
A Public Opinion about the Role of Pakistani Entertainment Channels in Accordance with the Ideology of Pakistan

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This research focuses on the public's opinion about the role of Pakistani entertainment channels in accordance with the ideology of Pakistan. Gallup survey found that entertainment channels are most viewed in Pakistan. Religion is the integral part of the ideology of Pakistan so the content presented on media is important to analyze in accordance to values and beliefs. With the survey conducted on the selected sample of 200 people, the research concludes that public accepts as true that Pakistani entertainment channels are deteriorating the ideology of Pakistan.

Introduction

Media is identified as fourth pillar of estate being an influential instrument to roll out clear and distinctive variations in vision, perspective, character and interest of individuals. Moreover, it represents the culture and ideology of a state worldwide highlighting the issues (Ali, Nawaz, & Hassan, 2014). Television is the most powerful tool and its utilization is directly proportional to influence. It leaves strong impact changing attitudes, behaviors, customs, traditions and values.

Initial setup of digital TV launched in Karachi, Pakistan in 1980 covering all urban communities till 1998 without any standards, rules or regulations. The legislation of Pakistan endorsed satellite TV in June 2000 making its core purpose clear for transferring information, knowledge and education providing decent programs. Considering the three-dimensional role of television it originated as a significant and productive medium for mass communication in Pakistan, easily accessible to all (Rashid (2014)).

Television is more necessity than luxury now with increasing viewership. The most unacceptable flaw observed is the propensity to convert everything into entertainment rather than journalistic. PEMRA conducted a study in 2004 about the favorite channels and programs and its impact on viewers finding 13.2% increased viewership of cable television in last three years. Viewership of current affairs' program is 34%, entertainment programs 52% and 18.25% viewers take television programs as a source of immorality. Gallup survey 2014, also concluded that viewership of the entertainment channels is the highest in Pakistan by Umair, Amin and Rasheed (2014).

Pakistan is an ideological state where, religion is the integral part of ideology but not constructed on the base of religious zealotry. Islam itself was not the 'ideology' of Pakistan rather a belief of being two nations that provided the base for country said by Whaites (1998). Being an ideological state, Islamic Republic of Pakistan obligated itself to follow a certain code of conduct in every field whether governance or media. Therefore, PEMRA clearly states in clause 27a that media and distribution channels are prohibited to broadcast any program or advertisement that is against the ideology of Pakistan.

Rationale

Noticing the increasing viewership of entertainment in Pakistan the researcher aims at finding the impact of those channels on general public and their perception about the content in relation to ideology under the umbrella of entertainment.

Statement problem

The study is concerned with knowing the public opinion regarding the role of entertainment channels in accordance with the ideology of Pakistan.

Objectives

- To explore the consideration of entertainment channels content about ideology of Pakistan
- To analyze the content of Pakistani entertainment channels whether in accordance to the ideology or not.
- To know if entertainment channels are promoting or deteriorating the ideology of Pakistan

Significance of the study

It is vital for the media to be the reflection of the ideology and living of a country while building a positive image of the country worldwide. As media is the agent of change; content in harmony with ideology is healthy for the society and learning.

Literature Review

More spent time with television the more it becomes part of family. There is not enough knowledge about the dynamic role of television; it holds the power to change the beliefs, values and behaviors. People absorb as much as they spend time in the world of television by Gerbner, Gross, Morgan and Signorielli (1986). Religion has been misused instead of being a strengthening factor for nation building by Pattanaik (1998).

Two Nation theory and Pakistan resolution was the ultimate power to form a political strategy of the country by Whaites (1998). Islam will be the integral part of Pakistan's politics; the researcher proclaimed that an Islamic ideological state's status is closely linked with both, the Pakistani military's ambitions and the worldview of Pakistani elites by Haqqani (2004). Due to rapid transformation in media, a very comprehensive picture of Pakistan's nationalism has been created. Exposure to education and security for journalists can improve the level of Pakistan's media making in globally successful Sabir (2011).

Studying the role of private electronic media in radicalising Pakistan the researcher claimed that after New York and Washington assaults of 11 September 2001, the Western media portrayed Islam as a religion of terrorists despite of the contrary situations by Hassan (2014). Exploring impacts of foreign media through cable channels on the youth of Layyah the researcher found entertainment programs broadcasted through cable channels highly influence Pakistani youth and their cultural beliefs and values by Juni (2014).

Women who are more exposed to the electronic media are more modernized in their lifestyle due to strong influence on the minds. Cable TV networks have gradual, indirect but a growing impact from eating habits to their cultural and religious views by Ali, Nawaz and Hasan (2014). Current affair programs of private channels are very influential forming their perceptions by Umair, Amin and Rasheed (2014). Every new introduced technology leaves its impact either positive or negative depending on its usage. The study examined impact of Media on Female and concluded that cable television enhances the knowledge as well as expenditures of women by Irshad (2014).

Religious television programs have drawn significant attention in both academic and policy circles. The televangelists featured on the Pakistani television channels

presents conservative views about women and religious minorities in society and the role of Islam in governance. The impact of the lively debates between televangelists on young viewers, over whom the ideological battles are being waged, is mixed. Young people in Pakistan watch religious shows only occasionally and those who watches take them seriously that calls for televangelists' sense of social responsibility by Biberman, Gul, and Ocakli (2016).

Theoretical Framework

Cultivation Theory

George Gerbner introduced cultivation theory in 1969 and stated in his article, "Towards' Cultural Indicators': The Analysis of Mass Mediated Public Message Systems"; it is significant to find how media is applying indirect but cumulative effects in the long run rather than focusing on its short-term effects Potter (1993).

According to the cultivation theory television changes the behavior of viewers depending on the utilization medium in terms of time. Major part of the knowledge is based on others' experienced rather than personal. Heavy viewers of television believe most of the social realities they experience in this world of television. According to cultivation theorist heavy television viewers observing bad health practices on television can be influenced by them by Hammermeister, Brock, Winterstein and Page(2009).

Since the early 1970s, there is a huge growth in the range of topics for cultivation analysis. According to the studies conducted there is a systematic difference between the values, assumptions and beliefs of heavy viewers as compared to light viewers by Gerbner, Gorss, Morgan and Signorielli, (1986)

Research Methodology

Examining "Public Opinion about the Role of Pakistani Entertainment Channels in Accordance with The Ideology of Pakistan"; the researcher selected survey method for the collection of data going with the qualitative approach. Both primary and secondary data has been utilized for the study. A questionnaire was designed containing the questions for finding the opinion of general public filled online as per the convenience of the respondents. Authentic websites, books, online articles, journals and dictionary have been used as secondary data.

The survey was conducted on the sample 200 television viewers selected through convenience sampling among the people more than 20 years old belonging to Lahore, Pakistan finding knowledge about the perception, understanding, knowledge, awareness and opinion of the target respondents. Pakistani

Entertainment Channels is independent variable and public opinion is dependent variable of the study.

Research questions

- Is general public influenced by the content of entertainment channels?
 - Is the content of entertainment channels in accordance with the ideology of Pakistan?
 - Is general public satisfied with the role of entertainment channels with regard to the ideology of Pakistan?
 - Are entertainment channels promoting or deteriorating the ideology of Pakistan?

Hypothesis

H₁: Pakistani entertainment channels are playing positive role in accordance with its ideology

H₀: Pakistani entertainment channels are playing negative role in accordance with its ideology

Table 1: Demographic Information of Respondents:

Variable	Frequency	Percent
Gender		
Female	84	42
Male	116	58
Total	200	100
Age Group in Years		
18-30	36	18
30-45	55	27.5
45-60	71	35.5
60+	38	19
Total	200	100
Entertainment Channels		
Fashion Shows	18	9
Morning Shows	43	21.5
Variety Shows	75	37.5
All of them	64	32
Total	200	100

Frequency in percentage

Sr.	Statements	SA	A	DK	DA	SDA
1.	I know about the ideology of Pakistan.	2	2	6.5	24	65.5
3.	Television has a very strong impact on its audience.	1	2	6.5	38.5	52
4.	I watch entertainment channels.	0.5	1.5	19	51	28
5	People follow the trends shown on entertainment channels.	0.5	5	12	40.5	42

Reliability Analysis

The reliability analysis in qualitative data is the capability of an instrument to provide nearly the identical results in repeated measurement under the same conditions. The reliability analysis is demonstrated by the Cronbach's Alpha by Hair et al. (1998). The minimum acceptable value of Alpha in social sciences is 0.70. The value of Cronbach's Alpha for each Factor/variable is given in the following table:

Table 2: Reliability Statistics

Variable	N of Items	Cronbach's Alpha
General	4	0.776
In line with Ideology	4	0.779
Opposite to Ideology	6	0.818
Overall	14	0.841

The table 2 shows that the value of Cronbach's Alpha above 0.70 of all variables, which indicates that our collected data is reliable and internally consistent.

Table 3: Correlations Analysis

Variables	Entertainment Channel	P-vale
General	0.788**	0.000
In line with Ideology	0.254**	0.000
Opposite to Ideology	0.499**	0.000

** Significant at the 0.01

The table shows the correlation results, which shows that all the variables are significantly and positively correlated with Entertainment Channel shown by Pakistani media. The general means respondents know about ideology of Pakistan, watch television, watch entertainment channels etc. The correlation coefficient of general with Entertainment Channel is 0.788 which shows high positive relationship exists.

The correlation coefficient of In line with Ideology is 0.254, which shows that a weak positive relationship exists between In line with Ideology and entertainment channels; whereas correlation coefficient of Opposite to Ideology is 0.499, which shows that a moderate positive relationship exists between opposite to Ideology and entertainment channels. We may concluded that Pakistani media is promoting more Opposite to Ideology of Pakistan rather than In line with Ideology.

This may lead us to accept H_0 "Pakistani entertainment channels are playing negative role in accordance with its ideology" and reject " H_1 : Pakistani entertainment channels are playing positive role in accordance with its ideology".

Discussion and Analysis

According to the findings 49% of the total respondents agreed that they know about the ideology of Pakistan and 38% strongly agreed while 5% strongly disagree and 8% were neutral in this regard. Among the respondents 79% watch television. Television has a strong impact on its audience as agreed by 40% respondents and strongly agreed by 49%, 7% disagreed and others were neutral.

The study found that 73% agreed that they watch entertainment channels, 25% disagreed and 20% were neutral; 66% accepted that entertainment channels work with a specific agenda. The responses concluded that 82% respondents agreed that they observe the content exhibited on entertainment channels, 7% disagreed while 11% were neutral.

Results found that 3% respondents follow morning shows, 5% fashion shows, 14% variety shows, 43% dramas and 34% all of the shows on entertainment channels. Among the respondents 43% agreed that they get influenced by the content displayed on entertainment channels, 16% disagreed, and 41% were neutral. People follow the trends shown on entertainments channels as 61% respondents agreed, 28% strongly agreed, 2% disagreed, 3% strongly disagreed and 6% were neutral in this regard.

Asking about promotion of unethical things through content of entertainment channels; the study got 45% responses as agreed and 18% strongly agreed, 6% were not agreed and 31% gave neutral response.

Whether content shown on entertainment channels is reality based or not, 21% agreed to that it is, 21% disagreed and 55% were neutral. Majority

respondents agreed that entertainment channels promotes foreign culture as 88% agreed to it, while 5% disagreed and 6% were neutral. Asking the opinion over the fact that entertainment channels usually portray those acts as ethically right which are not allowed in Islam; the researcher got response with 71% agreed to it, only 2% disagreed and other 27% were neutral.

On the statement that entertainment channels play an important role in defining the culture of a state; 74% agreed, 9% disagreed and 17% were neutral. Furthermore, 15% people agreed that entertainment channels consider our ideology in their content while 41% disagreed, others were neutral. Asking about the satisfaction with the role of entertainment channels with regard to the ideology of Pakistan, only 10% people were satisfied while 55% were not and the other 35% were neutral in their response.

Inquiring that if there is a contrast between the entertainment channel's content and thoughts of Pakistanis about the country; 47% agreed that there is, only 6% disagreed, and 46% gave neutral response. The questionnaire asked people that whether entertainment channels are one of the factors that deteriorate the ideology of Pakistan, 49% agreed, 17% disagreed, and 34% were neutral. Only 26% agreed that Pakistani entertainment channels work with the agenda to promote Pakistan's ideology other 33% disagreed and others neutral.

The content of entertainment channels should be in accordance with the ideology of the state is accepted by 44% respondents, 27% strongly agreed, 8% disagreed, and others were neutral. 78% people believed that PEMRA should notice the content of entertainment channels carefully. The idea of 27a of PEMRA Ordinance be strictly implemented is also supported by 75% respondents; 77% are of the view that if Pakistani channels will not follow the ideology of Pakistan, it will destroy the future of Pakistan. In this regard, 82% agreed that Pakistani entertainment channels should follow the culture and ideology of Pakistan.

After interpretation of the results, H_2 has been proved that Pakistani entertainment channels are deteriorating the ideology of Pakistan.

Conclusion

Majority people watch television and get influenced by it that makes its role more crucial in society. The study finds that most of the people are not satisfied with the role of Pakistani entertainment channels in accordance with the ideology as they are promoting foreign culture and the content is ethically not acceptable in society with Islam as part of ideology. People are of the view that content displayed on Pakistani entertainment channels is one of the factor that is deteriorating the ideology of Pakistan as they don't consider it broadcasting to masses.

Cultivation theory demonstrates that the more you spend time on television, the more you get involved in its world. Viewership of entertainment channels is highest as compared to other channels in Pakistan and that cast profound effect on its audience changing their thoughts, beliefs and habits. Majority of the respondents demands revision. PEMRA needs to take measures and monitoring of the content to be in accordance with the ideology of Pakistan.

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