NEW INSIGHTS

**Reconceptualising
The Modern Youth Identity**

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Content

Contested and Mediated Realities: The Youth in the Digital Age

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Introduction

"The wealthiest youngster is Facebook cofounder and CEO Mark Zuckerberg, who made his own debut on the list at 23. He is now worth $33.4 billion and is the 16th richest person in the world, the first time he's ever been among the top 20 in the world. Today, Zuckerberg's social network, birthed out of a Harvard dorm room, boasts some 1.4 billion users. Its Instagram unit has over 300 million photo accounts, while mobile messaging app WhatsApp, which it purchased for $19 billion in cash and stock in 2014, carries 700 million users." (Robehmed Natalie, 2015)

"There's no question what we're combating with ISIL's propaganda machine is something we have not seen before...It's something we need to do a lot more work on. We are seeing 90,000, I think, tweets a day that we're combating." Statement of the U.S. State Department spokeswoman to CNN. (Psaki Jen, 2015)

These two contrasting narratives expose the underlying irony of the double edged sword called the technological age or network society. Some of the entrepreneurial youth have made a fortune using this technology while some others using the same technology have vowed to annihilate the very foundation that allowed for this rapid transformation to take place i.e. the modern form of democracy and market led capitalism. The new wave of communication technologies have compressed time and space and the world as we know has shrunk in manifold ways. In this digital age, views and perspectives regarding what constitutes the 'social' has also undergone substantial metamorphosis. Now realities are mediated through these digital technologies and have found new meanings and agendas. Technology has offered humankind a new dimension of spatiality of existence, the fourth dimension i.e. the virtual reality which competes with the 'real' world in which we live and experience societal life. The digital age that kicked in sometime in the early 1990s has meant that this decade has become the digital divide between the digital natives and the digital immigrants. (McNeil, 2005) The natives view the virtual world as natural and normal. This paper explores some of these dimensions of the digital age using sociological perspectives.

Technological innovation especially in the arena of information and communication technology has led to the digitisation of societal information and this miniaturisation has revolutionised the way in which individuals and social institutions interface with each other. This rapid change has altered the global processes of globalisation, liberalisation and privatisation while simultaneously being affected by it. Thus this matrix itself is undergoing constant flux leading scholars to term it as, post - modernist turn in human history. According to Zygmut Bauman (2000) this situation could be best described as 'plastic' or 'liquid' phase a consequence of rapid modernity. The fragility, temporariness, vulnerability, indecisiveness and inclination to constant change are some of the characteristics of this phase. The 1990s was a period when new information technologies began to rapidly replace the older technologies of communication. The internet revolution was also launched during this phase. Individuals born in this phase saw this as a natural development of technological evolution as something normal. They grew up watching and experiencing these technologies. This generation is adept at handling the stress and strain that these technologies generate. They are so to say 'hooked' on to it. (Castells, 1998)

These virtual spaces and the concomitant technologies that operate within it allow for democratic spaces to open up. These sites are often used to criticise state excesses, world politics, human rights, rights of the marginalised groups and also about the life style of the youth. Some of these sites become spaces for activism that connect humans across the globe. Some of these virtual human chains could be found especially when societies and groups face immense acts of violence such as terrorist attacks or acts of natural disaster such as earth quakes, tornados, tsunamis amongst others. (Tredinnick, 2008)

End of History and the New World system: Rise of Network Society

In order to comprehend the rapid changes that occurred in the world one must turn to the decade of the nineties. By early 1990s, the world witnessed a dramatic political, economic and socio-cultural transformation. By late 1980s, with the ushering of 'Glasnost' and 'Perestroika', the Soviet Union was reading itself for the meltdown. By 1990, the Soviet Union could no longer hold together the disparate republics which were earlier kept together with the policy of the iron fist. Soon the Soviet Union fell apart and thus ended the formal cold war era. However with the collapse of the Soviet Union and the unification of Germany many other transformations such as the formation of European Union and later the World Trade Organisation came into existence. In his book 'End of History and the last man', Fukuyama (1992) raises concerns about the uncertainties that the changing political transformation had ushered in. The reconfiguration of the world, now into a uni-polar one meant a new model of domination i.e. through technological imperialism. (Fukuyama, 1992)

The decade of the nineties witnessed revolution in the Information and communication technologies. The internet and the World Wide Web (WWW) emerged as one of the high end technologies during this phase. The earlier ways of communication were completely disrupted and displaced. The mobile telephony and now smart phones have also led to a structural transformation in the field of communication. (Castells, 1998)

Over the next decade or so these technologies became economically viable and opened up its market amongst the lower class groups across the world. The explosion of this technology has affected the lives of millions of humans across the globe. Today these technologies and devices are an integral part of our social lives and are indispensible. The in-dispensability and addictedness to this technology is far stronger amongst the digital citizens or the youth of today.

Jean Baudrillard (2001), and Manuel Castells (1997, 2007) are also convinced that this kind of digitised and networked society that we live in is affecting social relationships, social change, including consumerism, gender, class and racial relations, social history and it has also heralded a new kind of simulated reality. Baudrillard (2001) argues that the world views that these simulated realities have fashioned are highly complicated and it is this blurred reality or the simulated realities that attract the youth the most as they are fuzzy and highly flexible. These realities offer a reflection of the 'real' world and there is much information but less clarity. To use his words,

> *"We live in a world where there is more and more information, and less and*
> *less meaning... everywhere one seeks to produce meaning, to make the world*
> *signify, to render it visible. We are not, however, in danger of lacking meaning;*
> *quite the contrary, we are gorged with meaning and it is killing us.""*
> (Baudrillard, 1981: 37)

In this kind of reality every relationship is fictitious, ambiguous and temporary, social institutions and practices are a product of simulated, technology related functions. These convoluted realities can often lead to mental health issues. It can lead to confusion of what constitutes normal in each of these domains of reality. Sometimes these conflicts spill over into the personal life of the individual leading to further social distancing and self imposed ostracisation from family and friends. (Baudrillard, 2011)

For instance, scholars have suggested that a new phenomenon called "Facebook depression," is on the rise and it is defined as depression that develops when preteens, teens and youth in their twenties 'live' and 'inhabit' this space for too long- they spend a great deal of time on social media sites, such as Facebook, Whatsapp, LinkedIn amongst others. This interaction raises their self esteem as it allows them to express themselves without any inhibition and many a times incognito.

Over time these netizens begin to exhibit classic symptoms of depression. Public acknowledgement and acceptance, recognition and contact with peers are an important stage for the youths. The isolation and ostracisation of the youth on the virtual space could trigger thoughts of un-wantedness and depression in some adolescents. The response to these 'threats' may result in the youth indulging in substance abuse, unsafe sexual practices, or aggressive or self-destructive behaviours. (Gustavo, 2013)

The democratic space that is offered by the internet revolution can also be hijacked by some individuals. Many youths are exposed to Sexting. This concept can be best understood in terms of "sending, receiving, or forwarding sexually explicit messages, photographs, or images via cell phone, computer, or other digital devices. Some of these images get distributed rapidly via cell phones or the Internet. This phenomenon occurs predominantly amongst the youth- an estimate suggests that twenty percent of the youth from the U.S.A have sent or posted nude or semi-nude photographs or videos of themselves.

Baudrillard (2011) suggests that the virtual and digital spaces allows for a simulated reality to exist. This simulacra is created through fictitious lives we wish to charade for the larger public. The netizens use fictitious names, use different photographs, and lead a completely fictitious life. The person chatting to you may be someone whom you know well but his/her identity cannot be revealed in this virtual space. These are the unspoken and unwritten rules of the game.

Netizens: Crisscrossing the Social and Surreal Worlds

Even before we begin a discussion on how the youth constitute the largest chunk of the netizens across the globe, it becomes pertinent to ask who constitute the category called youth? The various disciplinary positions suggest that it is a complex term. From a philosophical view point biological age may have nothing to do with youth and the aged. It may be seen through the binary meta narrative of body and the mind wherein the mind could always remain young. From a political science narrative, the category 'youth' assumes significance through the definition that the state coins. In India for instance it is mandatory for an individual to be at least 18 years of age to be eligible to be called an adult or a youth. Also the state deems 'youthness' to diminish after 30 years of age. However from a sociological perspective, the process of age grading is deemed to be embodied in the social. This means though the biological age is an important social reckoner, it social meaning and construction really matters. This social meaning could differ from culture to nation to community. Thus for instance, to be a member of Facebook one needs to be at least 1 years or above. The assumption here, being, that an individual of this age is mature enough to tak decisions of one's own. (www.facebook.com)

If one were to engage in an exercise of noting some of the common characteristics of these netizens it would not be too difficult. The youth of today engage in and through this technology to make meaning of their everyday life. Navigation within the realm of the virtual reality and logging in on social media sites is among the most common activity of today's youth. Any website that facilitates social interactions and virtual communication is considered to be a form of social media thus including social networking sites such as Facebook, LinkedIn, Whatsapp, MySpace, and Twitter. The other common platforms are the gaming sites and virtual worlds such as club penguin, second life, candy crush, video sites such as YouTube; and blogs. These virtual sites offer youth a portal for entertainment and communication and have grown exponentially in recent years. It would not be outlandish to claim that the digital citizens are hooked on to these technologies and they try and find meaning within this surreal world.

This becomes a space for 'escapism' from the real world that they live in. What is more, each generation of netizens share common language, expressions and meanings irrespective of one's nationality. In this context it would not be out of place to mention the work of Durkheim (1964)[1]. He argues religion as we know it transforms into a new set of belief structures and practices. He believed that with growing rationality and reason, religion which was based on faith will n reconfigure itself to mean, rules and norms of the 'cult of the individual'[2]. New state laws of citizenship, world bodies and their rules will ensure that humanity will continue to still have religion albeit one based on individualism. This is also true of the netizens domain. They share a common religion which guides them from one blog to another, one site to another, one social networking platform to another. These are unwritten norms which are strictly followed. Moreover the sheer number of members allows this entity to imagine itself as a super-nation.

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1. Durkheim was witness to a drastic social change occurring in Europe and his works deal with this change. For Durkheim it was very important to examine the cohesive forces that held society together. This was an era in Western Europe and in France where the processes of rapid industrialization and urbanization were leading to drastic changes in the given societal structure. Impersonalisation of human interaction, social conflicts, urban poverty, under and over employment and excessive bureaucratization led him to believe that the society was undergoing change at a pace that could destroy the very cohesive forces that held the social system together. This drastic change he argued had an impact not only on collective societal institutions but also individuals. With the inauguration of a modern society, rationality and reason ruled and this system had little to no place for religion. He sought to assess the importance of religion in the organization of the normative order which he thought was necessary for society to function and for it to remain a cohesive unit. The industrial economy posed new challenges for collective consciousness to emerge leading thereby to new ways of coping with issues related to inter-personal relationships and collective ways of life.

The Facebook for instance has more than a billion members. This huge population then becomes a super sized and highly disparate nation in itself. The members share a common code, certain culture and language that only netizens can comprehend, share trust relationships that outlast and outclass the 'traditional' forms of trust social orders such as families and kinship and finally this virtual space cuts across boundaries of the state making it truly universal in nature.

The trust and secrecy that is maintained in these netizens groups sometimes pose security threats to the nation states. Most of the terrorist groups operate in these virtual spaces. Not only do these trust networks question policies of the state but can also raise a parallel economy and market. The best example of this is the virtual currency called *Bitcoins*. It is a crypto-currency, a form of money that uses cryptography to control its creation and management, rather than relying on central authorities such as central banks of the nation states or international banks such as the International Monetary Fund or the World Bank. *Bitcoins* can be earned, rewarded, invested and paid over this virtual space. Material goods and services beyond the realm of the virtual is also sought for and paid in *Bitcoins*. It is estimated that the world's grey market mainly run on this currency. It can be used to buy and sell goods and services electronically. In that sense, it's like any conventional internationally accepted currency such as the Dollars, Euro, or yen, which are also traded digitally. However, the difference is that *bitcoin* is decentralized; it is not controlled by the international banks or by central banks of the nation state hence alluding to it a special characteristic of high volitality as no single institution controls the *bitcoin* network. It is the netizen's domain that decides through a very arbitrary system how it should be priced. (Tredinnick, 2008

We are the World: Activism on the net

As mentioned earlier, the virtual internet space allows for the formation of a super-nation of citizens who cut across various social identities to become active members of this group. The face book itself has more than one billion users. What is more is that the digital citizens are youth who are constantly in this virtual world. This global community shares common language and symbols. It is fascinating to watch some of these youth who have completely changed the structure of English language and definitely with other world languages too. The short texting messages, symbols,

2. Durkheim therefore suggests that modern democracies and states have set in new practices that promote human rights and humane practices. He further contends that the modern state can through a secular ideology organise a universal and all encompassing normative order that will function in a similar fashion as religion did earlier. Thus Durkheim believed he had solved the religious moral dilemma of modern society. If religion is nothing but indirect worship of society, then individuals need only express their religious feelings directly towards the sacred symbolization of society. The source and object of religion, Durkheim points are the collective sacred belief structures.

signs, emoticons among others attest to this emerging phenomenon. This solidarity and unity that develops amongst the netizens is amazing.

These netizens usually partake in most civil rights campaigns. The decision to attack Iraq was questioned by the youth in both USA and England. The candle light resistance movements were orchestrated through the internet and other electronic devices.

The Arab-spring movement was also such a well orchestrated and times social internet movement. From this lens, the Arab Spring could refer to Twitter Revolution or Facebook Revolution as it was through this mediated technology that such a popular resistance could be built up. The beginning was in Egypt, wherein Mohamed Bouazizi, a Tunisian set himself ablaze protesting against the government policy of indifference towards police corruption, excessive bureaucratisation and state sponsored violence. Many youths took videos and pictures of this event and circulated it until it became the epicentre of the movement that was to follow. From Egypt it spread to Libya and then to other Middle Eastern nation states. The war in Syria is also partly because of this active digital space available for the netizens to mobilise youth across the globe.[3]

There are other youths such as Edward Joseph Snowden, an American civil rights activist, who leaked classified information from the U.S. National Security Agency (NSA) in 2013. The information revealed the multifarious and numerous global surveillance programmes that were underway at the behest of the NSA with the cooperation of private and public telecommunication companies and European governments. Julian Assange, a computer programmer, and the editor-in-chief of the website *WikiLeaks*, which he co-founded in 2006 after an earlier career in hacking and programming, achieved particular prominence in 2010 when he publicly declassified some of the military and diplomatic secrets of the American and European government. Such youths contend that by revealing such secrets by hacking the internet, power that is concentrated in the hands of few is challenged. This kind of whistle blowing activity provides 'meaning to life' for some youth. (Domscheit-Berg, 2011)

It is also no surprise that some of the wealthiest and most powerful individuals in the world are

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3.Rapid and reliable internet interaction through Twitter and Facebook provided the necessary information to the protesters on how to counteract the security forces as they tried to disperse the protesters, maps showing locations for protest meetings and practical advice about such things as what to do when teargas is used against groups of protesters. These developments increased the pressure that the protest movement was able to exert on their government. The governments in Tunisia and Egypt were very unhappy about the often brutal images of repression of the protests by government security forces and both governments tried to block the social-networking sites. In Tunisia, the idea was to intensify the protest by increasing the size of protest demonstrations and the Tunisian president, Zine el Abidine Ben Ali, was forced to change his strategy. He apologized for blocking the sites and reopened them. He offered to open talks with the dissident groups but by that time it was too late to save his government.

youth in their early 20's and 30's. The entrepreneurs who created billions of dollars by inaugurating new digital technologies and software programmes such as Google, Apple, Microsoft and such others have created enormous wealth and opportunities for many other youths to also become active participants in this ever expanding global political economy. But these rapid transformations from an industrial society to a post industrial and information age economy have also brought new forms of opposition from certain quarters that challenge this dominant way of life. This technological life world after all is not open for universal citizenry. To be part of the digital citizenry one must possess a certain level of cultural capital that is not available to all equally. (Castells, 2001, Bauman, 2013, McNeil, 2005)

This technology, in essence is neutral but can be used in various ways- positive and negative. For instance, it can be employed for digital activism and advocacy networking but can also be used as a platform for initiating cyber wars and terrorism.The internet and other such technologies that enable social networking has also allowed for groups with extremist ideologies such as the ISIS and its branches to attract a large number of youth to join its cause of spreading terror across the world. The recent terror attack in Paris and the youth who perpetrated this crime attest to the growing intolerance to the new global economic and political order.

In this context, where technology mediated reality is highly flexible and temporary in nature, how does one comprehend societal relationships and the social hierarchies in this post modernity phase? Theories related to capitalist exploitation may no longer suffice as newer forms of exploitation and newer centres of power are emerging. Which sociological theorisation provides us with a suitable flexible conceptual tool to map these diverse interstices and networks of power?

Theorizing the new Social Order

The central question that we need to address is how does one sociologically comprehend the post-modern society? How and which sociological perspectives (from the meta theories of Marx, Weber, Durkheim, Parsons and others that understood human action as a result of the immanent intervention of social structures and processes to the phenomenological ones that stressed the importance of human agency in the reproduction of social structures to finally getting around this problem of structure-agency in Gidden's structuration theory and Bourdieu's logic of practice) permit us to examine the myriad social networking that take place in this society. To pose this question differently, how and what accrues from these virtual connections? What is the utility value of this digitalised technology and the human labour that goes into deepening it?

The digital technology got instituted through the efforts of the digital immigrants. They were the

inventors of these technologies. The digital natives picked up from where the immigrants left and have now charted an altogether new area of specialised technology. How does one comprehend the relationship between the immigrant and the native? How do we analyse this stage of capitalism that allows for young entrepreneurs to question institutionalised norms and value systems and usher in new changes?

In order to tackle this complexity, which perspective can help us best to comprehend these processes of network formation without losing out the uneven, unpredictable and complex permutations and combinations at play that allow for any individual to rise up this hierarchial capitalist ladder? Which theoretical framework can enable us to examine every day practices that conjure up a social imaginary of a group/community (netizens) at particular given historical moments? Would not Bourdieu's (1977, 1985, 1990) concepts of social capital, habitus and fields give us an adequate tool to interrogate the dynamic processes in the organization of power? After all Bourdieu's (1992) theory offers us a dynamic and relational lens through which emerging continuous flexible networks can be examined. But how does Bourdieu's (1977, 1990) theorization help us?

Bourdieu (1990) argues that the earlier approaches in social sciences misrecognise the way social life is organized and thus end up either positing social reality through a structuralist or a phenomenonological perspective i.e. either the structure or agency becomes immanent. He posits an alternate perspective that situates analysis in the practical universe of everyday practices and not in a given and bounded objective space but in relational matrix. For Bourdieu (1977, 1990) social behaviour is not to be examined in terms of a code given as a static representation, but as continual and dynamic operationalisation of actions by social actors who strategise in accordance with their practical mastery of social situations and in the given historical contexts. How does he do this? Bourdieu (1977, 1990) proposes a "theory of practice".

> "... To restore to practice its practical truth, we must therefore reintroduce time into the theoretical representation of a practice which, being temporally structured, is intrinsically defined by its tempo...to substitute strategy for rule is to reintroduce time, with its rhythm, its orientation, its irreversibility. Science has a time which is not that of practice. For the analyst, time no longer counts: not only because...arriving post festum, he cannot be in any uncertainty as to what may happen, but also because he has the time to totalize, i.e. to overcome the effects of time. Scientific practice is so 'detemporalized' that it tends to exclude even the idea of that it excludes: because science is possible only in a

relation to time which is opposed to that of practice, it tends to ignore time and, in doing so, to reify practices...practices defined by the fact that their temporal structure, direction and rhythm are constitutive of their meaning."
(Bourdieu, 1977; 8-9)

In this schema, actors are both a product of social structures and also producers of these structures (the "generative principle" of practice) and thereby situating the analysis within the very movement of accomplishment of any social phenomenon. Such an account makes possible a science of the dialectical relations between objective structures (to which the objectivist mode of knowledge gives access) and the structured dispositions within which those structures are actualized and which in their actualization reproduce them, which he terms as the habitus. The digital natives and the immigrants from this perspective possess disparate habitus as they are historically and socially produced.

In this context, Bourdieu's (1990) conception of strategies, dispositions, generative principles and schemes i.e. habitus, field, practice and species of capital become pertinent to comprehend how social groups are organized and how rule is organized. His analysis also seeks to explain how various strategies are drawn up and practices organized by individuals to become part of the ruling group. Bourdieu's (1977, 1990) theory of power is rooted in the logic of cultural reproduction which operationalises through the logic of practice i.e. through the dialectic interaction between the habitus and the fields. The habitus is the mental structure through which people deal with the social world. It can be thought of as a set of internalized schemes through which the world is perceived, understood, appreciated, and evaluated.

Bourdieu stressed that mechanisms of social domination and reproduction were primarily focused on bodily know-how and competent practices in the social world. Bourdieu fiercely opposed Rational Action Theory as grounded in a misunderstanding of how social agents operate. Social agents do not, according to Bourdieu, continuously calculate according to explicit rational and economic criteria. Rather, social agents operate according to bodily know-how and practical dispositions. Social agents operate according to their "feel for the game" (the "feel" being, roughly habitus, and the "game" being the field) with agents enculturated to certain dispositions, with certain schemes of thinking and acting that are regarded as the only right way to do things, not i the sense of having been chosen as better than other ways, but as the only way, the "natural" (doxic way to act. Taken as an entire system of schemes of perception, appreciation, and action, the: dispositions constitute what Bourdieu terms the habitus. It is the habitus that lends order customary social behaviour by functioning as the generative basis of structured, objectively unifi practices. (Bourdieu 1977: vii)

"...in short, the habitus, the product of history, produces individual and collective practices, and hence history, in accordance with the schemes engendered by history. The system of dispositions - a past which survives in the present and tends to perpetuate itself into the future by making itself present in practices structured according to its principles, an internal law relaying the continuous exercise of the law of external necessities (irreducible to immediate conjunctural constraints) -is the principle of the continuity and regularity which objectivism discerns in the social world without being able to give them a rational basis." (Bourdieu, 1977; 82)

Instead of analyzing societies in terms of classes, Bourdieu (1977) uses the concept of field: A social arena in which people maneouver and struggle in pursuit of desirable resources. According to Bourdieu (1990) a field is a network of social relations among the objective positions within it. It is not a set of interactions or intersubjective ties among individuals. Social agents act strategically depending on their habitus in order to enhance their capital. It is a type of competitive marketplace in which economic, cultural, social, and symbolic powers are used. The pre-eminent field is the field of politics, from which a hierarchy of power relationships serves to structure all other fields. The field of power (politics) is peculiar in that it exists "horizontally" through all of the fields and the struggles within it control the "exchange rate" of the forms of cultural, symbolic, or physical capital between the fields themselves. A field is constituted by the relational differences in position of social agents, and the boundaries of a field are demarcated by where its effects end. According to Bourdieu (1986) to analyze a field, one must first understand its relationship to the political field and also has to map the objective positions within a field. Finally, the nature of the habitus of the agents who occupy particular positions within the field with varying amounts of species (cultural, social, symbolic and economic) capital can be mapped. It thus follows that fields are historical constellations that arise, grow, change shape, and sometimes wane or perish, over time. (Bourdieu and Wacquant, 2002)

These agents (in this case the netizens) act strategically depending on their habitus in order to enhance their capital- social, cultural and symbolic. Bourdieu (1984) examines the social construction of objective structures with an emphasis on how people perceive and construct their own social world, but without neglecting how perception and construction is constrained by structures. An important dynamic in this relationship is the ability of individual actors to invent and improvise within the structure of their routines.

According to Bourdieu (1990), the system of dispositions people acquire depends on the (successive) position(s) they occupy in society, that is, on their particular endowment in capital.

Thus, for Bourdieu (1986), a capital is any resource effective in a given social arena that enables a social actor to appropriate the specific profits arising out of participation and contest in it. Capital comes in three principal forms: economic (material and financial assets), cultural (scarce symbolic goods, skills, and titles), and social (resources accrued by virtue of membership in a group). A fourth species, symbolic capital, designates the effects of any form of capital when actors do not perceive them as such (as when we attribute moral qualities). The position of any individual, group, or institution, in social space may thus be mapped on two planes, the overall volume and the composition of the capital (different forms of capital) they control and the third coordinate, which determines the variation over time of this volume and composition- it records the trajectory of the social actors/institutions through social space and provides clues as to their habitus by revealing the manner and path through which they reached the position they presently occupy. But in postmodern societies, social agents usually do not face an undifferentiated social space. The various spheres of life, art, science, religion, the economy, law and politics, tend to form distinct microcosms endowed with their own rules, regularities, and forms of authority -what Bourdieu (1990) terms as fields. ((Bourdieu and Wacquant, 2002)

Through the theory of the habitus Bourdieu (1977) argues that social agents develop strategies which are adapted to the needs of the social worlds that they inhabit. These strategies are unconscious and act on the level of a bodily logic. Having naturalised the objective social structure at the cognitive level, the action of the actor is in concordance with the required exigencies of the social field and this leads to a doxic relationship to emerge.
Bourdieu writes:

> *"Every established order tends to produce (to very different degrees and with different means) the naturalization of its own arbitrariness. Of all the mechanisms tending to produce this effect, the most important and the best concealed is undoubtedly the dialectic of the objective chances and the agents' aspirations, out of which arises the sense of limits, commonly called the sense of reality, i.e. the correspondence between the objective classes and the the internalized classes, social structures and mental structures, which is the basis of the most ineradicable adherence to established order."* (Bourdieu 1977: 164)

For Bourdieu, doxa is the assumed levels of reality. Schemes of thought and perception can produce the objectivity that they do only by producing the misrecognition of the limits of the cognition that they make possible, thereby founding immediate adherence, in the doxic mode, to the world of tradition experienced as a 'natural world' and taken for granted. The instruments of knowledge of the social world are in this case (objectively) political instruments which contribute to the

...ction of the social world, seen as self-evident and undisputed, of which they are the product ...of which they reproduce the structures in a transformed form. It is the construction of the ...nal and unintentional, conscious and unconscious, of constructed social relations, which ...es seemingly objective norms and rules which claim "this is just the way it is." Doxa ...ates a collective amnesia as to the origins of the system. In Bourdieu's (1977) words,

> "...(Doxa) exits as a quasi-perfect correspondence between the objective order
> and the subjective principles of organization...(in which) the natural and social
> world appears as self-evident. Doxa is the unsaid in the field of cultural pos-
> sibilities, making it seem as if there are not multiple, but only a single possi-
> bility." (Bourdieu, 1977: 164)

...Bourdieu's sociology offers conceptual tools for analyzing three types of power: power ...ed in particular resources (capitals), power concentrated in specific spheres of struggle over ...s of capital (fields of power), and power as practical, taken-for- granted acceptance of existing ...al hierarchies an categories.

...sum up, Bourdieu's (1977, 1984, 1990) sociology of logic of practice and his theorisation on ...bolic power sensitizes us to the more subtle and influential forms of power that operates ...ough cultural resources and symbolic classifications that interweave everyday life with ...ailing institutional arrangements. It calls for looking at expressions of power that emanate ...ough inter-personal relations and presentations of self as well as organizational structures. It ...ggests an intimate and complex relationship between symbolic and material factors in the ...eration of power. He identifies a wide variety of valued resources (capitals) beyond sheer ...conomic interests that function as ways through which actors access the field of politics/power. ...is field of politics is now however mediated through technology and the digitalised versions of ...ontested realities and hyper-realities.

Conclusion

This paper endeavoured to examine the liquid state that the world has moved towards, the surrealism that surrounds us and how the youth find meaning in all this chaos. It attempted to locate various world views and the path of action of the youth in such a context. It is observed that youth take to diverse ways of responding to this situation- some exemplifying the logic of capitalism become billionaires, some seeking to escape this harsh reality end up getting lost in the virtual world, some find reason to raise their voice for civil right activities and some become

whistle blowers, some dare to question the hegemony and domination of nation states. The digitalisation of information has enabled global activism that transcends nation state territory. For instance it was through the internet and digital platforms that the tragedy of immigrants from West Asia into Europe was highlighted. Netizens across the globe joined hands to pressure west European nations to change their stance vis-a-vis the immigrants. The picture of the three old boy who drowned became one of the most frequented and discussed blogs. It was later covered by major journals and magazines of the world. Bellini Jason, (2015) writes,

> *"His name was Aylan. He was 3 years old, from war-torn Syria. His final journey was supposed to end in sanctuary in Europe; instead it claimed his life and highlighted the plight of desperate people caught in the gravest refugee crisis since World War II. The images of the toddler's lifeless body on a Turkish beach have reverberated across the globe, stirring public outrage and embarrassing political leaders as far away as Canada, where authorities had rejected an asylum application from the boy's relatives."*

The power of technology in creating mass hysteria and support comes from its inherent nature of posing multiple surreal realities. In this circuit of power relationships, where the youth partake as netizens, it becomes pertinent to ask why they take up certain roles and not others. What kind of capital or benefits accrue from such activities? Does their commitment to their blogs, sites and other platforms offer any benefits? How does one accumulate various kinds of capital in this digital realm?

Technology not only alters the world views of youth but in turn is also transformed by social changes. It seeks to unveil the processes and practices in which the youth are the agency and who are simultaneously shaped by their own actions and structures and to finally assess the transformation in social relations that have necessitated changes in societal institutions and practices.

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