THE CRISES OF IDENTITY:
GLOBALIZATION AND ITS IMPACTS ON SOCIO-CULTURAL AND PSYCHOLOGICAL
IDENTITY AMONG PAKHTUNS OF KHYBER PAKHTUNKHWA PAKISTAN

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ABSTRACT

Globalization, like a flood tide has destroyed cultural identities, stable localities and displacing peoples. The present study focuses on globalization and its consequences on socio-cultural and psychological identity among Pakhtuns belonging to Malakand Division of Khyber Pakhtunkhwa province, Pakistan. Total samples of 100 teachers were selected from two strata (three universities and eight colleges) of Malakand Division. The data was collected through questionnaire using stratified random sampling technique (Proportionate method). The data was statistically analyzed and chi-square test was used to judge the association between globalization and its consequences on the socio-cultural and psychological identity crises in Pakhtuns culture.

The results show that globalization has created various cultural, religious and psychological identity crises including cultural imperialism and pluralism, changes traditional social structure, encouragement of secularization, decline in social solidarity and creating complexity in social relations.

KEY WORDS: Globalization, crises, social structure, Secularization, Globalization.

INTRODUCTION

According to Rummens (1993: 157-159) identity is the distinctive character belonging to any given individual, or shared by all members of a particular social category or group. As Horowitz (2000) stated that cultural identity is the identity of a group or culture, or of an individual as far as one is influenced by one's belonging to a group or culture and which is associated with a geographic area where people share many common traits like language, religion, culture and other traits etc. Identity is a social system which works like an organic system and is made up of structure and cultural values, rules, establish beliefs and practices to which their members are expected to conform (Jones, 2005). In the context of cultural identity Livesey (2004) argued, that there is straight forward relationship between cultural identity and social concept such as religion, family and gender and it provides the global significance of local knowledge and the sense of self, community and nation. In the identity scenario Deng (2005) points, that cultural identity answers the questions of “Who am I?”, “Where are
we going?” and “What do we Have?” Since people construct their identities through their cultures, they will defend them.

The fact is evident that cultural identity and globalization are correlated and interconnected phenomena these days, where globalization is a source of transformation of new and modern ideas, development of human capital and information, but on other side it is threat to socio-cultural environment in the context of identity. In this regard the argument of Castells (1996) is worth mention that ‘our world and our lives are being shaped by the conflicting trends of globalization and identity’. Furthermore, globalization diffuses cultural traits from one society to other, which also disturbs the local culture as Bauman (1996: 18) stated that a culture changes with other cultures with which it is brought into contact through diffusion, commercial or political relations. In the context of cultural contact and cultural experiences, Tomlinson (1999) points out that culture is changing, people make culture and culture makes people in the form of cultural identity while the transmission of cultural traits affect the assimilation and acculturation, which indirectly influences culture, religious and economic structure of local community or society. Additionally, the influence of globalization on cultural identity is one of the immense and multi-dimensional concerns the day because modernization and globalization brought fundamental transition in the origins of identity construction from the values of family, community, nation, and physical geography to those of global media (Scholte, 2000).

Globalization creates a global culture in which the identity is amalgamated that tends to bring a homogenous culture throughout the world that might assist the local beliefs and cultural values to be universalized rather than to be demolished. On the contrary, such a cultural invasion is a threat that causes serious problems for some conservative states by virtue of the fact that the openness to foreign content can erode the traditional values and indigenous cultural identity. This overcoming of cultural experience reduces the socio-religious identity of a country as Castles (1996) argued that globalization is really the globalization of modernity, and modernity is the harbinger of identity.

In the perspective of globalization and cultural identity Howes (1996) has stated that, cultural identity is not likely to be the easy prey of globalization. This is because identity is not in-fact merely some fragile communal-psychic attachment, but a considerable dimension of institutionalized social life in modernity. Understanding that what we call ‘identity’ may not be a universal, but just one particular, modern, way of socially organizing and indeed regulating cultural experience takes some of the wind from the sails of argument that globalization inevitably destroys identity (Morley, 2000).

In the context of modernity, globalizations there come too much regulation of work which decline social solidarity and encourage individualism. In this regard Ritzer (2008:230) is of the view that globalization brings changes in collective sentiments, which are held by any society lead towards individualization and market-oriented culture of western society.

In the scenario of cultural identity, globalization is nothing but just the latest form of western imperialism, which means the control of one society on another through business, political and cultural affairs. Kochler (1986) stated that as an ideological tool, globalization is considered to be “rather crude tool in the hands of the power centers of the industrialized world to gradually impose (under the disguise of economic liberalism) global hegemony and a neocolonial order upon rest of the world”.

Through globalization the entire world is changing into a single place, single culture and single identity. Individual distinctions of culture and society are nurturing towards a homogenous global culture, which will redefine the cultural contexts. It encourages secularization, creates religious conflict and decays artifact beauty of the country as Dalby (2007:36) stated that folk-art forms are removed from their religious ritualistic nature.

Globalization has brought cultural pluralism, which creates cultural conflict among the locally defined cultural traits and those traits, which are defusing from the western culture. Marshall (2005) stated that although globalization has been called an integrating force yet
cultural conflict has became the most rampant form of international violence as globalization has accelerated. Of the 36 violent conflicts raging around the world in 2003, the Iraq invasion was the sole international war. The remaining 35 were internal wars within the territory of 28 countries, and all but four of these were communal conflicts, inspired by ethnic, sectarian, or religious grievances. In the framework of cultural conflicts, different analysts such as Telo (2001), Kuran (2001) and Dutceac (2004) critically examines the idea that economic globalization fuels cultural conflict, arguing that cultural conflicts are found in almost every society, whether it experiences high levels of globalization or not and in fact, these conflicts are likely to be much less lethal in societies that are receptive to globalization.

There are two opinion polls about cultural globalization, according to Rajaei (2001) that the notion of cultural globalization has prompted various reactions, reflecting contradictory implications. Some perceive this phenomenon as an instrument for establishing universal unity and democracy based on a global culture signified as the “global village”, which expanded new communicational systems. However, others disagree and contend that globalization has not resulted in a unified political and economic identity rather cultural-globalization has destroyed national identities. The cultural globalization that we are witnessing today is not the net result of human endeavors and experiences and even it has not equitably benefited from cultural diversities, rather it is the manifestation of dominance of a certain overpowering culture” (Skelton & Allen, 1999, p. 23).

Doubtless, globalization has affected certain values rooted in major religions and cultures of the world. Concepts of good and evil, right and wrong, individualism and pluralism, cultural invasion and cultural imperialism, social isolation and declining social solidarity, individual interaction with the society and the very meaning of life are all warped and corrupted by global capitalism, international markets, mass media and the promotion of excessive consumption. Even some local languages and valuable traditions are on the verge of disappearance as the result of globalization. Global consumerism is now forming a homogeneous global culture where indigenous cultures of the oriental are becoming accidental is being replaced by western cultures (Muzaffar, 2002).

THE ARGUMENT

Among the universal ways of life, there exist numerous layouts that shape the life as well as relations of inhabitants of Pakhtun Belt where the differential ways are practiced and zealously followed by the citizens. In such a connection it is fair to say that the impacts of globalization in cultural sphere have most generally been viewed in a pessimistic light. Typically, it has been associated with the destruction of cultural identities, victims of the accelerating encroachment of a homogenized, westernized, consumer culture (Shepard and Hayduk 2002). It is mostly an observable fact that cultural identity is at risk almost everywhere with the depredations of modernization, but the developing world is particularly at verge.

In result of such accumulations, the dominant ways of life are amalgamating in the developing or neglected ways of life, which are most commonly been victims of such dominancy and imperialism. Amongst the prevalent cultures (ways of life), there exist one of the ancient and commonly perceived rigid Pakhtun culture that is always remained open to cultural attacks in its social, cultural, religious and more dominantly the psychological context. In this regard critics argue that cultural globalization will result in cultural dominance and supremacy, which has also been found in contemporary Pakhtun
culture. In addition, the deterioration of endemic cultures will be replaced with a universal culture promoting excessive consumption and dominance of the economic and information technology powers of the world.

The itinerary of cultural infusion is continuous as argued by philosophers like Coleman James who expresses his dissatisfaction with the globalization. He notes the alienation of societies with their history and their fascination with foreign values where the minor cultures like Pakhtun are fading into oblivion. Such cultural attacks and dominancy are considered as a threat to Pakhtun’s cultural identity. In addition, globalization weakens the traditions and values of local cultures, where same is the case with Pakhtun culture as its traditional structure, hospitality, Jirga system, Purdah etc all are on verge of decline and is highly a step forward towards westernization.

The researchers will not seek to deny the obvious power of globalize capitalism to distribute and promote its cultural goods in every corner while Pakhtun culture is a purely considered as male dominated, because the execution of power is mostly exercised informally through the traditional power execution system in the shape of Jirga. In this regard the researchers take up an argument now very commonly made by critics of the cultural imperialism thesis that a deeper cultural impact cannot be easily inferred from the presence of such goods (Lull, 2000). What the researchers try to argue is something more specific: that cultural identity, properly understood, is much more the product of globalization than its victim, which may be more palpably observed in Pakhtun culture where the informal power structure is shifting to the more complex system of formal courts.

Besides, globalization not only creates crises in the social, economic and cultural arenas and destroys what cultural identity is, but also has excessive impacts over religious values. Secularism has been strengthened through the emergence of modernization where hold over the religious beliefs and practices have been loosing. Pakhtun society has worldwide fame for being the orthodox and fundamentalist, which has been fading-out as formality is spreading while the religious social control is reducing. In addition, religion has been considered as a secondary option while sects have been formed in the entire belt as that is reducing the religious tolerance and augmenting religious and sectarian conflicts.

The fact is palpable that disorder in the normative structure and conflict in the traditional values brings dissatisfaction and discontentment among the masses. Social adjustment becomes a matter of concern where most of the people remain unable to cope with the emerging trends. Such maladjustment of the citizens leads to variety of problems that includes the most significant psychological consequences. Arrival of modern values and replacement of old values brings complexity in life, which ultimately prevails tension, anxiety and depression. In this regard Manuel Castells (2002) argued that our world and our lives are being shaped by the conflicting trends of globalization, modernization and identity. Illuminating such argument of Castells, Pakhtun culture may be considered as a real victim of these trends, where modernization is a step forward for existence while the centuries old customs and traditions of Pakhtun culture are on evacuation. Such a hasty existence of foreign values and dilapidation of traditional values is causing adverse impacts on psychological aspect of the masses.

In short, the whole argument reveals that the concept of modernization and globalization is in full swing nowadays, which has impacts on the minor cultures. Although, the aim of modernization and globalization would be for the sake of universal uniformity and dominance of a commanding culture through the formidable power of international media yet problems attached with such uniformity and unanimity would be also be highly insatiable to overcome.
OBJECTIVES OF THE STUDY
- To study the impacts of globalization in creating cultural identity crises among Pakhtuns
- To know about the religious crises brought by globalization in Pakhtun society
- To identify the psychological crises produced by globalization in the context of identity scenario among Pakhtuns

HYPOTHESES OF THE STUDY
- There is strong association between globalization and cultural crises among Pakhtuns.
- Globalization causes crises in the religious context among Pakhtuns
- Globalization leads to psychological crises in Pakhtun society.

METHODOLOGY OF THE STUDY

This research activity aims to determine globalization and its impacts on socio-cultural and psychological identity crises among Pakhtuns of Malakand division, Khyber Pakhtunkhwa Pakistan. The dichotomy in front of us is the powerful cultural heritage of Pakhtuns on one side and the influence of modernity on the other.

Quantitative analysis was conducted in order to examine the significance of relationship between globalization and Pakhtun’s traditional structure in the context of identity. Chi-square test was used to prove that globalization creates cultural, religious and psychological crises in traditional structure of Pakhtun society.

Universe of the study was confined to colleges and universities of Malakand division; therefore, proportionate stratified random sample technique was used. Two strata were made (S1= Universities and S2= Colleges), where three universities and eight colleges were selected randomly. Total population of the mentioned universities and colleges was 14874 while the target population i.e. (teachers from the mentioned universities and colleges) of the study was 739. The data was collected through questionnaire method from 100 teachers of selected universities and colleges on proportion basis. The collected information was then analyzed by using appropriate statistical techniques. The overall samples frame is as followings:

Formula= Ni/Nit*nt
Formula= target Population of strata/total target population*sample size

<table>
<thead>
<tr>
<th>Strata</th>
<th>Universities &amp; Colleges</th>
<th>Population</th>
<th>Target Population</th>
<th>Sample Size</th>
</tr>
</thead>
<tbody>
<tr>
<td>S1</td>
<td>University of Malakand</td>
<td>N1=6349</td>
<td>Ni1=278</td>
<td>n1=38</td>
</tr>
<tr>
<td></td>
<td>University of Swat</td>
<td>N2=1865</td>
<td>Ni2=108</td>
<td>n2=15</td>
</tr>
<tr>
<td></td>
<td>University of Sheeringal</td>
<td>N3=2267</td>
<td>Ni3=131</td>
<td>n3=18</td>
</tr>
<tr>
<td>S2</td>
<td>F.G College Batkhela</td>
<td>N4=575</td>
<td>Ni4=31</td>
<td>n4=4</td>
</tr>
</tbody>
</table>
RESULTS AND DISCUSSIONS

Quantitative analysis was conducted to prove the hypotheses that globalization causes cultural, religious and psychological crises in identity of Pakhtun society. Chi-square test and Gamma analysis were used to identify the association among globalization and cultural, religious and psychological crises in identity. In addition, the data has been presented in the form of tables followed by discussion, while graphical presentation also elucidates the collected information at the end.

TABLE I. ASSOCIATION BETWEEN GLOBALIZATION AND CULTURAL CRISES

<table>
<thead>
<tr>
<th>Cultural Crises</th>
<th>Globalization</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Not at all</td>
</tr>
<tr>
<td>No effect</td>
<td>10 (10%)</td>
</tr>
<tr>
<td>Decline in traditional social structure</td>
<td>0 (0%)</td>
</tr>
<tr>
<td>Decline in artifact and cultural beauty</td>
<td>0 (0%)</td>
</tr>
<tr>
<td>Encourage materialism</td>
<td>0 (0%)</td>
</tr>
<tr>
<td>Change in traditional power structure</td>
<td>0 (0%)</td>
</tr>
<tr>
<td>Intrusion of other languages</td>
<td>0 (0%)</td>
</tr>
<tr>
<td>Encourage cultural imperialism and pluralism</td>
<td>0 (0%)</td>
</tr>
<tr>
<td>Total</td>
<td>10 (10%)</td>
</tr>
</tbody>
</table>

(χ² = 118.68, d.f. = 6, Highly Significance = .000**, Gamma = .544, ** = Highly Significant)

Table 1 shows association between globalization and cultural crises in identity of Pakhtun society. The quantitative analysis demonstrates that among 100 (100%) respondents 90 (90%) were in
favor of the statement that globalization causes cultural crises in identity of Pakhtuns. The table further describes that among 90 (90%) respondents 26 (29%) were of the opinion that the rapid flows of globalization decreases traditional values of Pakhtun social structure while 16 (18%) respondents were of the views that globalization demolishes local language of Pakhtuns. The analysis further illustrates that it encourages materialism, decays traditional power structure, decreases artifact beauty and encourages cultural imperialism and pluralism.

The chi-square value (118.68 with Degree of freedom=6 and Alpha=.05) shows a highly significant (.000**) association between globalization and cultural crises in identity (Table I). The gamma value (.544) shows a positive relationship between globalization and cultural crises. Hence the hypothesis that “there is strong association between globalization and cultural crises among Pakhtun” is accepted.” (see Fig.1)

![Fig.1 Globalization and Cultural Crises](chart.jpg)

**Table II Globalization and Religious Crises in Identity Among Pakhtun**

<table>
<thead>
<tr>
<th>Religious Crises</th>
<th>Globalization</th>
<th></th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Not at all</td>
<td>To some extent</td>
<td>To greater extent</td>
</tr>
<tr>
<td>No effect</td>
<td>10 (10%)</td>
<td>0 (0%)</td>
<td>0 (0%)</td>
</tr>
<tr>
<td>Encourage secularism</td>
<td>0 (0%)</td>
<td>16(18%)</td>
<td>28 (31%)</td>
</tr>
<tr>
<td>Reduces religious social control</td>
<td>0 (0%)</td>
<td>3 (33%)</td>
<td>15 (17%)</td>
</tr>
<tr>
<td>Creating secularism</td>
<td>0 (0%)</td>
<td>2 (2%)</td>
<td>9 (10%)</td>
</tr>
<tr>
<td>Increasing religious conflict</td>
<td>0 (0%)</td>
<td>2 (2%)</td>
<td>10 (11%)</td>
</tr>
<tr>
<td>Increasing religious intolerance</td>
<td>0 (0%)</td>
<td>0 (0%)</td>
<td>5 (6%)</td>
</tr>
<tr>
<td>Total</td>
<td>10 (10%)</td>
<td>23 (26%)</td>
<td>67 (74%)</td>
</tr>
</tbody>
</table>

(χ2 = 1.066, d.f. = 10, Highly Significance = .000**, Gamma = .713, ** = Highly Significant)

Table II shows association between globalization and religious crises in Pakhtun society. The quantitative analysis illustrates 90 (90%) respondents out of 100 favored the statement that globalization encourage religious crises. Among 90 (90%) respondent, 44 (49%) were of the view that
globalization has brought secularization in religious sphere of life while 18 (20%) pointed-out the globalization reduces religious social control. The statistical analysis further describes that globalization brings religious conflict and increases religious intolerance.

Chi-square test and Gamma were used to check the validity of hypothesis that globalization has caused religious crises in religious structure of Pakhtun society. The chi-square value (1.066, with degree of freedom=10 and Alpha .05) describes highly significant (.000**) association between globalization and religious crises. The Gamma value (.713) shows positive relationship in the context of globalization and religious crises. Hence the hypothesis that globalization caused religious crises in Pakhtun society is approved as authentic. (see Fig.2)

![Fig. 2 Globalization and Religious Crises](image)

**TABLE III GLOBALIZATION AND PSYCHOLOGICAL CRISES**

<table>
<thead>
<tr>
<th>Psychological Crises</th>
<th>Globalization</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Not at all</td>
<td>To some extent</td>
</tr>
<tr>
<td>Not at all</td>
<td>10 (10%)</td>
<td>0 (0%)</td>
</tr>
<tr>
<td>It bring complexity in life</td>
<td>0 (0%)</td>
<td>6 (7%)</td>
</tr>
<tr>
<td>It creates tension, anxiety and depression</td>
<td>0 (0%)</td>
<td>4 (4%)</td>
</tr>
<tr>
<td>Encourage social isolation</td>
<td>0 (0%)</td>
<td>11 (12%)</td>
</tr>
<tr>
<td>Decreases confidence and trust</td>
<td>0 (0%)</td>
<td>2 (2%)</td>
</tr>
<tr>
<td>Increases infrequency in relations</td>
<td>0 (0%)</td>
<td>0 (0%)</td>
</tr>
<tr>
<td>Total</td>
<td>10 (10%)</td>
<td>23 (26%)</td>
</tr>
</tbody>
</table>

(χ² = 1.063, d.f. = 10, Highly Significance = .000**, Gamma = .410, ** = Highly Significant)

Table III demonstrates the correlation between globalization and psychological crises in Pakhtun society. The statistical analysis states that 10 (10%) respondents out of 100 were of the view that globalization has no link with psychological crises while 90 (90%) expressed and declared globalization as
an ultimate factor for psychological crises. Among 90 (90%) respondents, 33 (37%) elucidated that globalization brings complexity in life while 29 (32%) agreed upon the notion that it encourages and augments social isolation.

The enumerated hypothesis for such kind of data has been tested with the application of chi-square and Gamma having the value ($\chi^2 = 1.063$, d.f. = 10, highly significant = .000**, Gamma = .410, ** = Highly Significant). The statistical application authenticates the proposed hypothesis i.e. “Globalization leads to psychological crises in Pakhtun society” as valid. (see Fig.3)

CONCLUSION

The dichotomy in front of us is the powerful cultural heritage on one hand and modernity on another. Standing within the frame of the ideology of pluralism, we must be able to establish a strong interactive relationship between modernity and tradition that is an outcome of in-depth relation of globalization and cultural identity, which are influencing each other in numerous aspects; however, folk art has a significant role as a tool for such impacts.

The statistical analysis of this research activity concludes that globalization has caused socio-cultural, religious and psychological crises in ideological and identical stereotype of Pakhtun society. The drawn conclusion is based on the factual data that is derived from the application of Chi-square test and Gamma technique test the validity of hypothesis in the context of cultural, religious and psychological crises.

The statistical data and analysis of the research data explicitly concluded that globalization is playing the role of a mercenary to create cultural crises in Pakhtun society. The domination of universally approved perception and prevalence of globalization has its in-depth and evident impacts over Pakhtun culture because it has caused decline of traditional social structure, which has been replaced by the formal one. In addition to the abatement of traditional structure, the perception of Pakhtuns has been altered from simple to complex or laxer to materialism. It is palpably clear fact materialism has changed the traditional power structure and the concept of Jirga has been diminished while replaced by formal courts. Such an alteration in the power structure is a source of loosing the traditional and century’s old customary traits and values, which is directly found proportional to cultural imperialism and pluralism. Such modifications in cultural aspects are rarely welcomed among Pakhtun that has been strived by the traits of globalization.

Resultantly, the change in cultural patterns, wrenches the belief system directly. The influence of modernization is not only limited to the cultural dimensions but also to the religious aspects. This research evidently expresses on the basis of collected data and statistical analysis that the arrival of
globalization has become a cause for departure of old values by prevailing and encouragement of secularism. Furthermore, the religion in Pakhtun society, which was sought to be the ultimate source of social control, has been also faded into oblivion. The religious conflicts have been augmented, which is further supported by intolerance among the followers. Most of the inhabitants are currently following the religious traits barely and religion is taken for granted, which is a beneficence of globalization and modernity.

Besides the mentioned aspects, globalization is not behind in the race to bring psychological crises among the minor cultures. The statistical interpretation illuminates that the prominent trait of Pakhtun culture i.e. simplicity has been altered to complexity, while the solidarity has been replaced by individualism. Moreover, due to the problems in adoption of foreign values, numerous problems are confronted by the Pakhtun as it is hard for them to cope with the changing environment and social changes. Such a difficulty has been a source of tension, anxiety and depression as clearly expounded by the data and research information. Additionally, the social isolation has been occurred among Pakhtuns as at one time they were considered as one of the most united and lovers of group life. Isolation and infrequency in the relations has been a matter of concern which are dependent on modern media and modern values that tend to create distances.

The Chi-square value was highly significant, which enumerates that was used to identify the relationship between globalization and socio-cultural and psychological crises. It has been concluded from the test that Pearson chi-square value is $1.187E2$ with $P=.000<.05$. The test described that value of $p$ is significance with alpha .05, which state there is close relationship between globalization and cultural crises and which caused cultural imperialism. The cross tabulation between globalization and religions crises described that Pearson chi-square value is $1.066E2$ with $P=.000<0.05$. It has been concluded from quantitative analysis that globalization caused secularism and produced religious conflict. The statistical analysis described in the context of globalization and psychological crises that Pearson chi-square value is $1.063E2$ with degree of freedom (Df=10) and $P=.000<.05$, which means that globalization caused complexity in life, social isolation etc.

RECOMMENDATIONS

On the basis of mentioned facts and analysis of the data, the researchers suggest the following recommendations to streamline the matter and bring stability in the social, cultural, religious and psychological identity among Pakhtuns of Khyber Pakhtunkhwa:

- The foreign invasion should be confronted zealously, and the positive changes should be adopted wholeheartedly in order to bring sophistication in cultural and social affairs while measures should be taken to safe guard own cultural values.
- The most effective method of combating the aggressive cultures and preserving the cultural identity of nations is to rationally utilize the new communicational technologies and have a clear plan of action for peaceful coexistence with other cultures, races and nations.
- It has been suggested that the role of media is lucrative in the context of preserving local cultural values and national identities. In this regard, media coverage should be stabilized to in dissemination of local cultural commodities in global markets should not be underestimated.
REFERENCES