Global Media And Cultural Globalization: A Negotiation Of Cultural Identity In Tribal Community

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Abstract

This study aimed to examine the exposure of tribal people to global media and its effects on their cultural identity. The study was conducted in tehsil tribal area of district Dera Ghazi Khan. A sample of 420 tribal men was selected through multistage technique and participants were interviewed using structured interview schedule. The study found that majority of participants were young, educated and spent more than three hours daily in watching/listening global media. The exposure to global media significantly increased tribal men's likeness to adopt global cultural identity but reduced maintenance of local cultural identity very little. The young tribal men were heavy users of global media and were more likely to adopt global cultural identity while older tribal men used global media less and were more tended toward local cultural identity.

INTRODUCTION

Cultural Globalization includes aspects of a daily life and lay emphasis on process of meaning construction in cultural experience. It emphasizes particularly how the growing convergence of globalization affects experience of people in time and space, how it influences their sense of self-identity and commonly held beliefs, values, aspirations, myths, fears and expectations which have evolved over time in a less integrated manner in a localized social existence (Tomlinson, 2012). The effects of globalization on culture are greater than economy because cultural symbols, unlike material exchanges can be produced anywhere, at any time and there are relatively few resource constraints on their production, reproduction and mobility (Waters, 1995). The process of spreading a culture's experiences, values, and ideas around the world through various sources, particularly the media, is referred to as cultural globalization.

Media plays a crucial role in shaping culture and area of culture including the systems of beliefs and practices which were developed historically (Castells & Cardoso, 2005). Mass communication products imported from other countries, such as international TV programs, films, books and music, can be used to measure cultural globalization (Kluver & Fu, 2004). Another similar argument is that media's role in cultural globalization deserves special attention which is understood as both a network of institutions linked from global to local level and also a set of new and rapidly developing communication and media technologies proficient to deterritorialize cultural practices and

experience in a routine manner (Tomlinson, 2012).

Cultural globalization studies focus on cultural homogeneity and cultural hybridization rooted in different forms of cross-cultural intake and exchange from a cultural viewpoint (Song, 2009). Due to its complexity, globalization contains even opposing trends within itself. Both homogenizing and unifying or heterogenizing and divisive cultural outcomes are possible. The forces of integration and fragmentation coexist in the process of globalization (Ozdemir, 2000). From a social viewpoint, culture is a collection of human endeavors that includes diverse expressions of relationship and identity (Roosens, 1995). According to Hofstede (1984), culture is a collective mental programming which distinguishes the adherents of one community from another. Moreover, an individual must be in the right place at the right moment in order to acquire culture because it is not genetically inherited (Cleveland & Laroche, 2007).

Globalization, according to Arnett (2002), has a significant impact on people's sense of self and identity. Hermans and Dimaggio (2007) suggested that the effect of globalization on identity and self creates ambiguity inspiring people and groups to build a localization counterforce. They advocated for a dialogical approach that takes into account both voices and counter-voices. Arnett (2003) claimed that as the globalization intensifies, young people around the world experience both more risks and chances in their quest to form a distinct cultural identity. In other words, when it comes to making decisions about their values, beliefs, and ideologies, today's young people face a considerably more confusing environment. As local and foreign cultural components combine in classrooms, work places, hotels, concert venues, TV and Internet (Lowman, 2009). Adolescents, now a days, are often exposed to the values, standards and practices of locations they have never visited (Ferguson, Ferguson, & Ferguson,

2015).

Objectives

1. To find out exposure of tribal men to global media.
2. To examine the effects of global media on cultural identity of tribal community

REVIEW OF LITERATURE

Cheng (2009) has conducted a research as Global Identity Survey (GIS) to know the impact of globalization on cultural identity which includes several factors responsible for changing or creation of cultural identity different from the traditional or indigenous identity. One of these factors that makes it easier for people to obtain information and learn about various cultures is use of internet. The new information and learning might be partially adopted which cause cultural change, consequently cultural identity is affected. In his research, Cheng found that the people and groups who had greater exposure of the international media were more adapted to global culture than those who were isolated and confined regionally.

Ibold (2010) investigated through an ethnographic analysis the impact of internet usage on Kyrgyz youth. He found that internet allows young people access to a world dominated by a combination of local and global things. This connection can upset social relationships and contribute to new forms of constructing identities. The young people who took part in this research viewed themselves as young, advanced, tech-savvy, internationally linked, and urban. Yet they also valued 'traditions' and depended on close, local, pastoral and usually paternalistic family networks. The use of Internet has produced new forms of understanding and describing local life, especially through searching and (local and global) connection, leading to increase in cultural uncertainty.

Singh (2010) researched on the relationship between new media and cultural

identity. He said that now cultural identities are changing because it's making place in mind of young generation. Youngsters like it very much because of its colorful, attractiveness and uniqueness, so they are accepting these new concepts, but it is weak because of its roots. He concluded that society should accept these changing because of globalization but there should be rules and regulation because there are the threats of changing in culture and identities bounded with the customs, and this new media will end, nothing will be there in the culture. So according to him, these new concepts should be investigated, clearly viewed because of its constantly changing and stabbing technologies.

Naseer, Nawaz, Azhar, et al. (2014) identified that International media is playing vital role in influencing cultural identity of Pakistani youth. Pakistani culture is being replaced by other cultures. The youngsters have frequent exposure to international TV programs those inspire them to adopt lifestyle portrayed by celebrities. They learn foreign languages, dressing styles, cuisine, music, values and cultural patterns. These influences cause identity crisis in Pakistani youth.

Likewise, Ozer, Bertelsen, Singla, and Schwartz (2017) studied the influences of globalization on cultural identity of Ladakhi students in Himalayan Region. They discussed the process of cultural negotiation in the context of globalized identity. The findings revealed a highly complex network of cultural interactions. The Ladakhi student found indulged in a process of negotiation with cultural identity where they have deal with the indirect influence of globalization through media while on the other hand they also must handle their exposure to intermittent cultural tourism. This has created a complex situation for Ladakhi students likely they feel trapped between the traditions and change.

Baltezarevic et al. (2019) found that in Republic of Serbia, the advent of internet and friendships in virtual communities affect cultural identity of people. They concluded that media works as a forum in creating personal and collective identities which are becoming uniform due to the globalization course. The acceptance of unfamiliar people online provides new possibilities for people to contact and communicate, enabling the growth of new collective identities. The change of identity resulting from the adoption of others' cultural values causes a reduction in strength of social ties among people within a local community.

Kamran et al. (2021) conducted a research on tribal culture of Punjab, Pakistan and found that technological and communicative inventions have changed tribal cultural traits. Young tribal people had frequent exposure to global media than their older counterparts. As a result, they were more likely to adopt foreign cultural traits. The young tribal people were more likely to wear foreign dresses, eat foreign food and learn foreign language while the older were more attached to their tribal cultural traits.

Theoretical Framework
A theoretical framework consists of the phenomena to explain the hypothetical thoughts and the statements that can be verified and their interrelation. The acculturation conceptually refers to cultural changes when people who have grown up in one cultural setting are able to adjust in new setting as an outcome of migration. Though acculturation in theory is an impartial term as change can occur in either or both groups, in reality it tends to cause more change in one of the groups referred as "acculturating group" than in the other (Berry, 1997). In encounter with other culture, groups and individuals, must deal with two concerns: cultural maintenance which means the extent to which people give importance to cultural identity and strive for its maintenance; and contact and participation which means the extent to which people participate in other cultural groups or remain within themselves. When the both concerns are taken into account

together, it identifies four patterns of acculturation at nexus of original and alternate cultures: assimilation in which alternate cultural traits replace original ones, separation/segregation in which original is preserved while alternate is rejected or resisted, integration in which alternate traits complement rather than replace those of original, and marginalization when neither original nor alternate traits are preserved or embraced). Regarding these four patterns of acculturation, individuals and groups may have changing attitudes, and their behaviors may change congruently. These attitudes and behaviors collectively make up what is termed acculturation strategies (Berry, 1997).

METHODOLOGY

A cross sectional survey was conducted in tribal area of district Dera Ghazi Khan, Pakistan. A sample of 420 respondents was selected through multistage sampling. Firstly, 6 UCs were randomly selected, secondly, 3 villages were randomly selected from each UC and finally, 23 respondents aged 15 and more, using global media were purposively selected from each village. A structured interview schedule was used for data collection form respondents. Interview schedule contained information related to socio-economic characteristics of respondents, their exposure to global media (radio, satellite TV and internet) and their cultural Identity. The interview took 20 to 30 minutes to complete.

Scales and Measures
The study employed following measures to collect data.

Socio-economic characteristics: Socio-economic characteristics were measured through getting information about respondent's age, marital status, education, family income, occupation, caste and family type. This data was gathered by asking 7 items.

Exposure to global media: Exposure of tribal people to global media was assessed through 5

items. Exposure to global media means availability of radio, satellite TV, internet in area, and their usage by respondents. Further information was gathered about time spent on using global media totally and particularly in watching local, national, Indian and western content.

Cultural identity: The cultural identity was measured through GIS-41 developed by Cheng et al., (2008). Originally the scale had 41 questions and for this research 36 questions were selected keeping in mind local conditions and cultural requirements. Further these questions were divided in two subscales of global and local cultural identity, 18 items each, to differentiate both concepts. Respondents were asked to rate their opinion on a 5-point Likert scale representing 1 (strongly disagree), 2 (disagree), 3 (undecided), 4 (agree) and 5 (strongly agree). The scale was translated into Urdu language and its validity was measured through content and construct validity with the help of a panel of experts which was comprised of two professors, two lecturers and two language experts extensively checked each item, its relevance to the scale/measure, and then the language of each concept in Urdu and English Language. Reliability of scale was measured through Cronbach alpha that was good for both scales of Global Cultural identity ($\alpha = 0.87$) and Local Cultural Identity ($\alpha = 0.94$).

RESULTS

Sample Characteristics
The population in study area was scattered and remote with very little infrastructure and educational facilities. For this study, 420 tribal men were interviewed. The average age was 27 years and sixty five percent were between the ages of 15 to 34 years which means they were young adults. More than twenty percent were between ages of 35 to 44 years and about thirteen percent of them were in age of 45 years and

above. More than sixty percent of participants were educated till matric, around twenty percent were illiterate and only sixteen percent were graduated from college or university. More than seventy percent of respondents had monthly family income below PKR 25, 000, about seventeen percent had monthly family income between PKR 25,000 to 40,000 and twelve percent had monthly income above PKR 40,000 per month.

Exposure to Global Media

Exposure of tribal people to global media was measured in terms of their time spent in using radio, satellite TV and internet.

Table 1: Distribution of the respondent's time spend using global media (daily basis).

Time Duration	Frequency	Percent
Up to 1 hour	2	0.5
1 to 2 hours.	32	7.6
2 to 3 hours	69	16.4
More than 3 hours	317	75.5
Total	**420**	**100.0**

The table 1 describes total time the respondents spent in using global media (Satellite TV, Internet and Radio) on daily basis. It depicts that seventy five percent of respondents spent more than 3 hours daily in using global media reflecting that they were heavy users, more than fifteen percent of respondents were spending between 2 to 3 hours of their time daily in using global media, about eight percent of respondents were using global media for 1 to 2 hours daily and less than one percent of respondents were using global media less than 1 hour daily.

Table 2: Distribution of the respondent's time spend using different contents of global media (daily basis).

Time Duration	Local		National		Indian		Western	
	F	% age	F	% age	F	% age	F	% age
Never	13	3.1	1	0.2	13	3.1	135	32.1
Up to 1 hour	314	74.8	259	61.7	246	58.6	215	51.2
1 to 2 hours.	89	21.2	147	35.0	143	34.1	65	15.5
2 to 3 hours	3	0.7	11	2.6	17	4.0	4	1.0
More than 3 hours	1	0.2	2	0.5	1	0.2	1	0.2

| Total | 420 | 100.0 | 420 | 100.0 | 420 | 100.0 | 420 | 100.0 |

The table 2 describes the content tribal people spend their time in watching/listening on global media. The respondents were asked to divide their exposure time among local, national, Indian and western content. Most of respondents were heavy viewers as shown in previous table and they spend more than 3 hours daily in using global media. These heavy viewers spend almost equal time in watching/listening all four types of content i.e. local, national, Indian and western.

Table 3:Multiple linear Regression Model 1

Effects of numerous independent variables on dependent variable (Global Cultural Identity (GCI)): A multiple linear regression analysis

Model		Unstandardized Coefficients		Standardized Coefficients	
		b.	Std. Error	Beta	Sig.
01	(Constant)	3.177	0.195		.000
	Exposure to global media	0.168	0.044	0.184	.000
	Education	0.078	0.018	0.219	.000
	Family Income	0.021	0.028	0.038	.049
	Age	-0.044	0.029	-0.073	.028

Significance level:<0.05 $R^2 = 0.132$ SE = 0.552

The table 3 describes first multiple linear regression model. According to results, the value of coefficient (b=3.177) was significant with the (P=0.000) and R Square value of (R^2=0.132). This model showed that each variable had significant effect on dependent "Global cultural identity" but among these "exposure to global media" is the strongest predictor for variance/change. This model shows a positive relationship of exposure to global media with global cultural identity as regression coefficient value was (b=0.168) and it was also highly significant at the value (P=0.000). It means that one level increase in exposure to global media causes 16.8 percent increase in adopting global cultural identity. Further, education showed a positive relationship with global cultural identity as regression coefficient value was (b=0.078) and it was also highly significant with value (P=0.000). It means that one level increase of education level causes 7.8 percent increase in adopting global cultural identity. Family income showed a significant relationship with the adoption of global cultural identity as (P=0.049) and the value of regression coefficient was positive with the value of (b=0.021) which mean that one level increase in family income can lead to 2.1 percent increase in adoption of global

cultural identity. Age had significant relationship with the P Value (P=0.028) and its regression coefficient value was (b=-0.044). These values depicted that age was a significant predicator but the with negative value of regression coefficients it can be concluded that one level increase in age resulted in 4.4 percent decrease in the adoption level of global cultural identity.

Table 4:Multiple linear Regression Model 2

Model			Unstandardized Coefficients		Standardized Coefficients	
			b.	Std. Error	Beta	Sig.
02		(Constant)	3.190	0.223		.000
		Exposure to global media	-0.087	0.050	0.087	.084
		Age	0.100	0.033	0.153	.002
		Education	-0.055	0.021	0.140	.010
		Family Income	-0.078	0.027	-0.157	.003

Significance level:<0.05 $R^2 = 0.117$ SE = 0.555

The table 4 presents second multiple linear regression model. According to results, the value of coefficient (b=3.190) was significant with the (P=0.000) and R Square value was (R^2=0.117). This model showed that each variable had significant effect on dependent "Local cultural identity" but among these four variables "age" is the strongest predictor for variance/change. This model describes that Exposure to global media had a non-significant relationship (P=0.084) with local cultural identity and the value of regression coefficient was negative as (b=-0.087) which mean that one level increase in exposure to media can lead to 8.7 percent decrease in maintaining the Local cultural identity but that impact was not significant. Age had significant relation with local cultural identity as the value of (P=0.002) and the value of regression coefficient was positive with the value of (b=0.100) which means that one level increase in age can lead to 10.0 percent increase in maintenance of Local cultural identity. Education also had a significant relationship with the local cultural identity as the value was (P=0.010) and the value of regression coefficient was negative with the value of (b=-0.055) which means that one level increase in family income can lead to 5.5 percent decrease in Local cultural identity. Family income also had a significant relationship with the local cultural identity as the P-Value was (P=0.003) and the value of regression coefficient was negative with the value of (b=0.078) which means that one level increase in family income can lead to 7.8 percent decrease in Local cultural identity.

Table 5:Correlation Coefficient Matrix

Variables	Spearman's Correlations	Age	Education	Global Media Usage	Global Cultural Identity	Local Cultural Identity
Age	Correlation Coefficient	1.000	-.144[**]	-.188**	-.131[**]	.119[*]
	Sig. (2-tailed)		.003	.000	.007	.015
Education	Correlation Coefficient	-.144[**]	1.000	.163[**]	.267[**]	.073
	Sig. (2-tailed)	.003		.001	.000	.134
Global Media Usage	Correlation Coefficient	-.188**	.163[**]	1.000	.228[**]	.041
	Sig. (2-tailed)	.000	.001		.000	.399
Global Cultural Identity	Correlation Coefficient	-.131[**]	.267[**]	.228[**]	1.000	.015[**]
	Sig. (2-tailed)	.007	.000	.000		.765
Local Cultural Identity	Correlation Coefficient	.119[*]	.073	.041	.015[**]	1.000
	Sig. (2-tailed)	.015	.134	.399	.765	

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

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

The table 5 describes the correlation of different variables. This shows that age had negative significant correlation with education (-0.144**), time spent with using global media (-0.188**) and global cultural identity (-0.131**) but positive and significant correlation with local cultural identity (0.119*). Education had positive and significant correlation with time spent with using global media (0.163[**]), global cultural identity (0.267[**]) while correlation with local cultural identity was positive and nonsignificant (0.073). Time Spent with using Global media had positive significant Correlation with global cultural identity (0.228[**]), however, relationship with local cultural identity was non-significant (0.041).

DISCUSSION

In tribal area, most of respondents were heavy users of global media and spend more than 180 minutes daily in using satellite TV, internet and radio. These results are consistent with previous study by Muhiuddin et al. (2018) which described that Pakistani youth is frequent viewer of Cable TV and watch 2-6 hours daily. Another study reported that majority of the Pakistani youngsters spent 3-4 hours daily to watch Cable Television programs and they preferably watch Cable TV from 8 pm to 2 am (Zia, 2005). These heavy viewers spend upto 120 minutes in watching/listening all four types of content i.e. local, national, Indian and western. While a previous study depicted that Pakistani youth spend their time in watching foreign media. They frequently watch Indian and western programs more than local programs (Bhatti et al., 2016). Similarly another study found that Pakistani

youth has favorable attitude towards media and frequently watch foreign channels especially Indian and western (Naseer et al., 2014). Another study reported that Pakistani youth liked to watch foreign channels more frequently than Pakistani channels (Zia, 2005). A Bengali study showed that people preferred to watch foreign TV programs and listen foreign music than local TV programs and traditional music (Shamsher & Abdullah, 2012).

The results of first regression model depicted that exposure to global media was the strongest predictor of global cultural identity while education and family income also predicted adoption of global cultural identity significantly. This means that tribal people who were heavy users of global media, were educated and had high family income had more tendency to adopt global cultural identity while older people were less tended to adopt global cultural identity. The results of second regression model presented that age was the strongest predictor of local cultural identity depicting that older tribal men were more likely to associate with their local cultural identity. The effects of education and family income on local cultural identity were negative and significant representing that educated and high income tribal people were less likely to maintain their local cultural identity. Further, exposure to global media did not significantly decreased maintenance of local cultural identity among tribal community. The young people were more educated than older ones, they spent more time in using global media and adopted global cultural identity. While the older people were more associated with their local cultural identity.

The above results are consistent with previous literature as Juni (2014) reported that youth is regular viewer of global media, they learned and practiced new cultural trends shown in global media. Similarly, Naseer et al. (2014) described that youth frequently watched foreign channels and learned new cultural patterns, norm, language and lifestyle. In another study,

Muhiuddin et al. (2018) agreed that most of young people watch television 2 to 6 hours daily and are frequent viewers of Indian TV. This exposure leads them to learn Hindi language, adoption of Indian & western dressing style, learning other cultural values, patterns and role of women.

Further, educated tribal people spent more time in using global media and were adopting global cultural identity more than tribal people who are less educated or uneducated. Tribal people who spent more time in using global media, adapted the global cultural identity and also maintained their local cultural identity. This shows that there is a trend of cultural hybridization and tribal people were engaged in a process of negotiation about cultural identity. The study reflects that the tribal people are adopting the traits of other cultures such as food, drinks, dresses and language. They watch foreign movies and TV programs, listen foreign music, like to know and participate with people from other cultures. They also want to work and live in other countries. On the other hand, they are also maintaining their local cultural identity as tribal people have attachment with their local cultural identity, like to practice local cultural customs and values, make friends within local community and don't have strong sense of belonging with global community.

Previous literature was in line with these results as Cheng (2009) has conducted a research on Chinese, Indian and US students to know the impact of globalization on cultural identity. The use of internet makes easier for people to obtain information and learn about different cultures. The new information and learning might be partially adopted causing cultural change and consequently influencing cultural identity. The study found 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. Similarly, an Indian study found that Ladakhi

student were indulged in a process of negotiation with cultural identity where they have deal with the indirect influence of globalization through media while on the other hand they also must handle their exposure to intermittent cultural tourism. This has created a complex situation for Ladakhi students likely they feel trapped between the traditions and change (Ozer et al., 2017). Another study investigated through an ethnographic analysis the impact of internet usage on Kyrgyz youth. He found that internet allows young people access to a world dominated by a combination of local and global things. This connection can upset social relationships and contribute to new forms of constructing identities. Yet they also valued 'traditions' and depended on close, local, pastoral and usually paternalistic family networks. The use of Internet has produced new forms of understanding and describing local life, especially through searching and (local and global) connection, leading to increase in cultural uncertainty (Ibold, 2010).

Theoretical Implications

Applying Acculturation theory of Berry, the tribal people were contacting to other cultures through global media. In this encounter, they are adapting traits from other cultures and also maintaining their original/local cultural identity and characteristics. Among four patterns of acculturation devised by this theory, the cultural encounter of tribal people can be placed in integration whereby aspects of alternate/other culture add in the original culture. The tribal people were adapting trends and values of other cultures and trying to retain their own cultural traits and characteristics too. So it can be concluded that they had 'bicultural' or 'hybrid' cultural identity.

CONCLUSION

Majority of research participants were young, educated till matric and had monthly family income below PKR 25,000. They were heavy

users and spent more than 180 minutes daily in using satellite TV, internet and radio. These heavy viewers spent upto 120 minutes in watching/listening all four types of content i.e. local, national, Indian and western. Young and educated tribal people spent more time in using global media and were adopting global cultural identity. While the older people were more associated with their local cultural identity. The study revealed that the tribal people were adopting the traits of other cultures and maintaining their local cultural identity as well. This reflected a trend of cultural hybridization or integration in tribal people who were engaged in a process of negotiation about cultural identity.

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