

GLOBALIZATION AS A DRIVING FORCE OF ACCULTURATION: ITS IMPACTS ON THE CULTURE OF LAHORE

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***Abstract:** Globalization has predisposed effects on regional cultures in various parts of the world. Many social scientists think that globalization sometimes become synonymous with American culture, so features of a local culture are predominantly affected by American food habits, pop music, films, and outfits. Acculturation, having a back force of globalization, is harbingering *mélange* and hybridity as a result of intermingling between global culture and local cultures, and Punjabi culture, particularly of Lahore, is no exception. Consistent flow of a particular ways of life and values from all over the world, especially American culture, due to globalization, is affecting many features of Punjabi culture. This paper provides an analysis of acculturation; *mélange* of American and Punjabi culture of Lahore. It will be analyzed that how cultural globalization is affecting local cultural components. The crux is to examine vicissitudes in intangible characteristics of culture such as local norms, language, values, traditions, family values and ways of thinking, rituals, and tangible features like food, sports, and demography of Punjabi culture in Lahore.*

Keywords: globalization, acculturation, *mélange*, Punjabi culture, vicissitude, hybrid culture

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Introduction

Specter of globalization is ubiquitous and omnipresent, visible particularly in the urban societies. Many people are in the habit of texting, chatting, reading, twittering, talking, surfing, and searching by laptops, tablets, and cell phones. It has affected the means of communication, transportation, and, especially, it has brought revolution in the information technology. It brings cyber crimes and introduces a new phenomenon of cyber war; thus, fight in the battle field seems obsolete. Now global integrated banking sector through internet banking (*e-banking*), global integration vies new modes of communications and availability of social websites like Facebook, WhatsApp, Instagram, Yahoo, QQ, and WeChat have enhanced the capability of surveillance and espionage manifolds. So, it has made countries highly dependent economically and functionally, leaving no human gamut untouched.

The dictum of globalization is very complex and intricate to define. Broadly speaking, it has four aspects: economic, political, technological and cultural. Basically, globalization is an economic oriented phenomenon rather a political or cultural one. It was considered for integration, interdependence, de-territorialization, and process of beyond boarder. Martin defines, “Globalization is an increasing interaction of people through the growth of the international flow of money, ideas, and culture. Globalization is primarily an economic process of integration that has social and cultural aspects. It involves goods and services, and the economic resources of capital, technology and data.”¹ One should understand that globalization and internationalization are two different notions or processes; internationalization indicates increasing significance of relations among nations or states based on treaties, alliances and agreements, and involvement of enterprises and corporations in global market, whereas globalization talks about an economic integration, free trade and free mobility of capital, ideas, and values. Basic unit of difference is nation/state. Internationalization is an inter-

¹ Martin Albrow, *Globalization, Knowledge and Society* (London: Saga Publication Limited, 1990), 61–3.

state or inter-nation course, but it is not necessitated with globalization.²

However, cultural globalization can be defined as transformation and mobility of values, ideas, and traditions around the globe to intensify and integrate social relations.³ It involves the formation of new shared values, norms, and knowledge, and alteration of old with new ones or sometimes establishment of a *mélange* embracing of different elements from multiple cultures called Hybrid Culture and the process is called Hybridization or acculturation.⁴ It welcomes interconnectedness of different cultures and produces collective cultural identities. The acculturation may be defined as a process of blending values or features of different cultures. The driver of acculturization (globalization) is affecting the traditional norms, family values, food, dress, and even the way of living of Punjabi people of Lahore.

Methodology

The research is conducted through historical, descriptive, and analytical methods of research. The data has been collected through secondary resources including books, articles, journals, magazines, and newspapers etc. This paper analyzes globalization and culture, especially Punjabi culture. Lahore is taken as a case study because of its historical, economic, and cultural significance.

Globalization and Culture: Theoretical Grounds

Globalization is a multifaceted process, affecting most of the aspects of the society including culture, which is an important aspect and recognition of any society. The culture normally is a congregation of tangible and intangible components of a community

² Herman E. Daly, "Globalization verses Internationalization," *Global Policy Forum* (1999), <https://www.globalpolicy.org/component/content/article/162/27995.html>.

³ Paul James, *Globalization, Nationalism and Tribalism* (London: Saga Publication Limited, 2006), 14–17.

⁴ Jan Nederveen Pieterse, *Globalization and Culture Global Mélange* (Lanham: Rowman & Littlefield Publishers, 2009), 65.

that engrosses values, traditions, norms, cuisine, religious rituals, music, sports, entertainment, language, economy, polity and dress etc.⁵ Currently, the process of globalization has accelerated, and cultures are no longer safe from its influence. The interaction between culture and globalization is constant and irreversible, that is, influencing the cultural patterns with a mutual penetration. This interaction can lead towards ‘globalization of culture’ and contributes an exchange of values.⁶ It is a force that is homogenizing the cultural differentials and influencing social diversity in the world. The roots of globalization can be traced back into the arrival of Industrial Revolution and its processes accelerated in the post-industrial society.⁷ However, social scientists gave serious attention to this phenomenon in 1980s, the crucial period of take off by globalization.⁸ The decade brought an end of the Cold War era. As a resultant, the collapse of the USSR heralded, the hegemony of the western powers led by the US further triggered Americanization of the world. Additionally, the end of Cold War introduced a new form of imperialism in the world, ‘cultural imperialism’ to infuse their products⁹ that could be defined as utilization of economic, political, and cultural structures to pressurize, control or influence other states especially the dependent ones.¹⁰ Robertson is of the view that the presence of American corporations and the other western structures

⁵ For detailed discussion, see Steven Barkan, *Sociology: Understanding and changing the Social World* (Boston: Flat World Knowledge Inc, 2011).

⁶ Raikhan et al., “The interaction of globalization and culture in the modern world,” *Social and Behavioral Sciences* Volume 122, (2014): 8–12.

⁷ Roland Robertson, “Mapping the global condition: Globalization as the central concept,” *Theory, Culture & Society* 7, no. 2-3 (1990):19.

⁸ Marilyn Strathern, “Globalisation and the new technologies of knowing: anthropological calculus or chaos?” in *Shifting Contexts* (Routledge, 2012), 124.

⁹ Dorothy E. Leidner, “Globalization, culture, and information: Towards global knowledge transparency,” *Journal of Strategic Information Systems* Volume 19, (2010), 69–77.

¹⁰ See John Galtung, “Structural Theory of Imperialism,” *Journal of Peace Research* Volume 8, no. 2 (1971): 81–117.

such as World Bank, IMF, and so on, are ostensible indications. American media, corporations, tourism, and other political or economic models are leading towards cultural imperialism; the hegemony of American Culture.¹¹ These forces are synchronizing the global culture under the camouflage of demagogic notions like modernization or global village. As stated by Pieterse, “Modernization and Americanization are the latest versions of westernization. If colonialism delivered Europeanization, neocolonialism under the US hegemony delivers Americanization.”¹²

Furthermore, sophistication in technology has shrunk distances between people, nations, and cultures. It is bringing interconnectedness among cultures that further ignites the process of acculturation. It seems that acculturation is affecting the cultural diversity. There is a confrontation between global force, which talks about homogenization and uniformity of cultures, and original cultural forces which want to preserve their cultural diversity and idiosyncratic values. In this scenario, it is a challenge to maintain the original traits and values.¹³ The results are showing that the later forces are going to be retreated in this battle. In similar fashion, Punjabi culture is being affected by Americanization and is losing ground to stand and preserve its originality.

Moreover, globalization and original culture are mingling together that can lead towards hybridity. Some experts entitle this interaction between globalization and local cultures a kind of cultural homogeneity. When two different cultures interact, outcomes are in form of homogeneity or heterogeneity.¹⁴ The chances of homogeneity are more because in case of dominance by the single would lead to it.

¹¹ Eugene Thacker, *The Global Genome Biotechnology, Politics and Culture* (London: MIT Press, 2005), 17.

¹² Jan Nederveen Pieterse, *Globalization and Culture* (Lanham: Rowman & Littlefield Publishers, 2009), 51.

¹³ Kamila Sobol, “Globalization, national identity, biculturalism and consumer behavior: A longitudinal study of Dutch consumers,” *Journal of Business Research* Volume 82, (2018): 340–353.

¹⁴ For detailed discussion, see Mike Featherstone, Scott Lash and Roland Robertson, *Globalization, Modernity and Spatialization of Social Theory: An Introduction* (London: Sage Publication, 1995).

So, it is apparent that the global culture is playing a dominant role. This is a unidirectional perspective that can shed original cultural traits by a dominant culture.¹⁵ Likewise, hybridization or homogeneity is obvious and vicissitudes in cultural values are also indispensable. Eventually, original values of Punjabi culture will be affected by ‘occupational values’¹⁶ having a global look. These occupational values control the social structure with three elements. They become operators, engineers and executives of an affected society. However, the vicissitudes in rural and urban regions of Punjabi culture are quite different.

Impacts of Globalization on Punjabi Culture: A Case Study of Lahore

Punjabi Culture is an identity of those who live in Punjab. Punjab is a Persian word ‘*punj*’ means five, and ‘*aab*’ means water, so Punjab means ‘land of five rivers’ Indus as the largest river in capacity of water and length, others are Sutlej, Jhelum, Chenab, and Ravi, all merge into the Indus River later. Punjab has been an important region historically, because of its fertile soil and capacity to produce crops and spices that attracted many invaders from all over the world – Arabs, Turks, Persians, Afghanis, French, and English. A Punjabi writer visualizes it in these words:

The Punjab, being the main gateway into India, was fated to be the perpetual field of battle and the first home of all the conquerors. Few invaders, if any, brought wives with them, and most of those who settled in their conquered domains acquired local women. Thus, the blood of many conquering races came to mingle, and many alien languages – Arabic, Persian, Pushto, and Turkish – came to be spoken in the land. Thus, too, was the animism of the aboriginal

¹⁵ Cleveland et al., “Identity, culture, dispositions and behavior: A cross-national examination of globalization and culture change,” *Journal of Business Research* Volume 69, (2016): 1090–1102.

¹⁶ Staurt C. Carr, *Globalization and Culture at Work* (Dordrecht: Kluwer Academic Publishers, 2004), 236.

subjected to the Vedantic, Jain, and Buddhist religions of the Aryans, and to the Islamic faith of the Arabs, Turks, Mongols, Persians, and Afghans. Out of this mixture of blood and speech were born the Punjabi people and their language. There also grew a sense of expectancy that out of the many faiths of their ancestors would be born a new faith for the people of the Punjab.¹⁷

So, it is plausible to argue that distinctiveness of Punjabi culture and language is a result of an evolutionary process.

Punjab plays a very dominant role in Pakistan because of its populous strength, counting for more than half of the total population. Lahore is its capital city which is cosmopolitan, ancient, and a cultural hub, because of antiquities and strategic location. It exercises a potent cultural influence over Pakistan.¹⁸ That is the reason that this city is taken as a case study to investigate the impacts of globalization over Punjabi culture. So, it is necessary to discuss the reasons of growing effects of globalization, specifically in Lahore. Despite of an economic conglomeration, development, industrialization, and the abovementioned characteristics of Lahore, tourism is another important factor of globalization. It paves the way for exchange and flow of ideas, values, knowledge, images, and other intellectual items as well as people globally.¹⁹ As one facet of the global process, it is mainly dominated by the western industrialized society from where majority of the tourist originates. They serve as representatives of their cultures as well as a symbol and intrinsic part of the concerned cultural entity; hence, prove productive agents but passive recipients

¹⁷ Khushwant Singh, *A History of the Sikhs* (New Delhi: Oxford University Press, 1963), 1: 13.

¹⁸ Muhammad Baqir, *Lahore, Past and Present* (Lahore: B.R Publishing Corporation, 1996), 19–20.

¹⁹ Donald McLeod, *Tourism, Globalization and Cultural Change* (Frankfurt: Channel View Publications, 2004), 4.

of cultural values and ideas.²⁰ In the context of Lahore, tourism is also playing an important role in globalization process and harbingering vicissitudes in Punjabi culture. The features that are being affected mostly by globalization are mentioned below:

Cuisine: Punjabi traditional dishes are quite delicious and famous. Cuisine is really influenced by agrarian lifestyle from the prehistoric Harappa Civilization. Traditional food is enriched with butter ingredients, vegetables, and a meat flavors; *Chicken Tikka* (Steam Chicken), *Paratha* (Mint Bread), *Beryani* (Chicken Rice), *Curry* (Stuffed), *Paneer* (Cheese), *Kulcha* (Bread), *Halwa Puri*, *Tandoori Chicken* (Roasted Chicken), *Bhatoora*, *Lassi* (Yogurt-based Drink) *Gajjar Halwa* (sweet made up of carrot), *Sarson ka Saaq* (stew whose main ingredient is mustard greens) and *Makki ki Roti* (flatbreads made with corn meal) are very renowned dishes.²¹

Nevertheless, the growing globalization has been affecting the traditional cuisine. *Lassi* is a common traditional drink of Punjab that has been replaced by tea, coffee, and soft drinks in case of Lahore. Previously, guests and relatives were served with *Lassi*, but now this norm is rarely found in Lahore. Now, guests are presented tea, coffee or soft drinks like Coca Cola, Pepsi, and Sprite etc. It is hard to find *Sarson ka Saag* and *Makki ki Roti*, the most famous dishes of Punjabi cuisine. Fast food such as burger, shawarma, pizza, sandwich, and French fries are quite common, and people now are more induced eating fast food, even in congregations or parties.

The first fast food restaurant was opened in 1997, and now one can see fast food shops at malls, highway sides, schools, gas stations, streets, shopping centers, airports, and even hospitals. There are 53 branches of McDonald in Pakistan, and more than 15 are in Lahore.²² KFC has 68 branches, and 14 out of total are in Lahore.²³

²⁰ See V. L. McLeod, "Tourism and the globalization of a Canary Island," *Journal of the Royal Anthropological Institute* Volume 5, no. 3, (1999): 443–56.

²¹ "Punjabi cuisine," *Wikipedia*, last modified December 30, 2018, https://en.wikipedia.org/wiki/Punjabi_cuisine.

²² "McDonald's Pakistan," McDonald's Corporation, accessed May 19, 2018, <https://mcdonalds.com.pk/learn/mcdonald-s-pakistan>.

McDonaldization is affecting Punjabi traditional foods through multinational corporations that are commingling local cuisine and setting stage for its monopoly. The wave of fast food restaurant is dominating more and more sectors.²⁴ Frank discloses:

It is important to point out how globalization affects traditional food. The idea created by fast food that it is cheaper and faster reduces the demand for traditional food. Western diet also affects health and nutrition as they are rich in animal products, refined carbohydrates and low in whole grains, fruits and vegetables. The consumption of Coca Cola, Pepsi and McDonald's is moving the world towards a deskbound lifestyle.²⁵

New generation is smitten of fast food because of its easy availability and swift making; online order, and free home delivery, whereas, traditional food and dishes are unable to compete in big and fast city Lahore. Traditional dishes take much time in cooking, but fast food like burger, pizza, and shawarma could be ready in few minutes. Certain fast foods are cheaper as compare to traditional Punjabi dishes. All these differences are generated by globalization process which is challenging the traditional cuisine of Punjab, because it discourages customers and locals to carry on them.

Language: To have common language among members forms highest communicational relations; whether it could be songs, music, dance, sculpture, poetry and humor, or consumption of leisure time in gossips, or it is congregational apparatus like marriage, concert, daily rituals and birth ceremonies or expressing personal feelings engrossing sexual activities, affections, love, respect and other hierarchical relations between women and men and it is a relationship between nature, man, and god, language is one of the

²³ “KFC Branches, Outlets, Franchises, And Shops In Pakistan,” accessed May 20 2018, <http://brandspakistan.pk/kfc-outlet-54.aspx>.

²⁴ George Ritzer, *McDonaldization of Society* (New York: Sage Publication, 1993), 19.

²⁵ Frank J. Lecher, *Globalization: The Making of World Society* (Hoboken: Willey, 2009), 28.

most important characteristics of any culture. Transformation to the next generation, literary work, oration, and writing are the instruments to preserve a language, but they are somehow diminishing in case of Punjabi language. Emergence of English as lingua franca and demands of its learning has led to mushroom growth of English medium schools in Lahore in the age of globalization.

Punjabi language is no longer safe from ‘trend to blend’. In case of Lahore, private schools are growing and proudly glorifying their English medium of instruction. For example, Beacon House School System is an international company that runs largest school networks worldwide that has many branches in Lahore.²⁶ Despite of this, a score of private schools and academies have been teaching specialized courses in English. The Educators, Lahore Grammar School, Sterling Foundation School, and the Allied School System etc. are considered as the best schools in Lahore, and all are English medium. None of the private or governmental schools in Lahore has a medium of teaching as Punjabi. Though, some of the literary work had been done in Punjabi language in the decades of 1960s and 1970s. In this regard, name of Najam Hussain Sayed is at the top in criticism, poetry, and plays, but in last three decades, this legacy is decreasing whereas specter of globalization is becoming more active and potent.²⁷

In Lahore, Punjabi is mere a spoken language. Parents generally discourage their children to speak in their mother tongue and prefer English in communication; child is considered more intelligent and decent when speaks in English. Young generation like to have social conversation in Urdu or English, even those who have Punjabi as their mother language.²⁸ Youngsters seem less interested in their original values and cultural traits. Punjabi language is not an official language of the Punjab province. Generally, people of Lahore

²⁶ Beaconhouse, accessed March 10, 2018, <https://www.beaconhouse.net>.

²⁷ Alyssa Ayres, “Language, Nation and Symbolic Capital: The Case Study of Punjab,” *Journal of Asian Studies* Volume 7, no.3 (2008): 925.

²⁸ Mariyam Gillani, “Punjabi: A Tolerated Language Young Generation’s attitude,” *Research on Humanities and Social Sciences* Volume 4, no.5 (2014), 131–32.

speak Punjabi but cannot write it. It is the most spoken and, simultaneously, the most neglected language of the country.²⁹ Globalization is, thus, creating threatening tendencies for Punjabi language.³⁰

Nevertheless, the government is not giving any attention to this issue. To preserve and transform Punjabi to next generation, it is required to speak and write in formal as well informal conversations, even in family, academic institutions, work places, and congregational ceremonies. But it seems that in the coming few decades if this situation continues then Punjabi language, especially literary work, will diminish. Apart from English, and, now, new trend to learn to Chinese language will also affect Punjabi language. The future of Punjabi language seems bleak and insecure due to the global process and trend to learn English and Chinese. Punjab government initiated policies and signed few MoUs with Chinese government regarding language exchange programme. Regularly, hundreds of students from Punjab are sent to China to learn Chinese language. It is not very hard to understand that what will be the future of Punjabi language in Lahore.

Dress: Turban, *shalwar* or *pajama* (trouser) and *kameez* or *kurta* (shirt) for men and *shalwar* suit and *dupatta* for women are the traditional dress codes of Punjabi culture. These have been to some extent replaced by the western dresses like T-shirts and trousers as casual wearing, and three-piece, dress pant, tie and shirt for formal meeting and gatherings in Lahore. People generally wear traditional dresses in cultural or marriage ceremonies. Western and globalized trends in fashion and garment industry are taking away people from their traditional wearing. However, women generally feel more protective in traditional dresses as compare to western outfits.³¹ The

²⁹ Muttahir Ahmed Khan, “Mother Tongue: The dilemma of Punjabi Language,” *Dawn*, March 30, 2014, <https://www.dawn.com/news/1096547>.

³⁰ Pritam Singh, “Globalisation and Punjabi identity: Resistance, relocation and reinvention (yet again!),” *Journal of Punjab Studies* Volume 19, no. 2 (2012): 153–172.

³¹ See Marwan Kraidy, “Scenarios of Global Culture,” (2005): 15–44.

famous and crowded markets of garments in Lahore like *Anarkali*, Hyperstar, Emporium Mall, Packages Mall, and Defence are full of western outfits. People of Lahore prefer to wear western brands like Nike, Vitoria, Oxford, Engine, Denizen, Levis, Outfitters, and Polo.³² The concept of *babu* (educated, fluent in English and well-dressed man: refers to westernized) has affected the trend to wear cultural dresses even in rural areas of Punjab. Mostly students and professionals are getting themselves away from the traditional manhood just to become *babu*. Globalization has made it very easy to access and purchase clothes online that are different from the cultural outfits.³³ For example, daraz.pk, leisureclub.pk, kaymu.pk, yayvo.com, shopdaily.pk, and many other websites provide online facility to buy western dresses. New development between Alibaba group which is an online retailer giant in China and daraz.pk will open new horizon for online buyer in Pakistan, as daraz.pk is acquired by Alibaba Group in \$150 million recently.³⁴ This joint venture can be considered as another stroke of this global process to mar local market in Lahore.

Entertainment: According to Nadia Kiwan, musical facet of culture is guided by localized style of singing, lyrics, and rhythms.³⁵ Folk, *Bhangra* and *Sufi* music is the traditional music of Punjab having *Tumbi*, *Sarangi*, *Chimta*, and *Dhole* (drum) as musical instruments. It involves customs, local scenes, rituals and vernacular dialectics of musicians. It absorbs various rites and occasions of daily life like birth, marriage, circumcision, and other mundane parties, festivals, or sports events. Unrestrained globalization has posed perilous predisposition to the survival of traditional music in Lahore.

³² “Stitchfit,” accessed March 22, 2018, <http://www.stitchfit.com/affordable-western-wear-brands-of-pakistan>.

³³ Arifa Shahid, “Ours is a Hybrid Culture,” March 30, 2014, <https://www.pakistantoday.com.pk/2014/03/30/globalisation-and-pakistani-culture/>.

³⁴ “Online retailer giant Alibaba buys Daraz.pk for \$150 millions,” Pakistan Defence, accessed March 15, 2018, <https://defence.pk/pdf/threads/online-retailer-giant-alibaba-buys-daraz-pk-for-150millions.536942/>.

³⁵ Nadia Kiwan, *Cultural Globalization and Music* (Hampshire: Palgrave Macmillan, 2011), 36.

It is leading towards an adulteration and hybridity, one can call it a fusion of folk with the western pop music. Traditional instruments have been replaced with new westernized electric musical instruments like guitar, keyboard, drum set, saxophone, R-8, French Synthesizer horn, and marimba etc. Songs have been influenced by rapping and versions of American pop music, represented in movies, television, music, satellite cast, and many other ways.

Likewise, Hollywood is another factor that is really undermining the local film industry in Lahore. People are fans of Hollywood and Bollywood movies rather than Punjabi movies. In the decades from 1950s to 1990s, Punjabi film industry was the largest and profitable in the subcontinent, but now, it has been shrunk by globalization that has turned preferences of young generation.³⁶ But now Bollywood movies are making more and more viewers, and it is improbable for local musical and film industry to compete them in terms of technology and budget. As foreign industry is proliferating and becoming prosperous, local cinema and theatre industry is shrinking. *Bhangra* music and dance have been blended and become a hybrid identity.³⁷ CNN, BBC and Aljazeera television channels are omnipresent in the homes. Only CNN has a network in 212 countries and over 200 million households.³⁸ TV shows that are produced in USA are overshadowing the locally produced shows from Sicily to Singapore.³⁹

Additionally, availability of dish antenna and TV cable are working as pouring oil on the burning flames by promoting Western and Indian culture through dramas, films, music, talk shows and series. Previously, *Bhangra* was performed in ceremonial gatherings, but now dance is performed on Bollywood songs. Majority of young

³⁶ Ghulam Ali Khan, "Globalization and Pakistan: Some Realities," *Adwa* Volume XXIV, (2010): 18–21.

³⁷ Sharma and Hutnyk, *Dis-orienting Rhythms: The Politics of the New South Asian Dance Music* (London: Zed Books, 1996), 61–70.

³⁸ "Globalization and Culture," *Sunny Levin Institutes*, www.globalization101.org/.

³⁹ Marwan M. Kraidy, *Corporate Transculturism* (Temple University Press, 2005), 76.

generation is not able to perform their traditional dance in Lahore. Pritam Singh while discussing the effects of globalization on Punjabi cinema says, “It does not mean that the future is shaped only by globalization,”⁴⁰ but it seems that the future will be shaped by globalization, at least exposure until now is stating in this manner. The movies from 2000 to 2010, made by Punjabi film industry are not only below the standard but have also misrepresented the culture of Punjab that pushes the viewers to opt Hollywood and Bollywood. Image of Punjabi *Mutyaar* (girl) is really affected and marred in these movies because of misrepresentation. This approach by Punjabi film directors really has affected the local cinema. The cinemas showing Punjabi movies attract viewers mainly of labor and uneducated class, located on Abbot Road and McLeod Road. On contrary, the cinemas which show movies of Hollywood and Bollywood are used to drench with viewers and are profitable like Super cinema, IMAX, Emporium and Cinestar in Defence, Model Town, Johar Town and Gulberg. Indeed, this is very catastrophic for local Punjabi theatre and film industry. There is no second opinion that theatre is source of promotion and presentation of cultural life and values, and if it gets affected, it becomes difficult to eulogize cultural preponderance.

Family Values: Family is a primary unit and institution in every society. Children get social and cultural orientation from their parents and family. When it is affected, role of family members is changed too. Family values are getting altered because of globalization. Historically, Punjabi society is patrimonial, and female member has less to say in domestic decision making. But in Lahore, their role is expanded because of their growing economic activities and their women have been excelled in education and economy. Joint family system is metamorphosing into a nuclear family system. Boys and girls enjoy freedom to choose their mates within family and out. Collectivistic look of traditional family system is transforming into individualistic, due to globalization. Basically, globalization is altering traditional gender role.⁴¹ Clan and *bridary* (kinship) system

⁴⁰ Singh, “Globalisation and Punjabi identity.”

⁴¹ Arifa Shahid, “Globalization and Pakistani Culture,” <https://www.pakistantoday.com.pk/2014/03/30/globalisation-and-pakistani-culture/>.

that was very strong is now losing its grounds in Lahore, which is a strong social preponderance of Punjab in cities and crucially in rural areas. Marriage within clan or cast was preferred whereas outside clan it was considered as a social sin. Now, this trend is being changed, especially in cities where education and wealth is considered an alternative parameter for the selection of the mate despite of their kinship, background, or clan affiliation.

Economy: As mentioned above, globalization is an economic phenomenon; impacts on local economy are indispensable. Swift communication and extension of transportation network have eased accessibility between vernacular and international market. Interdependence and integration of various industries have been revolutionized by globalization as in the case of Lahore that spurs economic growth. Punjabi society has agrarian based economy. Where globalization bestows many benefits for local farmers, it is creating problems too. Development of infrastructure has granted access to the local market.⁴² Peasant can easily move their raw material and crops to the market in a comfortable way and quickly.

Economic globalization is a force of industrial economy that is benefiting multinational companies, particularly American companies over local industries. It has provided a dominant position to American market over local mores.⁴³ Lahore is not a rural area, but it provides the most active and feasible local market to Punjabi farmers of the neighboring regions and localities. Globalization sets platform for economic mobility for *Lahories*. Squirearchy is selling their lands to establish industries in Lahore. This trend is not confined to any class or category, marginalized cultivators are leaving agricultural sector, and landed aristocracy is moving into metropolitan cities like Lahore for settlement because their offspring study in large cities. So, they are investing their surplus in non-agrarian sector.⁴⁴ This change is causing more urbanization in

⁴² Ghulam Ali Khan, "Globalization and Pakistan."

⁴³ "Globalization and Culture," *Sunny Levin Institutes*.

⁴⁴ Bhupinder Singh, "Imagining Punjab in the Age of Globalization," a reader's words: Literature, Politics. Paradise, Labyrinths (blog), November 5, 2006, <https://bhupindersingh.ca/2006/11/05/imagining-punjab-in-the-age-of-globalization/>.

Pakistan. According to the official results of census of 1998 and 2017, population of Lahore has experienced a tremendous growth. Lahore has over 11 million inhabitants that were only 5 million in 1998; urbanization rate in Punjab has increased from 31percent (1998) to 37 percent (2017),⁴⁵ especially it is creating more problems for cities like Lahore regarding housing, sanitary, water supply, traffic, and education. Numbers in population has increased, but numbers in universities and school are still static. However, private school system has spread like a mushroom in Lahore. Interactivity between global and local market at the stage of liberal economy is leading towards hybridity. This hybrid child is named *glocalization* of market that refers think globally but act locally.⁴⁶ Nexus between local market management and global forces widens horizon of business that is benefiting local or small business and retailers. It provides opportunity to local business to ship their commodities abroad in short time. It also renders international customers to local goods and local market that increases competition between global forces and local forces in arena of international market. In this sense, it helps to connect local market business with global and multinational companies, undermining phenomenon of territorial limitations and tariffs.

Suggestions and Conclusion

The impacts and severity of globalization are very much clear. It is also conspicuous that globalization is affecting cultural diversity in the world, holding the flag of homogenization of economy. It has posed threats through altering local economic and cultural values and is promoting global and American pop cultural values that have occupational values for indigenous people of Punjab. It has heralded vicissitudes in Punjabi language, dress, culture, and family values. Salam Rushdie argues about acculturation in this globalized world, “Do cultures actually exist as separate, pure, defensible entity? Is not *mélange*, adulteration, impurity, and pick in mix at the heart of the

⁴⁵ “Pakistan Bureau of Statistics,” accessed March 14, 2018, <http://www.pbscensus.gov.pk/>.

⁴⁶ See Carr, *Globalization and Culture*.

idea of modern?”⁴⁷ That is what happening with Punjabi culture in Lahore: the hub of Punjabi culture is now going to become fulcrum of hybridity, adulteration, and *mélange*. This *mélange* has the ingredients of western, American, and Neo-imperial cultures through the process of acculturation, of which globalization is a driving force.

However, it has been discussed above that how this trend to blend spreading contagious bacteria through technological advancement and economic interdependence and integration. This process is taking different forms and methods to practice its activities, whether they are positive or negative. Admittedly, the process of acculturation led by globalization is posing severe threats to social facets and Punjabi cultural identity in Lahore. Inventions of new technologies in video games and mobiles are affecting cultural values of Punjab. Either we say it is globalization or Neo-imperialism, but the point is that cultures are commingling at accelerated speed and pace: its ultimate target is cultural diversity. If this speed of homogenization of cultures is be carried out by forces of globalization, it will seriously affect Punjabi cultural distinction or diversity in Lahore. It will be blended, if not restrained by the government, and will a become hybrid culture as well as Lahore is concerned.

Likewise, effective measures should be taken by the government for preservation of original traits and values of Punjabi culture. For this purpose, Punjabi language should be compulsory at primary and secondary level like in Sindh province where Sindhi language is a compulsory subject in schools. Classical Punjabi literature should be taught at graduate level as a compulsory subject. Further, Punjabi debate competitions should be arranged in educational institutions. Punjabi sports competitions should be organized at tehsil, district, and provincial level. Cultural festivals should be conducted to promote Punjabi food. Punjabi outfit shows and competitions should be organized to encourage local industry and cultural dresses. In addition, the government should make it mandatory for every channel shown in Punjab province to have some broadcasting related to Punjabi culture on daily basis. Measures should be taken to translate knowledge and literature from foreign

⁴⁷ Kraidy, *Corporate Transculturism*.

languages to Punjabi. Parents and families should be sensitized that there is no harm in speaking with their children in Punjabi. Leaders, celebrities, and dignitaries should take the lead and launch consistent campaigns for the promotion of Punjabi language and make it a matter of pride; *Punjabi wen tey bol Punjabi* or I am proud to be a Punjabi. International Punjabi conferences should be organized and award for best book and literature in Punjabi should be given. Finally, the government should encourage Punjabi movies and music. The suggestions could be helpful in promoting culture values and preservation of originality of Punjabi culture. In a globalized world, we cannot live aloof, so the better solution is to promote and preserve Punjabi language.