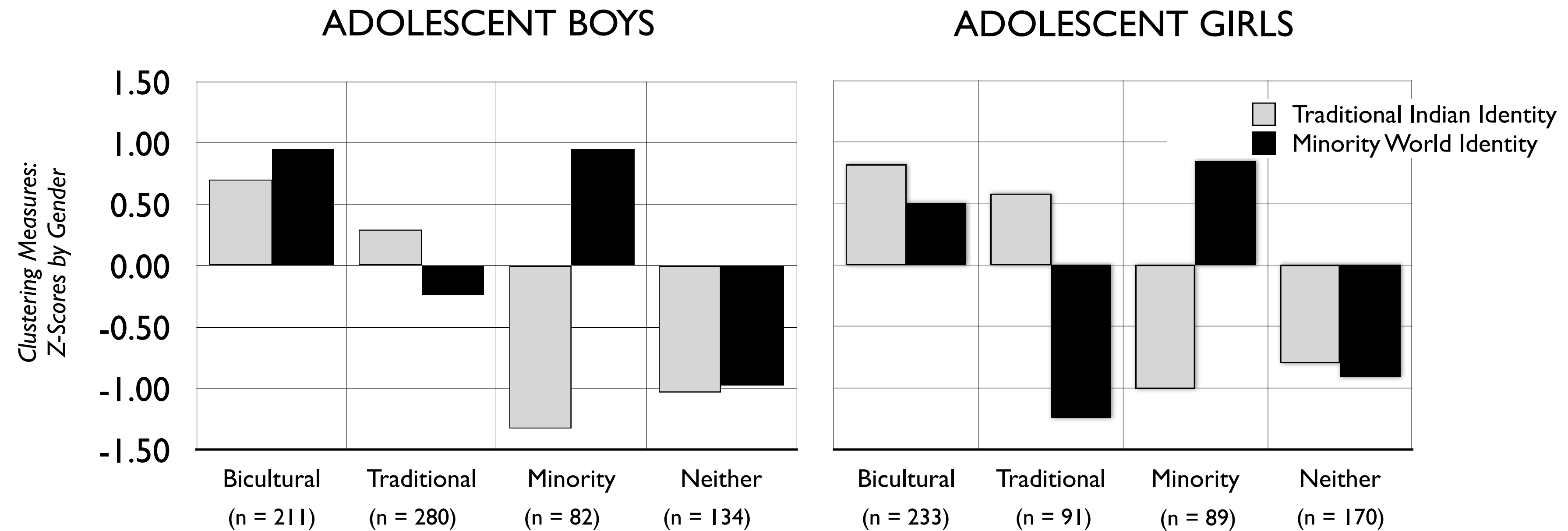
Table 4. Different Forms of Learning in Contemplative Practices

	Procedural Learning	Conceptual Learning	Insight Learning
Type of Learning	Subject-Centered Procedural, Rote or Habit Learning [Can Include Learning without Understanding]	Object-Centered Declarative, Verbal or Concept Learning Learning for Understanding	Beyond Subject/Object Insight Learning Gnosis Beyond Understanding

Cohort Differences in Adolescents' Age of Anticipated Marriage and Family Formation

	Cohort 2005	Cohort 2017	Significance Tests by Cohort
<i>Marriage Expectations and Desires</i>			
Expect to Marry (% yes)	49%	50%	t (2390) = -0.49
Expected Age of Marriage in Years (M, SD)	25.60 (2.96)	26.51 (2.87)	t (1955) = 6.92**
Desired Type of Marriage (%)			$\chi^2(2, 2334) = 17.49^{**}$
<i>Arranged Marriage</i>	14%	10%	z (2334) = -3.10**
<i>Love Marriage</i>	35%	42%	z (2334) = 3.10**
<i>Uncertain</i>	51%	48%	z (2334) = -1.50
<i>Family Expectations and Desires</i>			
Expect to Have Children (% yes)	52%	49%	t (2363) = 1.36
Age of Wanting Children in Years (M, SD)	28.45 (3.28)	29.69 (3.28)	t (1696) = -7.66**
Desired Number of Children (M, SD)	2.03 (0.57)	2.02 (0.66)	t (1595) = 0.37
<i>Number of Daughters</i>	1.00 (0.31)	1.04 (0.38)	t (1595) = 2.53**
<i>Number of Sons</i>	1.03 (0.38)	0.98 (0.44)	t (1595) = -2.74**

* p < .05; ** p < .01



Dependent Measures (z-scored by gender)

	Bicultural	Traditional	Minority	Neither
Religion¹	0.26 ^a	0.18 ^a	-0.44^b	-0.21^b
Consumption²	0.27 ^a	-0.21^b	0.43 ^a	-0.30^b
Wellbeing³	0.14 ^a	-0.03 ^{ab}	-0.25^b	-0.02 ^{ab}

	Bicultural	Traditional	Minority	Neither
	0.31 ^a	0.22 ^a	-0.43^b	-0.13^b
	0.19 ^{ab}	-0.56^b	0.34 ^a	-0.11 ^{ab}
	0.16 ^a	0.14 ^a	-0.45^b	-0.09 ^a

¹²³ ANOVAs within gender groups with **Cultural Identity Configuration** as the between-subjects factor and **Religious Practice, Material Consumption** and **Well-being** as the dependent measures. ANOVAs showed all three dependent measures were significantly different by group at $p < .05$ for adolescent boys and girls.

Tukey's HSD post-hoc comparisons were used to ascertain the nature of between-configuration differences within gender groups. Groups that **do not** share a subscript for religion, consumption or wellbeing are different at $p < .05$.

Table 5**Cohort Differences in Adolescents' Marriage and Family Expectations and Desires: 2005 and 2017**

	Cohort 2005	Cohort 2017	Significance Tests
<i>Marriage Expectations and Desires</i>			
Expect to Marry (% yes)	49%	50%	$\chi^2(2392) = 1.02$
Expected Age of Marriage in Years (mean, sd)	25.60 (2.96)	26.51 (2.87)	$t(1615) = 6.48^{**}$
Desired Type of Marriage (%)			$\chi^2(2334) = 17.49^{**}$
<i>Arranged Marriage</i>	14%	10%	$z(2334) = -3.10^{**}$
<i>Love Marriage</i>	35%	42%	$z(2334) = 3.10^{**}$
<i>Uncertain</i>	51%	48%	$z(2334) = -1.50$
<i>Family Expectations and Desires</i>			
Expect to Have Children (% yes)	52%	50%	$\chi^2(2365) = 1.89$
Expected Age of Having Children in Years (mean, sd)	28.45 (3.28)	29.69 (3.28)	$t(1615) = 7.66^{**}$
Desired Number of Children (mean, sd)	1.88 (0.64)	1.96 (0.69)	$t(1595) = 0.38$
<i>Number of Daughters</i>	1.01 (0.32)	1.07 (0.40)	$t(1595) = 2.53^{**}$
<i>Number of Sons</i>	1.09 (0.44)	1.00 (0.46)	$t(1595) = -2.74^{**}$

** p < .01

▪ **Long haul from poverty (1947 to 2006):**

- **Average GDP growth rate: c.4%**

▪ **Turning Point:** Initial economic reforms reduce tariffs and interest rates, allow FDI (1991)

- GDP growth rate 1991-2006: >6%

▪ **End of Phase I (2006):** GDP finally crosses US\$1tn

▪ **Implications:**

- **Political system:** Effectively one-party state, closed economy, "License Raj"
- **Domestic population economic participation:** Low
- **International Trade:** Low/None
- **Geopolitical Position:** Little/None
- **Economic Beneficiaries:** Politically Connected
- **International investment Opportunity:** Little/None

▪ **Economic Liberalisation and Participation (2007-2018)**

- **Average GDP growth rate: c.7.3%**

▪ **Turning Point:** BJP win absolute majority e (2014)

▪ **End of Phase II (2018):** GDP reaches c.US\$3tn

▪ **Implications:**

- **Political system:** Democratic, opening economy
- **Domestic population economic participation:** Increasing, through multiple forms of inclusion
- **International Trade:** Low overall but increasing in key sectors
- **Geopolitical Position:** Little/None
- **Economic Beneficiaries:** Widening, many corporations, a few investors
- **International investment Opportunity:** Increasing but with high risk and volatility leaving a few survivors

▪ **Rise in Global Significance (2019-)**

- **Potential annual GDP growth rate 2030: c.9.5%**

▪ **Turning Point (Potential):** General election provides decisive mandate for incoming government to promote growth (2019)

▪ **Implications:**

- **Political system:** Democratic, liberalised economy
- **Domestic population economic participation:** Domestic population unleashed
- **International Trade:** Transforming international trade flows
- **Geopolitical Position:** Rise to superpower status
- **Economic Beneficiaries:** Widespread, across industries/sectors, geographies, investors
- **International investment Opportunity:** Transparent investing opportunities with high returns potential for wide range of participants