

## Exploring the Status and Preservation of Ancient Traditions Across Various Localities of Lower Tanawal District, Abbottabad, Pakistan

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### Abstract

Change is the unchangeable law of nature. It is an integral part of our lives, occurring in stages. At various points in history, numerous changes have taken place in society. Cultural societies have evolved from primitive stages, rising and falling with the passage of time. However, the nature of humans continues to transform in response to the evolving patterns of society. No human society remains static for long, as change is an inevitable phenomenon. This study aims to examine the current status of certain ancient traditions in Lower Tanawal, District Abbottabad. It also seeks to analyse the status of various Hindko terms from different localities and explore the status of some traditional food items in the area. A mixed-method research approach has been employed for this study, with a primary focus on quantitative research. The findings of this study are intended to draw the attention of researchers and policymakers to take necessary steps to preserve and protect local indigenous cultures.

**Key words:** Lower Tanawal, Cultural change, Tradition, People, Modern

### Introduction

Change in traditions plays a dynamic part in the existence of society. Change in our behavior and dealings are important for positive objectives in future. Cultural change is a prime condition for society. The important tool that makes us endure in society is cultural outlines. The people of every society need to survive with certain norms, behavior, and customs. In the nineteenth century, modernization predicted the increase of wisdom and the failure of certainty (Cui & Ryan, 2011). The changes in every society affect social settings and lifestyle. Many of these changes directly result from the increasing demand of educated people. As a result of these changes people today face some unknown risks (Inglehart and Baker, 2000). Modernity is a widespread concept that includes cultural, social, and political aspects. This modernity affected the status of different societies. It is supposed that updated people also focus on modern scientific thoughts. They are reality-oriented (Khan & Ullah, 2021). Modernity decreases indigenous cultural ideals and increases global values. Modernization had changed Pakistani society in many ways. People are using modern technology in every field of life, from agriculture to industry and from teaching to learning.

### Research Questions

1. What are the key ancient traditions still practiced in the various localities of Lower Tanawal District, Abbottabad, and how have these traditions evolved over time?

2. How do community members in Lower Tanawal District, Abbottabad perceive the importance of preserving their ancient traditions, and what factors influence their commitment to safeguarding these cultural practices?
3. What are the challenges and opportunities for preserving ancient traditions in Lower Tanawal District, Abbottabad and how do local institutions, government bodies, or NGOs contribute to their conservation?

### **Methodology**

The Lower Tanawal is a region within the District Abbottabad, situated in the Khyber Pakhtunkhwa province of Pakistan. It is an area rich in history and culture, with its people speaking Hindko, a language that holds significant cultural importance. The data for this study was collected from various localities within Lower Tanawal during the years 2022 and 2023. These localities are listed in **Table A-B-C** for reference. This research adopts a mixed-method approach, combining both quantitative and qualitative methods to provide a comprehensive understanding of the area's historical and cultural status. Initially, the study utilized a quantitative research approach, where a random sample of 450 individuals from different localities was interviewed. The data collection process involved conducting interviews, group discussions, and informal meetings with locals. The primary focus of these engagements was to explore the existence and/or disappearance of ancient daily routine items, Hindko vocabulary, and traditional food items that were once commonplace in the area. Through this process, the researcher sought to document the status of these cultural elements in the present day, comparing them with their historical counterparts. The aim was to capture a snapshot of the area's evolving cultural heritage, particularly in terms of everyday life and language. This study is significant because, to date, no previous research has been conducted on the specific cultural and linguistic elements of the Lower Tanawal region of Abbottabad. Given the rapid pace of modernization and the threat of cultural erosion, there is an urgent need to preserve and document these ancient traditions, terms, and items for future generations. This research serves as a foundational step in safeguarding the unique aspects of local culture and ensuring that these elements are not lost to time. This study not only addresses a gap in the academic research on the Lower Tanawal region but also highlights the importance of cultural preservation. By documenting the historical and present-day status of local daily routines, language, and food practices, this research contributes to the larger effort of preserving the rich heritage of the area for future generations.

### **Literature Review**

This research study aims to explore why certain ancient traditions—specifically those concerning the use of old items, Hindko terms, and common food items—have gradually phased out in different localities of Lower Tanawal, District Abbottabad, Khyber Pakhtunkhwa, Pakistan. By reviewing relevant literature, the scholar seeks to identify the factors responsible for the transformation of these traditional practices. The concept of change in society, particularly cultural change, is not a new phenomenon. Cultural shifts are continuously occurring, especially in relation to the evolving forces of modernity. Modernity, as a broad concept, encompasses both cultural and social elements that are fundamentally reshaping societies (Feola, 2015). It has been observed that modernity leads to regular changes and the replacement of traditions within local cultures (Bashkow, 2017). These cultural shifts are often associated with the practices and values of Western society, which are increasingly seen as central to the socio-economic development of states (LeVine & White, 2017). There is also an ongoing debate about the connection between modernity and Western cultural norms. Some scholars argue that the adoption of Western values by Eastern societies is a form of modernity (Jensen, 2011; Basit, 2017; Arnett & McKenzie, 2011). However, it is important to note that not all cultural changes in developing societies can be directly attributed to Western influences. Cultural and traditional values are evolving in new ways, influenced by media, shifting societal norms, and the broader process of modernization. The erosion or transformation of old traditions is visible in various aspects of daily life, such as the usage of traditional items, food choices, fashion, and overall lifestyle preferences. In Eastern cultures, a collectivist approach to life is often emphasized, whereas Western cultures tend to prioritize individualism (Triandis, 2018; Lesthaeghe, 2014). The technological advancements of the modern

world, especially the rapid spread of digital media, have had a transformative impact on Asian societies, including those in Pakistan. Social media, in particular, has played a significant role in shaping public communication and facilitating the adoption of new traditions and behaviours. Urbanization has emerged as a key factor in the decline of old traditions, as it fosters the adoption of new cultural values and lifestyles. As people migrate from rural areas to urban centres, they encounter different practices and adopt new ways of life that replace or modify their old traditions. The influence of urban environments, with their exposure to diverse cultural influences, accelerates this shift. Furthermore, the modernization of communication and transportation technologies facilitates the spread of new ideas, which also contribute to the disappearance of old traditions in rural areas. Local language is another factor which shape the culture. Language reflects the beliefs, customs, and values of its speakers. Potowski (2010) highlights how language, like Spanish, mirrors cultural norms, such as formal and informal pronouns. Language and culture are closely linked, with communication shaped by cultural context. Hinkel (1999) emphasizes the importance of cultural knowledge in second language learning, while Norton (2013) explores how language shapes identity and fosters belonging within a community. Understanding language means understanding the culture behind it (Knapp, 2014) As education levels rise, especially through formal schooling, there is often a shift in worldview regarding language. As global trends and lifestyles are adopted, especially by younger generations, local customs may be viewed as outdated or irrelevant. The migration of people from rural to urban areas often leads to changes in traditional practices. People of Lower Tanawal adopted new ways of life, work, and education, leaving behind older traditions as they become more exposed to urban norms. As education levels rise, especially through formal schooling, there is often a shift in worldview. Younger generations of Lower Tanawal learnt about modern knowledge, leading them to question or abandon certain traditional beliefs or practices. Government interventions, such as the promotion of national unity, modernization, or the regulation of certain practices, may either consciously or unintentionally erode local traditions. For instance, educational policies may prioritize national languages over indigenous dialects, or regulations may limit certain cultural practices. Increased interaction with neighbouring regions, or different ethnic groups, can lead to cultural assimilation, where local traditions and customs are blended or replaced by more dominant cultural practices. In developing societies like Pakistan, these changes in tradition are becoming more evident. Old traditions are not necessarily vanishing entirely but are being altered and replaced with new cultural expressions. This process reflects the dynamic nature of culture, where old values and practices adapt to new societal realities shaped by both local and global influences. Overall, this study seeks to provide a comprehensive understanding of how and why these transformations are occurring in Lower Tanawal and other similar areas, offering insights into the broader phenomenon of cultural change in developing societies. The preservation of ancient traditions in Lower Tanawal District, Abbottabad faces several challenges but also presents opportunities for cultural sustainability and growth. Below is an exploration of both the challenges and opportunities, as well as the roles of local institutions, government bodies, and NGOs.

### **Challenges:**

1. **Modernization and Urbanization:** Rapid urbanization and the influx of modern technologies have led to changes in lifestyle, reducing the prominence of traditional practices. Younger generations are more likely to adopt urban habits, distancing themselves from their cultural roots.
2. **Economic Pressures:** Many traditional practices require time, resources, and specific knowledge, which may conflict with the economic needs of communities. As families focus on earning livelihoods and adapting to economic shifts, traditional practices often take a backseat.
3. **Loss of Traditional Knowledge:** As older generations pass away, much of the knowledge regarding ancient traditions is at risk of being lost. In particular, oral traditions, craftsmanship, and indigenous agricultural practices may not be passed down without structured efforts to document them.
4. **Environmental Changes:** Changes in the environment, including climate change and deforestation, can affect the resources necessary for certain traditions, especially those related to farming, crafts, and local rituals that rely on specific natural elements.

5. **Lack of Awareness or Appreciation:** A general lack of awareness or appreciation of the value of these traditions among both younger people and the broader society can hinder preservation efforts.

### **Opportunities:**

1. **Community Engagement and Education:** There is a significant opportunity for local communities of Lower Tanawal to actively engage in the preservation of traditions through schools, workshops, and intergenerational dialogues.
2. **Cultural Tourism:** Promoting cultural tourism can create financial incentives for preserving ancient traditions in the area. By showcasing the rich cultural heritage of the region, tourism can help generate income for local communities and encourage them to maintain and celebrate their traditions.
3. **Digital Documentation and Preservation:** The advent of digital technologies offers a promising avenue for preserving intangible cultural heritage. Documenting oral histories, traditional songs, crafts, and rituals through audio-visual media can ensure that traditions are recorded and accessible for future generations, even as practices may decline in daily life.
4. **Revival of Traditional Practices in Modern Contexts:** Modern platforms such as social media can be used to revive and promote traditional practices.

### **Role of Local Institutions, Government Bodies, and NGOs:**

1. **Local Institutions:** Local institutions such as community centers and cultural clubs can play a pivotal role in organizing events, festivals, and workshops that focus on the traditions of Lower Tanawal District Abbottabad. These institutions can provide a space for younger generations to learn about and practice their heritage.
2. **Government Bodies:** The local and provincial governments can support the preservation of traditions through legislation and funding for cultural initiatives. Establishing policies that recognize and protect cultural heritage sites and practices, along with funding for documentation and conservation projects, can help preserve these traditions for future generations.
3. **NGOs:** Non-governmental organizations can help in raising awareness, providing funding, and organizing educational programs related to the preservation of ancient traditions. They can also facilitate the connection between local communities and broader networks for cultural exchange and preservation, both nationally and internationally.

### **Result and Discussion.**

The results of the study indicated that modern views and the adoption of new practices have significantly transformed the social environment in Lower Tanawal, Abbottabad. Technological advancements have played a key role in shaping cultural changes, bringing about shifts in societal norms, values, and behaviours. The spread of new ideas and practices has propelled society towards anticipated changes. However, the manner in which these changes are received often depends on the attitudes of society members, which can either facilitate or hinder the adoption of these new practices. Throughout the data collection process, informants shared various reasons behind the decline of traditional practices and the introduction of modern customs. One significant factor identified was the generational shift in the region. As older generations, who were the custodians of local traditions, have passed away, their expertise in reviving and maintaining old customs has largely been lost. The younger generation, in turn, is either unaware of or unwilling to adopt these age-old traditions, further accelerating the transition to modern lifestyles. The informants also noted that the educational system has played a major role in shaping the worldview of the younger population, exposing them to new ideas and practices that align with modern requirements, often at the expense of traditional ways of life. The informants of Lower Tanawal, Abbottabad observed that older people, especially those from rural and farming backgrounds, were more relaxed and content with their use of traditional daily items (**as outlined in Table-A**). These items were once integral to everyday life and held sentimental value, but their use has diminished in recent years due to the influence of modern technology and changing societal values. In contrast, the younger generation appears to be more inclined towards modern, mass-produced alternatives.

Similarly, the use of traditional Hindko terms (**as shown in Table-B**) has also seen a decline. Informants noted that in earlier times, particularly among the farming community, people would frequently use these terms in everyday conversation. These linguistic expressions were not only a means of communication but also a reflection of the community's deep connection with their local culture. Over time, however, the prevalence of standardized language and the spread of urbanization have led to the marginalization of these regional dialects, and the younger generation is less likely to engage with them. Food habits in the region have also undergone significant changes. In the past, local people, despite limited financial resources, heavily relied on agriculture, growing their own vegetables at home or in their gardens. Traditional food items, which were considered nutritious and easily accessible, played a crucial role in their daily lives (**as shown in Table-C**). These traditional food items, which were not only viewed as a source of sustenance but also as a form of cultural heritage. In particular, various local vegetables such as Tara Meera, Sinji, Kalrian, Sarson, and Gunaar were widely used in traditional diets, providing essential nutrients and energy. However, the use of these vegetables has significantly decreased or even been entirely phased out. The growing availability of vegetables in local markets (Bazaar) has made it easier for people to purchase produce rather than grow their own. Additionally, younger generations have shown a marked preference for modern, often more convenient, food choices, leading to a reduced demand for traditional vegetables and dishes. This shift in food preferences is a reflection of broader cultural and lifestyle changes, where convenience and globalized food trends have increasingly taken precedence over traditional practices. In conclusion, the study highlights how modernization, technological advancements, and changing generational attitudes have contributed to the erosion of traditional practices in Lower Tanawal. The gradual disappearance of old daily-use items, the decline in the use of local Hindko terms, and the shift away from traditional food items all reflect a broader cultural transformation driven by modern influences. The younger generation's increasing detachment from these customs and practices poses a challenge for the preservation of cultural heritage in the region. The study underscores the importance of documenting and safeguarding these traditions before they are lost entirely, emphasizing the need for cultural preservation efforts to maintain the unique identity of the area in the face of rapid change.

**Table: A. STATUS OF SOME ANCIENT ITEMS FROM DIFFERENT LOCALITIES**

S. No	Items	Old Status	Current Status	Localities Where Data Was Collected
1	<b>Peeri</b> <i>Fig.1</i>	Made of wood and thin rope; used for sitting in old times.	Use of Peeri has been abolished; modern chairs are now in use.	Panduthana, Jaral, Kalakot, Purani Patheri, Sargaal, Kothiala, Telhar, Siyaal, Kangrora, Sherwan
2	<b>Khat (Charpai)</b> <i>Fig.2</i>	Made of wood and rope; used for resting, shared in different localities when needed.	The use of Khat is still available in many areas, but modern beds are also commonly used.	Pind Kargu, Pehaal, Chaitri, Bandi Mutrach, Khuliala, Thoray, Patheri Syedan, Thathi Faqeer sb, Karmati, Kanger Bala, Kanger Pain, Kharper, Kameela
3	<b>Bati (Laltain)</b> <i>Fig.3</i>	Used for lighting homes when there was no electricity.	Phased out, replaced by modern torches and lights.	Panduthana, Kalakot, Purani Patheri, Sargaal, Kothiala, Telhar, Siyaal, Jaral, Thallay, Pasiyal, Shahkot
4	<b>Choki</b> <i>Fig.4</i>	Wooden item used for sitting, especially near the fire during winter.	Replaced by modern plastic Chokis; slowly phasing out.	Purani Patheri, Sargaal, Kothiala, Telhar, Siyaal, Bamochi, Shahkot, Jabri, Karmati, Kalakot, Kanger Bala, Kanger Pain, Kharper,
5	<b>Phay</b>			

	<i>Fig.5</i>	Wooden tools have been used by farmers to clean grains of maize or wheat.	Completely phased out; replaced by modern machines.	Panduthana, Purani Patheri, Sargaal, Kothiala, Telhar, Siyaal, Bamochi, Bandi Mutrach, Pindkargo, Khundakho
6	<b>Chaki</b> <i>Fig.6</i>	Used for grinding grains of maize and wheat.	Phased out.	Panduthana, Kalakot, Purani Patheri, Sargaal, Kothiala, Telhar, Pasiyal, Sherwan, Siyaal, Bamochi
7	<b>Matka</b> <i>Fig.7</i>	Clay vessels are used for storing water, keeping it cool in summer.	Phased out in most localities.	Pind Kargo, Pehaal, Chatri, Bandi Mutrach, Thoray, Patheri Syedan, Thathi Faqeer sb, Jaral, Panduthana,
8	<b>Sharank</b> <i>Fig.8</i>	Wooden tool, similar to a large plate, used for kneading flour.	Phased out.	Pehaal, Bandi Mutrach, Khuliala, Thoray, Patheri Syedan, Thathi Faqeer sb, Bain Gojri, Mundra, Kalakot, Panduthana, Sargaal
9	<b>Draati</b> <i>Fig.9</i>	Tool for cutting grass and other hay.	Still in use in most localities.	Pind Kargo, Pehaal, Chatri, Bandi Mutrach, Khuliala, Thoray, Patheri Syedan, Thathi Faqeer sb
10	<b>Chaaj</b> <i>Fig.10</i>	Used for cleaning grains of wheat, maize, and Kali Zeeri.	Available in about 20% of localities.	Pind Kargo, Pehaal, Chatri, Bandi Mutrach, Khuliala, Thoray, Patheri Syedan, Bain Gojri, Bamochi
11	<b>Tandoor</b> <i>Fig.11</i>	Used for cooking "Roti" in traditional local ovens.	Available in about 30% of localities.	Pind Kargo, Pehaal, Chatri, Bandi Mutrach, Khuliala, Thoray, Patheri Syedan, Thathi Faqeer sb, Bain Gojri, Telhar, Sargaal, Panduthana
12	<b>Istri</b> <b>(Coal Iron)</b> <i>Fig.12</i>	Used to press cloth and uniforms.	Phased out in favor of electric irons.	Pehaal, Chatri, Bandi Mutrach, Khuliala, Thoray, Patheri Syedan, Thathi Faqeer sb, Panduthana
13	<b>Khoondi</b>	Used by older individuals for walking assistance.	Still available in most localities.	Panduthana, Kalakot, Purani Patheri, Sargaal, Kothiala, Telhar, Siyaal, Jaral, Kangrora, Gramri Rakran, Beri, Sando Gali
14	<b>Chikli</b>	Small rope-based item used to fix on the mouth of cows or oxen during ploughing.	Completely phased out.	Panduthana, Kalakot, Purani Patheri, Sargaal, Kothiala, Telhar, Siyaal, Jaral, Kangrora, Pawa, Sando Gali
15	<b>Treengal</b>	Made of wood, used to clean straw from wheat.	Completely abolished.	Panduthana, Kalakot, Purani Patheri, Sargaal, Kothiala, Telhar, Siyaal, Jaral, Kangrora, Jabi, Sando Gali
16	<b>Khaari</b>	Used to carry clay to the roof or throw animal waste in fields.	Available only in a few villages.	Panduthana, Kalakot, Purani Patheri, Sargaal, Kothiala, Telhar, Siyaal, Jaral, Kangrora, Gramri, Kotha Doga, Jabi, Banseri, Mundra
17	<b>Kooza</b>	Made of iron, used for heating water in some villages.	Phased out.	Panduthana, Kalakot, Purani Patheri, Sargaal, Kothiala, Telhar, Siyaal, Jaral, Kangrora, Pawa

18	<b>Shari</b>	Worn over the shoulders for warmth during cold weather.	Phased out.	Jaral, Panduthana, Kalakot, Purani Patheri, Kothiala, Telhar, Siyaal, Kangrora, Pehaal
19	<b>Diya</b>	Used for lighting homes when there was no electricity.	Completely phased out.	Kalakot, Panduthana, Purani Patheri, Sargaal, Kothiala, Telhar, Siyaal, Jaral, Gramri, Mundra
20	<b>Chillum</b>	A smoking pipe, traditionally used by farmers.	Still in use in a few localities.	Sargaal, Gramri Panduthana, Kalakot, Purani Patheri, Kothiala, Telhar, Siyaal, Jaral, Kangrora,
21	<b>Tarangri</b>	Made of animal hairs, used to store grass and fodder.	Completely abolished.	Siyaal, Panduthana, Kalakot, Purani Patheri, Sargaal, Kothiala, Telhar, Kangrora, Kanger Bala, Kanger Pain, Kharper, Kameela
22	<b>Laro</b>	Used by older individuals to firmly close doors.	Completely abolished.	Kothiala, Panduthana, Kalakot, Purani Patheri, Sargaal, Telhar, Siyaal, Jaral,
23	<b>Katbi</b>	Clay item used for cooking.	Completely abolished.	Panduthana, Kalakot, Purani Patheri, Sargaal, Kothiala, Telhar, Siyaal, Beri
24	<b>Katora</b>	Silver item used for drinking water.	Completely abolished.	Panduthana, Kalakot, Purani Patheri, Sargaal, Kothiala, Telhar, Siyaal, Jaral, Kangrora, Jabri
25	<b>Shidal</b>	Shidal is used to take of the husk from the maize chali.	This tradition is totally abolished.	Kalakot, Jaral, Sargaal, Kothiala, Telhar, Siyaal, Panduthana, Habibabad,
26	<b>Ohdi</b>	Ohdi is used to measure the quantity of maize or wheat.	To some extent it is prevailing.	Purani Patheri, Sargaal, Kothiala, Telhar, Beri, Pasiyal, pehaal ,Gramri, Panduthana, Kalakot
27	<b>Kurra</b>	Kurra is used to measure the quantity of maize or wheat.	New tools have been introduced for measuring weight. This practice has been no more.	Gramri Rakrran, Panduthana, Kalakot, Purani Patheri, Sargaal, Kothiala, Telhar, Siyaal, Jaral, Kangrora,
28	<b>Tarakri</b>	Tarakri is used to measure the weight of different things.	New tools have been introduced for measuring the weight.	Panduthana, Kalakot, Purani Patheri, Sargaal, Kothiala, Telhar, Pawa

**Table : B. STATUS OF SOME HINDKO TERMS FROM DIFFERENT LOCALITIES**

S. No	Local Term	Old Status	Current Status	Localities Where Data Was Collected
1	<b>Pichhain</b>	A traditional meal that farmers used to have after working in the fields early in the morning, typically between 8 and 9 AM.	This tradition has been phased out in most localities.	Siyaal, Jaral, Panduthana, Kalakot, Purani Patheri, Sargaal, Kothiala, Telhar, Kangrora, Gramri, Rakrran, Kotha Doga, Pawa, Takia Hal, Kanger Bala, Kanger Pain, Kharper, Kameela

2	<b>Rakh</b>	Refers to preserved grass during the rainy season used as fodder for animals.	The term "Rakh" is used in 10-20% of localities.	Jabi, Sherwan, Panduthana, Kalakot, Sargaal, Kothiala, Telhar, Siyaal, Kangrora, Gramri, Jabri
3	<b>Kals or Kalsi</b>	Sloping cultivation land on a hillside.	The term is used by farmers in about 10-20% of localities.	Panduthana, Kothiala, Telhar, Siyaal, Jaral, Kangrora, Gramri, Kalakot, Purani Patheri, Sargaal
4	<b>Chari</b>	Manured land near the village.	The term is used by farmers in about 20-30% of localities.	Pind Kargo, Pehaal, Chatri, Bandi Mutrach, Khuliala, Thoray, Patheri Syedan, Thathi Faqeer sb, Bain Gojri
5	<b>Rakkar</b>	An old term, no longer in common use.	The term "Rakkar" has been phased out in most localities.	Pehaal, Chatri, Sargaal, Panduthana, Pind Kargo, Kotnali, Pehal, Bamochi
6	<b>Maira</b>	Plains with a mixture of clay and sand.	The term "Maira" still exists in a few localities.	Pind Kargo, Pehaal, Chatri, Bandi Matrach, Khuliala, Thoray, Patheri Syedan
7	<b>Kund</b>	Land lying on the edge of a stream or nullah.	The term "Kund" is still in use in a few localities.	Chatri, Bandi Mutrach, Khuliala, Jabri, Beri, Patheri Syedan, Pind Kargo, Pehaal
8	<b>Hotar</b>	Rice or vegetable growing land.	The tradition of "Hotar" is now only found in a few localities.	Pind Kargo, Pehaal, Chatri, Thoray, Jabi, Pawa, Telhar, Sherwan, Banseri, Kanger Bala, Kanger Pain, Ahmadabad, Kharper, Kameela, Chakar Bayan
9	<b>Bagh</b>	The richest land used to grow most vegetables.	The tradition of "Bagh" exists only in localities with large water sources.	Pind Kargo, Pehaal, Chatri, Bandi Mutrach, Khuliala, Kotnali, Thathi Faqeer sb, Shahkot
10	<b>Bana</b>	Banks of the fields that separate cultivated terraces.	The term "Bana" is phasing out with time.	Pehaal, Chatri, Bandi Mutrach, Khuliala, Thoray, Patheri Syedan, Thathi Faqeer sb
11	<b>Kathas</b>	Large water courses.	The term "Kathas" is still used in some localities.	Pind Kargo, Pehaal, Chatri, Thoray, Patheri Syedan, Thathi Faqeer sb, Shahkot, Jaral
12	<b>Faslana</b>	A practice where a certain amount of maize or wheat was given annually to the Khadim or Imam of the mosque.	The term and practice of "Faslana" have been abolished.	Pind Kargo, Pehaal, Chatri, Bandi Matrach, Thoray, Patheri Syedan, Thathi Faqeer sb, Bain Gojri
13	<b>Pasara</b>	Storage of bhoosa (fodder) for cattle.	The term and practice of "Pasara" still exist in some localities.	Pehaal, Chatri, Bandi Matrach, Patheri Syedan, Panduthana, Sargaal, Siyaal
14	<b>Hashar</b>	Collective grass cutting, where participants are served meals like Lasi, Chatni, and Maki roti.	The tradition of "Hashar" is prevalent in most localities.	Chaitri, Bandi Mutrach, Thoray, Thathi Faqeer sb, Sherwan, Panduthana, Bamochi, Siyaal, Pasiyal, Kanger Bala, Kanger Pain, Kharper, Kameela
15	<b>Bandi / Gohal</b>	Shelters used to keep animals.	This practice is still available in most localities.	Sherwan, Pehaal, Chaitri, Bandi Mutrach, Patheri Syedan, Thathi Faqeer sb, Bain Gojri, Panduthana



16	<b>Jandar</b>	A tool used for grinding maize and wheat, especially in areas with water scarcity.	The practice of using "Jandar" is still available in some localities but is less common due to water shortages.	Pind Kargo, Pehaal, Chatri, Bandi Mutrach, Khuliala, Thoray, Patheri Syedan, Thathi Faqeer sb, Bain Gojri, Shahkot, Bamochi
17	<b>Khadim</b>	The person responsible for caring for the mosque, including tasks like fetching water.	The term and concept of "Khadim" have been abolished.	Sherwan, Pehaal, Chatri, Bandi Mutrach, Khuliala, Patheri Syedan, Telhar, Sargaal
18	<b>Rahi Krna</b>	The practice of cultivating crops with the help of oxen/cows.	In modern times, tractors are mostly used for cultivation, though some villages still use oxen/cows.	Pehaal, Chatri, Bandi Mutrach, Khuliala, Thoray, Patheri Syedan, Thathi Faqeer sb, Bain Gojri, Shahkot, Panduthana, Sargaal, Bamochi, Kalar Khaiteer Kuhmaar, Shaheed Abad

**Table C: Status of Old Food Items from Different Localities**

1	Food ITEMS	Old Status	Current Status	Localities Where Data Was Collected
2	<b>Kulath</b>	Kulath is a type of pulse cooked primarily by the poorer people, often mixed with maize.	Kulath is now only grown in a few localities.	Pind Kargo, Pehaal, Chaitri, Bandi Mutrach, Patheri Syedan, Bain Gojri, Shahkot, Sargal, Siyaal, Telhar, Sherwan, Jaral, Panduthana, Gramri
3	<b>Ghi, Rice</b>	An old traditional food served during feasts, especially after a death, known as Kharaat.	The tradition of serving Ghi and Rice has been phased out.	Sargal, Pehaal, Chatri, Bandi Mutrach, Khuliala, Telhar, Panduthana, Siyaal, Bamochi, Pasiyal, Gramri, Kanger Bala, Kanger Pain, Kharper
4	<b>Rarra</b>	Made from maize flour mixed with various pulses, garlic, and red chili, cooked in a kiln (tandoor).	This tradition has been completely phased out.	Thoray, Pehaal, Chaitri, Bandi Matrach, Khuliala, Patheri Syedan, Panduthana, Siyal, Telhar, Kalakot, Kanger Bala, Kanger Pain, Kharper, Kameela
5	<b>Sinji</b>	A delicious saag (vegetable) used for eating, especially by older generations.	The availability of Sinji is limited to a few localities, and the younger generation does not prefer it.	Pehaal, Chatri, Bandi Mutrach, Khuliala, Thoray, Patheri Syedan, Shahkot, Telhar, Banseri, Panduthana
6	<b>Tara Meera</b>	. A flavorful saag (vegetable) often consumed by the older generation.	Tara Meera is not available in all localities today, and young people do not prefer it	Pehaal, Chatri, Bandi Mutrach, Khuliala, Thoray, Patheri Syedan, Thathi Faqeer sb, Panduthana
7	<b>Sarson</b>	A tasty saag (vegetable) eaten by the older generation, typically	Sarson is still liked by many and is available in all	Pind Kargo, Pehaal, Chaitri, Bandi Matrach, Khuliala, Thoray, Patheri Syedan, Kanger

		with maize bread (roti).	localities.	Bala, Kanger Pain, Ahmad Abad, Kharper, Kameela
8	<b>Kalarian Or Kachnar</b>	A delicious saag (vegetable) widely used by the older generation.	Kalarian is now only consumed by a few people, and the younger generation no longer prefers it.	Pehaal, Chatri, Bandi Mutrach, Khuliala, Thoray, Patheri Syedan, Thathi Faqeer sb, Kanger Bala, Kanger Pain, Kharper, Kameela
9	<b>Phagga da Saag</b>	A flavorful saag (vegetable) traditionally eaten by older people.	It is not available in many localities, and younger people don't prefer it anymore.	Pehaal, Khuliala, Thoray, Patheri Syedan, Thathi Faqeer sb, Bamochi, Kalar Khaiteer, Kuhmaar, Shaheed Abad
10	<b>Gunaar</b>	A tasty saag (vegetable) once eaten by older farmers.	This saag is not available in many localities, and young people do not prefer it.	Pehaal, Khuliala, Thoray, Mundra, Patheri Syedan, Thathi Faqeer sb, Bamochi, Kalar Khaiteer, Kuhmaar, Shaheed Abad
11	<b>Sonchal</b>	A flavorful saag (vegetable) traditionally eaten by older people.	This saag is not available in many localities, and young people do not prefer it.	Pehaal, Chatri, Bandi Mutrach, Khuliala, Thoray, Patheri Syedan, Thathi Faqeer sb, Kanger Bala, Kanger Pain, Kharper, Kalakot

### PICTURES OF SOME COMMON OLD ITEMS



**Fig. 1 PEERI**



**Fig .2 KHAT (CHARPAI)**



**Fig. 3 BATI**



**Fig. 4 CHOKI CHAKI**



**Fig .5 PHAY**



**Fig .6**



*Fig.7 MATKA*

DRAATI



*Fig.8 SHARANK*



*Fig 9*



*Fig. 10 CHAJJ*

ISTRI



*Fig. 11 KILN (tandoor)*



*Fig. 12*

### Conclusion

The world is rapidly changing in the current era, largely due to globalization. Traditional cultures, values, and practices are being replaced by modern systems. With advancements on the internet, social media, and television, social and cultural shifts are occurring as the world increasingly becomes a global village. Modern society is embracing new ways of doing things, which is evident in the changing dynamics of communities. This research study reveals that in Lower Tanawal, many ancient traditions have been supplanted by new ones, and some traditions have gradually faded away. The younger generation in Lower Tanawal is more inclined toward adopting modern lifestyles and new societal norms, leaving the old practices. Furthermore, the researcher observed a decline in the sense of brotherhood, love, and mutual respect in present-day society. People of Lower Tanawal adopted new ways of life, work, and education, leaving behind older traditions including old daily life items, local language (Hindko) and old traditional food items as they become more exposed to urban norms. As education levels rise, especially through formal schooling, there is often a shift in worldview. Younger generations of Lower Tanawal learnt about modern knowledge, leading them to abandon certain traditional beliefs or practices. In the past, even though there was poverty, people lived in prosperity through their strong adherence to old traditions. However, in modern times, the introduction of new concepts and practices has led to various challenges. In earlier times, people shared both their joys and sorrows with one another, fostering a sense of community and mutual support, a practice that is becoming less common today.

### Recommendations

**Documentation and Digital Preservation:** A comprehensive effort should be made to document and digitally preserve the ancient traditions, languages, crafts, and rituals of Lower Tanawal. This could include oral history projects, photographic archives, and video recordings that capture the nuances of local customs.

**Community-Based Cultural Revival Programs:** Local communities should be encouraged to actively engage in the revival of traditional practices through cultural workshops, festivals, and public celebrations. Involving younger generations in these events will help create a sense of pride in their heritage and encourage them to adopt traditional practices in a contemporary context.

**Integration of Ancient Traditions into Modern Education:** Incorporating local traditions, history, and cultural practices into the formal education system can help foster respect and understanding among young people. Schools in Lower Tanawal, Abbottabad should introduce extracurricular

activities that focus on local culture, arts, folklore, and indigenous knowledge, ensuring the next generation is educated about their heritage.

**Promotion of Sustainable Cultural Tourism:** Lower Tanawal District, Abbottabad holds great potential for cultural tourism. Developing responsible tourism initiatives that highlight local traditions, crafts, folklore, and culinary heritage can create economic opportunities while also incentivizing preservation. Local artisans, cultural guides, and performers could be trained to share their knowledge with visitors.

**Collaboration with NGOs and Government Support:** Collaboration between local communities, non-governmental organizations (NGOs), and government bodies is crucial for the long-term sustainability of tradition preservation. NGOs can help secure funding, organize educational campaigns, and create awareness programs. The government should consider providing grants and incentives for the protection of heritage sites and traditions.

**Promotion of Traditional Arts and Crafts:** Efforts should be made to revive and support traditional arts and crafts that are at risk of being lost. This could include supporting local artisans, creating markets for traditional products, and offering training programs for younger individuals interested in learning these crafts.

**Intergenerational Dialogue and Mentorship:** Encouraging dialogue between the older and younger generations is vital for passing down knowledge and fostering mutual respect. Mentorship programs where elders can share their wisdom, stories, and practical skills with the youth can help bridge the generational divide. These programs could take the form of storytelling sessions, traditional cooking classes, or training in local craftsmanship.

**Raising Awareness about the Importance of Cultural Preservation:** Local communities should be made aware of the intrinsic value of their traditions, not just for their historical or cultural significance, but also for their role in fostering social cohesion, community identity, and well-being. Awareness campaigns through media, workshops, and public discussions can help people recognize the importance of maintaining their heritage in the face of globalization and modernization. Reviving and celebrating local festivals, rituals, and community gatherings is an essential part of preserving ancient traditions.

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