

Usage of Social Media and Cultural Identity in Chitral: An Exploration through Mix-Method Approach

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Abstract:

Social media is a fast-expanding platform, and considered as a hallmark of 21st century communication and cultural patterns. Rapidly changing cultural trends are observable as the ways of communication and patterns of interaction through social media are playing a pivotal role and its profound impact on cultural identity is evident. Framed under mix-method design, the aim of this study was to investigate the usage of social media and its impact on cultural identity in Chitral, Pakistan. A multifaceted sampling approach was utilized by using purposive and simple random sampling techniques. A well-structured interview schedule for quantitative information and semi-structured interview guide for qualitative information were utilized. The data was analyzed statistically and thematically. Findings shows that social media has a significant impact on cultural patterns and cultural identity in Chitral as the social media has provided an environment with enhanced information and communication means. It facilitated sharing opinions, perceptions, digital images, photographs, and knowledge on various issues of human life including but not limited to academic, social-cultural, spiritual, and business and tourism. On the contrary, acculturation and loss of cultural identity has been found at significant level. Moreover, physical interaction in terms of social isolation has caused considerable impact on psychological wellbeing of people. Qualitative explorations are further required to know about micro level cultural impacts of social media on Chitrali culture.

Keywords: Social Media, Cultural Identity, Cultural Patterns, Chitral, Pakistan

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Background of the Study:

Social media is a form of electronic communication in which websites are used to share messages, ideas, information, different materials, and other content. Social media includes aids, social bookmarking, and microblogging. Facebook, Twitter, Instagram, YouTube, Wikipedia, and LinkedIn are some of the most well-known examples of social media. Its primary function is to facilitate electronic relations and communication (Bubela, 2009; Mustafa, 2018).

Social media are predominant platforms for social interaction in the 21st century. These platforms have an immediate impact on social interaction and in a broader sense on society. For example, it brings new ideas and perspectives closer together, aids in cultural recognition, and actively contributes to effective communication (Elmansour, 2012; Cheung & Lee, 2010). People use social networks and online communities to operate and live their virtual lives. Virtual communication transcends geographical borders and involves a diverse group of physically unidentified and unrelated users. Individuals are prompted by social media to establish their online identities, negotiate, and verify identity claims, and, most importantly, enact multiple identities (Sarter, M. 2006).

Culture, which is inextricably related to identity, influences information intake and comprehension (Medin & Bang, 2014). Public access to and exchange of knowledge is facilitated by social media (Rampersand & Althiyabi, 2020). People communicate with others in a global village via social media networks, which means that social media users are exposed to and can communicate with people from other cultures and nations (Wang et al., 2016). Cultural identity is over simply a set of collected thoughts, beliefs, traditions, languages, and behaviors over time. How to respond to an external incentive in different time frames is a cultural choice. As a result, cultural identity has evolved into an individual's future work plan based on previous experiences (Ji, D et al., 2023). The characteristics, behavioral habits, lifestyles, social systems, and principles that distinguish people from one another are referred to as cultural identity (Touraine, 2003). Cultural identity answers the question "Who am I?" "Where are we going?" and "What do we have?" Cultures shape people's identities, which they will safeguard. Some people's cultural identities shift more frequently than others; individuals who shift cultural traits less frequently have a different cultural identity (Veltri & Elgarah, 2009). Cultural identity and media are clearly linked and correlated phenomena these days; media is a source of change of new and modern thoughts, growth of human information, but in the case of identity, it is also a risk to the socio-cultural environment. Social media is an important part of the social lives of today's youth (Boyd, 2014; Yang & Brown, 2013).

Chitral, as a remote area of Khyber Pakhtunkhwa, has a distinct culture that differs from other parts of Pakistan in aspects such as traditions, customs, values, rituals, and ethnic heterogeneity. Because of its distinct culture and ethnic variety, the district of Chitral holds a significant place in global social history (Uddin et al., 2021). When we explicitly discuss Chitral culture, it looks to be a completely different, unique, and ancient culture. It is one of the few civilizations that influences its inhabitants more than religion does. Norms, practices, and traditions all play an important role in general culture, but Chitral is unique in that its customs and norms are given the status of legal laws. Society is made up of norms and traditions and society is the most important aspect of Chitrali culture.

Statement of the Problem

In today's world, social media is easily accessible and frequently used by people of all ages. Social media is an excellent medium for accessing news, exchanging information, educating oneself, and engaging in social relationships. Recently, there has been a massive and growing development as a result of the introduction of information and communication technology in general, and current online applications, including social media (Aljehani, H. A.

2019). The most major development has been the widespread usage of the Internet by all social groups. However, just as everything has merits and demerits, social media also has drawbacks. Our communities have been significantly impacted and influenced by the use of social media. It can cause youth to have anxiety, sleeping problems, aggressiveness and not being able to function in a real world. The over use of social media effects cultural identity at various levels and produced a critical need to look for its roots and the role it has in carving out the identities of individuals and cultures as a whole.

Objectives

- To find out the types of social media and extent of usage of social media among the people in Chitral.
- To know about the native cultural patterns of Chitral.
- To find out the nexus of the social media and cultural patterns.

Significance of the Study

The arrival of social media in Chitral has clearly affected the people's overall perspective of culture and identity over the years. The internet's rapid development has resulted in significant changes in a variety of characteristics, including communication, social behavior, living style, clothing, language, cuisine and other cultural duties. This study was significant because it raises awareness among people about the cultural stability and the most effective means to transmit cultural knowledge, values, and beliefs from one generation to another.

Literature Review:

Emergence of Social Media

We live in a virtual world that shrinks both space and time. The internet took over three decades to achieve its current state, but social media surpassed it in a relatively short amount of time. Humans are social animals, which necessitates the necessity for socially meaningful communication and information distribution, particularly in cyberspace. The objective of social media is to stay connected and to attract or seek attention, whether by an individual or a group on the one hand to broadcast news, study and earn, spread fake news and hatred, promote talent, and a variety of other reasons. In ancient times, society was one enormous extended family. As a result, the desire for recorded media arose, as did the necessity for recorded history (Vemulakonda, 2018).

Messages were passed down orally by travelers and local priests from generation to generation. Around 5000 years ago, the first scratches on clay tablets facilitated communication. The term mediated communication refers to "communication that uses a technology channel to send a message between two entities" and includes both mass and personal information sharing. Only when discoveries and technology have a societally significant value are they successfully adapted. Marshall McLuhan divided history of communication into four periods: tribal, literate, print, and electronic (Fang, 2015). Social networking sites are online communities where users communicate with friends, family, coworkers, and strangers with similar interests to share or

spread information. Most social networking sites (SNS) are web-based and allow users to engage via chat, message, email, video, voice chat, file sharing, blogging, vlogging, and discussion forums. These social networking sites allow for the immediate and personal dissemination of information to individuals, groups, and others inside the network (Vemulakonda, S. 2018).

People of diverse ages utilize social media. People's lives are greatly influenced by social media. The advancement of information technology (IT) has changed people's living standards. These tools provide a variety of interaction choices as well as opportunities to study other languages via a worldwide network (Chatyoka, 2019).

Cultural Identity

Culture is defined as all things that make life live able and compose society. Cultural identity can be defined as an individual's nature and nurture, which includes their experiences, talents, skills, beliefs, values, and knowledge, or, in other words, who they are and what their status is in their family, school, work, environment, and country, as the world shrinks due to globalization. Cultural identity is defined as identification with a specific culture or as a sense of belonging to diverse cultural groups, as well as the feelings associated with group membership (Phinney et al., 2001). Individuals can use social media to build and form an online identity, which can then be evaluated and reinforced online. As a result, social media has an impact on cultural identity and vice versa (Ameer, W., et al., 2024).

Cultural Identity of Chitral

Chitral is located in the center of the spectacular Hindukush mountains, which tower above 6,000 meters. Massive glaciers feed the Chitral river and its tributaries from the highest peaks (7,690 meters), giving enough water for cultivation. Chitral's mountainous region is known for its harsh environment and distinct culture. The Khow culture is practiced by a small group restricted to a mountainous region that, due to its severe topography, is inaccessible to the outside world (Shah et al 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, 2012).

It has deep cultural ties with Central Asian countries on the northern side and the same bond with Asian countries on the southern side, making it a reservoir of many civilizations (Warburton, D. E et al., 2007). As a result, Khow culture is richly diverse, encompassing all of the cultures it has encountered. Multiple invading army invaded Chitral from both the north and south prior to British capture. Some of the invading forces left behind their people, who blended with the indigenous population to develop a society consisted of many ethnic groups, which later contributed to the evolution of a compact culture known as Khow culture, which gave birth to the Khow caste (Baig, 1999). The term 'khow' does not refer to any particular ethnic group. This multiethnic civilization fostered a common language known as Khowar language, which served as a unifying force.

The language of the Chitralis is Khowar, made up of words from various tongues from Turki to Sanskrit. The individuals are from nearly a dozen different civilizations and speak 14 languages. Chitral's material and non-material culture bears evidence of Greek, Iranian, Mongolian, Tatar, and Turk influences as a result of its unusual position and historical linkages with Central Asia and Europe. For centuries, it was an independent state with its own culture and language. The majority of Chitral Valley residents speak Khowar, which translates literally as language of Khow (Jaziri, N et al.,2020). The cuisine and food of the Chitrali people, who inhabit in Pakistan's Khyber Pakhtunkhwa province and Afghanistan's Nuristan province. Chitrali dish, unlike many other Pakistani cuisines, has regional variances. Chitral cuisine is quite close to Gilgit-Baltistan cuisine. Leganu It is made with tiny lentil-flour dumplings and is often fairly spicy, unlike much Chitrali food. Lajhaik It is a thick soup of entire wheat and barley grains slowly simmered combined with lamb, beef, or duck, similar to Kashmiri hareesa. Ghalmandi A dish of layered flat breads topped with melted butter and walnut oil and filled with cottage cheese, coriander, and chives. Cheer Aa Shapik Similar to ghalmandi, but with a white sauce, and milk (Chitrali cuisine, 2015).

Culture identity is one of many forms of identity that people can display through clothes, and experts have noted various changes in cultural identities as a result of globalization and industrialization. Men's clothing is just as common in other places and towns. They are expected to wear a Shalwar Kameez with a waistcoat and a Chitrali cap (phakol). Feathers were also worn by males on their caps. Because they are aware of the requirements of the day, today's youth follow fashion trends. They now like to dress in jeans, pants, and t-shirts. The waistcoat has given way to the latest fashion of trousers or a leather jacket. Chitral females wear Shalwar Kameez with Dupatta and traditional embroidered headpiece (khoi) (piraan, phirwaal, and petak). In Kalash, Chitral District, the traditional costume is the long robe. The chughha or shoqa robe is constructed of either wool or cotton (Naz, A. et al., 2012). Many Chitralis compare commercial Afghan music, which is accompanied by the sounds of electronic instruments, to Chitrali music, which is accompanied by the sounds of 'traditional' (non-electronic) instruments (including the jeer can- or empty metal petrol container (Baily, 1994).

Marriage in Chitral refers to the union of two households. There are many marriages where the bride and groom have never met or seen each other. After the marriage is finalized, pictures are exchanged and phone numbers are exchanged. Chitral is a place where traditions and old practices thrive. For example, most engagement rituals do not include the husband. The bride's mother receives the ring from the groom's mother. Marriage has existed in human history from antiquity. Every region of the world has its unique traditions and festivities, and Chitral is no different. The concept of love marriage has yet to be openly accepted as a culture in Chitral, but the way marriages have arranged the values associated with it is wonderful (Chitral today 2020).

Theoretical Framework

The theoretical framework is the structure that can hold or support a theory of a research study. Theoretical framework is a framework of acceptable communication theories within which a researcher strives to explore, assess, and examine the proposed issue (Adom, D, 2018).

George Gerbner's Cultivation Theory was applied in the study.

Cultivation Theory

Cultivation theory, established in the 1960s by George Gerbner and Larry Gross, is a communication theory that investigates the long-term effects of media exposure on people's perceptions and ideas about the world. It implies that repeated media exposure to specific messages, themes, and representations can influence an individual's view of reality over time. Cultivation theory is frequently connected with television, although it can also be applied to other types of media. Cultivation theory (or cultivation analysis) was created in the 1960s by Hungarian-born American academic George Gerbner to explore how television affects viewers (Gerbner, 1969).

People who are routinely exposed to media for long periods of time, according to the hypothesis, are more likely to interpret the world as it is presented by the media they consume.

The more people consume media, the more their perceptions shift.

Application of Theory

Through the perspective of cultivation theory, studying the use of social media and its impact on cultural identity can provide significant insights into how online media settings change individuals' views and beliefs about their own culture and society. Cultivation theory can be used as a theoretical framework to investigate social media usage and its impact on cultural identity. Cultivation theory can be used to compare the influence of social media on culture identity across culture. This idea believes that the cultivation of attitudes is founded on attitudes that already exist in our society. The media selects pre-existing attitudes and repackages them in a new way for their users. When applied to the study of media and cultural identity, cultivation theory can provide a thorough knowledge of how media influences individuals' perceptions and beliefs about culture.

Methodology

The current study sought to ascertain the use of social media and its impact on the cultural identity in Chitral, Khyber Pakhtunkhwa. This research is framed under mixed-method design. A semi-structured interview was used to collect information from the participants. Purposive sampling technique was utilized to select samples from the target population. The target population included a mix of youth and elderly people. The sample size was 100. 85 of the participants with questioned through a questionnaire whereas 15 were interviewed. For the interview, the researcher selects educated elders from the target community. This technique provided the researcher with a description of the situation along with subjective perceptions in the community about the issue. Purposive and convenient sampling techniques were utilized. Quantitative data was analyzed and presented using the Statistical Package for the Social Sciences (SPSS) to generate frequency and percentage tables. Thematic analysis was utilized in this study to derive conclusions from qualitative data.

Result and Discussion

Section One: Socio-demographic Information

Table no. 1: Age and Gender

Category	Frequency	Percentage
14-18	27	27.0
19-24	33	33.0
25-28	12	12.0
Male	42	42.0
Female	58	58.0
Total	100	100.0

The table above shows the age and gender of the respondents. 27 % of respondents were aged between 14-18. 33 respondents were aged between 19-24 years whereas 12 respondents were aged between 25-28 years. This frequency table shows that 42 % respondents were male and 58 % were females.

Table no. 2: time since using social networking platforms

Category	Frequency	Percentage
Less than a year	4	4.0
1 year	8	8.0
2 years	14	14.0
3 years	19	19.0
More than 3 years	55	55.0
Total	100	100.0

This table shows time since respondents have been using social media sites. 4% of respondents used social media for less than a year, 8% were using it for one year. 14% respondents were using it for two years while 19% respondents were using social media for three years. Most importantly, 55% of respondents were using social media sites for more than three years.

Table no. 3: Purpose of using social media

Category	Yes (%)	No (%)	Mean	Std. Deviation
I use social media for entertainment	49	51	1.5100	.50242
I use social media for news	65	35	1.3500	.47937
I use social media for Information/study	63	37	1.3700	.48524
I used social media to know about fashion and culture	26	74	1.7400	.44084
For market business i.e., buying or selling	32	68	1.6800	.46883

The above table is about the purpose of using social media. 49 % respondents were using social media for their entertainment purpose whereas 51% replied with no. 65 % respondents were using social media for news while 35% negated it. 63 % respondents were using social media for information and study while 37% respondents denied it. 26 % respondents were using social media to learn about fashion and culture and 74% respondents did not agree. 32% respondents were using social media for business and 68% denied it. Table show that 65% participants were agreed on yes with a mean of (1.3500). That is, the purpose of using social media is frequently for news.

Table no. 4: Effects of social media sites on cultural identity

Statements	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
I like to use words of English language in my daily conversation	41	39	17	2	1	100
I like to use words of Hindi language in my daily conversation	23	34	19	16	8	100
Speaking foreign language is liked in my family or community	12	27	30	21	10	100
I use to wear foreign dresses occasionally	23	34	19	16	8	100
I like to follow the way global media celebrities dress	28	32	21	16	3	100

I enjoy eating food other than that of my own culture	11	16	34	30	9	100
Serving foreign meals/dishes is liked in weddings or feasts	14	25	40	17	4	100
I enjoy celebrating local festivals	3	3	3	49	42	100

The above table demonstrates the effects of social media sites on cultural identity of Chitral. 41% respondents strongly disagreed that they like to use words of English language in their daily conversation while 39 % respondents were disagreed. 17% remained neutral 2% respondents were agreed and 1% of them were strongly agreed. 23% respondents strongly disagreed that they like to use words of Hindi language, 34% respondents disagreed, 19 % remained neutral, 16 % agreed while 8% respondents were strongly agreed. 12% respondents strongly disagreed that speaking foreign language is liked in my family or community, 27% disagreed, 30% respondents remained neutral 21% were agreed and 10% respondents were strongly agreed. 23% of respondents strongly disagreed with using foreign dresses occasionally, 34% disagreed while 19% remained neutral. 16% of respondents agreed to wear foreign dresses occasionally 8 % strongly agreed.

28% respondents strongly disagreed like to follow the way global media celebrities dress, 32 % respondents disagreed, 21% were neutral and 16% agreed while 3% were strongly agreed.

11% respondents strongly disagreed that they enjoy eating foods other than that of their own culture, 16 % disagreed, 34% remained neutral, 34% agreed while 9% strongly agreed. Serving foreign meals/dishes is liked in weddings or feasts as 14% respondents strongly disagreed to this, 25% disagreed and 40% remained neutral while 17% respondents agreed and 4% strongly agreed. In Chitral 3% respondents strongly disagreed that they enjoy celebrating local festivals, 3% disagreed, 3% remained neutral while 49% of respondents agreed that they enjoy to celebrate their local festivals whereas 42% respondents strongly agreed.

Thematic Analysis

Cultural Identity of Chitral

Native language (mother tongue) of Chitrali People

Participant quoted that khowar is the native language. All the participants in the interview said that khowar is their native language (mother tongue) except two participants whose language was Persian (Farsi). These participants belonged to Madaklasht also known as Mdaklashti, who are Persian spoken in the village which is in the Shishikoh valley in Chitral district. "During the interview one participant quoted that:

"...I am Kalash and my native language is (kalasha)..."

Kalasha locally ‘Kalasamondr’ is an Indo-Aryan language spoken by the Kalash people in the Chitral district of Khyber Pakhtunkhwa province of Pakistan.

Traditional foods and drinks of Chitral

Participants explained that there are so many traditional foods as a part of their culture. A participant stated that:

“In our homes mostly our traditional food ds are made on daily basis like (Sherashapik, Ghalmandi, Shipinak tiki, Shipinik muxi, Kali) and we drink Shetu instead of other cold drinks. ‘Shetu’ is our traditional drink which is made from milk”

A participants explained that:

“Shetumuxi, Lazek (Bach), Kali, Sanabachi, Shoola, Chokiro cheer. In drinks we have our own traditional cold drinks like Shetu, chanburoogh, walnut oil and apricot oil were serve on the chapatti and Phulka which are our traditional and desi or local foods”

Traditional dress for causal use, wedding and for festivals

When asked about traditional dress for causal use, wedding and for festivals a participant enumerated that:

“our causal dress is Shalwar Kameez (piraan phirwal) normally we wear shalwaar kameez at homes and outside also we wear Shalwar Kameez and paint shirt we wear”

Another participant was said that women wear Shalwar Kameez with Dupatta or scarf (Piraan Phirwal, Pitak). These are our causal dress and but our traditional are little bit different. The words of the participants were:

“we wear long shalwar kameez with dupatta and cap on our head ‘khai’ mostly our grandmothers are wearing this cap”

The traditional dress is also Shooqa which is also called Chogha made from wool mean wear this as a causal dress. A quote from a participant’s interview is:

“I wear shoqa in winter season and Pakol because I like to wear these and I feel comfortable with them”.

A Participant stated that:

“In my marriage I wear three-piece suit because I feel comfortable in that as compared to our traditional dress which is Shalwar and Kameez”

Traditional festivals of district Chitral

In the interview the interviewees shared their local and traditional festivals which was unique and historical culture in the region. The people of Chitral enthusiastically and passionately celebrate different traditional festivals. A participant stated that:

“we celebrate Nowruz (phatak) on 21st March the arrival of spring marks the beginning of a new year in many cultures. We celebrate it with religious and traditional fervor, our women in every household in Chitral engage in the preparation of traditional foods, dry fruits, also distributed as gifts to children relatives. It’s a culture festival where we welcome the spring season, women in the homes cleaning their homes, making new dresses for all family members and cooking traditional dishes, like Halwa a traditional sweet dish. Walnut is the main ingredient in Chitrالي halwa, all people wear new depresses and visit each other homes. I think Nowruz is a unique festival that guarantees cultural unity and shared traditions”.

Another participant stated that:

“I am celebrating Chilimjusht which is our traditional festival in Kalash. I took vacation from my jog and going to my village for this beautiful celebration”.

Impacts of social media sites in the community

Participants explored that the impacts of social media on Chitrالي community are evident. For example, a participant enumerated that:

“If I want to share my opinion, I think social media increased depression, anxiety, aggressiveness among the young generation. The young generation used online games on social media sites which also bring suicidal thoughts and most of them are suicide as well”.

Another participant told that:

“I use social media for children homework and also my children use google and YouTube for their studies. It is so easy for me and my children to do their work”

Social media had significant impacts on communities, altering numerous elements of social interaction, communication, and behavior. It might cause emotions of isolation and detachment in real life.

Discussion

The study included two main variables: social media platforms and cultural identity of district Chitral, Khyber-Pakhtunkhwa Pakistan. These variables are very important since social media is one of the major sources of information utilized by people especially youth, and their impacts cannot be denied. Cultural identity is the pillar of sound society and maintaining its sustainability is vital. Most of the respondents belonged to the age group 19 to 24 and they were the youth of district Chitral. The results showed that 58% females were using social media. This means females were more interested on social media sites. The result consistent with the study of Radwan (2022) found that social networking sites have an impact on cultural identification, as seen by females having more free time than males, allowing them to expand their cultural

identity. social media use and thus their level of cultural identity. Its many components are more susceptible to change than males. The results also revealed that majority of the respondents were using social media sites more than three hours which was 55%. A day would be incomplete for many people if they did not spend time on their favorites social networking sites. It refers to the importance of social media, more specifically Instagram and WhatsApp among the female participants. People using social media for many reasons like for entertainment for the study and information but the result showed that 65% participants were using social media sites for the purpose of news. While news consumption is an important component of social media use, it is only one of many reasons why individuals interact with these networks.

The study illustrated that participants agreed on celebrating their local festivals and 49% were enjoying to celebrate their local festivals. Moreover, the result revealed positive impact that people are prefer to celebrate their local festivals rather than foreign cultures. The results revealed a poor impact of social media sites on cultural identity and their cultural patterns has changed because of social media. The cultural values of Chitral become change due to use of social media. From an in-depth interview, it was determined that social media has a considerable impact on culture identity, such that the majority of people are lost their cultures values because people follow western culture. It increases depression, anxiety, aggressiveness and even suicidal thoughts in youth. The result is consistent with the findings of Amedie (2015) stated in their study that, depression anxiety is caused by the stress of always attempting to present an unrealistic and unreachable perception of perfection within your social network. The social anxiety of stress is related with the need to always mission a perfect self.

The ultimate line is that social media has both positive and negative effects, making it a significant phenomenon. The study highlighted the positive effects on communications values, study purpose, share their unique traditional festivals. As for the negative effects of social media it is certainly undeniable, but we must recognize and monitor them in order to address them and make the most use of such networks. Regarding the value of time. It is important to note that while social media is necessary to stay up with the present and future worlds, we must also identify its implications in order to maximize its benefits and mitigate its drawbacks.

Conclusion

The study was conducted to examine the usage of social media and cultural identity in district Chitral Pakistan. The study revealed that most of the people accessed social media account and using social media sites. They were using social media for different purpose like for entertainment, news to stay touch with family and friends. This study showed that social media sites have a negative impact on the cultural identity of Chitral, a moderately positive impact on communication system people easily communicate to their loved ones. People must strike a balance between their personal and professional lives. From the findings of this research, if social media is not effectively managed, cultural practices and cultural pattern would lose their values totally, and the next generation will lack an identity. People lose their cultural values, sense of belonging, way of dressing, human interaction has reduced people prefer chatting with someone on social media rather than meeting personally. The findings from in-depth interview revealed that there is no privacy, change of behavior and lack of respect in youth is much

considerable. Family gatherings are no longer common since individuals prefer to establish social media groups and keep each other updated on what is going on. The way of dressing, weddings, traditional music, and foods were change. Particularly the youth were facing depression, anxiety loneliness and even have suicidal thoughts. The findings should be taken seriously in order to preserve the centuries old and unique culture of Chitral.

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