

**Impact of Social Media and Internet on Burusho Culture  
(A Case Study of Karimabad, Hunza)**



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**Thesis Submitted to the Department of Anthropology,  
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### Final Approval of Thesis

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## **Formal declaration**

I hereby declare that I conducted this study under the direct supervision of my supervisor and without any outside help other than that specified in the acknowledgment. The ideas that were taken directly or indirectly from the work of a scholar have been mentioned in the following sources at the beginning and end of the study.

I am assured that this research work has not been printed, published, and submitted to any other educational institute, any office concern, or any examination board for the degree purpose in Pakistan and internationally.

Finally, I am wholly responsible for the content of this research work which is my original work based on both primary and secondary resources.

NOOR UD DIN

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## **Abstract**

The study looks at how social media affects the Burusho culture of Karimabad, Hunza, Gilgit-Baltistan. The internet and social media have positive and negative effects on people and the Burusho culture of Karimabad, Hunza. The district of Hunza, particularly Karimabad, is regarded as the most using of social media and the internet for different purposes. Social media is a rapidly evolving platform that allows people to communicate, express themselves, and share content of all types regardless of distance. It has created a new cultural paradigm that influences technology and business while also altering people's interactions. To this day, the media has a significant impact on people's lives. Social media reshapes the public's lifestyle and promotes a global culture. As a tool social media is a two-edged sword; while it has many advantages, it can also hurt people.

Moreover, in this research qualitative method was used, and a thematic analysis of the data was created. During fieldwork, participants were interviewed in unstructured, organized, and in-depth formats. Data was collected using an interview guide and open-ended questions. The bulk of the participants was male and female who are using the internet according to the findings.

The findings were based on the internet and social media and cultural changes. Finally, social media and the internet have influenced the inhabitants of Burusho culture, norms, and values. The people are well educated, socially well-off, fiscally resourceful, and psychologically mature

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# Chapter 1

## Introduction

Geography plays a pivotal role everywhere in the world as Hunza has a great geographical location. It is in the heart of mountains postures and deserts. In addition, in the ancient years, it was hard to communicate with the people of remote areas. Because of the unavailability of resources, they faced a lot of hurdles to access the market as well as to connect themselves with the whole world. After using social media and the internet this difficulty was gradually reduced and now people are easily connected to the world, and it has rendered good advantages to the people. On the other hand, it has disadvantaged the people of Hunza too. Internet and social media have many impacts on the culture of Hunza. Social media is becoming an emerging element of society to transform modernization with the dynamics of time. In the previous decades, the people of Hunza were considered as the most accepting trend in the region. In this regard, this adaptability also ignites the possibility of variation in inherited culture. Interestingly, diverse lingual and religious people live in Hunza. The people of Hunza are also known as Hunzukutz. They have spent generations of livings in their isolated valleys. The observation is about post-internet in Hunza. Hunza is an indigenous society they have their norms, values, and beliefs system on which they practice in their daily life. Hunza was a politically, socially, and economically 'self-contained' princely state until 1974 (Younghusband, 1993).

Internet impacts the different cultures in the world, it changes the norm and values of culture and the living pattern of the people. The evolution of social media and the internet in Hunza's changes the norms and values in many ways: like our living patter, food pattern, language, and many more. The Internet has had a tremendous impact on the people of Hunza. Moreover, the imminent technological advancements brought huge changes in all aspects of society. One of the negative consequences of social media is that people become addicted to it. People spend a lot of time on social media which can lead to a loss of focus and attention on the tasks. The reason for this is that on occasion, people post images and videos on social media that contain violent and dangerous content, which made an impact on children's and adolescent

behavior. It also infringes on people's privacy which is considered a form of social abuse. Social falsehoods, such as familial lies, degrade when people spend more time engaging with new people. Some people share their images and videos on social networking platforms, inspiring others to do the same (Siddiqui, 2016 ).

The internet brings people closer, and they exchange their culture easily with each other. Social media and computer programs enable people to share or exchange information, ideas, photographs, videos, and other types of content with one another via a network. Social media has a significant impact on both physical and mental health. Social media alters people's perceptions and values. Students should be taught how to utilize this tool because they are only utilizing it to text each other and have no idea how to use it effectively. In the contemporary era, technological advancement has made this world a global village. Computers and the internet are overtaking the world, altering people's behavior, and changing all cultural innovations of the internet and social media which changed the culture and the life patterns of residents of Hunza. This research explores the internet and social media and their impact on Burusho culture. Nowadays internet impacts every aspect of education, business, and our social lives. Computers and the internet are overtaking the world, altering people's behavior, and changing all cultures. The emergence of the internet in the 1990s resulted in significant changes in communication and the creation of several websites. The creation of these sites transformed the world of communication, and now celebrates the benefits they have brought to everything from education to pleasure (John Kolan, 2022).

The Internet, which is often known as social media, is a modern-day technology that is used for gathering data and information about the world. When the first study of internet users was conducted, the number of users was estimated to be around 40 million by 2013, the number had risen to over 2.5 billion (Castells M. , 2014) Due to the lack of land-based telecommunicating infrastructure in underdeveloped countries, the internet's spread has been constrained for some time. Children under the age of five have limited access to mobile phones and the internet in their villages and families. Social media frequently states that increased Internet usage increases the risk of loneliness, alienation, and social separation. This evidence suggests that the internet neither isolates nor reduces people's sociability. It boosts sociability, civic

engagement, and the strength of family and social bonds across all cultures. We must recognize the impact of the internet and social media on our society, as well as the fact that technology is a form of material culture. People have been using the internet to solve problems since the dawn of time, but the most recent concern is how the internet and social media are spreading false information and radicalizing or recruiting future terrorists (Vashishtha, 2012). Myspace, Facebook, Cyworld, and Bebo are examples of social networking sites (SNSs) that have millions of users, many of whom use these sites on daily basis (Boyd, 2007). Social media has exploded as a type of online discourse that allows users to rapidly produce, share, bookmark, and network material (Bernard, 2018).

The internet leads to the erosion of social norms in a community by reducing social division. Our new "network culture" is the outcome of the internet's advent in the digital revolution, as well as some major sociological shifts. One of these is the rise of the "Me-centered society" which is marked by a greater emphasis on personal growth and a reduction in the community as defined by space, employment, family, and ascription in general. The internet's evolution has resulted in its use as the best medium of communication, with two-thirds (2/3) of the internet's population using social networking sites (SNSs) as communication and connecting tools. Social media refers to these social networking platforms (Boyd, 2007). The internet leads to the erosion of social norms in a community by reducing social division. Most Facebook, Instagram, Twitter, and Snapchat users log in daily and link on multiple dimensions, but only those that they choose. Digital life is becoming more participatory than physical life, but it is closer to true virtuality than virtual reality, encouraging real-world employment and urban living (Auxier, 2021). According to the article in Pakistan, 3.79 million 3G broadband connections were available in 2013. However, the introduction of 4G has raised the number of mobile broadband connections to 43 million in just three years (Huizer., 2017). The initial stage for regulators in developing nations is to get people online, followed by a focus on new services. Graduates in Pakistan, for example, are more interested in starting their businesses rather than working for others.

Internet users in Pakistan in January 2021, Pakistan had 61.34 million internet users. Between 2020 and 2021, the number of internet users in Pakistan increased by 11

million (+21%). In January 2021, Pakistan has a 27.5 percent internet penetration rate. Because we no longer include data from social media platforms in our internet user estimates, the figures presented above and in our entire Digital 2021 reports are not comparable to figures from previous years' reports. In January 2021, Pakistan has 46.00 million social media users. Pakistani social media statistics Between 2020 and 2021, the number of social media users in Pakistan increased by 9.0 million (+24%). In January 2021, Pakistan's social media users accounted for 20.6 percent of the country's entire population. The worldwide accessibility to the internet is one of the defining phenomena of our day, altering the world as we know it. Social media, which includes blogs, forums, business networks, photo-sharing platforms, social gaming, microblogs, chat apps, and, of course, social networks, is the lovechild of the World Wide Web. The global social penetration rate reached 49 percent in 2020, with East Asia and North America having the highest penetration rates at 71 and 69 percent, respectively, and Northern Europe is the lowest penetration rate at 67 percent. A large percentage of underage users utilize social networking sites, and a single user can have multiple IDs or profiles at the same time. They despise social networking sites and refuse to utilize them (Tariq, 2012). Unfortunately, there is no social networking law or authority in Pakistan, as it is international law that users must be at least 18 years old to register on any social networking site. We don't have the authority, and we don't have access to a third party, to assess if a user is under the age of 18 or of an appropriate age.

People use the internet for a multitude of reasons, with 33 percent using it for mailing and 26 percent using it for shopping. In Pakistan, social networking services are fast growing in popularity, yet they have yet to fulfill global expectations. Only 17% said their primary source of Internet access was social networking sites (Siddiqui, 2016). According to the article, Europeans aged 16 to 24 spend 168 minutes every day on mobile internet, while those aged 55 to 64 spend only 30 minutes. Around 88 percent of 15- to 24-year-olds use social media daily, with 80 percent doing so every day. Fake news, prevalent hazardous behaviors such as cybercrime, cyber theft revenge porn, the sharing of child porn, and internet addiction are all common on the internet or social media, and they have an impact on human social relations in this period. 87 percent of Europeans have access to the internet at home, and 65 percent use their mobile phone to do so. Politicians and leaders are seeking extreme measures to

remedy these detrimental effects, and technology corporations are under increasing pressure to do so. Many various detrimental social and cultural repercussions are related to the usage of the Internet and social media. The evidence suggests that both people and society have suffered severe harm (Brey., 2019).

## **1.1 The problem**

Before the invention of the internet the Burusho people of Karimabad Hunza were unaware and isolated from the cross cultures of the world. They have lack of information and less knowledge about the whole world. This research explores the change in culture after the arrival of the Internet and social media in the locality of Hunza. Hunza is a socially integrated society in the past, now Hunza turn into a cyber integrated society that leads to change in culture, linguistic and economic means (Tourism).

## **1.2 Statement of the problem**

The purpose of this research is to provide an overview of the cultural and social impacts of the internet in Karimabad culture in Hunza. Local communities get an advantage from the internet, yet their culture is threatened in some ways. How cultural changes are occurring due to the internet and how beneficial or harmful are these social changes. Would the internet and social media affect the language and living pattern of society? This will be figured out through this investigation. The purpose of this research is to learn about the development of sustainable internet and the social media and cultural impacts of the internet. This research will be carried out qualitatively. Another area that has yet to be investigated is people's perceptions of the internet. The researcher will learn about the locals' attitudes about the internet and culture changes. What are the opinions of the locals towards the internet and social media? Are they pro-internet or do they see the internet and social media as a danger to their culture? All these characteristics are intended to be investigated in this study. Changes in the local language are largely due to the internet. In recent years, the local language has gained a new word. The researcher's goal is to determine how the



internet affects the native language. Before the 1970s residents of Hunza were quite poor due to the landlocked nature of the region. Many individuals arrived in Hunza after the Karakorum Highway (KKH) was built, and the Hunza people became more contemporary because of their exposure to modern technology and the ability to take advantage of new investment opportunities. Hunza's culture has altered because of engagement and integration with the internet and social media.

### **1.3 Conceptualization and Operationalization**

An English professor, E.B Tylor, defines that culture as unilinear it always moves toward positivity. As he explained that culture is a complex whole that includes knowledge, belief, art, law, morals, tradition, and any other capabilities gained by man as a member of society. Moreover, in Hunza culture has evolved with the advancement of the need of time as people's norms and values brought new features in it. So, because of this, this research says that with the change of time culture also changes.

### **1.4 Conceptualization**

Conceptualization is a process that involves coming up with clear, concise definitions. Some concepts have multiple elements or dimensions. Just because definitions for abstract concepts exist does not mean that the concept is tangible or concrete. In deductive research, conceptualization helps to translate portions of an abstract theory into testable hypotheses involving specific variables. In inductive research, conceptualization is an important part of the process used to make sense of related observations.

### **1.5 Culture change**

Culture change is a concept used in the context of public policymaking and implementation that highlights the influence of cultural capital on individual and community behavior in each society. It has been referred to as "culture relocation," which refers to the rebuilding or reconstruction of a society's entire cultural paradigm.

A culture change is defined in Anthropology as a reorganization of group behavior among people in a particular location. The reformulations might be studied at the level of an individual's or adapter's personal experiences, or the level of the entire culture's functional assimilation, integration, and dissolution. So, in the current setting of the study, the culture of Karimabad Hunza has been modified and is continually changing because of the internet. Because of the high usage of the internet of the people of Hunza. Hunza Karimabad residents have assimilated their culture in a variety of ways, including food, clothing, and music. The residents of Karimabad Hunza eat a lot of Chinese food.

## **1.6 social media**

Social media are digitally mediated interactive technologies that enable people to create, share, and exchange knowledge, ideas, career interests, and other modes of expression through virtual communities and networks.

## **1.7 Cultural Change through the internet**

The creation and widespread usage of the internet has had a tremendous impact on culture.

Culture is described as a way of life that is passed down from generation to generation via common behavior, ideas, and artifacts. It is critical to recognize the influence of the internet on society and culture. It is undeniable that the Internet has an impact on culture. Its ramifications can even be considered a separate civilization. We can assist make the internet more useful by focusing on the accuracy of the information and understanding its limits if we learn the findings.

We may also contribute to the preservation of cultural diversity by studying the value of culture and inventing innovative strategies to maintain cultural uniqueness in the face of online effects. Culture And the Internet Some of these repercussions may take years to fully manifest. Many of these changes, however, are already visible in society. The Internet has a tremendous impact on how people communicate. People exist. Because of technological advancements, a lot has changed. People's attitudes, for example, have shifted. As a result of the availability and accessibility of online

communication, communication subjects, frequency, and habits have changed tools for communication.

The evolution of information and communication technology, as well as the far-reaching implications of globalization, are altering who we are, how we live, connect, and learn, and redefining cultural identity. The traditional definitions of space, time, and distance are being eroded. Unfortunately, these advantages might also be seen as disadvantages. Globalization of culture has arrived, and a worldwide movement of cultural processes and projects is in the works. Most people who believe the internet is harming culture believe that the web's open nature allows any information to reach anyone, anywhere. It doesn't matter if it's kids or adults who blindly copy what they see or read and emulate or practice it themselves, regardless of the environment they're in. We are radically optimistic in the face of doomsayers who claim that the Internet is destroying culture. The Internet is bringing culture closer to more people by making it more simply and rapidly available; it is also encouraging the emergence of new forms of art and information dissemination. Some argue that the Internet is a cultural object in and of itself, rather than merely a technology.

All of this is not to imply that the internet has always been a good thing or that it is without flaws. On the contrary, we should not allow this to obscure the detrimental influence the internet is having on our culture, and there is nothing we can do to mitigate the harm the internet is causing without first accepting that there is a problem. There is an issue. However, the advantages greatly exceed the disadvantages. With future advancements and more usage, we as a people must recognize that the internet will continue to affect our societies in a variety of ways. It's critical to research the impacts it has so that we can figure out how to reduce the negative consequences while increasing the positive ones.

## **1.8 Society**

A society is a group of individuals involved in persistent social interaction, or a large social group sharing the same spatial or social territory, typically subject to the same political authority and dominant cultural expectations.

## **1.9 Operationalization**

The process of operationalizing abstract notions into measurable observations is known as operationalization. It entails specifying the methods for measuring, observing, and manipulating a concept. Researchers can use operationalization to collect and assess phenomena that aren't visible immediately.

### **1.10 social media**

Social media is a mediating agent between peoples, groups societies, and countries. Through which people can easily communicate, share, and adopt mutual things, like on Facebook or Twitter most trending apps on social media to communicate and share things which automatically leads to the adaptability of shared content like fashion, etc.

### **1.11 Internet**

Internet is an engine of social media that helps content to save sent shared with the people on the media, like Facebook and What's Appended need internet to function. In Hunza internet is becoming an emerging component to adopt new things that occur in society.

### **1.12 Culture**

As we studied the that in ancient era people the Hunza having not the concept of the internet or social media, they are usually using physical contact to convey and with communication to each other's but with the changing dynamics of society today 98% of people in Hunza district are using the internet to communicate and share thing.

### **1.13 Objectives**

Any report or research has a set of aims, objectives, and goals that keep it on course. The purpose of this ethnographic study is to investigate the impact of the internet on

cultural changes. The hidden current issues of the modern world have been investigated. The following are the primary goals of this study:

1. To figure out the impacts of the internet on the physical activities of Hunza.
2. To figure out the role of social media's impact on social development.
3. To figure out the role social media has on economic development.
4. To explain the changes in the education system due to the innovation of the internet in Hunza.

### **1.14 Hypothesis**

The internet and social media have a vital impact on the Burusho Culture of Karimabad Hunza.

### **1.15 Rationale of the study**

Hunza is bounded by the different junctions of borders even international borders, as we discussed earlier that social media made remarkable changes in societies by indicting them in different ways like in the field of communication and technology. By keeping these in view Hunza is transforming its societal values, that is why it is appropriate for the researcher to investigate such inquires in affecting societies. Social media has been an important part of our life from shopping to electronic mail, education, and business. social media play a vital role in transforming people's lifestyles. People can readily connect using social media, which includes social networking sites and blogs. Journalists and news organizations have been performing a high-wire act since the development of social networking sites like Twitter and Facebook as important news tools. These websites have become a part of people's daily lives (Asough, December 2012).

### **1.16 Significance of the study**

Social media has deeply penetrated our daily lives, in these days' privacy has become a distinct dream. This study helps us to explore the changes that bring by social media in the field of communication. This will also help us to understand the new expected shape of the social change.

Many studies have shown that the internet and social media have both positive and harmful effects on people or cultures around the world. Similarly, the current study was undertaken in the Karim-Abad village region of Hunza, Gilgit-Baltistan, where about 60% of the population uses the internet and social media in their daily lives. The current study is the Anthropological analysis of the internet, social media, and their relationship with culture or cultural changes. Anthropology is an all-inclusive and holistic method to addressing something, the most important part is to conduct primary fieldwork or study and to investigate the ground realities of any social phenomenon. The phenomena can be explored in depth through ground realities in anthropological analysis. Anthropologists have used a variety of approaches to better understand social processes.

The research has both theoretical and practical scope in the present context. Theoretically, this research deals with the people's perception regarding social media, the internet, and cultural changes, whether people of Karim-Abad are observing positive change or negative changes due to the internet and social media. Theoretically, this research study has produced and added to the existing body of knowledge regarding the cultural changes through the internet and social media (both positive and negative). Similarly, this research also gives knowledge and information regarding the influences of the internet and social media on culture.

### **1.17 Outline of thesis**

This research comprises of seven chapters. In the first chapter, a brief introduction and the objectives of my topic will be discussed. I have also discussed operationalization, conceptualization, and hypothesis. In the second chapter, I have discussed the literature review which is taken from secondary data to express more about my topic using different articles and journals. In the third chapter, I discuss the methodology and area profile of my research. In which I tell about the techniques and tools which I have used during my field work and discuss about the local site where I conducted my ethnography research. Fourth, fifth, sixth chapter is based on the findings and discussion of my research which I have collected the data during my ethnography research. In the seventh chapter, I have discuss the summary and

conclusion of my research what I have done the research., I have written down the references at last which I have taken from secondary data. Finally, I have written down the appendix which contains the interview guide and census form which I have used during my ethnographic research.

## Chapter 2

### Review of Literature

There are numerous studies on the impact of social media and the internet on culture. The findings of both investigations provide opposing but interesting perspectives. This chapter offers the researcher's review of relevant literature. The concept of social media continuously keeps changing and as such it is difficult to assign a fixed definition to it as (Kolan, 2018) argued that "there is no single recognized definition for social media". However, some scholars have defined it from different perspectives over the past years. (Haenlein., 2010), defined social media as a group of internet-based applications that build on the ideological and technological foundations of Web 2.0 and allow the creation and exchange of user-generated content. The oxford defined social media as "websites and applications used for social networking".

Another definition of social media is that it is a "communication channel which is very popular, extremely fast, and broad has proven to be highly effective, as well as trusted by billions of people, to share and discover content concerning individuals, brands, information, entertainment, and knowhow" (Kolan, 2018). Even if there is another genre, such as (Kuppuswamy, 2010) both pointed out that social media is an annoying thing for students' academic life. In their research, they believe that social networks distract students from learning. And turned it into non-educational activities, such as unnecessary chats. After that, some research was conducted, and the findings were contrary to this claim. The media often reports that heavy Internet usage raises the risk of loneliness, alienation, and detachment from society. The digital revolution has resulted in our new "network culture". Using social media platforms wisely may not be out of reach for the causes of today's global flexible research. More than 50% of college students visit social networking sites several times a day found that 82% of college students reported logging into Facebook multiple times a day. Compared with high school students or hometown, young students tend to use Facebook more frequently than college students and many other researchers' studies on students' use of social media sites have shown that the use of social media sites harms students'



academic performance. A study conducted by Nielsen Media Research in June 2010 showed that nearly 25% of students' time on the Internet is spent on social networking sites (Jacobsen, 2011).

The American Educational Research Association conducted a study and announced at its annual meeting those social media users learn less and have lower grades (Owusu-Acheaw, 2015) focuses on the relationship between the time spent on Facebook and the academic performance of students.

The overall survey results show that “the more time you spend on Facebook, the lower your grades”. In his research, ordinary Facebook users have a GPA of 3.0 to 3.5, while non-Facebook users have a GPA of 3.5-4.0. In addition, Facebook users' study on average 1 to 5 hours per week, while non-Facebook users' study 11 to 15 hours per week according to reports, the performance of students who multitask between social networking sites and homework may be 20% lower than those of students without social networking sites. He believes that even running social networking sites in the background on students' PCs while studying or doing homework will reduce students' grades (Choney & S., 2010). He believes that “the problem is that most people have Facebook or other social networking sites, their emails, and may constantly run instant messages in the background when performing tasks” when the cost of spending on Facebook was extremely high. The impact on academic performance is that the average GPA of Facebook users is 3.06, while the average GPA of non-users is 3.82 (Choney & S., 2010).

In addition, (Kirschner, 2010) of Dominican University in Ohio has a significantly lower GPA for college students who use social networks than college students who do not use social networks. They also mentioned that, among the various unique having references of each generation, Facebook is still the main interference factor of the current generation. According to (Khan., 2009), Facebook users often experience poor academic performance. Similarly, (Eisenstadt, 2010) believes that social media is negatively correlated with students' academic performance and is more important than its advantages. Therefore, in the past few decades, Internet addiction has led to the use of the Internet. (Nalwa, 2003) suggests that addicted users prefer to use the Internet to frustrate personal responsibilities, which ultimately leads to poor academic

performance. According to the study of (Acheaw, 2016) using synchronous communication programs including Internet sites and forums, there is a correlation between the impairment of educational performance and Internet dependence.

(Jacobsen, 2011) found that there is a negative correlation between the use of various media including mobile phones, and self-reported GPA among first-year college students in the United States. In Taiwan, they identified the association between mobile phone use and respondents and reported that respondents allowed the use of mobile phones to interfere with their academic activities. Similarly, (Hong, 2012) reported that in a sample of Taiwanese college students, daily use of mobile phones is related to self-reported learning difficulties. A survey of Spanish high school students (Acheaw, 2016) found an association between “large” use of mobile phones and school dropout.

However, other studies such as (Ahmed, 2011), (Vashishtha, 2021), Research on the same topic shows that there is no correlation between social media and students’ academic performance. A study conducted at the Whitmore University School of Business conducted a study of 1,000 and 127 students, and the results showed that there was no correlation between time spent on social networking sites and grades. Similarly, a study by the (Hampshire, 2010) also showed that student use of social media sites does not affect grades. A recent survey showed that about 90% of teenagers in the United States have access to the Internet, and about 75% of them use the Internet more than once a day (Kist, 2008) Every research requires a thorough review of the literature. It contains a wide range of research article material. A review of relevant literature gives the researcher a thorough understanding of the impact of social media and the internet on culture, as well as their importance, acceptability, and consequences. According to the Common-sense Media poll, 13% of kids had been cyberbullied at least once. Furthermore, social media can be a gateway to unsuitable content such as violent imagery or pornography (Kist, 2008).

Nearly two-thirds of social media users stated they “often” or “sometimes” come across racist, sexist, homophobic, or religious-based hate content on social media. Social networking websites have become a need in today's world; however, they should not be pushed. It harms schooling, as described above, and it has the potential

to wreck the future of teenagers and children. Because there is no third party or other community that can monitor what actions are taken by which users, it is strongly advised to monitor children's social networking activities and not to allow them to use social networking websites (Tariq, 2012). According to (Junco, 2012) social media are a collection of Internet sites, services, and practices that support collaboration, community building, participation, and sharing. Among today's young people, the increasing scale of social media use cannot be overemphasized. Over the years, social networks among students in the second semester have become more and more popular. This is a way to connect with friends not only on campus but also with friends outside the campus. Social networking is a way to help many people feel as if they belong to a certain community.

Because of its growing popularity, economists and professors are questioning whether the amount of time spent on these sites will affect student performance (Choney & S., 2010). According to (Kathryn., 2010) about 57% of social network users are between the ages of 18-29 and have personal information on multiple social media sites. In the study (Pempek, 2009 ) the time spent on social networking sites every day varies greatly. However, analysis of the data shows that most participants spend about 30 minutes a day on social activities, mainly in the evening between 9 pm and 12 pm, and spend an average of 47 minutes on Facebook every day.

More than 50% of college students visit social networking sites several times a day (Sheldon, 2010) found that 82% of college students reported logging into Facebook multiple times a day. Compared with high school students or hometown, young students tend to use Facebook more frequently than college students (Pempek, 2009 )and many other researchers) studies on students' use of social media sites have shown that the use of social media sites harms students' academic performance. A study conducted by Nielsen Media Rese 2010 showed that nearly 25% of students' time on the Internet is spent on social networking sites (Jacobsen, 2011). The American Educational Research Association conducted a study and announced at its annual meeting in San Diego, that social media users learn less and have lower grades (Abaleta, 2004), (San Miguel, 2010) focuses on the relationship between the time spent on Facebook and the academic performance of students. The overall survey results show that “the more time you spend on Facebook, the lower your grades”. In

his research, ordinary Facebook users have a GPA of 3.0 to 3.5, while non-Facebook users have a GPA of 3.5-4.0. In addition, Facebook users study on average 1 to 5 hours per week, while non-Facebook users study 11 to 15 hours per week (Enriquez, 2010).

According to reports, the performance of students who multitask between social networking sites and English may be 20% lower than those of students without social networking sites. He believes that even running social networking sites in the background on students' PCs while studying or doing homework will reduce students' grades. He believes that "the problem is that most people have Facebook or other social networking sites, their emails, and may constantly run instant messages in the background when performing tasks" (Choney & S., 2010) when the cost of spending on Facebook was extremely high. The impact on academic performance is that the average GPA of Facebook users is 3.06, while the average GPA of non-users is 3.82. In addition, (Karpinski, 2009) of Dominican University in Ohio has a significantly lower GPA for college students who use social networks than college students who do not use social networks. They also mentioned that, among the various unique interferences of each generation, Facebook is still the main interference factor of the current generation.

According to (Khan, 2009), Facebook users often experience poor academic performance. Similarly, (Englander, 2010) believes that social media is negatively correlated with students' academic performance and is more important than its advantages. Therefore, in the past few decades, Internet addiction has led to the use of the Internet. suggests that addicted users prefer to use the Internet to frustrate personal responsibilities, which ultimately leads to poor academic performance. Found that there is a negative correlation between the use of various media including mobile phones, and self-reported GPA among first-year college students in the United States. In Taiwan, the (Yen, Symptoms of Problematic Cellular Phone use., 2009))identified the association between mobile phone use and respondents and reported that respondents allowed the use of mobile phones to interfere with their academic activities. Similarly, (Hong, 2012) reported that in a sample of Taiwanese college students, daily use of mobile phones is related to self-reported learning difficulties.

A survey of Spanish high schools (Sanchez-Martinez, 2009) found an association between “large” use of mobile phones and school dropout. However, other studies such as research on the same topic show that there is no correlation between social media and students’ academic performance. Similarly, a study by the (Hampshire, 2010) also showed that student use of social media sites does not affect grades. A recent survey showed that about 90% of teenagers in the United States have access to the Internet, and about 75% of them use the Internet more than once a day. More use of the internet and social media is correlated with loneliness and social isolation. Usage of the internet can corrupt our social life, mainly due to viewing online pornography. It may lead to cybercrime, cyberstalking, and particularly cyberbullying (Hampshire, 2010).

## **2.1 Communities’ addiction to social media harm a person’s**

Addiction to social media can harm a person's personal and professional life. Some people are using the internet to get access to people to account for illegal purposes such as stealing data or banking data. Some people are using the internet to spread hate and terrorism both are dangerous for society (Hong, 2012). Spending more time on social media creates depression and anxiety which leads to poor sleeping. Much research shows that more usage of the internet creates poor sleeping. The time you spend on social media more because your sleep habits have become erratic, resulting in a decrease in productivity. This is especially true if you're using your phone in bed it's all too easy to figure out. You promise yourself that you'll check your Facebook notifications for five minutes, only to discover that you haven't you don't even realize it's been an hour since you've been aimlessly scrolling through Twitter stuff. concern yourself with don't allow social media algorithms to rob you of your rest. "Heavier social media use was connected with poorer sleep habits," according to one research of teenagers. Adults who arrive home, flop on the couch, and spend the remainder of the evening surfing social media sometimes discover that midnight has passed them by (Sing., 2010)

## **2.2 Lack of face-to-face interaction**

When you spend more time on social media, you not only spend less quality time with people who are physically present in your life, but they will become irritated if you are aimlessly scrolling through social media platforms rather than paying attention to them when you are unable to communicate face-to-face with individuals around you, social media can be helpful, but being physically present with someone provides a degree of comfort and support that social media will never be able to match. Nonverbal clues are just as significant as what we say when we speak with someone face to face. Nonverbal signs are lost on social media, making communication more difficult and generating misunderstandings, even among the closest of friends the best thing you can do is put down your phone and go out with friends or family whenever possible (Pandia, 2018).

## **2.3 Impact of internet and social media on the education system**

Education is a very vital element of a person's life, and for every teenager, education is more important than anything else. Today's teenagers are eagerly interested in utilizing social media, but sadly, social media harms schooling. According to a previous study, more than 90% of college students use social networking sites. Without such a doubt, technology is a step toward betterment, but any technology that makes it easier to use social networks might be deadly for social network junkies. Providing ubiquitous access to social networks is a direct invitation to addiction for any teenager or adult, as academic achievement is insufficient for socially isolated kids (Ahmed, 2011).

Although the impact of social websites on students can be positive, we must consider the true impact of social networks. It is currently destroying students' futures and careers. Students are constantly distracted from their studies by social networking websites. Students' primary attention should be on education, but today's students are focusing on such sites, which might be a complete waste of time. Social networking started as a simple way for users to communicate electronically, but it has now evolved into an addiction for students, teenagers, and even adults. It is currently destroying students' futures and careers. Students are constantly distracted from their

studies by social networking websites started as a simple way for users to communicate electronically, but it has now evolved into an addiction for students, teenagers, and even adults. The internet is a huge technological advancement, but when it comes to social networks, they are exceedingly dangerous for kids and have become extremely frequent and pervasive in recent years. Multiple social movements around the world exploited the Internet as a space of formation and permanent communication, both among themselves and with society at large, in the first decade of the twenty-first century. These networked social movements, which arose from social networking sites on the Internet, have now mobilized in the urban and institutional spaces. social movements that are the primary agents of social change in the network society. Since 2010, networked social movements have been increasingly active, particularly in the Arab upheavals against dictatorships, as well as in Europe and the United States. as means of protest the financial crisis' administration in Brazil, Turkey, and Mexico, as well as in a wide range of institutional frameworks and economic conditions (Castells, 2012 ).

The internet is already well-established in modern society. Culture and language have a mutually beneficial relationship. Culture cannot exist without communication, regardless of how it is accomplished. Communication, on the other hand, is based on rules of conduct that are founded on cultural norms and values. The internet provides many opportunities for communication in various languages, as well as access to textual and multimedia information, all of which contribute to global awareness, the development of intercultural skills, the establishment of causal relationships between various socio-cultural events, and general socialization. However, there are some drawbacks to the increased use of the Internet. They are mostly concerned with the culture and speech of teenagers. The internet has a damaging impact on young people's minds by disseminating harmful material. Furthermore, teenagers' language has evolved because of their constant use of the internet. The Internet's scope expanded in the 1980s and 1990s to include the IT capabilities of universities and research centers, as well as public agencies, institutions, and commercial businesses from around the world. The Internet grew dramatically, becoming the world's largest computer network, with over 50,000 sub-networks, 4 million systems, and 70 million users. The advent of social media and other interactive, crowd-based communication tools was fueled by the birth of web 2.0 in the first decade of the twenty-first century,

which was itself a revolution in the brief history of the Internet. The Internet had evolved from a simple means of exchanging information to a sophisticated multidisciplinary tool that allowed people to produce content, engage with one another, and even escape reality (DYE, 2018).

The idea that this is the pattern of social movements characteristic of the global network society can be formed precisely because of the similarities of the movements in widely varied circumstances. We see the ability of these movements to self-organize without a central leader and based on a spontaneous emotional movement in every case. In every case, there is a link between Internet-based communication, mobile networks, and the mainstream media in various forms, all of which feed into and amplify the movement locally and globally. These movements take place in a context of exploitation and oppression, social tensions, and social battles; nevertheless, struggles that have previously failed to successfully challenge the state are now fueled by the tools of mass self-communication. Although technology does not cause the movements, social movements would not assume the current shape of becoming a threat to state power if it were not for technology (the Internet and wireless communication). The fact is that technology is material culture (ideas incorporated into the design), and the Internet embodied the freedom culture that evolved in American colleges in the 1960s, as has been chronicled. This culture-made technology is at the root of a new generation of social movements that show the breadth of the Internet's worldwide impact on all realms of social organization, notably power relationships, which are the bedrock of society's institutions. (Castells, 2012 )

One cannot deny that the internet creates the illusion of permissiveness, sometimes leading to the manifestation of the worst aspects of one's personality. On the Internet, for example, there are suicide clubs, addicts' groups, and terrorists' clubs. In these clubs, one can order death, purchase a dynamite stick, or receive drug stabbing training. Furthermore, the Internet is rife with numerous forms of pornography, including child pornography. Violence is also not prohibited. These elements play a role in the formation of negative cultural assets among young people. There is no limit to the potential effects of the Internet on its users and society at large, especially when anonymity is present (DYE, 2018).



Today, we can transport data from one end of the world to the other in seconds, give online presentations, live in parallel "virtual worlds," and share our real lives, our authentic identities, using photographs, video, voice, and text. Personal stories are made public, and local issues become international. The advent of the Internet has spurred a discussion regarding the impact of online communication on social connections. The Internet liberates us from geographical constraints and brings us together in topic-based communities that aren't bound by geography. Ours is a globalized, networked society that is linked by new technology. The Internet is the medium through which we communicate with one another, and it brings with it new privacy and security concerns. (Dentzel, 2014)

The development of the Internet today is being shaped predominantly by instant, mobile communications. The impact of social media applications has triggered discussion of the "new communication democracy". Comprehensive Internet connectivity via smartphones and tablets is leading to an increasingly mobile reality. Everything is in the cloud, and we are not tied to any single device. The growth of the Internet has generated a discussion regarding the impact of online communication on social connections. The Internet isolates us from geographical constraints and brings us together in topic-based communities that aren't bound by geography. Ours is a globalized, networked society that is linked by new technology. The Internet is the medium through which we communicate with one another, and it brings with it new privacy and security concerns. (Dentzel, 2014)

## **2.4 Summary of the literature**

I concluded summary of the literature review that I read many articles, and the writers say that the internet and social media have many advantages and disadvantages. It changes the education system, social system, political system, and economic system of the social change may be positively or negatively. Instant, mobile communications are largely shaping the evolution of the Internet today. The impact of social media apps has sparked debate about a "new communication democracy." A mobile reality is emerging because of widespread Internet connectivity via smartphones and tablets. Everything is stored in the cloud, and we are no longer reliant on a single device. The

rise of the Internet has sparked a debate over the impact of online communication on social relationships. We are isolated from geographical limits by the Internet, which brings us together in topic-based groups that are not geographically constrained. Ours is a worldwide, networked, and technologically integrated society.

There is a link between Internet-based communication, mobile networks, and various types of mainstream media in every situation, all of which feed into and amplify the movement locally and globally. Education is a high major element of a person's life, and education is more important than everything else for every teenager. Today's teens are eager to use social media, but, unfortunately, social media hurts education. More than 90% of college students, according to a prior study, utilize social networking sites. Without a question, technology advances humanity, but any tool that makes it easier to utilize social media could prove fatal to social media addicts. Because academic performance is insufficient for socially isolated children, providing ubiquitous access to social networks is a direct invitation to addiction for any teenager or adult. Even if there is another genre, social media is an irritant in the academic life of students, as both pointed out. Social media sites, according to their research, divert students' focus away from their schoolwork. And it was repurposed for non-educational uses, such as useless speeches. Following that, some research was conducted, the results of which contradicted this belief.

The media frequently claims that excessive Internet use increases the risk of loneliness, alienation, and social estrangement. Our new "network culture" is the outcome of the digital revolution. Using social media platforms appropriately for the causes of today's worldwide flexible research may not be out of reach. They also stated that, among the different distinct having references of each generation, Facebook remains the current generation's biggest interfering component. Users on the social network, according to 57 percent, are between the ages of 18 and 29 and have personal information on various social networking sites. The amount of time spent on social networking sites each day varies substantially according to the study. However, the study of the data reveals that most users spend about 30 minutes per day on social activities, primarily between the hours of 9 and 12 p.m., and spend an average of 47 minutes per day on Facebook. More than half of college students use social networking sites many times a day, according to a study, with 82 percent of

students going into Facebook numerous times a day. Young kids use Facebook more frequently than college students as compared to high school students or their hometown, and many other research studies on students' use of social media sites have demonstrated that using social media sites damages students' academic performance. Social media addiction can hurt a person's personal and professional life. Some people use the internet to get access to people's accounts for nefarious objectives such as stealing data or banking information. Some people use the internet to spread hate and terrorism, which are both harmful to society.

## Chapter 3

### Research Methodology

This ethnographic study uses participant observation and in-depth interviews as primary data collection methods to investigate the interplay between social media the internet and change among Burusho culture Karimabad Hunza. The methodological triangulation was useful in obtaining extensive and detailed data, dimensions, views, and social media interaction patterns. Participants were taken from the local village of Karimabad Hunza. The data was collected in the form of screenshots and notes. Furthermore, an interview guide was created to meet all the research questions of the current study and to assimilate all the relevant areas to conduct in-depth interviews. A sample of twenty-six social media users between the ages of 20 and 32 was chosen using the purposive sampling technique. scientific discipline has a set of rules and procedures which must be followed for conducting effective research. Anthropology is a discipline that has multiple instruments to carry out the research. Research methodology is the precise procedure by which the researcher thoroughly solves his or her problem, whereas research methods are all the tools and methodologies used to perform the study. As a result, methodology refers to the scientific approach to conducting research.

I have used the qualitative research methodology to collect my data for my research and used the following Anthropological tools and techniques through which I am capable to get reliable and valid data. In this field, the researcher discusses the many steps that are often used to investigate a research problem. When I am entering for ethnographic research, I have a lack knowledge about the place and people firstly I work on repo building to communicate with respondents for easily communicate and collect data regarding my research. secondly, it's too different to take interviews with males and females. Firstly, I have chosen different groups for sampling like age and gender for taking the interviews. Then the third step is to be taking interviews and collecting the data regarding my research topic. At last, I have been able to collect the data from my respondents regarding my research topic.

### **3.1 Researcher reflexivity**

This study is reflexive, and reflexivity is defined as the process of self-reflection of vertigo or the management of the researcher's bias to achieve a neutral, effective, and non-biased analysis. In a qualitative investigation, we know that. Although my biased subjectivity is unavoidable, an investigator should not declare his or her bias to offer the reader the underlying frame of reference for researchers' observations and personal judgments. The truthful contemplating of the investigator will supply a broader convey to comprehend as far as the study. Although my biased subjectivity is unavoidable, an investigator should not declare his or her bias to offer the reader the underlying frame of reference for researchers' observations and personal judgments. The truthful contemplating of the investigator will supply a broader convey to comprehend as far as the study. Researchers who choose how to interpret and transcribe these voices in transcript extracts to provide as evidence to social structures to comprehend less a researcher and scheme as respondents or participants ethnographers are mounted home and reflect themselves and others.

As a knowledgeable insider I spent 25 years in Karimabad Hunza. As a part of that community, I have extensive knowledge of the cultural change and as well as socio-cultural how society changed from time to time. As a native a member of society, I understand the changes that occur in Karimabad Hunza due to internet and social media. My topic was chosen in and key anion with my homeland and my own experiences and adventures. The second reason was a strong desire to help people in the area. I selected is qualitative it is more important to conduct detailed in-depth interviews.

### **3.2 Participant observation**

I remained in Karim Abad for three months to observe native culture and its changes. Participant observations are judged the most valuable approach for data collection and interpretation of respondents relating to their fieldwork settings in the current study, which is an anthropological analysis. I observe from different aspects the changes

which occur in Burusho culture. During my field work I used participant observation of my respondents. First, I used a semi-structured interview guide that is based on the review and pertinent questions that have arisen in my mind because of personal experiences and as that of an active member from Karimabad Hunza. I stated all those guiding questions regarding my research. I wrote down Karimabad Hunza cultural changes which is due to internet and social media. Firstly, I conducted a semi-structured interview guide to collect my data regarding my research. I take participation in their daily activities which they are performing like different ceremonies and festivals.

### **3.3 Sample Size and Sampling Techniques**

The next stage was to figure out how to choose responders to gather accurate and relevant data. Because the study's goal was to collect a variety of respondents' experiences connected to the cultural change, it was necessary to concentrate on who used the internet and social media in their daily lives. The ethnographic research contained or limited to a single tiny area. To investigate the research subject by looking at cultural changes, variables such as social norms and values, cultural changes, family assistance, economy, and religion.

For in-depth qualitative studies, non-probability sampling methods and approaches are always the best options. Purposive sampling is commonly used by researchers in investigations where the target population is difficult to locate. After the first contact with the respondents, interviews were pre-scheduled periodically and systematically. This saved a lot of time and effort for both me and the respondents. A list of questions was also created for each objective to cover all the main themes and sub-topics indicated in the study's objectives.

It is difficult for me to interview the whole population, so I conducted in the smaller group to find out the data for my research. Non-probability sampling techniques were used to choose the sample. The sample size was limited to twenty-six (26) respondents. I conducted my sampling through face to face with my respondents.

### **3.4 The purposive sampling**

The strategy was used to obtain relevant information or replies from respondents in a systematic manner for this goal. Respondents were picked for the study based on the researcher's personal preferences, as the study's location is the researcher's hometown. The respondents were first chosen using the social referral method, after which they were identified, and purposive sampling procedures were used. The total sample size is categorized among men and women. And in this simple size, 6 women and 20 men have participated.

### **3.5 In-depth interviews**

I have selected the in-depth informal interviews with those members of the community who are using the different social sites and the internet for different purposes on my research topic and other respondents. It is a technique in which the researcher goes into a kind of discussion with the subjects. The in-depth interviews are particularly useful for an explanation of my research objectives between me and my respondents. When I enter into my fieldwork I don't know about my respondents and it's difficult for me to interview, firstly I have developed the repo during my field research. After that, I have taken the different interviews with my respondents.

### **3.6 socio economic survey**

I have developed a socio-economic survey form during my ethnographic research to collect data from different respondents it explains the Socio-Economic structure of my respondents. It is based on different aspects first it explains the economic structure and religious sects of the of respondents and secondly it explains the family structure and thirdly it explains the health issues and the internet and at last, it explains the Educational Services which they are available in their Village. When I am conducting the semi structure interviews I gave it to my respondents and I explain it and the write up their reviews regarding the form.

### **3.7 Focus Group Discussion**

Following the initial encounter with the respondents, interviews were pre-scheduled and systematically. This saved a lot of time and effort for both me and the respondents. A list of questions was also created for each objective, covering all of the major themes and sub topics listed in the study's objectives. I focused on being a silent and observant observer while conducting extensive interviews and focus group talks. Because the study involved some sensitive material, meticulous recording of responses to specific questions was required.

Non-participatory observation techniques have proven to be extremely useful in all of these situations. However, there were numerous situations when I used participant observation to analyse the burusho culture changes. The technique was used to extract meaning from the discussions they held among themselves, as it is fundamental to ethnographic research. It also aided in the validation of narratives given during in-depth interviews. Separate from the field notes, I kept a daily notebook to record my impressions of individuals and everyday observations when meeting my respondents. I have never heard this word before in any sphere of life. Focus group discussions (FGDs) are excellent for examining a wide range of thoughts and perspectives on a single issue. It is useful for gaining insight into the varying opinions of respondents from various socio-cultural backgrounds. In a focus group discussion, I play the position of a mediator, attempting to keep the conversation focused on the predetermined agenda. FGDs are one of the most powerful techniques for determining how a group thinks on any specific problem or a term in the local language. The respondents review were recorded in focus group talks. Different responses came up in focus group conversations as well. A total of ten to twelve people participated in the focus group sessions. Focus group discussions make it simple to collect a large amount of data at the same time since everyone responds with their own point of view in different contexts, and the researcher collects data from all sides of the conversation. In my research, in my ethnographic research, I also conduct focus group discussions, which are beneficial to my findings. I employed this method to collect my research data. The focus group discussion is a type of group discussion that gathers data by allowing participants to communicate with one another.



### **3.8 Case study**

As a result, I used this technique to collect and illustrate certain specific events and examples in my field work. The case study method is an effective approach to understanding complicated issues by investigation of a single human case, and the researcher would get comprehensive information about the community through this method. I have conducted five people who were selected from the respondents for the case studies according to the culture change in Karimabad Hunza case studies were: Burusho culture change, pros and cons of internet on culture.

### **3.9 Data analysis**

I analyzed the data using the qualitative method. Most of the information was saved in the form of field notes and audio recordings. It included information about the internet and social media and culture change, its numerous dimensions, and its socio-economic and political consequences. In a qualitative study, a huge amount of data is collected in various pieces. The data should be brought together to clarify and provide a good picture of my research.

Data can be analyzed using a variety of methods, including ground theory, thematic analysis, narrative analysis, critical discourse, and qualitative content analysis. Thematic analysis was employed in the study to analyze the data collected. Since the use of themes has been employed in most approaches to qualitative data analysis, the thematic analysis does not have a distinct cluster of techniques from other methods of data analysis.

Thematic analysis is achieved by reading and rereading the field notes and listening to the recorded audio. From the questions, the researcher created themes and subtopics. The themes and sub-themes were created because of the respondents' repeated statements that were allocated to the data. Because qualitative data collects a large amount of information, I made sure to organize each piece of information on a daily or weekly basis. The information gathered from the topics was then organized into categories based on the themes. Because it was critical to understand which

respondent said what and when the recorded interviews were transcribed daily to avoid the build-up and mixing up of notes and recordings.

### **3.10 Research ethics**

Every research project must include a section on research ethics. First, I assured the participants that their identities would be kept private. After establishing that they were able to allow me to conduct their interviews. The respondents were hesitant to grant to give me an interview because they were concerned that their privacy would be jeopardized, I assured them that their data would be protected. Before taking photos or recording videos, I ask and take permission from the respondents. The interviews of those respondents who gave me interview permission to do so I recorded. some respondents seemed uneasy, so I was writing down their interview instead of recording it in my daily diary.

Finally, throughout the case studies, I employed a fictitious name to protect the respondents' names and privacy. In short, the entire interview, photo, video, and audio recording procedure was voluntary. It is difficult for me to interview individuals who have not been to cities.

### **3.11 Key informants**

It is a non-observational technique that was used to gather information. A key informant was a member of the local community or someone who was particularly close to the respondents in the area where the researcher worked while staying within the scope of his investigations. It was a primary source of data collection. I chose a key informant as a source of access because community members did not participate and avoided discussing the topic, making it impossible for me to meet directly with my respondents. As a result, I needed to rely on key informants to gain access to them. In reality, a good informant served as a cultural bridge between the respondents and me.

- I maintained my daily diary.
- I recorded the interviews through audio recording.

### **3.12 Daily dairy**

It is another significant way that anthropologists use to keep a clear and error-free record while collecting data in an unfamiliar community for research reasons. It's similar to the science of keeping a practical notebook in which a researcher records his or her daily activities and experiences while conducting research. It is a creative endeavor and maintaining the data's manual record.

### **3.13 Report Writing**

The report writing process began once the data was collected and the condition of the submitted work was assessed. The interviews/responses were first transcribed on an extra sheet, and then the primary themes were designed and transcribed under those themes.

### **3.14 Audio recording**

The researcher employed the audio recording technique while on the field while conducting interviews with participants because it was difficult to write down everything in detail due to a lack of time. As a result, for the duration of fieldwork, an audio recording was used to save time and gather data. Furthermore, the audio recording assisted in covering all testimony and information provided by participants during the interviews.

### **3.15 Photography related field**

One of the most essential ways in research for collecting information on the spot in fieldwork is photography. During the fieldwork, the researcher took photographs to keep track of detailed data about local foods, cultural artifacts, and historic sites. The researcher used food products, gorgeous places, and other historic places in the current research method.

### 3.16 Research site

The Burusho, or Burusho, are an ethnolinguistic group native to the Yasin, Hunza, Nagar, and other valleys of Gilgit–Baltistan in northern Pakistan (Munshi, 2006), with a smaller number of roughly 350 Burusho people living in Jammu and Kashmir, India. Burushaski, their language, has been designated as a language isolate. Although their origins are unknown, the Burusho people "were indigenous to northern India now Pakistan and were forced into their modern territory by Indo-Aryan movements, which migrated southward somewhere around 1800 B.C." The Kusunda language of west-central Nepal is also considered a language isolate, but its relationship to Burushaski has not been established. (West, 19 May 2010)

This research is conducted in Karim Abad Hunza. At a height of 2,438 meters, the Hunza Valley is located (7,999 feet). Hunza is divided into three geographical regions: Upper Hunza (Gojal), Central Hunza, and Lower Hunza ("Shinkai"). Hunza was a princely state that existed until 1974, when it was dissolved by Zulfikar Ali Bhutto, bordering Xinjiang (China's autonomous territory) to the northeast and Pamir to the northwest. The state was bordered on the south by the Gilgit Agency and the east by the old princely state of Nagar. Baltit (also known as Karimabad) was the state capital, and Ganesh Village, which means "Baba Ganesh (A Buddhist name) village," is another old community

The area of Gilgit Baltistan of 72,971 square kilometers, which is equal to 28,174 square miles. The Gilgit Baltistan region is divided into three divisions: Gilgit, Diamer, and Baltistan. The Gilgit division is divided into five districts: Gilgit, Gupis-Yasin, Nagar, Hunza, and Ghizer. Astore, Diamer, Darel, and Tangir are the four districts that make up the Diamer division. Skardu, Khaplu, Ghanche, Kharmang, and Shigar are the five districts that make up the Baltistan division. The main administrative centers are Gilgit and Skardu.

In 2013, the population of Gilgit Baltistan was expected to be over a quarter million. In 2015, the population was projected to be around 1.8 million, with a quarter-million people living in Gilgit city.

### 3.17 Location of Hunza valley, place, and the picture

Hunza (Burushaski, Wakhi, China) is a hilly valley located in Pakistan's Gilgit-Baltistan region. Hunza is located on the Hunza River in Gilgit-Baltistan, Pakistan, and is bordered to the northwest by Ishkoman, to the southeast by Shigar, to the north by Afghanistan's Wakhan Corridor, and to the northeast by China's Xinjiang region. At a height of 2,438 meters, the Hunza Valley is located (7,999 feet). Hunza is divided into three geographical regions: Upper Hunza (Gojal), Central Hunza, and Lower Hunza ss("Shinkai"). Hunza was a princely state that existed until 1974, when it was dissolved by Zulfikar Ali Bhutto, bordering Xinjiang (China's autonomous territory) to the northeast and Pamir to the northwest. The state was bordered on the south by the Gilgit Agency and the east by the old princely state of Nagar. Baltit (also known as Karimabad) was the state capital, and Ganesh Village, which means "Baba Ganesh (A Buddhist name) village," is another old community.



Figure 1, Map of Karimabad, Hunza

Hunza was a princely state that existed until 1974, when it was dissolved by Zulfikar Ali Bhutto, bordering Xinjiang (China's autonomous territory) to the northeast and Pamir to the northwest. The state was bordered on the south by the Gilgit Agency and the east by the old princely state of Nagar. Baltit (also known as Karimabad) was the state capital, and Ganesh Village, which means "Baba Ganesh (A Buddhist name) village," is another old community.

Hunza was an independent principality for almost 900 years before becoming a part of Pakistan. In the early 1800s, Hunza played an important role in the British Great Game, and in 1891, Hunza was captured by the British Empire, and the ruler of Hunza, Mir Safdar Ali Khan, fled to Kashgar, China, where the British army installed Mir's brother, Mir Nazim Khan [1892-1938], as a dummy ruler of the Hunza valley to show the people of Hunza that they had.

### **3.18 History of Gilgit Baltistan**

Gilgit Baltistan's origin goes back over 2000 years. There are rock carvings in numerous locations in Gilgit Baltistan, but most of them are in Passu and are roughly two thousand years old. It demonstrates that Gilgit Baltistan was enslaved around the beginning of the Common Era. For millennia, Gilgit Baltistan has been ruled by many empires and kingdoms. The territory was seized by the Chinese Tang dynasty in the sixth century, but the Tang dynasty was defeated by the Tibetan empire, and Gilgit Baltistan fell under Tibetan authority. Gilgit Baltistan was conquered by the Umayyads in the 7th century CE, and over the next thousand years, it was ruled by successive Muslim rulers. Zorawar Singh, a Dogra general, invaded Skardu in the 19th century, and Dogra raj was formed in Gilgit Baltistan. The inhabitants of Gilgit Baltistan rose against the Dogra Raj two and a half months after the subcontinent was partitioned, and on November 1, 1947, they were granted freedom, and the people of Gilgit Baltistan became part of Pakistan.

The main religions in the area were Buddhism and, to a lesser extent, Bön. The Sacred Rock of Hunza, for example, is one of the few surviving Buddhist archaeological monuments in the region. Buddhist shelters used to be located nearby. The Hunza Valley served as a vital trade route connecting Central Asia and the Indian subcontinent. It also served as a base for Buddhist missionaries and monks traveling the subcontinent, and the region was vital in the spread of Buddhism across Asia. Long before the advent of Islam in the 15th century, the region was dominated by Buddhists. Most of the population has since converted to Islam. As a result, Buddhism's presence in this region is now limited to archaeological sites, as the region's last Buddhists went east to Leh, where Buddhism is the majority religion.

[requires citation] Graffiti in the ancient Brahmi alphabet written on rocks, created by Buddhist monks as a form of worship and culture, can be seen across the region. They had been mostly overlooked, damaged, or forgotten since the bulk of the inhabitants converted to Islam, but they are currently being rebuilt.

### **3.19 History of Karimabad, Hunza**

Karimabad, once known as Baltit, was once ruled by the Mir of Hunza, a monarch. [requires citation] The Baltit Fort was constructed at the period to serve as the Mir's residence. The area was known for its slave trade and as a caravan rest point. Baltit was the Hunza Valley's capital for nearly 750 years, until the middle of the twentieth century. The Mir-controlled Hunza province voluntarily joined Pakistan after the country gained independence in 1947. Previously, the capital had been relocated from the area around Baltit to the lower section of the hills, where new structures were constructed, resulting in the creation of Karimabad, the new capital. Following the building of the Karakoram Highway, the new town has become a tourist destination, with a variety of shopping complexes selling handicrafts, hotels, restaurants, and travel offices. When Indonesia, Australia, India, the United Kingdom, and other countries competed for the World Award of Tourism in 2000, both Balti Fort and Karimabad village won.



Figure 2, Historical Baltit Fort of Karimabad, Hunza

### **3.20 Demography of Karimabad, Hunza**

In 1992, the town had a population of over 5,000 people. It had four herdsman clans that looked after the animals. As of 1995, the town and the Hunsa Valley had a population of 16,000 people (65,000 in the valley), with Shiite Ismaili Muslims making up most of the population. The valley has a literacy rate of up to 90%, compared to a national average of 58 percent. Residents claim that all the town's young people under the age of 30 are literate.

### **3.21 Weather or climate conditions of Karimabad, Hunza**

In the winters Karim Abad's Hunza weather or climate conditions are very cold, but in the summers, the weather is pleasant and a source of appeal for travelers. Hunza's population enjoys four seasons, each with its theme in terms of tourism and other natural activities. Hunza's climatic conditions are categorized into the following categories. Spring is from March to May, summer is from June to August, autumn is from September to November, and winter is from December to February.

Karimabad, Hunza has a pleasant climate in the summer and a frigid climate in the winter. Because there is penetrating snow in the winter, people preserve various food items for the winter, such as meat, fruits, and dry berries, so that they can enjoy them during the winter season. Because the temperature ranges from -10 to 20 degrees Celsius, they also store meals and dry greeneries for their farm animals. The summer season, on the other hand, differs from the winter season in that the temperature rises to 30 degrees in the summer and the entire valley is transformed into a lush green, which is a major source of attraction for the tourism industry. Because of the pleasant weather and lush foliage, both local and international tourists flock to the Hunza district in the summer and fall, respectively.





Figure 3, Weather and Climate of Karimabad, Hunza

### **3.22 People of Hunza**

Burushaski, Wakhi, and Shina are some of the native languages. The Hunza valley has a literacy rate of greater than 95%. Over the years, significant migrations, fighting, and resettling of tribes and ethnicities have occurred in the historical territory of Hunza and present-day northern Pakistan, with the Shina people being the most prominent in regional history. The people of the region have passed down their ancient customs from generation to generation. Some Wakhi lives in the Hunza Valley, having relocated there from northeastern Afghanistan beginning in the nineteenth century. Some have observed Hunza people's lifespan, but others dismiss this as a longevity myth induced by a lack of birth records. There is no evidence that Hunza's life expectancy is much higher than that of Pakistan's poor and isolated regions. Health and longevity claims were almost usually based only on the words of the local mir (king). John Clark, an author who had extensive and persistent interaction with the Burusho people, reported that they were generally ill.

### **3.23 Kinship system in Karimabad, Hunza**

Four major clans and several lesser clans make up the Burusho population. The great clans are concentrated in Baltit, while the minor clans are distributed throughout the region. Mixed marriages (i.e., marriages between Burusho and people from other ethnic groups) are uncommon. The most common line of descent is patrilineal. For first cousins, Hawaiian-style kin words are used.

## **2.24 Marriage culture in Karimabad, Hunza**

The Burusho do not engage in the practice of child marriage. A female's average marital age is 16 years old, while a male's average marital age is 18 years old. First cousin marriages are discouraged but not outlawed. The cost of a bride varies according to the social level. Marriages are held once a year (typically on December 21st, when there is snow on the ground), and the ceremony is placed at the bride's father's home. In principle, parents have complete control over their children's mate choosing. In practice, however, the willingness of the male and female partners to marry is determined before the wedding is planned. In, Hunza Karimabad hamlet, both marriage forms are practiced. While the exogamy decoration of exogamy marriage is initiated among the Ismaili sect, and they espouse their children out of the family experience and their consciousness about marrying within the family trigger genomic conundrum, the Shia sect's marriage pattern of endogamy and wedding within the family is primarily trained in the Hunza region.

A man can only be divorced if he has committed adultery. A wife is not allowed to divorce her husband. She may go to the *Mir* and ask for her husband's divorce. If a divorce is granted, the children remain with the mother (until they reach the age of ten). The husband is obligated to pay child support throughout this time. After the death of a husband, widows must wait three months and seven days before remarrying. A widower must wait two months and seven days. Polygyny is not illegal. The marital model is usually divided into two basic types: exogamy and endogamy. Endogamy refers to weddings that take place inside a family, cast, or community. Exogamy, on the other hand, necessitates marriages outside of the family, caste system, or community.

## **3.25 Religion**

Hunza's inhabitants are Muslims who believe in Allah's unity, His final prophet, and the Holy Book Quran, which despises Holy Prophet Muhammad (SAW). They are further divided into the Shia, Sunni, and Ismaili sects. In Hunza, the majority of people are Ismailis, followed by Shia and a small number of Sunnis. His Highness Prince Karim Aga Khan, the Ismaili's religious head, is being pursued. Despite their

affiliations with distinct religions, these three people live happily and quietly together. Ismail Muslims make up the bulk of the population of Karim Abad.

**Beliefs and Practices of Religion** For more than 300 years, the Burusho have been Muslim. They are members of the Ismaili sect (led by the Aga Khan) who have modified their religious beliefs and practices to make this system of Islamic religion work in their social and environmental context. Among the Burusho, there is no systematic eschatological framework. It is widely assumed that the living and the dead will be reunited in the future.

By inhaling the smoke of burning juniper twigs, Bitaiyo (male and female prognosticators) foretell the future. Among the Burusho, there is no professional priesthood. Several literate males are appointed as khalifas by the mir to officiate at burials, weddings, and naming rituals. These people aren't employed full-time to perform these tasks. The Burusho have minimal religious ceremonial in their daily lives. Some people engage in ritual prayer and fasting. While little is known about pre-Islamic religious traditions, it is claimed that the boy was once sacrificed (divinities thought to occupy a place above the fort at Hindi). The Burusho ceremonial cycle also includes the communal wedding ceremony, which takes place on December 21.

### **3.26 Medicine**

For medicinal purposes, a range of natural substances (roots, herbs, and Bernes) are employed. There is also access to scientific medicine. Some Burusho still believes that the supernatural plays a significant influence in the causes of human illness. There aren't enough indigenous doctors. Mostly Hunza people use herbs for cure of their illness like, Tumuro (wild thyme) has been utilized in Hunza to treat illness, cough, stomach discomfort, and sore throat for ages. A hot cup of Tumuro may help you battle illness and cough when the weather changes. Tumuro has improved the sleep patterns of people who have taken it.

### 3.27 Art

Burusho visual art includes embroidery and wood carving, for example. There is evidence of dancing and music (both of which are key aspects of Burusho ceremonial life). The same may be said for dramatic art, with special events sponsoring performances. Folklore (both indigenous and acquired), tales, and songs are all part of Burusho oral literature.



Figure 4, Art of Karimabad, Hunza

### 3.28 Settlement and food pattern

The settlement pattern is determined by the culture, climate conditions, and overall environmental elements that influence people's temperament and taste when it comes to food selection. Similarly, in Hunza, particularly Karim Abad, most houses are paved with cement called (Pakka) in the local dialect, however, some houses near the Baltit front are still composed of mud. The settlement arrangement among (Hunzukutz, also known as Hunza people in Burushaski) has changed since they used to dwell in mud Katcha homes.

They used to live in mud dwellings at first, but as time passed and civilization expanded, people's living circumstances changed as well. However, the overall style and construction of the dwellings remain unchanged. Even if they build a new house that follows current structural architecture, their interior design follows the same pattern as the rest of the region.

Food is an important part of any society since it describes the taste and culture of the people who live there. People from all over the world come to Hunza Karimabad village because of its excellent cultural food. The resilience of the Hunza people is also attributed to the simplicity of their food pattern, which is based on locally prepared cuisine. People in Karimabad, Hunza, eat food that corresponds to the climate and season. For example, a cold drink in summer is called (Diltar) lassie which is produced from yogurt and milk.



**Figure 5, Traditional Food of Karimabad, Hunza**

### **3.29 Music and Dressing Patterns**

Hunza's wearing style and designs include shalwar kameez, hat, and long coat, especially among the youth. Senior citizens, particularly males, wear shalwar kameez with a traditional or traditional headgear called Parchin and an overcoat known as an overcoat, which they wear throughout the winter season (show). While older women used to wear a Parchin, a traditional hat filled with multi-colored samples. Local artists manufacture both the cap and the show out of natural wool. The marriage tradition varies from district to district and region to area, but the Islamic community's marriage pattern is consistent and follows the same pattern.





**Figure 6, Music and Dress pattern of Karimabad, Hunza**

### **3.30 Education system in Hunza**

When the Hunza valley's population reached 30,000 people in 1986, the town had a high school. The Aga Khan Foundation, a charity organization involved in infrastructure projects such as roads and water supply, as well as the establishment of educational institutions and health centers, has provided significant support to the town. There are other popular schools for women, such as the Aga Khan Higher Secondary School for Girls and the Japan-run Hasegawa Memorial Public School.

The education rate among the residents of Karimabad Hunza has increased as a result of the engagement of non-governmental organizations, particularly AKDN. Because of the direction from their religious leader, His Highness Prince Karim Aga Khan, all educational and health amenities have been provided by the Aga Khan Development Network. People in the Hunza valley, particularly in Karimabad, are well-educated, and everyone is well aware of the importance of education (AKDN).

Whereas in Hunza, most parents prioritize their progeny, particularly females/daughters, in terms of education because they believe that if we teach our daughter, she would teach our entire society. As a result, ladies today have a better education than boys in Hunza than they had a few years ago. The number of government colleges and schools in the gorge has also expanded, as has the manner of education. His Highness Prince Karim Aga Khan, the spiritual head of the Ismaili, is a major player in this area of social, economic, and emotional growth.

### **3.31 Health system in Hunza**

In the valley, there is just one government hospital, however, there are several private hospitals and clinics. Both private hospitals play a critical role in providing health care to the residents in the region. The Government Hospital Aliabad Hunza, which serves as the region's headquarters, the Aga Khan Health Centre Aliabad Hunza, the Family Health Centre Hunza, and the Civil Hospital Aliabad Hunza are among the major clinics in the study area.

### **3.32 Transport system**

There are no formal modes of transportation in Karimabad, except for a few vans provided by the Gilgit-Baltistan government's Northern Areas Transport Cooperation Organization (NATCO). Because there were no highways, people had to go miles on foot. In contrast, there was no government-owned public transportation infrastructure from which they might profit. Only a few private travel businesses are striving to help locals relocate from one region to another. These transportation providers charged additional transportation rent, and there is no check and balance system in place for the whole region's transportation system.

### **3.33 Language of Hunza**

The lingua franca is Burushaski, which is unrelated to any other language spoken in the area. Burushaski is thought to be a survivor of an aboriginal language that was originally spoken throughout northern India before Aryan invaders arrived. The Burushaski dialect spoken in Hunza is assumed to be a pure form of its archaic (i.e., pre-Aryan) parent, whereas the dialect spoken in Nagar is thought to have been partially impacted by Shina, the state's original language. As a result of the region's Islamic influence, Burushaski features a few Arabic and Persian loanwords.

### **3.34 Agriculture products**

Agriculture is the backbone of the economy, with crops like corn (maize), fruits, and vegetables grown under irrigated conditions. Commercial and Subsistence Activities Most subsistence activities are carried out by the Burusho. Cattle, yaks, goats, and sheep of various breeds are reared (goats and cattle for meat and dairy purposes). Ducks, crows, golden eagles, vultures, chickens, pheasants, chickory (red-legged partridges), pigeons, and doves are among the animals targeted for hunting. A little number of wild fruits is collected.

Cats are maintained as pets in the home. Agriculture is fundamental to the Burusho sustenance cycle. Potatoes, garlic, beans, peas, carrots, tomatoes, leafy greens, mulberries, apples, walnuts, almonds, plums, pears, cherries, grapes, millet, wheat, barley, rye, buckwheat, rice, spices, cucumbers, tobacco, and flax are just a few of the crops grown. On the mountainsides, fields are terraced. A complicated system of drainage tubes irrigates these. The most common agricultural implements are wooden plowshares, iron hoes, spades, forks, shears, and sickles, however iron-tipped plowshares, iron hoes, spades, forks, shears, and sickles are also employed.

### **3.35 Trade**

Since antiquity, trade between the Burusho and their neighbors has been minimal. Chinese caravanners provided Burusho traders with cooking equipment, fabric, tea, silk, and other commodities in exchange for human services (as laborers, porters, and burden bearers). Barter and money exchange are also used by the Burusho to obtain food from Nagar (though cash has always been in scarce supply in Hunza). Pindi and Gilgit are where the Burusho get their salt (which was originally mined locally in Shimshal). The Burusho buy most of their luxury goods from India, Turkestan, and Central Asia at Gilgit marketplaces.

Convex iron grills (for cooking), wooden trays (for flour kneading), goat's-hair products (rugs, saddlebags, and ropes), animal-skin boots, handiwork (in stone, bone, and horn), moccasins, woolen garments, baskets, farming implements of iron and



wood, woven cloth, blankets, and various utensils are some of the more important items made by the Burusho (for food preparation, consumption, and storage).

### **3.36 Land tenure**

Free holders make up the majority of Hunza families. The land is passed down the generations in certain households. Neither during his lifetime nor after his death, a landowner is subjected to taxes. The mirs used to own pieces of village property that were farmed with forced labor in antiquity. Reforms in this century have resulted in the leasing of this property to tenant farmers who pay the mir a nominal fixed price once the land begins to generate its crop.

### **3.37 Division of labor**

Occupational specialization based on gender does not hold. Men and women participate in a variety of activities, including threshing, winnowing, load carrying, and kid socializing. In most cases, family collaboration is the Burusho norm. Although there is no legislative bar against either gender performing chores, heavier labor (e.g., wall construction, plowing, and irrigation) is typically performed by males, whereas other tasks are typically performed by females (e.g., child-rearing, care of vegetable patches, and the management of the household food supply).

## Chapter 4

### Cultural Dynamism

This chapter presents information gleaned from anthropological understandings or lenses (applications) such as observation, visions, interviews, and conversations. The chapter discusses the data acquired from the field as well as the analysis of the data collected under the respective defined themes. There was a total of twenty-six (26) responses. The table below summarizes all the replies on respondents' perceptions of the internet and cultural changes in the Karim Abad region. There are different perceptions regarding the internet and social media and culture change, there are two groups one is accepting that the internet impacts culture, and another says that it affects culture.

S. No	Themes of the Research	Responses
1.	Adverse effects of social media during the coronavirus disease (COVID-19) pandemic	The COVID-19 pandemic ushered in many problems on a personal as well as a collective level. Many lost their jobs due to strict lockdowns and education suffered a similar fate. The increased intensity of social distancing, self-isolation, and face masks compelled many to opt for online communication.
2.	Impact of social media on Education	Some of the respondents agree that internet access is a requirement for schooling. It simplifies things for the students. The explosion of the internet has undoubtedly resulted in a great deal of innovation in the educational system. People were taking their classes online in the recent past, which is a living example. So, certainly, the internet has the potential to be quite innovative in Hunza's educational sector. Education changes cover a wide range of topics,

		including human resources and teaching methods.
3.	Negative aspects of the internet and social media on the culture of Karimabad, Hunza	The Internet has both beneficial and harmful cultural effects. according to 8 of the respondents, the internet hurts culture like, internet addiction, harm to a social relationship, harmful effects on knowledge and beliefs, harmful effects on cognitive developments, harms to communities, and thinking and listening to each other's, etc.
4.	The positive aspect of the internet and social media on the culture of Hunza	18 of the respondents show that the internet impact is positive to the culture of Hunza. Like, the internet brings culture closer to more people, quickly accessible, the spread of knowledge, cultural globalization, etc.
5.	Impact of social media on Youngsters	Some respondents agree that the internet effect negatively and some of the respondents agree that its impact positively on youngsters.
6.	Adolescents are more likely than any other age group to use social media.	The youngsters have mostly used the internet and social media for different purposes.

#### **4.1 Profile of Research Participants**

The socio-demographic profile refers to the age, gender, salary, family type, and other characteristics of the individuals. Respondents in the current research study were from Karim Abad Hunza. There was a total of twenty-six contestants. Whereas most of the outcomes are based on observation.

<b>Area Profile</b>	<b>Residence of Hunza (Karimabad)</b>
No of Participants	26

<b>Demographic Profile</b>	<b>Responses</b>
Gender of Participant	Most responders (80 percent) were males, with an average age of 15 to 30 years. Furthermore, most participants were educated and ran their students. There were only a few female participants.
Qualification	The average qualification among respondents/participants was a high school. Most of them held master's degrees.
Monthly Income	The typical monthly salary of their parents ranges from 30,000 to 50,000. Most respondents do not work as business owners or as tour guides.
Marital Status of Participants	The majority of those who took part were students and parents. Single male participants are in the minority.

## 4.2 Cultural Change

Culture is not static but rather evolving. With time, it evolves and changes. One culture acquires another culture and becomes composite culture because of the rapid rise in social media, transportation, and methods of communication. Similarly, each country is known for its set of principles, values, ways of thinking, and behavior. National culture refers to these characteristics. With the development of transportation and communication, the entire planet has shrunk into a small unit. Globe culture refers to the idea that the entire world shares common values such as collaboration, empathy, sympathy, social services, social awakening, and social sensitivity (Pandia, 2018).

One of my respondents said, *“Hunzuwa culturelo guta suwa bela ka harhin ka da family ka gatinuman hurusham, bashamuchum internet de bi ka tabdil naten fat atibi. Man gotpan bn ka uwa ohysical activities kam otibi internet a. khali 5 % sisi internet baska gatanas gana istemal acahn, or internet gunaiksh arar achibi”*

English translation:

Hunza had an excellent culture of spending spare time with family, but the internet has changed that. Furthermore, individuals, particularly adolescents, used to be more involved in physical activities, but the internet has reduced their participation. Only 5% of individuals use the internet to get knowledge, hence they are all negatively affected.

As in the sphere of education, the development of information and communication technologies and the wide-ranging effects of globalization are changing what we are, and the meaning of cultural identity is. Internet is bringing culture closer to more people, making it more easily and quickly accessible. It is also nurturing the rise of new forms of expression for art and the spread of knowledge. Some would say that the Internet is not just a technology, but a cultural artifact. In addition to its impact on culture itself, the Internet is enormously beneficial for innovation, which brings progress in all fields of endeavor—the creation of new goods, services, and ideas, the advance of knowledge and society, and increasing well-being (Dentzel, 2014). As we all know, social media has a significant impact on our society. Many social media

sites are among the most popular on the internet. Some social media platforms have revolutionized the way individuals communicate and socialize online. People can reconnect with former friends, coworkers, and acquaintances using social networking platforms. It also allows people to create new acquaintances and share stuff such as images, audio, and videos. Social media also affects a society's way of life (Cumberland, 2014, February 21).

One of my respondents expressed that, “*Internet me culture beliefs da values a ta but hi asar ati bi, ingtneret da social media me deshar xuwasa wajata me thumen culture gaton, shapik, da thumen chexeen gayar dunan*”

English translation:

Internet and social media affect our cultural beliefs and values. Due to exposure to the internet, we have been impelled to adopt cultural components e: g dress and food of different areas.

Technology has been deeply embedded in people's lives as modern society has progressed. They have quickly evolved into a critical motivator in the development of not only the global economy but also other human endeavors. It's impossible to think of a sphere that isn't influenced by information technology. For people across the world, the internet has become an important companion, counselor, and guide. The Internet is widely used. It can be found in almost every aspect of human existence, including economics, culture, law, politics, education, language, spiritual and moral development, and so on. The increased use of the internet has three major consequences. To begin with, adhering to universally recognized social norms, a commitment to shared cultural values, universal life principles, and a desire to universalize everything. Second, interdependence is naturally expanding, and individual kinds of social activity are being integrated. Third, there's the social side, which deals with people's life tactics and changes in social relationships (DYE, 2018).

Social media allows users to meet people they might not have met otherwise. It also facilitates the exchange of ideas beyond geographical borders. It gives all writers and bloggers a chance to communicate with their customers. Another benefit of social networking sites is that they bring people together on a large platform to achieve

certain goals. This has a good impact on society. Social media raises public awareness through campaigns, commercial articles, and promotions, allowing people to stay informed about current events (Ms., 2009).

One of my respondents said, *“Ja khyal lo culture me buten sis ka hurutas deyayas lo buten madad ati bi da han maholan desamanibi ametlo me me mo sochin hihinaka aram ka osas mamayabj internet da social media wajata”*

English translation:

Internet and social media, have increased the connections between people & created an environment in which you can share your opinion. It has improved creativity, social & cultural awareness by interacting with other people & sharing new ideas & opinions.

The internet is more than just a means of archiving and transmitting cultural experiences. It is a method of organizing cultural content that causes a dramatic shift in the culture's architecture. The Internet is like the invention of writing and printing in terms of its global cultural impact. If conventional literary culture is based on text, hypertext is a type of internet-based organizing of cultural goods. It is a new phenomenon in textual criticism in terms of linguistics. In terms of linguistic reflection, hypertext is a new method of thinking. Hypertext can undergo major transformations, changing the way its information is interpreted in a variety of ways. Hyperlinks are useful for organizing data. The linguistic situation is highly influenced by the shift in internet user awareness, which has resulted in the formation of a new network thinking and lifestyle. The Internet space, which is created by external reality, can only exist with active human participation in its construction and evolution. The language found on the Internet is real, live, human thought, expressed in the shape of text in its new guise, which incorporates not only spoken expression, but also color, sound, pictures, and animation (DYE, 2018).

One of my respondents said, *“Internet suwa da gunakish asar achibi cultureta positive asar talata ki tumin culturen sisar mar lal api ka uwa me culturen bara ta nutatan or lal maibila or amek sawalin becha ka eka barata ka gatai bn ekalo culture, tradition da history.internet a da gunakish asar ka acahi bi culture ta buten sisi a galat chagamin acahn or har hina gataiban”*

English translation:

Internet and social media have both positive and negative effects. It is a positive influence in a sense that the people of diverse and unique backgrounds can learn about the culture in question, norms and values, customs, traditions, history, etc. Whereas the internet can also have adverse effects on culture. For instance, propaganda or discrimination against a particular group, etc.

One of my respondents expresses that, *“Internet da social media buten asar acibi me culture a ta.me amik culture values khatam maibechan ka eka eta e waja bela. Men tumen cultures accept achanbn amet waja ta memo culture values da dating khatam mayor dunechan”*

English translation:

There are numerous detrimental effects of the internet on our culture. The loss of our cultural values is the most obvious of these. We accept other people's cultural values and habits by using the internet and social media like TikTok, Facebook, and others which has an impact on our cultural values.

People become addicted to social media, which is one of its harmful effects. People spend a lot of time on social networking sites, which can cause them to lose focus and concentration on the task at hand. The reason for this is that sometimes people publish photographs and videos on social media that contain violence and harmful things, which might affect the conduct of children and teenagers. It also violates people's privacy, which is a misuse of society. As people spend more time connecting with new people, social falsehoods, such as family lies, become less effective. Some people post their photographs or videos on social media sites, which can encourage others to do the same. (Cumberland, 2014, February 21)

### **4.3 Case study**

Dervish Karim was 42 years old and from Karimabad, Hunza he is a literate person and he explain that the internet and social media have a tool for exploring the



different cultures all over the world and the opportunity of exposing our own culture. He also explains that yes, our culture is changing due to the internet and social media which is a good thing for us. He says that the culture is changing according to the time, and we didn't stop those changes in our society we should accept that changes and follow them which gives a benefit. Social media is alike time-saving tool and saves human energy also. In the old-time everyone is communicating physically because there is no option of any online communication in Karimabad, Hunza everyone sending mail and it reached in 30 to 40 days and the reply of the mail is forward in 80 to 90 days if there is and miss the exchange of the mail then it didn't reach to the exact person. Now the internet and social media have played a vital role for communicating and sending and receiving different emails. It also reduces the physical communication with family and society if any person is in another country or in any continent he is easily communicating with his family. He also explains that we are playing different games physically in our time which are such good for our health, but it also takes more time, nowadays my child is playing different games according to their timetable and also busy with their studies. Now's days everyone is getting about every culture and globalizing of every culture due to the internet and social media. He says that the internet and social media are more beneficial for society. He also explains that it also contributes to the income of different people and the education of the youth.

#### **4.4 Positive impact of social media on culture**

By altering our social norms, morals, and culture, social media is gradually becoming a critical component of human society. Sharing information and distributing content are becoming increasingly essential societal desires. Social media has altered how people, particularly university students particularly female students communicate, connect, and socialize during their educational experiences (Terzi, Bulut, & Kaya, 2019).

One of my respondents explain, "*Internet da social media community hihinaka ka gati ataslo but emo oyum kirdar ada atibi. Internet da sisi a naya talim da naya cheexn hanaslo butan emo aham da suwa kirdar bela. Or han da eta bela ka me culture tok duniya samana subi. Me memo ideas da hurutas deyayas tok duneya ka share ataslo*

*but aham kirdar ada achibi. Or kuch sisi a social media da internet a duro naten ukhara pasa kami achan”*

English translation:

The internet and social media have linked the community to the outside world, increasing awareness and providing knowledge about the world. There are a few beneficial features, one of which is cultural exposure. We can share our cultural ideas and holidays with the rest of the world through social media, which would not have been possible without the Internet. Some people work as freelancers and create excellent YouTube videos.

This new kind of media is becoming increasingly important in information sharing among university students and the public. Students can now participate in social discussions by sharing images and pictures, submitting comments, and propagating ideas, among other things. Today, social media has a significant impact on the lives of young people in general, and university students. Digital media and social networking are transforming how people communicate, collaborate, share information, and consume it daily (Stathopoulou & Siamagka, 2019).

One of my respondents said that, *“Hunza hurutas deyayas manar kuli lal apim amet Internet da social media media tok duneyata samana subi me amet hurutas deyasa an belum ka da ouyn sisi ar oltiribi”*

English translation:

One had heard of Karimabad, or even Hunza, until a few years ago. Our culture has been obtaining much-needed global exposure since the advent of modern technology such as the internet.

Described social media as a set of online apps and tools that facilitate and create knowledge sharing among digital media users, ultimately transforming a monologue into a dialogue, for example, between a corporation and its customers (Bredl, 2017). According to research, social media refers to a wide range of web-based tools and apps that are built on a specific philosophical philosophy as well as technological

underpinnings and functioning (Penni, 2017). The way its users communicate and use internet-based sites as a means of disseminating content among digital media and internet users has altered as a result of social media (Bacarella, Wagner, Kietzmann, & McCarthy, 2018).

One of my respondents express that, *“Internet da social media waja ta naya sisi ka friendship da buten sisi ka rabitalo memeyabn amet wajata Hunza sis zindagi asan manila. Bs ka gash geran ataslo da internet a tum bs ka saman ducharlo Hunza sis gana internet buten help ati bi,han but suwa dorowan internet eta atibi ka Hunza gotpat man bm ka uwa eta oikini bi ka balata internet cum pasa kamai atas omai bn”*

English translation:

The internet and social media building relationships and remaining connected, as well as making new friends, has made life easier for Hunza people. Banking and buying online have also made life easier for Hunza people. The positive element is that the kids of Hunza are educated, and they know how to use the internet and social media to earn money.

It has sparked the formation of commercial opportunities and system correspondence, as well as more economical and highly feasible internet advertisements of goods and services. It also provides new ways to deal with and manage interactions amongst potential social media users. A huge number of social media users consistently utilize social media platforms such as Facebook, WhatsApp, Viber, YouTube, Flickr, and WordPress to publish their articles, images, videos, and recordings, and they share this information with others (Salmerón, García, & Vidal-Abarca, 2018).

One of my respondents expressed that, *“Internet da social media community hihinaka ka gati ataslo but emo oyum kirdar ada atibi. Internet da sisi a naya talim da naya cheexn hanaslo butan emo aham da suwa kirdar bela. Or han da eta bela ka me culture tok duniya samana subi. Me memo ideas da hurutas deyayas tok duneya ka share ataslo but aham kirdar ada achibi. Or kuch sisi a social media da internet a duro naten ukhara pasa kami achan”*

English translation:

The internet and social media have linked the community to the outside world, increasing awareness and providing knowledge about the world. There are a few beneficial features, one of which is cultural exposure. We can share our cultural ideas and holidays with the rest of the world through social media, which would not have been possible without the Internet. Some people work as freelancers and create excellent YouTube videos.

#### **4.5 Case study**

Rahmat was 32 years old who was unmarried and studying at university his father was a farmer and earned only Rs 20,000 monthly. He has three sisters and one brother. He takes pocket money and other expenses from his father. He explains that the internet and social media are beneficial for him he started to work online and pay his expenses on his own, did freelancing, and work on YouTube where from earned money. After completion of his degree, he can contribute to his family and gave education to his other siblings. He says that he also contributes to the society he gives education of freelancing to the children.

#### **4.6 Using of internet shifted towards westernization**

The rise of internet use has had an impact on societies all around the world. It's also feasible that Western customs and the English language will infiltrate even deeper into indigenous cultures, resulting in a globally homogeneous culture. However, the formation of a westernized global society may take some time because many cultures have a long history and their language, both of which influence how individuals identify themselves. (DYE, 2018).

Ours is a network society or one built around personal and organizational networks that are powered by digital networks and communicated over the Internet. The network society is a global network society since networks are worldwide and have no limits. The relationship between the rising technical paradigm based on the digital revolution and some key socio-cultural developments resulted in this historically

distinct social structure. The growth of the Me-centered society, or, in sociological terms, the process of individuation, the decrease of community understood in terms of space, labor, family, and ascription, in general, is a primary facet of these changes.

One of my respondents explained, “*Internet da social media han da gunakish asaran Hunza culture ta eta bela ka Sisi a sati khulto tumin culture aguwan hurutas deyayas ar dunan uimo culture til oljar dunan eta sanan amayam ka holum rasumen gayar dunan*”

English translation:

The internet and social media have negative effects on Karim Abad Hunza's culture including people being more urbanized and forgetting their cultural values, as well as becoming more westernized.

There is a trend toward the reconstruction of social interactions, including significant cultural and personal ties that may be termed a type of community, based on individual interests, values, and initiatives. This is not the end of the community, nor is it the end of place-based interaction. They lead and mobilize a new culture in every domain of social life: at work entrepreneurship, in the media the active audience, on the Internet (the creative user, in the market the informed and proactive consumer, in education students as informed critical thinkers, enabling the new frontier of e-learning and m-learning pedagogy, in health the patient-centered health management system, in e-government the informed, participatory citizen, and in the military the informed and proactive soldier the independent-minded citizen able to participate in self-generated political networks (Castells M. , 2007). social media played an important role in bringing the Middle East and North Africa revolutions to the attention of the world. However, there is still disagreement over how much social media aided this type of shift. Another example of this shift is the ongoing short documentary film, which first appeared on YouTube and then drew widespread attention from journalists in the mainstream news media. These journalists are now monitoring social media sites to inform their coverage of the protests. The use of social media platforms such as Facebook and Twitter to foretell election results has been used in the past couple of presidential elections in the United States. President

Barack Obama of the United States received more Facebook likes than his predecessor (Pandia, 2018).

One of my respondents expressed that, *“Awa naya guta technologya da interet wajata holum mulkichn eta culture me ka gayar dunan. Interneta tok duneya badal naten fat atibi da Pakistan har hin sisian zindage badal atibi masalan pasa, social da tourist da political tabdilimin subi holum mulkichan eka gayar dunan me ka”*

English translation:

Yes, internet and social media are new technologies, such as the internet, that have propelled us toward westernization. It has transformed all aspects of life in Pakistan, having a huge impact on the social, economic (tourist and hospitality), and political spheres.

Individualization, but on the other side, does not imply isolation or, for that matter, the end of the community. In a process that integrates online interaction with offline connection, cyberspace, and the local world, sociability is recreated as networked individualism and community through a search for like-minded persons. The main process informing subjects (individual or collective), networking is the organizational form that these subjects develop; this is the network society, and the form of sociability is what (Rainie. Lee, 2012) call networked individualism. The channel for this new social structure and culture is, of course, network technologies (Papacharissi, 2010).

The study found that using the Internet empowers people by improving their sense of security, personal freedom, and influence, all of which are positive sensations that contribute to happiness and personal well-being. The effect is especially beneficial to persons with lower incomes and less education, as well as people in developing countries and women. A positive relationship is not affected by age; it is important for people of all ages. Why are there so many women? Because they are at the core of their families' network, the Internet assists them in organizing their life. It also aids them in overcoming their isolation, which is especially important in a patriarchal society. The growth of an autonomous culture is also aided by the Internet. , (Cardoso, 2009) and the World Internet Survey for the world at large, the Internet does not

isolate individuals, nor does it lower their sociability; it improves sociability. Furthermore, a significant study found a positive association between the frequency and intensity of the Internet use and psychological measures of personal satisfaction, both for individuals and countries. From 2005 to 2007, he used worldwide data for 35,000 persons from the University of Michigan's Worldwide Survey. (Castells M. , 2007).

One of the respondents said that, *“Jh guta yaqeen api ka internet da social media tumin mulkichean culture me culture khatam machi bi nusan. jh guta idea bela ka internet da social media me tok duneya ka mila machibi nusanan”*

English translation:

The internet and social media have turned towards westernization in several ways; it is now more digitalized and globalized.

Today, there is a clear socio-cultural divide between those who have Internet access and those who do not. The first category of the world's population, generally referred to as Western culture, is afforded more chances, as well as free and speedy access to information, and consequently enjoys a long-term competitive edge. The spread of Western culture, the unity and integration of disparate audiences, and the bringing of others to unified world culture are all achievable thanks to easy access to the internet in industrialized Western economies.

#### **4.7 Case study**

Mubarak Shah was 65 years old and illiterate person he explains that the internet and social media have changed our society. He says that in our time we have different norms, values, and living patterns but nowadays the youth are not following those norms, values, and living patterns. In today's era, the young generation has forgotten their culture and people the western culture which they use on social media. He has four children, and he says that all of them are changed they are using the mobile phone and internet every time but when we are at that age, we spend more of the time with our parents and with society. It can reduce physical communication with family and society. He explains that the internet and social media is not benefited the young

generation and society. He also explains that his grand is addicted children to playing games online. He says that the internet destroys all the norms, values, and living patterns. And it also it as such any not contributes to income. It's just a type of time-killing on different sites and the internet.



## Chapter 5

### Impact of social media on the education system

#### 5.1 Impact on Education

The Internet has had a significant impact on education at all levels by giving limitless learning opportunities. People can utilize the Internet to produce and share knowledge, as well as to build innovative teaching and learning methods that engage and stimulate students' imaginations, at any time, on any device. We can accelerate economic growth and improve society's well-being around the world by connecting and empowering students and educators. To create a global learning society, we should collaborate via a network. (Dentzel, 2014). Culture and education are inextricably linked.

One of my respondents said, “*Jh experience mutabiq internet buten tariqan zaryata naya cheezen hanas gana da suwa talim gatanas ka moqan meguibi. Awa internt da social media han naya cheezan bela amet education gatanas lo Hunza sisar butan madad atibi muqtalif zaryanata, et ustadien ogatans manish ya sutend gatan mamala manish*”

English translation:

social media is by far the best source of learning and getting quality education whenever or wherever we like. So, yes, the internet can be very innovative in the educational sector in Hunza the educational system is used for different purposes. Education reforms involve many aspects like Humana resources, teaching methods Change of innovation is hard in Hunza.

They are mutually reliant. If a civilization has a spiritual-cultural pattern, for example, its educational procedures will emphasize the attainment of moral and eternal life ideals. When a society's culture is materialistic, however, its educational pattern will be designed to promote material values that enhance sensory pleasures and material comforts. In this way, a country's culture has a significant impact on its educational

practices. Education, as a component of culture, serves both to preserve and to modify culture. The media's information explosion has had a huge impact on the public's psyche. Today, social, and technical transformation is happening at a breakneck speed across the world. With the use of media, both qualitative and quantitative improvements in education can be facilitated and expedited. There is no doubting that modern education has resulted in a shift in the teaching paradigm from teacher-centered to learner-centered. Similarly, lecture-based instruction centered on the teacher is giving way to interactive learning centered on the students. As a result, teachers must play the role of facilitator for students to engage in active learning. Learning takes place and knowledge is created in an environment in which teachers, students, and content interact in interactive ways. Societal media is a driving force for social transformation. It aids in the reinforcement of group dynamics and interpersonal communication. It is a method of communication that clarifies ideas for children and aids their learning. It can also simplify the situation and provide detailed explanations. It aids in the development of the proper concept of object utilization in the minds of children. As a result, it aids in the comprehension and learning of children. The use of social media helps to make the training clearer. It gives the learner hands-on experience and piques people's interest and piques their curiosity. It also improves a child's attention (Pandia, 2018).

According to a recent study, 90 percent of college students use social media. Small communication devices have been introduced, and we may use these small communication devices to access social networks at any time and from anywhere since these gadgets include pocket computers, laptops, iPads, and even simple mobile phones (which enable the internet) and so on. (Mayhew & Weigle, 2018) Social media has been used creatively for educational purposes. Students should be taught how to utilize this tool more effectively in educational settings, rather than learning how to use these media for good. (Lee & Suzanne Horsley, 2017) On the one hand, the internet has the potential to play a significant educational role due to its large audience and psychological impact. On the other side, the information society is unable to address the issue of new information culture, as well as the issue of individual legal and moral responsibility. The share of this obligation grows as cultural and social life becomes more globalized. If everyone had access to the internet, it would be a huge boon not only to the educational system but also to the

culture of the entire society. As a result, young computer network users will have a variety of real motivations, interests, needs, goals, attitudes, and social and psychological activities associated with this new space. The increased use of the internet has resulted in specific issues that may become worldwide in the twenty-first century (DYE, 2018).

One of my respondents said that, *“Awa internet buten change atibi education system da education methods Kaman teachers ogatana Gana internet da social media istemal acha gunkish baya baliki Suwa istemal ar debi”*

English translation:

Yes, the internet has changed the method of education, some teachers use it to teach students not in conventional methods but through innovative methods.

According to a recent study, 90 percent of college students use social media. Small communication devices have been introduced, and we may use these small communication devices to access social networks at any time and from anywhere, since these gadgets include pocket computers, laptops, iPad, and even simple mobile phones (which enable internet) and so on (Waqas Tariq, July,2012). Social media has been used creatively for educational purposes. Students should be taught how to utilize this tool more effectively in educational settings, as opposed to learning how to use these media for good. They can also use blogs to improve their knowledge abilities, both for teachers and for themselves (Kalia, March 2013 ).

## **5.2 Positive impact of social media on education**

In a shorter amount of time, social media can inform the masses. Children are motivated when they are exposed to media because their multiple senses are engaged. It necessitates a broad coverage of information about what is going on in every corner of the globe. It allows a person or a classroom to have access to the entire globe. Social media aids in the development of concepts in a more concrete manner. It serves as a foundation for developmental learning and helps to make learning more lasting. Children can readily see, hear, and learn about the world by spending hours together on social media. Thinking is a never-ending process. Children can use social media to

keep their thought processes going while learning. Whatever is learned through graphics and audio on social media becomes more lasting than spoken communication in the classroom. Groups can readily be reached through social media. It enables recurrent use, adds realism, changes attitudes, demonstrates cause-and-effect links, and ultimately inspires pupils to study. Social media facilitates distance learning by disseminating knowledge to even the most remote locations.

One of my respondents said, “ *Hin respondent an a guta sanimi ka jh to guta yaqeen bela ka internet buten suwa asar bela gatanas lo. Asanika harnina kaman pasas ta e gatanas omaibn students da teachers uimo ilum badaya atas gana istemal acha*”.

English translation:

I believe that the internet has more positive aspects related to education. Some of the positive impacts of the internet on learning are cost-effective and affordable education, students and teachers use online material to extend their range of knowledge, and to prepare lessons.

It aids in the transformation of attitudes, the installation of desirable values, and the knowledge of cultural heritage. Social media has the potential to facilitate widespread cultural exchange and intercultural communication. People from different locations or even nations can talk about current events on Facebook, for example. Different cultures communicate in diverse ways because they have different value systems, cultural themes, syntax, and worldviews.

As diverse cultures continue to connect through social media platforms, cultural values are influenced by thinking patterns, expression styles, and cultural content. Social media also gives the user a new platform. It prevents the user from succumbing to peer pressure. What is socially acceptable today is strongly influenced by social media. Through a process known as "building social authority," social media can become culturally powerful. One of the fundamental notions in social media is that you cannot entirely control your message through social media, but you can simply begin to participate in the "conversation" with the expectation of having a substantial impact. According to the 2008 Edelman Trust Barometer research, most respondents (58%) said they trusted company or product information from "people like me," which they inferred to be information from someone they trusted. The use of social

media platforms such as Facebook and Twitter to foretell election results has been used in the past couple of presidential elections in the United States. President Barack Obama of the United States received more Facebook likes than his predecessor (Pandia, 2018).

For students, social media has improved the quality and speed of collaboration. Students can readily communicate or share information via social networking sites such as Facebook, Orkut, and Instagram, among others. (Yusop & Sumari, 2013) It is also critical for pupils to conduct some hands-on work rather than only paperwork. Teachers, as well as themselves, might benefit from this programmer to improve their knowledge skills. Online examinations are also conducted via social networking sites, which play an essential role in enhancing students' knowledge. (Lee & Suzanne Horsley, 2017)

One of my respondents said, *“Internet da social media buten tabdilimen subi talim lihzata, ustadein internet hunzulo students ogatanas gana”*

English translation:

Social media have changed the method of education, some teachers use it to teach students.

Technology has advanced quickly in generating small communication devices, which can be used to access social networks at any time and from anywhere; these devices include pocket PCs, laptops, iPads, and even simple mobile phones (which support the internet), among others. Without a question, technology is a step toward betterment, but any technology that makes it easier to use social networks might be deadly for social network junkies. Providing ubiquitous access to social networks is a direct invitation to addiction for any teenager or adult, as academic achievement is insufficient for socially isolated kids. (Tiffany A. Pempek, 2009)

Students' attention and concentration are diverted by social networks to non-educational, unethical, and inappropriate activities such as meaningless chatting, time-killing through aimless searches, and not finishing their jobs. People can never get enough of these things because social networks have introduced various appealing

tasks such as gaming, marketing, and so on. For parents, friends, and other linked people, the social network junkie becomes a useless node. They are unable to prosper since they are unaware of their career prospects and competitiveness.

One of my respondents expressed that, "*Internet da social media buten tabdilimen subi talim lihzata, ustadein internet hunzulo students ogatanas gana*"

English translation:

It has changed the method of education; some teachers use it to teach students.

Similarly, lecture-based instruction centered on the teacher is giving way to interactive learning centered on the students. As a result, teachers must play the role of facilitator for students to engage in active learning. Learning takes place and knowledge is created in an environment in which teachers, students, and content interact in interactive ways. Communication may be used to teach knowledge to us. This message is crucial for us because when information is sent to us via social media, it has a completely different impact on us. I often hear the phrase, "I forget; I see... I recall; I do... I comprehend." This means that when a teacher teaches without the use of teaching aids, there is a high likelihood that students will forget what is being taught to them, whereas active use of multiple senses increases the likelihood of students understanding and thus empowers them. According to studies conducted around the world, we recall 20% of what we hear, 30% of what we see, 50% of what we see and hear, and 90% of what we see, hear, and do. The use of media in the classroom can help to improve teaching-learning processes. Its main goal is to provide excellent education to more pupils with fewer teachers. The aware being is the child. They don't just learn from books; they also learn from their surroundings. Today's children are more likely to be exposed to social media. They learn more concretely via media than from merely verbal communication in class. The media assists children in learning knowledge in a variety of ways. Its value in education is growing by the day (Shabnoor Siddiqui, 2016).

One of my respondents said, “Internet da social suwa han zaryan be amisa wajata suwa talim gatanas omaibn awa internet da social media Hunza lo but suwa asar atibi ogatanas ga gatanaslo”

English translation:

The internet is by far the best source of learning and getting quality education whenever or wherever we like. So, yes, the internet can be very innovative in the educational sector in Hunza.

Students might use social media to communicate with one another about class projects, group tasks, or for help with homework assignments. Many students who do not show constant interest in class may believe that they can simply express themselves on social media. Teachers can utilize social media to share information about class activities, school events, and homework assignments, which will be extremely beneficial to them. Social media marketing is becoming more popular as a career option. Young workers are taught how to use social media to become great marketers. The availability of social media allows educators to teach good digital citizenship and the use of the Internet for productivity. (Cumberland, 2014, February 21)

### **5.3 Negative impact of social media on education**

The first issue about a negative influence that comes to mind is the type of distraction that will be experienced by the kids in the classroom. One of the main failures of social media in education is privacy issues, such as uploading personal information on websites, because teachers are unable to distinguish who is paying attention in the classroom. There was a lot of incorrect material presented in some of the scenarios, which could lead the students to the wrong side. Students are losing their ability to participate in the face-to-face conversations because of social media. Many bloggers and authors share inaccurate material on social media, causing the educational system to collapse. Many students rely on the web in general and the accessibility of information on social media to get solutions. That means there will be less emphasis on learning and remembering information. Students who try to multitask by accessing social networking sites while studying perform worse in class. The distractions provided by YouTube, stumbling upon, Facebook, and Twitter dramatically

diminishes their capacity to concentrate on the task at hand. Students spend less time socializing in person as they spend more time on social media sites. Social networking sites are not a good substitute for face-to-face conversation because they lack body signals and other nonverbal clues like tone and inflection. Students who spend a lot of time on social media are less able to converse successfully in person.

The popularity of social media and the rapidity with which information is disseminated has resulted in a disregard for correct spelling and grammar. The student's ability to write well without relying on a computer's spell check feature is harmed. (source). Because of the ease with which private information is available online and the anonymity that the internet appears to provide, students have forgotten the importance of filtering the information they post. Before granting acceptance or conducting interviews, many universities and possible companies investigate an applicant's social networking presence. Most students don't continually analyze the stuff they post on the internet, which can have harmful effects months or years later. (Cumberland, 2014, February 21).

One of my respondents said, *“Internet da social media suwa da gunakish asar bela amena internet da social media istemal acahi ka enata bela ena suwadorowana gana istemal achai ba gunakish ga achai ka.ena mana ka ka chat gana istemal achai ba bsn naya hanas gana”*

English translation:

It can have both effects, It is largely concerned with the person using the internet whether he is using it for a good purpose or bad. They either can cheat or learn some new skills through online resources.

Social networks make use of a variety of implicit applications to attract students' attention and grow the number of users. Games, marketing, and other online activities such as online live television are among the applications. Users can use these programmes for free, which is why gaming addicts and addicts use to play these games without any installation or other formality at any time and from anywhere. These free-of-charge pleasures distract students from their studies and cause them to lose focus. This virtual existence of a student diverts his attention away from



education and toward other pursuits, and by immersing himself in a fantasy world, the student gradually comes to despise educated life and studies. Eavesdropping is a highly prevalent conduct carried out by practically every user on social media. It is the phenomenon of observing other users' profiles, behavior, likes, comments, and others. The practice of representing, evaluating, and extracting actionable patterns from social media is known as social media mining. data gathered from people's social media activity basic principles and techniques for social media mining are introduced. In times of war, social media has the potential to play a big role. Its platforms enable information to be framed within popular channels, limiting communication.

Because social media has grown more widely available, news articles can quickly go viral, which can lead to misinterpretation and conflict. On social media platforms, technological developments in communication can increase the power of persuasion, resulting in corruption, scandals, and violence. Because of its unmonitored system, low interface, and accessibility, the role of technology communication and social media in the globe might lead to political, economic, and social conflict. Although social media can be utilized to meet some perceived societal demands, it cannot meet all of them. Lonely people, for example, are more likely than non-lonely people to utilize the Internet for emotional support. In her book *Alone Together*, Sherry Turkle tackles these issues by discussing how people conflate social media use with genuine conversation. She observes that individuals behave differently online and are less fearful of hurting one another's sentiments. Because of the permanence of online posts, the danger of being hacked, and universities and employers looking at social media accounts, some online activities can generate tension and anxiety (Pandia, 2018).

#### **5.4 Case study**

Salman is 25 years old and from Karimabad Hunza he is studying at Karakorum University Gilgit, he says that in the recent past, people were taking their classes online which is a live example. Internet is by far the best source of learning and getting quality education whenever or wherever we like. So, yes, the internet can be very innovative in the educational sector in Hunza. Education reforms involve many

aspects like Humana resources, teaching method, and change of innovation are hard in Hunza. Internet is the database of solutions for different problems either from work or studies. Many students, including myself, get a lot of help from the internet for our work or study-related stuff. Yes, the internet helps in solving quarries related to my studies and getting information about other things. Sometimes I take some help from the internet for solving my problems.

## **5.5 Impact of social media and the internet on youth**

Nowadays, social media has evolved into a new set of exciting tools for engaging youth. Social media is integrated into many young people's daily lives. Every day, young people use various media and devices to converse and communicate with their peers and groups. In previous years, it was seen that young people communicated exclusively with their friends and groups at school and college. However, today's youth communicate not only with recognized friends, but also with strangers via social networking sites, instant messaging, and other means (Cumberland, 2014, February 21). According to a BBC news report from 2013, 67 percent of Facebook users are youth and students, making it a very popular and well-known social media network. This praises the fact that kids and students are more focused and relational (Ghulam Shabir, 2014). Teenagers around the country routinely use the internet, mobile phones, and online games to interact and obtain information. According to a poll conducted in California, the table below depicts how social media affects the behavioral health of California individuals. (lenhart, 2010)

In terms of demographics, age is the most significant determinant of SNS use, with use declining after 50 years of age, and especially after 65. This isn't just a teen thing, though.

Social media allows young people to stay in touch with one another. Social networking platforms can be used to share useful information. Teens, in particular, might use social networking sites to find support that they may not be able to get in traditional relationships. During a moment of critical development, young people turn to social networking sites for assistance and information. Young people might use social media to get solutions to questions about their professional goals. (Shabnoor Siddiqui, 2016)

One of my respondents said, *“Internet suwa role ada atibi men youth bam ka uwa information hihina da badal atalo emo buten buten aham kirdar ata atibi da social media amek sites becha ka eka men youth ban ka jod otas lo emo kirdar ada atibi. Social media youth naya han ganan olterchibi bashal u masala lo umanuman ka. Jh khyal mutabiq youth social media da internet istemal atas awaji umo professional amek maselim becha ka eka solve ats gana”*

English translation:

Internet and social media impact positively on youngsters’ Useful information may be exchanged on social networking sites, allowing young people to stay connected. During a moment of critical development, young people turn to social networking sites for assistance and information. Young people might use social media to get solutions to questions about their professional goals.

The main Facebook demographic in the United States is those aged 35 to 44, who use the site more frequently than younger people. Nearly 60% of persons in the United States have at least one social networking profile, 30% have two, and 15% have three or more. Females are equally present as males, except when there is a general gender divide in culture. There are no disparities in education or social class, however, there is some class specialization on social media sites, such as Myspace being lower than Facebook. (Castells M. , 2007) social media has evolved into a new set of fascinating tools for engaging youth. Social media is integrated into many young people's daily lives. Every day, teenagers use various media and technologies to converse and communicate with their peers and groups. In previous years, it was seen that young people communicated exclusively with their friends and groups at school and college. However, today's youth communicate not only with recognized friends, but also with strangers via social networking sites, instant messaging, and other means. (Carter, 2013)

In today's world, it's difficult to tell who the "strangers" are, particularly in the realm of social media. Sharing facts on social media can make kidnapping, murder, and robbery much easier.

Many cases have been reported to the police station in which adults target young children and entice them to meet them. Most teenagers squander a lot of time on social media sites like talking, which hurts their health. Some ineffective blogs have

such a strong influence on young people that they become violent and may engage in inappropriate behavior (Shabnoor Siddiqui, 2016).

One of my respondents said, *“Jh mutabiq internet than gunakish cheexan bi Mutombo duneya Gana sati kulto manar kuli lal api amn Suwa or amen gunaqsbai ka liken internet harhin Mila ochibi amek waja ta sis hin hin kidnapp achan, hin hin okar asqibn da, gikichen achan. Butan casen police station lo darg mabichan ekalum buten sis jawayo umaibn”*

English translation:

One of my respondents says that the internet and social media negatively affect today's world, it's difficult to tell who the "strangers" are, particularly in the realm of social media. Sharing facts on social media can make kidnapping, murder, and robbery much easier. Many cases have been reported to the police station in which adults target young children and entice them to meet them. Most teenagers squander a lot of time on social media sites like talking, which hurts their health. Some ineffective blogs have such a strong influence on young people that they become violent and engage in inappropriate behavior.

Some people are opposed to the growth of the internet because they believe that current information resources are restricted in terms of social and educational knowledge and that they are primarily focused on leisure and amusement. They believe that general societal instability, as well as other causes, contribute to moral degradation and spiritual impoverishment. It means that ideals like compassion, love, and respect for others lose their genuine meaning, and rudeness, callousness, harshness, and indifference to everything and everyone become the norm (DYE, 2018)

According to a BBC news report from 2013, 67 percent of Facebook users are youth and students, making it a very popular and well-known social media network. This praises the fact that kids and students are more focused and relational. (Scholz, et al., 2018) Teenagers all around the country use the internet, mobile phones, and online games to interact and obtain information. According to a poll conducted in California,

the table below depicts how social media affects the behavioral health of California individuals. (Malta, 2011)

## **5.6 Adolescents more likely to use social media than any other age group**

This widespread use of social media during adolescence raises concerns about its impact on many aspects of development, including physical and mental health. A growing amount of evidence suggests that social media use has both beneficial and negative effects on adolescents' health and health behavior. Exposure to fresh ideas and information, as well as improving awareness of current events and topics, are all advantages of using social media. Social media's interactive aspect can allow the opportunity to connect with peers on concerns, gain access to support networks, and increase social inclusion; it can also encourage good eating habits (Shepherd & Freiwald, 2018). The youth, who are the social group most vulnerable to external influence, is judged by both negative and positive aspects of the Internet. As the primary users of the internet, the youth regard it as the most valuable source of knowledge. Young people are especially vulnerable to technological advancements and can quickly master them. 'The Internet has become particularly popular among younger generations who have been raised to be 'computer literate,' and who is so unafraid of the intricacies involved with it.' There are various cultural communities in the current digital realm. Young people are more likely to join them and build partnerships with admirers of well-known literary works, television programs, films, and musicians from many nations. Scholars and critics are arguing the impact of these new media on the activities, social interactions, and worldviews of the younger generations because the internet has been "accepted and integrated into the daily lives of an increasing number of young teenagers in Western countries." Whether beneficial or detrimental, the impact of the internet on teenage culture is undeniable (DYE, 2018).

However, there are significant negative health consequences connected with adolescent use of social media. Higher levels of social media use are linked to lower levels of sports engagement, less enjoyment, and more socio-economic issues in this

demographic. Adolescents' use of a smartphone or mobile phone at night is linked to diminished and disrupted sleep patterns. (Pivec & Maček, 2019)

The most common conclusion obtained by studies on the association between social media use and health habits is that time spent on social media replaces time spent exercising or sleeping. (Strathdee, 2017)

One of my respondents said, *“Internet da social sites buten impact atibi gawayuwata una badal otaslo emo butan kirdar ada atibi. Internet da social media waja ta sis a uimo dstisu da family ar time e atisuan”*

English translation:

Internet and social media provide unsuitable information may have an impact on children and manipulate them. People are so engrossed on the internet that they do not have time for their family or friends.

While there is some truth in this viewpoint, individuals should remember that moral decay and the disintegration of human peace occur not just in the outside world, but also within ourselves. The loss of confidence in principles by elder generations causes spiritual insufficiency and a lack of sense of national identity in their children. As a result, the younger generation places a higher priority on individual aspirations and goals, and their beliefs are demonstrated daily. According to Mesch, "the Net-generation or digital natives exhibit different values, attitudes, and behaviors than prior generations" since they "act in a media-rich environment and a bedroom culture." As a result, there is a rise in teenage crime and a decline in moral and ethical behavior. One cannot deny that the internet creates the illusion of permissiveness, sometimes leading to the manifestation of the worst aspects of one's personality. On the Internet, for example, there are suicide clubs, addicts' groups, and terrorists' clubs. In these clubs, one can order death, purchase a dynamite stick, or receive drug stabbing training. Furthermore, the Internet is rife with numerous forms of pornography, including child pornography. Violence is also not prohibited. These elements play a role in the formation of negative cultural assets among young people. There is no limit to the potential effects of the Internet on its users and society at large, especially when anonymity is present (DYE, 2018).

Teenagers and college and university students are typically using social media programmers to acquire global access, which explains the quick increase. These social media sites, such as Facebook and Twitter, are growing increasingly popular in our society. (Stathopoulou, Siamagka, & Christodoulides, 2019) Students nowadays rely more and more on knowledge and data readily available on social networking sites and the internet. Therefore, in some instances, students' learning skills and research capacities are deteriorating, as their contact with these sites causes them to lose focus, causing them to devote less time to their studies and resulting in a drop in their academic achievement (Hoffmann & Bublitz, 2017). Students typically spend less time socializing face to face or in person with other people as they spend more time on social media, and these practices diminish their communication abilities. Students squandering time on social media may occasionally cause them to miss deadlines. (Tella, 2014).

As a result, students may be unable to effectively speak and mingle in person, even though excellent communication skills are widely recognized as a key to success. Furthermore, excessive usage of social media hurts students' mental and physical health. (Kelly, Zilanawala, Booker, & Sacker, 2018) Students forget to eat and don't get enough sleep, so they drink a lot of tea or coffee to stay awake and aware. This way of living is harmful to students' mental and physical health. Furthermore, everyday misuse of social media is harmful since it allows pupils to avoid forming real-life bonds with others. Parents are responsible for managing their children's use of social media and should keep a close eye on how much time their children spend on the internet (Ceranoglu, 2018).

One of my respondents said, *“Buten teenager’s eta yaqeen bela ka social media da internet han gunakish cheezan bi amesh suwa baya baliki gunakish asar achibi hin sis zindagiyata. Da kuch eta yaqeen bela ka internet da social media suwa asar achibi etcum bd gunakish asar ka achibi hin insan zindagiyata. Kuch sisi eta yaqeen achan ka internet da social media. Liken kaman sisi da et ka yaqeen bela ka psychological masalan paida achibi amek zarya daraman maibichan”*

English translation:

Most teenagers believe that social media has no beneficial or bad impact on persons their age. Meanwhile, approximately teenagers believe that social media has had a primarily beneficial influence, while believe it has had a mostly negative impact. Many people criticize social media for swaying the younger generation to succumb to peer pressure, while smaller percentage expresses fear that these sites may cause psychological problems or drama. When compared to youths who primarily use social media to communicate with peers, those who engage with peers face-to-face have better emotional results. Excessive social media use among teens exacerbates mental health issues such as anxiety and depression.

The negative consequences of these social networking sites exceed the benefits. As a result, these sites have the potential to harm society. Students are more likely than anyone else to become victims of social media. This could be because students find social media to be an appealing way to avoid boredom while studying or searching for course materials online, diverting their attention away from their job (Bozoglan, 2017). In addition, social media sites have been chastised for exposing and fostering negativity, which hurts children. For example, based on user feedback, the following social media networks were ranked from most to least negative: Twitter, Facebook, Snapchat, and Instagram. Instagram has been criticized by users as hurting people by producing stress and tension in their bodies. According to Cornell University's Steven Strogatz, internet networking can make it more difficult for people to distinguish genuine communication from other exchanges or relationships made through web-based social networks (Murthy & Gross, 2017).

Individuals may be intimidated by such a reduction in the number of major connections, fearing the development of important interactions and communication. Adolescents' and individuals' health are also affected by online networks when they utilize social media excessively (Gaspar, Pedro, Panagiotopoulos, & Seibt, 2016).

## **5.7 Case study**

Shah Garib was 45 years old who was a married person, and he is a government servant and earned only Rs 25,000 monthly. He has five children, and he manages his



all expenses from his salary. He explains that the internet and social media is not benefited for him and also for his children because his children take money for internet packages, and they play different games online which are not benefited his children's. he also says that the children are addicted to playing gamed online like pubg and free fire all the night and they did not take their proper classes at daytime. He says that the internet does not contribute to their income and to society it's just a tool of time killing online and adduction of his children. He gives education to his children, but they play games and kill their time on social media and the internet.

### **5.8 Impact of social media on covid pandemic**

Participants in this study reported prolonged non-academic usage of social media, addiction to social media, a distraction from learning, a lack of sleep, and diminished social connections. Because of the ongoing COVID-19 epidemic, these findings are even more worrying. Colleges and universities have developed new teaching methods because of the closure of educational institutions to combat the spread of COVID-19. Collaborative multimedia distance learning approaches have superseded traditional teaching methods. As a result, universities have begun to implement distance learning methodologies. Students must attend college lectures on traditional teaching methods (those used before the COVID-19 epidemic). As a result, they spend less time on social media sites, sit for shorter periods, and participate in some form of physical activity. Since the outbreak of COVID-19, however, online learning methods have become popular.

One of my respondents said, *“Covid 19 bamariyan harhin da tok duneyata masala dumanen bela. buten sis uimo mazdurimen da gatans cum alag umanan students uimo gatanas lo buten or masalien darpass manichan. Covid 19 insan zindagimenata da buten asar atibi. Internet men sis band bam bh da alag bam ka uimo family cum uwa internet asir otibi da hihina ka chaga ataslo or asani paida atibi”*

English translation:

COVID-19 pandemic ushered in many problems on a personal as well as a collective level. Many people lost their jobs due to strict lockdowns and education suffered a similar fate with almost all institutes coming to a halt.

It also influenced the well-being and social lives of people due to rigorous quarantine and lockdown measures. Therefore, many people resorted to connecting with their loved ones through social media instead of physically meeting up with them. This has resulted in greater sitting times and lower levels of physical activity because of prolonged usage of mobile devices and computers. These modifications may raise the risk of metabolic syndrome and non-communicable diseases. Furthermore, because of the COVID-19 outbreak, they were unable to socialize with their college buddies. This may have a significant impact on their mental health, leading to feelings of loneliness and depression. As a result, the COVID-19 epidemic has had a significant influence on physical activity, face-to-face social relationships, and mental health, as well as causing a great deal of worry and anxiety. The COVID-19 epidemic has resulted in an increase in social media use, which may hurt learning. To prevent depression and sedentary lifestyles, communities and families should pay greater attention to mental health issues, physical inactivity, and social contacts among students. This will reduce their chance of developing non-communicable diseases like obesity, hypertension, and diabetes. These health issues could put further strain on the medical system, which is already dealing with a public health crisis. Individuals should engage in home-based physical activities to avoid a sedentary lifestyle to reduce non-communicable diseases and psychosocial stress. Staying active and engaging in regular physical activity will be critical in sustaining mental and physical health during this epidemic era. As a result, it is recommended to prevent the COVID-19 pandemic from causing negative mental health and cardiovascular repercussions because of abruptly ceasing physical exercise (Manjur Kolhara, 4, April 2021)

One of my respondents said, “Covid 19 darmeyan internet da social media galat khabarin falaya ataslo ka butane i mo role ada atibi. Pahala harhin mila maibi covid darmiyan har hin alag alag bm eta natan buten masaliyn payida manichan. Interpersonal sikills khatam manichan internet da social media wajata”

English translation:

Internet and social media have a significant effect on spreading fake news, panic, and fear during the COVID-19 pandemic. In addition, the increased intensity of social distancing, self-isolation, and face masks compelled many to opt for online

communication which negatively affected the interpersonal skills and a sense of community in an individual.

People can be educated through social media platforms to help lessen the COVID-19's mental health implications and manage the worldwide health problem. The pandemic has created a global mental health crisis, and accurate information is critical for dispelling doubt, anxiety, and mental stress and uniting global communities in the fight against COVID-19 disease. According to mounting research, inexhaustible coronavirus-related newsfeeds and fatality count significantly elevated the likelihood of worldwide mental health concerns. The COVID-19 has resulted in worldwide info emic, and social media has contributed both positive and negative data It has harmed public trust and hampered viral restraint, both of which have lasted longer than the coronavirus epidemic (Jaffar Abbas, 2021 ).

## Chapter 6

### Impact of social media on physical activities

#### 6.1 The negative effect of social media

Teenagers and college and university students are typically using social media programmes to acquire global access, which explains the quick increase. These social media sites, such as Facebook and Twitter, are growing increasingly popular in our society. (Stathopoulou, Siamagka, & Christodoulides, 2019) Students nowadays rely more and more on knowledge and data readily available on social networking sites and the internet. Therefore, in some instances, students' learning skills and research capacities are deteriorating, as their contact with these sites causes them to lose focus, causing them to devote less time to their studies and resulting in a drop in their academic achievement (Hoffmann & Bublitz, 2017). Students typically spend less time socializing face to face or in person with other people as they spend more time on social media, and these practices diminish their communication abilities. Students squandering time on social media may occasionally cause them to miss deadlines. (Tella, 2014)

One of my respondents said, “*Internet da social media han da gunakish asaran Hunza culture ta eta bela ka Sisi a sati khulto tumin culture aguwan hurutas deyyayas ar dunan uimo culture til oljar dunan eta sanan amayam ka holum rasumen gayar dunan*”

English translation:

The negative effects of the internet and social media on Karim Abad Hunza's culture include people being more urbanized and forgetting their cultural values, as well as becoming more westernized.

As a result, students may be unable to effectively speak and mingle in person, even though excellent communication skills are widely recognized as a key to success. Furthermore, excessive usage of social media hurts students' mental and physical

health. (Kelly, Zilanawala, Booker, & Sacker, 2018) Students forget to eat and don't get enough sleep, so they drink a lot of tea or coffee to stay awake and aware. This way of living is harmful to students' mental and physical health. Furthermore, everyday misuse of social media is harmful since it allows pupils to avoid forming real-life bonds with others. Parents are responsible for managing their children's use of social media and should keep a close eye on how much time their children spend on the internet (Ceranoglu, 2018)

One of my respondents said, *“Internet da social media buten asar acibi me culture a ta.me amik culture values khatam maibechn ka eka eta e waja bela. Men tumen cultures accept achanbn amet waja ta memo culture values da adatin khatam mayor dunechan. Hunzuwa culturelo guta suwa bela ka harhin ka da family ka gatinuman hurusham, bashamuchum internet de bi ka tabdil naten fat atibi. Man gotpan bn ka uwa ohysical activities kam otibi internet a. khali 5 % sisi internet baska gatanas gana istemal acahn, or internet gunaiksh arar achibi”*

English translation :

Hunza had an excellent culture of spending spare time with family, but the internet has changed that. Furthermore, individuals, particularly adolescents, used to be more involved in physical activities, but the internet has reduced their participation. Only 5% of individuals use the internet to get knowledge, hence they are all negatively affected. There are numerous detrimental effects that the internet has had on our culture. The loss of our cultural values is the most obvious of these. We accept other people's cultural values and habits by using the internet, which has an impact on our cultural values.

The negative consequences of these social networking sites exceed the benefits. As a result, these sites have the potential to harm society. Students are more likely than anyone else to become victims of social media. This could be because students find social media to be an appealing way to avoid boredom while studying or searching for course materials online, diverting their attention away from their job (Bozoglan, 2017).

One of my respondents said, “*Internet da social media buten impact bela culture da young generation nata onlie han tok duniyantan bela ametlo harhan sis mojud ban da idaran becan. Internet da gunakish asar ka bela har hin sis oka manum qisan internat daljan*”

English translation:

The internet and social media have had a profound impact on our culture, particularly among the younger generation. It's a whole new world online, with all kinds of people and organizations. The negative element of the internet and social media is that everyone is publishing everything that is going on in their own life.

In addition, social media sites have been chastised for exposing and fostering negativity, which hurts children. For example, based on user feedback, the following social media networks were ranked from most to least negative: Twitter, Facebook, Snapchat, and Instagram. Instagram has been criticized by users as hurting people by producing stress and tension in their bodies. According to Cornell University's Steven, internet networking can make it more difficult for people to distinguish genuine communication from other exchanges or relationships made through web-based social networks (Murthy & Gross, 2017). Individuals may be intimidated by such a reduction in the number of major connections, fearing the development of important interactions and communication. Adolescents' and individuals' health are also affected by online networks when they utilize social media excessively (Gaspar, Pedro, Panagiotopoulos, & Seibt, 2016).

One of my respondents said that, “*Internet da social sites buten impact atibi gawayuwata una badal otaslo emo butan kirdar ada atibi. Internet da social media waja ta sis a uimo dstisu da family ar time e atisuan*”

English translation :

Some sites with unsuitable information may have an impact on children and manipulate them. People are so engrossed on the internet that they do not have time for their family or friends.

## 6.2 The positive impact of social media

By altering our social norms, morals, and culture, social media is gradually becoming a critical component of human society. Sharing information and distributing content are becoming increasingly essential societal desires. Social media has altered how people, particularly university students particularly female students communicate, connect, and socialize during their educational experiences (Terzi, Bulut, & Kaya, 2019).

One of my respondents expressed that, *“Internet da social media community hihinaka ka gati ataslo but emo oyum kirdar ada atibi. Internet da sisi a naya talim da naya cheexn hanaslo butan emo aham da suwa kirdar bela. Or han da eta bela ka me culture tok duniya samana subi. Me memo ideas da hurutas deyayas tok duneya ka share ataslo but aham kirdar ada achibi. Or kuch sisi a social media da internet a duro naten ukhara pasa kami achan”*

English translation:

Internet and social media have linked the community to the outside world, increasing awareness and providing knowledge about the world. There are a few beneficial features, one of which is cultural exposure. We can share our cultural ideas and holidays with the rest of the world through social media, which would not have been possible without the Internet. Some people work as freelancers and create excellent YouTube videos.

This new kind of media is becoming increasingly important in information sharing among university students and the public. Students can now participate in social discussions by sharing images and pictures, submitting comments, and propagating ideas, among other things. Today, social media has a significant impact on the lives of young people in general, and university students. Digital media and social networking are transforming how people communicate, collaborate, share information, and consume it daily (Stathopoulou & Siamagka, 2019).

One of my respondents said, “*Hunza hurutas deyayas manar kuli lal apim amet Internet da social media media tok duneyata samana subi me amet hurutas deyasa an belum ka da ouyn sisi ar oltiribi*”

English translation:

No one had heard of Karimabad, or even Hunza, until a few years ago. Our culture has been obtaining much-needed global exposure since the advent of modern technology such as the internet.

Described social media as a set of online apps and tools that facilitate and create knowledge sharing among digital media users, ultimately transforming a monologue into a dialogue, for example, between a corporation and its customers (Bredl, 2017). According to research, social media refers to a wide range of web-based tools and apps that are built on a specific philosophical philosophy as well as technological underpinnings and functioning (Penni, 2017). The way its users communicate and use internet-based sites as a means of disseminating content among digital media and internet users has altered as a result of social media (Bacarella, Wagner, Kietzmann, & McCarthy, 2018).

It has sparked the formation of commercial opportunities and system correspondence, as well as more economical and highly feasible internet advertisements of goods and services. It also provides new ways to deal with and manage interactions amongst potential social media users. A huge number of social media users consistently utilize social media platforms such as Facebook, WhatsApp, Viber, YouTube, Flickr, and WordPress to publish their articles, images, videos, and recordings, and they share this information with others (Salmerón, García, & Vidal-Abarca, 2018).

One of my respondents said, “*Internet da social media waja ta naya sisi ka friendship da buten sisi ka rabitalo memeyabn amet wajata Hunza sis zindagi asan manila. Bs ka gash geran ataslo da internet a tum bs ka saman ducharlo Hunza sis gana internet buten help ati bi,han but suwa dorowan internet eta atibi ka Hunza gotpat man bm ka uwa eta oikini bi ka balata internet cum pasa kamai atas omai bn*”



English translation:

Building relationships and remaining connected, as well as making new friends, has made life easier for Hunza people. Banking and buying online have also made life easier for Hunza people. The positive element is that the kids of Hunza are educated, and they know how to use the internet and social media to earn money.

### **6.3 Impact of social media on physical activities**

Most young people in most nations use the internet multiple times per week. Because of the rising usage and importance of the internet among teenagers, people who deal with their health on a professional level have begun to address the potentially serious health consequences of this activity. In terms of gender, the results revealed that there were no statistically significant variations in the frequency of negative thoughts due to the lack of an internet connection between boys and girls. Because of the internet connection, there were statistically significant differences in the frequency of satisfaction sentiments based on age. Finally, it was discovered that internet use has a direct beneficial association with health, such as the presence of atypical reactions, as well as the presence of bad emotions, and a direct negative relationship with teenagers' academic performance. (George, 2019, March 17).

Respondent said that, “*Gutay khain a men youth ban k internet da social media te but time guzara echan, hamisha beren k facebookn’n, instagram’n ya online game’n jaisa k PUBG a ka busy umaiban. Gutay waja chm uway amik physical activity’min bichn k but hi km manichn bes k mi youth hamisha ye mobile k internet a ka umaiban*”

English translation:

Nowadays, our youth have become addicted to and spend too much time on the internet and social media. They are always surfing the news feed on Facebook or Instagram, playing online games like PUBG. Due to this reason, their physical activities have plummeted to concerning levels as they are always on their phones in one place.

One of my respondents said that the internet has dramatically changed the way we stay physically active because it offers so many distractions in the form of online

games like PUBG that we ignore the importance of physical activities for our bodies. Here is what my

The Internet is more than just a tool for gathering information. Because it is possible to boost social contacts between people, this is more of a telecommunications technology. Furthermore, it appears that the Internet's fundamental qualities, such as the ability to remain anonymous, asynchronous communication, and freedom from time and place constraints, enhance the establishment of deep personal relationships (Bargh J. A., 2002). The researchers came to the deep conclusion that there is insufficient evidence on the consequences of using the Internet for social support. The growing popularity and importance of the Internet among teenagers have prompted people who work in the health field to address the potentially serious health consequences of this behavior (Borzekowski, 2006). There has recently been evidence of a relationship between mental and physical health problems among youth and excessive Internet use. Anxiety disorders, sadness, and suicide ideation are some of the symptoms that teenagers who use the Internet excessively experience (Kim K, 2006). It is well known that teenagers who spend a substantial amount of time on the internet suffer from medical ailments such as headaches and musculoskeletal pain. All of this is due to a lack of muscular contractions, physical activity, exercise, and training. Another issue mentioned by internet users is the loss of sleep time. since young people frequently use the internet late at night and perhaps overnight. Furthermore, because obesity is a well-known risk factor for cardiovascular disease, longitudinal studies have found that kids who spend a significant amount of time online each day have a higher Body Mass Index (BMI) (Chou, 2001).

Another respondent insisted that the internet and technology have caused our physical bodies to become weak because we do not perform any work or do exercise since we are always on the internet.

One of the respondents said that, *“Shugulo bs khot internet’n xhuwas k bey bs mi thm durown chm mathan meti bi. Mi waqt lo na mobile na internet besn kuli omaibim, etey waqt a sis k terumn shatilo omaibm k khulto mo machine a yanis durown mi mimi echabam.”*

English translation:

“I believe the emergence of the internet into our lives and our community has deprived us of healthy physical activities in such times. In the old times, we did not have the internet or even cell phones, but we were very strong and healthy that we could carry out such and such tasks that the machines of this time are doing.”

As a result, they do not have time to engage in physical activity or sports. The studies that have been published, on the other hand, tend to focus mostly on young people's excessive use of the internet, and some of them show no links with harmful outcomes in short or normal Internet use. Finally, the resolution between the sexes on how they use the internet about health claims, that teenagers' boys and girls have the same behavior on the Internet, is still awaiting research confirmation (Willoughby, 2008).

Despite the advancement of biological and medical sciences, as well as accompanying technologies, it is well acknowledged that the human population's health problems are constantly increasing. These issues might have been prevented, or at the very least, the implications could have been mitigated. However, people's lifestyles, attitudes, and behavior in connection to physical activity and exercise should have been different from a young age. Cardiovascular illnesses are the primary cause of death in the United States, and this trend is accelerating globally. Obesity in childhood is also known to be a significant risk factor for the development of cardiovascular disease in adults. Between 1980 and 2000, the frequency of childhood obesity in the United States quadrupled. Longitudinal population studies, such as the Framingham research, can help us understand how people change over time. Bodyweight is closely linked to cardiovascular illness, according to research. Obesity in adulthood, as well as later cardiovascular illnesses, have been linked to childhood obesity. Obesity in children has become much more prevalent in recent years. Obesity in children is one of the most serious social issues and it has the potential to reverse the decade's beneficial trends in cardiovascular morbidity and mortality. To prevent excessive weight gain in youngsters, immediate action should be done (Lapousis, 2010).

One of the respondents said that, “*Ja khayal api k internet ya social media mi physical fitness k activities te negative asr exhibit. Balki ja yaqeen bila k fitness ya hn healthy*”

*lifestyle'n a gana thumin cheezin awaji meibichn jaisa k fitness club'in ya sports a gana grounds'in bes k."*

English translation:

However, one of my respondents had a positive outlook on the impact of the internet and social media. They said that the impact of the internet or social media on our physical activities is negligible as compared to other factors necessary for a healthy lifestyle like fitness clubs or sports facilities.

“Well, I don’t think the internet or social media has any negative impact on our physical fitness or activities. Rather, I believe that to have a healthy lifestyle it is pertinent to have access to such facilities like fitness clubs and sports complexes.”

Children and adolescents who are on the verge of becoming obese should be aware of the challenges they may face in the future because of their condition. In addition, the link between physical fitness and heart disease or other health concerns was explored. The best way to lower your risk of heart disease is to engage in some form of natural or physical activity. The progressive increase in activity, as well as higher levels of activity and fitness, demonstrate clear benefits in lowering the risk of heart disease. The goal of this study was to look at the characteristics of teens who use computers and the internet, as well as their relationships with social demographic traits such as gender and age, sports, and school achievement (Laparidis, 2010). The results revealed that boys made up 46.19 percent of the sample (79 people) while girls made up 53.81 percent (92 persons). 9.35 percent (16 students) ranked their school courses with a rating of 10 to 14, 36.84 percent (63 students) ranked their school courses with a rating of 14.1 to 18, and 53.81 percent (92 students) ranked their school courses with a rating of 16 to 20. A total of 88.87 percent of students exercised in a sports association, a sports group, or a private gym. 18.13 percent exercised 1-2 times per week, 51.46 percent exercised 3-4 times per week, 19.29 percent exercised 5-7 times per week, and 11.13 percent did not exercise at all (Lapousis, 2010).

A substantial percentage of students exercised two or three times per week, whereas roughly half of the pupils who exercised at a younger age have quit. so does the amount of time they spend exercising and training. Individuals of every age and

gender can use a computer connected to the Internet, regardless of their participation in workouts and physical activities, or their academic success. differences were also not detected amongst students with varying levels of involvement in the program, ranging from modest to outstanding. Neither with sports groups, clubs, or gyms nor with exercise weekly training frequency more research is required for a more thorough investigation. In adolescence, all the above variables play a role. The internet, the mobile phone, and any other tablet are all examples of the society. In adolescence, a gadget that permits online cooperation is as if it were an epidemic. One of the most significant technological breakthroughs many people have referred to the greatest breakthroughs of all time as the modern-day narcotic. The internet has now become required, especially during the vital period of adolescence, which is usually a positive thing, but it can also cause a lot of harm. This is because hyperbole is always a bad thing. As a result, excessive usage of only terrible internet, particularly in adolescence, might harm young people at a vital juncture in their lives (Lapousis, 2010).

The role that Internet connections on the internet can play in the health sector has not been fully understood. According to certain research, the right intervention can lead to positive health outcomes. However, in the absence of such intervention, it appears that the usage of the internet may deteriorate participants' health, mental, and physical conditions. In its current form, the internet serves not just as a source of information, but also as a telecommunications tool, as it encourages individuals to communicate socially. Furthermore, the basic qualities of the Internet, such as anonymity, asynchronous communication, and freedom from time and location constraints, facilitate the establishment of close personal relationships (Bargh, 2002).

Another one of my respondents also had positive remarks about the impact of the internet and social media, especially on learning and gaining skills.

This is what they said: *“Ja khayal lo internet a impact personally ja gana to positive agayaba. Bes k muto mo zamana but tarqi etibi. Gutay zaman digital k artificial intelligence a zamana bila to etay ka gucharas a gana mi mepachi da tei skills k knowledge manas but lazmi bila. Ja jei k online learning a but help echibi da technical skills hasil ets gana k internet ja khayal lo to best resource bila.”*

English translation:

I believe the internet has a positive influence on our lives. It is because the world is advancing at an unprecedented pace. This is the age of digitalization and artificial intelligence. To keep up with the advanced world, we need to be equipped with the necessary skills and knowledge. Furthermore, I am a proponent of the online learning approach as well because we can gain any knowledge or skill anywhere.

On the other hand, the interest in and growing trends in its use among teenagers has gradually pushed people working in the health field to explore the influence of this activity on their health (Borzekowski, 2006). It has recently been established that there is a link between mental and physical health problems in young people and teenagers and their excessive usage of the internet. Anxiety disorders, depression, and suicide ideation are among the symptoms described among youths who use the internet frequently. Because they spend so much time on the internet, teenagers are known to suffer from medical ailments such as headaches and soreness in the bones and muscles, which are linked to a lack of muscle contractions and physical activity and exercise.

The reduction of sleep time, as a result of using the internet for several hours till late at night is a major issue noted by adolescent internet users (Chou, 2001). As a result of this reality, exercise and other physical activities can assist adolescents in staying away from computers and the internet. The more times per week you exercised, the less time you spent online. This is the most important since physical activity and exercise are linked to health at these ages. These findings are consistent with the literature, which shows that internet addiction has a negative influence on teenagers' health in both physical and psychosocial areas (Cheung, 2011). In the same way that they are inactive and do not engage in physical activities, the sedentary act of prolonged computer use resulting in physical inactivity may raise the level of body fat and risk of obesity. Furthermore, it has been well known that excessive internet time is linked to insomnia and sleep disorders. (Matusitz, 2012) found that adolescent internet users had less total sleep time and a later bedtime. Negative feelings caused by lack of internet access, excessive internet use, neglect of school obligations, abnormal reactions such as irritability, poor sleep, and arguments, as well as a reduction in time spent on the internet, are age-related, which is to be expected

because as students' ages increase, they are exposed to more computers and new technologies. It is well known that the internet may provide numerous opportunities for learning, education, and recreation; consequently, increased internet use is related to the users' increasing age and the concerns that this entails (Choy, 2007).

#### **6.4 Case study**

Nawaz Ullah Baig is a teenager from Karimabad, Hunza. He said that the internet is, by far, the best source of learning and getting quality education whenever or wherever we like, and it can be very innovative in the educational sector in Hunza. Education reforms involve many aspects like Human Resource management, teaching method, and innovative solutions to problems in Hunza. Internet is the database of solutions for different problems either for our work or study. Many students, including myself, get a lot of help from the internet for our work or study-related stuff. It helps in solving queries related to my studies and getting information about other things. Sometimes I take some help from the internet for solving my problems.

## 6.5 Case study

Noor Ali is a 26-years old undergrad student at Quaid-i-Azam University, Islamabad. He is one of my respondents and a permanent resident of my research locale, Karimabad. According to him, the internet has ushered in many innovative changes on a personal and collective level. He is a proponent of the online learning approach and emphasizes that during childhood there was very little we knew about the world outside our hometown; we were unaware of the technological marvels like robotics and artificial intelligence. Furthermore, he said that he is also taking up online courses to upskill and gain job-ready skills in the fields he is interested in Data Science, Machine Learning, and Artificial Intelligence. He is hopeful that this will pave the way for his future career in this digital age all thanks to the internet and online learning. However, he also admitted that the younger generation, so-called “Gen Z”, is spending too much time on social media and the internet indulging themselves in activities that are taking a toll on their mental and physical health. He said that we need to educate our younger generation on how to use the internet for our well-being.



## Chapter 7

### Summary

The people of Hunza are also known as Hunzikutz. They have spent generations of livings in their isolated valleys. The observation is about post-internet in Hunza. The emergence of the internet in the 1990s resulted in significant changes in communication and the creation of several websites. This research explores the internet and social media and their impact on Burusho culture. Social media is becoming an emerging element of society to transform modernization with the dynamics of time. Hunza is an indigenous society they have their norms, values, and beliefs system on which they practice in their daily life. The Internet has had a tremendous impact on the people of Hunza. One of the negative consequences of social media is that people become addicted to it.

I conducted my ethnographic research based on four objectives:

1. To figure out the impacts of the internet on the physical activities of Hunza.
2. To figure out the role of social media's impact on social development.
3. To figure out the role social media has on economic development.
4. To explain the changes in the education system due to the innovation of the internet in Hunza.

Social media has deeply penetrated our daily lives, in these days' privacy has become a distinct dream. This study helps us to explore the changes that social media bring my social media in the field of communication. It will also help us to understand the new expected shape of the social change in Karimabad Hunza.

Computers and the internet are overtaking the world, altering people's behavior, and changing all cultures. Internet neither isolates nor reduces people's sociability. It boosts sociability, civic engagement, and strength of family and social bonds across all cultures. 2/3 of the internet's population uses social networking sites as communication and connecting tools. Digital life is becoming more participatory than physical life, but closer to true virtuality than virtual reality. Pakistan's social media users accounted for 20.6 percent of the country's entire population. Unfortunately, there is no social networking law or authority in Pakistan. In Pakistan, social networking services are fast growing in popularity, yet they have yet to fulfill global

expectations. 87 percent of Europeans have access to the internet at home, and 65 percent use their mobile phone to do so. Politicians and leaders are seeking extreme measures to remedy these detrimental effects. The American Educational Research Association conducted a study and announced that those social media users learn less and have lower grades. In the past few decades, Internet addiction has led to the use of the Internet. Nalwa suggests that addicted users prefer to use the Internet to frustrate personal responsibilities, which ultimately leads to poor academic performance. Social media can be a gateway to unsuitable content such as violent imagery or pornography. More use of social media and the internet is correlated with loneliness and social isolation. Usage of the internet can corrupt our social life, mainly due to viewing online pornography. It may lead to cybercrime, cyberstalking, and particularly cyberbullying. Spending more time on social media creates depression and anxiety which leads to poor sleeping. When you spend more time on social media, you spend less quality time with people who are physically present in your life.

Being physically present with someone provides a degree of comfort and support that social media will never be able to match. According to a previous study, more than 90% of college students use social networking sites. Students are constantly distracted from their studies by social networking websites. The Internet started as a simple way for users to communicate electronically, but it has now evolved into an addiction for students, teenagers, and even adults. Since 2010, networked social movements have been increasingly active, particularly in the Arab upheavals against dictatorships.

I used the qualitative research methodology to collect my data for my research. I used the following Anthropological tools and methods through which I am capable to get reliable and valid data. When I am entering for ethnographic research, I have a lack of knowledge about the place and people that's why I must develop a rapport between me and respondents. Firstly, I become a part of the nature of the local surroundings and a member of the society than can continue my research. I remained in Karimabad for three months to observe the culture change in the Hunza society. I have selected in-depth informal interviews with those members of the community who are using different social sites and the internet for different purposes. The in-depth interviews are particularly useful for an explanation of my research objectives between me and

my respondents. I have developed a census form to collect data from different respondents it explains the Socio-Economic structure of my respondents. Non-probability sampling techniques were used to choose the sample. The sample size was limited to (26) and the total sample size is categorized among men and women. Thematic analysis was employed in the study to analyze the data collected. From the questions, the researcher created themes and subtopics that were allocated to the data. Every research project must include a section on research ethics. Before taking photos or recording videos.

I ask and take permission from the respondents. The interviews of those respondents who gave me interview permission to do so I recorded. Some respondents seemed uneasy, so I was writing down their interview instead of recording it in my daily diary. An anthropologist's daily diary is a creative endeavor and maintains the data's manual record. The researcher employed the audio recording technique while on the field. During the fieldwork, the researcher took photographs to keep track of detailed data about local foods, cultural artifacts, and historic sites.

The Burusho are an ethnolinguistic group native to the Yasin, Hunza, Nagar, and other valleys of Gilgit–Baltistan in northern Pakistan. Their origins are unknown, but they were forced into their modern territory by Indo-Aryan movements. Gilgit Baltistan was conquered by the Umayyads in the 7th century CE, and over the next thousand years, it was ruled by successive Muslim rulers. The region was vital in the spread of Buddhism across Asia through Central Asia and the Indian subcontinent. Karimabad was the Hunza Valley's capital for nearly 750 years, until the middle of the twentieth century. Most of the population converted to Islam, leaving Buddhism largely untouched. Karimabad has become a tourist destination following the building of the Karakoram Highway. Hunza's population enjoys four seasons, each with its theme in terms of tourism and other natural activities. The Hunza valley has a literacy rate of greater than 95%. Some have observed Hunza people's lifespan, but others dismiss this as a longevity myth. Marriages are held once a year, typically on December 21st, when there is snow on the ground. Hunza's inhabitants are Muslims who believe in Allah's unity, His final prophet, and the Holy Book Quran. They are further divided into the Shia, Sunni, and Ismaili sects. Endogamy refers to weddings that take place inside a family, cast, or community. Exogamy, on the other hand,

necessitates marriages outside of the family. In Hunza, most people are Ismailis, followed by Shia and a small number of Sunnis. By inhaling the smoke of burning juniper twigs, Bitaiyo foretells the future. The Burusho have minimal religious ceremonial in their daily lives. Some Burusho still believes that the supernatural plays a significant influence in the causes of human illness. Visual art includes embroidery and wood carving, for example. Folklore (both indigenous and acquired), tales, and songs are all part of Burusho oral literature. People in Karimabad, Hunza, eat food that corresponds to the climate and season. Hunza's wearing style and designs include shalwar kameez, hat, and long coat. The marriage tradition varies from district to district, but the Islamic community's marriage pattern is consistent. The education rate among the residents of Karimabad Hunza has increased. The number of government colleges and schools in the gorge has also expanded. His Highness Prince Karim Aga Khan, the spiritual head of the Ismaili, is a major player in this area. There are no formal modes of transportation in Karimabad, except for a few vans provided by the Gilgit-Baltistan government's Northern Areas Transport Cooperation Organization (NATCO). The lingua franca is Burushaski, which is unrelated to any other language spoken in the area. Most subsistence activities are carried out by the Burusho. Ducks, crows, golden eagles, vultures, chickens, pheasants, pigeons, and doves are targeted for hunting. Common agricultural implements are wooden plowshares, iron hoes, spades, forks, shears, and sickles. They buy most of their luxury goods from India, Turkestan, and Central Asia at Gilgit marketplaces. Men and women participate in a variety of activities, including threshing and winnowing.

As technology advances, social media has become a part of everyone's daily routine, and people are becoming increasingly addicted to it. Distinct fields have different effects on humans. For students, social media has improved the quality and speed of collaboration. Corporations use social media to improve an organization's performance in a variety of ways, including achieving business objectives and increasing annual sales. Young people meet these media regularly. Social media offers many advantages, but it also has some drawbacks that hurt people. False information can lead to failure in the educational system; in an organization, incorrect advertising can reduce productivity; social media can abuse society by invading people's privacy, and some pointless blogs can persuade teenagers to become violent and engage in unacceptable behavior. Social media can be good, but it should be used

in moderation to avoid being addicted. Internet, the World Wide Web, and a variety of networks increasingly based on wireless platforms constitute the technological infrastructure of the network society, as the electrical grid and the electrical engine was the support system for the form of social organization that we conceptualized as the industrial society. Thus, as a social construction, this technological system is open-ended, as the network society is an open-ended form of social organization that conveys the best and the worse in humankind. Yet, the global network society is our society, and the understanding of its logic based on the interaction between culture, organization, and technology in the formation and development of social and technological networks is a key field of research in the twenty-first century.

The Internet, like all other technology, does not influence its own. However, it has specific effects on the communication system's ability to be organized around interactive, multimodal, asynchronous, or synchronous, global, or local, and from many to many, from people to people, from people to objects, and from objects to objects, with the semantic web becoming increasingly important. Research is needed to determine how these features affect specific systems of social relationships, which is what I attempted to present in this text. What is apparent is that without the Internet, networking as a basic mechanism of social structuring and social transformation in every sphere of social life would not have grown to such a massive scale.

Only through the accumulated effort of intellectual investigation can we make progress in our understanding. Only then will we be able to debunk the myths that surround today's most important technology. Even though digital communication technology has become a second skin for young people, it continues to feed the worries and fantasies of those still in charge of a society they hardly comprehend.

## **Conclusion**

The Internet has had a tremendous impact on the people of Hunza. One of the negative consequences of social media is that people become addicted to it. I conducted ethnographic research based on four objectives, to figure out the impacts of the internet on physical activities in Hunza and its impact on social development.

As technology advances, social media has become a part of everyone's daily routine. Social media can be good, but it should be used in moderation to avoid being addicted. Internet, the World Wide Web, and networks increasingly based on wireless platforms constitute the technological infrastructure of the network society. Without the Internet, networking as a basic mechanism of social structuring and social transformation in every sphere of social life would not have grown to such a massive scale. Even though digital communication technology has become a second skin for young people, it continues to feed the worries and fantasies of those still in charge.

Social media has had a significant impact on our culture change, habits, relationships, and education. This has the potential to change people's behavior, attitudes, and even their basic health. Media have an impact on cultural globalization in two ways first, they facilitate the widespread transmission of cultural products, and second, they aid in the establishment of communication networks and social structures.

## **Recommendation**

The internet is influencing user culture, while social media has had a significant impact on our culture change, habits, relationships, and education. This has the potential to change people's behaviour, attitudes, and even their basic health. Mass media, prominent celebrity personalities, movies, and related entertainment, as well as sports and news, all have a strong influence on popular culture. The Internet and social media, on the other hand, have had a tremendous impact on pop culture in the last decade. What music we listen to is influenced by social media. Television plays a critical role in the dissemination of culture. Similarly, when the fragility of various heritage sites is mentioned in the news, it immediately attracts attention, and following efforts are done to ensure their preservation. The media have a significant impact on cultural globalization in two ways that are mutually interdependent: first, they facilitate the widespread transnational transmission of cultural products, and second, they aid in the establishment of communication networks and social structures.

Society is shaped and structured by various forms of communication, including messages in the mainstream media. Furthermore, mass media sources can disseminate cultural knowledge and artistic works across the world. The truth is that social media may benefit society as well. It has the potential to help people connect and strengthen their connections. Students are also encouraged to learn and improve because of social media. It can also help businesses expand their audiences and increase their profits. We can detect distinctive ideas on the internet in ways that are difficult to achieve in person because of the way we communicate. Languages are designed to develop and evolve as people discover new ways to communicate their thoughts.

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## Appendix:

### Interview guide

Name	
Age	
Gender	
Education	
Department	

1. Do you think the internet impact Hunza culture?
2. Which app are you using mostly on your mobile phone?
3. Do you think social media impact the mental health of human beings or not?
4. Would the internet impact the physical health of human beings?
5. Do you think the internet has affected the way of life in society?
6. Do you think the Internet impact the norms and values of society?
7. Do you think that physical activities are more important than staying on the internet?
8. Are you using the internet on your mobile after getting in the morning?
9. What are your most preferred activities on the internet?
10. Do you think that after the innovation of the internet physical activities become rare?
11. What is your native language?
12. Which language do you speak in classes or the workplace?
13. Do you think that language is a barrier to performing efficiently?
14. What do know about social media?
15. How do you see the role of social media in society?
16. Are social media is having any positive impact on society?
17. How is social media used by the people of Hunza?
18. What is the negative impact of social media on students?

19. How social media is used by people to adopt the trends?
20. Do you think social media is used in spreading modernization in society?
21. Do you adopt any trends from Facebook or WhatsApp?
22. How frequently do you use social media apps (WhatsApp, Facebook, tweeter)?
23. Do you think that the apps bring improvement to speaking another language?
24. Do you chat via Facebook or what's an app with another country friend?
25. Do you feel improvement in speaking language while conversing with friends?
26. Do you think that the internet helping you to solve questions related to your work?
27. which browsing program you are using to explore related material?
28. While you are browsing using a native language translator or mother language of the internet?
29. Ever you feel easy to complete your task via an internet source? Like assignment internet etc.
30. Do you think that the internet connects people and makes easy access to adopt new trends?



- 1کی آپکے خیال میں لٹریٹرنز کی مختلف شکلیوں میں کون سی ہے؟
- 2- آپ پلینے میں لٹریٹرنز کو کون سی ٹیپ فراہم کر سکتے ہیں؟
- 3کی آپکے خیال میں سوشل میڈیا انٹرنیٹ اور کیونہی صورتوں میں کون سی شکلیں ہیں؟
- 4کی لٹریٹرنز انٹرنیٹ اور کیونہی صورتوں میں کون سی شکلیں ہیں؟
- 5کی آپ کو لگتا ہے کہ لٹریٹرنز میں کون سی شکلیں ہیں؟
- 6کی آپکے خیال میں لٹریٹرنز میں کون سی شکلیں ہیں اور ان کو کون سی شکلیں ہیں؟
- 7کی آپس میں کون سی شکلیں ہیں لٹریٹرنز میں کون سی شکلیں ہیں؟
- 8کی آپ کو صبح میں کون سی شکلیں ہیں لٹریٹرنز میں کون سی شکلیں ہیں؟
- 9 لٹریٹرنز میں کون سی شکلیں ہیں لٹریٹرنز میں کون سی شکلیں ہیں؟
- 11کی آپس میں کون سی شکلیں ہیں لٹریٹرنز میں کون سی شکلیں ہیں؟
- 11- آپکی مادی زبان کی ہے؟
- 12- آپ کیسے لکھتے ہیں؟
- 14کی آپ کو لگتا ہے کہ زبان میں کون سی شکلیں ہیں اور کون سی شکلیں ہیں؟
- 14 سوشل میڈیا میں کون سی شکلیں ہیں؟
- 15- آپ کون سی شکلیں لکھتے ہیں؟
- 16کی سوشل میڈیا میں کون سی شکلیں لکھتے ہیں؟
- 17منزکے لوگوں میں کون سی شکلیں لکھتے ہیں؟

18 طلباء پر سوشل میڈیا کے فیڈبک کے اثرات کیسے ہیں؟

19- رجحان تک پیمانہ کے لیے لوگوں پر سوشل میڈیا کو کس طرح استعمال کرتے ہیں؟

21 کیا آپ کے خیال میں سوشل میڈیا استعمال کے اثرات میں جن میں سے کئی ایک ایسے ہیں جن سے متاثر ہونے کے لیے کسی اجازت ہے؟

21 کیا آپ فی سب کی ویٹس ایپس کے ٹیٹون پیمانہ کے ہیں؟

آپ سوشل میڈیا پلیٹ فارمز پر کتنے استعمال کرتے ہیں؟

23 کیا آپ کو لگتا ہے کہ ویٹس ایپس دوسری زبانوں کے لیے بہتر ہے لاتی ہیں؟

24 کیا آپ فی سب کے ذریعے چیٹنگ کے لیے ویٹس ایپس کو دوسرے کسی ایسی ایپ سے سب سے زیادہ پسند کرتے ہیں؟

25 کیا آپ اپنے دوستوں سے بات کرتے ہوئے زبانوں کے لیے بہتر ہے سمجھ سکتے ہیں؟

26 کیا آپ کو لگتا ہے کہ ٹیکسٹ ایپس کے استعمال کو حل کرنے میں آپ کی مدد کر رہے ہیں؟

27 تم نے کبھی کوئی ایسی ایپ استعمال کی ہے جس سے آپ کو سب سے زیادہ پسند ہے؟

28- جب آپ مادری زبان کے لیے ٹیکسٹ ایپس کے استعمال کرتے ہوئے براؤز کر رہے ہیں؟

9 کیا آپ ٹیکسٹ ایپس کے ذریعے کام میں مددگار ہیں؟

اسٹینڈنگ ٹیکسٹ ایپس۔

31 کیا آپ سمجھتے ہیں کہ ٹیکسٹ ایپس کو جوڑتا ہے اور یہ رجحان تک پیمانہ کے لیے اسے استعمال کرنے کے لیے؟

## Census form

### Socio-Economic Census Form Household

S. no	Name	Relation With HH	Sex	Age	RELIGION SECT					LITERACY		REMARKS
					Muslims			Non-Muslims		Lit	Ill-lit	
					Shia	Suni	Ismaili	Chr.	others			
1.	Janan Ali	HH	M	56			✓			✓		
2.	Chand Bibi	Wife	F	46			✓			✓		
3.	Benazir	Daughter	F	31			✓			✓		
4.	Nasreen Janan	Daughter	F	29			✓			✓		
5.	Danish Ali	Son	M	27			✓			✓		
6.	Noor Ali	Son	M	26			✓			✓		

**HH** Head of Household   **Chr** Christian  
**Othe** others                      **Lit** Literate.





