

THE REVERBERATION OF MODERNIZATION ON THE LOCAL CULTURE AND HERITAGE IN SUB-DIVISION CHORBAT IN DISTRICT GHANCHE BALTISTAN

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Abstract

Culture and heritage weigh in the historical, human values of the people. It has a connection to social values, religious beliefs, and rituals, it exhibits the special values of certain people, but it changes with time and place. . In the valleys of Baltistan, there were many monuments which indicated the history, Culture and civilization, but due to their insecurity, most of the traces have disappeared and those that exist are in ruins. Balti indigenous, farming system, and handicrafts, language, religion, culture, and manners are influenced by other civilizations Developmental and global changes have a profound effect on cultures and societal values. Social and economic development have an impact on local culture. Trends followed and ignored their traditions. Indigenous people adopt modern lifestyles in every field such as agriculture, construction, and management, etc. On the other hand, it has an impact on indigenous culture. Over the last two decades, the subdivision Chorbit District Ghanche has seen a lot of development. It has, directly and indirectly, changed the lives of local people in the Chorbit region. The key findings of this research paper highlight the impact of modernity on bucket culture in Chorbit. The researcher visited Chorbit in 2018. The study of research was research. Data were collected through the observation method and case study method. The results of the research enable us to create awareness about the importance of preserving culture, which is an effective way to overcome the dependence on modernity.

KEY WORDS: Culture, Heritage, Socio economic change, Developmental Changes, Culture conservation

Introduction

Culture is basically having an idea, meaning and attitudes in the mindset. Which reflect in the cultural practices, traditional products, management and the inter personal relations on the earth. China is best example of cultural change and this change impact on their individuals mind set, their way of thinking, ideas and behavior. These changes in individuals leads to in collective form and shape the practices and meaning of larger Chinese society (Sun & Ryder, 2016). Rapid change in society bring a large difference in the min set of people. *Chorbat's* native mind set is changing due to the education, better economy and migration.

According to Bellu (2011), In socio-economic system, development is long term perspective development is long term perspective which main aim is to ensure the improvement, which will not short term in future. Development means the process in which something grows or change and become more advanced. As Thomas (2004) reduction of poverty depend on the sustainable growth in the society. The main concept of development is politically and theoretically challenging and complexes. Aim of development agencies to reduce poverty and achieve Millennium goals of development.

Social change consists of three main potentials which are modernization, control and transformation (Neckel & Adloff, 2019).it basically reforms the society. Slow modernization is the transformation of the society through different ways. It breaks the old traditional rules and move the society with new trends. Potentials of society can transform or control the changes in surrounding.

Pakistan has rich cultural diversity. Our cultural heritage is irreplaceable. People neglect their heritage. There are famous cultural sights in Pakistan recognized by UNESCO, in which Mohenjo-Daro, Taxila, Lahore Fort, Shalimar Gardens Rohtas Fort and Takht –i- Bhai (Daily

Times, 2020). Unfortunately local governments shows less interest in the betterment of culture. They do less efforts to preserve the cultural heritage.

According to Kidd (2016), indigenous people right had discussed in Global conservation congress in Spain and Barcelona. But the climate change crisis was overlapping the indigenous group rights in conferences. This shows the traditional and indigenous groups rights are ignoring. This will be suppressed the indigenous group if their issues are not sort out at large platforms.

First Aid to Cultural Heritage can be a multi-partner initiative led by ICCROM, with support from UNESCO, Smithsonian Cultural Rescue Initiative, Prince Claus Fund, Italian Civil Protection, Egyptian Heritage Rescue Foundation, and Cultural Heritage without boundary lines, Albania. the world Heritage Leadership Programme improves conservation and management practices for culture and nature by promoting country centered approach to heritage conservation, to support the contribution of heritage sites to sustainable development (ICCROM, 2017)

Toffin (1994) explained the role of Architects and ethnologist, and their effect on the culture. The arrangement of design, interior and exterior structure of building, ethnologist cannot address alone on issues. Other discipline geography, history and linguistics are play role to make a structure. This all show the cultural value of that style. Aga Khan Historic Cities Programme (AKHCP's) main aim to protect and conserve the historical sites. Baltit Fort is sign of old traditional values of GB. It is 700 years old monument in Gilgit Baltistan. It is located in Karimabad village within Hunza valley. AKHCP conserved this historic place and rehabilitation of the historic core of area. This project was completed in 1996 (AKDN, 2018). These projects became fruitful *Hunza Valley*. Tourism industry plays vital role in the economy of Gilgit Baltistan .

Museum plays role to aware and educate people about culture, history and other aspects of social norms. It is non- profitable and permanent institution which serve the society and its development (UNESCO, 2009). It is a public place where the heritage of humanity and its environment conserve and exhibit. There are two kind of museums living museums and virtual museums. Living museum represent rituals and virtual represent the internet source or CD. Small museum in *Franu valley* school is source of knowledge about Balti culture, which was the little efforts of local teachers.

Review of Literature

Culture and Heritage are country's identity and sovereignty due to the fundamental aspects. Culture heritage, including historical sites, rituals, old traditional practices, these elements enhance the nation's soul and spirit. Nigeria and other African countries have rich colorful culture, largely traditional communities are varying culture of peace, unity, tolerance and diversity within their social change due to modernization (Abara). Local authorities and management of historical sites in Nigeria should preserving and promote their cultural heritage.

According to Feilden there are three major kind of values which attached with cultural property (Iliyasu, 2014). First is the emotional value in which identity of culture, continuous and spiritual connection with the cultural things as well as the symbolic representation. Second is the cultural value in which historic, archeological age, aesthetic importance is occurred. Landscape value, ecological factor, technology and science are also attached with cultural values. Last is Use value in which the functional, social, economic, political and ethnic role are attached with cultural property.

Gojal valley, where migration and mobility have played role in the improvement of their livelihood and development programs. Gojalis got a lot of opportunities through migration and

trans local social system. They access toward better infrastructure, employment and off-farm income (Benz, 2016). External modernization interventions bring successful development into mountainous area. These interventions giving new opportunities through migrations and Trans locality. For example, education expansion, through development intervention, the important facilities of basic education are providing to local people. These strategies may be applying in other areas of Pakistan. *Chorbat* had faced migration issues, as well as responsible of local change in their mountainous society.

Modernization draw a gap between modern and traditional societies which makes the trend that old tradition is less value able than modern things. It leads the traditional system depend on the modern , western system , if it is not happening then traditions will be responsible of poverty and under development of their own country (Eze-Uzomaka, 2017). This mind's set found everywhere which is disregarding the traditional values

Material and Method

Locale

Chorbat is the last northeastern region of the Gilgit Baltistan. Last year, the local government approved the subdivision status of *Chorbat*. *Siksa* is the capital of *Chorbat* Division. *Chorbat* has many valleys including *Chowar*, *Partuk*, *Hassanabad* and *Siksa*, *Franu* ,*Thogmus* on the along the bothsides of river.

The researcher had visited two valleys in the subdivision *Chorbat*, *Franu valley* and *Chowar valley*. Both are famous for its beautiful scenery and fertile land.

Village	Population	Household	No of male	No of female
<i>Franu</i>	3644	454	1867	1777
<i>Chowar</i>	2329	403	1204	1125

Table no 1 Detail of villages

The population is about 3644 with 1867 males and 1777 females. There are 454 houses in the *Franu valley*. The local economy is based on agriculture and animal husbandry. Natural resources include natural pastures, glacier, mountains and peaks. Crops include barley, corn, and buckwheat. *Franu* is last village near to border. During the Pak-India wars in 1971 and 1990, most of the population had migrated to other areas. In 2010 floods caused extensive damaged to the valley.

Chowar valley is located near the *Sheyok River*, 34° 34' 13.2" East and 76° 41' 45.3" East. According to the local Tehsildar, the total population of *Chowar valley* is 2329 and 403 households, in which, 1204 are males and 1125 are females. Mostly are employed in the public sector, the armed forces, and private businesses in cities. Agriculture is an integral part of the *Chowar* infrastructure. Barley (Nas), millet (chah), buckwheat (sthma) are the main crops of *Chowar valley*. The main horticultural crops are potatoes, spinach, peas and tomatoes. Apricot (chuli), mulberry (osay), walnut (stargha), apple (kushu) and cherry are main fruit..

Methodology

The methodology of research was exploratory. The nature of exploratory is to find the new thing, innovative and informative research, it should be transparent and real. Conduction of exploratory research in this manner, can achieve great validity and provide new and effective ways to analyze reality (Reiter, 2017). It must be based explicit ontology of social science through which accepted as fact based and real. In anthropology, to know about new culture and human circumstances, mostly researcher preferred to exploratory methodology. During research, researcher have tried to explore the real picture of mountainous community.

Observation Method

Observation Method is useful in qualitative of quantitative type of research. In cultural research, the researcher gains primary data through observation. Baker (2006) said that Observation is a difficult method, it is not easy for researcher to play many different roles, use different techniques and five senses to collect data. In addition, during collect data researcher always remember that he/she is researcher and his/her role to collect data and analyze data relevant to the problem under investigation. Observation method is best to collect information about the surrounding.

According to Delamont (1975) Observation method is traditional method to collect the data informal way. In educational field, this method is used to find out the reality of surrounding, a systematic research instrument includes an extra power and high-quality measurements in the method. It enhances the quality of data. In cultural research, observation is effective method to extract the real information of the native. Participate in their traditional events, listening their folk, live with them and eat their traditional food, these are the effective source of observation.

Case study method

In anthropological research, Case study method is the best way to highlight the social processes and problems. According to Tripathy (2009) Case method is descriptive and qualitative method, it applies on individual or group and event and make conclusion on it. Case studies can be data rich and exciting theoretically. It is important to analyses their strength and weakness and guide about the manage and conduction of data. This will provide the fine detail of social processes in their appropriate way.

Jocher (1928) said that ‘Case is specific kind of specie; it is basically the basic unit of case study. In case study, researcher measured, count the nature of case as well as compare their

characteristics and behavior noted. Physical and social aspects of case is hold in case study. It is carefully studied and analyze the data in proper way. Basically, case study is the indication of whole process which researcher want to study about it.

Key informant

Tremblay (1957) highlights the characteristics of a Key Informant. Active in community, having knowledge about the area, willing to communicate, able to communicate their knowledge, should be objective and unbiased. Sir Asad is a local teacher in high School *Franu*. He is a poet and writer as well He has interested in the exploration of cultural heritage. He gave a lot of information about the old culture, he is writing a book on the old *Balti* culture.

Result and Conclusion

In *Chorbat* region. Locally called *Balti* people have unique culture and traditions. The age-old customs and lifestyles of the *Balti* culture have changed considerably. *Franu* school museum is initiative step in conservation of *Balti* culture.

Cultural conservation strategies, a case in *Franu* valley

The researcher visited *Chorbat* area and studied the backwardness of its culture and historical places and tried to find out the reasons. In the local school of *Franu* there was a small museum build by local teachers.

In museum, antiquities, old domestic thing were placed inside the cupboards, which was used by the natives in past.

In past, native were use dogma to make tea. Now it rarely uses domestically

Chilm a local traditional tobacco, has replaced by cigarettes

Women were used wooden comb. Now time has changed, new trends are adopted by women and follows the fashion.

Chorbat climate is cold. So in old times people were wore the warm cloths, *Pola* was footwear in old times, made of wild animal leather.

Apo Ali Cho Bridge is a masterpiece of local architecture. This model is a testament to their outstanding abilities created by the locals here. The traditional bridge model also kept in the museum it shows the efforts of Apo Ali Cho.

Researcher had also visited the outside of *Franu valley* and found some rocks which were archeologically important. There symbols of stupas indicate the presence of Buddhist Dharma. *Franu's* people had less awareness about the importance archaeological sites.

These remains are showing the old heritage but unfortunately, less concern showed by local people. They were not truly aware of the significance of their cultural heritage.

These were the efforts of local teachers to collect these antiques and preserved them in school. According to Sir Asad, "the main aim behind these efforts is to preserve the local culture as well as to educate the people in various aspects of culture and heritage. This initiative will help maintain the identity of our local culture".

Modernization Effects on culture: a case of *Chowar valley*

Chowar's culture is moving from indigenous toward modern. Besides religion and agriculture, Local people prefer to adopt the modern way of life. Education facilities, proper infrastructure, and the economy are the main indicator of their growth and development. *Chowar valley* is an example of modernization in *Balti culture*. Modernization indicators could be seen in local surrounding, which shows the change of local lifestyle.

1. Traditions

Balti culture is unique, have diversity in their food, sweetness in language, and kindness in *behaviour*., *Baltis* are living in Baltistan region for hundreds of years, follows their cultural norms, rituals, and traditional values. After Islam, people followed the religious scholars. Religion has dominated on culture. But, traditions are present yet. It is rare to see traditional dance and music in *Chowar valley*. Today's people follow the city trends like *Mehandi* ceremony held on the weddings, is non –traditional even not allow by a religious person. The overlapping of non-local traditions in local culture tend to move toward the modernization..

Mea means fire and *fang* mean to throw. *Meafang* is celebrated every year on the evening of December 21 in the form of a lamp. This is consider the new year of start according to Chinese calendar. It is celebrates on local level in *Chorbat*. .

Cholimendok (spring blossom) is also celebrate in *Chowar valley*.it is consider as the start of spring season.

2. Architecture

Architecture is symbolic representation of culture. In *Chowar valley*, old building are reflection of local art, in which mostly wood, large stones were embedded.

Its shows the old and traditional architecture of *Balti* Culture. There was no use of machine. There were no concept of machine, even old people still prefer to work with hand yet.

The best example of local artitecture is Apo Ali Cho Bridge, was built by *Apo Ali Cho* before partition. it was made of apricot, juniper woods. Over many decades this bridges is still exist in its original condition. *Apo Ali Cho* Bridge is the marvelous piece of *Balti Art*.

Now the way of construction is changed with passage of time, people used cements and tiles as well. People inspired the non-local designs and adopt the new dynamics of construction.

During house construction, used tiles and cements instead of old way of construction material wood and stones. Today house are properly ventilated and have sewerage system, electrical system. local people organized their house in modernize way. School buildings are represent the urban and modern architecture.

In the above image, local mosque design shows the new adaptation by local people. Changed in the local sense of construction due to modernization. Mostly of them have shifted to cities and adopt new things.

Food

Food is main identity of culture. It changes with passage of time. There are many traditional food but mostly people ignored and prefer to eat non-local food. Use of rice, packed food items and soft drinks are common. Local food buck wheat, barley are gradually become less use in houses.

In above *Dal Chawal* is famous in urban areas, Researcher found in mountainous area. This shows the local taste of people has changed when they adapt the other cultures. Dependency on non-local food is not good at all. According to cold climatic condition in mountainous region, gradually they devalued their own traditional foods. Which may cause health issues as well. They should intake according to their environment. Local people should eat their own food items like barley, grains and fresh and dried vegetables. **Agriculture**

Agriculture is the main part of rural life. In past old people use traditional techniques in agricultural activities. In *Chorbat*, old indigenous ways of techniques are still used but in a different ways. New technologies and instruments are used in agricultural activities. In past, people were rely on organic fertilizer but now they used in -organic fertilizers for the production of crops. In old times, cows, yak were used for plowing but now heavy machines are take placed

Urma is traditional process of collecting weed with help of *Forpa*. These hand made things shows the local skills of old people.

- **Reasons of modernization**

- 1. Migrations and mobility**

As we have discussed above that in *Chorbat* division mostly of residents migrated toward different cities. It has found that in *Chowar valley* 49% of *Chowar* native move for a job, 30% for education, and 21% move with family and settle in different cities. . It was surprised, when mostly houses found empty in *Siksa valley* due to migrated toward other places.

Mostly population of *Chorbat* people moves to Skardu, Karachi, and Rawalpindi /Islamabad. In summer season, people comes to their village to spend their vacation. In winter, local people visits cities for winter vacation or for health purposes as well. Mostly of *Chorbat* families were moving to other cities since 1971 and 1990 war between Pakistan and India. According to Eye verdict, Apo Haider was a government servant and served in Lahore, during *Kargil War* in 1990. He brought his family to Lahore. They were the survivor of war. They started the new life in city they faced many challenges in city but with passage of time they adopt the city life style... According to him, it was a difficult time for a safe family. After that, they settled in Lahore and then Rawalpindi. Now after his retirement, he came back In *Chowar* with family. His lifestyle was showing the reflection of city lifestyle. Migration and mobility to other cities bring a new culture and new thoughts.

Sub-division *Chorbat* is a defense area of District Ghanche, tourism activities are not allowed in *Chorbat*. The whole area is under the control of the army. Pakistan Army is cooperating with people as well as support them in every critical situation. Army and local governments cooperate in different developmental projects like construction of road, disaster

management. *Franu* is near LOC that's why tourists are not allowed to come to *Franu valley* people adopt the new things and ignored the old things. War changes the lives of peoples.

2. Electronic media and communication

From the last decade, electronic media is huge progress in mountainous societies. TV and the internet are the basic need of everyone. Especially in *Chorbat*, people have awareness about social media and up to date about the current affairs. Women have regularly watched television. In old times communications means togetherness of people, sharing and caring of each other. There was no use of Telephone but with the passage of time, people use mobiles and smartphones. Communication services is good at *Chorbat* as compare to other sub-division of Ghanche. SCO is a mobile network work in *Chorbat*. SCO provide the mobile and internet facilities in villages.

This is an alternatively negative impact on culture. *In the past, people* were living together. In *Chowar*, people were makes meal and distributes on the “*Chara*” is the outside place, people get-together on that place. “*Besquaq*” (party) did by every age of people. Local entertainment ways changed in to dramas, shows and materialist things. People came to each another and share their matters. In winter they were going to under sunshine. Women were made wool clothes. These togetherness has lost now. People are busy in their lives so it has less seems to gathering in a normal routine.

3. Economic stability

In past people were earn from agriculture and animal but trend changed economically sub – division *Chorbat* areas are much stronger than other divisions of *Ghanche*. People mostly do jobs in government sectors, Armed Forces, Private Businesses in cities. Most families are

migrating toward other cities for a job. They settled in cities. Most people work in *Khaplu*, *Skardu*. Mostly do works in restaurants and bakeries.

4. Education

Education is the basic right of everyone. In Ghanche, *Chorbat* literacy is more than other sub-division. Education brings an improvement in society. As the above mention people move to cities for higher education. *Chorbat* student is studying in different cities as well as in foreign countries. Education changes the mindset of individuals. Educated people are more in favor of modernization they think old traditions are useless, they are promoting the new technology.

5. Better Transport facilities

The government do a lot of work on the better of transportation. There are many link roads build and some are under construction. The condition of the road and transport system is better than in other areas. In the past, people were using horses and donkeys to move one place to another place. Now used local wagons, private vehicles (cars and bikes).

Conclusion

The *Chorbat valley*, which is wealthy in cultural assets, is experiencing a time of advancement. Culture is being overlooked. The crude enthusiasm of the local people is hindering to the culture of separatism. The endurance of the culture is significant. Local people are moving ceaselessly from culture and towards advancement. Modernity is about individuals relinquishing their genealogical ways and receiving new present-day ways. There is a component of advancement in all parts of life. A mistakable contrast was seen when the old and the current time of *Chorbat* was watched. In the past, people used to live in their own way due to lack of development but now education, economic resources, and development work have created many conveniences. This is the reason why people do not value there old things. This is the motivation

behind why individuals don't esteem town their culture and heritage. Ignoring culture and promoting modernity.. It is making numerous issues that may turn into a danger to the new age later on.. *Chorbat* people are known about their traditional and cultural values however despite what might be expected, they disregard their old indigenous information and culture legacy. In farming, dependence on innovation negatively affects the environment. This is perilous for people in the future, individuals should embrace manageable methodologies to crush the issues. Additionally clarified how the slope individuals use concrete and tiles which can be the premise of environmental change. Local people should receive manageable ways, for example, controlling the utilization of gadgets, changing their dietary patterns, and depending on nearby food. It would be smarter to keep up their culture as they oblige the society. The fundamental objective of this development is to kill neediness, better education, and take care of economic issues. The difference in culture harmed the indigenous culture. The museum assumes a job in featuring the old culture. Local people ought to ensure their way of life similarly to secure cultural things. If people adopt the developmental and progressive live as well as gives value their own culture, it is possible that the next generation will be able to avoid the erosion of cultural identity and cultural heritage in the future. Local authorities should take steps to protect cultural and spiritual sites and create opportunities to explore local culture.

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Plates



Figure: 1 View of mountains from Line of Control near *Franu Valley*



Figure: 2 Ruaboore (used for collecting wool from small animals)



Figure: 3 Dogma (Traditional tea maker)

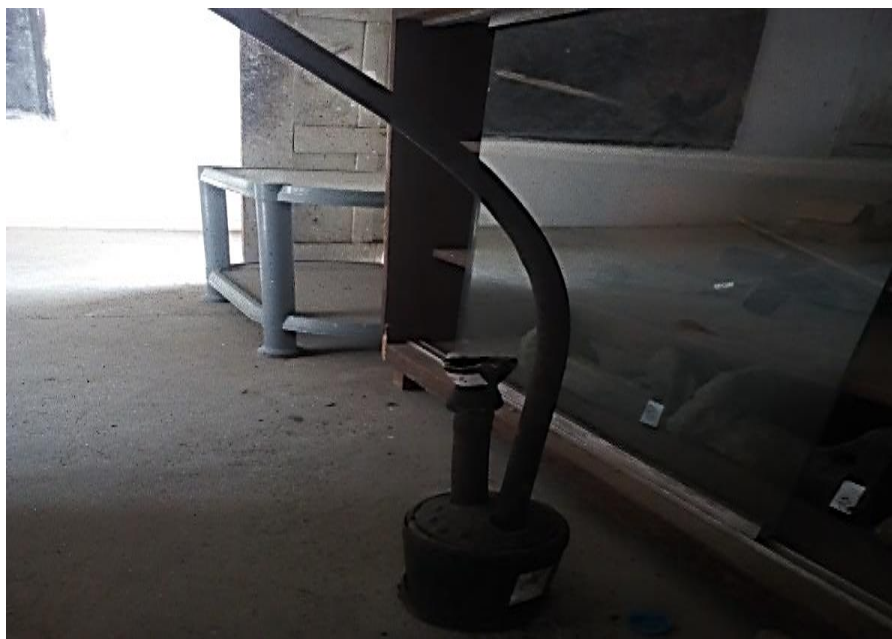


Figure: 4 Chilim a traditional Tobbaco



Figure: 5 Shaatt (wooden comb)



Figure: 6 Pola (an old shoe made of animal leather).

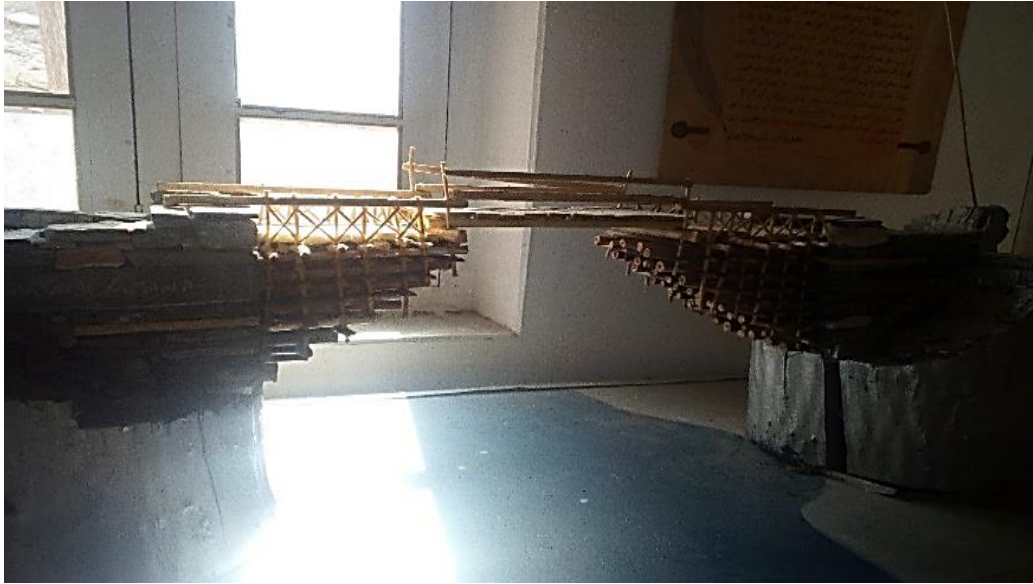


Figure: 7 Apo Ali Cho Bridge model



Figure: 8 Stone Boulder carved with stupa



Figure: 9 Stone Boulder carved with stupa in Franu valley.



Figure: 10 View of small museum in school Franu valley.



Figure: 11 Mehendi ceremony of grooms in Chowar valley.



Figure: 12 “Mefang” is celebrating in Kalaq Thang, Chowar valley



Figure: 13 Old madrasa in Doskhor Chowar valley



Figure: 14 Apo Ali Cho Bridge in Franu valley

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Figure:15 Outer view of Mosque in Kalaq Thang Chowar valley



Figure: 16 Dal chawal with Lassi (a Punjabi food)



Figure: 17 Forpa is used to seprate weed from field (urma)