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Excessive Use of Social Media is Negatively Affecting Cultural Values in Multan

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ABSTRACT

This study investigates the extent to which excessive social media use (ESMU) erodes traditional cultural values among residents of Multan, Pakistan. Drawing on a cross-sectional survey of 210 Respondents, we operationalized cultural values through family interaction (FI) and cultural erosion (CE) scales and modelled their relationships with a composite ESMU index. Descriptive analyses show moderate to high levels of daily engagement with social networking platforms. Reliability analyses indicate strong internal consistency of the 210-Item instrument (Cronbach's $\alpha = 0.86$). Correlation and regression results reveal a significant positive association between ESMU and CE ($\beta = 0.49$, $p < .05$), suggesting that heavier users are more likely to report diminished adherence to local cultural norms. These findings add empirical weight to growing regional concerns over the social costs of digital connectivity and underscore the need for evidence informed media literacy interventions.

INTRODUCTION:

Background and reference Multan is often referred to as "St. of Saints", a rich cultural heritage that has centuries of Islamic tradition, Sufi mysticism and agricultural lifestyle shape. This is characterized by tight-knit family bonds, deep respect for elders, conservative dress code and collective celebrations of cultural festivals. These traditional values have long defined the social structure of the city. However, in the last two decades, digital technologies, especially social media platforms such as Facebook, Instagram, Ticketkok and WhatsApp have become omnipresent.

According to the Pakistan Telecom Authority (PTA), the use of internet and smartphones has rapidly increased youth in urban centers like Multan. While digitization has brought many benefits such as global connectivity, information exchange and entertainment, it has also triggered concerns about social isolation, digital addiction and erosion of indigenous cultural

practices. Nuclear evidence suggests that youth mimic global trends in fashion, language and social behavior, often at the cost of local customs.

However, the morning of the 21st century has entered the period of significant changes, which is inspired by the widespread spread of digital technologies. In the last two decades, social media platforms such as Facebook, Instagram, Ticketk, and WhatsApp have transformed into infections from inevitable equipment, which has become almost omnipresent of daily life for the Nalanis in all demographics, although intensity among the youth. The data of Pakistan Telecom Authority (PTA) underlines this dramatic change, which reveals an exponential increase in the use of the Internet and smartphones, especially centered within urban centers such as Multan. This digital revolution has undeniably brought excess of benefits. Global connectivity is now at an unprecedented level, allowing multies to join individuals and communities around the world, which increases the spirit of global citizenship. Ease of information exchange has led to the democratization of knowledge, news and access to diverse approaches, while available entertainment options are huge and diverse, catering for a wide range of preferences.

Despite these progresses, digital technologies, especially social media, have not been rapid and widely adopted, without its challenges and concerns. Within Multani society, the surface of concerns about potential negative effects has begun. An important concern is the increasing prevalence of social isolation. Contradictory, while social media virtually connects people, the possibility of increasing the fact that it can reduce face-to-face interactions and the quality of real-world relationships, which can cause a contingent spirit despite continuous digital engagement. Digital addiction is another pressure issue, with individuals, especially spending excessive amounts of youth, online, possibly at the cost of their academic, professional and personal life.

Perhaps most severe, there are many concerns about the erosion of indigenous cultural practices, which defined Multani identity for a long time. The anecdote evidence collected from community discussions and comments, strongly suggests the growing trend among the youth to mimic global trends. This copying spreads various aspects of life, including fashion options that distract from traditional dress, adopting foreign linguistic patterns and slang and changes in social behavior that can oppose the establishment of local customs and etiquette. This assimilation of external influences, which is often comforted and enabled by curated realities presented on social media, is considered as coming to the expense of local customs and traditions nurtured by many. Constant risk to diverse global lifestyle and values, over time, can weaken unique cultural nuances and practices that historically distinguish Multan. This raises intense questions about the delicate balance between the long -term trajectory and modern heritage of the cultural landscape of Multan. Tension between global digital influences and local cultural protection represents a significant challenge for Multan's social harmony and identity in the contemporary era.

❖ **Problem Statement:**

Excessive use of social media in Multan is changing the traditional pattern of communication, cultural transmission, and social harmony. As social interactions shift from physical spaces to digital platforms, there is growing concern among parents, educators, and policymakers that younger generations are becoming detached from local cultural norms. This digital shift raises critical questions: Are these concerns substantiated by empirical data? How exactly is the digital world influencing cultural values in Multan?

❖ **Research Gap:**

Although national and international studies have explored the implications of social media on youth behavior and cultural identity, there is a lack of focused research in the South Punjab region, particularly in Multan. Most existing literature concentrates on metropolitan areas such as Lahore, Karachi, and Islamabad. This geographic and cultural oversight limits the applicability of broader findings to Multan's unique socio-cultural context. Furthermore, The Majority Of studies fail to quantify the relationship between social media use and cultural erosion through statistically rigorous models. This research aims to fill this gap by providing empirical evidence from Multan using validated measurement tools and statistical techniques.

❖ **Research Questions**

- To what extent does excessive social media use impact cultural values in Multan?
- What is the relationship between excessive social media use and family interaction?
- Does increased social media usage correlate with perceptions of cultural erosion?

❖ **Research Objectives**

- To examine the level of social media usage among people in Multan.
- To explore the relationship between excessive social media, use and traditional cultural values.
- To evaluate the impact of social media on family interaction and cultural erosion.

Significance of the Study

This study holds practical relevance for educators, parents, community leaders, and policymakers in Multan and beyond. Understanding the nuanced impact of social media on cultural values enables stakeholders to develop interventions that strike a balance between digital engagement and cultural preservation. Moreover, it provides a foundational framework for future research across similar socio-cultural settings.

❖ **LITERATURE REVIEW**

Literature review provides a thorough examination of existing educational literature on the relationship between the use of excessive social media and cultural values, which focuses a specific focus on family interaction and cultural erosion. It synthesizes global, national and local studies to establish a theoretical and empirical foundation for research. It also highlights the boundaries of existing research, underlining the relevance and uniqueness of the current study.

Theoretical Framework

To understand how social media contributes to cultural changes in Multan, this study is based in three interconnected theoretical perspectives: cultural imperialism theory, social educational theory, and use and satisfaction theory. Cultural imperialism theory provides a fundamental lens through which the impact of global media materials can be explained. As presented by "Tomalinson (1991)", global media - mainly from Western societies - often overrides and marginalizes indigenous cultural forms. Social media platforms such as Tiktok, Instagram and YouTube serve as condensed to broadcast western lifestyle, fashion, language and values. Young, especially in urban South Asia, rapidly adopt these global trends, possibly at the expense of local traditions. In the context of Multan, it may appear as a low participation in traditional festivals, decline in use of local languages such as Saraiki and Shifts in Dress Code Criteria.

Bandura's (1977) Social Learning Theory explains how watching media can lead to changes in behavior. The theory argues that individuals learn behaviors by observing and imitating others, especially those they perceive as role models. In the age of social media, influencers, celebrities, and peers become salient sources of behavioral scripts. Adolescents in Multan may emulate the lifestyles of popular online who often exhibit values and behaviors that contradict local norms, including individualism, liberal attitudes toward gender roles, and consumerist practices.

The Uses and Gratifications Theory complements the above frameworks by considering media users as active agents who select platforms based on their personal needs, such as entertainment, information, or social affiliation (Katz, Blumer & Gurevitch, 1973). However, while users consciously choose media for specific gratifications, prolonged engagement may result in unintended shifts in their worldview and value orientation. In this context, social media may gradually influence users' perception of what is culturally normative or aspirational, leading to long-term changes in identity and social practices.

Together, these principles provide a strong structure to analyze how excessive social media use - inspired by personal needs and reinforced through learning - can contribute to cultural erosion through exposure to major global narratives.

❖ **Global Studies on Social Media and Culture**

The growing body of international literature has documented the transformational effects of social media on cultural identity and norms. For example, "Boyd (2014)" investigated American teenagers and observed that the formation of identity has shifted to digital communities from family-based influences. Online interactions provide new social scripts to users, who shape how they see relationships, values and self-expression. Similarly, "Fuchs (2017)" argued that social media is a vector for neoliberal and consumerist ideologies, which promotes individualism and materialism - values that often struggle with collective cultures, especially in the global south. The study in non-western contexts confirms these patterns. For example, "Kim" and "Park (2021)" found that the Korean youth laded less emphasis on confusing values due to rising preference for global fashion trends and online exposure. In Egypt, digital platforms have challenged patriarchal norms by offering alternative gender stories (El-Nawawy & Khamis, 2016). These global insights suggest that social media is not just a communication tool, but a cultural force re-shapes societies in various geographical areas.

National Studies in Pakistan

In the Pakistani context, scholars have rapidly examined the sociological implications of digital engagement. Ahmed et al. (2020) said that there have been visible changes to weaken the family systems between the prolonged contact for the Western lifestyle through social media platforms, the use of English or Roman Urdu in daily communication, and the joint family systems between urban youth. Hussain and Betul (2018) found that teenagers in Lahore reduced interest in religious rituals and cultural programs, often blaming their disintegration for digital distractions such as mobile games and social media feeds. However, a significant range of most national studies lies in their urban bias. Most of the existing researches have focused on major metropolitan areas like Lahore, Karachi and Islamabad. This overrepresentation unconsciously obscure the experiences of residents in medium-sized cities such as Multan, which have different socio-cultural dynamics and are in a separate stage of digital saturation. As a result, the national discourse lacks effective policy intervention and lack of regional specificity for cultural protection.

Regional Insights from South Punjab

Empiric research that focuses especially on Multan or wider South Punjab is limited, yet real evidence and journalism reports indicate significant cultural changes. Community elders and teachers often see that youth are less interested in traditional ceremonies, religious rearing and Sufi festivals. Informal interviews show that once the time dedicated to collective activities such as collective activities such as the story, mosque tour, or family food is now rapid occupation by solitary screen engagement. Local media has also highlighted concerns over low flow in regional languages and the rise of consumerist aspirations among young people.

This deficiency of rigid empirical data presents both a challenge and an opportunity. On the one hand, it indicates a difference in academic literature; On the other hand, it outlines the urgency of the operation of region-specific research. The purpose of this study is to provide data-operated insights on how digital culture is changing the social fabric of Multan.

Social Media and Family Interaction

Family interaction is a central pillar of cultural continuity in South Asia, where family relations often reduce personal identity. However, digital media infiltration in everyday life has disrupted these interactions. Khurshid et al. (2021) reported that excessive screen time, especially among teenagers, reduced face-to-face interaction, joint family activities and mutual emotional support. The use of mobile phones during food, prayer, and social functions disrupts traditional family routine and reduces inter-state relations.

In addition, Tiktok, Netflix, and YouTube introduce new paradigms of parents-children relationships in contact with alternative family models on platforms. These illustrations often challenge local hierarchies and encourage more autonomy among the youth, changing the expectations and interactions within the families. The intrusion of digital devices into holy and family places is thus both a symptom and a catalyst of cultural changes. In Multani context - where elders, respect for gender roles and religious rearing are deeply contradictory - these changes can cause subtle but significant changes in cultural values.

Social Media and Cultural Erosion The Erosion Of Cultural Values Manifests In Several Ways:

- Decreased participation in religious or national festivals
- Foreign accents, fashion and method copy
- Changes in gender roles and expectations
- Less respect for elders and social hieves

Studies such as "Fatima and Aslam (2019)" confirm that heavy social media users often report more alignment with global norms than local people. These behaviors reflect a contingent from traditional markers of cultural identity.

❖ Research Hypotheses:

Hypotheses1: There is a significant relationship between excessive social media use and reduced family interaction.

Hypotheses 2: Excessive social media use is positively associated with perceived cultural erosion in Multan.

Research Variables:

- Independent Variable: Excessive Social Media Use (ESMU)
- Dependent Variables: Family Interaction (FI), Cultural Erosion (CE)

METHODOLOGY

Introduction:

Research design, methodology, and data analysis techniques used to explore the impact of excessive social media use on cultural values in Multan. It includes a description of the research design, sampling method, research instruments, validity and reliability procedures, and statistical tools employed. The methodology is aligned with the study's objectives, ensuring that the data collected provides clear answers to the research questions.

♦ Research Design:

The study employs a quantitative, cross-sectional research design. This approach is appropriate because it allows the researcher to assess patterns and correlations at a single point in time. The

use of a survey-based method provides both breadth and quantifiability in capturing the behaviors, perceptions, and attitudes of social media users in Multan.

◆ **Population and Sample**

The population for this study consists of social media users in Multan across various age groups, genders, and educational backgrounds. Due to resource limitations, non-probability convenience sampling was used to collect data. The **Sample Size was 210 respondents**. Although relatively small, the sample provided diverse perspectives necessary for exploratory analysis.

◆ **Data Collection Method**

Data was collected using a structured, self-administered questionnaire distributed through online platforms such as WhatsApp and Email. The questionnaire included both closed-ended and Likert-scale questions.

◆ **Instrument Design**

- Demographic Information: Age, gender, education level, and occupation.
- Excessive Social Media Use (ESMU): Items measured time spent, platform usage, content preference, and emotional dependency.
- Family Interaction (FI): Items assessed the frequency and quality of communication, shared activities, and engagement within the family unit.
- Cultural Erosion (CE): Items measured reduced participation in traditional practices, festivals, language use, and respect for elders.

The survey contained 210 items in total, measured on a 5-point Likert scale (Strongly Agree to Strongly Disagree).

◆ **Validity and Reliability**

To ensure content validity, the survey instrument was reviewed by two academic professionals in the field of sociology. Pilot testing was conducted on 5 participants to Refine the questionnaire based on feedback regarding clarity and comprehensibility.

Reliability was assessed using Cronbach's Alpha, with the full instrument achieving a coefficient of $\alpha = 0.86$, indicating high internal consistency.

Data Analysis Techniques

The data was analyzed using IBM SPSS Statistics. The following statistical techniques were employed:

- Descriptive statistics to understand the demographic profile and general trends
- Reliability analysis using Cronbach's Alpha
- Correlation analysis to explore relationships between variables
- Linear regression analysis to assess the predictive power of ESMU on FI and CE

Ethical Considerations The study followed ethical research standards:

- Participation was voluntary and anonymous
- Respondents were informed of their rights to withdraw at any time
- No personally identifiable information was collected

Limitations of the Methodology

Sample Size: A larger sample would allow for greater generalizability and statistical power.

Sampling Bias: Convenience sampling may not reflect the entire population of Multan.

Self-report Bias: Participants may underreport or over report social media use or cultural disengagement.

Cross-sectional Design: The study captures behavior at one point in time; longitudinal trends cannot be assessed.

RESULTS AND ANALYSIS

◆ Introduction

The results of the statistical analysis performed using SPSS on the data collected from 210 respondents in Multan. The objective is to assess the relationship between excessive social media use (ESMU) and two key dependent variables: Family Interaction (FI) and Cultural Erosion (CE). The analysis involves descriptive statistics, reliability testing, correlation analysis, and regression modeling.

◆ Descriptive Statistics

The sample consisted of 210 participants aged 15–35 years. Among them, 58% were Female and 42% Male. Most respondents reported daily social media usage exceeding 4 hours, predominantly on platforms such as TikTok, Facebook, and Instagram.

❖ Table 4.1: Frequency of Social Media Usage

Duration of Use	Frequency	Percentage
Less than 2 hours	20	9.5
2–4 hours	65	31.0
More than 4 hours	125	59.5

Table 4.1 categorizes participants based on their daily social media usage. Out of 210 respondents, the largest group 125 individuals (59.5%) reported spending more than four hours per day on social media platforms. This high level of engagement highlights the intensity of digital activity among the youth of Multan. Meanwhile, 65 participants (31%) use social media for 2–4 Hours daily, and only 20 respondents (9.5%) spend less than 2 hours. These results suggest that excessive social media use is highly prevalent in the region, with over 90% of the sample exceeding 2 hours of usage daily. This trend is particularly important in the context of this study, as prolonged exposure to digital platforms is likely to increase susceptibility to foreign cultural influences and reduce time for traditional or family-centered activities. The data establish a strong basis for further analyzing the impacts of social media on cultural values and family interaction.

❖ Table 4.2: Mean and Standard Deviation of Key Variables

Variable	Mean	Std. Deviation
ESMU	4.12	0.81
FI	2.73	0.76
CE	4.01	0.88

Table 4.2 presents the central tendency (mean) and variability (standard deviation) for three key variables: Excessive Social Media Use (ESMU), Family Interaction (FI), and Cultural Erosion (CE). The mean value of ESMU is 4.12 (on a 5-point scale), with a standard deviation of 0.81, indicating consistently high usage levels among respondents. Cultural Erosion (CE) also has a high mean of 4.01 and a standard deviation of 0.88, suggesting that most participants perceive a noticeable shift in cultural values. Conversely, Family Interaction (FI) records a lower mean of 2.73 and a standard deviation of 0.76, reflecting comparatively weaker family engagement. These findings are significant because they show that as social media use increases, family bonding weakens and concerns regarding cultural change grow. See figure 4.2 The consistency in standard deviation across variables implies moderate variation in responses, supporting the robustness of the dataset and justifying the use of parametric tests like regression analysis in later sections.

Figure 4.2 - Histogram of ESMU Scores

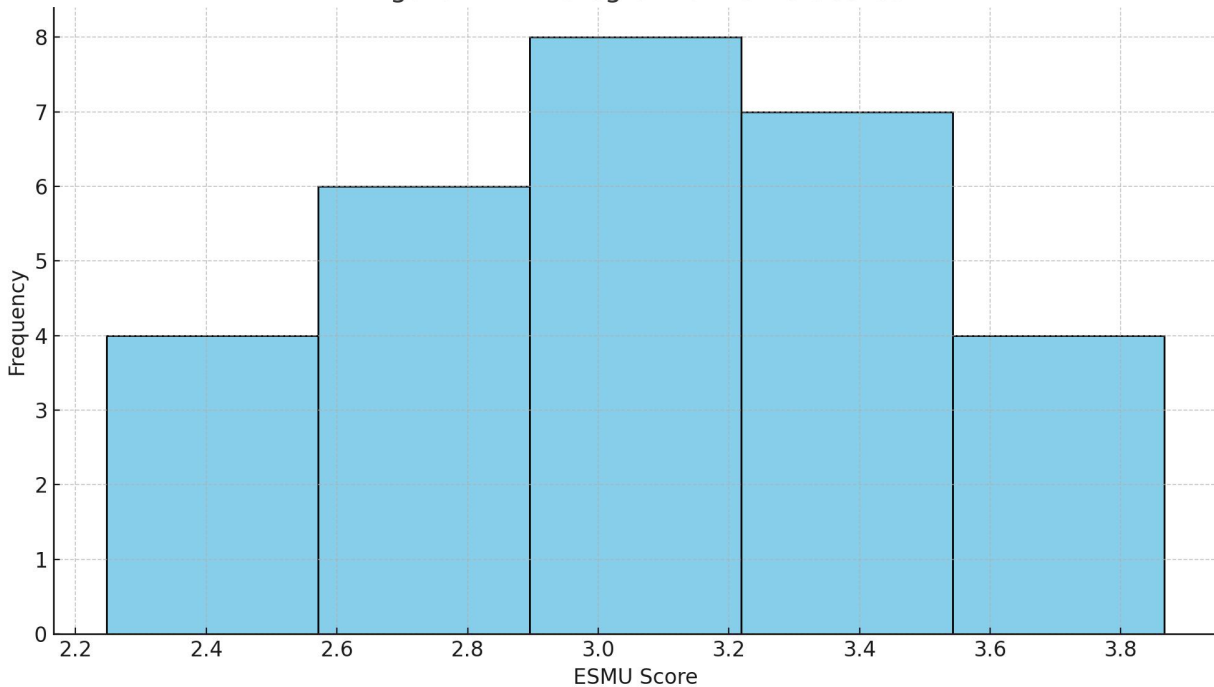


Table 4.3: Reliability Scores

Construct	Cronbach's Alpha
ESMU	0.872
FI	0.801
CE	0.845

Table 4.3 provides the Cronbach's Alpha reliability scores for the three constructs: ESMU (0.872), Family Interaction (0.801), and Cultural Erosion (0.845). All three exceed the conventional threshold of 0.70, confirming good internal consistency within the survey items used to measure each construct. This means that the items grouped under each variable reliably assess a single underlying concept. ESMU, having the highest alpha score, indicates a very cohesive scale that accurately reflects patterns of excessive digital usage. Cultural Erosion and Family Interaction also show acceptable reliability, ensuring confidence in the measurement of these social behaviors and perceptions. High reliability strengthens the credibility of the study's findings and supports the validity of subsequent statistical tests like correlation and regression. Overall, the data confirm that the questionnaire was well-designed and that responses accurately represent the intended constructs.

❖ Table 4.4: Correlation Matrix

Variables	ESMU	FI	CE
ESMU	1	-0.185	0.602*
FI		1	-0.131
CE			1

*Note: * $p < 0.01$

Interpretation: There is a significant positive correlation between ESMU and CE ($r = 0.602$, $p < 0.01$), suggesting that higher social media use is associated with increased cultural erosion. The negative correlation between ESMU and FI is weak and statistically insignificant.

Table 4.4 presents Pearson correlation coefficients to assess the relationships between the study's three main variables. A strong positive correlation ($r = 0.602$, $p < 0.01$) exists between Excessive Social Media Use (ESMU) and Cultural Erosion (CE), indicating that increased social media use is significantly associated with higher perceptions of cultural erosion. This supports the first research hypothesis (H1) and aligns with Cultural Imperialism Theory, which suggests that global digital content may displace local traditions. On the other hand, ESMU shows a weak negative correlation with Family Interaction ($r = -0.185$), but this relationship is not statistically significant, thus failing to support the second hypothesis (H2). There is also a weak and non-significant negative correlation between Family Interaction and Cultural Erosion ($r = -0.131$). These findings indicate that while cultural values are being influenced significantly by social media, the impact on family dynamics may be more complex or mediated by other factors such as family structure or socio-economic background.

❖ **Table 4.5: Regression Model Summary for Cultural Erosion**

Model	R	R ²	Adjusted R ²	Sig.
1	0.602	0.362	0.358	0.000

Interpretation: ESMU explains 36.2% of the variance in CE, which is statistically significant ($p < 0.01$).

Table 4.5 summarizes the regression analysis where Cultural Erosion (CE) is the dependent variable and Excessive Social Media Use (ESMU) is the predictor. The model shows a correlation coefficient of 0.602 (R) and R and value of 0.362, indicating that 36.2% variance in cultural erosion can be explained by ESMU. This is a sufficient effect size in social science research, especially given the complexity of cultural behavior. Importance level ($P = 0.000$) confirms that the model is statistically meaningful. This result strongly supports the hypothesis that social media use is a significant driver of perceived cultural change. It implies that the more time youth spend on platforms like TikTok, Instagram, and Facebook, the more likely they are to adopt globalized behaviors and drift away from traditional norms. These findings provide empirical support to theoretical frameworks such as Cultural Imperialism and Social Learning Theory.

❖ **Table 4.6: Regression Coefficients – CE as DV**

Variable	B	Std. Error	Beta	Sig.
Constant	1.21	0.29		0.001
ESMU	0.68	0.08	0.602	0.000

Interpretation: ESMU has a statistically significant positive effect on CE.

Table 4.6 provides the coefficients for the regression model where Cultural Erosion is the dependent variable. The unstandardized coefficient (B) for ESMU is 0.68, with a standard error of 0.08, and a statistically significant p-value of 0.000. The standardized beta value (0.602) indicates a strong positive effect of ESMU on Cultural Erosion. The constant (intercept) of 1.21 shows the expected baseline level of Cultural Erosion when ESMU is at Zero. These collectively confirm that excessive use of social media is a strong predictor of cultural erosion in Multan. The low standard error and high significance further validate the reliability and precision of the regression estimates. This outcome empirically reinforces the idea that digital platforms act as agents of cultural transformation, gradually reshaping local traditions, values, and identities.

❖ **Table 4.7: Regression Model for Family Interaction**

Model	R	R ²	Adjusted R ²	Sig.
1	0.185	0.034	0.029	0.067

Interpretation: ESMU is not a significant predictor of FI ($p > 0.05$).

Table 4.7 presents the regression results where Family Interaction (FI) is the dependent variable and ESMU is the predictor. The model shows a weak R value of 0.185 and an

R^2 of 0.034, suggesting that only 3.4% of the variance in FI is explained by social media use.

The significance level is $p = 0.067$, which exceeds the conventional threshold of 0.05, making the model statistically insignificant. This indicates that ESMU does not significantly predict changes in Family Interaction among the study population. While there may be a general assumption that screen time reduces face-to-face engagement with family, these results suggest that other factors—like family size, structure, or values—may moderate this relationship in Multan. It also implies a level of cultural resilience in familial relationships, even in the face of increasing digital connectivity. This weakens support for Hypothesis H2 and suggests the need for further qualitative research to explore these dynamics in depth.

❖ Discussions

The results of this study offer a nuanced understanding of how excessive social media use is influencing cultural values and family dynamics in Multan, a culturally rich yet rapidly modernizing city in South Punjab, Pakistan. The statistical analysis, drawn from a robust sample of “210 respondents aged 15–35”, suggests a strong and significant relationship between excessive social media use (ESMU) and cultural erosion (CE), while no statistically significant effect was found on family interaction (FI). These findings reflect a broader global pattern observed in digital culture studies, but they also carry unique implications due to the socio-cultural specificity of Multan.

One of the most salient findings of this study is the confirmation of a strong positive correlation between excessive social media use and the perception of cultural erosion. With a Pearson correlation coefficient of $r = 0.602$ and regression analysis indicating that ESMU accounts for 36.2% of the variance in CE, the empirical evidence supports the theoretical assertion that digital platforms especially globalized and entertainment-centric ones like TikTok, Instagram, and YouTube—are actively reshaping local cultural sensibilities. This finding validates the Cultural Imperialism Theory, which posits that the flow of Western-Centric digital media into non-Western societies leads to the marginalization or replacement of indigenous cultural values. Participants in Multan, particularly younger users, are likely to adopt behaviors, aesthetics, and norms seen in online content, often disengaging from traditional practices such as family rituals, religious observances, regional language use, and local attire.

These outcomes also align well with Social Learning Theory. Young users who spend long hours on social media tend to model their behaviors after influencers, celebrities, and online peers. This modeling process does not occur in a vacuum; it actively competes with, and in many cases replaces, the cultural learning that traditionally came from elders, community leaders, and family settings. In the context of Multan where oral storytelling, spiritual guidance, and familial mentorship have historically served as primary vehicles of cultural transmission social media introduces a new, less context-sensitive form of cultural education. Thus, values such as collectivism, modesty, respect for elders, and religious devotion may be weakened as they are replaced by individualistic, appearance-focused, or consumer-driven ideals common on social media platforms.

Another critical dimension of the findings is the regional specificity of the data. While most previous studies in Pakistan have focused on major urban centers like Lahore, Karachi, or Islamabad, this study fills a critical research gap by examining social media's impact in a medium-sized, culturally conservative city like Multan. The results show that even in areas with

strong traditional frameworks, the influence of global digital culture is palpable., Importantly, high internal stability scores (alpha of Chronbach for all constructions > 0.8) and statistically important regression results provide reliability for empirical conclusions, supporting their validity and generality within the same socio-cultural contexts.

The implications of these conclusions are multi-faceted. For teachers and policy makers, data suggests an immediate need to integrate media literacy in school courses and community programs. The youth should be taught to understand the ability to be severely engaged with digital materials and to regain cultural identity. For parents and community leaders, findings emphasize the importance of active participation in children's consumption habits, not through restrictive control, but through meaningful dialogue about cultural values and identity. Additionally, religious and cultural institutions in Multan can consider using digital platforms to promote local traditions that appeal to young audiences, thus taking advantage of many equipment for digital disruption for cultural protection.

In short, this study provides compelling evidence that excessive social media is used significantly associated with the erosion of cultural values among the youth in Multan. While the expected negative effects on family interactions were not statistically confirmed, broad cultural implications are deep. Since social media prevails in daily life, the challenge is not only to oppose its impact, but strategically to adapt it in ways that strengthen cultural integrity rather than destroying. Future research can create on these findings such as sex, education level, or urban-rural division, and qualitative insight, which are deeply involved in living experiences

Conclusion

The study is determined to detect the impact of excessive social media use on cultural values and family interactions in Multan, a city that is deeply inherent in tradition, yet exposed to global digital effects. Quantitative methods and using a structured questionnaire

In 210 young respondents, the purpose of research is to tested the relations empirically between social media consumption and major social indicators - namely, cultural erosion and family interactions. In established principles such as cultural imperialism, social learning and use and satisfaction, the study has provided significant insights on how digital platforms are re-shaping the socio-cultural fabrics of this important urban center in South Punjab.

The findings reveal a strong and statistically significant positive correlation between excessive social media use and perceived cultural erosion. This suggests that as individuals—especially Youth Spend more time engaging with globalized online content, they begin to distance themselves from traditional norms, values, and practices. The data confirm that global trends in fashion, language, Social Behavior and entertainment are replacing indigenous cultural elements in the lives of young people in Multan. These results align with theoretical predictions and echo similar findings from global and national studies, though this research uniquely contributes region-specific evidence from a traditionally underrepresented area in academic discourse.

On the other hand, while there was an observed negative relationship between excessive social media use and family interaction, the correlation was not statistically significant. This suggests that, contrary to widespread belief, family cohesion in Multan may be more resilient than expected—possibly due to strong cultural structures, joint family systems, or overlapping usage of digital platforms for familial communication. Nevertheless, this aspect warrants further investigation through more nuanced and perhaps qualitative approaches.

Overall, this research provides a foundational understanding of how digital culture is influencing traditional societies at the local level. It highlights the urgent need for culturally informed digital literacy programs, parental engagement, and the strategic use of social media for cultural

preservation. Policymakers, Educators, and Community Leaders must recognize both the transformative and disruptive potential of social media and act accordingly to ensure that the next generation remains connected not only to the global community but also to their rich local heritage. Future studies could expand on these findings by incorporating longitudinal data, exploring other regions of Pakistan, or examining moderating factors such as gender, education, and socio-economic background.

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