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Impact of Facebook Website on Collective Conviviality and Intellectual Activities

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Abstract: Facebook website is famous among the different ages of peoples across the world. It gives platform for connecting people having different backgrounds, societies and communities to share the information. People of Sindh seem to be very much engaged in collective conviviality and intellectual activities. It has been observed that Facebook is responsible for the mutual conviviality and interpersonal communication and also influenced and affected on the collective activities in Sindh. Use of this type of networking sites is more strongly related to decreased time that spent with family and friends. This paper presents the positive and negative impacts of Facebook networking site. The data is collected in written form after requesting the people of Larkana to pass their valued comments. Maximum number of respondents argued Facebook website spread negative effects on collective conviviality.

Keywords: Facebook Website, Intellectual Activities, Collective conviviality, Interpersonal Communication

1. INTRODUCTION

Nowadays, use of internet play a great function in our life, it is a very large community which is using internet for different purposes, according to Internet (Live Stats, 2014) there was an estimated 20,073,929 internet users in all over Pakistan and they also stated that Pakistan is 28th country using internet wall an approximately increased 9% users per year.

According to Wikipedia, there are more than 200 social Medias all over the world including Facebook, Twitter, LinkedIn, Google+, instagram but Pakistani People are mostly using. Facebook as compare to others and followed by the Twitter and LinkedIn. In Facebook, like all other social networking sites, you can comment or like on posts, join different groups and have discussions with different kind of people online. In Pakistan there are 17,200,000 estimated Facebook users and they are categorized by age (Shahryar, 2015). **(Fig.1,2)** presents the statistics of male and female users in Pakistan.

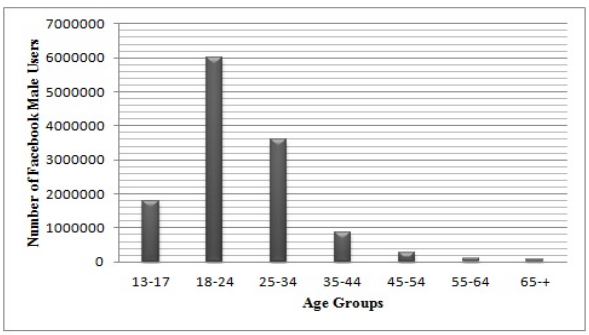


Fig.1 Statistics of Male Facebook Users in Pakistan

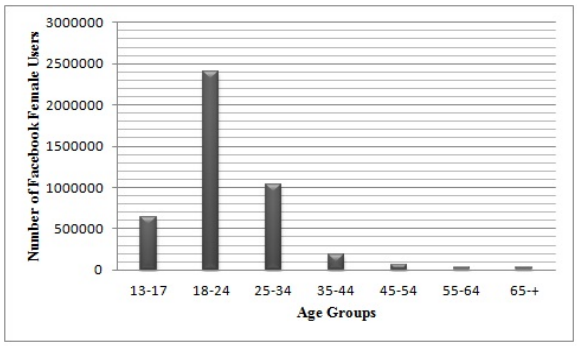


Fig.2 Statistics of Female Facebook Users in Pakistan

The maximum impact on the perception of people stability is negative aspect**,** because youth uses social network sits exclusive of guidance (Khouli, 2013) (Abdulahi, 2014). Social interactions are key components of sociability (Preece, 2001) but its nature is online that effects on collective sociability. Forcare and companionship, people needs good relations with others (Ma, 2011)**.** Online group sociability is a result of interaction between separate individuals that participate in a group and have something in common with other members (Bucholtz, 2012). Day by day reputation and recognition of social networks will constantly increase (Das, 2014). For all these reasons, it is important to observe these new spaces of socialization, social behaviors that challenge our conventional understanding of sociability.

In past, traditional gatherings are arranged in Sindh to share ideas, views, opinion and meet face-to-face to share different problems among friends and relatives,

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even dates of marriages are fixed in these gatherings like in Otaq. For this survey, we collected the written comments about the impact of social networks on the collective sociability from the people of Larkana. The outcome showed that social media fracture the collective sociability and cultural activities.

2. INTELECTUAL ACTIVITIES

The base of religion, civilization, social life and culture of Sindhi people is mature then others in Pakistan. Since long time, many cultural activities are constantly performed by Sindhi people. Almost in all villages, a gathering place is available called Otaq. Normally, it is possessed by the landlord of the particular village, but all villagers can use this place for informal and formal gatherings. Otaq serves as a community Centre, functions like marriage, aqiqa and circumcision **(**Safiruddin, 2005)**.** Moreover, specially alleged in winter season, people sit down around the fire and share their opinions and some of them performing folk dance, saying poetries, stories and cultural songs, these gatherings are arranged in both urban & rural areas of Sindh.

Sindh is the land of great Sufis. People of Sindh arrange the Sufi nights and invite Sufi singers for singing the Sufiana Kalams, moreover they are also meet each other and also having lot of discussions on these type of occasions. Sufi nights are also fixed in another event called Mala. This is the place where people come from across the Sindh.

3. MATERIAL AND METHODS

The basis of this survey based research is the comments of people. This approach is used on the outline of "what you observed about the impact of social networks on collective sociability". The literate people of Larkana division are selected for this and their comments will be entertained in written form.

Data Collection

While collecting first hand data the survey must be equipped with effective sampling and population for onward submission of valid and reliable results. The population of Larkana is divided into six different categories according to the public's profession like writers, journalists, teachers, students, businessmen and farmers. The division of selected population has made available in (**Table 1**). The data is collected in written form after requesting people to pass their valued comments, for that plenty of time was given to them as genuine sense of comments can be obtained. After the given time the comments were collected. This activity guarantees the reliability of the research and its outputs.

Table-1 Selected Population Categories

Population Categories	No. of Persons
Writers	21
Journalists	18
Teachers	44
Students	19
Businessmen	26
Farmers	35
Total	**163**

4. RESPONDENT RESULTS

This section presents the results of received comments from the selected respondents. In this survey based research 163 individuals are selected for the collection of comments over the burning issue of impact of social networks on collective sociability. These feedbacks are classified into Positive Impact (PI), Positive-Negative Impact (PNI) and Negative Impact (NI).

From 21 writers, 14.29% individuals passed the comments as PI, 33.33% gave PNI and 52.38% were with the NI. From the 18 journalists, 22.22% passed comments as PI, 27.78% people were with sturdy arguments that social networks have PNI and 50% were at the side of NI. From 44 teachers, only 02.28% people told the PI, 15.91% were agreed with the NI and rest of the other i.e 81.81% individuals were with the PNI. Small number of students i.e. 19 selected for this issue as it is observed that most of the students do not become part of cultural activity. 52.63% were of the view of PI, 10.53% students commented with the PNI. It is believed that businessmen have different kind of problems including sociability. From 26 selected businessmen 69.23% commented that social networks affect positively, 19.23% went with the PNI and 11.54% commented as NI. In Sindh, farmers seem to be highly involved in social as well as cultural activities. Number of 35 educated farmers from Larkana selected, out of which 25.72% were of the view that it has PI, 17.14% commented PNI and 57.14% told NI of social networks. The detail of calculated respondent feedback is given in (**Table 2)**.

Table-2 Respondent Feedback

Population Categories	PI%	PNI%	NI%
Writers	14.29	33.33	52.38
Journalists	22.22	27.78	50.00
Teachers	02.28	81.81	15.91
Students	52.63	10.53	36.84
Businessman	69.23	19.23	11.54
Farmers	25.72	17.14	57.14
Total Average	**62.12**	**63.27**	**74.60**

Many people believe that use of social networks increase the overall sociability (Nie, 2002) just like one can share his/her problem with the School/College life friends currently anywhere in the world. The variation in the PI of "selected population" categories has kept in depicted in **(Fig.3).** Only 02.28% teachers gave positive comments on the other hand 69.23% businessmen passed comment as PI of social networks. It is observed here that the ratio of students is at second position that gave comments as PI.

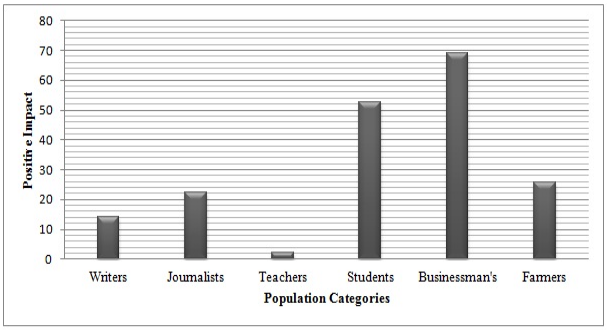


Fig.3 Positive Impact of Social Networks

Some of the people from all the categories remained confused giving answer of the given question that how much is the impact of social networks on the collective sociability because they had some positive and negative remarks on it. The degree of percentage is almost the same as writers, journalists, businessmen and farmers. 81.81% received as PNI. This claims that teachers are very much clear about the PNI of social networks. However, small ratio of students gave the comments of PNI which are 10.53%. The classification of the result obtained from respondents is given in **(Fig.4).**

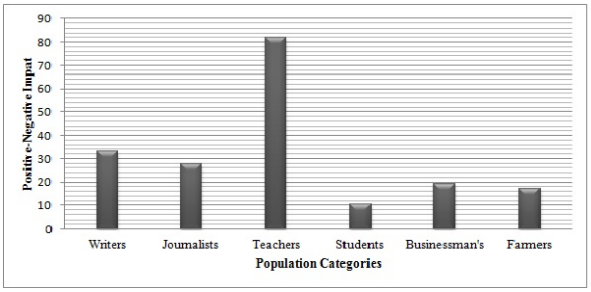


Fig.4 Positive-Negative Impact of Social Networks

People of Larkana seem to be very much engaged in collective sociability and cultural activities. Therefore maximum number of respondents argued social networks spread negative effects on collective sociability as they believe in social gatherings; many problems are discussed and solved in these gatherings. Specifically writers and farmers are seem to be disturbed due to social medias hence, percentage of NI is 52.38% and 57.14% respectively as shown in **(Fig.5).** However teachers and businessmen are not agreed with them.

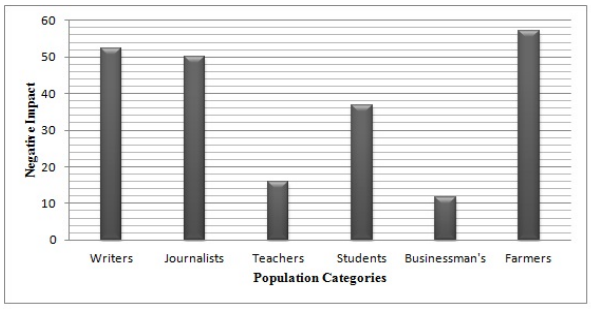


Fig.5 Negative Impact of Social Networks

After calculating the mean value of positive, positive-negative and negative impact of social networks on the collective sociability, it disclosed that the average percentage of PI is 62.12%, PNI is calculated as 63.27% and 74.60% were with the NI. The graphical representation of the calculated average of social networks impact is depicted in **(Fig.6).** The calculated results proved that social networks spread negative effects in collective sociability; however the individual sociability increases with the use of social networks and many people realized the positive and negative impact as well.

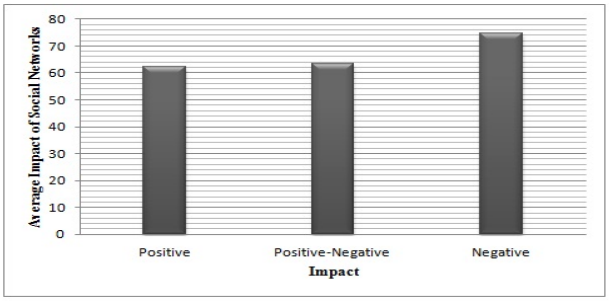


Fig.6 Average Impact of Social Networks

5. DISCUSSION

The collective sociability used to be the integral part of agrarian society, where the joint family sub systems combined together to make a larger whole. The Otaq has been an integral part of Sindhi village system. The people used to enjoy gatherings at evening time. The entire village would pour in and various cultural traits, like songs, poetry, folk lore and light jokes would warm up the entire rendezvous. This platform would also serve as means of problem solving. The people would present their woes and worries, which could be readily taken up for consideration and the matter used to be resolved then and there.

This phenomenon used have occurrence, though with limited scope, in towns and cities as well. The people had Otaqs where the company would gather at the evening time or on the holidays. In small towns, a very large Community Hall type open theater, where people enjoyed matrimonial gatherings plus other social events. This seems vanish gradually with the passage of

time. The social events and gatherings have lost momentum and sociability.

This sociability graph in urban as well as rural areas has nosedived for a variety of reasons: (1) Materialistic means have customized and individualized the entire society. (2) Division of labor and the divided family incomes have disturbed and thus are collapsing the joint family systems. (3) Inter racial/caste marriages seem to create situations whereby the newlywed bride finds it difficult to adjust, and limited allowances on part of her relatives interaction further create a void among the joint family systems.

Is Facebook Website cause of breaking this conviviality web?

When observed generally, the social media have started picking up the pieces and trying to mend them. We can't visit our cousins living in the UK or even can't call them as they both steps would incur money, but can make a video call or chat with them for the entire day for free. This was literally impossible few years ago; a luxury of video calls was only meant for the heads of states or the kings and the queens. The divided family incomes snatched away my cousins but the social media returned them to me for free!

We the humans are social animals, dismally drowned in the quagmire of materialized world find it difficult to come out of this abyss. Working seven days a week just to win bread and butter of the family can't even find out time to socialize. This increased stress causes havoc on our nerves, thus is causing mental disorders. The people in European countries and the West work for 32 hours a week to the maximum, earn a lot and enjoy their beaches and discotheques for the rest of time socializing with families and friends. What we can do here to the maximum is to spare few hours in week to log in Facebook or What's App or open Imo Video Messenger or Google Plus and share with our loved ones whom we can't even meet physically. On Facebook you can like comment or even share the memories of your family friends and the loved ones, reminding yourself that you are still alive in this nasty world. We personally think social media are an effective tool to enhance sociability rather than curtailing it. This world is not a global village today; rather a global house, where each room represents a country. The people within the same culture or society mean to live in the same room.

6. CONCLUSION

Internet Websites like Facebook are the latest means of collective interaction, seemingly more effective in the second decade of twenty first century. The discussed causal factors are witnessed since the first dawn where the labor and the source of income divided. Sindhi peoples are extremely betrothed in collective conviviality and intellectual activities. Many positive decisions are taken and discussed in the Otaq. But due to Websites like Facebook peoples are not meet personally with each other. On the other side, old friends and peoples of different areas having different backgrounds can share information by using social networks. This paper presented the impacts of Facebook Website on intellectual activities. The data is collected in written form after requesting the people of Larkana to pass their valued comments. The received feedback showed Facebook networks spread negative effects on collective conviviality in Sindh.

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