

**GLOBAL MEDIA AND TRIBAL CULTURAL VALUES: A STUDY OF DERA GHAZI KHAN, PUNJAB, PAKISTAN**Muhammad Adeel Kamran<sup>1</sup>, Dr. Mazhar Hussain Bhutta<sup>2</sup>**Original Article**

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**Abstract**

*The global media networks and its usage have been significantly increased in recent years. The use of global media has influenced all aspects of social life. It has brought the people of distant communities together and resulted in diffusion of cultural values across the globe. This study explored the usage of global media by tribal people and its effects on the cultural values of tribal community in Dera Ghazi Khan. A survey was designed to get information from tribal people aged 15 years and above using global media networks. Primary data was collected from a sample of 420 tribal people was selected conveniently through multistage sampling. The data was analyzed quantitatively while using SPSS. The results showed that global media (Satellite TV, internet, radio) were available in most of tribal area and young tribal people were heavy users. Most of respondents were using global media on regular basis and they spent more than two hours daily in using global media. It was also found that those people who were more exposed to global media, were less liked to observe tribal cultural values and had less belief in traditional gender role.*

**Keywords:** Global media, Tribal cultural values, attitude towards gender role, tribal community, Dera Ghazi Khan

**INTRODUCTION**

The rapid advancement of communication technology in the last two decades have changed the creation of media in some parts of the world. The mass media and technology have raised opportunity for indirect and/or sporadic cultural interaction within our globalized and deterritorialized world which can generate remote acculturation, regardless of lasting geographic segregation of two interactive cultural groups (Appadurai, 1991).

Communication provides the structure for connecting already vast and still growing flow

of technologies in cultural products, dominated by the United States (Schiller, 1969). In less developed countries, global cultural products reach local audiences through satellite television stations and other media networks, like internet. Communication has a critical role in building the culture which encompasses system of beliefs and practices and are shaped by history (Castells & Cardoso, 2005). Cultural globalization can be gauged by consumption of mass media products brought in from abroad

like global television programs, movies, books and music (Kluver & Fu, 2004).

Similarly, Tomlinson (2012) argued that role of media in cultural globalization merits special consideration both as a structure of institutions interrelated from global to local level and as a collection of modern and quickly evolving media and communication technology capable of systematically deterritorializing cultural practices and experiences. Thus, in solitude of their homes, the audiences get messages and images of western wealthy, the consumer cultures (Hall, 1992). The diverse and distant cultures became available to local audiences as symbols and products through television, radios and magazines (Barker, 1999). In fact, globalization is such a complicated process that it includes even contradictory tendencies within itself. Its cultural outcomes can be both homogenizing and unifying or heterogenizing and divisive. In the process of globalization, the forces of integration and fragmentation work simultaneously (Ozdemir, 2000).

### PROBLEM STATEMENT

Dera Ghazi Khan is the district of Punjab, Pakistan. The south-western part of Dera Ghazi Khan is a tribal belt which is marginalized and distant area with minimum roads, infrastructure, educational, medical and other civic facilities. The people of this area practice centuries old distinct culture with unique cultural values and practices. Due to poor condition of roads and traditional culture, only few tourists visit the area and local people do not have frequent encounter with other cultures except satellite TV and Cellular networks which were introduced in this area few years back. The usage of television and internet is being common among tribal people which are influencing the culture of that area in significant way. This study helped the researcher to understand the effects of global media on cultural values of tribal people in Dera Ghazi Khan.

### OBJECTIVES OF STUDY

The major objectives of the study were:-

- To explore the availability and usage of global media in tribal area of Dera Ghazi Khan.
- To find out the effects of global media on the cultural values of tribal community in Dera Ghazi Khan.
- To find out the effects of global media on tribal people's attitude towards gender role.

### HYPOTHESES

- Higher the age, lower will be the exposure to global media
- Higher the use of global media, higher the change in tribal cultural values.
- Higher the use of global media, higher the change in attitude towards traditional gender role.

### REVIEW OF LITERATURE

Scrase (2002) concluded that there were visible changes in cultural patterns of the Bengali population due to global television. The young generation realizes significant influences on cultural identities, but they have not ended yet. There is struggle seen in the population to save Bengali cultural identity that is pursued by the majority old aged traditional groups of this community. There exists a concept of 'sense of negotiating globalization' where people pick and choose which programs and content they need to watch and which they need to ignore. Further, people reported a strong influence of media that engages women, provides information which may lead to a bit more empowered identity which is a little different from the traditional cultural identity.

Cheng (2009) found that use of internet is one of the media which increases access to information and people's learning about other culture. The new learning may be partially adopted that brings modification in culture; hence the cultural identity is influenced. He concluded that the people and groups which are

more exposed to the global media are more assimilated to global culture are as compared to the alienated and locally encapsulated people.

Naz, Khan, Hussain, & Daraz (2011) reported that globalization has caused traditional, social and power structure to decline and replacing it by the formal one. Moreover the prominent traits of simplicity and solidarity from Pakhtun culture are going to be replaced by complexity and individualism. Such alteration is source of change in traditions, customs, values, religious beliefs and other cultural aspects which are rarely welcomed by Pakhtuns. Additionally, social isolation has been occurred due to dependence on modern media and values which promote individualism. This fosters secularization, causes religious conflict and deteriorates artifact beauty of the country.

Jafari and Goulding (2013) has found that the cultural flow through the transmission of images, products, signs stimulates reflexivity and is the process of virtual learning. This process leads to the changes people bring in their personality and reconstitute their consumption behavior that ultimately develops a different culture than their traditions.

Naseer, Nawaz, Riaz, Kanwal, Siddique, Shehzadi, Ahmad, & Ahmad (2014) found that foreign media is influencing lifestyle of youth by promoting Indian and western culture in Pakistan. Youth has favorable attitude towards media and they frequently watch foreign channels. The frequent exposure allows them to learn new cultural patterns, norms, language and lifestyle. This leads to visible identity crisis among youth.

Muhiuddin, Zuberi, Khan, & Khan (2018) stated that Cable television had adverse effects on youth in Pakistan. Most of young people watched television 2-6 hours on daily basis and they frequently viewed Indian advertisements. Indian culture is diffusing and changing local

cultural values and traditions speedily because of this frequent exposure. The stereotypical portrayal of women in Indian advertisements is affecting the perception of youth about women and replacing Islamic values amongst youth. The pervasive impacts includes destroying the integrity of women, increasing sexual awareness in early ages, learning Hindi language and adoption of Indian and western dressing style.

## RESEARCH METHODOLOGY

Quantitative method was used for the study. The population of the study was tribal people of district Dera Ghazi Khan above fifteen years using global media. The sample of 420 respondents was selected by multistage sampling. Firstly, six union councils were selected randomly, secondly two villages were selected conveniently and then 35 respondents were selected conveniently. Survey technique was used for data collection and interview schedule was designed to get information from respondents. Reliability and validity of the instrument was checked rigorously. Validity of the instrument was obtained through the panel of experts comprising professors, lecturers and language experts who extensively checked each item, its relevance to the scale and the language of each concept in Urdu and English language. The instrument was found reliable as Cronbach Alpha was 0.889.

## RESULTS

Age-wise division of the respondent is shown in Table No.1, 38.3% of respondents were from 25 to 34 years old. 27.1% of the respondents were from 15 to 24 years old. 21.7% of respondents were from 35 to 44 years old, and the remaining 12.9% were 45 years and above age. Most of the respondents (65.4%) fall in the age bracket of 15 to 34 years, which means that most respondents were young.

**Table 1: Distribution of the respondents by age**

Age Categories	Frequency	Percent
15 to 24 years	114	27.1
25 to 34 years	161	38.3
35 to 44 years	91	21.7
45 years and above	54	12.9
<b>Total</b>	<b>420</b>	<b>100.0</b>

**Exposure to global media**

Table No.2 represents the availability of global media (Satellite TV, Internet, and Radio) in tribal area and respondents' access to these global media. According to the results, all the respondents had availability of Satellite TV in their area, of which 97.1% of respondents use it, and 2.9% respondents do not use this global

media (Satellite TV). In Internet availability, 69.5% had availability in their area, but 51.9% of respondents used the Internet, and the remaining 48.1% were not using it. In the last global media (Radio), 94.8% of respondents said that their area had radio availability and about usage, 47.4% used the radio, and the slight majority, 52.6%, were not using the radio

**Table 2: Distribution of respondents regarding availability of global media and their usage of global media**

Global Media	Availability in Tribal Area			Respondent's Usage of Global Media		
	Yes f (% age)	No f (% age)	Total f (% age)	Yes f (% age)	No f (% age)	Total f (% age)
Satellite	420	0	420	408	12	420
Television	(100)	(0.0)	(100)	(97.1)	(2.9)	(100)
Internet	292	128	420	218	202	420
	(69.5)	(30.5)	(100)	(51.9)	(48.1)	(100)
Radio	398	22	420	199	221	420
	(94.8)	(5.2)	(100)	(47.4)	(52.6)	(100)

**Table 3: Distribution of the respondent's time spent using global media (daily basis)**

Time Duration	Frequency	Percent
Up to 60 minutes	2	0.5
61 to 120 minutes	32	7.6
121 to 180 minutes	69	16.4
181 minutes and above	317	75.5
<b>Total</b>	<b>420</b>	<b>100.0</b>

Table No.3 describes the total time the respondents spent using global media (Satellite TV, Internet, and Radio) in tribal areas daily. 75.5% of respondents spent more than 180 minutes (3 hours) daily using global media showing that they were heavy users. 16.4% of respondents spent between 121 to 180 minutes (2-3 hours) of their time daily using global

media. 7.6% of respondents used global media for 61 to 120 minutes (1-2 hours) daily. Only 0.5% of respondents used global media less than 60 minutes daily (1 hour). In tribal areas, most of the respondents were heavy users of global media and spent more than 180 minutes daily using satellite TV, the Internet, and radio.

**Tribal Cultural Values (TCVs)**

The tribal people of DG Khan are observing their values which are centuries old. Table No.4 depicts the values of the tribal people one by one that changed or still preserved.

**Table 4: Respondent's attitude towards tribal cultural values (TCVs)**

Tribal Cultural Values (TCVs)	Strongly Disagree f (%)	Disagree f (%)	Undecided f (%)	Agree f (%)	Strongly Agree f (%)	Total f (%)
<b>Honour</b>						
Family honour as first priority	16 (3.8)	34 (8.1)	6 (1.4)	194 (46.2)	170 (40.5)	420 (100)
Keeping a weapon is a symbol of honour	90 (21.4)	141 (33.6)	8 (1.9)	151 (36.0)	30 (7.1)	420 (100)
Observing family feuds gives pride	274 (65.2)	105 (25.0)	6 (1.4)	29 (6.9)	6 (1.4)	420 (100)
Keeping words ( <i>quol</i> ) is an obligation	22 (5.2)	35 (8.3)	4 (1.0)	176 (41.9)	183 (43.6)	420 (100)
<b>Hospitality</b>						
Entertain guests more than affordability	165 (39.3)	92 (21.9)	10 (2.4)	87 (20.7)	66 (15.7)	420 (100)
Exchange <i>hal-e-hwal</i> with guest	8 (1.9)	27 (6.4)	3 (0.7)	166 (39.5)	216 (51.4)	420 (100)
One's guest is the whole community's guest	205 (48.8)	129 (30.7)	10 (2.4)	61 (14.5)	15 (3.6)	420 (100)
<b>Self-Control</b>						
Emotions in control are strength	64 (15.2)	107 (25.5)	9 (2.1)	161 (38.3)	79 (18.8)	420 (100)
Facing Difficulties with bravery dignified	5 (1.2)	6 (1.4)	10 (2.4)	143 (34.0)	256 (61.0)	420 (100)
Behaviour without restraint is degraded	70 (16.7)	132 (31.4)	10 (2.4)	153 (36.4)	55 (13.1)	420 (100)
<b>Collectivism</b>						
Value family before oneself	36 (8.6)	47 (11.2)	11 (2.6)	176 (41.9)	150 (35.7)	420 (100)
Family's needs are valued than own needs	96 (22.9)	182 (43.3)	5 (1.2)	95 (22.6)	42 (10.0)	420 (100)
Individual achievements are family's achievements	93 (22.1)	154 (36.7)	12 (2.9)	120 (28.6)	41 (9.8)	420 (100)

**Honour**

Most of the respondents, 86.7%, said they give first priority to family honour, and 85.5% believes keeping the *quol* is a big obligation. On the other hand, 90.2% of respondents disagree that observing feud gives a sense of pride, while 55.0% disagree that weapon keeping is a symbol of honour.

**Hospitality**

These tribal people have many folklores about their hospitality. 61.2% of respondents disagreed about entertaining guests with whatever they can afford, and 79.5% of respondents disagree that one's guest should be entertained by the whole community, which was the main value of their culture.

**Self-control**

The majority, 95.0%, believed that facing difficulty with bravery is always dignified in their society, and 57.1% of respondents believe that keeping emotions in control gives strength to oneself. The response for the behaviour without restraint is degraded fifty-fifty as 49.5% agreed with the statement, but 48.1% disagreed.

**Collectivism**

Collectivism is a major characteristic of traditional societies. Most respondents, 77.6%, believed that family should be prioritised than yourself, 66.2% consider other's needs before personal needs, and 58.8% think the individual's success is viewed as a success of the family, which shows the bondages of the strong family system in their community.

**Attitude Towards Gender Role (ATGR)**

Table No.5 elaborate the respondent's Tribal society attitude towards gender role. 59.7% of respondents believe the role of women is to take care of their family only, 98.5% think women should wear conservatively when visiting outside, 95.4% want women should seek permission from the male when she wants to go somewhere, 89.7% believe women should be obedient to her husband, 89.8% for marriage decision are of the view that parents should ask from their children (son/daughter) about their willingness, 65.9% believe that children should fully abide by their parents even if they do not agree with it, 90.2% respondents trust male and female have equal right to get an education. 76.5% of respondents disagreed with the position that males are the only decision-maker in the family.

**Table 5: Respondent's attitude towards gender role (ATGR)**

Attitude towards gender role	Strongly Disagree f (%)	Disagree f (%)	Undecided f (%)	Agree f (%)	Strongly Agree f (%)	Total f (%)
Man has the right to be the sole decision-maker	125 (29.8)	196 (46.7)	2 (0.5)	55 (13.1)	42 (10.0)	420 (100)
Role of woman to take care of her family	26 (6.2)	132 (31.4)	11 (2.6)	148 (35.2)	103 (24.5)	420 (100)
Woman should wear conservatively	2 (0.5)	3 (0.7)	1 (0.2)	122 (29.0)	292 (69.5)	420 (100)
Woman obtain permission from her male family member when visiting outside	2 (0.5)	10 (2.4)	7 (1.7)	248 (59.0)	153 (36.4)	420 (100)
Woman should be obedient to her husband	2 (0.5)	34 (8.1)	7 (1.7)	276 (65.7)	101 (24.0)	420 (100)
Parents should get consent from son/daughter for marriage (-)	11 (2.6)	23 (5.5)	9 (2.1)	118 (28.1)	259 (61.7)	420 (100)
Children should follow parent's decisions rather don't agree	23 (5.5)	105 (25.0)	15 (3.6)	197 (46.9)	80 (19)	420 (100)
To get an education is right of every woman (-)	6 (1.4)	27 (6.4)	8 (1.9)	119 (28.3)	260 (61.9)	420 (100)

**Correlation coefficients Findings:**

The relationship of variables was assessed with Spearman's Correlation test. The binary relationship of age, exposure to global media, attitude towards gender role and observance of tribal cultural values was examined.

**Table 6: Correlation coefficients matrix**

Variables	Spearman's Correlations	Age	Exposure to Global Media	Attitude towards gender Role (ATGR)	Tribal cultural values (TCVs)
Age	Correlation Coefficient	—	-.188**	.210**	.277**
	Sig. (2-tailed)	—	.000	.000	.000
Exposure to Global Media	Correlation Coefficient	-.188**	—	-.129**	-.039**
	Sig.(2-tailed)	.000	—	.008	.001
Attitude towards gender Role (ATGR)	Correlation Coefficient	.210**	-.129**	—	.378**
	Sig. (2-tailed)	.000	.008	—	.000
Tribal cultural values (TCVs)	Correlation Coefficient	.277**	-.039**	.378**	—
	Sig.(2-tailed)	.000	.001	.000	—

\*\*Correlation is significant at the 0.01 level (2-tailed)

\* Correlation is significant at the 0.05 level (2-tailed)

Table No.6 shows the correlation matrix of the main variables. Age had a significant and negative correlation with exposure to global media ( $r = -.188^{**}$ ,  $P = .000$ ), which shows that younger people used to spend more time using global media than the older ones. While age was positively and significantly correlated with attitude towards gender role ( $r = .210^{**}$ ,  $P = .000$ ), reflecting that older tribal people had a conservative and traditional attitude towards the role of men and women. Further, age had a positive and significant correlation with tribal cultural values ( $r = .277^{**}$ ,  $P = .000$ ), describing that older people observed their tribal cultural values more than younger ones.

Exposure to global media had a negative and significant correlation with attitude towards gender role ( $r = -.129^{**}$ ,  $P = .008$ ),

describing that tribal people who were more exposed to global media were less likely to believe in traditional gender role. Further, exposure to global media had a negative and significant relationship with tribal cultural values ( $r = -.039$ ,  $P = .001$ ) illustrating that exposure to global media significantly reduce observance of tribal cultural values. Attitude towards gender roles had a positive and significant correlation with tribal cultural values ( $r = .378^{**}$ ,  $P = .000$ ), describing that tribal people who had belief in traditional gender roles were also more likely to observe tribal cultural values.

Potential group difference regarding age was explored to satisfy the query of the research question. The one-way ANOVA test was applied to find the variance caused by age on "exposure to global media". After that, to determine the

nature of the differences among the groups, post-hoc comparison tests were also conducted. The Tukey-Kramer post-hoc analysis was used because the sample sizes of groups/categories

in these variables were not equal. The results of one-way ANOVA are presented in Table 7, and Tukey-Kramer post-hoc analysis findings are presented in Table 8.

**Table 7: ANOVA table of age with exposure to global media**

Demographic Variables	Df	SS	MS	F	P
<b>Age</b>					
Between	3	17.240	5.747	15.251	.000
Within	416	156.751	0.377		
Total	419	173.990			

Significance level: <0.05

**Table 8: Post-hoc comparison in groups of "Age" with "exposure to global media"**

Demographic Variables	15 to 24 years		25 to 34 years		35 to 44 years		45 years and above	
	Mean	SD	Mean	SD	Mean	SD	Mean	SD
Age	3.74	0.533	3.78	0.521	3.66	0.670	3.15	0.878

Significance level: <0.05

The findings of the ANOVA (Table 7) revealed that there was a statistically significant association between groups of "age" with "exposure to global media", in-between at least two groups ( $F(3,416)=15.251$ ,  $p=.000$ ). In the post-hoc test for age (Table 8), respondents of the highest age group (45 years and above) had a lower level of "exposure to global media" than the respondents whose age group is either young or middle-aged (15 to 24 years, 25- 34 years, and 35 to 44 years). The post-hoc test also described no significant difference found between the young and middle-aged groups. This evidence suggested that age group is an important factor in knowing how much exposure of global media was in tribal people.

## DISCUSSION

The results showed that younger people had more exposure to global media by spending more time using global media than the older ones. They were accepting and adopting a global cultural trait than their older counterparts. This may be due to the availability of educational facilities in tribal areas during the last decades and tribal people's awareness about the crucial role of formal education in contemporary societies that they were educating their children.

As younger people were educated, it was easier for them to use new technology, and they spent most of their time using satellite TV, the Internet, and radio. Thus, greater exposure to global media leads them to learn and adopt other countries' cultural traits. On the other hand, older people had a stronger affiliation with their tribal cultural values and maintained it more than their younger counterparts. They had belief in traditional gender roles and practised their tribal cultural values more than younger ones. This may be because older tribal people were away from modern life features such as formal education and global media. So, they had a strong attachment with tribal cultural values, had relationships within the tribal community, and maintained their tribal cultural values.

Moreover, the tribal people who were more exposed to global media were less likely to believe in traditional gender roles, or it can be said that they believe in more liberal and modern gender roles. Further, exposure to global media significantly reduce tribal people's attachment and observance of tribal cultural values and social relationships within the local community. The tribal people who had a belief in traditional gender roles were more likely to observe tribal

cultural values and had strong relationships with tribal community members. The tribal people who observed tribal cultural values more had stronger social relationships with tribal community members.

Similar results were found by Scrase (2002) in Bangali community, where the young generation realised that globalised television had influenced their cultural identity. However, their local cultural values have not ended yet. In comparison, the old aged people pursued saving their local cultural identity. They felt tension due to the strong influence of media that engages women and leads to a more empowered identity different from traditional roles and cultural values. Another study concluded that young people were dominated by a combination of local and global things, which upset their social relationships and contributed to constructing new identities (Ibold, 2010).

Moreover, people who were heavy users of global media adopted global cultural values more and changed their attitudes towards gender roles. These findings are consistent with previous evidence as Cheng (2009) concluded that people and groups that were more exposed to global media were more assimilated to global culture than alienated and locally encapsulated people. In a study of Bangladesh, Hossin and Mohiuddin (2015) found that global media greatly impacts people exposed to it. The young generation frequently used global media and was diffused with western culture. Similarly, Ibold (2010) identified that connection to the global world encourages new educational positions, new and durable relations with foreign people, new occupations and roles as information gatherers and providers.

## CONCLUSION

The finding of study approved all three hypotheses that mostly tribal people who use the global media are young and old people don't like to use the global media. The people who use more global media are compromising their traditional tribal values. Their exposure to global

media had very significant and negative impact on their observance of tribal cultural values. Tribal people are also changing their attitude towards traditional gender role. Greater exposure to global media enabled them to interact and contact other cultures. So, they were adopting global cultural traits and less observing their local cultural traits. They preferred to change their attitude towards traditional gender roles. Now they are giving equal rights to female in education, allowing them to do job and getting their consent in marriage decision but keeping the traditions of purdah and obedience to male patriarch. These results showed that they were acculturating foreign cultural traits and also observing tribal cultural values.

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