



Age differences in effects of global factors on cultural identity: An Exploration of Tribal Community Dera Ghazi Khan

Muhammad Adeel Kamran¹, Mazhar Hussain Bhutta², Tahira Shamshad³, Abdul Saboor⁴

¹ Ph.D. Scholar, Department of Sociology, PMAS-Arid Agriculture University Rawalpindi, Pakistan.

Email: adeelkhosa@gmail.com

² Associate Professor, Department of Sociology, PMAS-Arid Agriculture University Rawalpindi, Pakistan.

³ Lecturer, Department of Sociology, Ghazi University, Dera Ghazi Khan, Pakistan. Email: tshamshad@gudgk.edu.pk

⁴ Professor, Department of Economics, PMAS-Arid Agriculture University Rawalpindi, Pakistan.

ARTICLE INFO

Article History:

Received: April 10, 2023

Revised: May 21, 2023

Accepted: May 22, 2023

Available Online: May 22, 2023

Keywords:

Globalization
Cultural Identity
Tribal Community
Tribal Customs

Funding:

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

ABSTRACT

The study explored effects of global factors on cultural identity of tribal men in Dera Ghazi Khan. For data collection, twelve tribal men (six young and six old) were interviewed. Through deductive thematic analysis eight themes were formed based on predetermined research questions. The results showed that use of global factors was common and frequent among tribal men. Among global factors, internet was preferred by young tribal men for entertainment while old men preferred radio for news updates and weather forecasts. The tribal people were learning and adopting new languages, different styles in dressing, food and ways of celebration from other cultures. Traditional occupations and leisure time activities were being replaced with modern ones. Attitude towards traditional roles of men and women were in transition. The tribal customs like horse riding, shooting, dancing with swords, dress pattern and Jirga system were being extinct while values like hospitality, cooperation, respect for women and elders still exist. Young tribal people liked to form social relations with people from other cultures while older liked to maintain their relationships with local community members.

© 2023 The Authors, Published by iRASD. This is an Open Access article distributed under the terms of the Creative Commons Attribution Non-Commercial License

Corresponding Author's Email: adeelkhosa@gmail.com

1. Introduction

Globalisation is a lasting trend, and nations must redefine and review their identities in the modern age. It is necessary to refurbish the existing institutions or to set up new ones good enough for globalisation (Giddens, 1999). The global patterns and local differences put immense strain on traditional cultural concepts. The global media culture or popular culture offers new avenues for pleasure and identities that redefine existing concepts of gender, fantasies, and cultural experience. This process creates global homogenisation and local hybrid identities (Yu, 1998). The global factors include satellite TV, internet and radio which connects the tribal people with other cultures of the world. Through these global factors people can watch/listen programs directly from country of origin. Pakistan is one of those countries where these global factors have flourished rapidly. In last two decades, satellite TV and internet has almost reached to each house even the far away areas have got connectivity through these global factors (Warsi, 2005).

The media now has become a very significant part of our lives. We may not move around without having experience with mass media (Story, Neumark-Sztainer, & French, 2002). In the past, parents and grandparents played a major role in passing cultural characteristics and beliefs to the coming generation (Robertson & Rossiter, 1977). However, these social ties have become weak now. The children or parents have no time to express their opinions about society and culture. Therefore, commercials, advertisements, music, and programs play a vital role in transferring cultural norms (Kiouisis, 2001).

Culture is the most asset that a society provides for future generations. Television plays a significant role in transforming one country's culture into another. For instance, Indian TV programs are very dominant in Pakistan. In Pakistani cultural norms, Indian culture prevails as the youngsters' wear bracelets which are basic traits of Hindu culture. There are still various Indian customs that are transported in Pakistani culture via television, and we incorporate them into our culture (Vetrivel & Muthulakshmi, 2011). The latest evidence designates that even food intake from a specific culture strengthens a cultural identity coherent with that culture (Guendelman, Cheryan, & Monin, 2011). In addition, mass media has emerged as a leading force pushing cultural globalisation by establishing a "new social neighbourhood" (Appadurai, 1991). The objective of this study are as follows;

- To find out exposure of tribal men (young and old) to global media.
- To examine the effects of global media on cultural identity of tribal community (young and Old)

2. Methodology

In current study, the researcher used the in-depth, open ended interview technique as tool for data collection. The sample selected for the in-depth interview consisted of educated adults living in tribal community of Dera Ghazi Khan and having good knowledge about global factors and deep appraisal over it. The total 12 respondents were chosen from 06 union councils which were randomly selected out of 09 union councils of Tehsil Tribal area. Two respondents (one Old and one Youngster) from each of six union councils were selected. These respondents were selected through judgmental sampling techniques. Only male respondents were selected as due to strict system of purdah and traditional setup, females were not allowed to use global factors (global factors were mostly installed and used in *Autak* away from home).

The data were collected through interview guide which consisted of 09 open ended questions reflecting the predetermined themes of the research. The interview took 60 minutes to 100 minutes to complete. The deductive thematic analysis was used to draw results and meanings from qualitative data. The researcher carefully inspects the data to identify common themes: topics, ideas and patterns of meaning that come up repetitively.

3. Results and Discussion

The deductive thematic analysis was done which allowed the researcher to understand and draw shared or collective meanings and experiences. The data analysis identified following common themes:

- Access to Global Factors
- Motivations for Using Global Factors
- Effects on Language, dress and Food
- Effects on ways of Celebration
- Effects on Occupational Preferences
- Effects on Leisure time Preferences/Activities
- Effects on Attitude towards Gender Role
- Effects on Tribal Cultural Values

3.1 Access to Global Factors

The tribal people had access to all global factors as radio, internet and satellite TV are available and being used in study area. Radio and internet through mobile phones are used in their homes while satellite TVs are installed in their guest rooms (*Autaks*) or nearby shops. Mostly female didn't have access to these global factors. With introduction of internet, use of radio is gradually reduced. The youngsters shifted to satellite TV and mobile phones and another reason of reduction in radio usage is the distortion of voice and disturbance of signals after the mobile phone towers installment in the area. Further, radio is used by older people and young tribal people preferred internet. Satellite television is mostly used by people of all ages. Even in most area, there is no electricity but people accessed global factors through Solar Energy. Due to mountainous topography, some areas had poor internet services and weak signals but for using internet people even don't bother to travel to areas where internet speed was good/3G Signals were available. However, internet is widely used global factors as this is latest and speedy technology.

Previous research in Pakistan also supported the results. A study found that Pakistani youth have a favourable attitude towards media and frequently watch foreign channels, especially Indian and western (Naseer, Hong, & Hong, 2014). Another study reported that Pakistani youth like to watch foreign channels more frequently than Pakistani channels (Zia, 2005).

3.2 Motivations of Using Global Factors

Global factors are used for different motives such as information, entertainment, and communication. The traditional systems of communication and information are being replaced by new technological systems. Similarly, the traditional entertainment activities and sports are losing their significance and mass media and internet are taking their place. Global factors are used for different purposes among different age groups. Motivations for using global factors among young tribal people were entertainment, time pass, information seeking and chatting which they done through satellite TV and internet. Their favorite programs and activities include watching movies, listening music and chatting on social media. Conversely, aged tribal people used radio for knowledge and keeping themselves updated. The frequently watched/listened programs among old tribal people were news updates, current affair programs, Balochi programs, weather forecasts and traditional classic music. Similar results were found in studies on Pakistani youth (Bhatti, Gondal, Sheikh, Hammad, & Zafar, 2016; Juni, 2014). Further, aged tribal men were afraid of negative effects of foreign programs on tribal cultural values and believed it a threat to their centuries old traditions. The pervasive impacts include destroying the integrity of women, increasing sexual awareness in early ages, learning Hindi language and adoption of Indian and western dressing style. Despite these threats to tribal cultural heritage and identity, the use of global factors is expanding, and they are becoming part and parcel of their life.

3.3 Effects on Language, Dress and Food

Global factors give its users access to other cultures and their interaction with other culture cause change in their local cultural traits. The tribal people are learning and adopting new language, different styles in dressing and foods from other cultures. The Balochi language was being spoken from thirteenth and sixteenth centuries with productions of some of the finest ballads. The languages spoken in the areas where the Baloch finally settled had influenced Balochi. It can be safely argued that Balochi (Language) was among the factors that played a fundamental role in the consolidation of the Baloch cultural values and development of a national identity (Dashti, 2012). Dress is another imported trait of Balochi culture. Traditionally, Baloch used to wear white color only and Turban (*Pagri*) was important part of their dress. The male dress consisted of a white *Pagri*, a loose *Kurta* and a big *Shalwar*. *Chappal* was the common footwear: The women folk wear white dress consisting of *Dopatta*, *Kurta* and a big *Shalwar*. The children were also dressed in the same fashion. On ceremonial occasions costly dress was rarely worn by women folk who, however, decorate and embellish their shirts, etc. with embroidery work set with small pieces of mirror or glass. This work was mostly done on the cuffs and the front portion of the shirt (Government of Pakistan, 1961). But today, these traditions are losing their status.

Food is also a significant part of every culture. A staple food of Balochis was *Jawar* and flour baked *chappatis*. Cooking of bread was simple. A stone was made red hot and a lump of dough was pasted round it. The cake looked like an apple dumping with a stone in the center where the apple ought to be. This cake was called *Kak*. Meat was eaten freely when it can be obtained. They also used *landhi*, meat of lamb which was dried out (almost 6 Months) in summer for use in winters (Government of Pakistan, 1961). In the hills *Sijji*, i.e. meat roasted on fire and cooked balls of wheat flour known as *Kak* was served to the guests. In the Tribal Area every guest was served with *Sijji* without exception (Government of Pakistan, 1961). But now tribal people are adopting drinks and food from other cultures. Global factors were causing change in language, dress and food patterns of tribal people. But now use of Balochi language is decreasing and other languages such as Saraiki, Urdu and English were being common. The tribal people are learning and adopting English and Hindi language, fond of wearing foreign dresses particularly western (pants/trouser/jeans with shirts) and adopting foreign foods like Chinese and fast foods. The foods from Indian culture like *Qourma* and *Biryani* are served in weddings and feasts besides or instead of traditional dishes.

The previous studies also support these results as a study of youth reporting the cultural change in Bangladesh. The young people used fast food more than their traditional food. They preferred trendy western clothes, western movies, and music (Zahid, 2007). Another Bengali

study depicted that the young generation favoured fashionable western clothes and fast food. Through the infusion of foreign culture, global media has created a particular youth culture (Hossin & Mohiuddin, 2015). Similarly, a survey from Pakistan highlighted that Satellite TV programs were influencing the social and psychological development of youth and their dressing, language, and lifestyle (Qamar, Asim, Shawar, & Zafar, 2012). Another research on Pakistani youth showed that youngsters were learning lifestyle portrayed by celebrities shown in global media. They learn foreign languages, dressing styles, cuisine, and other cultural patterns (Naseer et al., 2014).

3.4 Effects on Ways of Celebration

Exposure to global factors has also caused change in ways of celebrating festivals and ceremonies. Now people are adopting practices of other cultures and religions, especially on occasions of wedding and funeral. They are also celebrating new ceremonies like birthdays, mother day, father day and cultural days. The traditional festive activities are being disappeared and new ways of celebration are being adopted. Further, food items served on wedding and festivals have changed. On marriage occasions the guests were usually served with rice or wheat *chappaties* and beef and a cattle was specially slaughtered for this purpose (Government of Pakistan, 1961). But now several other dishes were served like Chicken Gravies, Pulao and Cold drinks are served in wedding feasts. Wedding ceremonies are being arranged in halls and restaurants and wedding are celebrated with grandeur. One of main custom of marriage was ZeetBhat which is being extinct in which gifts (Clothes and jewelry) were presented from Bridegroom's family to Bride's family when they go to Bride's home for fixing date of marriage. Now very few families follow this custom as people think it is wasteful and exhibition of wealth. Funeral customs are also changing like AsaRohi is being disappeared in which every individual used to bring goat/sheep with him to contribute in meal served on funeral.

To sum, traditional ways of celebration among tribal people were also being faded due to global factors. The contact and exposure to other cultures giving an opportunity to tribal people for learning and adopting customs and traits of foreign cultures. Balochi jhomer, Balochi folk music, Balochi foods, customs of shooting and race were diminishing. While the Indian and western music, dance and customs were being popular in the area.

These findings are consistent with previous studies as Verma (2008), in a study on BUXA tribe, India, found that due to media and technology, changes were occurring, and tribal people were connecting to other cultures. Similarly, evidence from Pakistan showed that cable TV was an important predictor of cultural change (Qamar et al., 2012).

3.5 Effects on Occupational Preferences

Cultivation and livestock breeding were the main occupations and means of livelihood. However, livestock breeding had more importance, when remains uncultivated continuously for some years due to the paucity of rains when the Hill torrents do not flow. In such drought years the cultivators migrate with their livestock to the other places where fodder is available (Government of Pakistan, 1961). The traditional occupations of livestock and farming are being limited and now people are tended to adopt several new occupations. Due to global factors, they know and learn about new information and opportunities, trend of doing businesses and job is becoming popular. Educated people prefer job as school teacher while uneducated prefer doing business or labor in other cities and countries especially gulf countries like Saudi Arabia and UAE. In few areas, due to increase in tourism, the trend of business and hotel industry is growing. Despite this change, few families are still practicing traditional occupation of cattle breeding and it is not by choice but due to unemployment and poverty. To sum, tribal people who don't have education or enough resources to move elsewhere were bound to practice their traditional occupations. While people who were educated or got opportunity to move were liked to change their ancestral occupation either living in the country or moving in another country.

These results are alike a study on the BUXA tribe from India, which demonstrated that people of the tribe were studying for a job only. Most of them did not care about their own culture and social values. They did not like their traditional occupation and wanted to change occupation at any cost. Few of them want to do their own business, and most want government or private service jobs (Verma, 2008).

3.6 Effects on Leisure Time Preferences/Activities

Most of the respondents told that due to global factors, traditional leisure time activities are being changed. Traditionally, people spent their leisure time sitting in *Autak/Vesakh* doing *Hal-e-hwal*. Playing games like, chess, cards, Ludo etc. and listening Radio. There has been a peculiar custom called *Hal Deana* (enquiring about the welfare when meeting each other). While on some occasions especially at condolence meetings, when two persons meet by design or coincidence they are under a moral obligation, to recapitulate as faithfully as possible all about his family during the period they met last. And since there is no mincing of words the account is over burdened with details which the listener has to hear with rapt attention. Dancing (*Jhommar*) is also a favorite recreation of the people. Men and women dance separately on ceremonial occasions. *Dholak* is the only musical instrument played by them (Government of Pakistan, 1961). But today major leisure activities are using internet, social media, watching TV programs and films, listening music on mobile with memory card, using social media etc. Age and gender differences in leisure time preferences were also found as aged people spend their leisure time in *Hal-e-hwal* and chit-chat, playing cards and ludo while youngsters prefer to spend all their time in using internet, watching movies or drama, using social media and watching satellite TV. Young women mostly do needle work while young men prefer using mobile phone on watching Satellite TV. The traditional games and sports (kabaddi, shooting) are also being defunct, and people are adopting popular sports (volleyball, football, cricket) and video games (PUBG, Free Fire, Candy Crush).

To sum, exposure to global factors was affecting tribal people's leisure time activities. Young tribal people liked to spend their leisure time in using global factors instead of playing traditional sports and games. The older tribal people spent their leisure time in doing *Hal-e-hwal*, playing ludo, cards etc. The Baloch traditional games like kabaddi, shooting, race and festivals like *Vesakh*, religious festivals, family gatherings, and feasts were organized rarely. In a study, global TV was reported as a common leisure time activity among youth in Bangladesh (Zahid, 2007). Youth is regular viewer of Cable TV, and they watch global media mostly for entertainment and time pass (Juni, 2014). The major purpose of watching foreign media among youth is entertainment. The youth liked Indian and Western programs more than local programs and watched them frequently (Bhatti et al., 2016).

3.7 Effects on Attitude Towards Gender Role

Most of the respondents described that global factors have caused notable change in people's attitude towards gender role. Traditionally women's status was very low and she has to do all the household work and care of cattle herds liking grazing, milking etc. Men mostly don't engage themselves in these activities. The family system, particularly the extended family, is a kind of communal arrangement headed by a patriarch. Due to such a structure, the Baloch society is hierarchical, and the dominance of male over female and older over younger is observed. Women are expected to manifest respect and even submission to their husbands (Dashti, 2012). But now trends are being changed and women are getting their rights of education, property, and employment. and marriage decision making to some extent.

To sum, tribal people's attitude towards traditional gender roles of men and women was in transition as women were now going outside to get education and earn a livelihood. In some families, women were consulted for their marriage decisions. However, purdah system and female subordination is still in practice. These findings are consistent with a previous study concluding that global television's strong influence engages women and changes their traditional role. The global media provide information that may lead women to a more empowered identity, which is slightly different from their traditional cultural identity (Scrase, 2002).

3.8 Effects on Tribal Cultural Customs and Values

Most of the respondents accepted that global factors have significantly influenced tribal cultural values. Many tribal values are being extinct like horse riding, shooting, dancing with swords, dress pattern, Jirga system, Qoul, collectivism etc. Few cultural values are still alive and being practiced like hospitality, respect for women and elders, cooperation etc. The tribal cultural values were losing their place in tribal area. Young tribal people had less affiliation with tribal cultural values while the older tribal people were struggling to graft the tribal cultural values in youth.

In a previous study, Naz, Khan, Daraz, and Hussain (2012) found that globalization through media is a source of change in traditions, customs, values, religious beliefs, and other cultural traits. The prominent values of Pakhtun culture, like simplicity and solidarity, were being replaced by complexity and individualism. Further, modern media transmit the values which promote individualism and social isolation. Another study of Bangladesh depicted that global television caused visible changes in cultural traits. However, some values persist, like the Bengali language, modes of interaction, core cultural values and morals (Scrase, 2002).

3.9 Effects on Social Relationships

Global factors have also effected the social relationships in tribal community. According to most of respondents, alike strong tribal cultural values, social relationships have also influenced by media channels. Now gathering in *Autak*, helping the neighbors and sharing emotions with others have become fade. Modernity has forced us towards individualism. Playing role in development activities is watched suspiciously. Young people like to remain alone. They don't gather in *Autak* except to greet their own guests. They also don't share problems in family even with brothers and sisters. Old age people like to share their daily experiences each other with sitting in *Autak*. Due to global factors, tribal people were in relationship with people of other areas and cultures. They have friends on Facebook, WhatsApp etc. and have strong binding with those friends rather than own family members. Now people like to share their feelings with friends. The young tribal people liked to form social relationships with people from other cultures while older people liked to maintain their relationships with local community members.

4. Conclusion

The tribal people had access to all global factors (radio, Satellite TV, Internet). The young tribal men preferred internet and their motivations were entertainment, time pass, information seeking and chatting. Their favorite programs included movies, music, and chatting. Conversely, old tribal men preferred radio and used it for knowledge and keeping themselves updated. They liked to listen news updates, current affair programs, weather forecasts, Balochi programs and traditional music. The tribal people were learning and adopting new languages, different styles in dressing, food and ways of celebration from other cultures. Traditional occupations of farming and livestock are being limited and new occupations like business, jobs, labor were being popular. Traditional leisure time activities like *hal-e-hwal*, playing cards and *ludu*, *kabaddi*, race and shooting were being replaced by chatting on internet, playing videogames and playing cricket. Attitude towards traditional roles of men and women were in transition. Women were getting education and doing jobs. In some families, women were consulted for their marriage decision. However, *purdah* system and female subordination was still in practice. The tribal customs like horse riding, shooting, dancing with swords, dress pattern and *Jirga* system were being extinct while values like hospitality, cooperation, respect for women and elders still exist. Further, collectivism was losing its significance and people now like to share feelings with friends. Young tribal people liked to form social relations with people from other cultures while older liked to maintain their relationships with local community members.

References

- Appadurai, A. (1991). Global ethnoscaples: Notes and queries for a transnational anthropology. *Recapturing anthropology: Working in the present*, 4, 191-210.
- Bhatti, M., Gondal, M., Sheikh, M., Hammad, A., & Zafar, F. (2016). Negative Effects of Mass Media and the Dominance of Foreign Culture in the City of Lahore, Pakistan. *American Scientific Research Journal for Engineering, Technology, and Sciences*, 26(3), 244-253.
- Dashti, N. (2012). *The Baloch and Balochistan: A historical account from the beginning to the fall of the Baloch State*: Trafford Publishing.
- Giddens, A. (1999). Risk and responsibility. *Mod. L. Rev.*, 62, 1.
- Government of Pakistan, G. (1961). *1961 District Census Report Dera Ghazi Khan PARTS 1-V*. Retrieved from <http://111.68.102.42:8080/xmlui/handle/123456789/14687>
- Guendelman, M. D., Cheryan, S., & Monin, B. (2011). Fitting in but getting fat: Identity threat and dietary choices among US immigrant groups. *Psychological science*, 22(7), 959-967. doi:<https://doi.org/10.1177/0956797611411585>
- Hossin, M. Z., & Mohiuddin, M. (2015). Urban Youth Culture in Bangladesh under the Sway of Cultural Globalization: A Descriptive Analysis. *Sociology Mind*, 5(03), 213. doi:<https://doi.org/10.4236/sm.2015.53019>

- Juni, M. S. (2014). Impact of Global Media on the Culture of Pakistan: A Case Study of Youth of Layyah City. *International Journal of Innovation and Applied Studies*, 8(3), 1008.
- Kiousis, S. (2001). Public trust or mistrust? Perceptions of media credibility in the information age. *Mass communication & society*, 4(4), 381-403. doi:https://doi.org/10.1207/S15327825MCS0404_4
- Naseer, N., Hong, M. J., & Hong, K.-S. (2014). Online binary decision decoding using functional near-infrared spectroscopy for the development of brain-computer interface. *Experimental brain research*, 232, 555-564.
- Naz, A., Khan, W., Daraz, U., & Hussain, M. (2012). The Crises of identity: Globalization and its impacts on socio-cultural and psychological identity among Pakhtuns of Khyber Pakhtunkhwa Pakistan. Available at SSRN 2082990.
- Qamar, M., Asim, M., Shawar, D., & Zafar, M. (2012). The impacts assessment of Indian culture on Pakistani society in Faisalabad. *International Journal of Research in Social Sciences and Humanities*, 1(5), 53-55.
- Robertson, T. S., & Rossiter, J. R. (1977). Children's responsiveness to commercials. *Journal of Communication*. doi:<https://doi.org/10.1111/j.1460-2466.1977.tb01804.x>
- Scrase, T. J. (2002). Television, the middle classes and the transformation of cultural identities in West Bengal, India. *Gazette (Leiden, Netherlands)*, 64(4), 323-342. doi:<https://doi.org/10.1177/174804850206400402>
- Story, M., Neumark-Sztainer, D., & French, S. (2002). Individual and environmental influences on adolescent eating behaviors. *Journal of the American Dietetic association*, 102(3), S40-S51. doi:[https://doi.org/10.1016/S0002-8223\(02\)90421-9](https://doi.org/10.1016/S0002-8223(02)90421-9)
- Verma, S. C. (2008). The Changing BUXA Culture: A Study of Indian tribe in Cultural Dynamics. In: Typescript). Government postgraduate college, India. Retrieved from http
- Vetrivel, D. T., & Muthulakshmi, D. A. (2011). Impact of TV Advertisements-A Study of Viewers in Erode District. *Tamilnadu, India*.
- Warsi, N. I. (2005). AN OVER VIEW OF THE TENDENCY OF PAKISTANI VIEWERS TOWARD FOREIGN TV TRANSMISSION AND THEIR AFFECTS ON THE SOCIETY. University of Karachi,
- Yu, K., & Weiping, H. (1998). Globalisation and Its Contradictory Interpretation. *Central Compilation & Translation Press*.
- Zahid, D. (2007). Impact of cultural globalization on the upper class youth in Dhaka City: A sample study. *Bangladesh e-Journal of Sociology*, 4(2).
- Zia, A. (2005). Cable Television Watching Habits of the Youth in Pakistan. *Journal of Research (humanities)*, 41(1), 3-16.