

Cultural Globalization And The Homogenization Of Pashtun Local Culture

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Abstract

The root cause of globalization and homogenized culture are observed in the modern societies which are true reflection of globalization due to adopting new trends and updated lifestyles. In this regard the researchers opted for the Pashtun local culture representing as major society of Quetta city. Quetta is the capital of Balochistan and shares its border lines with multi-cultural towns and is also considered as hometown of migrants from Afghanistan and other cities of Pakistan which helped to shape this specific city as a best representative ¹of multicultural society. The aim of this paper is to investigate cultural globalization and homogenization of Pashtun local culture. There are numerous affecting factors which led way road to globalization and homogenized culture but the researchers mainly focused on excess use of social media and English language which is actually a lingua franca and exert the main force to push the communities to modern world. Data was collected through in-depth interview, using interview guide. Primary data was collected from a sample of fifty natives of Pashtu language. Researchers investigated the role of English language and social media in shaping the selected community as globalized and uniform culture through the lens of Social Impact Theory by Bibb Latane (1981).

Keywords: Globalization, Pashtunwali, Cultural homogenization, lingua franca, multicultural society.

Introduction

Background of the study

Globalization indeed has significantly accelerated main process of cultural homogenization, communities around the globe are increasingly interconnected via technology, trade, social platforms and travel. This convergence led the road to the blending and sharing of cultural

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practices, values, and social norms which resulted in a uniform global culture. As this interconnectedness encouraged greater mutual understanding and collaboration among diverse groups which can also erode local traditions and identities. As in the present-day global brands, social media, and modern lifestyles become ubiquitous, unique cultural practices and languages may diminish, not only this but it is challenging communities to sustainability and balance the benefits of global integration with the required preservation of their distinct cultural heritage.

Culture consists of a complex whole that includes tradition, beliefs, values, norms, knowledge, ideas, art, law and morals that are shared by members of a particular community. Every nation on the globe has specific characteristics of lifestyle, and this lifestyle which is also known as culture individualizes a nation from the rest of community.

Pashtun living style is actually Pashtun local culture, which differentiate Pashtun culture from rest of the local cultures on this globe. The general and particular characteristics of Pashtun cultures are collectively called “Pashtunwali”. Pashtun own specific code of life which justifies their ancestry. Pashtun are reluctant to abandon their code of conducts of ancestors. Those customs not only effect their lives but also impact their perceptions about surrounding. The process of transformation of culture is dynamic. Living culture does change and adapt internal or external forces and the fact cannot be deprived of that recent socio-economical and sociological variations are manipulating Pashtun culture, but beside this there is another greater force that cause culture change which is exposure to other languages. Language is not only mean of communication but it also influences thought processes and culture.

American linguists believe that language is more essential than it actually is in creating perceptions of reality. It also influences personality and social behavior. Humans use language to express their thought but new research suggested that inherent structures of language shapes one’s thought without realizing them. Language embodies culture overtones. Language expresses the culture of nation learning a language requires a feel for its culture. No matters how dedicated one might be for learning a language, if that learner is not prepared to accept differences and does not open a way of relating to people, then that language will be hard to master.

Around 65% of Pashtuns inhabit in Quetta city, this not only covers a half population of Quetta city but also represent Quetta as a Pashtun’s valley. This paper deals with the transfer of Pashtun culture through English language and cultural homogenization. In this regard the researchers not only analyzed the fever of English language in Pashtun culture but also studied the homogenization of Pashtun culture through English language and globalization.

The researchers analyzed this culture change by conducting a qualitative paradigm research methodology through the lens of social impact theory by Bibb Latane (1981). As globalization cannot be reversed, the study also aims to focus about how Pashtun natives should strategize to face the vicious assault of the globalization-related tidal waves that have affected their core values.

Objectives and delimitations

1. To analyze how the extensive use of the English language, motivated by globalization, has influenced the homogenization of traditional Pashtun cultural practices.
2. To identify the role of social media in accelerating cultural globalization and its impact on the alteration of Pashtun culture.

This paper is delimited to the study of cultural globalization and homogenization of Pashtun culture within Quetta city only. The researchers further delimited the study by selecting only one law “Social forces” of social impact theory by Bibb Latane (1981) while focusing to explore the role of English language as it is main stream medium of communication for social connectivity with respect to the Globalization.

Collected reviews from secondary sources

In the field of research, research-based papers that have already been done by the earlier researchers are of great importance. Humans use language to communicate and express their thoughts and perceptions about the world but language isn't that simple as it seems, rather language is a complex code of inherent structured which not only influence culture but also shapes one's perception about the society and world around without realizing it.

Ullah & Khan (2023) states that globalization promotes political, socio-cultural and economic integration of different communities around the globe. This also results in cultural and intellectual adaptation and produce positive and negative impressions on local cultural languages. Their study focused on the threats emerged by globalization to local languages and specifically its impact on Pashto language. Their study was conducted in the two Districts of Khaiber-Pakhtoon-Khwah (KPK). Their argument is basically based on the main issue that globalization has resulted in amalgamation and homogenization of Pashtun culture that create a pluralistic society. Their findings concluded that globalization is a universal phenomenon and despite its inspiring and positive aspects it has severely threatened Pashto language and culture at large. Alam & Basit (2023) are of the opinion that a language and a unique code of life go by the name of Pashto. Pashto is an identity mark and the reason for the existence of the Pashtun nation. Their way of life, moral character and nationality are considered the central components of a unique civilization which is known as Pashtunwali, this term Pashtunwali simplifies the definition of Pashtun culture and carries all social laws. According to their research report, media is mostly blamed for the breakdown of cultural values and the primary cause of the deterioration in Pashtun cultural values is the rapid growth of technology, such as televisions, computers, radios and the Internet. Additionally, the diversity of shows aired on TV and cable lead viewers away from their social and cultural values which resulted in the form of obstacles to the development of moral principles. Personal computers and mobile phones have ruined the Pashtun folk game, and youngsters spend much of their precious time playing video games while avoiding their Hujra, where they used to spend their leisure time with sitting with their elders seeking some historical knowledge and socialize with one another.

As per the study of Pashtun society conducted in form of paper by Allaudin, Storai & Kasi stated that Pashtun society is generally passive, literature devoted and community that values peace and has a comprehensive code of conduct known as Pashtunwali. Which oversees every

facet of tribal life in Pashtun civilization, yet the 1979 foreign invasion of Afghanistan had quiet reverberations in Pashtun society. The penalties of Soviet incursion in 1979, shoddier law and order circumstances; since then, Pashtun's well-established norms and values are harmed. Cross border movements, base camps and sanctuaries on both sides of the Durand line, the movement of arms and ammunition created a circumstance of violence and militancy in Pashtun areas, that not only disturbed the ideals and commitments of Pashtunwali but also created a distorted environment in Pashtun society.

Albrow et, al (1994) reported about the influence of globalization on sociological notions which stated that global values signal the shattering of the culture concept and in result imagined communities are well formed in their concepts which are later generalized and extended for global relevance. Hence Globalization plays a vital role in shaping structuration of newfangled forms and types of groups via social associations that result as a crucial conceptual problem for sociology. This is not the end here rather this impact also highpoints the generative processes for new-fangled sociological concepts. Crozet (2017) reported in his paper about language, culture, and globalization. The research states that language, culture, and communication are closely linked that humans cannot help but classify and express their experience of the world around through linguistic and cultural filters. The relationship between culture, language and globalization is highly complex. Majority of people on the planet are multilinguals and use several linguistic and cultural filters in creative ways while constructing unique subjective realities and identities. The relationship between language and culture is fetching less one-to-one, and more a one-too-many correspondences. Globalization and culture will keep intermingling in nonlinear and impulsive ways. Their interactions will keep navigating between localizing and universalizing tendencies.

Wani (2011) is of the opinion that boundaryless global market and wide-reaching economic integration are entirely associated with globalization. However, this phenomenon also comprises far-reaching variations on the cultural, societal and dogmatic terrains. It's not an all-encompassing system of internationalism rather, it's an effective extension on an ecosphere scale of certain sectionalisms of social, economic and political organization, that are neo-liberal and entrepreneurial in nature. The fusion of substantial and ideological elements makes this expansion conceivable which results in globalization a hegemonic progression. It is a false concept that globalization encourages economic autonomy or choices and opportunities at all levels; somewhat it's actually about monoculture ideas, economic models and politics. Cyberculture, newfangled religions, consumerism and changing work ethics set a bosting launch of disintegration in traditional societal norms and shared values which eventually resulted in an acceleration of extremism and radical tendencies in 3rd world countries. In a brief statement it can be observed that culture is a code of human life which is constantly undergoing change under the tag of advancement in modern times that silently and effectively accelerate the process of cultural variety and hegemonic control are being lost in the name of free speech and trade. Razak & Abbas (2011), globalization is a multi-faceted wonder that ramifies many aspects of human life. Subsequently the idea of globalization has introduced by the prosperous states of the West, several 3rd world developing countries accepted it warmly as it provides them an attractive offer in terms of capital flow that guarantees prosperity, while other observe it as a uncertain hidden agenda of globalization where they link it to re-colonizing

plan of the West to capture the East silently and smoothly. It is considered as a latest approach of West hegemonic control which can be forced on the electoral, social, financial, cultural and other facets of eastern people where its main impact is on Islamic civilization.

Kim et, al (2010) English language is an international lingua franca, despite the fact that majority use English as a 2nd or foreign language than those who use English as their 1st language, its impact on identity and culture is still understudied. Murtisari & Mali (2017) are of the opinion that during technological advancements and globalization English dominates worldwide politics, economics, and culture, which is spoken by more than a quarter of the world's population and heightened by the presence of the Internet, it enjoys an unmatched dominance in international communication and has affected people's lives across the world. Their research highlighted the stronger contradiction between national language, culture and English because language is the carries of culture and when any language is imposed or considered to be important for smooth moves in an advance society then it defiantly homogenizes the culture of natives into the culture and codes of imposed of preferred language. DeRosa, (2017) claims that knowing different languages means belonging to different cultures, because for understanding others cultures one must be well enough to communicate successfully and navigate each information which means a profound effort in putting oneself in other culture's shoes. He also said that a bilingual brain works differently with cognition and perception, shifting identities is the part of a bilingual daily life.

Duduk, (2013) discuss about social influence and says that individuals in the society do influence one's behavior and habits without realizing. Further he categorizes these social influences into conformity, obedience and compliance. He defines them as follow: if an individual brings any change in his/her thoughts, habits, or in behavior in order to fit in with a group /person to whom he/she thinks superior. Secondly those who bring about a change in their habits or behavior by obeying any command, that is due by an authority. Under the third category those come who follow others in a social setting in order to be more like them. During the case study of Quetta city, the researcher observed a relatable scenario regarding all above-mentioned categories of social influences. The first category was mainly noticed in Pashtun private employers where they wanted to adjust in their job sectors. Pashtun students were found in second category because for them English was not any easy task to cope up with; they were compelled to learn English because most of their subjects were in English language. In the third category most of Pashtun youngsters were encountered at social network platform where they try to follow others to be more like them.

Hofstede, (2003) says that for a civilized society culture plays the role of a cornerstone that advances over time along its value and conventions. Culture is not a fixed concept rather it changes for many reasons, the reasons could be numberless however, exposure to other people's languages is a single force that can cause significant cultural change, because language embodies culture, and for learning others language one needs to accept the differences and open own self to the ways of relating to that targeted group. Learning a language also requires a learner to get a strong and willing feel for the culture from which it comes. Sohail, (2015) discusses about the diverse cultures of Pakistan, and considers that the cause for this diversity is the invasion of British Empire, who were the most prominent and recent one. They not only

inclined the nation socially and economically but also shaped their cultures and minds to the point where later generations have noticed this impact. And thus, natives of Pakistani cultures still value Western Culture and symbols over native customs, which in the result led the nation to a kind of colonization of minds. In current era colonization is well coupled with the Globalization which led the nation to an increasing influence from Western culture. Not only this but the Globalization has removed cultural barriers and given people access to new ideas, which led the nation to believe in independence and individuality and thus united family system appears to be disappearing entirely, replaced by a culture of autonomy. And now comes the turn to unveil the root cause of this change, as English language is globally a medium of communication, as a code of sharing knowledge, a belief, an idea and of course a code of power. This not only influence minds but also influences cultures.

Alfarhan, (2016) claims that second language learners use English at the cost of their native and cultural languages. He considered language as one of most effective way of determining one's cultural background, in this regard Ged (2013) states that learning a second language might result in the loss of some features of one's native language; these consequences can be both beneficial and corrupt. Alfarhan further says that in current era people struggling for a better and successful future, for which knowing English is one of the significant factors towards achieving their goals.

Johnson, (2009) says that Most of the time, people desire to identify with modernity, thus they will do anything to relate to it, and they will not hesitate to discard their own traditions. Consequently, the formation of new-fangled culture by 2nd language learners is a result of Globalization. The formality with modern technology is related to English and learning institutions encourage the globalization of English. Wyatt, (2009) says that culture is expended through the language, and so for becoming a member of any society one must understand that language and culture similarly if someone loses their language, they also lose their culture, because the two are inextricably linked. As one share culture through language, thus it would be appropriate to say that without language one cannot claim to have a culture.

According to Latané, B., & Wolf, S. (1981) analyses of how majorities and minorities affect society clarified the research areas on social influence mechanisms and conformity, which examine how the majority affects a passive minority and how active minorities affect a silent majority. According to the theory of social impact, social influence results from forces acting within a social force field. It implies that the power, immediacy, and size of its members will all have a multiplicative effect on the influence of either a majority or a minority. It was suggested that this theory provides a general model of the social influence process that takes into account the mutual impact of majorities and minorities and incorporates previous theoretical formulations and experimental data. According to social impact theory, there are similarities between conventionality and innovation and anticipates the proportionate impact of each.

Andersson Gonzalez, C. (2016) is of the opinion that social impact theory was proposed in the 1980s by Bibb Latané. Past researches regarding this theory have specifically verified behaviors and perceptions related to influence and cooperation. This study builds off of past

research to test these behaviors and perceptions over two different conditions with addition of self-identification as a member of an online community. The conclusive results regarding the self-identification, online community members were expected than non-online community members to be accommodating and to notice their task companion as cooperative regardless of distance.

Theoretical framework and Research method

This research aimed to examine the cultural globalization and homogenization of Pashtoon culture through ‘Social impact theory by Bibb Latane (1918).’ Social influence, according to Latane, is the phenomena where "people affect one another in social situations." through daily experiences. This impact results out of social forces.” He observed that three laws influenced societal impact:

1. Social forces
2. Psychosocial law
3. Multiplication / division of impact.

For this study, the researchers only chose the first law, which is "Social forces." According to this law, social effect occurs when social forces operate within a social framework. Latane described this connection as follows: Strength (S), Immediacy (I), and Number of persons (N) all determine social impact.

- Strength (S): The amount of influence, power.
- Immediacy (I): How recent the event occurred?
- The number of individuals (N): The total number of sources influencing the target socially.

According to this notion, a situation's influence will increase with the number of social impact sources. Accordingly, the equation $I=f(SIN)$ shows that when higher status people are the source, when the action is more immediate, and when there are more sources, there is a stronger social impact.

Research methodology

The researchers selected qualitative paradigm for investigating the cultural globalization and homogenization of Pashtoon culture. This qualitative analysis helped the researchers to obtain a rich data which provide an in-depth picture of this cultural homogenization and cultural globalization.

Population and sample size

- Population: natives of Pashtoon culture from Quetta city.
- Sample size: the selected participants for present study were 50 natives of Pashtoon culture from Quetta city specifically. The participants are selected through simple

random sampling technique in which every member of the population has an equal probability of being chosen and each individual is chosen completely at random.

Research technique and instrument

In qualitative paradigm the researchers selected only 50 natives of targeted culture by conducting structured interview. Only ten open ended questions were asked and participants were instructed to provide laconic answers within 5 to 8 mints.

Data analysis Procedure

The participants of this study were asked ten questions each and were also instructed to answer the questions sincerely and laconically, before analyzing the obtained data, the researchers first translated the interviewees' opinions and then tried to extract their main focus.

Analytical discussion

The participants of this study were asked ten questions each and were also instructed to answer logically by addressing some current scenarios, before analyzing the obtained data, the researchers first translated the interviewees' opinions and tried to extract the main focus of interviewees. While analyzing it was a lengthy and complicated step for the researchers to present each interviewee's opinion individually thus presenting them collectively was a best option for the researchers.

Cultural individualization

All of the respondents answered the first question as: culture individualizes a nation by presenting their language, their focus and main opinion was that language is actually a marker of cultural identity, language is not merely considered as medium of communication only but rather it plays a vital role in individualizing a nation as representing their cultural identity, similar opinions were observed for cultural dress code, norms, values, food, living style which eventually claimed that actually culture shapes the world.

Language influence

In the response to second question their opinions were that basically language plays the role of cultural identity. Language embodies every aspect of its culture. Similarly learning one's language means acquiring once culture. A person cannot learn any language until and unless he/she does not accept the differences and open one self to the ways of relating to that target group. Thus, acquiring a language means acquiring a culture. In short language cannot be separated from culture, those who have culture they do own language too and vice versa.

Influence of English language on Pashto language

In the response to third question the interviewees answered explicitly and were of the opinion that first of all English influenced our educational system, which directly affected our language and perception about present world. As they considered that in present day key to success is not education and hard work but rather proficiency in English language, because every

educational, economic, political, and at all standard social sectors prefer those who are proficient in English and for the sake of this proficiency we move on to English medium school and language institution, In this regard for learning English language, they replied that the most significant change which occurred due to English language in Pashtun culture is their code mixing and code switching in Pashto language. Beside this it influenced our educational system as our education ministers are trying to establish O and A level educational system not only this but our current schooling system was also introduced by them. Being having Urdu as national and official language, most of subjects are taught in English language. This system created a fever of English language in our Pashtun society which resulted in cultural homogenization, because as English language has influenced Pashto language similarly it has great impact on Pashtun culture too which can be noticed in their dress code (mainly of youngsters), it can also be noticed in their advanced (Modern/Western) way of perceptions about the world, this transfer of culture can also be seen in their celebrating particular day such as: mother's day, birthday, marriage anniversaries etc. although such celebration are not the part of Pashtun culture.

Role of English in familiarizing modern technology

In the response to the fourth question the respondents replied that English language is the medium of instruction in all sort of modern educational systems and technology. In present world without technology a person probably will face numberless hurdles in even performing daily chores, and so for comfortable and relax life one needs to use technology, because for that sake one must know their instruction guidelines of technology which are displayed in English language. It is believed in current society that a high standard education will surely guarantee a better future for your child and for maintaining that level of high standard education the institutions prefer a close exposure of the students to the modern technology, this strategy not only attract the parents but also the youngsters to get enrolled and be the part of this advance technological era. In this regard a common example of kindergarten schooling and advancement was observed where the respondents were of the opinion that for attaining a better job in the future one needs to endure several difficult situations, such as going through the entire school system starting in kindergarten (where children are raised without their complete first language) to the university level, which takes a longer time, a time of mentally growth, a time period of maturity, a time period of realizing and a time period to actually act up in life. This period not only shapes one perception but also shapes entire world for an individual. This educational time period also results in a great influence on one's native culture along with that the natives do not feel this change at all because it has been a part of their high standard schooling and their journey to get a better adjustment in this advanced technological era.

Learning English language resulted in Globalization

In the response to the fifth question of this study the respondents replied that in present day our globe is considered as a global village. This is thoroughly interconnected through different social networks such as: Internet, WhatsApp, Facebook, Twitter etc. these networks not only helped in sharing information but it also resulted in the transfer of many cultures and mainly in

the transfer of Pashtun culture. As Pashtun culture is very rigid and does not allow any sort of transfer in their culture. But yet Pashtun culture is slowly homogenizing. This process of homogenization is more profoundly reinforced through Globalization, and a vital role in this Globalization is played by English language because English is a global language, it is widely used to communicate for educational, economic, military and many more social purposes around the world. Thus, one may claim that the spread of English language resulted in globalization.

Globalization influenced the traditional cultural practices and festivals in Quetta

While answering the sixth question the respondents were of the opinion that globalization has influenced the traditional cultural practices and festivals in Quetta in a form of celebrating birthdays, anniversaries of marriage, mother's day, father's day, bridal showers, Mandi, Mayo, engagements marriage celebrations in marriage halls instead of celebrating in home. Mostly guests are invited on high teas and in restaurants and hotels. Locals of Pashtuns visits other cities for vacations and instead of staying at relatives they prefer to have their stays in hotels whereas in past they only used to visit other towns in search of jobs, education, or for attending any nearest relative wedding on special invitations only. In present day Pashtun has only one day of celebrating as Pashtun culture day which is celebrated every year on 23 September.

The effects of global media and consumer products on local crafts and traditional industries

Similar flux can be observed in response of seventh question in terms of the arrival of global media and consumer products that affected local crafts and traditional industries in Quetta. Current society has beautifully named it as modernization where online shopping is more preferred instead of visiting traditional markets. Ever superstore has developed their app for online booking and purchasing local items which can be easily and conveniently available in traditional markets. Numerous academies are in rapid progress for educating the youth for online business and marketing and motivating them entrepreneurship. Well, it is not something bad but when it comes to homogenization of Pashtun culture so this aspect of daily life cannot be ignored as somewhere is has caused a huge drastic circumstance for traditional markets of business for Quetta Pashtun society where majority of the senior members lack basic education and cannot even think of competing current shift of their business mode.

The impact of multinational businesses on local culinary traditions and food habits

In response to eighth question the participants strongly agreed the global phenomenon of the increasing presence of multinational businesses in Quetta which severely impacted local culinary traditions and food habits. As it is obvious that in past days people used to think of other business, for instance renting shops in shopping malls for garments, home décor items, processed food items and other daily life accessories but now it can be observed in every corner of the city that every third shop has successfully transformed into a fastfood point and due to the blessing of social media every type of food is easily available at door steps. The traditional recipes for some special dishes have changed in terms of updated developed taste of youngster's and sooner or later the specialty of food and taste will vanish form the cultural

dishes and will be replaced by preferred global standard which is somewhere about the uniformity of customs, lifestyles and everything around.

Role of local cultural organizations in preserving Pushtun's cultural heritage

In the opinions of ninth and tenth questions, it was commonly observed that Quetta has no specific organization or any sort of platform to preserve Pashtun heritage except one Pashto language academy next to Islamia boys' school, Mikongi road Quetta. which is never seen crowded with students or youngsters to promote their native culture and identity. When participants were asked the reason of this negligence their response was quite simple that cultural globalization has already taken the control and homogenized culture is more welcomed than traditional values as today's generation is completely possessed with updated lifestyle.

While conducting interviews the researcher analyzed that English as a global language has set a social situation in form of social networks, through which the people consider themselves as member of this global village and distress one another in societal situation. Where the presence and conduct of others determine the outcome of circumstances. This resulted in the homogenization of Pashtun culture, and of course Pashtoon natives prefer to learn English language in order to lead a modern, successful and advanced life. And beside this effort Pashtun natives are also members of social networks which directly affect their actual social lives. These influences can be observed by means of sight and their influences can also be observed in Pashtun natives' attitudes, thoughts, behaviors, and physiological state.

According to the first law 'social forces', in which social impact is influenced by strength (S) which shows the sum of effect or power. This is affected by characteristics such as age and social class, previous relationship and future relationship. The researcher encountered that almost all members from Pashtun culture has felt this cultural transfer the previous relationship of this culture transfer is strongly linked with the invasion of British Empires in subcontinent and future relationships are more clearly visible through advancement of modernity and technology.

Immediacy (I), accounts that how current an event occurs. This can be easily observed through the increasing number of English medium schools and English language academies within the last decade.

The number of persons (N) represents the number of sources with social influence over the target. In this regard researcher encountered that not all social networks but English scientist, philosophers, writers and researchers are also considered as sources. They not only inspired Pashtun natives but also their successful journeys influenced the ideologies and perceptions of Pashtun natives about a successful future.

According to Latane this social influence is well explained by the equation $I=f(SIN)$, which states that social impact is larger when higher status individuals are the sources, the action is more instantaneous, and there are more sources. According to the researchers this study fulfilled all above-mentioned requirements of the equation because these influences not only

signify that English has an important part in homogenization of Pashtun culture but it also identifies the role of Globalization in this regard through English language.

Findings and conclusion

The aim of this study was to identify the role of English language in homogenization of Pashtun culture and beside this the current study also signify the role of cultural globalization and the process of homogenized culture of Pashtuns through English language and moder and global lifestyle. The findings of this paper suggested that one must not consider English language just as a means of communication and advancement in this modern era rather one should believe that English language not only influenced Pashtun native's perception but it also influenced Pashtun culture as the natives were of the opinion that English language not only influenced their language (as they switch code and mix their code while speaking native language Pashto) but it also influence their culture norms and values that can be noticed through their unnecessary celebrations, their outdoor celebrations of marriage ceremonies and gathering of friends and families in hotels are the blessings of globalization. Those Pashtun natives availed through the exposure to the English society and by having easy access to social networks.

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APPENDIX

The researcher investigated following questions from interviewees during conducting interviews.

Q1: How does culture individualize a nation?

Q2: Why languages influence a culture?

Q3: How does English language influence Pashtoon culture?

Q4: How English language is linked with the familiarity in modern technology?

Q5: Why learning English language resulted in Globalization?

Q6: How has globalization influenced the traditional cultural practices and festivals in Quetta, and what changes have been observed in recent years?

Q7: In what ways has the influx of global media and consumer products affected local crafts and traditional industries in Quetta?

Q8: How has the increasing presence of multinational businesses in Quetta impacted local culinary traditions and food habits?

Q9: What role do local cultural organizations and communities play in preserving Quetta's cultural heritage amidst the pressures of globalization?

Q10: How have the younger generations in Quetta responded to global cultural trends, and what impact is this having on traditional values and practices?