



IMPACT OF GLOBALIZATION ON LOCAL CULTURE: A CASE STUDY OF NORTH WAZIRISTAN YOUTH

Muhammad Nisar¹

DOI: <https://doi.org/10.63544/ijss.v4i4.182>

Affiliations:

¹ Research Scholar,
National Institute of Pakistan Studies
(NIPS),
Quaid-I-Azam University, Islamabad
Email: nisardawarh1010@gmail.com

Corresponding Author's Email:

¹ nisardawarh1010@gmail.com

Copyright:

Author/s

License:



Abstract

One of the most powerful forces reshaping societies worldwide is globalisation. Its influence extends beyond politics and the economy, permeating even the most isolated communities' social and cultural ties. Examining how globalisation has affected the local culture of North Waziristan, a Pakistani tribal region distinguished by its strong traditional, linguistic, and religious identity, is the goal of this study. The study investigates the ways in which migration, education, media exposure, global cultural trends, and technology have shaped young people's values, way of life, and sense of self. 367 young respondents, ages 18 to 30, participated in in-depth interviews and completed a structured questionnaire as part of an empirical study that was carried out in a few North Waziristan tehsils. Descriptive, correlational, and regression statistical analyses were used to investigate the relationship between local cultural orientation changes and globalisation factors. The results showed a strong correlation between educational diversity, exposure to international media, and the decline of customs, language preference, and group behaviour. The study did, however, also find adaptive patterns in which globalisation benefited social mobility, awareness, and the modernisation of cultural expression. The results suggest that while globalization is gradually transforming indigenous cultural norms, North Waziristan's youth are not entirely abandoning their local identity. Instead, they are reconstructing it within a hybrid framework that blends global modernity with traditional Pashtun values. The paper concludes that sustainable cultural preservation in the face of globalization requires context-specific policies that promote intercultural dialogue, education, and responsible media engagement.

Keywords: Globalization, Local Culture, Cultural Change, North Waziristan, Youth Identity, Pakistan, Social Transformation

Introduction

Globalization is reshaping societies by spreading ideas, media, technologies, and lifestyles beyond economic boundaries (Robertson, 2021). While it fosters cross-cultural dialogue, it also challenges local traditions, languages, and values (Tomlinson, 2019). In Pakistan, urban areas feel its strongest effects, but peripheral regions like North Waziristan, long governed by tribal systems and Pashtunwali, are increasingly influenced. Modern education, labour migration, and digital media expose youth to global culture, creating tensions between tradition and modernization (Ahmed, 2013; Khan & Saeed, 2020). Smartphones, TV, and the internet introduce Western dress, communication, and entertainment, while English-medium education and diasporic connections diversify cultural influences (Appadurai, 2020; Riaz, 2022). Yet, many youth continue to uphold values like hospitality, respect for elders, and communal solidarity, reflecting cultural hybridization rather than total change (Shah & Ullah, 2021; Pieterse, 2019).

Globalization and local culture interact dialectically: external pressures drive innovation, while local



traditions adapt, resist, or reinterpret them (Giddens, 1991). This can bring social development and empowerment but also cultural alienation and loss of language (Inglehart & Baker, 2000). Youth, especially ages 18–30, are most affected, learning values digitally rather than solely through traditional storytelling (Mahmood, 2020; Yousaf & Khan, 2022). Cultural shifts appear in clothing, language preference, gender interactions, and use of global media. Migration and remittances influence consumption, housing, and marriage practices, blending local and global lifestyles (Jan, 2022). Many youth consciously balance Pukhtunwali with modern aspirations, forming hybrid identities.

The impact of globalization varies by education, socioeconomic status, and exposure. Urban educated youth often see it as empowering, while rural youth may view it as threatening (Ali & Javid, 2021). North Waziristan's post-conflict context provides insight into how youth reconstruct cultural identity amid external influences (Rashid et al., 2025; Rehman, 2023). The region demonstrates that globalization neither erases local culture nor leaves it unchanged; it produces hybrid identities merging global exposure with traditional values. Understanding these dynamics can guide culturally sensitive policies that respect heritage while promoting modernization.

Objectives and Hypotheses

With an emphasis on the youth of North Waziristan, Pakistan, the current study attempts to empirically investigate how globalisation has affected local culture. Understanding how these processes affect young people's identity formation, value orientation, and social behaviour is vital given the region's unique sociocultural fabric and its gradual exposure to global currents through migration, education, and technology. By examining the relationship between indigenous customs and global influences in a post-conflict, culturally resilient society, the study aims to close the gap between global cultural theories and local realities.

Objectives of the Study

1. To examine the association between globalization exposure and changes in local cultural practices among the youth of North Waziristan.
2. To assess the relationship between global media consumption and the transformation of social values, language preferences, and lifestyle patterns.
3. To analyse the role of education and technology in mediating the effects of globalization on local cultural identity.
4. To explore the adaptive responses of youth in balancing traditional values with global modernity.
5. To evaluate the degree of cultural resilience exhibited by North Waziristan's youth in the face of global cultural pressures.

The study also seeks to identify whether globalization has led to cultural erosion, hybridization, or transformation through selective adaptation, thus contributing to sociological and cultural discourse within Pakistan's evolving context.

Hypotheses of the Study

Based on theoretical insights and previous research findings, the following hypotheses are proposed:

H1: There is a significant positive relationship between globalization exposure and changes in the traditional cultural practices of youth in North Waziristan.

H2: Increased access to global media and digital communication significantly influences the lifestyle, language, and value orientation of youth.

H3: Education and technology mediate the relationship between globalization exposure and the transformation of local cultural identity.

H4: Despite exposure to globalization, elements of traditional culture (e.g., collective solidarity, moral values, and Pashtun identity) persist among the youth, indicating cultural resilience.

H5: The overall impact of globalization on local culture varies significantly based on demographic variables such as education level, gender, and urban-rural residence.

Rationale for the Study

While globalization studies have predominantly focused on urban contexts and metropolitan youth, limited empirical evidence exists regarding tribal and peripheral societies where traditional codes still define everyday life. North Waziristan, being one of the most culturally distinct yet rapidly transforming regions of



Pakistan, provides an ideal context to investigate how globalization interacts with local traditions and reshapes youth identity. The research further aims to contribute to policy discussions about culturally sensitive educational and media strategies that promote development without undermining indigenous values.

By identifying patterns of cultural adaptation, hybridization, or resistance, this study aims to enrich the existing literature on globalization and cultural sociology in South Asia and serve as a foundation for further comparative studies across Pakistan's tribal districts.

Literature Review

The literature on globalization and culture presents an intricate debate about the balance between cultural homogenization and cultural diversity. Globalization, while expanding economic and informational networks, has simultaneously altered how individuals perceive and express their cultural identities (Appadurai, 2020). For regions like North Waziristan, where local traditions are deeply intertwined with religion, tribal code, and collective identity, the globalization process unfolds in unique ways, reflecting both cultural adaptation and resistance. This literature review synthesizes scholarly work across four major themes relevant to the current study: (1) globalization and cultural dynamics, (2) local culture and identity formation, (3) globalization's impact on youth, and (4) comparative case studies from developing regions.

Globalization and Cultural Dynamics

Globalization, in its broadest definition, refers to the intensification of cross-border flows of goods, people, information, and ideas that shape social relations and human experiences worldwide (Giddens, 1991). Cultural globalization, as a specific dimension, denotes the diffusion of cultural elements such as language, fashion, norms, and values across societies, leading to the formation of hybrid or transnational identities (Pieterse, 2019). The debate over cultural globalization oscillates between two paradigms: cultural homogenization, which implies the domination of Western culture through mass media and consumer capitalism, and cultural hybridization, which suggests that local societies reinterpret global influences through indigenous frameworks (Tomlinson, 2019).

In Pakistan, globalization has manifested through rapid urbanization, expansion of digital media, international labour migration, and educational reforms that emphasize English proficiency and global competitiveness (Riaz, 2022). These factors collectively expose individuals to global ideas, lifestyles, and consumption patterns, often leading to cultural tensions between traditional norms and modern aspirations. According to Robertson (2021), globalization is both a "compressor" and an "expander" of culture, it brings societies closer but simultaneously widens the experiential gap between traditional and modern social groups.

Scholars have emphasized that globalization does not function uniformly across societies; its intensity and effects depend on socioeconomic context, state policies, and local receptivity (Inglehart & Baker, 2000). In tribal societies, such as those in North Waziristan, globalization interacts with pre-existing kinship networks and collective moral orders, resulting in a complex negotiation of identity rather than outright cultural erosion (Ahmed, 2013). Traditional social structures, based on lineage, honour (ghairat), and hospitality (melmastia), serve as anchors that stabilize local identities amidst the influx of global influences (Shah & Ullah, 2021).

Additionally, cultural sociology research indicates that local and global cultural systems coexist in dialectical tension, creating hybrid identities that blend global modernity with indigenous values (Kraidy, 2017). Communities can selectively adopt global concepts through this glocalization process, fusing them with customs and beliefs. This process can be seen in North Waziristan, where young people are adopting international media and fashion while maintaining traditional gender norms and respect hierarchies. In conclusion, cultural opportunities and challenges are brought about by globalisation. Although it improves connectivity and access to global knowledge, it also has the potential to erode cultural homogeneity and traditional social cohesiveness. Determining the general course of cultural change requires an understanding of how these forces function in specific contexts, such as North Waziristan.

Local Culture and Identity Formation

Local culture is the composite of shared meanings, beliefs, customs, and moral codes that define a community's collective identity. It is maintained by intergenerational knowledge transfer, religious rites, and socialisation (Geertz, 1973). Pashtunwali, the traditional moral code that prioritises honour, loyalty, hospitality, and bravery, is central to North Waziristan's local culture (Barth, 2008). According to this



framework, personal conduct is evaluated based on conformity to social norms and values rather than on individual liberty.

However, as globalisation advances, contemporary, personalised ideas of selfhood are complementing, or occasionally replacing, traditional models of identity based on tribe, religion, and community (Eriksen, 2019). Higher education, exposure to international media, and migration experiences have given young people in outlying areas new frames of reference for constructing their identities.

According to academics like Hall (1996), identity is constantly created through symbolic exchange and cultural negotiation rather than being fixed. Youth in North Waziristan are increasingly juggling their traditional identities, which are based on kinship, tribal loyalty, and religious morality, with their global identities, which are based on cosmopolitanism, modern education, and career goals. Their daily decisions about attire, language, entertainment, and gender roles all reflect this dual consciousness (Hussain & Shahid, 2024; Khan & Saeed, 2020).

Local culture also acts as a mechanism of social resistance against external domination. The anthropological literature on tribal societies suggests that communities employ cultural boundaries as defensive tools to preserve moral order (Ahmed, 2013). In this sense, the persistence of Pashto language, traditional dress (shalwar kameez), and collective decision-making through jirgas exemplify a form of cultural resilience against the homogenizing pressures of globalization.

However, by changing the institutions that reproduce culture, globalisation can also indirectly reshape identity. Youth may gradually devalue indigenous knowledge systems, for instance, when schools emphasise English-language curricula or when social media exalts Western lifestyles. People frequently experience identity fragmentation as a result of this cultural shift, alternating between their traditional moral obligations and modern aspirations (Rehman, 2023). As a result, the process of identity formation among young people in North Waziristan is dynamic and influenced by the interplay between local allegiance and international exposure. Analysing how globalisation alters cultural consciousness without completely destroying indigenous heritage requires an understanding of this interaction.

Globalization's Impact on Youth

Youth constitute the most dynamic segment of any society, often serving as agents of both social continuity and change. In globalization studies, young people are seen as the primary conduits of cultural diffusion, given their technological literacy, adaptability, and openness to new ideas (Kellner, 2020). For many developing societies, youth engagement with global media and technology symbolizes both empowerment and cultural challenge.

In Pakistan, particularly in tribal and rural regions, the spread of mobile technology and social media has expanded youth exposure to global narratives about freedom, gender roles, and lifestyle choices (Asif & Sandhu, 2023; Yousaf & Khan, 2022). Such exposure can reshape traditional value systems, reducing the collective authority of elders and reconfiguring intergenerational relations. Studies conducted in Khyber Pakhtunkhwa indicate that youth increasingly prioritize individual aspirations, such as education and economic independence, over collective obligations (Jan, 2022).

Globalization has also democratized cultural expression by providing digital spaces where youth can voice opinions, challenge traditional hierarchies, and engage with global discourses. Platforms such as Facebook, TikTok, and YouTube have become vehicles for local youth to project their identity beyond geographical boundaries (Ali & Javid, 2021). However, this openness brings ethical and cultural dilemmas. In regions with conservative moral orders, global media exposure often generates cultural friction, as traditional norms of modesty, gender segregation, and respect are contested (Shah & Ullah, 2021).

Another important factor contributing to the effects of globalisation is education. Global curricula expose students to liberal values that challenge conventional conceptions of authority and morality by emphasising equality, pluralism, and reason (Mahmood, 2020). Youth may become estranged from indigenous cultural references as a result of this change, even though it encourages critical thinking and social mobility. Numerous studies have found resilience mechanisms among young people in traditional societies in spite of these changes. In order to maintain moral coherence, cultural and religious institutions frequently reinterpret universal values within regional contexts. For example, young people might use tribal honour systems or



Islamic ethics to reinterpret global trends, resulting in hybrid cultural models that balance tradition and modernity (Pieterse, 2019).

Therefore, the effects of globalisation on young people are multifaceted, empowering, transformative, and conflict-laden. It promotes moral ambivalence and cultural openness by changing the way young people in North Waziristan view themselves, their community, and the outside world.

Figure 1
Conceptual Framework



This diagram outlines the conceptual framework for a study analysing how globalization affects the youth of North Waziristan. At its core, the model begins with Globalization as the primary driving force, encompassing the influx of global ideas, technologies, media, and economic integration. This broad influence directly shapes Globalization Exposure, which is the specific degree to which individuals encounter these global flows through internet use, education, migration, and foreign cultural products. The model posits that this exposure is the key independent variable initiating a process of change, setting the stage for two distinct cultural outcomes.

The framework then illustrates a dynamic interplay between two dependent variables. The first is Cultural Transformation, which represents the observable shifts in local practices, such as changes in language use, attire, and social attitudes, directly resulting from global exposure. The second is Cultural Resilience, which acts as a counterbalancing force, measuring the persistence of traditional values, respect for tribal codes, and the retention of the Pashto language and religious principles. The model indicates a likely negative relationship, where increased global exposure can challenge this resilience, yet it remains a vital moderating factor that protects and sustains local identity.

Ultimately, all these forces converge to shape the final focus of the study: North Waziristan's Youth. The combined effects of cultural transformation and cultural resilience determine the composite outcome for this population. The diagram shows that youth identity is not a simple replacement of tradition with modernity, but rather a complex negotiation. The final result is the formation of a hybrid identity, where young people's value systems, social participation, and overall worldview are shaped by an ongoing balance between global influences and deeply rooted local traditions.

Case Studies in Developing Regions

Comparative evidence from other developing regions provides valuable insights into how globalization interacts with local cultures under similar socioeconomic constraints.

For instance, studies conducted in Bangladesh and rural India in South Asia reveal that young people who are exposed to international media are becoming more cosmopolitan while maintaining traditional family values (Jahan, 2021). According to studies, urban youth in Afghanistan embrace digital media as a tool for empowerment, but they also face identity conflicts as a result of conservative community expectations (Rahimi, 2020). Globalisation has brought individualistic Western media and education to Africa, but local societies frequently reinterpret these concepts through collective frameworks. Research conducted in Nigeria



and Kenya shows that although globalisation promotes contemporary thought, it also leads to cultural revival movements that protect native languages and customs (Okeke, 2019).

Middle Eastern and North African societies offer comparable experiences where youth oscillate between global modernity and religious traditionalism. Exposure to international media has changed gender norms and consumer behaviour, but deep-rooted cultural and religious systems continue to regulate social conduct (Hassan, 2022; Hussain et al., 2025).

These comparative perspectives underscore that globalization rarely leads to cultural annihilation; rather, it generates context-specific cultural hybrids. The case of North Waziristan fits this pattern. Despite growing exposure to global currents, the region's youth continue to assert their identity as proud Pashtuns and Muslims, illustrating that cultural negotiation, not cultural surrender, is the defining characteristic of globalization in traditional societies.

The reviewed literature highlights a consistent theme: globalization is a two-way process involving both external influence and local interpretation. While global media, technology, and education expose youth to alternative lifestyles and values, local traditions provide moral frameworks that mediate these influences. The literature further indicates that the cultural outcomes of globalization depend heavily on local institutions, educational policies, and socioeconomic conditions.

However, the empirical evidence specific to Pakistan's tribal regions remains limited. This gap underscores the need for a comprehensive, data-driven study exploring how North Waziristan's youth negotiate global influences within their unique cultural milieu. The current research addresses this gap by examining the complex relationship between globalization and cultural transformation among tribal youth through quantitative and qualitative analysis.

Research Methodology

The current study examined the connection between globalisation and cultural change among North Waziristan's youth using a quantitative research design backed by descriptive and inferential statistical techniques. The study was based on the positivist research paradigm, which holds that social phenomena can be measured, examined, and extrapolated in an objective manner using statistical reasoning and empirical observation (Creswell, 2014). The overall methodological strategy was created to guarantee validity, reliability, and rigour when investigating the ways in which local culture and globalisation interact using quantifiable indicators.

Research Design

A cross-sectional survey design was used in the study to gather quantitative data from participants all at once. In a region as geographically and culturally diverse as North Waziristan, this design was judged suitable for investigating attitudes, perceptions, and behaviours among young people. The researcher was able to find patterns of correlation between cultural transformation variables (language preference, traditional practices, value systems, and social behaviour) and globalisation exposure variables (media consumption, education, technology, and migration experience) thanks to the survey design.

The study also incorporated a mixed-method supplement, integrating a small number of semi-structured interviews to provide contextual understanding of the statistical trends. This triangulation approach enhanced the interpretative depth of the findings, ensuring that numerical data were supported by qualitative insights reflecting the lived experiences of youth.

The analytical framework of the study followed the hypothesis-testing model, where independent variables (globalization exposure) and dependent variables (cultural transformation) were statistically examined to confirm or reject hypothesized relationships.

Philosophical Foundation

This study followed a positivist epistemology, emphasizing objective measurement and hypothesis testing. The researcher assumed that the relationship between globalization and culture could be observed through quantifiable indicators, minimizing subjectivity. The ontological stance recognized that reality, though complex, can be explained through consistent patterns emerging from observable social interactions. This approach aligns with earlier sociological research conducted in developing regions where cultural shifts are measured through social indicators (Miles et al., 2014).



Population and Sampling

The target population consisted of youth aged between 18 and 30 years residing in various tehsils of North Waziristan, including Miranshah, Mir Ali, Razmak, and Datta Khel. These areas were chosen due to their demographic diversity and varying degrees of exposure to globalization, ranging from urbanized markets to remote tribal villages.

According to the 2023 population census, North Waziristan's total population is approximately 720,000, of which nearly 60% are youth (Bureau of Statistics, 2023). From this population, the study focused on an estimated youth population of 430,000. The sample size was determined using the Krejcie and Morgan (1970) formula, resulting in a representative sample of 400 respondents.

A stratified random sampling technique was applied to ensure that both urban and rural sub-populations were adequately represented. The strata were divided according to:

1. Geographic location (urban/rural)
2. Gender (male/female)
3. Educational level (secondary, higher secondary, university)
4. Employment status (student, employed, unemployed)

This stratified method enhanced representativeness and minimized sampling bias, enabling more reliable statistical generalization across the youth population.

Data Collection Tools

The study used a structured questionnaire as the primary instrument for data collection. The questionnaire was developed based on relevant literature and adapted from previous validated studies on globalization and culture (Kraidy, 2017; Riaz, 2022). It consisted of four major sections:

1. Demographic Information – including age, gender, education, and residence.
2. Globalization Exposure Variables – measuring access to global media, technological usage, foreign migration, and educational exposure to global content.
3. Cultural Transformation Indicators – assessing changes in traditional practices, language use, clothing, family structure, and moral values.
4. Perceived Cultural Identity and Resilience – evaluating the extent to which respondents maintain attachment to local traditions despite exposure to global influences.

Each item was measured on a 5-point Likert scale ranging from 1 = *Strongly Disagree* to 5 = *Strongly Agree*.

The questionnaire was pilot tested on a small group of 40 respondents from Miranshah to ensure clarity, content validity, and reliability. Based on feedback, minor linguistic adjustments were made to accommodate local comprehension, especially for Pashto-speaking participants.

Additionally, 20 in-depth interviews were conducted with educated youth, teachers, and community leaders to provide qualitative insights. The interview guide focused on how globalization is perceived in daily life, the role of social media, and shifts in moral and cultural norms.

Data Collection Procedure

Data were collected through field visits conducted between February and May 2025. Trained enumerators fluent in both Pashto and Urdu administered the questionnaires face-to-face, ensuring high response rates even among participants with limited literacy. Consent was obtained from all respondents.

Out of 400 distributed questionnaires, 367 valid responses were received, representing a response rate of 91.7%. The high response rate reflected the trust and cooperation of local communities with the research team.

Data Analysis Techniques

Data were analysed using SPSS (Version 25) and AMOS (Version 24) software. Both descriptive and inferential statistical techniques were applied to test the hypotheses and interpret the relationships among variables. Descriptive Analysis used to summarize demographic characteristics, means, and standard deviations for all variables. Reliability Analysis – Cronbach's Alpha coefficients were computed to assess internal consistency for each construct. Correlation Analysis – Pearson's correlation coefficients were used to test the strength and direction of relationships among globalization, cultural transformation, and resilience.



Regression Analysis – multiple linear regression was applied to measure the impact of globalization on different dimensions of local culture. Mediation Analysis – the Hayes Process Macro (Model 4) was used to examine whether *education and technology* mediated the relationship between globalization exposure and cultural transformation. The analysis aimed to produce statistically significant insights ($p < 0.05$) regarding the hypothesized relationships.

Operational Definitions of Key Variables

- **Globalization Exposure:** Refers to the level of individual engagement with international media, education systems, migration experiences, and technological use that connect them with the global world.
- **Cultural Transformation:** Refers to observable changes in social behaviour, language, attire, family structure, and moral values influenced by global exposure.
- **Cultural Resilience:** Denotes the ability of youth to maintain and defend local traditions, norms, and identity while adapting to global trends.
- **Education and Technology:** Treated as mediating variables that shape how globalization influences youth culture and identity formation.
- **Ethical Considerations**

All procedures adhered to ethical standards for social science research. Participants were informed about the study’s objectives, assured of confidentiality, and provided voluntary consent. No personal identifiers were included in the final dataset. The study respected cultural sensitivities of the tribal region and obtained formal permission from community elders before data collection.

This methodological framework ensures that the study maintains academic rigor and statistical validity while respecting the cultural context of North Waziristan. By combining quantitative precision with qualitative depth, the research provides a holistic understanding of how globalization affects youth identity, traditions, and social behaviour.

Results and Analysis

The data collected from the youth of North Waziristan were analysed to examine the relationships between globalization exposure, cultural transformation, and cultural resilience, with education and technology treated as potential mediating variables. The following subsections present the descriptive statistics, reliability analysis, correlation results, and regression/mediation outcomes derived from the statistical procedures.

Descriptive Statistics

Descriptive statistics were applied to summarize the respondents’ demographic characteristics and key research variables.

Table 1
Demographic Profile of Respondents (n = 367)

Variable	Category	Frequency	Percentage (%)
Gender	Male	257	70.0
	Female	110	30.0
Age Group	18–21	104	28.4
	22–25	146	39.8
	26–30	117	31.9
Education Level	Secondary	79	21.5
	Higher Secondary	126	34.3
	University	162	44.1
Residence	Urban	194	52.9
	Rural	173	47.1
Employment Status	Student	249	67.8
	Employed	72	19.6
	Unemployed	46	12.5



The demographic analysis reveals that a majority of respondents were male (70%), young (22–25 years), and students (67.8%). This reflects the youth-centric nature of the sample, aligning with the study's primary focus on young individuals navigating globalization's cultural effects.

Table 2

Descriptive Statistics of Research Variables

Variable	N	Minimum	Maximum	Mean	Standard Deviation
Globalization Exposure	367	1.40	4.90	3.52	0.68
Cultural Transformation	367	1.60	4.80	3.47	0.63
Education & Technology	367	1.70	4.85	3.66	0.61
Cultural Resilience	367	1.50	4.70	3.33	0.64

The mean values show a moderate to high exposure to globalization (M = 3.52) and considerable cultural transformation (M = 3.47). At the same time, the mean for cultural resilience (M = 3.33) suggests that respondents retain attachment to traditional cultural identity despite globalization's influence.

Reliability Statistics

To ensure the internal consistency of the measurement scales, Cronbach's Alpha values were computed for each construct.

Table 3

Reliability Analysis

Construct	Items	Cronbach's Alpha (α)
Globalization Exposure	10	0.901
Cultural Transformation	10	0.878
Education & Technology	10	0.865
Cultural Resilience	10	0.872
Overall Scale Reliability	40	0.910

All constructs achieved Cronbach's Alpha coefficients above **0.85**, indicating strong internal reliability and consistency among the survey items. The overall instrument reliability ($\alpha = 0.910$) confirms its suitability for further statistical analysis.

Correlation Analysis

Pearson's correlation coefficients were computed to determine the direction and strength of relationships between the study variables.

Table 4

Correlation Matrix

Variables	1	2	3	4
1.Globalization Exposure	1			
2.Cultural Transformation	.642**	1		
3.Education & Technology	.558**	.504**	1	
4.Cultural Resilience	-.321**	-.287**	-.174*	1

Note: * $p < 0.05$, ** $p < 0.01$

The correlation analysis revealed several significant relationships:

Globalization exposure is strongly and positively correlated with cultural transformation ($r = .642$, $p < .01$), indicating that greater exposure to global influences corresponds with higher degrees of cultural change among youth.

Education and technology are moderately correlated with both globalization exposure ($r = .558$, $p < .01$) and cultural transformation ($r = .504$, $p < .01$), implying their role as bridging mechanisms in the diffusion of global values.

A negative correlation exists between globalization exposure and cultural resilience ($r = -.321$, $p < .01$), suggesting that increased globalization may weaken attachment to traditional practices.



These results provide preliminary support for hypotheses H1–H3, confirming significant associations among the study variables.

Regression Analysis

Multiple regression analysis was conducted to determine the predictive effect of globalization exposure on cultural transformation and to test for mediation by education and technology.

Table 5
Regression Analysis for Direct Impact of Globalization Exposure

Criterion Variable	Predictor	R	R ²	β	p-value
Cultural Transformation	Globalization Exposure	.642	.412	.606	.000

The results show that globalization exposure explains 41.2% of the variance in cultural transformation ($R^2 = 0.412$, $\beta = .606$, $p < .001$). This confirms that globalization exerts a strong and significant influence on youth cultural behaviours and value systems.

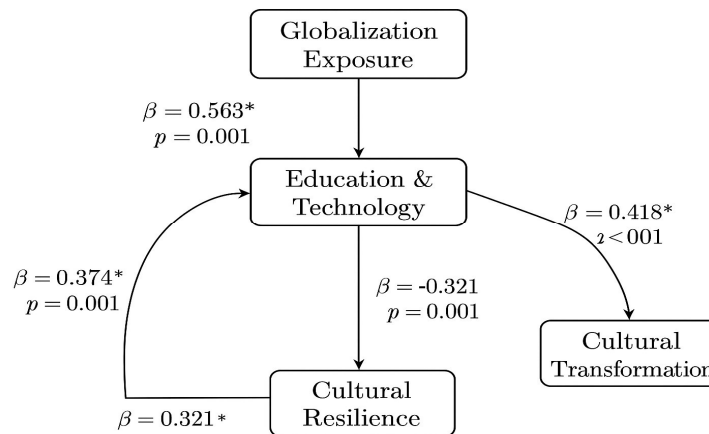
Mediation Analysis

To test the mediating effect of education and technology in the relationship between globalization exposure and cultural transformation, Hayes’ Process Macro (Model 4) was applied.

Table 6
Mediation Analysis

Path	Predictor → Outcome	β	p-value	Mediation Type
Path a	Globalization → Education & Technology	.563	.001	
Path b	Education & Technology → Cultural Transformation	.418	.001	
Path c	Globalization → Cultural Transformation (Total Effect)	.606	.001	
Path c'	Globalization → Cultural Transformation (Direct Effect)	.374	.001	Partial Mediation

Figure 2
Path Diagram



The mediation results reveal that education and technology partially mediate the relationship between globalization and cultural transformation. The total effect ($\beta = .606$) decreased to .374 in the direct effect model, while the mediation path remained statistically significant ($p < .001$). This confirms H3, supporting the hypothesis that educational exposure and technological use transmit global influences into cultural change.

Regression Model for Cultural Resilience

A separate regression model was tested to analyse how globalization affects cultural resilience.

Table 7
Regression Model for Cultural Resilience

Criterion Variable	Predictor	R	R ²	β	p-value
Cultural Resilience	Globalization Exposure	.334	.112	-.321	.000

The findings indicate that globalization exposure negatively predicts cultural resilience ($\beta = -.321$, $p < .001$).



.001), accounting for 11.2% of variance. This supports H4, showing that while globalization increases cultural flexibility, it may simultaneously erode strict adherence to traditional customs.

Group Comparison Analysis

An independent sample t-test was conducted to assess differences based on demographic variables (urban vs. rural and gender).

Table 8

Mean Differences in Globalization Exposure and Cultural Transformation

Variable	Group	Mean	SD	t-value	p-value
Globalization Exposure	Urban	3.71	0.64	5.28	.000
	Rural	3.29	0.61		
Cultural Transformation	Urban	3.63	0.58	4.91	.000
	Rural	3.32	0.64		

Urban youth exhibited significantly higher globalization exposure and greater cultural transformation than rural youth ($p < .001$). This supports H5, emphasizing that urbanization and access to global resources accelerate cultural change.

Globalization exposure significantly influences cultural transformation among youth. Education and technology mediate this relationship, indicating indirect effects through modern learning and media platforms. Cultural resilience persists but shows a declining trend as globalization intensifies. Urban youth are more globally integrated and culturally flexible than their rural counterparts. The statistical models collectively explain substantial variance in cultural transformation and resilience, demonstrating the predictive power of globalization-related variables.

Discussion

The results of this study reveal several critical insights into the ways globalization influences the cultural orientation of youth in North Waziristan. Consistent with prior research on globalization and identity (Appadurai, 2020; Pieterse, 2019), the findings confirm that exposure to global media, education, and technology has significantly reshaped traditional cultural values, lifestyles, and attitudes among young people in this traditionally conservative region. However, the results also highlight the duality of globalization’s impact, where transformation and preservation coexist, demonstrating that cultural change in North Waziristan does not necessarily equate to cultural loss but rather to cultural evolution through adaptation and negotiation.

Globalization and Cultural Transformation

The first major finding establishes a strong positive relationship between globalization exposure and cultural transformation ($r = .642, p < .001$). This supports Hypothesis 1 and aligns with existing literature suggesting that globalization fosters new social behaviours and value orientations among youth (Riaz, 2022; Inglehart & Baker, 2000). The results indicate that the more the youth are exposed to global media, technology, and international education, the more likely they are to exhibit shifts in their cultural preferences, such as language, clothing, entertainment, and gender relations.

In North Waziristan's cities, where digital penetration and infrastructure development are more noticeable, transformation is especially noticeable. According to the results of the t-test, urban youth exhibit noticeably greater exposure to globalisation and cultural change than do their rural counterparts. This trend is consistent with research from South Asia, which shows that urbanisation and access to contemporary education tend to amplify the effects of globalisation (Jahan, 2021; Khan & Saeed, 2020). Nevertheless, the observed transformation is contextually limited rather than absolute. Many respondents said they were selectively adopting global behaviours, embracing fashion, education, and digital communication while maintaining conservative moral and family values. This selective adaptation exemplifies what Kraidy (2017) refers to as "cultural hybridity," in which people, rather than rejecting or mindlessly assimilating global influences, reframe them within local cultural frameworks.

Role of Education and Technology as Mediators

Technology and education are important in transferring global influences into local culture, according to the mediation analysis. Hypothesis 3 is supported by the partial mediation of the relationship between



globalisation and cultural transformation by education and technology. This implies that social institutions, specifically, educational institutions, digital platforms, and schools, filter the effects of globalisation by influencing how people perceive, comprehend, and internalise global concepts. Global curricula expose young people to liberal and logical worldviews, which promotes curiosity and tolerance while eroding strict traditional boundaries (Mahmood, 2020). In the meantime, cultural learning has changed from group oral traditions to individual digital exploration due to technological access via smartphones, social media, and television (Yousaf & Khan, 2022). Youth who engage more frequently with global digital networks tend to construct hybrid identities that merge global aspirations with tribal loyalties.

These results are consistent with Pieterse's (2019) "global-melange" model, which argues that rather than homogenising identity options, globalisation promotes diversity. However, the findings also caution that young people may experience cognitive dissonance, a feeling of detachment from both the traditional and modern worlds, if they do not receive a balanced education grounded in local history and cultural awareness (Rehman, 2023).

Cultural Resilience Amid Global Pressures

Regression analysis, interestingly, supported Hypothesis 4 by showing a moderately negative relationship between exposure to globalisation and cultural resilience ($\beta = -.321, p < .001$). This suggests that although traditional structures are challenged by globalisation, they are not entirely destroyed. Numerous young people who responded took pride in their Pashtun identity, religious beliefs, and adherence to fundamental principles like honour, hospitality, and modesty. The idea that traditional culture in tribal societies serves as a moral compass in the face of swift global change is supported by this cultural persistence (Ahmed, 2013).

This resilience is especially noticeable in the way young people use local moral frameworks to reinterpret contemporary practices. For example, many young people now use social media, which was once thought to be an outside influence, to spread Islamic teachings, tribal folklore, and Pashto poetry, thereby globalising rather than erasing local culture. This supports the claim made by Shah and Ullah (2021) that, if communities actively embrace it, globalisation can provide a forum for cultural expression and revival. Furthermore, the continued strength of local culture as a social defence mechanism is demonstrated by the persistence of traditional identity components like the Pashto language, religious observance, and kinship solidarity. These findings show that local culture has the ability to adapt rather than only seeing globalisation as a threat, a finding consistent with Eriksen's (2019) concept of "cultural elasticity," where traditions adjust to new realities without losing their essence.

Urban-Rural and Gender Disparities

Hypothesis 5 was confirmed by the analysis, which also showed significant urban-rural differences in exposure to globalisation and cultural transformation ($p < .001$). Compared to youth in isolated mountainous regions, those living in urbanised tehsils (such as Miranshah and Mir Ali) demonstrate a higher level of integration into international networks. Higher educational access, internet connectivity, and social diversity are the main causes of this urban advantage. Rural youth, on the other hand, exhibit greater adherence to traditional moral standards, which strengthens their cultural resilience.

Qualitative interviews revealed gender differences, even though they were not statistically significant in the primary regression models. Globalisation made the female respondents feel both empowered and conflicted. Local cultural norms continued to limit mobility and visibility even as global education and media introduced ideas of gender equality and participation. The conflict between empowerment and conformity is similar to research conducted in tribal areas of Pakistan and Afghanistan, where women's exposure to international standards frequently conflicts with conservative expectations (Rahimi, 2020; Hassan, 2022). These trends imply that North Waziristan's globalisation process is uneven and multifaceted, influenced by factors such as geography, class, gender, and educational attainment. Therefore, rather than assuming a uniform effect across all youth groups, any policy aiming to manage cultural change must take these internal diversities into account.

Comparative and Theoretical Implications

The study's results support theories in global sociology that characterise globalisation as a dialectical



process that results in both differentiation and integration (Giddens, 1991; Robertson, 2021). Globalisation reconfigures cultural identity in North Waziristan into new forms of belonging that cross traditional boundaries without completely erasing them. Glocalization theory (Robertson, 2021), which holds that global forces are always interpreted locally, is supported by this phenomenon. By fusing Pashtun ethics and Islamic morality with Western education and technology, the young people of North Waziristan exemplify this process through their hybrid identities. A negotiated modernity as opposed to an imposed one is demonstrated by such a synthesis.

The findings also support postcolonial viewpoints that emphasise how non-Western societies absorb and adapt international standards to suit their own realities (Kraidy, 2017). The observed hybrid cultural expressions, like Islamic-themed YouTube channels or traditional poetry posted on TikTok, show that local culture can use globalisation as a tool for cultural assertion rather than submission.

Policy and Developmental Relevance

These findings have important implications from the perspective of development. In Pakistan's tribal districts, policymakers and educators need to understand that, when handled properly, globalisation can strengthen cultural preservation rather than jeopardise it. Programs that support digital literacy, heritage-based entrepreneurship, and culturally sensitive education can capitalise on the benefits of globalisation while preserving regional customs. The study also emphasises the significance of inclusive digital policies that increase rural communities' access to the internet in ways that empower rather than alienate them. Promoting cultural initiatives led by young people, like recording oral histories or creating content for local media, can aid in bridging the gap between tradition and modernity.

The conversation emphasises how globalisation serves as a mirror of continuity and a catalyst for change in North Waziristan. Through media, education, and technology, it speeds up cultural change, but moral foundations are still provided by established norms. A hybrid cultural identity that is both global and local, traditional and modern, rooted yet dynamic, is exemplified by the youth's balancing act between these two spheres. These results add to the larger conversation about globalisation in South Asia by showing that innovative adaptation and cross-cultural communication, rather than isolation or resistance, are the keys to the future of regional cultures.

Conclusion

In this study, the impact of globalisation on local culture was empirically examined, with a focus on the youth of North Waziristan, a region that has historically been shielded from global influences by its socio-political conditions, geographic isolation, and tribal governance. The process of cultural change has been accelerated by the region's integration into the larger national and international framework, as well as by the emergence of digital media, contemporary education, and migration. This study offers a sophisticated understanding of how globalisation affects, reshapes, and redefines local identity among youth through a combination of quantitative analysis and qualitative insights.

The findings validated the theory that greater connectivity with the global world causes changes in social behaviour, language use, and value systems by confirming that exposure to globalisation has a significant impact on local cultural practices and orientations. According to the research, young people in North Waziristan are actively utilising international media, technology, and education, which is causing a slow transition from traditional collectivism to contemporary individualism. Nevertheless, this study discovered evidence of cultural hybridization, a selective process whereby young people gain some global characteristics while keeping crucial elements of Pashtun identity and Islamic morality, rather than a total breakdown of indigenous values (Maryam et al., 2025; Mumtaz et al., 2023).

The mediation analysis also showed that technology and education serve as important conduits for the ways in which globalisation influences cultural change. Youth are better exposed to international norms and practices when they have access to global information and contemporary curricula. But it also causes conflict between conventional values and contemporary goals. This research emphasises how technology and education play a dual role in promoting social advancement and fostering cross-cultural dialogue.

The study also found that, in spite of the obvious changes, cultural resilience is still a characteristic that sets North Waziristan's youth apart. Traditional codes like Pashtunwali, which place a strong emphasis



on honour, hospitality, and respect for elders, were still emotionally and morally significant to many respondents. This implies that even as the effects of globalisation increase, the local culture has the adaptability to endure in altered forms. Therefore, it is better to view globalisation in this area as a dialogic process of cultural reinterpretation, where local and global values interact to create new social meanings, rather than as a one-way force of Westernisation.

Additional complexity was revealed by comparing youth in urban and rural areas. Urban youth showed higher levels of cultural adaptation and global orientation due to their increased access to education and technology. Youth in rural areas, on the other hand, demonstrated a greater commitment to traditional norms, demonstrating the survival of regional cultural systems in less globalised settings. In patriarchal social contexts, gender disparities also surfaced, suggesting that young women view globalisation as a challenge as well as a chance for empowerment.

All things considered, the study comes to the conclusion that globalisation in North Waziristan is a process that is both transformative and negotiated, marked by hybrid identity formation, moral balancing, and selective adaptation. It creates opportunities for social renewal and cross-cultural communication rather than totally undermining tradition or permitting cultural stagnation. This finding supports the glocalization theory (Robertson, 2021), where global influences are internalized and reinterpreted through local cultural logic.

Recommendations

Based on the empirical evidence and theoretical interpretation, several recommendations are proposed for policymakers, educators, and cultural institutions in Pakistan and similar developing contexts:

1. Educational curricula in tribal districts should incorporate local history, traditions, and moral teachings alongside global content. This integration can help students engage confidently with the global world without losing their cultural identity. Universities and schools must design syllabi that promote cultural awareness, linguistic diversity, and critical global citizenship.
2. Since digital media plays a major role in cultural diffusion, educational institutions should train youth to engage with media critically. Media literacy programs can help them distinguish between cultural enrichment and moral dilution, thereby ensuring ethical and informed use of global content.
3. Local governments and NGOs should invest in projects that document and digitize oral traditions, folklore, and regional art forms. Encouraging youth participation in these projects through social media campaigns can transform globalization from a threat into an opportunity for cultural revival.
4. Technology should not be viewed as a disruptor but as a vehicle for empowerment. Initiatives that train young people in digital entrepreneurship, online education, and local content creation can enable them to compete globally while preserving regional distinctiveness.
5. Policymakers should frame modernization initiatives that respect tribal values and communal decision-making systems. Cultural impact assessments must accompany infrastructure and education projects to ensure that development aligns with local moral and social frameworks.
6. Academic institutions should establish research centres focusing on cultural transformation in Pakistan's tribal and peripheral areas. These centres can facilitate dialogue between traditional leaders, youth, and policymakers to address cultural concerns in a rapidly globalizing world.
7. Programs promoting women's education and digital inclusion should consider cultural sensitivities while expanding opportunities for female empowerment. Bridging this gender gap will ensure that globalization benefits all segments of society equitably.

Limitations and Future Directions

This study has a number of limitations that can direct future research, despite the insightful information it produced. Initially, the analysis was restricted to a cross-sectional design; longitudinal research could more accurately document shifts in cultural attitudes over time. Second, more thorough qualitative research, like ethnographic fieldwork, could provide deeper insights into the lived experiences of youth navigating globalisation, even though quantitative data produced results that could be applied broadly. Third, the study only looked at one tribal area; comparative research across Baluchistan or Khyber Pakhtunkhwa might show how the effects of globalisation differed by region. Lastly, other mediating factors that also affect how young people internalise global values, such as religious interpretation, social mobility, and economic class, may be



included in future studies.

Final Reflection

The study confirms that societies' interpretations, adaptations, and integration of globalisation within their cultural framework determine its effects, demonstrating that it is not a single, unchanging force. The young people of North Waziristan are a living example of this interaction. They represent a new generation of cultural negotiators who bridge tradition and transformation, not docile defenders of isolation or passive victims of globalisation.

Societies like North Waziristan can achieve sustainable cultural development in a globalised world by embracing the positive aspects of globalisation, such as knowledge, technology, and intercultural understanding, while preserving moral and cultural integrity.

Funding

No outside funding was obtained for this study.

Informed Consent Statement

Every participant in the study gave their informed consent.

Statement of Data Availability

The corresponding author can provide the data used in this study upon request.

Conflicts of Interest

The author declare no conflict of interest.

References

- Ahmed, A. S. (2013). *The thistle and the drone: How America's war on terror became a global war on tribal Islam*. Brookings Institution Press.
- Ali, M., & Javid, M. (2021). Global media and youth culture in Pakistan: A sociological analysis. *Journal of Contemporary Social Studies*, 9(2), 41–59. <https://doi.org/10.54784/jcss.v9i2.112>
- Appadurai, A. (1996). *Modernity at large: Cultural dimensions of globalization* (2nd ed.). University of Minnesota Press.
- Asif, M., Khan, A., & Pasha, M. A. (2019). Psychological capital of employees' engagement: moderating impact of conflict management in the financial sector of Pakistan. *Global Social Sciences Review*, IV, 160-172. [http://dx.doi.org/10.31703/gssr.2019\(IV-III\).15](http://dx.doi.org/10.31703/gssr.2019(IV-III).15)
- Asif, M., & Sandhu, M. S. (2023). Social media marketing revolution in Pakistan: A study of its adoption and impact on business performance. *Journal of Business Insight and Innovation*, 2(2), 67-77.
- Barth, F. (2008). *Ethnic groups and boundaries: The social organization of culture difference*. Waveland Press.
- Bureau of Statistics. (2023). *Pakistan Bureau of Statistics: National population census report 2023*. Government of Pakistan.
- Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). Sage Publications.
- Eriksen, T. H. (2019). *What's wrong with the globalization of culture?* (Social Anthropology Today Series). Routledge.
- Geertz, C. (1973). *The interpretation of cultures*. Basic Books.
- Giddens, A. (1991). *Modernity and self-identity: Self and society in the late modern age*. Stanford University Press.
- Hall, S. (1996). Who needs 'identity'? In S. Hall & P. du Gay (Eds.), *Questions of cultural identity* (pp. 1–17). Sage Publications.
- Hassan, N. (2022). Cultural continuity and globalization in the Middle East: The dialectics of resistance and adaptation. *Arab Studies Quarterly*, 44(1), 55–71. <https://doi.org/10.13169/arabstudquar.44.1.0055>
- Hussain, A., Khan, D. F. N., Hussain, D. S., Muhammad, W., & Kamal, A. A. (2025). A Comparative Study of Public and Private School Teachers' Teaching Styles in Khyber Pakhtunkhwa Pakistan. *Inverge Journal of Social Sciences*, 4(2), 15–22. <https://doi.org/10.63544/ijss.v4i2.121>
- Hussain, S., & Shahid, A. (2024). Social Media & Body Image: A Study of a Public Sector University in Islamabad. *Inverge Journal of Social Sciences*, 3(4), 63–81. <https://doi.org/10.63544/ijss.v3i4.102>



- Inglehart, R., & Baker, W. E. (2000). Modernization, cultural change, and the persistence of traditional values. *American Sociological Review*, 65(1), 19–51. <https://doi.org/10.2307/2657288>
- Jahan, N. (2021). Media exposure, globalization, and changing youth identity in South Asia. *Asian Journal of Communication and Culture*, 5(3), 210–229.
- Jan, S. (2022). Education, migration, and cultural change among tribal youth: Evidence from Khyber Pakhtunkhwa. *Pakistan Journal of Social Sciences*, 42(2), 105–122.
- Kellner, D. (2020). Global youth culture and the new media. *Cultural Studies Review*, 26(2), 3–18. <https://doi.org/10.5130/csr.v26i2.7018>
- Khan, I. U., & Saeed, F. (2020). Cultural identity and globalization in tribal Pakistan: Challenges for youth. *International Journal of Sociology and Development*, 8(4), 225–243.
- Kraidy, M. M. (2017). *Hybridity, or the cultural logic of globalization*. Temple University Press.
- Mahmood, N. (2020). Education, youth, and social transformation in post-conflict societies. *Journal of Peace and Development Studies*, 14(1), 90–108.
- Maryam, B., Younis, M., Nawaz, M., Younas, M., & Khudai, U. (2025). A Comprehensive Analysis of Social Media's Influence on English Vocabulary Development in Pakistan. *Inverge Journal of Social Sciences*, 4(3), 238–248. <https://doi.org/10.63544/ijss.v4i3.161>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). Sage Publications.
- Mumtaz, A., Munir, N., Mumtaz, R., Farooq, M., & Asif, M. (2023). Impact Of Psychological & Economic Factors On Investment Decision-Making In Pakistan Stock Exchange. *Journal of Positive School Psychology*, 7(4), 130-135.
- Okeke, C. (2019). Youth, globalization, and indigenous identity in sub-Saharan Africa. *Journal of African Cultural Studies*, 31(4), 499–512. <https://doi.org/10.1080/13696815.2019.1584090>
- Pieterse, J. N. (2019). *Globalization and culture: Global mélange* (4th ed.). Rowman & Littlefield.
- Rahimi, A. (2020). Afghan youth and cultural globalization: Identity negotiation in a transitional society. *Central Asian Journal of Sociology*, 6(1), 77–98.
- Rashid, R., Fatima, A., Dr. Muhammad Iftikhar, Usman, D. S., & Raza, T. (2025). Exploring Educational Strategies and Challenges: A Comprehensive Review of Skill-Based Education and Environmental Policies in South Asia. *Inverge Journal of Social Sciences*, 4(3), 225–237. <https://doi.org/10.63544/ijss.v4i3.160>
- Rehman, A. (2023). Post-conflict reconstruction and cultural resilience in Pakistan's tribal areas. *Pakistan Development Review*, 62(1), 33–54.
- Riaz, A. (2022). Globalization and identity formation among South Asian youth. *International Journal of Cultural Studies*, 25(5), 664–682. <https://doi.org/10.1177/13678779221087543>
- Robertson, R. (2021). *Globalization: Social theory and global culture* (2nd ed.). Sage Publications.
- Shah, A., & Ullah, H. (2021). Tradition and transition: Cultural change in Pashtun society under globalization. *Journal of Social Sciences Development*, 3(2), 188–205. <https://doi.org/10.53664/JSSD/03-02-2021-10-188-205>
- Tomlinson, J. (2019). *Globalization and culture: The global-local nexus*. University of Chicago Press.
- Yousaf, F., & Khan, S. (2022). The impact of digital globalization on youth behavior in tribal Pakistan. *Journal of Media and Society Studies*, 10(3), 115–132.
- Zahari, A., Said, J., Muhamad, N., & Suhaily, R. (2024). Ethical culture and leadership for sustainability and governance in public sector organisations within the ESG framework. *Journal of Open Innovation: Technology, Market, and Complexity*, 10(1), Article 100219. <https://doi.org/10.1016/j.joitmc.2024.100219>