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Platform & Workflow by: [Open Journal Systems](#)**Nexus between Globalization, Cultural Identity and Livelihood Pattern: An Assessment of Gender Difference in Chitral****Amir Uddin**M.Phil. Scholar, Department of Sociology, PMAS-Arid Agriculture University
Rawalpindi, Pakistan.aamiruddin2328@gmail.com**Dr. Mazhar Hussain Bhutta**Chairman Department of Sociology, PMAS-Arid Agriculture University Rawalpindi,
Pakistan.bhuttamazhar@gmail.com**Abstract**

Preserving cultural identity is a crucial question in the age of globalization. Globalization has transformed the societies influenced by global cultural exposure through media, education and technological advancement. These global exposures influence local cultural identities and livelihood pattern. The primary aim of the study was to examine the nexus between globalization, cultural identity and livelihood pattern with respect to gender difference. The objectives of the study were to examine global cultural exposure, local cultural identity, and livelihood patterns in Chitral, with particular emphasis on their interrelationships and gender differences. A quantitative research design was employed and structured questionnaire was used for data collection. Data were collected from 100 educated respondents through multistage sampling, in which Union councils were selected purposively and respondents were selected from villages through simple random sampling technique. Data were analyzed using Statistical Package for Social Science (SPSS) for data analyze. The findings indicate that respondents experienced moderate to high levels of global cultural exposure while maintaining a strong local cultural identity. Gender-wise analysis between global cultural exposure and local cultural identity among female respondents ($r = .319$, $p = .040$), whereas the relationship among male respondents was positive but statistically non-significant ($r = .115$, $p = .390$). The study concludes that globalization has influenced cultural experiences without substantially diminishing local cultural identity in Chitral.

Keywords: Globalization, Global Culture, Cultural Identity, Livelihood, Chitral**Background of the Study:**

Globalization refer to the concept of modernity, if modernization were an era of the formation of national identities, globalization would be a reformation of the cultural roots of these identities. Currently, the focus of academic studies, on the worsening impact of globalization on national identities and cultures which has developed through the modernism period (Ozdemir, 2000). Robertson (1992), argue that global trade, media development and development of technology greatly influence individuals and change the life pattern. Although globalization provide a platform to connect with global market through global trade, and media culture that enhance the sharing and learning of cultural practices, beliefs and values across the globe that promote awareness about different cultures.

Global factors like social media, print media, satellite TV, global trading and tourism have significant role to connect people globally. These factors attract and inspire individuals towards popular media culture that take away individual from their local cultural

practices, ideological beliefs and livelihood pattern. These factors are the product of globalization that changed the living style of people inspiring individuals through dominant and imposed eating habits, dressing style, and ways of communication. Through global trade and media multinational companies launched their products like, McDonalds, Coca-Cola, Levis and Denim jeans etc. have greatly influenced people and the local and traditional cultural products have been replaced (Malik & Chaudhary, 2012). Moreover, globalization has also been linked to more extreme social and cultural reactions, including radicalization and identity conflicts. As local cultures are increasingly exposed to foreign influences, some individuals and groups may experience identity threats, leading to defensive responses or extreme reactions against perceived cultural encroachments (Ozer & Obaidi, 2022).

The aim of this study is to examine the effects of globalization on cultural identity and livelihood pattern of both gender males and females. This study will provide a detail and comprehensive understanding of the global forces; popular media culture, tourism and global system shaping local cultural identities and transition in livelihood pattern and cultural identity in Chitral

Statement of Problem:

Although globalization provide a platform of globally interconnectedness where people across the world interact with each other through sharing a learning knowledge. On the other hand, the interconnectedness of global economies, culture and societies has profound impacts on local cultural identities and livelihood pattern. Intersecting globalization with cultural identity and livelihood pattern is a complex phenomenon when looked with gendered lens. Both male and female have different ways of experience and response to the global factor forces that influences by social norms and values and traditionally set rules by society. Globalization creates new employment opportunities for men in formal sectors while pushing women in informal labor sector. This study aims to fills this gap by investigating the complex interplay between globalization, cultural identity, and livelihood patterns, with a specific focus on gender differences. By assessing how men and women perceive, experience, and respond to these global-local dynamics, the study seeks to uncover nuanced patterns of adaptation, resistance, or transformation in both identity and livelihood strategies.

Objectives:

To examine the relationship between global cultural exposure and local cultural identity among male and female in Chitral.

To assess the nexus between globalization and livelihood pattern with respect to gender difference?

Significance of the Study:

With the emergence of global forces like internet, media, tourism and global trade has profoundly affected the livelihood pattern and culture identity of people living in Chitral. The rapid advancement of internet global trade has great impacts on people life style resulting, changes in communication, social behaviors, life style, food intake, dressing style and other cultural practices. The significance of this study is to create awareness among people about the stability of their traditional cultural practices, and the most effective means to transmit cultural values, beliefs and knowledge from one generation to another.

Literature Review:**Emergence of Globalization**

Globalization is process of interconnectivity of social relations globally that connect distant localities across the world. Events occur in one part of the world influence the places to the other part of the world. Globalization promote communication system and world transportation that cause global consequences on local events. Due to globalization the interdependency among world societies and nations increases that affect social life, cultural events, economic and politics. Globalization connect local world and global in everyday life that reshaped local traditions of the influence of global connectivity (Gidden, 1998).

Globalization has emerged as one of the most defining forces of the 21st century, shaping economies, political systems, and societies worldwide. Globalization is defined on that way is equaled with the concept's colonization, imperialism, Americanization, and westernization, even canceling its own identity. Today Non-Western countries express to negative connotation of these representations resulting as dominant fore shaping and analyzing cultures and value system (Ritzer, & Stepensky, 2011). According to International Labor Organization report (ILO, 2004) globalization has unequally distributed global market and resources between developed nations and developing or under developed nations, where people living in informal economy nations are excluded from the global market and polarization between rich and poor nations has widened (Standing, 2008).

Globalization has great impact on a country's Quality of life (QOL) promoting the concept of globalization in term of import and export of goods, services, capitals, technological innovation and workers. On the other hand, globalization articulate the country's (QOL) constructing economic, social and health well-being (Sirgy, Lee, Miller & Littlefield, 2004).

Cultural Identity

Culture identity is a phenomenon that can socially constructed that has sense of belonging with a particular social group. There are shared elements that shape culture identity for example, religion, language, values, customs, and traditions, cultural historical experiences that can be promoted through socialization of society, community and family. In global context culture identity can be seen as a dynamic process. Individual can be influenced by culture identity if their behavior, learning style, communication and motivation (Altugan, 2015). Through different digital media's advertisement people get impress and go through dominant cultural' parties that affect the local cultural setting and practices (Kamran, Bhutta, Shamshad & Ali, 2023).

Globalization has caused the plural development that become threat to the culture identity formation resulting confusion and mental health, and promote cultural gaps within families between the young generation and their parents or elders (Jensen, Arnett, & McKenzie, 2011). According to Agvu and Okpara (2015), globalization has increased cross border movements, where people interact with new cultures and adopt the new and prominent cultural traits, values and norms. Individuals adjust themselves in new culture that lead to cultural conflicts between new culture and individual native culture and have chance of loss off identity. Additionally, Sarwal (2019), stated that world is globalized due to the advancement and science that cause loss of diversity. Local language is effected due to the world dominance language English. People used to speak English language as workplace, and educational institutions. Native languages are undergone with the rapid changes and are shifting towards the dominated language English. According to the

UNESCO report, more than 230 languages went extinct between 1950 to 2010 (Moseley, 2010).

Nurullah (2008) argues that globalization has seriously challenge Islamic cultural identities and livelihood pattern. Globalization provide a platform through media that advertise and promote the dominant western cultural products and life style pattern that influence the Islamic culture by Americanize secular culture. This concept of Americanize secular culture challenge the Islamic way of life pattern, ethical values and livelihood pattern.

Cultural identity of Chitral

Chitral is located about 6000 meters high at Hindukush mountain region. This mountainous region is known for its harsh region and distinct culture. Due to less exposure of outside world, this region has severe topography where small group of people follow Khow culture (Shah, Sharar, & Samad, 2019). It has been a tribal society's culture, devoid of formal education from its creation as a result, it has not grown much academically and has generally remained static due to a lack of research on its different qualities and components. Despite the fact that Chitral is advantageously positioned in the center of various cultures (Israr, Kim, Stec, & Poupyrev, 2012).

Khowar is the language of Chitral. The language is composed of words Turkish to Sanskrit. Chitrali material culture and non-material culture is influenced from Greek, Iranian, Mongolian, Tatar, and Turk due to historical interaction with the Europe and central Asia. Since centuries it was an independent its own state with its own enriched culture and unique language (Jaziri, Boughamoura, Müller, Mezghani, Tounsi, & Ismail, 2020). Chitrali cultural foods is quietly close to the foods of Gilgit –Baltistan cuisine. Chitrali cultural foods, leganu, laxek, chirashapik and ghalmandii are considered traditional cultural foods (Chitrali Cuisine, 2015). Chitrali people also show their cultural identity through cultural clothes, where Shalwar- Qameez are considered cultural dress for both males and females. Males wear Chitrali cap made up of wool and use feather as a symbol of identity while females use handicraft cap and waistcoat (Naz et.al., 2012). Marriage is one of the important part of connection between to families. Mostly, bride and groom have never met or seen each other. At the time of engagement, husband is not present. After engagement finalized, phone numbers are exchanged. In the modern era, love marriage is accepted (Chitral today, 2020).

Livelihood

Livelihood is a process of unique set of organized strategy of living style choices, desired activities, set values, and goals designed a peaceful place where individuals and their families live with quality of life (Walker, Mitchell & Wismer, 2001). According to Yobe, Maxwell, & Paramu (2019), rural household combined activities involve, livestock, cropping, social grants, wages from agriculture, wages from other source rather than agriculture, self-employment, and remittances from abroad that individuals obtain to survive their life style. Globalization is a gendered phenomenon that has a great role of construction gendered role differently for both gender access to resources, identities, norms and values, roles of gendered behavior and change livelihood pattern and cultural identities (Chow, 2003). Globalization deprive women's role participating in productive system. Women have ignored form the central position of employment considering weak body strength, setting lower job positions for women and making specific low working positions for women (Khatun, 2009).

Livelihood in Chitral

The transformation of *maldarai* (pastoralist livelihood) in Yarkhun Valley, Chitral, focusing on the impacts of neoliberal economic policies, expanding school education, and climate change. Traditional pastoral practices are gradually declining as households diversify their livelihoods and shift toward market-oriented activities and formal employment. Education plays a key role by encouraging younger generations to move away from herding, while climate change through altered weather patterns and reduced pasture availability further challenges pastoral sustainability. These combined factors are reshaping social structures, economic strategies, and cultural practices, leading to both new opportunities and the erosion of indigenous cultural values, norms, traditions and knowledge systems (Khan, 2025).

Theoretical framework

A theoretical framework is a phenomenon that explain a hypothetical thought and the statement that can be explain it interrelation with any particular issue. It helps researcher to become aware about facts and guide researcher to understand a problem in better way. Theory is a systematic process based on observation of laws and facts related to a particular problem (Babbie, 2020).

Theory of Global Flows

Theory of global flows is established in 1990s by Arjun Appadurai. Globalization is a multifaceted phenomenon that influence languages, cultures and interaction of people across the world. Technological advancement has brought significant changes particularly in the field of communication and travel, which are attributed “shrinking” world of distances of cross-borders flows and the development of new global economy. Appadurai proposed five dimension of global flows that shape imagined world and cultural identities. Ethnoscapes define global mobility (migration and tourists), mediascapes and ideoscapes illustrate global dissemination of media and ideologies while tecnoscapes and finanscapes highlights technological and financial domains across the borders. Relating these flows with this study, all flows shows cultural relation and absorption vastly. Therefore, globalization is considered here the impacts of global flows that Appadurai listed. This theory is related in this study, global factors (satellite TV, internet, radio) are the form of mediascapes, how these factors influence individual identity and behaviors. Ethnoscapes illustrate global mobility, where urban migration and foreign tourists influence native people and exchange dominance cultural values. Traditional occupation is endangered due to the advancement of financials scapes, where new global economies replaced traditional job markets and changes livelihood pattern.

Application of Theory

Though the perspective of global flows theory, studying the nexus between globalization, cultural identity and livelihood pattern can provide insight thought, how global flows shape individual identities and effect livelihood pattern. In this study Global flows theory is used to thoroughly investigate the effect of globalization on cultural identity and livelihood pattern and how gender difference responses to the effect of globalization. Using Global flows theory researcher investigate how one’s traditional identity is influenced by global dominance effect and how traditional livelihood patterns are replaced by modern life styles.

This theory can be compared with the emergence of globalization how traditional identities effected and traditional livelihood pattern changed. This idea believes that global flows, migration and foreign tourist has great influence on the culture of local people. People adopt the life style of other culture and ignore their own culture. Technological

advancement attract traditional people mind towards world popular cultures that cause traditional cultural loss and identity crisis. Global market replaced local market offering low cost products that effect livelihood of traditional people.

Methodology

Research methodology is a systematic way of entire process in research that focuses on the research problem in a research and help researcher to solve the problem and approach to new conclusion. The current study sought to ascertain the nexus between globalization, cultural Identity and livelihood pattern with respect to gender difference in Chitral, Khyber Pakhtunkhwa. Research was framed under Quantitative method to assess the nexus between globalization, cultural identity and livelihood pattern of Chitrali people. A well-structured questionnaire was used to collect data. Multistage sampling technique was utilized to select sample from the target population. The target population include educated males and females. Data collected from 100 respondents through survey questionnaire. Quantitative data was analyzed and presented using the Statistical Package for the Social Sciences (SPSS) to generate frequency and percentage tables. Pearson correlation analysis was employed to assess the relationship between global cultural exposure, local cultural identity, and livelihood pattern. To examine these relationships with respect to gender differences, the Split File procedure in SPSS was used to conduct separate correlation analyses for male and female respondents.

Result and Discussion

Socio-demographic Information

Table no. 1: Age and Gender

Category	Frequency	Percent
18-24	25	25.0
25-31	40	40.0
32-38	27	27.0
39-45	7	7.0
45 and above	1	1.0
Male	58	58.0
Female	42	42.0

The above shows age and gender of respondents in which 25% respondents were from 18 to 24 years old. 40% of respondents from 25 to 31 years old. 27% of respondents were from 32 to 38 years old. 7% respondents were from 39 to 45 years old and 1% respondent was from age 45 and above years. Majority of respondents (40%) were from age 25 to 31, which means most respondents were youth. This frequency table shows 58% respondents were males and 42% were females.

Table 2: Availability of Global Media

Global Media	Frequency	Percent
Satellite TV	8	8.0
Internet	92	92.0
Total	100	100.0

Note. Majority of respondents (92%) have access to the internet.

Above table 2 represents availability of global media (satellite TV, internet and radio), in which out of 100 respondents, 8% of respondents have access to satellite TV, 92% respondents have access to internet and 0% respondents have availability to radio. According to the result it shows majority of respondents 92% have access to internet.

Table no.3: Distribution of respondents regarding time spent using different media programs on daily basis

Type of Program	Male (n=58)	Female (n=42)	χ^2	df	p-value
Local Programs	≤ 60 min = 48 61–120 min = 10	≤ 60 min = 35 61–120 min = 7	0.006	1	0.940
Indian Programs	≤ 60 min = 48 60–120 min = 10 120–180 min = 0	≤ 60 min = 25 60–120 min = 16 120–180 min = 1	7.257	2	0.027*
Western Programs	≤ 60 min = 42 60–120 min = 13 120–180 min = 3	≤ 60 min = 33 60–120 min = 6, 120–180 min = 3	1.128	2	0.569

The findings in the above table 3 reveals that media consumption patterns vary across program types and genders in Chitral. The Chi-square analysis showed no significant association between gender and time spent watching local programs ($\chi^2 = 0.006$, $p = 0.940$), indicating that male and female respondents have similar viewing habits regarding local content. Likewise, no significant gender difference was found in the consumption of Western programs ($\chi^2 = 1.128$, $p = 0.569$), suggesting comparable levels of exposure among both groups. However, a significant association was observed between gender and time spent watching Indian programs ($\chi^2 = 7.257$, $p = 0.027$), with female respondents spending relatively more time watching Indian content than males. These results suggest that while local and Western media consumption remains similar across genders, exposure to Indian media differs significantly.

Table no.4: Respondents purpose of media usage

Purpose of	Strongly	Disagree	Undecided	Agree	Strongly	Total
Media usage	Disagree f (%)	f (%)	f (%)	f (%)	Agree f (%)	f (%)
Spent time family	10 (10.0)	3 (3.0)	10 (10.0)	42 (42.0)	35 (35.0)	100 (100.0)
It's joyful	5 (5.0)	28 (28.0)	57 (57.0)	10 (10.0)	0 (0.0)	100 (100.0)
To learn New thing	4 (4.0)	4 (4.0)	3 (3.0)	57 (52.0)	37 (37.0)	100 (100.0)
Educational Purpose	7 (7.0)	1 (1.0)	11 (11.0)	48 (48.0)	33 (33.0)	100 (100.0)
Business	6 (6.0)	14 (14.0)	35 (35.0)	23 (23.0)	22 (22.0)	100 (100.0)

Table 4 represents purpose of media usage, in which results indicate 89% of respondents agreeing or strongly agreed for media usage to learn new things, similarly, 81% of respondents agreed for educational purpose, 77% of respondents agreed media usage for family time. For entertainment, 57% of respondents remained undecided and 10% of respondents agreed media is used for joy, regarding business, respondents showed mixed responses with 45% of respondents strongly agreed of agreed, and 35% remained undecided. The overall results show that media usage is used mostly for educational and learning purpose.

Table 5: Global Cultural Exposure (GCE)

Indicator	Mean	SD
Using English words in daily conversation	4.48	0.594
Liking foreign food	3.29	1.131
Liking foreign dresses	4.23	0.584
Liking other cultural music	3.62	0.919
Watching foreign TV programs/movies	3.96	0.680

Table no.5 shows that the respondents have a high level of global cultural exposure, particularly through language (M = 4.48, SD = 0.594), foreign dress (M=4.23, SD = 0.584), foreign programs (M=3.96, SD=0.680). Among the five indicators, the use of English words in daily conversation emerged as the strongest indicator of global cultural exposure, while preference for foreign foods received comparatively lower agreement (M = 3.29, SD=1.131), indicating that food preferences remain more diverse than other dimensions of globalization.

Table 6: Local Cultural Exposure / Identity

Indicator	Mean	SD
Liking traditional food	4.07	0.879
Liking traditional dresses	3.94	0.908
Liking local TV programs	3.33	1.055
Liking to spend time with local people	3.77	0.863
Preferring local culture	3.81	0.850
Participating in traditional cultural events	3.72	0.877
Feeling proud of local culture	4.20	0.841
Traditional culture as a way of life	3.64	0.894

Table no.6 reveals respondents maintain a strong attachment to their local cultural identity. High levels of agreement regarding traditional food (M=4.07, SD=0.879) traditional dress (M=3.94, SD=0.908) participation in cultural events (M=3.72, SD=0.877) and pride in local culture (M=4.20, SD=0.841) demonstrate that local cultural values continue to be preserved despite increasing exposure to globalization. However, the comparatively lower preference for local television programs suggests that global media may be exerting a greater influence on entertainment choices than on other aspects of cultural identity.

Table no.7: Livelihood Pattern

Indicator	Mean	SD
Livelihood depends on agriculture	2.18	0.978
Access to modern jobs	4.12	0.537
Migration as a source of livelihood	4.16	0.940
Technological advancement replaced traditional jobs	4.07	0.795
Technology helps to improve work	3.90	0.689
Earning for livelihood is challenging	3.48	1.123
Gender affects livelihood opportunities	3.63	1.160

Table no 7 indicate that respondents perceive a shift from traditional agricultural livelihoods toward diversified livelihood patterns characterized by modern employment opportunities (M=4.12, SD=0.537), migration as a source of income (M=4.16, SD=0.940), and technological advancement (M=4.07, SD=0.795). At the same time,

challenges related to income generation and gender disparities continue to influence livelihood outcomes in the study area ($M=3.63$, $SD=1.160$).

Table no. 8: Global cultural exposure and local cultural exposure

Gender	Variables	N	r	p
Male	Global cultural exposure & Local cultural identity	58	.115	.390
Females	Global cultural exposure & Local cultural identity	42	.319	.040*

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

Table no 8 presents the Pearson correlation analysis assessing the relationship between global cultural exposure and local cultural identity among male and female respondents separately. The findings show that among male respondents, there was a weak positive but statistically non-significant relationship between global cultural exposure and local cultural identity ($r = .115$, $p = .390$), suggesting that increased global cultural exposure was not significantly associated with local cultural identity. In contrast, among female respondents, a moderate positive and statistically significant relationship was observed ($r = .319$, $p = .040$), indicating that higher levels of global cultural exposure were associated with higher levels of local cultural identity. These findings suggest that the relationship between global cultural exposure and local cultural identity was evident among female respondents but not among male respondents.

Table no 9: Global cultural exposure and livelihood pattern

Gender	Variables	N	r	p
Male	Global factors & livelihood	58	.143	.284
Females	Global factors & livelihood	42	.180	.255

The above table 9 describe the Pearson correlation analysis assessing the relationship between global factors and livelihood pattern with response to gender. There is weak positive but non-significant relationship was examined among male respondents between global factors and livelihood pattern ($r = .143$, $p = .284$). Similarly, for female respondents a weak positive but no significant relationship was observed between global factor and livelihood pattern ($r = .180$, $p = .255$). These findings suggest that global cultural exposure was not significantly associated with livelihood pattern among either male or female respondents in the study area.

Discussion

The study included three main variables, globalization, cultural identity and livelihood pattern with respect to gender difference of district Chitral, Khyber-Pakhtunkhwa Pakistan. Globalization presents both challenges and possibilities for redefining citizenship in the 21st century (Smith, 2001). Most of the respondents belonged to the age group 25 to 31 and they were the youth of district Chitral. The result for different programs preferences for both gender watching on daily basis shows significant for Indian programs ($p=0.027$), This result is consistent with the previous study, (Vetrivel & Muthulakshmi, 2011), In Pakistan, people greatly follow the Indian TV shows and programs. Pakistani youth greatly influence by Indian culture wearing bracelets and other cultural adaptation. The Pearson correlation test examine the relationship between global factors and local cultural identity with respect to gender difference indicates, for males Pearson correlation ($N = 58$, $r = .115$, $p = .390$) there is weak positive but statistically non-significant relationship whereas for females ($N=42$, $r = .319$, $p = .040$), the result shows moderate positive but statistically significant relationship was observed. The study agrees with the previous study conducted in Iran, global television programs has great influence on

female's lifestyles with respect to cultural practices, language, dressing style, food preferences, music and make up styles. Consumerism culture is promoted through TV programs and contents that females adopt them as popular culture (Zadeh & Muzaffari, 2014). However, the study reveals that people in Chitral go through with global cultural exposures as well as getting preferences to the local cultural values and practices.

Conclusion

The study was conducted to investigate the relationship between globalization, cultural identity and livelihood pattern with respect to gender difference in Chitral. The study revealed that majority of respondents have access to global media internet. The global media was used for different purpose such as entertainment, contact with family, learning new things and educational purpose. The study shows that global factors have great influence on people in Chitral. Although the finding show that global cultural exposures do not replace local cultural identity whereas, the findings also show that youth have great exposure towards foreign cultural practices, language, dress and food preferences. If the global media cultural exposure is not effectively managed local cultural values would lose their identity. Both gender have equal preferences regarding global cultural preferences, however females are more prone to influence from other cultural practices and activities. Global cultural exposure has significant relationship with local cultural identity. The findings show that attitude towards gender role has equal opportunities for both gender, regarding decision making in marriage, education and job bearing. For livelihood pattern, the study revealed that modern advancement attracts people towards modern jobs, however the results do not show significant relationship between global factors and replacement of traditional livelihood pattern.

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