Impact of T.V. media on Sariaki culture:

A case study of Taunsa Sharif

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Final Approval of Thesis

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Dedication

To

Abba, Amma, Addi, and Bhira

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CHAPTER # 1

Introduction

Television (TV) is the most widely used telecommunication medium for transmitting and receiving moving images that are either monochromatic ("black and white") or colour, usually accompanied by sound. "Television" may also refer specifically to a television set, television programming or television transmission. The word is derived from mixed Latin and Greek roots, meaning "far sight".

In the last 50 years the media influence has grown exponentially with the advance of technology, first there was the telegraph, then the radio, the newspaper, magazines, television and now the Internet.

We live in a society that depends on information and communication to keep moving in the right direction and do our daily activities like work, entertainment, health care, education, personal relationships, travelling and anything else that we have to do.

A common person in the city usually wakes up early checks the TV news or newspaper, goes to work, makes a few phone calls, eats with his family when possible and makes his decisions based on the information that he has obtained either from his co workers, news, TV, friends, family, financial reports, etc.

What we need to be aware is that most of our decisions, beliefs and values are based on what we know for a fact, our assumptions and our own experience. In our work we usually know what we have to do base on our experience and studies, however on our daily lives we usually rely on the media to get the current news and facts about what is important and what we should be aware of.

We have put our trust on the media as an authority to give us news, entertainment, awareness and education as well. However, the influence of mass media on our kids, teenagers and society is so big that we should know how it really works.

In its early stages of development, television employed a combination of optical, mechanical and electronic technologies to capture, transmit and display a visual image.

By the late 1920s, however, those employing only optical and electronic technologies were being explored. All modern television systems rely on the latter, although the knowledge gained from the work on electromechanical systems was crucial in the development of fully electronic television.

It had been commercially available in open market since the late 1920s; the television set has become ubiquitous in homes, businesses and institutions, particularly as a source of entertainment and news. Since the 1970s the availability of video cassettes, laserdiscs, DVDs and now Blu-ray Discs have resulted in the television set frequently being used for viewing recorded as well as broadcast material. In recent years Internet television has seen the rise of television available via the Internet, .g. IPlayer and Hulu.

Although other forms such as closed –circuit television (CCTV) are in use, the most common usage of the medium is for broadcast television, which was modelled on the existing radio broadcasting systems developed in the 1920s, and uses high-powered radio-frequency transmitters to broadcast the television signal to individual TV receivers.

Broadcast TV is typically disseminated via radio transmissions on designated channels. Signals are now often transmitted with stereo and/or surround sound in many countries. Until the 2000s broadcast TV programs were generally transmitted as an analogue television signal, but in recent years public and commercial broadcasters have been progressively introducing digital television broadcasting technology.

A standard television set comprises multiple internal electric circuits, including those for receiving and decoding broadcast signals. A visual display device, which lacks a tuner, is properly called a monitor, rather than a television. A television system may use different technical standards such as digital television (DTV) and high-definition television (HDTV). Television systems are also used for surveillance, industrial process control, and guiding of weapons, in places where direct observation is difficult or dangerous.

Before TV, it can be considered that printing was the medium considered the main channel to access information and knowledge.

Media theorist Joshua Meyrowitz argues that the medium has guided its viewers to areas and subjects to which they were previously denied access. For example Elspeth Van Veeren argues that the television show helps audiences to understand the global war on terror.

According to recent research, conducted by John Robinson and Steven Martin from the University of Maryland, people who are not satisfied with their lives spend 30per cent more time watching TV than satisfied people do. The research was conducted with 30,000 people during the period between 1975 and 2006. This new study slightly contradicted previous research, which concluded that watching TV was the happiest time of the day for some people. However, Prof. Robinson commented that watching TV could bring short-time happiness, which would be just a result of an overall dissatisfaction.

Television is one of the most powerful inventions of the 20th century, which has great impact on the human life. It took birth in US but within few decades it was available in every nock and corner of the globe. The initial research works regarding impact of TV on the masses was done by the US mass communication scholars in during US elections. Research scholars during their empirical research the political candidate, who have greater access to TV during political campaigns, got more number of votes as compare to those who don't have.

Early research works about the impact of TV on masses in US revolved around the presidential elections and political campaigns but latterly many researches were conducted regarding different aspects of TV. These different aspects of impact were social, socio-economical, cultural, educational and traditional etc.

Latterly, the word 'impact' classified in different levels such as, psychological, attitudinal, behavioural etc.

Since the invention of TV, this technology travelled like a built and with a half-century TV sets were also available in the developing countries like Pakistan. In Pakistan first TV channel 'PTV' took its roots in early 60s of last century. With the passage of time the native of the country got familiar with this new invention. Slow and gradually it

has become and essential part of the countrymen who can afford and have access to the electricity.

Although Pakistan Television Corporation (PTV) was the first government owned channel yet since its threshold was biggest source of education, information and entertainment. The PTV has launched different programs on education to boost the literacy rate in the country. Its news and current affairs programs were its backbone working as informer to the masses. As for as entertainment role is concerned, PTV grabbed the attention of large number of audience by introducing rich drama culture, which had highlighted the problems of a street man.

For almost three and half decades PTV had been the only TV in the country, which introduced a new era of life to the inhabitant of this country. Alien cultures were depicted in such a way that traditional society marches towards the modern one.

By the start of new millennium, media got an escalating boom in Pakistan. TV channels emerged like mushrooms in the country, which made an easier access to information to the native of the country that never happened before.

Gone are the days when government controlled media was the only source of information. However, with the emergence of new private media the traditional society marched towards modern one but currently we are passing through the transitional period where media does is its utmost to strengthen the democracy in the country by playing its role as an observer to the government policies.

By the 2nd quarter of 2006 a file was on the table having the title 'Rohi TV', waiting for execution in the office of Pakistan Electronic Media Regulatory Authority (PEMRA). It was a unique type of idea to launch a channel in a regional language whose primary focus was news and current affairs. West has already worked on this idea, where community and language based nascent regional TV channels are emerging. Rohi TV started its test transmission in March 2007 and by the mid of same year news bulletins from this channel were also began for public interest.

Although its medium of communication was 'Seraiki' but its news bulletins and current affair shows covered all rang of news issue, 'Regional to International'. With the

passage of time, it included some programs addressing different segments of the society, but core idea remained unchanged and that was the news.

Rohi TV emerged as 1st Pakistani regional TV channel, which was discussing of issue of the common Seraiki man in its mother tongue. Its target audience was approximately the population of 60 million people of Pakistan who are Seraikis by identity. These 60 millions are scattered in the different parts of country, in all four provinces and in general across the country.

Mega event in the history of Rohi TV was election 2008, a local language TV channel with a small number of human resource, limited financial resources and having less chance to went on-air form spot (DSNG Technology), it have done a tremendous work and got appreciation from the masses.

As time flew Rohi TV started new range of programs of music especially folk, documentaries on Sufism and Seraiki heritage, drama, current affairs discussions, morning show, late night music shows and above all the discussion programs which are based on the social issue are one of fantastic and an innovative presentation of Rohi TV.

The basic purpose to telecast such type of programs was all about awareness raising among target audiences regarding social evils as these issues were considered as taboos. No one likes or have courage even to talk about these old social phenomena's of the society which had so far produce bad image of the very society and its culture as well.

''INSAF KON KARAISI' ' (Who will dispense justice?) was an investigative live studio show among Rohi TV's current affair programs. The main purpose of this program was to inform, aware, educate the audience to end the menace of horrifying violence against women. This program had also highlighted the role of women, parents, family, society, culture and civil society as well as political leadership, local 'Panchait' and Punjab Police when a tragic incident of violence reported to the channel. Its focus was simply to expose the details of delayed dispensation of justice only to sensitise the quarters concerned for immediate delivery of the justice.

It was an investigative program, which went on air in the prime timings from Islamabad station during this research study. Local correspondents mostly used to report

the news item with the head office pertaining tragic incidents. Upon this, the program team probed on the incident in detail. The team also initiate crosschecking which was reported through sources and even with documentary proves.

This was the first time that social evils of the far-flung areas of Pakistan particularly of southern part of Punjab province were broadcasted in the media on such a high scale.

The most important thing about the program, "INSAF KON KARAISI' ' was that, it wasn't a quarterly based program. So there was great opportunity for the natives of Seraiki region to present their social problems in the TV media. With each episode the feedback was escalating like anything. Problems of the common man were not only going on-air but also solid steps were also taken to overcome these issues.

Further, it was also a great opportunity for deprived area and its people to talk about these entire things/issues where women were being crushed 'in the name honour' like an entity. It has given awareness to all those who have been suffering from the basic human right as before people of this area hesitates to talk on the said issue.

This program not only worked as a 'speed breaker' in social crimes but had also helped and facilitated the legislative authorities and concerned quarters to take some concrete and pragmatic steps to curb these social evils on priority basis.

And last but not least "INSAF KON KARAISI' ' was an extraordinary example of media's role as a social reformer. As time witnessed that rate of such social crime decreased after the telecast of this program. However, number of the human rights violation cases reported to Rohi TV could not met with justice despite coverage in news, entertainment, infotainment and current affair programs.

Present study was conducted to get deep understanding of the impact of TV media on Seraiki culture and people of the area where the focus was to understand the local's viewpoint and understanding as well on human rights violation cases of remote areas of the country reported to Rohi TV's program 'Insaf Kon Karaisi' (Who will dispense justice?).

Objectives of the Study

1. To get better understanding of the impact of TV media on society and culture.
2. To review the role of TV media with regard to social change and development.
3. To evaluate the impact of a regional TV channel programme on its target audience.
4. To get detailed description of the downtrodden people and far-flung area of Taunsa Sharif.

1.1 RESEARCH METHODS

Both qualitative and quantitative methods of research as well as data are equally important and internationally recognized manners of research and for a researcher especially. No research work can be successful without using appropriate research methods. So, in order to collect both qualitative and quantitative research and data, I used the following research methods:

Participant Observation

It is an important anthropological method. It had helped me in establishing rapport with the people of my research area/locale. I had tried my level best to be friendly with the natives. So, I had acted like a friend with them. I had observed them very nearly, so I collected much useful data especially about their daily activities, norms, ideas, living patterns, culture and important one was local commentary and interviews about the TV media impact. As a participant observer, I came to know their concepts about media role in resolving their day-to-day problems and issues.

Key Informants

Eligibility criterion of a key informant requires a person who is knowledgeable. About the local culture, not conflicting and not controversial but should be learnt of present and past and must be ready to provide information about the issue. So, I have

selected 4 persons as key informants. These people had provided relevant information about the area, its background, various activities of the community, environmental problems, land acquisition and compensation processes, centuries old Rod Kohi system and impact of the TV media on ecology, environmental hazards, excavation and also had provided information abut the socio-economic of the city people. These people had been proved much informative and cooperative. Again, these people were much keen about my study and its future implications. So my key informants were very useful for me in giving valid informations and also for cross checking the information which I had gotten from other resources. Following were my key informants:

- Ahsan Qaisrani
- Ustad Farooq Mahram
- Mansoor Malik
- Faryyad Hairvi Advocate

Sampling

Covering the whole population of the city was a very difficult work. So, to deal with the problem, I had used the sampling method. So, I had selected stratified random sampling. This method was done for the in-depth study of the research purpose. So, I had taken the socio-economic class strata of the city. During study, income level had been determined the stratified random sampling.

Archival Data

The government records also helped me a lot in gathering the basic information about the locale of study to get some of the valid data from Archives. Following institutions were helpful regarding the most concrete and solid data:

i. Pakistan Electronic Media Regulatory Authority (PEMRA)
ii. Town Committee office at Taunsa Sharif
iii. The Record of Patwari
iv. Tehsil Headquarter record at Taunsa Sharif
v. Rohi TV's record

Case Study

Case study method is typical data gathering technique used by the evaluators for their requirements. Anthropologists who do evaluative studies use this method. They rarely use control group while they know that evaluations are all case studies. I was also doing evaluative study therefore I used this method and collected many case studies, out of which I sorted out only few case studies after cross checking and getting its validity.

Socio-Economic and Census Survey Forms

Again, this survey provided me the most general and basic information about the local and the residents of. Taunsa Sharif. During this survey, I was rapidly introduced in my locale of study. Moreover, these forms provided exact information about sex, age, occupation, economic status of the individuals and the household.

Focus Group Discussions

This method is also very useful and sometimes provides a chance to cross check the information at the spot from a homogeneous group. I had successively used this technique and got valuable data after cross checking.

Photography

Photography is essentially a segmented technique to capture data. I had captured various activities and their routine matters and events of my research duration.

Informal Interviews

Though this method is time consuming, yet one can't negate its effectiveness, as one informant provides very valid and precious information during informal talks so I had used this method while interviewing only one respondent.

1.2 SIGNIFICANCE OF THE STUDY

Today television is recognized as having the ability to alter social, economic and political situations in its places of propagation and beyond. I will be exploring these cultural shifts in detail pertaining to my target area, a developing area undergoing a grand cultural shift in part due to the rapid growth of satellite television and its programming.

Television is unlike any other medium of mass communication in that its social effects are prominent, and able to prompt substantial change. The strong cultural influence of television on developing nations can therefore be linked to the following factors as outlined in the book "Media and Social Changes: the modernizing influences of television in remote areas." First, television is easily accessible and inexpensive, which is mainly due to the fact that television is sold inexpensively around the world after profits in its home market have already been made. Television's potency is also a result of its broad scope and diversity of programs, which therefore makes it appealing to almost anybody. Yet another reason for television's mass appeal is its benign presence, which allows viewers to be in control of what they watch, how much they watch and when to watch it (TV).

There have been many studies on the impact of TV media; however, the present study is first of its kind in the Department of Anthropology as a study of impact of TV media on Saraiki culture. This study does not only explore the impact concerning to the set claims of the TV media, rather, it also tries to find out the unintended impact of the TV media on the overall social life of the city community. The study tries to explore that how the efforts to introduce change in traditional value system have induced changes in all other aspects of the city life.

I am not the first student in Anthropology who is working on the impact assessment study, but fortunately I am the first one who had conducted the "Impact Assessment study of the TV media in Anthropology Department".

As participatory process entails open dialogue and broadly achieve civic management and requires that individual has a voice in the decision that effect the TV media. Thus, this study has focussed on the impact of TV media regarding its outcome. Instead, I have seen the social, political, economical and religious trends in the city side as traditional power holders of the city interacted with the TV media authorities and adopted manipulative strategies to get more and more benefits from the TV media in their favour particularly and in favour of their group generally. Again, study covers the prevailing trends among the local social institutions due to the TV media. So, this evaluative kind of research will produce a guide for the TV media officials to also evaluate their progress of the TV media in an anthropological way/manner.

1.3 LITERATURE REVIEW

Positive effects

Before TV, it can be considered that printing was the medium considered the main channel to ensure access to information and knowledge as well.

Media theorist Joshua Meyrowitz argues that the medium has guided its viewers to areas and subjects to which they were previously denied access. For example Elspeth Van Veeren argues that the television show helps audiences to understand the global war on terror.

Negative effects

There are many pejorative terms for television, including "boob tube" and "chewing gum for the mind", showing the disdain held by many people for this medium. Newton N. Minow spoke of the "vast wasteland" that was the television programming of the day in his 1961 speech.

Complaints about the social influence of television had been heard from the U.S. justice system as investigators and prosecutors decry what they refered to as "the CSI Syndrome." They complained that, because of the popularity and considerable viewer

ship of CSI and its spin-offs, juries today expect to be "dazzled," and will acquit criminals of charges unless presented with impressive physical evidence, even when motive, testimony, and lack of alibi are presented by the prosecution.

Television has also been credited with changing the norms of social propriety, although the direction and value of this change are disputed. Milton writing about television in the 1960s, wrote that "TV cartoons showed cows without udders and not even a pause was pregnant," and noted that on-air vulgarity was highly frowned upon. Shulman suggested that, even by the 1970s, television was shaping the ideas of propriety and appropriateness in the countries the medium blanketed. He asserted that, as a particularly "pervasive and ubiquitous" medium, television could create a comfortable familiarity with and acceptance of language and behaviour once deemed socially unacceptable. Television, as well as influencing its viewers, evoked an imitative response from other competing media as they struggle to keep pace and retain viewer- or readership.

According to recent research, conducted by John Robinson and Steven Martin from the University of Maryland, people who are not satisfied with their lives spend 30 per cent more time watching TV than satisfied people do. The research was conducted with 30,000 people during the period between 1975 and 2006. This new study slightly contradicted previous research, which concluded that watching TV was the happiest time of the day for some people. However, Prof. Robinson commented that watching TV could bring a short-time happiness, which would be just a result of an overall dissatisfaction.

Educational advantages

Several studies had found that television had many educational advantages. The Media Awareness Network explains in its article, The Good Things about Television, that television can be a very powerful and effective learning tool for children if used wisely. The article states that television can help young people discover where they fit into society, develop closer relationships with peers and family, and teach them to understand

complex social aspects of communication. Dimitri Christakis cites studies in which those who watched " Sesame Street " and other educational programs as preschoolers had higher grades, were reading more books, placed more value on achievement and were more creative. Similarly, while those exposed to negative role models suffered, those exposed to positive models behaved better.

Physical effects

Studies in both children and adults had found an association between the number of hours of television watched and obesity. A study found that watching television decreases the metabolic rate in children to below that found in children at rest. Author John Steinbeck describes television watchers:

"I have observed the physical symptoms of television-looking on children as well as on adults. The mouth grows slack and the lips hang open; the eyes take on a hypnotized or doped look; the nose runs rather more than usual; the backbone turns to water and the fingers slowly and methodically picks the designs out of brocade furniture. Such is the appearance of semi consciousness that one wonders how much of the 'message' of television is getting through to the brain."

The American Academy of Paediatrics (AAP) recommends that children under two years of age should not watch any television and children two and older should watch one to two hours at most. Children who watch more than four hours of television a day are more likely to become overweight.

Alleged dangers

Legislators, scientists and parents are debating the effects of television violence on viewers, particularly youth. Fifty years of research on the impact of television on children's emotional and social development have not ended this debate.

Bushman & Anderson among others have claimed that the evidence clearly supports a causal relationship between media violence and societal violence. However,

other authors note significant methodological problems with the literature and mismatch between increasing media violence and decreasing crime rates in the United States.

A 2002 article in scientific American suggested that compulsive television watching, television addiction, was no different from any other addiction, a finding backed up by reports of withdrawal symptoms among families forced by circumstance to cease watching. However, this view has not yet received widespread acceptance among all scholars, and "television addiction" is not a diagnosable condition according to the Diagnostic and Statistical Manual -IV -TR.

A longitudinal study in New Zealand involving 1000 people (from childhood to 26 years of age) demonstrated that "television viewing in childhood and adolescence is associated with poor educational achievement by 12 years of age". The same paper noted that there was a significant negative association between time spent watching television per day as a child and educational attainment by age 26: the more time a child spent watching television at ages 5 to 15, the less likely they were to have a university degree by age 26. A study published in the Journal of Sexuality Research and Social Policy concluded that parental television involvement was associated with greater body satisfaction among adolescent girls, less sexual experience amongst both male and female adolescents, and that parental television involvement may influence self-esteem and body image, in part by increasing parent-child closeness. Numerous studies have been done on the relationship between TV viewing and school grades. Many studies have found little or no effect of television viewing on viewers (see Freedman, 2002). For example a recent long-term outcome study of youth found no long-term relationship between watching violent television and youth violence or bullying

Politics

While the effects of television depend on what is actually consumed, Neil Postman argues that the dominance of entertaining, but not informative programming

creates a politically ignorant society, undermining democracy: "Americans are the best entertained and quite likely the least-informed people in the Western world." However some broadcasters do offer Americans intelligent political narrative and argument. This offers otherwise ignorant viewers, who may not read about politics elsewhere, the opportunity to access current or historical political views, for example.

Gender and television

While women, who were "traditionally more isolated than men" were given equal opportunity to consume shows about more "manly" endeavours, men's feminine sides are tapped by the emotional nature of many television programs.

Television played a significant role in the feminist movement. Although most of the women portrayed on television conformed to stereotypes, television also showed the lives of men as well as news and current affairs. These "other lives" portrayed on television left many women unsatisfied with their current socialization.

The representation of males and females on the television screen had been a subject of much discussion since the television became commercially available in the late 1930s. In 1964 Betty Friedan claimed, that television has represented the American woman as a "stupid, unattractive, insecure little household drudge who spends her martyred mindless, boring days dreaming of love—and plotting nasty revenge against her husband." As women started to revolt and protest to become equals in society in the 1960s and 1970s, their portrayal on the television was an issue that they addressed. Journalist Susan Faludi suggested that the practices and programming of network television in the 1980s were an attempt to get back to those earlier stereotypes of women. Through television, even the most homebound women can experience parts of our culture once considered primarily male, such as sports, war, business, medicine, law, and politics.

The inherent intimacy of television makes it one of the few public arenas in our society where men routinely wear makeup and are judged as much on their personal appearance and their "style" as on their "accomplishments."

From 1930 to 2007 daytime television hasn't changed much. Soap operas and talk shows still dominate the daytime time slot. Prime time television since the 1950s has been aimed at and catered towards males. In 1952, 68 per cent of characters in primetime dramas were male; in 1973, 74per cent of characters in these shows were male. In 1970 the National Organization for Women (NOW) took action. They formed a task force to study and change the "derogatory stereotypes of women on television." In 1972 they challenged the licences of two network-owned stations on the basis of their sexist programming. In the 1960s the shows Dream of Jeanie and Bewitched insinuated that the only way that a woman could escape her duties was to use the magic. Industry analysis Shari Anne Brill of Carat USA states, "For years, when men were behind the camera, women were really ditsy. Now you have female leads playing superheroes, or super business women." Current network broadcasting features a range of female portrayals. This is evident in a 1999 study by Lauzen and Dozier showing that "43 per cent of all major characters on television are female".

Social surrogacy hypothesis

Current research is discovering that individuals can employ television to create what is termed a Para social or faux relationship with characters from their favourite television shows and movies as a way of deflecting feelings of loneliness and social deprivation. Just as an individual would spend time with a real person sharing opinions and thoughts, pseudo-relationships are formed with TV characters by becoming personally invested in their lives as if they were close friend so that the individuals can satiate the human desire to form meaningful relationships and establish themselves in the society. Jaye Derrick and Shira Gabriel of the University of Buffalo, and Kurt Hugenberg of Miami University found that when an individual is not able to participate in interactions with real people, they are less likely to indicate feelings of loneliness when watching their favourite TV show.

They refer to this finding as the Social Surrogacy Hypothesis. Furthermore, when an event such as a fight or argument disrupts a personal relationship, watching a favourite

TV show was able to create a cushion and prevent the individual from experiencing reduced self-esteem and feelings of inadequacy that can often accompany the perceived threat. By providing a temporary substitute for acceptance and belonging that is experienced through social relationships TV is helping to relieve feelings of depression and loneliness when those relationships are not available. This benefit is considered a positive consequence of watching television as it can counteract the psychological damage that is caused by isolation from social relationships.

Educational advantages

Several studies have found that television has many educational advantages. The Media Awareness Network explains in its article, The Good Things about Television, that television can be a very powerful and effective learning tool for children if used wisely. The article states that television can help young people discover where they fit into society, develop closer relationships with peers and family, and teach them to understand complex social aspects of communication. Dimitri Christakis cites studies in which those who watched "Sesame Street" and other educational programs as preschoolers had higher grades, were reading more books, placed more value on achievement and were more creative. Similarly, while those exposed to negative role models suffered, those exposed to positive models behaved better.

Psychological effects

Some studies suggested that, when a person plays video games or watches TV, the basal ganglia portion of the brain becomes very active and dopamine is released. Some scientists believe that release of high amounts of dopamine reduces the amount of the Neurotransmitter available for other purposes, although this remains a controversial conclusion. A study conducted by Herbert Krugman found that while viewers are watching television the right side of the brain is twice as active as the left which causes a state of hypothesis.

On July 26, 2000 the American Academy of Paediatrics, the American Medical Association, the American Psychological Association, the American Academy of Family Physicians, and the American Academy of Child and Adolescent Psychiatry stated, "Prolonged viewing of media violence can lead to emotional desensitization toward violence in real life."

Mazhar Arif, a senior reporter, researcher and citric in his essay Media and the middle class in Pakistan has said that since the lawyers' movement, media, judiciary and so-called civil society, representing the urban educated middle class, are complementing each other in promoting particular ethno-religious and political interests besides promoting the state ideology or at least the ideology of some sections of the society sponsored and patronized by the state based on jingoism, xenophobia, sectarianism, hatred and exclusion.

"The media are the methods of mass communication and entertainment which has developed into vital political forces...At the same time there has grown serious concern that such media can themselves be methods of social control, and political influence."

(The Penguin Dictionary of Politics)

Social researchers and scholars point out that the mainstream media typically skew their portrayals of economic classes towards the middle and upper classes, with all their privileges. They rarely represent the interests or perspectives of working-class women and men.

Richard Butsch, in his article "Ralph, Fred, Archie and Homer: Why Television Keeps Recreating the White Male Working-Class Buffoon," notes that the entertainment media tends to exaggerate affluence, and under-represent working-class men and women. Working wives in television series tend to be middle class women in pursuit of careers. Depictions of working class wives are rare. Working-class men tend to be shown as immature, irresponsible, and requiring the supervision of their "betters."

In her article "The Silenced Majority," Barbara Ehrenreich writes that the US media rarely represent the interests or experiences of working class women and men. In news and current affairs programming, the "experts" who discuss issues affecting the

working classes are often white, professional, middle class men. News and information media also express biases against working-class interests: A survey conducted by City University of New York found that in two years of PBS prime-time programming, 27 hours addressed the concerns and lives of the working classes - compared with 253 hours that focused on the upper classes.

The Institute for Alternative Journalism, and Fairness and Accuracy in Reporting (FAIR), has reported on the negative or non-existent coverage of union activities and labour strikes in the mainstream news. Media in Pakistan, particularly newly emerged TV news and entertainment channels, as a protégé of Western corporate media, while following the Western media's capitalist values, have assumed the role of harbinger of neo-corporatism wherein business sector and multi-national firms have now entered into a very close alliance with the state especially the army and other political and governmental institutions under its control.

Theoretically, journalism is supposed to provide a quality of information, and a wide range of perspectives and voices, to promote participation in public discussion. But, with every passing day, journalism is more and more driven by market and commercial interests rather than an ethic of public service.

More and more people are concluding that dominant, agenda-setting, mainstream media are a key obstacle to a progressive social change. Media have, in many ways, become a part of power structure and is positioned to exploit its enormous influence to advance both its own agenda and those of its state-business allies. The great mass of people i.e. workers, peasants, artistes, teachers, students etc. has minimal say on the major public issues of the day thus creating deprivation among them. One can hardly find meeting point between media and mass resistance movements.

One blogger, Mr Asim, wrote on June 3, 2009, "I would like to dispel one false sense here among the professionals in Pakistan that earn more than Rs. 500,000 (annually) work in air conditioned offices, communicate in English and have working lunches in McDonald, KFC etc. They think they are not 'working class' i.e. most of them align themselves not with the 'labour - that works with their hands in factories' but like to

ape their bosses and owners of the MNC's in which they work. Thus they align themselves with the ruling class in their attitudes, likes, dislikes, demeanour etc."

The new emerging power centres in Pakistan namely judiciary, media and urban middle class are working closely to maintain status quo in the country. Since the lawyers' movement, media, judiciary and so-called civil society, representing the urban educated middle class, are complementing each other in promoting particular ethno-religious and political interests besides promoting the state ideology or at least the ideology of some sections of the society sponsored and patronized by the state based on jingoism, xenophobia, sectarianism, hatred and exclusion. Intriguingly, the worthy judges' observations, and sometimes the judges' discourse, make headlines in the media and so-called "investigative stories" filed by particular media persons provide the material for suo moto action for the superior courts. From National Reconciliation Ordinance (NRO) to fake degrees and corruption scandals targeting civilian political class are glaring examples of the supply wanted by one another. Is this not surprising that the Supreme Court or high courts did not take notice of some news channels ridiculing and humiliating unabatedly constitutional institutions and persons duly elected by the people to constitutional offices including the head of the state for many months? President Asif Ali Zardari has been constitutionally elected securing more than two-third votes in the parliament and more than 95 percent votes from the three provincial assemblies of Sindh, Balochistan and the then NWFP.

Agha Haider Raza, in his article "Our Middle Class" published in The News on 18 February 2010, says, "The ballooning electronic media facilitated the born-again variety of middle-class conservatism by adding another batch of religious talking heads. These figures ideologically and commercially cater well to the bourgeoisie's zeal and political leanings but the interesting thing is that this time round this initiative is largely cut off from the country's mainstream political parties, and has taken the shape of electronic lobbying (blogs, SMS, emails, etc.).

What is even more interesting is that though these cyber and TV lobbies are portraying themselves as an alternative movement, these foyers are mostly riddled with a fusion of convoluted leaps of logic, a knee-jerk attitude and a conservative ideological

mindset that was actually constructed by the 'establishment' and politico-religious parties of Pakistan decades ago. Consequently, what we have at hand as urban middle-class 'activists' are actually figurative sheep (single-filed mobs). Now many have also grown fangs of the retro-reactionary-revolutionary variety."

Agha Haider Raza further says that unless this section of the middle class decides to work within the mainstream political edifice of Pakistan and participate in the evolving democratic apparatus, instead of being repulsed by it, it will remain an irritant, having only a nuisance value. At best it can become the harbinger of a TV lounge revolution, and nothing beyond.

Amazingly, Rafia Zakria, in her article "Wooing the Middle Class" published in Dawn on November 18, 2009, suggests, "If America is to woo Pakistanis it must focus its energies on the Pakistani middle class. If there is one crucial mistake in the current American plan to woo Pakistanis it is the failure to recognise the Pakistani middle class as the target audience towards which any campaign must be directed...Furthermore, given that the public consumption of news and information is a staple of the Pakistani middle class, investment in media is an ideal avenue. Such investments would refocus American rhetoric from its current single-minded focus on Al-Qaeda and the Taliban towards substantive support for those already on the cultural, economic and ideological front lines."

In a letter to the editor published in Dawn on August 19, 2009, one M. Jalal Awan from Sargodha, a town in central Punjab, comments that surfing the plethora of private TV channels that have spawned like bunny rabbits over the past decade, one notices a striking lack of maturity and objective reporting by most of them. TV show anchors and talk-show hosts with the most bizarre lingo come up with strange logics and meander endlessly over any topic under the sun eluding a confidence that is typical only of a road-side rambler. They fool the public with spicy stories and half-baked truths, stirred with their own expert opinion for good measure.

The contents of news stories, columns, and articles occupying daily larger part of the space and time in print and electronic media in Pakistan comprise rumours, speculations and predictions about powerful groups vying for power in the state and

society. As far as business interests of media houses are concerned, even a political story is entirely a business story—in the sense it enhances the rating when anchor succeeds in making a talk show a wrestling bout. It also serves making a political action meaningless as politicians depend more and more on media than their constituency and voters. Then, there is no wonder that the great mass of the people represent only 5 per cent of the coverage.

While the effects of television depend on what is actually consumed, Neil Postman argues that the dominance of entertaining, but not informative programming, creates a politically ignorant society, undermining democracy: "Americans are the best entertained and quite likely the least-informed people in the Western world." However some broadcasters do offer Americans intelligent political narrative and argument. This offers otherwise ignorant viewers, who may not read about politics elsewhere, the opportunity to access current or historical political views, for example.

In its infancy, television was a time-dependent, fleeting medium; it acted on the schedule of the institutions that broadcast the television signal or operated the cable. Fans of regular shows planned their schedules so that they could be available to watch their shows at their time of broadcast. The term appointment television was coined by marketers to describe this kind of attachment.

The viewer-ship's dependence on schedule lessened with the invention of programmable video recorders, such as the Videocassette recorder and the Digital video recorder. Consumers could watch programs on their own schedule once they were broadcast and recorded. Television service providers also offer video on demand, a set of programs, which could be watched at any time.

Both mobile phone networks and the Internet can give us video streams; video sharing websites have become popular with the passage of time.

The Japanese manufacturer Scalar has developed a very small TV-system attached to the eyeglasses, called "Teleglass T3-F".

Carole D. Hicks while writing Television's Impact on Society in March 28, 2010 said in the fifty years since television became commonplace for western civilization, this one piece of technology has had incredible impact on society and basically revolutionized the way people see themselves and the world around them. The debate as to whether the impact is positive or negative has been taking place since the inception of the TV in the late 1940's. Television's potential to connect, educate and inform the public is often overshadowed by the lack of individual responsibility in using this modern-day miracle, therefore causing its impact on society to be viewed as negative.

In fact, one fundamental impact that television has had on society is how people spend time. Research by Dr. Norman Herr with California State University, Northridge, indicates that according to surveys by the A.C. Nielsen Co., the average American watches more than four hours of TV each day or 28 hours/week, or two months of non stop TV-watching per year (Norman Herr). That amounts to approximately nine years of watching television in a 65-year life. In a personal interview, 75-year-old Lucille Lofty recalled that her family's lifestyle radically changed after purchasing their first TV set in 1952. "Our family, especially my daddy, became consumed with the TV as soon as we bought it," she said, explaining that it took the place of conversation, reading and many other interests that they shared as a family (Lofty). The newness of television technology never really wore off as she tells how her father, (for the rest of his life) turned on the TV as soon as he got up in the morning, kept it on all day and made sure he could see it from where he ate at the kitchen table (Lofty).

In the early years of TV-viewing, programming was extremely limited and for quite some time there were only four hours of airtime each day (The Infant Grows Up). In contrast, viewers today have access to hundreds of channels and 24-hours of TV-viewing time, thus particularly impacting the consumption of time in relation to family life. For instance, families used to gather around the kitchen table to share a meal. As television became more significant in the home, this gathering began to take place around the "tube" with the meal served on the lap of the viewer. While fifty years ago, families saved money to buy just one television set for the home, in most homes today there are at least three TVs, and many have sets in every room in the house (Norman Herr, par. 2). This could be an asset in that individuals have access to programming that suits personal

interests, but it greatly limits the ability of parents to monitor program content and also separates families rather than bringing them together (an ironic contrast to the idea that television connects society otherwise).

As early as 1948, the "tube" was given almost human status as a substitute caretaker for children. One Manhattan mother said, "The television set is the best nurse in the world," (Infant Grows Up, par. 38). The significance of this role given to television lends to the criticism and potentially negative impact TV has had on society. One of the most prevalent criticisms of television is that it exposes and even anesthetizes viewers to violence, sexually graphic exploitations and distortions of reality. From "Facts for Families," a publication distributed by the American Academy of Child and Adolescent Psychiatry, children (and adults) watch TV in a relaxed, sometimes hypnotic state, making them more like sponges soaking up the content rather than intelligent, critical-thinkers. Many viewers, especially children, have a difficult time distinguishing between reality and fiction. Because television represents an authoritative source, what is viewed is often considered normal and greatly influences the ideals, attitudes and behaviours of children and adolescents. (American Academy of Child and Adolescent Psychiatry) Such influences include exposure to the use of drugs and alcohol, violence, the notoriety and lifestyles of pop culture icons and the high-powered marketing of toys, fast food and junk foods. Therefore if time is merely spent consuming the program without an opportunity for discussion or interpretation, the child, adolescent and even some adults may be subjected to live out the moronic state that Marsh warned of in 1950.

While television enlightens viewers to the plight of starving children in third world countries, it is also credited for impacting the advancing obesity rates in children in western society. According to Herr's research, a 1995 survey released by the National Health and Nutrition Examination indicated that the use of television is directly linked to the ever-increasing number of overweight children in the United States. (Norman Herr, par. 10) In consideration of the television marketing ploys and the excessive hours children and adults spend in front of the "tube," television has direct and indirect impact on society's future quality of life and the rising health care costs that are attributed to the treatment of chronic diseases related to obesity today (Services). However, television also

offers many programs based on nutrition, exercise and the prevention of chronic disease thereby supporting the idea that it is the viewer's responsibility to choose appropriate programming for children and adults.

Edward R. Murrow (April 25, 1908 – April 27, 1965) was an American broadcast renowned journalist and television pioneer, once said of television, "This instrument can teach, it can illuminate; yes, and it can even inspire. But it can do so only to the extent that humans are determined to use it to those ends. Otherwise, it is nothing but wires and lights in a box." (Murrow) Given the fact that more than nine years of the average person's life is spent with the TV, his insightful comment acknowledges the overwhelming potential for television technology to positively impact society if appropriately used. At the same time, in light of how people have become consumed by and completely subjected to the influence of television, Marsh's predictions give greater persuasion to the conclusion that television has had adverse affects on society.

Lotte Dahlmann (Denmark) is a trained journalist with 15 years of experience in covering international affairs for Danish news media, specialized media and from working for the UN. She is the communications coordinator in international media support in her research on the role of media in rolling out democracy in Pakistan said that in order for Pakistan to make a successful transition to democracy, media must be able to perform its role as a watchdog, is the conclusion of a report from international media support.

Under the title "Between radicalization and democratization in an unfolding conflict: Media in Pakistan", International Media Support produced a report about media in Pakistan, which was launched in September 2009.

The main conclusion highlights the importance of media in the ongoing political transition in Pakistan: "If Pakistan is going to make a successful transition to democracy, the media must be able to perform its role as a watchdog, holding politicians, the state apparatus and army accountable and keeping the general public well informed". This falls in line with the ideal role of media in any democratic society as commonly referred to by UNESCO and other international advocates of press freedom. "A good test of democracy

is citizen participation. The Media can help citizens play their part in enhancing the democratic experience" (UNESCO, 2009).

According to the findings of the International Media Support (IMS) report, journalists in Pakistan face propaganda, threats, and coercion and targeted killings when trying to fulfil their job. Media are prevented from covering events and even prohibited from going into certain zones in the Northwestern provinces affected by years of armed conflict between the federal army and military insurgents. The media's lack of access to information or outright self-imposed censoring when reporting has led to a significant information vacuum in conflict-ridden areas, and keeps the vast majority in Pakistan in the dark about important developments in their own country.

In addition to being caught up in the violent conflicts, the media sector is entangled in a war on words, ideologies and propaganda. In the Federally Administered Tribal Areas (FATA) and North West Frontier Province, which is now named as Khyber Pakhtunkhwa alone, more than a hundred radical, illegal hate speech radios produce and disseminate "news", while at the same time mainstream media is being subjected to a radical agenda as well.

"On top of these daunting challenges facing media in society, an important part of the challenge is for the media to take on its responsibility in society", says Muhammad Amir Rana, Executive Director of the Pak Institute for Peace Studies in Islamabad.

Following alarming reports of the deteriorating security situation journalists are facing in large parts of Pakistan, IMS decided to map out the media situation. In 2008, 12 journalists were killed. This year the number of journalists killed had reached six at the time of publication of the IMS report, making Pakistan the most deadly country in the world for journalists to work in.

In January and February 2009, IMS undertook a mission to Pakistan to carry out a needs assessment of the media sector. Focus was on the safety of journalists and the identification of partners who could address the challenges identified as quickly as possible in order to offer support to enable the media to play fill out its role on the road to democracy in Pakistan. The reporting team, which included IMS team coordinator Finn

Rasmussen and Jeppe Matzen, and a Danish journalist specialized in Pakistan affairs, consulted with key media stakeholders in Pakistan including media owners, union of journalists, media regulating bodies, Ministry of Information, civil society representatives as well as educational institutions.

The following is an account of the main findings of the report, its recommendations, as well as a presentation by Muhammad Amir Rana, Executive Director at the Pakistan Institute for Peace Studies in Islamabad who took part in the launch of the report in September in Copenhagen upon invitation by International Media Support.

Pakistan finds itself at a cross roads in its history. After nine years of military rule, the country is in its second year of a challenging transition from military rule to democracy. Since its creation in 1947, the Pakistan Republic has experienced three long periods of military rule. As a consequence, democracy has not had time to take fully root in the population nor in society. State institutions such as the judiciary system remain weak and a democratic discourse has not emerged.

Nevertheless, support for democracy is strong in Pakistan. In recent years, civil society has proven to be stronger and more committed than ever. This was underlined in March 2007, when the Lawyer's Movement led a series of protest rallies in support of a disposed Chief Justice (CJ). Later that same year, popular dissent against the military rule of President Musharraf gathered millions of people in street rallies. The Pakistani media, especially the electronic media, played a significant role in mobilizing public support for the demonstrations.

Over the years, the country has developed a vibrant media sector. Interestingly, ex-President Musharraf's regime played a significant role in liberalizing the media sector —even if for the wrong reasons.

In the coming years, the media sector can prove to be a crucial and positive factor, provided that the media is able to assume the role of watchdog for democracy. To do this, the media sector in reality needs to break with its historical legacy.

The media in Pakistan dates back to pre-partition years of British India, when a number of newspapers were established to promote a communalistic or partition agenda. The newspaper Dawn, founded by Quaid-e-Azam and first published in 1941, was dedicated to countering "anti-Muslim propaganda" and promoting for an independent Pakistan. The conservative newspaper, Nawa-i-Waqt, established in 1940, was the mouthpiece of the Muslim elites who were among the strongest supporters for an independent Pakistan.

In a way, Pakistani print media came into existence with a mission to promulgate the idea of Pakistan, which was seen as the best national option for the Muslim minority in British India and as a form of self-defence against suppression from the Hindu majority. The need for self-defence runs deeply in Pakistani identity due to the role as a minority and a victim in India before the independence.

The Pakistani army is one of the caretakers of this identity and it is seen as the defender of the national identity which is formed by alertness towards India with the national religion, Islam and the national language, Urdu, as its cornerstones.

The emphasis on Islam as a major pillar of national identity had led to an alliance between the custodians of Islam - the religious leaders with the military, government institutions and the intelligence services. The nexus between these national guardians has had a huge influence on Pakistani media as they argue that they defend national identity and interests as a way to justify controlling the media.

Religious leaders have promulgated blasphemy laws that have curbed freedom of expression, the intelligence services have manipulated the media, and the civil bureaucracy has been used to control the media through its administration of media laws, licensing and placement of public funds for ads.

The various military regimes in Pakistan have had a special interest in controlling the media, and have been behind many of the existing laws used to censor the media.

Against this backdrop, Muhammad Amir Rana suggests that media in Pakistan have suffered more than other groups in the ongoing battle for democracy over the years in Pakistan.

From 2002, under General (Retd) Musharraf, media faced a decisive development that would lead to a boom in Pakistani electronic media and pave the way to it gaining political clout. New liberal media laws broke the state's monopoly on electronic media. TV broadcasting and FM radio licenses were issued to private media outlets.

The military's motivation for liberalizing media licensing was based on an assumption that Pakistani media could be used to strengthen national security and counter the threat from India. The justification was as much a desire to counter Indian media power, as a wish to set the media "free" with the rights that electronic media had in liberal, open societies. The military thought it could still control the media if it strayed from what the regime believed was in the national interest –and in accordance with the government's own political agenda.

However, this assessment proved to be wrong as the media, and in particular the many new TV channels, became a powerful force in civil society. In fact, media turned into an important actor in the process that led to the fall of Musharraf and his regime. By providing extensive coverage of the 2007 Lawyers movement's struggle, mentioned above, to get the Chief Justice of Supreme Court reinstated, the media played a significant role in mobilizing civil society. This protest movement, with million of Pakistanis taking to the streets in the name of an independent judiciary and democratic rule, left Musharraf with little backing from civil society and the army, and with no choice but to call for elections.

The emergence of powerful civil society actors is unprecedented in Pakistani history. The IMS reporting team concluded that these developments would not have gained in strength without the media. The media will need to continue to play a pivotal role if Pakistan is to develop a stronger democracy, greater stability and take on socio-political reforms.

Today, Pakistan is home to 49 TV channels, including 15 news channels, 32 entertainment channels and two religious channels. Pakistan Broadcasting Corporation (PBC) dominates the radio waves in Pakistan with 31 stations reaching 96.5 percent of the population. In addition, there are more than 40-licensed radio stations and more than a hundred illegal radio stations. According to the Pakistan Institute of Peace Studies there

are 142 proper newspapers – as opposed to newspapers that in reality function as mouthpieces serving vested interests instead of building on fact-based, verified news.

In addition, a parallel media industry consisting of countless 'Jihadi' media outlets built in order to support the call for Jihad in Afghanistan, has boomed since 9/11. The emergence of the Jihadi media industry – as well as a radicalization in the mainstream media – is a result of the historical evolution of Pakistan's media sector.

Radical Islamist influence on the media first manifested itself in the 1950s, when the government in Punjab used the media to promote radical views against the Ahmadis Muslims. The newspaper "Nawa-i-Waqt" was among the papers receiving money from the Punjab government to incite public anger against the Ahmadis. Since then, radical groups and political parties such as Jamaat-i-Islaami, Sipahi-Sahaba, and more recently the Pakistani Taliban, have infiltrated the mainstream media.

Today, the number of radical publications runs in the hundreds. Six major Jihadi outlets print more than 50 newspapers and magazines alone. The Urdu monthly, "Mujalla Al-Dawa", has a circulation of approximately 100,000 copies. It is published by the Jamaat ud-Dawaa (JuD), an organisation run by Lashkar-e-Taiba, which has been labelled as a terrorist organisation. Lashkar-e-Taiba also publishes the weekly paper, "Ghazwa", claiming a circulation of approximately 200,000. The Islamist party Jamaat-i-Islami publishes 22 publications, with a total circulation equal to that of a large mainstream Pakistani newspaper.

In his presentation in Copenhagen in September 2009, Muhammad Amir Rana gave a thorough account of this development:

- Radical Islamist media were not only born in specific conflict areas in Afghanistan and Pakistan. Until 1944 there were 109 radical publications with a wide readership, and until the 1980s they were not only published in Pakistan but also in cities in Europe –including Copenhagen. A few Arab and Afghan groups owned these publications but they were getting the funds and strength from Western societies as well.

- The mainstream media, which were very liberal and very moderate, started – without realizing this– to come under the influence of these radical tendencies, especially during the 1980's and 90's, and we saw how they adopted the same tone of the radical media to project the Jihadis and "Mujahedins" in Afghanistan. After 9/11 radical tendencies in the mainstream media have been strengthened. It took media workers who had sacrificed a lot for many years by surprise, how this change could have happened. On a similar wavelength as the radical media, mainstream media began to oppose all the transformational steps taken by the government and to understand in a broader way the strategies, foreign policies and the problems that Pakistan was facing. We have seen the real strength of radical media since 9/11, when these outlets started to challenge the mainstream media, despite governmental steps to stop them.

Part of the radical influence has also been generated by the media's own dynamics, as it sees the conflict as hot news and follows it intensely. During the Red Mosque (Lal Masjid, ISB) incident in 2007, the media was criticized for covering the event as an entertaining spectacle and for giving too much airtime to the radicals inside the mosque. This indicates that journalists are not sufficiently trained to have a critical eye to sort out undocumented information and radical viewpoints when these are not relevant or necessary to present current affairs news stories.

Radical organizations seek media coverage in various ways, because they want to spread their messages. The media are aware of this and, consequently, give the radicals extensive coverage to avoid being threatened. The hunt for sensations and the entertaining elements of news are further exacerbating this unfortunate trend, as TV-anchors and reporters who want to be popular and increase their programs' ratings, are inclined to cover what they believe to be popular events and issues to maximize their audiences. Some Urdu media propagate radical viewpoints because they believe that their readers and viewers are conservative, and more likely to appreciate Islamist agendas.

To some extent sensationalism can be seen as an inherent challenge following a recently liberalized and booming electronic media, with ambitious journalists trying to learn to deal with the responsibilities that come with working for a powerful medium.

Adding to this, sufficient training and education of TV-professionals has not accompanied the sudden boom of TV-channels.

Commercial interests, hidden political agendas, and attempts to coerce the media are often the motivation behind the airing of biased information in newspaper and TV-reports, interviews and talk shows. So far, however, journalists have not been able to unite and raise their concerns about the lack of objective, balanced journalism with the powerful media owners.

Part of the problem is also that investment in education or professional training is not rewarded in the workplace. Moreover, the professional education on which educated journalists base their work tends to be lacking in terms of standard as well as practical training. Thus, there seems to be room for improvement of the professional foundation of the media sector.

While Pakistan is at a cross roads concerning democracy, Pakistani media are also at a cross roads of sorts, says Muhammad Amir Rana: "When the media claim they had a long struggle for the restoration of democracy and for the freedom of expression, then it is as well their duty to transform the societies and to accept the democratic values as a social norm. So this is, I think, the major responsibility of the media".

The IMS assessment stresses the fact that there are indications that change is indeed underway. Having played a significant role in the downfall of the military rule of President Musharraf and the resolution of the judicial crisis, Pakistani journalists have demonstrated an unprecedented ability to act as catalysts in connection with the efforts by civil society to strengthen democracy. The media have indeed marked a positive change, which bodes well for the future of the Pakistani state and its citizens.

This said, IMS's report also concludes that the media are going through a critical phase with the current economic crisis negatively affecting the economy of the media sector; Media outlets have limited resources available to improve the safety and security of media workers and are vulnerable to prevailing political conflicts and extremist insurgencies. Coming to terms with the new role of media and the responsibilities that

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follow in the transition from military rule to democracy may therefore require nurturing and support.

Building on its assessment, IMS has developed a strategy, which focuses on initiatives within four focus areas that can support the media in assuming a role that prompts democratic reform, and in playing a positive role in bringing stability and security to a country ridden for decades by conflict. The four areas include:

1. Safety and security for journalists and media workers
2. Pakistani-Afghan media relations
3. Information vacuum and media distortion in conflict regions
4. Quality of journalism

The recommendations primarily address the media's present needs in breaking the silence engulfing the ongoing conflicts in Pakistan, with a particular focus on the situation in NWFP (now KPK), FATA and Balochistan.

The recommendations are guidelines for the course of action that IMS together with local and international partners will pursue in Pakistan. IMS hopes that the recommendations may also serve as inspiration and guidance for others engaged in supporting the media and journalists in Pakistan.

Mazhar Arif is a senior journalist, media critic, researcher, writer and people's rights activist presently working as Executive Director, Society for Alternative Media and Research (SAMAR), in his another essay title as " Media, mullah and military and morbid society" said that media, today, is under complete control of the state, corporate sector and the ultra right columnists, anchors, guests in talk shows, analysts etc. Any progressive-secular media outlet in Pakistan is non-existent. Journalism has been tailored to the ideological interests of the state and its partners in politics, and information is used just to promote a reactionary culture. And, if, as Malcolm X once said, you are not careful, the newspapers (media) will have you hating the people who are being oppressed, and loving the people who are doing the oppressing.

"Nation and press rise and fall together" is an old saying. Rise and fall of the press, now generally called media, cannot be judged in isolation. If the society on the

whole is on decline, the press, individually, cannot progress professionally, ethically and intellectually. Journalism and journalists are a reflection of what is going on in the society. If the society is on the path of fanaticism and fascism, the journalists would certainly have some traits of fellow men and women living around them.

A section of media persons, dubbed, as media Taliban or 'Jihadi' journalists by some critics, have not been sprung up just in a night like mushrooms. They are the logical outcome of three decades of the Islamization of Pakistani society and particularly Islamization of curriculum and educational and cultural institutions including the institutions of art, literature and journalism. The transfiguration of the society and the cultural institutions, from progressive, secular to religious fanaticism, began during fateful years of General (Retd) Zia-ul-Haq's dictatorship.

Before Zia era, particularly, the journalism was divided into two mainstreams; progressive-Leftist and conservative-Rightist. There was a space for both of the ideologies to be discussed and promoted. A large number of progressive journalists and well-known Leftists and trade unionists, were working with the newspapers, particularly of the Progressive Papers Limited owned by National Press Trust, PTV and some other news organizations including Dawn. Progressive writers and intellectuals, including Faiz Ahmad Faiz, were also holding important positions in cultural and literary organizations because of Z. A. Bhutto's government, and there was a battle of thoughts and ideologies being waged in the country.

The process of mopping up news organizations from progressive-leftist-trade union activists started in early 1980s during the Zia martial law. According to Pakistan Federal Union of Journalists, the press suffered the worst during Zia's Martial Law, legitimized under a Supreme Court judgment on the pretext of so-called "law of necessity". While this period may be remembered for its oppressive measures, including long spell of censorship, banning of dissenting newspapers, arrest of editors and journalists, awarding them rigorous imprisonment under Martial Law Regulations and even whipping them, it was also marked by memorable resistance put by journalists and press workers, led by the PFUJ under the leadership of Minhaj Barna (Pakistan Times) and Nisar Usmani.

It was also during Gen Zia's regime that ten senior journalists and office-bearers of the PFUJ belonging to the National Press Trust newspapers (Pakistan Times, Imroze and Mashriq) were summarily removed from service because they signed an appeal for "Peace in Sindh " when General Zia repressed and persecuted the people indiscriminately during the 1983 Movement for Restoration of Democracy (MRD).

During the Zia Martial Law. All Pakistan Newspapers Society (APNS) and Council of Pakistan Newspapers Editors (CPNE), the organizations of owners and editors of the newspapers sided with the dictatorship and General Zia used to be the chief guest of APNS annual dinners. General Zia patronized conservative rightist journalists. particularly those who were persecuted by Z. A. Bhutto, and created a pro-establishment powerful rightist-fundamentalist press, which is still ruling the roost and siding with the establishment. In the meanwhile, the NPT newspapers were mopped up of progressive journalists and ultimately Pakistan Times and Imroze, the stronghold of Leftists, were closed down, later.

This was the time when mass communication departments were being established in different universities of the country. Jamaat-i-Islami, a so called harbinger of Islamic Revolution and pro-Zia and pro-US Imperialism at that time, got hold of educational institutions through its students' wing and teachers' wing including the mass communication departments and started producing indoctrinated professionals. rather zombies, which later took over many fields of life including journalism. Unfortunately, the production of indoctrinated youth is still continuing, as there is no change in curriculum and faculty of the higher educational institutions.

With Jihad-e-Afghanistan, the process of Islamization of the society was started in the country. News agencies and newspapers were established to propagate the victories of Mujahideen in Afghanistan. Journalists' visits were arranged for Afghan refugee camps. Mazhar Arif also said in his article that he was also member of a group of journalists who visited camps in FATA in 1983 and interviewed Gulbadin Hikmatyar in Peshawar. During this time, the influence of intelligence agencies and religio-polital parties increased among the journalists and news organizations.

Syed Irfan Ashraf, a teacher at the University of Peshawar says (Dawn, 04 June, 2010), "The strength of the radical media lies in its purposeful evolution which was more the product of jingoistic circumstances and less the result of any public need for radical gratification. To understand this phenomenon we need to revisit the early 1980s when the US and some other countries threw their weight behind the seven Afghan Jihadi parties. 'Jihad' then was a project designed specifically to weaken the USSR, and songs were composed so that the message of the Mujahideen could reverberate across refugee camps."

1980s was the period when Gulf States led by Saudi Arabia intervened in Pakistan to counter the influence of Iranian revolution and poured money to establish 'Madressahs' and mosques throughout Pakistan. According to a study, there are now 27 times as many 'madressahs' in the country as there were in 1947: from 245 at independence, the number has shot up to 6870 in 2001. Across Pakistan, the religious tenor has been correspondingly radicalised and this sort of 'madressahs-driven change' in attitudes is being reproduced across the country.

Syed Irfan Ashraf further says, "The militant press ought to have folded with the end of the Afghan war in 1989 but the Kashmir cause gave it a new lifeline. Unlike the past, this time radical elements from Punjab were in the forefront. As they were more sectarian in outlook, militant (journalists) increasingly took to promoting religious divisiveness. Later, after 2001, the radical media thrived on anti-Americanism."

Along with the ideological changes, the journalism suffered onslaught of commercialism, corporate interest and new-rich entrants in media. The institution of 'Editor' almost vanished and young offspring's of the owners of media organizations took positions of the editor in their many-editions newspapers. New generations of journalists came forward through large number of TV and radio channels having no opportunity of training and learning and with no concept of journalistic ethics. The result is that the other day, an anchor on Pakistan Television asks from the guest who mentioned great Chinese leader late Zhou Enlai during the talk that was he president of China?

Today, what we find in media is an alliance of state's ideology of jingoism and exclusion, indoctrinated-educated middle class and corporate interest. The Journal of Conflict Resolution (2009) observes that higher-income and higher-literacy groups in Pakistan were actually more supportive of militancy than lower-income and lower-literacy groups, and the Pakistani public's support for militancy is essentially a political decision.

Moreover, while strongly criticizing mass media of Pakistan in one essay titled as 'White' authority in Pakistani media, Mazhar Arif said, One finds similarity between US and Pakistani media as there are also people from particular ethnic and linguistic groups hold important positions. Out of top 100 columnists and anchors, more than 50 are from Punjab whereas 25 to 30 are Urdu speaking. Among them, 12 to 15 are retired civil and military bureaucrats largely from Punjab province.

Most of the decision-makers in North American news and entertainment media are White. Media ownership is mainly concentrated in the hands of White males; White journalists dominate the mainstream media; and White people hold most creative positions in the entertainment media as actors, writers and directors. All these factors contribute to the prevalence of "Whiteness" in media, and help to reinforce White privilege as the norm.

Most mainstream media content also reinforces White privilege by featuring White characters and addressing White interests and experiences. When programming does feature non-White characters, they usually appear in supporting roles. News and information media also demonstrate the preponderance of white privilege. In the early 1990s, the media watchdog Fairness and Accuracy in Reporting (FAIR) surveyed the makeup of the guests on ABC's Nightli. It found that 80 per cent were professionals, 89 per cent were male, and 92 per cent were White.

FAIR also found that on PBS's MacNeil/Lehrer NewsHour, 90 per cent of the guests were White, 87 per cent were male, and 67 per cent were current or former government officials. A 1996 survey conducted by Women, Men and Media found that subjects interviewed for the evening news were predominantly (75 per cent) professional White men. As well, White men also reported 86 per cent of American network news.

When one looks at the media, both print and electronic, in Pakistan, one finds similarity between American and Pakistani news and entertainment media as there are also a kind of "Whites" who dominate mainstream media, people from particular ethnic and linguistic groups hold important positions and these people promote and protect privileges and interests of particular groups. Then, it should not be surprising that out of top 100 columnists and anchors in Pakistan; more than 50 are from Punjab based in Lahore or Islamabad-Rawalpindi whereas 25 to 30 are Urdu speaking from Karachi, Islamabad and Lahore. Among them, 12 to 15 are retired civil and military bureaucrats largely from Punjab.

In Pakistan, mainstream media centres i.e. Karachi, Lahore and Islamabad are located at the boundaries of the country and reflect culture, lifestyle and aspirations of the people living in those big cities and again which are largely dominated by particular ethnic and linguistic groups i.e. Urdu speaking in Karachi and Punjabi speaking in Lahore and Islamabad. Big majority of the population living in the mainland and speaking different other languages are not represented in the mainstream media.

Majority people get coverage in the regional newspapers, only. Private TV news channels report rural-central Pakistan as Western media report black Africa —something unusual and bizarre for "educated urbanites" from tribal-feudal society. TV channels and print media also though with very few exceptions, completely ignore the struggle of the mainland people for their social, cultural, economic and political rights. Long marches of Sindhi people for their water rights, demonstrations by Seraiki people for a separate province and large protest rallies by peasants even in Punjab for the ownership of land they are cultivating for the past one century are no news for the mainstream Urdu and English media.

Owais Mughal, in his article "Sindhi newspapers in Pakistan" writes, "One topic which I have consistently found appearing in bold in Sindhi newspapers is about the irrigation water. While Urdu press does not mention irrigation issues unless there is a flood or severe drought. Water flow measurements at Sindh barrages make regular appearance in Sindhi news. Every few days I see a news item showing concern on depleting water levels at Guddu, Sukkur and desert like conditions downstream of Kotri.

It shows that sharing of river water is a matter much more serious for Sindh than it gets its share on national media. This issue gets such a unanimous support in Sindhi press that I have not yet seen a single editorial in support of building new dams like Kalabagh etc."

Nationalist political parties and their leaders hardly find any space in mainstream media. One could imagine the difference of belonging to different ethnic groups that when MQM's leader Altaf Hussain addresses party workers from London, he gets live coverage. However, one would hardly see any Sindhi, Baloch, Seraiki, Pakhtun, or Hazara leader on TV while addressing large public meetings in their respective regions.

Baloch people have their own grievances against the dominant media. Malik Siraj Akbar, in an editorial in the Baloch Hal Online, describes media situation in Balochistan that the people of Balochistan were forced for a long time to read newspapers that were headquartered outside the province and had a friendly stance towards every government. Unwilling to carry a single editorial or op-ed page article on Balochistan for several months, these newspapers never tried to raise the voice of the people. They did not protest over the military operation or the brutal killing of Baloch leaders. They overlooked the violation of human rights. The only interest these newspapers had was to get official advertisements and supplements from the Directorate of Public Relations (DPR), an organ of the provincial government, and Press Information Department (PID), a department of the federal government.

With the induction of electronic media revolution, Balochistan issues should have been reported more regularly in the private news channels. On the contrary, the true picture from Balochistan still fails to make ample space in the so-called national electronic media. There are very sad but valid reasons for the blackout of Balochistan problems in the national media. The owners of private news channels and the big guns in the powerful political quarters seem to have developed an understanding that young, qualified Baloch journalists should not be given jobs in their Quetta offices.

Even some journalists do not endorse the "White authority" attitude in the media. Shahid Ilyas in an article "Do not hate me for who I am!" (Daily Times, 30 June, 2010) laments, "Going by the rhetoric that one comes across from a host of media, including e-mails, the internet, TV shows, blogs and personal conversations, it is very disturbing to

see the level of hatred which the youth in Punjab (is it only the youth?) —Exceptions notwithstanding —harbour against personalities like President Asif Ali Zardari, President Hamid Karzai, Khan Abdul Ghaffar Khan and Mahmud Khan Achakzai. On the other hand, a soft corner in their attitudes is discernible for Qazi Hussein Ahmad, Nawaz Sharif, Zaid Hamid, Hamid Gul and Pervez Musharraf."

Senior journalist from Peshawar, Ismail Khan, in his article "Role of ethnic media" (Dawn, 30 May, 2010) wrote, "Punjab is still in a state of self-denial. As gunmen, lobbing hand grenades and firing automatic weapons killed 79 worshippers, all that television anchors and those sitting inside the television studios were keen to find out from their reporters covering the carnage in Model Town and Garhi Shaho was the ethnic identity of the assailants.

"How were they dressed?" asked one newscaster. "They were wearing shalwar kameez," the reporter responded. "And they looked like Pathans," the reporter added. Even after the police claimed clearing up the two places, anchors remained curious. "Are they locals," asked a senior anchor who conducts a 50-minute show on one of the leading news channels. Well, they must be disappointed. The main suspect in custody, Abdullah, turns out to be a Chachar from Rahim Yar Khan. Does this make the crime the gunmen have perpetrated by less? Had the perpetrators turned out to be Pakhtuns, which everybody in the electronic media so keen to find out and establish, would that have made the bloodbath any more tragic? Sadly, the Punjab and for that matter the mainstream media, dominated by many television anchors who happen to be from Pakistan's largest province, have still not gotten it."

Chapter # 2

2.1 AREA PROFILE

Taunsa Shaif is situated at a distance of 90 Kilometers on the north from Dera Ghazi Khan (DGK). It is Tehsil Headquarter of the district DGK. It is bounded on the north of Dera Ismail Khan District of Khyber Pakhtunkhwa (KPK) and its adjoining Tribal Area, on the west by Musa Khel of Balochistan province, on the east by Muzaffararh and Layyah districts separating the latter two districts by river Indus.

Tehsil Taunsa Shaif naturally falls into two parts:

- The mountain area in the west
- The plain area in the east.

The western half of the tehsil is covered by the hills o the great Suleman mountains. Most of these hills are located in the tribal area commonly known as the De-Excluded area. The hills are higher in the north where they rise to peaks as high as 3,000 meters above the sea level. In addition to the main ranges, there are two smaller chains parallel to each other between the main range and the plain in the east. The highest of these ranges gradually decreases south-wards. The high peaks of the district DGK are Ekbhai (2,274 meters), Fort Munro (1,916 meters) a Dragul (1,640 meters).

The plain area of the tehsil can be subdivided into three natural tracts namely, the piedmont areas, the canal, well irrigated plain area and the rive rain area. The piedmont area stretches along the base of the hills. The cultivation in the area depends on the low of hills torrents. The canal or well irrigated plain area forms the intermediate zone between the piedmont and the riverain area. The later area lies close to the great Indus River. The cultivation in these areas largely depends on the spill o the river Indus.

Population of tehsil Taunsa Sharifis 365,684, where males are 188,547 and females are 177, 137. Sex ratio is 106.4 and population density is 132.1 where urban proportion is 10.5, while area is 2, 769 Square kilometers according to the District Census Report of Dera Ghazi Khan of 1998. However, Population of Taunsa Sharif tehsil was 225, 800. In this way average growth rate from 1981 to 1998 was 2.87 percent

as per population census in 1998. Moreover, it was 19,9S in 1981, which increased to 25,130 in 1989 within Town Committee limits.

Brief History

Taunsa Sharif was called "Sanghar" in the old age on the name of "Sanghar" Hill Torrent" which lows in rainy seasons from the hills situated at the west of this Town. These hill torrents pass towards south side of the Town and fall directly in the Indus River, which runs in the eastern side at a distance of 9 K.M from this Town. Farmers also use some quantity of water from these hill torrents for agriculture purpose.

In 1951, Punjab Assembly change the name of "Sanghar" an it was renamed as "Taunsa Sharif". Another commonly narrated opinion of locals is that the Town was known by the name of "Taus" (peacock) of a king named Khurrasan. The Taus was very dear to the king but died while the king was passing through this Town. The king buried it in this Town. He used to visit the grave of Taus every year. With the passage of time it became "Taunsa Sharif". However, after the arrival of Hazrat Khawaja Shah Suleman, it was called "Taunsa Sharif".

In history, the Town was badly damaged by the heavy floods in the Sanghar hill torrents during the yea 1841 A.D. During the year 1955 A. half portion of the Town had been destroyed again due to floods in the Sanghar hill torrents.

According to Taunsa Sharif Development Plan (1989-2014) of the office o the Deputy Director Regional Physical Planning D.G. Khan, in pre-partition period, the growth was limited to central core of the city, along Nizam-ud-Din Road and was 'katcha' at that time. Referring the Spatial Growth Map, the Plan mentions that Town was developed on pedestrian scale and was limited to 39.32 acres. The shrines of Hazrat Khawaja Shah Suleman and Hazrat Khawaja Nizam-ud-Din are the dominant landmarks of the Town originated in the Mughal period. These shrines are the source of spirituality and inspiration to the local and outskirts population even at national level. History reveals that other activities of the Town were due to existence of these shrines and gradually Town began to develop due to sanctity of these shrines. The Spatial Growth Map witnesses that first of all, 'Mohallah Khawajgan' and 'Mohallah Mochian' have been appeared in the Town's landscape as residential developments. The overall development

was in the linear form however, internal geometry of residential blocks was difficult to define and consequently infrastructure facilities are even difficult to approach today. The density is also maximum here i-e more than 61 persons/acre, the Plan reads.

Bio-Diversity

Bio-diversity supports to strengthen the sustainability of the natural environment. Before the introduction of the TV media, area was rich with flora and fana along with its traditional irrigation system. Saug, Tandola, Tetak, Mehal, land, Deb, Lana and Lani, Buttoon, Baiphali, Dodhak, Surkhari, Kandairi, Dhatora, Auq, Toolah and Jaul were common in the area. People used SAUG, TANDOLA, TETAK and MEHAL for food commonly and were freely available for everyone, so, were beneficial for the landless people.

Now, with the spread of TV media, people are preparing their lands for cultivation with modern technology. They are cleaning their fields from above mentioned trees, plants, shrubs; weeds herbs and fodder are considering them not fruitful or cash crops. According to a local singer, Ustad Farooq Mahram,

> "TV media will be the cause of commercialization so consequently there will be increased in poverty when landless people will not find such freely available vegetables, shrubs, herbs, plants, trees and fodder etc. Again, there will be increased chemical spray on the crops to get more production but will surly create problems of nutrition and health of peoples. However, due to the end of natural environment, ecology and change in the composition of biodiversity, life will suffer".

During my stay, I have observed that Pathans were cutting the trees from the fields and were taking them to market as shown in exhibit. Natives informed me that they have no money to spend on the fields for the future cultivation so are forced to earn money from losing their forefathers' NISHANI (property) on very low costs. Again land is going to be levelled; preparations of fields for cultivation with modern technology are functioning to make more fertile land on "Vauday Mull" (heavy rates). Landowners of the city are cutting the natural grown herbs, shrubs, trees, weeds, vegetables, plants and especially trees just for the cleanliness of the fields for new crops. Moreover, newly introduced infrastructure of the Chashma Right Bank Irrigation Project Stage-III alongside of the city has acquired land so burrow excavations damages of crops and trees

occurred. Even loosely compacted flood bunds of both Flood Carrier Channels are not capable to safely pass the Rod Kohi to the Indus River and have become the hurdle for wildlife animal trafficking in the area.

TV media has changed the whole scene and is causing threat to the nature and life with respect to bio-diversity of the area. The eco-system has been weakened due to the use of modern technology in the fields where centuries old traditional of irrigation system, Rod Kohi was operating to command the area. Local based machinery to prepare the fields for cultivation was familiar with the environment and for the sustenance of the bio-diversity. The change in the composition of bio-diversity will finally make the life of natives more vulnerable to the variety of threats posed regarding socio-economic sustenance and health.

Topography

Dera Ghazi Khan District may be divided into two main parts i.e. mountainous area and the plain area. Western half of the District is covered by the hills of Suleiman Mountains. The hills are higher in the West where they rise to peaks as high as 3000 meters above the sea level. The town city of Taunsa Sharif is the part of piedmont area starting along the base of the hills. Therefore the land is composed of alluvial soil mixed with sand and stone. Hill Torrents are the main source of Irrigation In the area. Generally the natural slope is West to East.

FLORA AND FAUNA FLORA

Flora

The trees commonly found in the area are, 'Jand' (Prosopic spicigera) and Frash (Tamarix articulate). The Kikar (Accacia arbica) also grows widely Shisham (Dalbergia sissoo) and Sirin (Albizia lebbek) are also found. Dwarf palm, which is called "Pish", grows in the Sulaiman Mountain Mats are made from fine 'Pish' leaves and ropes and Sandals are made from its coarse leaves. Deb (amuricatus) naturally grows and is mainly used as fodder for animals. The Pacca area of the city was never favourable to the growth of trees. Even 'Kikar' alone flourished to any extent. "Lana" and "Lani" shrubs on which camels are fed, grow in 'Kallrathi' wastes. 'Lana' is used in making 'Khaur' (detergent powder). Moreover, "Buttoon, Baiphali, Dodhak, Surkhari, Kandairi, Birrn Dandi,

Dhatoora, Auq, and Maute" shrubs are generally common. Wild tress like Jangli Beeri, Toolah, Kabli Kandara are also found in this area. Beeri and Toolah are mostly used by the local people. 'Been' is a wild fruit while 'Toolah' is used to clean the utensils.

Fauna

There is very little of wild animal life in the area Pig and hog deer are found in jungles in the riverain tract. Hares are fairly common. Black and grey partridges are also found. In cold weather many varieties of duck and teal visit the area. As long as the Indus River is concerned it contains a variety offish. The best one is Nohu. In cold weather when the river receeds, fish are caught in greater quality. Only the jungle of Indus River at "Taunsa Sharif Barrage" is the favourable for wild life where jackals are common and play havoc with the crops.

The presence of snakes requires to be specially noticed. This area is notorious for the poisonous variety of snakes the "Mushqi" is mostly long, thin and of the colours of black and white dotted. Beyond, the "Karees" or the Viper, it is short, thin and of the colour of the sand. Both things of snakes are extremely poisonous and their bite is always fatal. "Sungchoor" is another kind of poisonous snakes, having too poisonous bite. Their number and the venom is said to have diminished, since the advent of the canal, but they are numerous enough still to make the tract unsafe in the summer, especially at night.

Climate

Due to the lack of rainfall, this region is categorized in the list of the deserts. It is exceedingly dry both in the hills and in the plains in summer as well as in winter. The summer season start in April and continues till October. May, June and July are the hottest months. Hot winds blow in the pacca area as well as in the Kacha area and usually cause heat stroke. The mean maximum and minimum temperatures for this period are about 40.6 and 27.2 degree centigrade respectively. The winter season lasts from November to March. December, January and February are the coldest months. The mean maximum and minimum temperature during these months are about 223 and 5.9 degree centigrade respectively. Cold dry air mostly blows in the winter season after causing diseases, e.g., Malaria, Influenza, mange especially fever, etc. In March, the temperature starts rising and from May to August heat is intense. In September and October, the heat

becomes gradually less in hilly areas. The climate is cold and bracing from September to April and mild and pleasant in the summer months. The annual rainfall in the area is meagre. In Sulaiman hills, the rainfall in the summer is greater than in the plains.

Both, the winter and the summer are sever in the area. Autumn, spring and rainy seasons are three main seasons as conceived by the local population. According to people's perception, June in the summer is hottest and July is suffocating month, and in winter, December is the coldest one. Life cycle of the farmers is connected with the seasonal variations. Local terms for seasons and important seasonal activities are as under.

Hunala (Summer)

Hunala means summer when farmers harvest wheat crop and sow cotton crop. It is from May to July. During most of this season, the formal educational institutes of the area remain closed. The adult males, females and children give hand to their parents in agriculture activities during this season.

Saw an (Rainy season)

Sawan is rainy season when farmers grow grass of different kind and take care of cattle and their cotton crop It is from August to September.

Siala (winter)

Siala means winter when farmers pick cotton crop and sow wheat crop. It is from November to December.

Kakar Pala (Autumn)

Kakar Pala means the autumn season when farmers take care of wheat crop and take rest to some extent. It is from January to mid of February.

Chaitr Bahar (Spring)

Chaitr Bahar means spring. It is the season of festivals, village fairs, games and other activities of enjoyment. It is from the end of February to April.

Locusts

Locusts and swarms frequently visit the whole district including Taunsa Sharif, causing damage to the crops.

Wind Storms

During the summer season, the wind storms are common. But they do not cause many damages.

Earthquakes

Earthquakes are of rare occurrence and usually of less intensity, unable to cause much damage.

Hail Storms

Hail Storms are sometimes met with during February and March, when they cause considerable damage to the standing crops, which are then ready for harvesting.

Mist

During winter season heavy layer of mist often prevails the whole area and creates problems especially for traffic.

IRRIGATION SYSTEM

The River

The river Indus which lies on the east begins to rise in May when melting snow from the Himalayas commence and gradually fills its bed to a breadth of 14 kilometers. It continues to gain height till the end of August and then begin to subside, reaching its cold weather level at the end of September. The great river flows just on the east of the city.

Nullahs

Three large Nullahs rising far to the west of the Sulaiman pierce through those from west to east through narrow and tremendous gorges. The most northerly, the Vehova, emerges from the hills into Dera Ismail Khan District, but its flood water reaches the citys in the north of Sangarh. The "Sangarh" Nullah emerges near the city of Mangrotha at the centre of the western boundary of Taunsa Sharif Tehsil; "Sori Lund" Nullah emerges near the city Shadan Lund at the end of the southern boundary of Taunsa Sharif tehsil.

Rod Kohi

Rod Kohi is the marginalized source of irrigation of the area. It depends on the moon soon rains on the Great Sulaiman Range which is the catchments area for all these Rod Kohi (Hill-torrent). Its range runs roughly parallel to the main canal at a distance of

about 30 kilometres. These Hill-torrents in general have specific courses to follow, bring huge qualities of speedy and muddy water, each one of these, and command a certain area. Whether this abundant water is utilized or goes waste (by rushing towards the great River Indus) depends on the ability of the people to manage it by blocking it intermittently and temporarily while successive filling their fields, which are abound by a 3-5 feet high earthen bund. These fields get saturated with this water and layer of silt and once sown in, can produce a good crop without any further irrigation Tradition for collective work. "Vingar" is still utilized and is always respected and guarded as it has served for the collective unity needs and interests. Following Table No 1 is helpful to unfold the contribution of this traditional irrigation system to command the lands of the city area in some last years.

Diesel Engine System

There are number of tube wells installed in private sector for meeting with their crop water requirements in the alluvial semi arid area. With the introduction of diesel engines in this area about thirty years ago, a good range of land of the city was being irrigated by them. However big landlords of the city tried to cultivate their lands with the help of these huge machines and eventually they had to bear heavy losses due to high diesel consumption and uneconomical cost of the engines. So, gradually, this system is becoming unpopular in the area. Thus, it has contributed in the agricultural development of the city. Following Table No. 2 is helpful to see its contribution in the city in last some years.

Peter System

About a decade ago a smaller and cheaper Chinese diesel engine suddenly gave boast the farming activities all around the city. In local language this engine is called "Peter". Total expenditure on installing Peter tube-well including the boring, pumping set etc. is about Rs. 50000/-. It has a discharge of about 1 cusecs, consumes 2.5 to 3 litters of diesel per hour and watering one acre of land requires 12 hours of its running. Wheat field needs irrigation for five times while cotton would need 12 times. Water rent is very high (80-100 Rupees per hour) Fertilizer per acre for wheat cultivation costs about Rs. 1000. As the yield is low and ranges between 1000kg to 1600kg per acre total, the

earnings per acre are not more than Rs. 200 per crop it is to be noted that the ground water is brackish, thus continuous cropping is not possible. Precisely, the land rent is about Rs. 1500/- per year. During the initial days when the diesel was not that costly and the soil was rich, peter economy was booming. Now it is just subsistence agriculture. Thus, it has contributed in the city for agricultural development. Following Table No. 2 has unfolded its contribution in the city in some last years.

Agriculture

Wheat is the most important and main crop of Rabi season. Agricultural area of Taunsa Sharif is mainly Barani (Arid) and depends on the rain. The average rainfall of this area is 162 mm. The other important crops grown during the Kharif are Jawar and Cotton.

Population

Demographic studies provide basis regarding the formation of proposals for the Development Plan of any Town. With the help of demographic studies, the existing short-falls are- assessed, the future projections are worked out in the fields of Housing, Transportation, Population, Community Facilities and Services and Public Utilities etc. In the developing countries like Pakistan, the rate of population growth is on higher side hence the study for population growth is essential for viable planning.

POPULATION GROWTH OF TAUNSA SHARIF

S.NO.	YEARS.	POPULATION
1.	1931	7,506
2.	1941	8,701
3.	1951	7,286
4.	1961	9712
5.	1972	13,439
6.	1981	19,934
7.	1998	365, 684

Source: District Census Reports, D.G. Khan.

The population of Taunsa Sharif was 7,286 in 1951 which increased to 9,712 in 1961. The population of the Town further increased to 13,439 in 1972 and 19,934 in 1981, thus registering an intercensal growth rate of 48.33% during 1972-1981. The 1972-1981 average annual growth rate of 4.76% is more than the annual Punjab urban growth

rate of 4.25%. It was 225, 800 and in 1998 it was 365,684 which tells that annual growth rate was 2.67 %. This shows that the Town is growing at a rapid rate.

Land Use

A detailed land use is most essential for the preparation of an Outline Development Plan of any town. The information about the use of each and every parcel of land is required on large scale maps. In case of Taunsa Sharif Town, a correct base nap was not available with any of the concerned Nation Building Department, therefore, the up to-date base map of the Town was got prepared on 1:7,200 and 1:14,400 scales through the field staff of this office.

Land use within the area of Town Committee of Taunsa Sharif has been divided into different categories. Total area of the Town Committee Taunsa Sharif is 1163 acres out of which 727.61 acres is under urban use and 435.39 acres is of non-urban use. Dominating urban land use is residential which is 54.64% of the total urban land use area. Residential land use has been developed in disintegrated form in almost all directions except Area Development Scheme for Low Income Housing. Now the Town has physically packed by physical constraints, i.e. Sanghar Hill Torrents in the South and Suleiman Hills in the West. Therefore the Town can grow only in the Worth end North-east directions. Roads and streets constitute 11.96% of the total urban land use area. The minimum area has been recorded in recreational land use, which is limited to club only having 0.25 acres of land. The open spaces and parks are non-existent in the Town. Non-urban land use constitutes 435.39 acres. Almost all of the land under this category is either lying vacant or is physically difficult to develop.

Land use Pattern

The land use survey of the Town reveals that Taunsa Sharif has been developed in a quite haphazard and unplanned manner due to lack of proper planning and development control. The inter-mixture of various incompatible land uses created unhealthy and congested environment. As there was no comprehensive plan to guide the growth of the Town in a planned manner the land was allotted to various land uses, irrespective of its suitability for any particular use and the use was mostly placed on expediency rather than on principle of proper land development. The existing Town can

broadly be divided into four Zones. These Zones have been defined by man-made and natural features are as follow:

1. Old Town or South-western Zone
2. North-western Zone.
3. South-eastern Zone.
4. North-eastern Zone.

Old Town or South-Western Zone

This Zone is bounded by Sadar Bazar Road in the East, Mangrotha Road in the North and By-Pass Road in the West and Sanghar Hill Torrents in the South. This is the oldest part of the Town and is developed in a haphazard and unplanned manner. Most of the Bazars, namely Suleimania Bazar, Mahmoodia Bazar and Sadar Bazar are concentrated in this Zone. The streets are narrow and zig-zag. The famous shrines of Hazrat Khawja Shah Suleiman and Hazrat Khawja Nizam-ud-Din are located in this Zone. This Zone includes Bus Stand, Police Station, Ice Factory, Stone Rolling Plant and some part of old grave yards. This Zone lacks in the provision of proper infra-structural facilities. A great congestion prevails in this part of the Town.

North Western Zone

This Zone is bounded by Khawja Nizam-ud-Din Road, By-pass Road and Mangrotha Road. The abadies in this Zone are haphazardly developed. Un-hygienic conditions in the residential localities are common phenomena. This Zone includes, Government Offices, Micro Towers, Vegetable Market, Camping Ground, old brick kilns and shops along Nizam-ud-Din Road. Eidgah and old grave yard are also located in this Zone. Saw machines, flour chakkies, ice factories etc. are scattered all over the Zone. This Zone is dominantly under residential use. The streets are narrow and zig-zag and the Town presents a picture of incompatible land uses.

South-Eastern Zone

This Zone is bounded in the Northern side by College Road, in the Eastern side by Town Committee Boundary, in the Southern side by Sanghar Hill Torrents and Western side by Khawja Nizam-ud-Din Road. Assistant Commissioner Office, Civil Courts, Telephone Exchange, Government Offices, High School for Boys, and Girls College and Commercial College are located in this Zone. The abadies are developed haphazardly.

The streets are narrow and present confused conditions. Haphazard expansion towards Eastern side is taking plate without proper planning.

North Eastern Zone

This Zone has been defined by Housing Colony Road and Nallah in the Northern side, College Road in the Southern side and Khawja Nizam-ud-Din Road in the Western side. The streets in this zone are comparatively wider and regular. The sewerage system exists in Housing Scheme of Housing & Physical Planning Department. In most of the area of this Zone the infrastructural facilities have been provided. Government Degree College for Boys, Grid Station, Tehsil Headquarter Hospital Town Committee Office and Judicial lock-up are located in this Zone. This Zone is very attractive for future expansion of the Town.

Land Values

Land Values have been categorized in four ranges as shown in the Drawing No.3. The highest land value has been recorded at Khawja Nizam-ud-Din Road in the central part of the Town, which is Rs.170, 000 per marla and above. Increase land Value of land has been observed in new residential developments in the Eastern and Western sides of the Town. The minimum land value is prevalent along the Sanghar Hill Torrents. This is Rs.3500 per marla and above. The percentage of this category is 8.

Land Ownership

Land Ownership has indicated that most of the land is privately owned and which is 71%. It is followed by Provincial Government land which is being located in ten different patches at different locations and constitutes 28% of total land. The Military Land is limited to Camping Ground in the central part of the Town along Mangrotha Road. The minimum land is occupied by Local Government Offices and which is 0.51%.

Age of Buildings

The age of buildings can be categorized in four periods. The oldest buildings of even pro-partition period have been accumulated predominantly in cluster form around shrines of spiritualists i.e. Mazar Suleimania, Mazar Nizamia and Mazar Mahmoodia. History reveals that most of Shrines were however, constructed during Mughal Period.

During 1948 to 1962, buildings such as A.C. Courts, Tehsil Office, Police Station. Post Office, and Telephone Exchange were the main additions.

During 1963 to 1974, the Veterinary Hospital, Town Committee Hall, Girls High School were established. Some residential developments were also carried out in this time.

Moreover, in recent period pertinent buildings such as Tehsil Headquarter Hospital, Grid Station, Government Degree College for Boys, Government Inter College for Girls and Boys High School etc. have been constructed.

Condition of Buildings

The majority of structures i.e. 48% of the total built-up area falls under "B" class structures "A" class structures constitute only 11% "C" class structures are 41% of which one fourth are in dangerous condition.

The condition of buildings is divided into three classes:

A-Class buildings are those which have very sound structures with all amenities and can last about 40 years.

B-Class buildings have sound structures and can last for the life of 20 years.

C-Class buildings have structures which can last for 5 years only.

Height of Buildings

The majority of structures in the Town are single storey. Only 'Shishmahal' has triple storeyed building. The double storey structures are mostly confined to the Sadar Bazar Area and Khawja Nizam-ud-Din Road.

There is an inter-mixture of incompatible land uses, due to lack of proper planning and development control.

The commercial use is constantly encroaching upon residential use. In fact with the passage of time frontages of residencies are being converted into commercial areas. Ribbon Development of commercial use is required to be checked along By-Pass Road.

The industrial units like saw-machines and flour chakkies are scatteredly located along Khawja Nizam-ud-Din Road and creating dust and noise for the near-by residential areas.

Old Mohallahs and Abadies of the Town lack necessary community facilities and public utility services. The central part of the Town is very congested and requires re-development in a phased programme.

Housing

Housing is one of the major problems being faced in urban areas due to increasing rate of urbanization in Pakistan. If the present rate of urban population growth continued, it will have adverse effects on economy and living conditions in our towns. The choked narrow city roads, unsanitary living conditions, slums and lover-crowding would be the net result which would have to be born by our urban centres.

In order to assess thoroughly the housing conditions, prevalent in Taunsa Sharif the researcher conducted a number of surveys of the Town, Taunsa Sharif. The majority of the inhabitants are living in semi-pacca houses in deplorable conditions. The Abadies Chucha ala Muhallah, Mochian ala Mohallah, Shah Alam and Sukhani are mostly in dilapidated condition and without adequate community facilities and utility services. The streets in these Mohallahs are narrow and zigzag.

Residential Densities

Taunsa Sharif is spread over 1163 acres of area. According to land use survey, the area under residential use comes out to be 60 acres. The gross and net residential densities are calculated and 63 persons per acre respectively.

Transportation and Communication

An efficient transportation system of a town helps in movement of goods and people, with safety, economy and convenience. It serves and plays a great role in the socio-economic development of the area. Roads are used for inter-city and intra-city transportation of goods and passengers. The total area under transportation in Taunsa Sharif is 90.86 acres which constitutes 12.49 percent of the total Urban Land use. Railway has not been extended to Taunsa Sharif Town yet.

Industry

Industry is the economic indicator of any Town, or settlement. Prosperity of any area is directly related to the number of industrial unit's set-up in the area. Taunsa Sharif

very limited in industrial activities. Gypsum Plant has been installed at a 'distance of 10 K.M. from Town but remained close due to certain problems.

To assess the industrial development and its impact on economic activity of the Town, an Industrial survey was conducted by the researcher, during research. The field survey reveals that in pre-partition period establishment of industries could not take place. Similarly up to 1971, the industrial growth remained stagnant.

Taunsa Sharif is not an industrial town. Only a few numbers of industries are running with only hundreds of industrial workers.

The small and big industries are of bread and biscuit, Raivian making, saw machines, which constitute 350 of the total number of industries. It is followed by the number of flour chakkies, which is 100 and constitute 450 of the total number of industries. 20 oil mills while Soap and Sweets factories are very low in number where single establishment in each type has been noted. However, there are hundreds of industrial workers.

The low number of industrial units shows that Taunsa Sharif is not an industrial Town. However, the existing standard of life is not luxurious one also. It is due to limited industrial development in terms of location, area, labour and investments. The saw machines and flour chakkies are located in residential areas creating dust, noise and are injurious to the health of residents of the Town.

Commerce

The maximum number of shops in Taunsa Sharif is in the category of general stores. These shops serve not only the Town's population needs but also fulfil the day to day requirements of inhabitants of the adjoining areas.

According to the survey of the Town, there are around 10, 000 shops of various categories where only 3,000 are registered with the Town Committee of Taunsa Sharif.

In accordance with the commercial activity performed at Taunsa Sharif Town can be divided into the following Zones

Central Business Zone

The main Bazars, which form part of central business Zone, are

i. Khawja Nizam-ud-Din Bazar
ii. Sadar Road Bazar
iii. Suleimania Bazar
iv. Mahmoodia Bazar

Being an important intra-city Road, some important land uses like District Courts, hospitals, industries have been located at this Road, which have caused to establish commercial activity in the ribbon form. Specialized business at certain focal points has also been recorded at this Road. The major specialized shops are general stores, timber stores, workshops, hotels, fruit and vegetable shops and medical stores etc. This Bazar is comparatively wider enough but encroachments in the form of Teh-Bazari, fruit and vegetable Rehries, slow and fast vehicles parking have congested this Main Bazar at number of places.

Suleimania Bazar

This is the Oldest Bazar of the Town. The narrow streets provide hindrance to vehicular traffic. Only pedestrians can pass through these Congested shopping areas. The Teh-Bazari and drains have further aggravated the position by further narrowing down the streets. The major shops in this Bazar are cloth merchants, stationery, general merchants and shoe stores etc.

Mohallah Shops

Various scattered shops are located in each Mohallah and in every ward. Most of the owners of the houses have converted their frontage into small shops. These shops fulfil the daily needs of local Mohallah Dar (inhabitants).

Markets

The specialised markets like Grain Market, Fruit and Vegetable Market are insufficient in numbers even to meet the requirements of the inhabitants. The lack of parking spaces for vehicular traffic and animal driven traffic in these markets cause traffic problems.

i. The central commercial areas are congested due to narrow streets, small size of shops, lack of arcades in front of shops, lack of parking places and encroachments.

ii. The presence of Rehries near General Bus Stand at Katchery Chowk creates serious traffic problems.

iii. There are no proper parking arrangements for motorised and non-motorised vehicles in the vicinity of the commercial areas.

iv. The Fruit and Vegetable Market and Grain Market required shifting from its existing site to an appropriate location.

v. The commercial facilities in specialised markets are very much limited in the Town. Therefore people visit Dera Ghazi Khan for this purpose.

SOCIAL SERVICES
Education

Education plays an important role in the economic development of an area, region or a country. The literacy ratio of Taunsa Sharif Town is remarkably high in males especially in females. Locals are fond of getting education. Locals seem ready to spend and utilize whatever they have for the education of offspring.

Researcher conducted the educational institutions survey during research. The brief description of existing educational facilities at Taunsa Sharif Town is given in the following paragraphs.

i. According to the survey, there are 28 Government Primary Schools where 13 are for girls and 15 are for boys. The number of Government Middle Schools is 6 where three are for boys and remaining three schools are for girls. The student strength at each school is more than one thousand. There are two Higher Secondary Schools, one for boys and one is for girls where strength of the students is more than one thousands. However according to the given details, 2000 boys are registered in boys higher secondary school and more than one thousand girls are registered in girls higher secondary school. There are forty to fifty private schools in the town city from where only twenty are registered. There are 10 private high schools where the strength of students is more than five hundreds. Furthermore, there are five private colleges and the numbers of the Government Colleges is four where one is Degree College for

men, one is of women Degree College, third one is of Commercial College and fourth one is the Government Vocational Technical Training Centre. There is a need to construct proper buildings of primary school; and two middle schools on new sites having sufficient area for class-rooms and play-fields.

Primary Level of Education

According to the educational survey conducted by the TV media Office, there are in all 28 Primary Schools in the Town. Out of the total number, 13 Schools are for Girls, 15 Schools are for Boys. The strength of each school is more than four hundreds.

It also reflects that the poor condition of school buildings, lack of play-grounds facilities

Secondary Level of Education

This level of education includes middle and high schools. The number of Government Middle Schools is 6 where three are for boys and remaining three schools are for girls. The student strength at each school is more than one thousand. There are two Higher Secondary Schools, one for boys and one is for girls where strength of the students is more than one thousands. However according to the given details, 2000 boys are registered in boys higher secondary school and more than one thousand girls are registered in girls higher secondary school. There are forty to fifty private schools in the town city from where only twenty are registered. There are 10 private high schools where the strength of students is more than five hundreds. But there is very limited playground facility in each school instead of the boys and girls higher secondary schools. Shockingly condition of buildings is also un-satisfactory. However, the enrolment in these schools is satisfactory.

Higher Secondary Level of Education

Taunsa Sharif Town has been provided with a Government Degree College for Men and Government Degree College for Women. Government Degree College for Men is located on Housing Colony Road having 12 acres area, which seems not sufficient for classrooms and playground facility. The strength of students at the college is 1200. This institution is likely to fulfil the area requirement. Government Degree College for women is located within Town Committee limits near Boys High School having not sufficient

area for classrooms and playground facility. The area of Degree College for Women is 8 acres. However, the strength of students at the college is1500.

Technical Institutes

There is a Government Commercial Training Institute, two Government Technical Training Centres, one for boys and other for girls and a Government Vocational Institute for Women. Government Commercial Training Institute and Government Technical Training Centre for Boys are newly constructed with all facilities. Government Technical Training Centre for Girls and Government Vocational Institute for Women have no proper building according to the present and future needs and growing population trends of the area. There is a need to provide proper sites for these two institutes with sufficient area for buildings and playgrounds. Moreover, private colleges are located in the city without basic standards of an educational institute even they are lacking proper labs, instructors, and are also short of funds.

Health

This Tehsil Headquarter has two hospitals to cover the basic needs of living beings of the area. Tehsil Headquarter Hospital is located along Khawaja Nizam-ud-Din Road near Hashim Chowk and the other one is the Government Veterinary Hospital, which is located along on college road. There are in all 20 beds for indoor patients. The facilities of X-Ray, Clinical Laboratory and Operation Theatre are also present in this Hospital. In addition to this, there is one private hospital and 20 private clinics located along Khawaja Nizam-ud-Din Road and Mangrotha Road According to the present situation. beds are available for every 15 persons which is sufficient for the Town. The patients with complicated diseases are referred to District Headquarter Hospital, Dera Ghazi Khan for proper medical check-up and treatment. There is need to increase number of beds for the patients in Tehsi3 Headquarter-Hospital. There is also one Government Veterinary Hospital located along Khawaja Nizam-ud-Din Road. The existing facilities available in both governmental Tehsil Headquarter Hospitals are inadequate

Open Spaces

There is a dire need for participation of Town's population in active and passive recreation to achieve satisfactory health level Taunsa Sharif does not have any open space for recreational activities except the oldest channel of Rod Kohi named as 'Tull'.

There is one club with insufficient area for recreational purposes for town's population. Most of the educational institutions lack basic facilities of recreation.

Graveyards

The present area under graveyards in the Town is 23 acres. The existing area is not sufficient to cater to the future needs of the Town.

Amusement Facilities

The cultural and amusement facilities in the Town are insufficient. There is no proper restaurant of appropriate standard to spend time for entertainment, except small shops with tea, juices and cooked food facilities located at Katchery Chowk, Mangrotha Chowk, Hashim Chowk and near General Bus Stand. There is no cinema for the entertainment of the local inhabitants. However, there are ten internet caffees, fifteen to twenty music centres and ten to fifteen mini cinemas. But these net coffees, music centres and mini cinemas are located in congested pockets of the town. There is no recreational spot for active and passive recreation for the Town's population demands the due attention of concerned quarters.

Public Utilities

Water Supply

The potable water is an essential requirement for the health of the population of a town. The sub-soil water of Taunsa Sharif Town is fit for drinking purposes. The piped water supply system has been provided in the Town with the following over-head reservoirs:

S.No.	Location	Capacity
1.	Near Post Office, Taunsa Sharif	..........gallons
2.	Near old Graveyard, Taunsa Sharif	..........gallons

3.	Area Development Scheme for Low Income, Taunsa Sharif.	..........gallons

There are 5000 in all water connections in Taunsa Sharif Town. There are eight tube-wells operating in the Town, The present water supply system is quite-insufficient to fulfil the requirement of the Town. The piped water is available to some parts of the Town only. The present water supply is based on the standard of 50 gallon; per capita per day.

Sewerage and Drainage

Heavy numbers of sewerage schemes for the Town has been completed by Public Health Engineering Department in past-These scheme were designed to dispose off the sewage of the Town which remained failed to maintain cleanliness. The sewage waste of houses of central part of the Town is drained off through open drains. It is further collected by sewer lines being laid out along wider streets and roads and ultimately disposed off in disposal works located along College Road.

However, the sewerage system is not functioning properly. Due to this, the waste water is collected in the nearby low lying areas and serves as a source of mosquito breeding. There is need to prepare a comprehensive sewerage scheme covering the whole population of Town viewing future requirements.

Refuse Collection and Disposal

The refuse collection and its disposal system is ineffective in Taunsa Sharif Town. Presently the refuse is collected by one tractor trolley. 'The staff comprised of 200 persons for the whole Town. In order to avoid unhygienic conditions in the Town, filth depots at proper places are required to be constructed. Modern technology along with increased sanitary staff is required to cover the refuse collection of the whole Town.

However, the present arrangement of sewerage and drainage system is inadequate. There is a need to connect all the new Abadies with sewerage system to avoid formation of ponds, which have become mosquito-breeding places. Similarly, the refuse collection and disposal system of the Town needs further improvement.

Telephone

Taunsa Sharif Town has a small Telephone Exchange with ...... telephone lines located along Hashim Chowk. The Town is connected with the country and the world with this connectivity facility. There are 2000 existing telephone connections in the Town.

Moreover, there are ten towers of different mobile companies functional in the area to facilitate the people with a modern technology to the world.

Electricity

Taunsa Sharif Town has one 132 K.V. Grid Station located along Khawaja Nizam-ud-Din Road. The present Grid Station was installed to meet the electricity requirements of the Town, which is now requiring enhanced capacity to meet the soaring demands of the inhabitants.

Social Organization

Traditionally social organization of the city was also very strong. Each and every resident of the city, when interact with an outsider, identified himself in reference to his area o cast. The residents of the city thought themselves bound to support a member of their city in interaction with an outsider. This city cast level identification was further extended to the area, including a group of the city, when interacting with the people of some other area. The residents of "Taunsa Sharif" would normally derived support from the residents of the surrounding areas like D.G. Khan, Kot Addu, Layyah, Multan etc. in their interaction with the residents of the various cities of other areas. This cast and area identification usually became important outside the city or area. The residents of the city are famous as "Taunsvi" in the area and tend to help and support each other. This behaviour is traditionally and ideally expected by the residents of the city.

The Family System

Family is a basic and important social unit, which is found among the people of the city. Every person in the world is the member of a family group. It is the family setting that children are taught social values and style of life It has the cultural importance in understanding the structure of the community as W.J. Goods in his book "The Family" 1964, says that:

"The family is the basic, fundamental, instrumental foundation of the large social structure in that all other institutions depend on its contribution".

Each family orientation serves as a model for the behaviour in other segments of the society. There is a close interaction between the family and the society. The family contributes to the society by the way of reproduction, socialization of the child, physical maintenance of the family members and social control. Three forms of the family were observed in the city: Nuclear, extended and joint family.

Nuclear Family

It is a small unit consisting of a husband, wife and their unmarried children. Sometimes it is comprised of with one or more additional persons (Murdock, 1976 48). According to the informants, this is not common in the area as locals still use to live in joint family life.

Extended Family

A composite family includes two or more nuclear families linked by consanguinal bonds through three or more generations (Murdock, 1976:39).

Joint Family

It is composed of when two or more married brothers establish a common household with their families and extended family linked together by sibling ties (Murdock, 1976:46).

Traditionally according to the informants, in the city, the numbers of the extended and joint families were more than the number of the nuclear families, agriculture, shop keeping and employment was the main source of livelihood and agricultural activities required more labour hand so they preferred to live jointly. It signified this unity and by living together and jointly they could enhance mutual love, affection and cooperation. Even big or small work was accomplished sooner or later because of collective efforts. If any body happened to fall sick there were many people to look after him. Moreover, the joint kitchen greatly reduced the food expenses.

The Biradri System and Cast Group

Biradri is another important institution for the target people of research. In recognizing its importance, Alvi states that in the west Punjab;

"It is the kinship system which embodies the primordial localities which structure its social organization". (Alvi, 1972:1)

The Biradri in its literal meaning is a brotherhood and emphasized the quality and fraternal ties between the members of the same generation. It is also a patrilineage and all the members have the blood ties and descendants of a common known ancestor:

"A biradri is a patrilineage, all the members who can trace their relationships to a common ancestor, no matter how remote, belong to same biradri". (Eglar, 1960.75)

The close kin, patrilineally, were defined as the "Sharika Biradri". Taunsvi stated that this had the strongest ties. The members of the Sharika Biradri have daily interaction. If any disputes arose among the Sharika, then they stopped talking to each other. However, if any disputes arose with other people, more unity was shown among the Sharika.

Member of the Biradri were strongly in the ties of mutual cooperation or Dae Ghin (Vertan Bhanji).

Moreover, cast system is stronger than any other bond in the research area. Major cast groups of the town are Buzdar, Qaisrani, Nutkani, Chacha Pathan. However, the traditional cast groups are Khojja, Sikhani, Manjootha, Langah, Gazzar, Kharooti etc.

Dae Ghin

Traditionally the ritual presentation of Dae Ghin was strongly observed. The ideology of Vertan Bhanji is the reinforcement of group solidarity and fraternal ties within the Biradri.

"It is a mechanism of gifts exchanged widely practiced in Punjab. The term means an exchange of gifts and sweets. Likewise it denotes the relationship between people establishing through this exchange. Literally the word Vertan means dealing and Bhanji means sweets. It has extended its meaning of dealing on relationships. In Punjab, Vertan Bhanji means to deal and Bhanji Means sweets".

(Zakiya Eglar, 1964:105)

According to the Taunsvis, the presentations are made on functions celebrated by anyone for instance, marriage or birth of a child. The gifts given at the ceremony are recorded in a special register known as "NAINDAR or BYAR". The gifts given finished

the past debt, created by the host at some past ceremony and also created a new obligation on the host. The present given by one member to the other is never equal to the past obligation but wipe out the old debt and put a new obligation on the receiver. A figure equal to the old debt which did not create any new obligation of counter-presentation would signify the desire to break the relationship.

On ceremonial occasions, the invitations of the Taunsvis are not limited to members of the Biradri, other associates, such as neighbours, members of other Biradries and cast groups with which political alliances are maintained an affiances who are members of other Biradries and cast groups , with whom the host may wish to maintain ties of obligation are also invited.

Economic Organization

The economic organization of the city was characterized by specialization and division of labour. This has been maintained, in South Asia, service relations known as Jajmani system (Wiser, 1958: xxi). This system, in the past, allowed the city society to be largely self-sufficient. Goods and services were mutually exchanged by different specialist within the community. The services and rewards were defined by tradition.

A number of Taunsvi reported that in the Seypidari system, Zamindar was the landowner who ploughs the land himself or leases can crop-sharing basis to a tenant. The tenant provided the labour, but decision of the type of crops and the area for each crop was decided by the tenant and landlord. The landlord being in a much stronger position dictated his own terms.

The seypis were the artisans who were bound to the farmer for a fixed share of the crop at harvest time. The seypis in return were under obligation to look after the entire need of the farmer in their respective field of specialization.

Apart from the task, required in agricultural production, the seypi like blacksmith, carpenter, potter etc. were bound to provide, certain other services. The blacksmith and carpenter, apart from the agricultural work, manufacture such items as roof beams, doors, windows, as and when needed, the "Jajman" or "Seypidar". The repairing and manufacturing of wood furniture or fulfilment of steel and iron came under the customary service relationship.

Nai (Barber)

Nai was a seypi whose role in the city was very important. Their important tasks were cut hair, to prepare food at birth, death, marriage and other special occasions such as "Aqeeqa". Various family pays them their wages in every harvesting season. Their females also worked as Nain, the role of Nai and Nain was to carry message of marriage, birth and death to other residents or relatives living away from thecity. They also help to find suitable proposal for girls and boys in the city. When the Nai or Nain delivered happy news to the agriculturalist's relatives, he or she was given money or some kind by those relative.

However, cash payment of wages is very much common now a day. Inhabitants of the city are now used to pay cash to the Nai instead of adopting traditional way which also feels heavy to them. They pay them in cash after their work with accordance to the prescribed uniform rates of Babar Association of the town.

Mirasi (Entertainer)

Mirasi's function was also very important. They entertained the people by singing songs on the special occasions, such as births marriages, Bids and Urs. They also kept the genealogical record. This was important as in some casts, marriage was only allowed out side the line of descent. Their women performed their duties as 'Daies' which was traditional child birth attendant and their men also performed their" duties in circumcision and are known as "Peranhi".

Kumhar (Potter)

They made the utensils of mud. They made agreements with the few houses that they would provide them all the utensils for a whole year. If the utensils break, then they were replaced. It was compensated by giving crops once a year or after six months in exchange for this service. They also carried the harvested crops from the field to the house.

Tarkhan (Carpenter)

They did wood work, door, windows etc. for the locals were made by them. Moreover, wooden comb of the towns are very popular in the area.

Lohar (Blacksmith)

They made agricultural simple tools Such as axes, plough, khurpa, knives etc. They served the landowners for the whole year and receive a fixed amount of the several crops.

The system of Seypi, according to Taunsvis, in production left the farmers with only the task of cultivation, while all his needs for goods and services were fulfilled. The product of the land which was redistributed through the farmer, created a large self-sufficient and closed economy. The sharing of goods was not necessarily equal but provided a subsistence base in which all of the needs of the members of the community were fulfilled.

ECONOMIC ACTIVITIES
Economy of the Area

Main source of subsistence and income of the people is agriculture, shop keeping or job employment. Ownership of land among different caste groups is unequal. Baloch, Khawaja and Malik cast group is the biggest land owner of the area.

Patterns of Cultivation

There are five patterns of cultivation in the area. First, self farming which is practiced by small land owners or who possess better agricultural technology, cultivate their land themselves. Second form of cultivation is share cropping in which land of landowner is cultivated by landless tenants and both the land owner and cultivator share the expenses of fertilizer, irrigation, pesticide, reaping and threshing etc. But expense of ploughing and seeding are afforded by cultivator himself. Production is equally distributed between the cultivator and the landowner. Contract farming is the third pattern of cultivation. In this type of farming a peasant take land of landowner for cultivation on contract and pay a fixed amount i.e. from Rs. 1,000 to Rs. 5,000 per acre per year. And he cultivates the land on his own behalf and gets total production. The fourth pattern is 'Chhewari when a cultivator pays one sixth of pesticides and fertilizers and does work of cultivation over the land of the landowner. He gets one sixth of production. 'Athwan' is the fifth form cultivation in which peasant does only labour on the land of the landowner and gets one eight portion of production.

Major crops

The crops during 'Rabi' are wheat, gram, barley, and oil seeds, Taramera, Sursuin and Turia. In Kharif, Cotton, Javar, Bajra are grown. Crops are grown with traditional means of irrigation for the sustenance of life. Mostly, people grow crops for own consumption and extra yields go to the market.

Commercial Economy

Commercial economy comprises of two sectors; informal sector and formal sector. In informal sector, there are vendors, stalls, street and village hawkers, periodic markets and (interest business) while in the formal sector, there are mechanical workshops and other shops who are licensee holders and they pay taxes. There are about 3,000 registered shops in the city. These shops are of special concern e.g., agricultural necessities, medical stores, workshops etc. There are hundreds of shops in the Sulemania and Mehmoodian and Nizamia Baza of Taunsa Sharif. These shops are of everyday life things like cloths, shoes, jewellery, decoration etc.

According to the information provided and the survey conducted, it was estimated that around ten thousand bi and small shops are available in the town where only three thousand got registration.

Occupations

Cultivation and livestock breeding are the main pursuits and means of livelihood of rural population of the area. In semiarid area livestock breeding is more important as its land remains uncultivated continuously for years due to the paucity of rains and no hill torrents. Camel and horse breeding is also an occupation and source of income. The other subsidiary means of occupation of the rural population are basket, mat, embroidery and shoe making. Some people are employed in Government, Semi Government and private concerns. The skilled labour i.e., masons, carpenters, blacksmith and 'Sunarai' are generally found in the city.

Living Habits

People in the area live really hard life. They have Katcha huts, scattered all over, standing away from one another especially in the Jhokes located in the surroundings of the Taunsa Sharif. For bedding purposes, they use mats of date leaves. In the city, people

still make houses of mud with wooden roofs. Some Pucca houses are also found in which mud and cement mortar are used. Compact blocks of houses in the form like are few. The cultivators usually live on their respective lands, wells and 'Baunds' (fields). These houses are seldom decorated or furnished with furniture etc. Pucca houses are consisted of two or more rooms, have separate Kitchen, Bathroom and latrine Pucca houses are mostly decorated and are furnished adequately.

Food and Dress Pattern Food

The staple food of the common man in the areas is generally wheat, jawar and bajra. It is taken in the form of thick breads with 'Desi Lassi, onion and chilies'. In the research locale, people like chappaties or rice sown locally. Generally people take wheat, meat, pulses and vegetable.

Boiled rice is occasionally used as a special dish. On marriage occasions, the guests are usually served with rice or wheat chappaties. Natives also take smoked meat and baked served to the guests. Well to do and rich families of the locale eat chappaties with curry. The one most important food of the area that they consider their traditional dish is "Sohbat" and is produced locally. So the natives like it and present it very often. They believe that "Sohbat" is the food that produced unity and blessings. They serve their guests with the "Sohbat".

There is no well in the Pachadh tract, 'Baunni' or 'Daman'. Rain and hills-torrent water is stored in Katcha tanks maintained by the city community for human as well as for cattle consumption. In the riverain area, there are Pucca as well as Katcha wells for drinking water. Hand pumps are also found in some settlements in the city. Water supply schemes are functioning to provide water in the city. However, this scheme is unable to satisfy the native's need. Canal and river water is also used where there is no well or hand pump. In Taunsa Sharif, water is brackish and not fit for human consumption.

Dress

Common dress of male and female is Shalwar, (Lose trouser) and Kameez (as lose shirt reaching near knees) but dhoti (Cloth tied around the waist and reaching the ankles) is also used but mainly by men peasants. Male children of educated people or of economically well established and school going children use to wear shalwar-kameez.

Male particularly young in the peasants use "saffa" (a certain colourful flower cloth that is about 3x2 meters) kept over left shoulder. More prestigious people wear turban and Khussa (a type of shoe). White dress is favourite colour of the male of the area.

Most of the women of the area wear colourful flowery Shalwar-Kameez. Some women use Kurta-Shalwar. Red colour is favourite among the women but unapproved before marriage. Girls start to wear at an early age then the male children, usually at the age of 3 years. Women usually wear Shatteekrein, Khussa or Sandal (types of shoes). In every day discourse, lose woolen wears are adorned while bright silky dresses are not admired. Women of higher socio-economic background like to wear embroidered Kurta-Shalwar. A head covering i.e., Duppatta is essential for each female above 8/9 years. Duppata of women symbolizes their modesty i.e., 'Hayya'. A body covering called "Burqa' is used since teenage for out door activities.

Burqa is on the two forms, 'Sada Burqa' covering the whole body in a clothe tent with small holes at the place of eyes and, 'Fashni Burqa', a gown like covering with buttons on front side and a thin curtain before face. Burqa is used to observe parda. Women of Kammis (Lower Biradri) never observed parda. So they mostly not use Burqa. Parda is also observed by the little girls and aged women.

Ornaments

In the whole parts of the district, women use both silver and gold armaments on festive occasions. Silver and gold ornaments of old design consisting earning, necklace (Hassi), bracelet (Kangan) and rings are worn by the women folk. Men wear no ornaments except a ring. The Women wear ordinarily: Kangan (Bracelets), Nath (A nose ring), Hash (Necklace) Walian (ear-ring), Tika (a forehead or manents), Damni (necklet), Bodi (a hair-pin) Takma (a charm) Wali (long pendant ear-rings) Nasbian (necklet) Duki (bracelet), Katmala, Phulmala, Choprali Chandan Har, neckelets; Zanziri (a chain from nose to head) Anghuhtri (ring), Churan (bracelet), Arsi (a ring with a looking glass in it worn on the thumb), Basuband (an armlet), Pazeb (anklets).

But very poor women wear only a nose-ring and bracelets. Many women possess also some of the ornaments that are explained above, which are worn occasionally.

CUSTOMS, TRADITIONS AND CEREMONIES

Ceremonies of Betrothal and Marriage

Betrothal take place at any age, and are usually between cousins. If this can not be managed, then betrothals take place between strangers. Fifteen days after the betrothal the father of the betrothed boy goes to the house of his future daughter-in-law with some gifts, such as clothing, gold ring, sweets etc. There after, the date is fixed for marriage. On the wedding day a procession goes from the bridegroom's house to the bride's house. The procession is composed of drummers 'Jhummari', 'Biradri' members, 'Kaundhi' (guests) and Kammi. The bride and the bridegroom are bound in wedlock by Nikah ceremony. After the ceremony, the bride and bridegroom's heads are placed together. The bride is dressed in red and the groom is dressed in white Shalwar Kameiz with a Jacket. Clothes are also given to the relatives by the grooms' parents. Money is never paid for a bride. A bride is called 'Konwar' and the bridegroom is 'Ghoat'. A girl is married at from twelve to twenty five years of age. The bride lives for seven days after marriage with the 'Ghoat' (groom) and then returns home for a time which is called "Satu Warha". Dancing and 'Jhummar' are the main amusements at the wedding ceremony. The 'Konwar' (bride) brings dowry along with her according to the status of her parents. Kammis are reserved for work. They receive some money, costumes like cloths and shoes and a bag with some luggage of daily needs at the end of the ceremony. The guests and relatives are entertained by the both parents of the bridegroom.

The Custom of Haul

'Hal' means news and intelligence. It is a strict custom traditionally observed among the inhabitants of the semi arid area by which any traveller is asked by those whom he may chance to meet for the news commonly called 'Hal'. It also means the latest intelligence, which the traveller is bound to communicate forthwith. The interrogator in his reports the news he has gained to the first person he meets and thus all sorts of intelligence is quickly spread amongst the locals. Mostly, the eldest one provides the Hal here important one is that eldest one is capable to ask about "the Hal".

Births

The birth of a child is solemnized according to the religious teachings of Islam. Two goats' sheep for a male child and a goat or sheep for a female child are sacrificed

and their meat distributed among relatives, friends and poor. This ceremony (Aqiqa) is performed by all Muslim families as a religious obligation. Again, on the birth of a son, cakes of flour and sugar are also distributed amongst the parent's relations. An old member of the family reads the "Baang" or Islamic confession of faith into the Child's ear before the child is suckled, water is dropped from the point of a sword into its mouth. On the sixth day, the child is named and there is a feast at which sheep or goat is roasted and sowed. The hair is first removed when the boy is a year old and the scalp (Jhand) is deposited near the mosque or near the shrine of some saint. Circumcision takes place between the fourth and the ninth year of the boy's age and is followed by a feast, Aqiqa. The birth of a daughter is not ceremonised in the area. They just consider her as a blessing of God on them.

Death

The death rites are observed with solemnity. The Holy Quran is recited and prayers are offered for the departed soul and food is given at the time of "Qul" ceremony.

The funeral of an inhabitant is attended by all his male relatives, inhabitants and friends. The corpse is wrapped in a shroud and burned in a kacha grave. On the day a death takes place, no bread is baked in the deceased's house. Turbans are distributed to the dead man's relations. The bed clothes and cooking utensils are given to the needy people. On the seventh day, "Qul" is ceremonized by reciting Holy Quran. On the fortieth day after the death, a feast is held in the dead man's honour. At the feast of "Ashura" and "Shabkadar" food is distributed to relatives, friends and the needy for the charity purpose. At the feast of "Ashura," the graves are repaired.

Superstitions

In the area, it is observed that the people believed in superstitions and had faith in amulets and other magical scriptures.

Recreations/Games

In the city area, there are no proper club or ground and other means of recreations except the ground of boys' high school and Degree College ground for games. Mostly, people play Kabbadi for recreation. Hockey, football and especially cricket or played by youth. Volley ball is the only one game where boys, youth and old, all gathered in a

ground and played really enthusiastically and emotionally. The religious festivals are Eid-ul-Fitr, Eid-ul-Azha, Muhrram Sharif and Shab-e-Barat. Again, the Urs of Khawaja Shah Suleman and Nizam Uddin Taunsv is really a recreational activity throughout the year Dancing (Jhummar) is also a favourite recreation of the people. Men and Women dance separately on ceremonial occasion. Dholak is the only musical instrument played by them.

A peculiar custom called the "Hal" is inquiring about the welfare when local community members meet with each other. Another game commonly termed as "Malhin" (Wresting) is regularly played which generates "Pehlwans". Two "Pehlwans" play Kushte" with each to win. Both Pehlwans are male and after Kushti receive their awards.

CIVIC FACILITIES
Roads

The road system of Taunsa Sharif provides an inter-mixture of slow and fast traffic, creating confusion and chaos on all the roads of the Town.

The roads presently serving the Town can broadly be grouped into the following categories:

ii.   Major Roads.
iii.   Secondary Roads
iv.   Minor Roads.

Major Roads
a.   D.G. Khan-D.I. Khan Road (By-pass Road)
b.   Khawja Nizam-ud-Din Road
c.   Mangrotha Road.

Secondary Roads
a.   Saddar Bazar Road.
b.   Collage Road.

Minor Roads
a.   Daira Din Panah Road.
b.   Katchery Road

A brief description of some of the above mentioned roads and their bottlenecks is given below:-

MAJOR ROADS

D.G. Khan - D.I. Khan Road (By-Pass Road)

This is the most important Road of the Town and it is also the part of Indus Highway. All the heavy traffic plying between Peshawar – D.I. Khan - Karachi and D.G. Khan - D.I. Khan use this Road. The total right of way of this Road is 110 ft. with 12 ft. metalled width. During the sixteen hours traffic survey conducted by the TV media Office, the maximum number of 388 passenger car units passed through this Road between 8 A.M. to 10 A.M. The existing metalled portion Is insufficient. Ribbon development is increasing which will create problems in future.

Khawja Nizam-ud-Din Road

This is the old D.G. Khan - D.I. Khan Road, which passes though the Town. The total right of way of this road is 55 ft. 18 ft. of metalled portion. Grid Station, Tehsil Headquarter Hospital and Industries like saw machines, flour chakkies and ice factories are also located along this Road. According to the 16 hours traffic survey conducted by the TV media Office, the highest number of traffic i.e. 289 passenger car units passed through this Road between 4 P.M. to 6 P.M. Haphazard parking of tongas, buses, wagons, carts, fruit sellers on both sides of the road bring numerous traffic problems. Pedestrians are also habitual of using metalled Road due to lack of foot-paths on its both sides.

Mangrotha Road

This Road connects Mangrotha village with Taunsa Sharif. The total right of way of this Road is 40 ft. with 12 ft. metalled width. The maximum number of traffic, i.e. 680 passenger car units passed through this Road between 6 A.M to 10 P.M, the time when people come to the Town for Court attendance and shopping purposes. Wagons, Tongas, Rehras, tractor trolleys mostly use this Road. The Road is presently catering to the traffic load in a difficult way. Therefore, it requires increased metalled width upto 24 ft. from Katchery Chowk to Mangrotha Chowk and construction of foot-paths on both sides.

SECONDARY ROADS

Saddar Bazar Road

This Road starts from Katchery Chowk and leads to Sanghar Hill Torrents. Bus and Wagon-stand, Mahmoodia Bazar, Suleimenia Bazar are also located along this Road. The total right of way of this road is 60 ft. with 24 ft. metalled portion. During dry season Rehras, Gaddas and carts transport sand and vegetables from out-skirts to various parts of the Town. The Tongas, carts and vendors have sufficiently encroached the road on both sides.

College Road

This is an important Road as it connects abadies towards East of the Town. Town Committee Office and educational institutions like Commercial College and High School are located at this Road. The Rehras and Gaddas come from out-skirts to various parts of the Town. This Road is unable to carry vehicular traffic due to its narrow width.

MINOR ROADS

Katchery Road

This is the Road which starts from Katchery Chowk and runs through densely populated area of the Town. A.C's office and Civil Courts and other Government Offices are located on this Road. Width of this road is 22 ft. with 16 ft. metalled portion. The road is metalled only upto the A.C's Courts. The remaining portion of this road is either brick paved or Katcha.

ROAD INTER-SECTION/JUNCTIONS

Hashimi Chowk

This is one of the important and busy "T" Junction, where Khawja Nizam-ud-Din Road, By-Pass Road joins together. Due to close proximity to Tehsil Headquarter Hospital, Buses and Tongas are parked, which create traffic bottlenecks. A total number of 4641passenger car units passed through this junction during 16 hours traffic survey conducted by the TV media Office. Out of total 2479 passenger car units comprised of fast moving traffic. Great confusion and chaos prevails at this junction due to the inter-mixture of slow and fast moving traffic. Posting of traffic police, removal of encroachments and prohibiting un-authorised parking would improve the free flow of traffic at this "T" junction.

Katchery Chowk

This is one of the busiest Road Junctions of Taunsa Sharif Town as Mangrotha Road, Khawja Nizam-ud-Din Road, Sadar Bazar Road and Katchery Road meet each other at this point. Total Number of 10 passenger car units passed this junction during the 16 hours traffic survey conducted by the TV media Office. As indicated in the Drawing No. 10 of Traffic Behaviours at important Road Junctions, Katchery Chowk is dominated by slow moving traffic. Great confusion and chaos prevails at this junction due to the inter-mixture of slow and fast moving traffic, narrow width of Katchery Road, location of Bus and Wagon stands, absence of proper traffic control. This Junction is also choked-up due to un-authorised Tonga and Rehra parking and encroachments on both sides of the road by the shopkeepers.

Mangrotha Chowk

This is Road inter-section where Mangrotha Road and By-Pass Road join together. A total number of 10 passenger car units passed through this junction during 16 hours traffic survey conducted by TV media Office. Out of total 10 passenger car units comprised of fast moving traffic. This junction requires improvement by widening of Mangrotha Road.

Parking

No parking facilities for motorised and non-motorised vehicles are available in central area as well as near Bus Stand. The Tongas, Rehras and vehicular traffic are parked along road sides near General Bus Stand, Courts and hospitals. Parking problem also exists in commercial areas along Sadar Bazar Road and Khawja Nizam-ud-Din Road.

Pedestrian Traffic

Foot-paths have not been provided along some of the roads of the Town. Pedestrians are forced to use the metalled portion of the Road due to lack of footpaths. There is an urgent need to provide proper footpaths on both sides of Khawja Nizam-ud-Din Road. The strict police control at traffic Junctions is also essential for safe crossing of roads by the pedestrians.

Communication and Mass Media

There are few main means of communications for the people of the city, which facilitate information to them.

Roads

Indus Highway is the main source of communication with other parts of the country. Various big and small roads network are useful.

Electronic Media

Locals were used to interact with electronic media as cable network has made it possible for them. According to the cable operator, they have given 4500 connections. Further, it is very difficult to give accurate numbers of television and radio sets available at the household level of the town but according to my repeated visits, surveys and, informants, it was learned that more than 90 per cent households equipped with these gadgets. A large numbers of dish antennas were also found in the field area.

Print Media

There is one news agency to supply newspapers or magazines in the town. About 900-1000 newspapers are supplied daily in the city by 6-7hawkers. He brought these newspapers from Multan and supplied them in the city at morning. These newspapers are of different kinds but all in Urdu. Further, there are six local newspapers including Almanzoor, Sada-i-Sanghar, Nawa-i-Taunsa, Khabbar Sazz, Voice o Tauna, Fakhar-i-Moeen. These are of bi-lingual simultaneously as they are in Saraiki and Urdu. Around 15000 copies of these papers were supplied for the area. Moreover, 15000 Urdu and three English newspapers named as Daily Dawn, The News, and TheNation ere being supplied in the area with a limited number of 20 in average. However, 200 copies of Daily Dawn are being sale out on Sunday only.

Post Office

There is one post office in the city. It has one village postman for distribution of mail. It has its 20 branch offices in the tehsil.

MOSQUES AND SHRINE

Mosques

Mosques and Imam Bargah are the places of worship and learning in the city. There are 10 ominent mosques of "Ahle-Sunnat" and5 osque and 10 Imam Bargah of Shia's sect of Muslims. Much more prominent among these mosques are named as Madina Masjid, are held by Brailvis. Davebandi also hold two mosques as Makki Masjid and Masjid Baloch Wali. There are Shia's they hold one Imam Bargah i e Imam Bargah Hussainia and one mosque named as Imamia Masjid. In the mosques and Imam Bargah, people of respective sect usually perform prayers and recites the sholy Quran.

Chapter # 3

3.1 FIELD FINDINGS

Impact of TV Media on Saraiki Cultures

This was the first time that social evils of the far-flung areas of Pakistan were tabulated in media on such high scale. The most important thing about this program was that, it wasn't a quarterly based program. So there was great opportunity for the natives of Seraiki Region to present their social problems in media. With each episode the feedback was escalating like anything. Problems of the common man were not only going on-air but also solid steps were also taken to overcome these issues.

It was a great opportunity for deprived area to talk about those entire things where women are being crushed 'in the name honor'. It gave awareness to all those who are suffering from basic human right as before this masses hesitate to talk

This program not only worked as 'speed breaker' in social crimes but also help legislative authorities to take some concrete steps to curb the social evils.

And last but not least ''INSAF KON KARAISI' ' was extraordinary example media's role as Social Reformer. As time witnessed that rate of such social crime decreased after the telecast of this program.

Rohi TV

By the start of new millennium media get an escalating boom in Pakistan. TV channels emerged like mushrooms in the country, which make an easier access to information to native of the country that never happened before

Gone are the days when government controlled media was the only source of information. With the emergence new private Media the traditional society marched to modern one but currently we are passing through the transitional period where media does is its utmost to strengthen the democracy in the country by playing its role as an observer to government policies.

By the 2nd quarter of 2006 a file was on the table having the title 'Rohi Entertainment (Pvt) Limited', waiting for execution. It was a unique type of idea to launch a channel in a regional language whose primary focus was news and current affairs. West has already worked on this idea, where community and language based nascent regional TV channels. Rohi TV started its test transmission in March 2007 and by the mid of same year its news bulletins were also went on air in a local perspective added its popularity among country's TV channels.

Rohi was a hybrid channel, encompassing music, drama, talk shows, and our-way interactive discussions on every issue ranging from agriculture to local bodies to health. Rohi's dominant feature was its news and current-affairs programs. It was first local language channel beamed across 72 countries with mainstream vision, covering national as well as international news with local perspective. It was also one to be up-linked from Islamabad and Multan simultaneously with live coverage facility from various parts of the country. It was also first to have bureau in all big cities with 140 correspondents- all over the Seraiki belt and beyond.

Rohi television created a shared civic and cultural life that connected communities through a diverse mix of media and that seemed busy in promoting the heritage of Seraiki culture.

Although its medium of communication was 'Seraiki' but its news bulletins and current affair shows depicted all rang of news issue, 'Regional to International'. With that passage of time it included some programs addressing different segments of the society, but core idea remained unchanged and that was news.

The basic purpose of telecast of such type of programs was all about awareness rising among target audiences regarding social evils as these issues were considered as social taboos. No one like or have courage to talk about these old social phenomena's of the society except Rohi TV as its transmission has unfolded various fabrications of this very culture and society very openly to some extend in a local way.

Rohi TV has promoted nationalism and patriotism keeping local traditional values alive. It has provided latest updates and quality entertainment to its viewers. It has

illustrated Sufism and Seraiki music. It has educated them with latest development, new ideas, current affair, and happenings with modern technology. It has highlighted social and economic issues.

Rohi TV emerged as 1st Pakistani regional TV channel, which was discussing of issue of the common Seraiki man in its mother tongue. It target audience was approximately the population of 60 million people of Pakistan who were Seraiki. These 60 millions were scattered in the different parts of country, in all four provinces.

Mega Event in the history of Rohi TV was election 2008, a TV channel with a small number of human resource, limited financial resources and having less chance to went on-air form spot (DSNG Technology), it have done a tremendous work and got appreciation from the masses.

As time flew Rohi TV started new range of programs of music especially folk, documentaries on Sufism and Seraiki culture, its heritage, drama, current affairs discussions, morning show, late night music shows and above all the discussion programs which were based on the social issue were one of fantastic presentation of the Rohi TV.

"Insaf Kon Karaisi' ' (Who will dispense justice?)

"INSAF KON KARAISI' ' was an investigative live studio show among Rohi TV's current affair programs. It was to inform, aware, educate the audience to end violence against women. It also highlighted the role of women, parents, family, society and civil society as well as political leadership; local 'Panchait' and Punjab Police when an incident of violence reported to the channel. Its focus was to expose the details of delayed justice simply to sensitize the quarters concerned for immediate delivery of justice.

It was an investigative program, which went on air in prime timings from Islamabad station during research study. Local correspondents mostly reported the news item then the program team probed on. The team also crosschecked what was reported though sources and with documentary proves.

"INSAF KON KARAISI' ' was one trendsetter on this pitch. It was a program that was launched by the Rohi TV to shed light on the issue, which revolves around the violence against women. Trend setter in the sense that never before such brand show went on air through any government or private TV channel which converse on events that consider as banned.

The nucleus inspiration of the said program was, give a picture of role of media as social reformer. Seraiki region which was at the distance of far carry from the corridors of power, it generally hypothesized that this region is neglected in each aspect of life; whether this aspect is social, political, and socio-economical or any other. The residents of this area were never in the limelight of media.

"INSAF KON KARAISI' ', was twice a week program, in each episode a case from Seraiki region was investigated by think tank team of said program. The selection of case (usually violence against women) was totally on merit no personal interests were involved in this regard. According to Rohi TV record more than three hundred (305) right violations were reported and from them two fifty (250) human programs excluding 125 follow up programs went on air during this research. There were only four programs available to go in details of violation of human rights happened in tehsil Taunsa Sharif.

The format of the program was interesting. Opening was based on the report followed by their current situation or progress in it. The correspondent belonging to same region was responsible to tell update up to the moment. Rest of the program was based on talking live call from victims/ victim family and all other stakeholder of the case. Local Administration and Police version was backbone of the program, which helps the researchers to dig out what is behind the curtain.

The final chunk of the program was opinion of lawyer, lawmakers and human rights experts on the same case to educate and aware the audience.

Visual Report

Reporter usually recorded visual reports comprising visuals of crime scene, the area profile, interviews of the affecttees, culprits, Investigation Officers (IOs), local elders, political leadership, lawyers, and human right activists.

Live Interviews

Live Interviews of the affecttees, culprits, Investigation Officers (IOs), local elders, political leadership, lawyers, human right activists, and social scientists/ experts were taken during the program. Most of the time it happened that affecttee, culprit and IO were taken live on same time simply to get their views and version for news item being discussed in the program. However, expert opinions further educated the audience over the subject matter particularly basic human rights and constitutional rights of citizen.

Live Telephone Calls

It also ensured live telephone calls of the reporter/s affecttee/s, accused/criminal, investigating agency/police officials, analysts/experts and political leadership for this fifty-five minutes long live show/program. This technique has however helped the local people to raise problems and issues on Rohi TV after a simple telephone call. It was also observed that people felt free to talk and had even communicated what was seemed impossible in routine life.

Commercial Break

Two commercial breaks were the necessary component of the program. Both were for ten minutes and were the source of earnings for the channel. During these breaks, advertisements and commercials of various products went on air to attract the viewers of the channel.

Program Production

Quality production of the program was the responsibility of the producer. The producer was also supposed to coordinate with the team of the program even with the studio guests and guests on telephone call/ live interview in a mannered and professional

way to extract a best production in time from them to keep the viewers busy in watching the channel or the program.

Pre-Production

It comprised of recordings of program, repots, interviews, research work, script. documentaries etc. It is primarily a preparation in which script, research work and to line up all the supporting material.

Post-Production

It is conducted to refurnish the pre-production for final broadcast. Here you also polish to make the production a qualitative work to attract the audience.

Impact of TV Media

This instrument can teach, it can illuminate; yes, and it can even inspire. But it can do so only to the extent that humans are determined to use it to those ends. Otherwise, it is nothing but wires and lights in a box.

(Edward R. Murrow)

Bio-Diversity

Often bio-diversity supports to strengthen the sustainability of the natural environment of the area. Before the vast arrival of the TV media, this area was rich with flora and fana in traditional irrigation system. Saug, Tandola, Tetak, Mehal, land, Deb, Lana and Lani, Buttoon, Baiphali, Dodhak, Surkhari, Kandairi, Dhatora, Auq, Toolah and Jaul were common in the area. People used SAUG, TANDOLA, TETAK and MEHAL for food commonly and were freely available for everyone, so, were beneficial for the landless people.

Now, with the after the vast spread of TV media, people are preparing their lands for cultivation with modern technology. They are cleaning their fields from above mentioned trees, plants, shrubs; weeds herbs and fodder are considering them not fruitful or cash crops. According to a local singer Ustad Farooq Mahram;

"TV media will be the cause of commercialization so consequently there will be increased in poverty when landless people will not find such freely available vegetables, shrubs, herbs, plants, trees and fodder etc. Again, there will be increased chemical spray on the crops to get more production but will surly create problems of nutrition and health of peoples. However, due to the end of natural environment, ecology and change in the composition of biodiversity, life will suffer".

During my stay, I have observed that Pathans were cutting the trees from the fields and were taking them to markets. Natives informed me that they have no money to spend on the fields for the future cultivation so are forced to earn money from losing their forefathers' NISHANI (property) on very low costs. Again land is going to be levelled; preparations of fields for cultivation with modern technology are functioning to make more fertile land on "Vauday Mull" (heavy rates). Landowners of the city are cutting the natural grown herbs, shrubs, trees, weeds, vegetables, plants and especially trees just for the cleanliness of the fields for new crops. Moreover, recently introduced infrastructure of the Chashma Right Bank Irrigation Project (CRBIP) Stage-III alongside of the city has acquired land so burrow excavations damages of crops and trees occurred. Locals were of the view that even loosely compacted flood bunds of both Flood Carrier Channels were not capable to safely pass the Rod Kohi to the Indus River and have become the hurdle for wildlife animal trafficking in the area.

The vast advent of TV media has changed the whole scene and is causing threat to the nature and life with respect to bio-diversity of the area as a trend to cultivate cash crop can be seen obviously. The eco-system has been weakened due to the use of modern technology in the fields where centuries old traditional of irrigation system, Rod Kohi was operating to command the area. Local based machinery to prepare the fields for cultivation was familiar with the environment and for the sustenance of the bio-diversity. However, locals were found deplored that the change in the composition of bio-diversity

would finally make the life of natives more vulnerable to the variety of threats posed regarding socio-economic sustenance and health.

Division of Labour

Traditionally caste bound division of labour has lost its vitality and usefulness in the changing context of agricultural cultivation. The occupational castes like blacksmith, Nai, Mochi, carpenters, etc., services are no longer required as tractors have replaced the traditional technologies like plough. With the introduction of the TV media, the tradition-based relationships have transformed into impersonal formal and more pragmatic relations. During my stay, I observed the tenant served principally as hired labour and may be replaced at any time. The tenant has no land rights that would allow him to obtain a loan (some sharecroppers and tenants of course, also own some land but these are few in numbers). Thus still the owner bears all production costs and usually makes all decisions about production. However, the tenant is not satisfied with his present and presence. One of my respondents who were also tenant told me, "still the share cropper is given no guaranteed time commitment from the owner and the owner may change the sharecropper at any time if results are less than desired". Resultantly, mass production of agricultural instruments has forced the natives to leave their traditional occupations.

Market Orientation and Cash Economy

The priority of the majority in the city is now to improve their economic condition. The TV media has educate, inform and aware them about the utility of access to market. But due to the massive advent of the TV media, things like respect, Biradri ties, kinship and the respect for the authority of the elders have now become less significant as people do not care much about social, relationship in contrast to economic incentives. Trends toward production for marketing are observed in the city and are gaining popularity in the city.

According to the respondents when the TV media was not massively introduced the locals were not aware the utility of market orientation and the cash economy. They did not bother to face difficulty to go to the main city market (Taunsa Sharif). Similarly,

the small landholders had no capacity to hold back their produce to take advantage of the great gradually rising market prices. Their crops thus sold at the lowest rate at gross root level i-e in the fields. Their livestock products were of perishable nature which being small in quality could not be taken to a near market to get better price. But due to the awareness, information and especially the education of agriculture, the farmers came to know the value of their product now they have started supplying it directly to the market and are gaining more and more profits.

Ustad Farooq Mahram is a cattle keeper also owns livestock and produces their products in the city, informed me, "Before the introduction of the TV media, it was difficult to be market oriented. He was forced to sell milk and eggs in the local market due to many reasons but especially due to the social obligations and especially lack of opportunity. He did not extend his profit from these products. But the TV media has made it possible as it has influenced him to have connections with the market to satisfy the basic needs. Now he has started supplying eggs and milk to the main market of the city and is earning good profit. Generally speaking, during this study, the tendency towards growing more and more cash oriented crop is well perceptible. This trend is because of the education, information dissemination and especially the access to the market, which has made possible.

The respondents further reported that marketing was an extremely important factor in the city agricultural economy. The cropping pattern is significantly affected by the prices of various crops in the market. The production of vegetable, gram, jawar, wheat, fodder, etc, in the city is dependent on the value of these products in the market. The farmers are getting more and more involved in cash economy. They have to buy their fertilizers, insecticides and even crop seeds from the market. Similarly, household needs are also being fulfilled with the markets. Clothes, utensils and even some food-stuff have to be bought from the market and for all these items, the farmers have to pay cash not kinds.

While sharing memories of good times, elderly people of the target area said they were not used to buy every thing from the market but due to awareness and visible trend in collecting more and more market items to get ease and comfort had forced every

household to maintain a life style and standard as well. Furthermore, fashion to run with the speed of the rest of the world and competition to be well equipped with the latest technology was another cause to be more market oriented. They were of the view that this market orientation was more expansive if comparing to their traditional life style. "It is advancing on our heavy cost and expense and also remained successful to exploit media particularly T.V media as an influencing tool to attract the people to sell market items/ products" they maintained.

Patron - Client Relation

Patron-Client relationship, which existed between landlords and the peasant community marginal to the agriculture tend to fade away in the influx of the innovation of the TV media. It is not easy to say that patron-clients are breaking up but they are transforming from the traditional, face-to-face personal relations into impersonal, formal and more pragmatic relations. The introduction of the TV media has given new options to both, traditionally held patrons and clients to exploit and be exploited at the same time.

Patron no longer needs a whole time force of clients to help him in agricultural activities. Modern agriculture technology has replaced manual labour. A machine can do work much in less time than human labour requires. Tractor, Laser Leveler, Threshers, Trolley, Kulti, Blade, Hairo Hull, Raja Hall etc. have the potential to replace hundreds people. Similarly, now patron can seek agricultural expert from government and private agencies for advice and can exploit his bureaucratic connection to gain control over the peasants and exercise authority. In the similar vein, clients can work on cash basis as an agricultural labourer (Dehari Dar Mazdoor), tractor drivers etc. without the help of his former patron. That is to say that he can exploit the new employment opportunities offered with the changing technological patterns. Therefore, the patron-client relations have lost severity and have transformed into loosely structured relationships due to the TV media.

Dae Ghin

It is special term in the city, which denotes gift and money exchange on certain occasions such as marriage, childbirth, building a new house, death or any mourning,

sickness etc. It is a list of all the ceremonies where gift exchange is made. An overview of changing structure of this system is being presented.

On a very important occasion, invitation was necessarily taken by the Nai (barber) for the "Biradri" members and friends. He was given cash (an amount ranging from 10 to 100 rupees) or kind (grain, cattle, Sheep, cloth or cow etc) by the families receiving the invitation. But now having strong resources of mass media and communication, this type of indirect "Bhanji" is replaced by the telephone and loudspeaker of the mosque. Most of the inhabitants inform the far away relatives through the connection of phone. The news of death is announced by the Imam (religious leader) on loudspeaker in the area. But the news of marriage is still taken by the barber who is given a certain amount of money instead of any kind.

In the case of marriage, after receiving invitation, invited people come with some gift for bride and some for groom, which usually consists on a set of cloths, grains and any animal i.e. cattle sheep, cow and bull etc. They have to give Naindar (some amount of money) to the parents of bridegroom and Salami to both of them. The amount of Naindar ranges from Rs 50 to 500 while Salami (money given to bride and groom) ranges from Rs.50. But my informant told that people now prefer to give Bhanji Salami and gift altogether, which is noted down in a register. In this way, the tradition, original aim of the Salami is vanished. Besides, now people prefer to give Bhanji in cash instead of clothes or other kinds of gifts. This seems to be a system of give and take cash rather than a symbol of love and affection.

In case of death, relatives and friends give Rs 50 to 100 to the family of deceased. Traditionally, the closest relatives willingly had to bear the expenditure of every Thursday ritual and Chaliswan (40th day ceremony) if one likes. But now it becomes a custom that every close relative of deceased person, willingly or unwillingly has to pay amount ranges from Rs. 200 to Rs. 500 for this ritual whether contributors go more than the limited amount of Thursday uptill Chaliswan.

On the other hand on occasion of childbirth, relatives and friends come to see him and present cash (Rs. 50 to Rs.100), Kala Laila (Black cattle) and some costumes of the child. This Bhanji is also on the reciprocal basis. The natal family of the mother and some

other closest relatives present clothes and toys for child and clothes for mother. This reciprocal Bhanji is vanished and people prefer to use cash. "The concept of Dae Ghin has been diminished due to the encroachment of the TV media in the area and only "Bhanji Biradri" exists among the Taunsvi community", one of my informants told.

Marriage

Marriage is perhaps the most joyous occasion of the family. All the members are happy and involved in colourful ceremonies. Previously, there used to be a number of ceremonies which created inconvenience for the families of the groom and the bride but regardless of the inconvenience caused every marriage continue for four days. First day is the beginning of wedding "Auga", second day is Mehndi, third day Rukhsati and fourth day is Valima.

Marriage has become a very expensive affair for both sides especially a marriage in the "Biradri". Moreover, traditionally, there were various ceremonies which were money and time consuming. Another money consuming custom was "Kandhi Mehman" (guest) and their long stay has caused immense problems for the bride and groom's families.

The major impact of the TV media on the marriage customs has changed the nature of "Naindar" It is the capital which the "Kandhies" (guests) have to pay in cash over the marriage. Previously the "Naindar" used to be in the shape of money and kind. Nowadays only a little amount of cash has to afford instead of any other kind by the "Kandh" (guests).

"Naindar" is commonly found in the area. This cultural trait has also been affected by the TV media. According to my informants, it was payable in kinds, cattle, sheep etc. But now it is paid only in the form of cash. Such sudden conversion in the medium of socio-economic exchange has brought dare consequences for the people.

Another important change is in the marriage ceremonies especially the food presented to guests on such occasion. Previously, natives used local animals and traditional drink for Valima to the guests. Now they are served with some cooked items, Pepsi Cola and other such refreshments, which are brought from the main market.

However, Indian and Pakistani marriage songs to some extend were being sung and heard on loud voice on every marriage ceremony along with local folk songs.

I may say that the social changes in the context of marriages, the lives of the poor are in very difficulty. Kammi strata of the population are less satisfied over this social change such sudden decrease in the amount and kinds of the "Vails" have worried them and are waiting for the prosperity of the city.

Changes in Marriage Pattern

Changes in Marriage patterns can be observed very clearly. I will discuss the comparison between the before and after changes that occurred because of the TV media during this research.

Traditionally, according to the informants, the locals were strictly adhering to system of Biradri endogamous i.e., they could marry within the respective Biradri only. They followed the strict Biradri norms and executed punishments for breaking the rules of the Biradri. Likewise, if some one married outside the Biradri and married out of his own choice was ousted from the Biradri and deviant form the Biradri norms also had to face the social boycott which was considered as the sever informal punishment by the locals. Deviant was not only ousted from the Biradri but also face offences and in the next generation he was neither given the daughter nor his daughter was taken by any member of his Biradri i.e. they used to break completely the relationship with him. He was also threatened in a number of ways, not to break the rules of Biradri or deviate from the Biradri norms. There was also another kind of punishment, which in the local terminology was called as "Huqa Pani Band". In the past, these Biradri rules, which were the form of informal pressure, played an effective role in the social control and were strictly observed by every member of the Biradri. Very few instances of such deviance could be found in the past due to the solidarity and the integrity of its members and another reason behind this was that people used to spend all their lives together and they always endeavoured to keep the family norms high.

But now according to the locals, young people do not adhere to these rules. They take these Biradri norms and rules as unnecessary and irrelevant. Another cause for this increasing trend towards exogamous marriage is that people have become money minded.

Their adherence to the rule of endogamy is on decline. Endogamy was practised before this change and now the exposure towards the outside world has brought exogamy in this community. Now people look for the proposals of choice, which are economically and financially suit them. Now economic status alone has become the principal choice factor in such marriages as more consolation, self pride and vanity is felt.

Due to awareness and trend towards education have made young people bold enough to break the rules and norms of the Biradri as this Biradri system is loosing its grip and hold on most of the aspects of their life. But still Biradri norms are there to exert the influence upon its members likewise the persons who deviated from the norms of the Biradri and married outside Biradri are given the informal punishments like "Huqa Pani Band" and they are also out casted. But Biradri do not bother and make no objection when some one influential is involved. According to the informants, trend of obtaining own landholding from the "Khangi-Waund" (Family property) has caused change occurred in dowry pattern. In the past dowry included the steel items like show case, chairs, boxes etc., it was the matter of status and honour for them. But now people prefer to give wooden items specially furniture. Now the trend is to give more expansive gifts to show off ones wealth. Gifts in the forms of dowry are given in the shape of television, radio, Fridge, electric appliances, heavy furniture etc. Cash component is now also included in dowry. Some economically strong families (big landowners of Biradri) give much dowry to their daughters so that she can enjoy total independent and runs the household and life according to the wishes and desires.

Endogamy was practiced before this change and now the exposure towards the outside world has brought exogamy in this community. The other striking difference regarding marriage customs and rituals is about a change in the amount of "Veil". Now little amount of cash is offered instead of kind (i.e., cattle, sheep, grain etc.). Guests used to stay few days with the both bride and groom families. Nowadays, due to massive advent of the TV media distance became shorter and both families are inviting a small number of guests to stay with them on the marriage procession.

The ceremonies of "Searching for shoes" by the groom's sisters, is now compensated by the cash to avoid humiliation and gossip at the same time However,

other ceremonies that were considered compulsory as "PULLO BADAHI, CHOONI BHANWAI, MONH DEKHAI, DAJJ DEKHAI, AUGA" are now compensated with the cash instead of kind or land. Even rituals of Gana Badhai" is not observed as obligatory and as symbol of love and affection.

Marriage strengthens the economy of the "Kammi" by receiving "Veils" and "Mokha". They all complained against the little amount of "Veil" and "Mokha" even did not receive any kind throughout the year. They all agreed that it is due to this "Aafat" (TV media) as people have to afford unaccountable damages "Azeem Nai" was respondent, he informed me that the old custom to satisfy the "Kammi" has been abolished almost with the passage of time in the city.

These changes are not only responsible for emerging of new traits in a society but are responsible for the changes in the structures of that community. This cause and effect relationship continues with the time and continuous out community contacts help to fasten the speed by diffusion.

Biradri

The Biradri had played a significant role in the social arrangement and the organisation of cultivation. Cultivators were heavily dependent on their kinsmen for economic and labour support. Since, the massive spread of the TV media, this dependence on Biradri for collective support has lessened. Such decrease in dependence has affected the power of moral and social action which Biradri used to enjoy.

According to the locals, with the advent of the TV media, Biradri has become a ritual institution now, a reminiscent of traditional past. The tendency of collective action for the economic and social well being of all the members of Biradri has begun to transform. Even the blood relatives have prone to compete each other's on maximizing agricultural productions by hard work and hard-labour on their own fields, own cultivation, and division of land. To substantiate the statement, I would refer to several conflicting incidents, which took place between two Biradris during my stay at the city, in which both Braderi is failed to play its traditional role.

In a conflict, which erupted in Chacha Biradri of significant political importance, the dispute occurred between brothers over the division of land. Biradri internal check

failed to play its role and matter was taken up to the district administration. Like incident indicated the weakened position of Biradri. It has also indicated that the economic independence has motivated the individual to act for ones personal benefit and to neglect the interests of Biradri members at large even with a household.

Change takes place in one domain also influences or effects the other elements in a multi-related sphere. Acknowledging this, it can be assumed that economic and social stability followed by some socio-cultural changes.

Thus institution of Biradri still exists and is considered as important by the residents. But the changes are obvious even easy to measure that have come about in the interaction between members of the Biradri.

The 'Sharika Biradri' is now becoming relatively smaller and more cohesive unity. The normal depth of the 'Sharika Biradri' is now only two or at the most three generations.

On the level of Biradri, the household (joint or nuclear) interest is becoming primary. Though most formers still support the ideal behaviour and solidarity ties, but some of the Biradri obligations e g the presentations defined by traditions are a burden. The traditional obligation of presentation to which the return is not directly to the household but to the Biradri in general is now considered as economic burden. Members of the Biradri have limited their participation to closer kin within the Biradri rather than do away with the whole system of reciprocal presentations.

Even the existence of the Biradri Panchayat could not establish gathering of any Biradri to resolve conflicts between the members during my stay in the city.

Locals reported that respect for the authority of the elders especially within the local group of kinsmen, by the younger generation under the impact of the TV media has been reduced. Now the decisions made at individual levels are self centred as are perceived by the young and are usually regardless of the social relations.

People in the city believed that the local lineage (Biradri) and wider kinship groups or territorial groups seem decaying due to the impact of the TV media. However, the family unit within the household is not only largely intact but appears to have

remained important as before. And the traditional ties of "Biradri" can still be and are being utilized for gaining support during interaction and business.

Transition in Family System

Family is the basic social unit of social organization of the city. Previously, the extended and joint family system was prevailing in the city, but now the trend towards nuclear family system is increasing. This change in the family pattern is due to the division of Khangi Waund under the impact of the TV media. The roots of this change in family pattern are strongly linked with the modes of subsistence. A traditional rural family was the unit of economic production united by shared work on farm since more and more people are getting own landholding from the family and change even in irrigation system and change in agriculture further brought nuclear families among the cast groups in the city. Now the family is no longer united by shared work and is becoming lesser economic unit of production according to the residents.

Number of the residents reported that due to education, awareness and information of the TV media, the system of "Khangi Waund" is changing, people are getting own part of land from the family and especially occupational changes took place and many persons started working away from fanning. These persons and their families accepted these new social pattern associated with the residence pattern, division of "Khangi Waund" and occupational changes etc had reconciled their attitude towards traditionally family obligations with new condition. This reconciliation or adjustment has taken place under changing economic condition but definitely during the course of time and gradually.

The households with land-cultivation have often extended families in the city, while the non-agricultural household especially in which division of "Khangi Waund", occupational changes have taken place due to the TV media, the family structure have towards nucleation.

Traditionally, there were virilocal rules of residence in order to strengthen the patrilineal Biradri or cast system and especially to avoid the confusion with patrilineality in the city since patrilineal systems was not always patrilocal and vice versa. But there

were always patrifocal forms of family. Now, there are obvious trends, which are complained by various Biradries and cast groups during my stay that Biradri or cast group obligations and rules are posing threats for the future of Biradri. Moreover, uxorilocal pattern of residence can be observed now a days and 'matri-uxorilocal are also due to the matrilocality according to the old members of the city.

The city community agreed that due to the TV media, transition in family system is common as the impact of the TV media.

Gender

It is recognized that the role of gender in development is an important part of social development. Before the vast spread of TV media, a very limited pat of the land was being cultivated where the whole family members contribute to live. Land has played significant role in generating money, which was greatly owned and controlled by the males. Similarly decisions were initiated mostly by male. Now, this TV media has assisted the females to earn and influence the decision-making. Role of women has been strengthened and is increased by the TV media.

The residents informed that women were mostly involved in agriculture related work. The type of work women are commonly involved are harvesting, cleaning/storage of grains, guarding of fields, hoeing and weeding, food provision in the fields. However, females from large landholding and of the city avoid fieldwork and even if some one have any job. Big landowners confine women indoors due to social pressure. Faryyad Hairvi Advocate one of my key informant informed me that this restriction is by male due to culture, particular Biradri or cast group and enmities.

The city women wee not fully involved in livestock though men have a substantial role in the sector buying and selling of livestock, breeding decisions. The major activities undertaken by women are feeding; stall-feeding, milking, milk processing (yogurt, lassi, ghee and butter) cleaning of animal's sheds.

During this research, it was observed that both male and the female performed cutting of fodder. Women were also involved in marketing of poultry and dairy products. They sell milk, desi ghee and eggs. Eggs were generally marketed through a middle man

who make a profit of about Rs.1 per eggs were sold at 'Mohallah' level or in the markets of the city Taunsa Sharif. Women sell embroidery work on cloth. They also do tailoring and stitching work and it's marketing.

A growing trend among the locals was that they generally consult their women (according to all key informants) in decision-making but this consultation typically pertains exclusively to daily household matters. Men generally handle decisions on the sale and purchase of agriculture products, livestock, farm inputs, family planning, budget making, marriage and education of children. Even women, who are contributing income to the household, are subject to such exclusion. Females of the city, use their own earned income or their husbands income but only on household expenditures i.e. food, health, marriage etc.

The overall health status of women is poor. Most lack the necessary balance of nutrition in their daily diet. The consumption of milk, eggs, fruits, meat and staples is reviewed as a class. The women of the city generally consume meat twice or thrice a month.

Before the TV media, there was used pit-latrines but now growing trend of having toilet in the home side among the locals have also forced them to built cemented bathrooms and toilets are reported. Locals have also reported that open sanitation was the only available option for all.

According to the local inhabitants, TV media has added just "Afat (misery)" to them in the form of information dissemination, education and awareness. Thus, status of women has increased due to the TV media as majority of the females of the Baloch Biradri o cast group has own segment of land but in Kammi case is else, in fact, overall women has not attained good "Badhsahi" (space) in the household, agri-side, decision making, livestock, nutrition and health, income generation and access to income especially of having own lands.

Hospitality

I have noticed that widely observed tradition of hospitality among the people of Taunsa Sharif has been changed over the time. Initially/basically these people were hospitable according to the historical evidence of the area, e.g. they used to treat their guests traditionally and offered accommodation at their own "Visakh / Jah / Derah".

Personally I experienced the change of attitude towards me. In the beginning they considered me as an influential person who can help them via my host Ustad Farooq Mahram. However, when local people came to know that I was a student and working on the impact of TV media, they started avoiding my presence. The underlying logic behind this behaviour was their materialistic approach covered under the veil of hospitality.

I have talked with the elder generation and the younger ones. Their reply towards the question of hospitality consisted wide differences in it. Younger generation's claims that there are lots of tasks to be achieved and they do not want to go into unnecessary gossips, relationship with strangers or any other etc which does not exist with in their elder generation because they claimed to serve guest simply to achieve the good will of God and His last Prophet (PBUH). So, this generation still liked to entertain their guests. But due to their economic dependency they are forced to ignore their traditional values towards serving guests.

During this research, I met with a person belong to the city. He was also irritated by this new phenomenon of staying guests at hotels instead of at Visakh. He was of the view that the guests felt disturbed because they were not used to it. Again, natives perceive that all this is due to the TV media and in future, it will prove more sever for them and their social life.

Mass Media Communication

Mass media communication has become a major change agent in traditional societies. It has brought changes in the infrastructure of the society. Now it has become an international phenomenon that modern technology has provided current information with fast communication systems. Because of the availability of enough programmes especially on improved agriculture could communicate valuable information to the residents, which in turn prepared their mind to accept changes in the traditional pattern

and are inclined to new technology. However, mass media plays a vital role in persuading the people to participate and contribute for the process of economical development. The TV media has brought to Taunsa Sharif, the newspapers and magazines thus giving the people a new site into the wonderful world of technology and skills.

Television

One of the main sources of information and entertainment in Pakistan is television. Now-a-days 80%, household has a television set which is common in the locale. The very first of which came in the era of late 60s and was run by battery. The very first encounter of the local people with this magnificent invention widely opened their eyes. They could never even think of such a thing to exist. But after the massive introduction of the TV media, the members of a household without television mostly go to their relative's/ or neighbouring homes to watch the television programmes.

During my fieldwork, I watched various television programmes in local hotels and Visakh at the city, where relatives and non-relatives come to watch television programmes. In this way, television is also providing a new type of social gathering and get together. I also observed that people watch the television programmes with full devotion because I found them discussing about the story of an Urdu play going, on these days. Few of the youngsters know even the names of the actors in the play. Some of the natives were found very keen to watch current affairs program instead of entertainment programmes.

Advertisement of the consuming goods shown on the television is also playing a vital role to publicise the products of multinational companies in the area. Now people buy the goods with their names like toilet soap, shampoo, toothpaste, and tea and body lotion for use. This shows their increasing trends towards the mass media.

Radio

Thus radio was present and available before the TV media but there were very few radio sets in the homes according to informants. It means, every household has not at least one radio set of its own possession. One of my old respondents told me that the first radio set was brought to the city almost 60 years ago and that too was by a big landlord. That was the introduction of modern mass media to the region. Today the people are

aware of most of the world, which are broadcasted on the radio. The famous one programme of the old people is the Sairbeen of British Broadcasting Corporation (BBC). However, locals were of the view that they were also keen to the programmes of National Broadcasting Service (NBS) of Pakistan Broadcasting Corporation (PBC).It is broadcasted by the BBC (British Broadcasting). One of my respondents informed me, he is the permanent listener of the BBC programme since last 30 years.

Newspapers

Daily newspapers are brought at morning to the city of Taunsa Sharif from various part of the country mostly from Multan while some papers also reach in the city at noon. These newspapers have made the people aware of current national and global politics and provide information and are also educating the people. There is one news agency at Taunsa Sharif. According to a key informant, Mansoor Malik, there are 1675 copies of some leading papers being distributed in tehsil area from a single news agency named as Malik News Agency.

Names and details of distribution of Daily Newspapers in tehsil Taunsa Sharif

No.	Name of Newspaper	Medium	Publisher Group	No. of copies sold daily
1.	Daily Khabrain Multan	Urdu	Khabrain Group of Publications	**600**
2.	Daily Jang Multan	Urdu	Jang Group of Publications	450
3.	Daily Nawa-i-Waqt Multan	Urdu	Nawa-i-Waqt Group of Publications	325
4.	Daily Express Multan	Urdu	Express Group of Publications	200
5.	Daily Pakistan Multan	Urdu		30
6.	Daily Ausaf Multan	Urdu		20
7.	Daily Islam Multan	Urdu		50

8.	Daily Dawn Lahore	English		10
9.	Daily The News Lahore	English		5
10.	Daily The Nation Lahore	English	Nawa-i-Waqt Group of Publications	4
	Total Daily			1694

Source: Malik News Agency Taunsa Sharif

According to Mansoor Malik, almost three thousand copies of a locally published weekly newspaper "Almanzor" are being distributed in the country. Almanzor was introducd in the area since 1989. Medium of the Almanzor' is Seraiki and Urdu and is liked very much by the people of Saraiki living in various part of the country.

Before the massive spread of the TV media, few daily or weekly newspapers were read in the tehsil and so were being distributed. Further, in past if any body needed to read the newspaper, he had to come to the single news agency at Taunsa Sharif but now around twenty workers are engaged in distribution of these papers. From them eight are supposed to distribute these papers in the city while twelve workers are engaged in various part of the tehsil Taunsa Sharif.

During my stay in the city, a sex scandal was in the newspapers and I heard lots of youngsters and old men discussing the sex scandal.

However, with the massive advent of TV media in the city people are now much aware of the local national and international issues and politics as well.

Newspaper circulation is with respect to the buses and coaches schedule from Multan to Taunsa Sharif at morning time. But 'Al-Manzoor' is locally published and issued from Taunsa Sharif. It has provided the local news and always has a separate part of news especially about the politics, economics and social life of the area. From its each circulation during my research, I too have collected news about various issues and events of the area.

Magazines

Magazines are also available but are not widely read in the area. Urdu magazines like Akhbar-i-Jahan, Nidai-i Millat and Family Magazine have their permanent readers. According to Malik News Agency, 100 copies of Akhbar-i-Jahan, 50 copies of Family Magazine and 40 copies of Nidai-i Millat are being distributed in the area.

According to the locals these magazines are proven change agents as they have brought changes in routine life and culture of the area. Locals in great numbers are reading them after the spread and easy access of TV media in this area.

Digests

According to locals various sorts of digests are available in the city news agency. Both male and female of a good number reads these digests. These digests cove all aspects of life as are very common in all over the country. Focuses of these digests are of different nature. People from every walk of life are very keen to read monthly digest on different issues including news, interviews, problems and interests of both male and female.

According to Malik News Agency, 150 copies of Suspense Digest, 200 copies of Jasoosi Digest, 150 copies of Khawateen Digest, 100 copies of Pakeeza Digest, 125 copies of Aanchal Digest, 30 copies of Kirran Digest, 10 copies of Urdu Digest, 10 copies of Hikayat Digest, 5 copies of Siara Digest, 5 copies of Takbeer Digest and 50 copies of Phool Digest are being distributed with accordance to the demand of the locals.

Cable Operator

There were two cable operators to provide satellite transmission of various national and international TV channels. According to the details provided by these operators, there are ......cable connections given so far.

Locals said that these cable connections have brought positive and negative impact on the lives of the people of Taunsa Sharif.

Mini Cinema Ghar (House)

According to respondents and the survey conducted during this research study, it has been learned that 20 mini cinema Ghar are operating in the city to provide recreation on a nominal fee. I watched an Indian movie "Sharabi" in a mini cinema house where the fee for the movie is Rs. 10 only with "Audha", (a half cup of tea). After the movie, the people were discussing the fights and the love scenes of the movie. Old age people hate this and count it as a source of "Fahashi" (nakedness) but the youngsters gather in the hotel to watch, "a show" very interestingly as a source of entertainment.

However, I have observed that big landlords of the city too have their own VCD players at their "Visakh or Dera".

Before the speedy arrival of the TV media, old people really hated to watch the movie or drama. They even punished their children and youngster on watching the film. Now a day, people of almost all age get together at the local hotels and watch the film and drama. One hotel owner informed me, "There are "3 shows" daily having a minimum strength of 30 people in each show".

Internet Café

There are almost 15 net café available on various locations in the city. People from every walk of life visit the net cafe to get required job done. Internet facility in the café is available at Rs.30 per hour.

During survey it was learned that 15 to 20 persons visit the net café daily where around ten are regular visitors of the café. According to the locals, thee were only one or two some few years back but after the advent of TV media, numbers of internet café has been increased.

Change in Diet and Dress Pattern

It is assumed on the local level that the TV media has brought changes in the life style of the inhabitants of the city, which can be observed also. Locals are trying best to become more and more modern an advanced. Construction of roads, urban contact,

massive advent of mass media particularly the TV media and marketing phenomenon have played an important role in changing the life style of the locals.

According to the locals, it is also understood that this TV media would lead them to more easy life and associated blessings. Now though they can not afford the luxuries they never thought previously yet they are affording more expansive and more balanced foods like mutton, chicken, custards, kheer mix and other delicious in the food. A general change in dietary pattern can easily be observed if compared to the previous days of the city people. BVarious recipies have bneen introduced to change the food culture of the area.

Similarly, a marked and a vivid change in dress/costume patterns may also be observed. Now summer and winter clothing are distinctive and more in numbers. Thus cloth quantity and quality has surpassed the past days of economic stringency.

Another vivid change of conspicuous importance in that of shift to modern transportation means e.g. Motor car, Hi-ace, Wagons, tractor trolleys, motor cycles etc. thus both physical comfort and time saving has been achieved. Education betterment and the deep penetration of modern media, namely televisions, radio, newspapers, magazines, digests and internet café is a common scene all as the ways and have also assumed the status of value ins the community under as the impact of the TV media on the community.

Social Interaction

In viewing the aspects of social interaction, it is important to trace it on the scale of time as well as on the scale of its metamorphosis. But it is not possible to dig the past to trace the delicacies of social relationships; the only source of information available, is the residents.

According to them "Biradri" and cast group was an essential part of the traditional social set up. It also determined the economic as well as social statuses of the individuals and again social behaviour was governed by the norms of Biradri and cast group. In religious culture the Biradri or cast hierarchy was expressed on the sacred scale of purity

and impurity. Concepts of endogamy and profanation were means of protecting group exclusiveness. The habitation of a person was mainly restricted to the city and he mixed mostly with the members of his Biradri or cast group with whom he was bounded with a multitude of ties. Custom was the governing law of life and both civic and religious obligations were to comply with Biradri or cast group rules. "Derah/Visakh" was the primary places of social interactions as well as social gatherings. These essential characteristics of a generalized mode of interaction in traditional Taunsa Sharif were reported during the discussion with informants. Taking account of the main features of traditional mode of social interaction, we can proceed to analyze the present situation.

Nowadays, the possibility of earning a livelihood outside the framework of traditional relations has undermined the role of tradition, whose sanctity is no longer fortified by economic necessity. Changing economic needs and pressures have pulled man out of his customary surroundings confronted him with the problems of adopting himself to new conditions and forced him to give up many of the customs and rules imposed on him by Biradri code. Now the TV media has threatened the occupational exclusiveness of Biradri or cast group in the city and have brought the productive activity of some inhabitants. While a majority of strata is in conflict towards the choice of occupation for the sustainability of their future beyond the traditional environments, freeing them for a certain time from the control of the "Biradri" and cast group.

Along with the occupational aspect, other different aspects of Biradri or cast group have undergone various degrees of change. The rigid Biradri or cast group discipline based symptoms of purity and profanation has grown weaker. Almost in every Biradri o cast group, deviations have been found in case of endogamy.

Hypergamy is preferred if a female is married outside the Biradri or cast group. According to custom, there were restrictions on commensality between members of different but on Biradri or cast group level gross violations have been observed. In changed social milieu, the nature of social relations has changed. In daily life, members of different Biradri o cast group mix with each other and at times participate in ceremonies and rituals of one another. Furthermore, the concept of Biradri o cast group hierarchy has been transformed into the notion of socio-economic status in local sense, it

is a prestige scale linked with economic position, intellectual ability and especially family background.

Various aspects of Biradri or cast group have undergone varying degrees of transformations and Biradri or cast group in its "Traditional" sense has become weaker. In present conditions, Socio-Economic Status (SES) and ethnic identifications are among the main determinants, which lead the behaviour pattern and social interaction in the city. This assumption has been formed after observing the behaviour pattern of the members of the city community at macroscopic as well as microscopic level during the fieldwork.

Among ten ethnic groups, Buzdar and Nutkanipeople are in majority. However, Kammi people in a significant numbers but Syed families are also in short numbers. Buzdar, Nutkani and Chacha people are considered big landlords.

Buzdar Qaisrani and Chacha people got economic, political and ritual dominance in the city Power and authority lies with these Biradri. Member National Assembly (MNA) Khawaja Sheraz ul Mehmood belongs to the Khawajan of Taunsa Sharif.

During my stay, the City Nazims of the city was from the Khawaja and Buzdar people. Both perform the functions of conciliation and adjudication in the city. They also possess the largest land holdings in the city and therefore are the most influential personality in formal and informal politics of the city. Their influential position is not simply because of their own families and personal efforts to maintain authoritative position. Being the non-government chief of the city, their sphere of social interaction is extended to the members of all social and ethnic groups. They participate in rituals and ceremonies of every group, irrespective of their religious or ethnic background. The members of the city community appreciably acknowledge their services for the city community.

UnlikeKhawajgan, the Buzdar people did not like to mix with other members of the community. Now these people i.e. Buzdar frequently interact with the other community of the city. Their old generation is unhappy about the present life situation and often recall the good old days, when they gathered at the Visakh. One of my informants told me that people liked to gather at Hotel sides to spend time and even they

prefer to serve their ethnic groups at their Visakh. They freely interact with the members of different ethnic groups of the area but the interaction of Buzdar people is still limited.

Religious sects have attained such a position to matter the social interaction, which caused the hatred in the religious basis in the city. People complained that "Davebandi" people of the city do not like to interact with the Shia community of the city. The Shia mostly interact other groups without any prejudice. The Shia has gotten a prestigious position and has not faced any sort of rigid discrimination on the sect basis. But it has been observed that some of the city people do not want to maintain social relations with the Shia on religious grounds. Most of these inhabitants are from Devbandi sect.

However, Kammi people are still subjected to social discrimination and economic degradation in the city. They are forced to keep interaction within their own group. The majority of Qaisrani, Buzdar an Nutkani Baloch are discouraged to interact with them but a prominent exception is there of the city, big landowners who has maintained a mechanical relationship with them because of vested and political motives. Despite the occupational changes in the Kammi Biradri, their social position has not changed much. But the deviation of one individual's achieved status is most significant in the present situation as he has an extended circle of social interaction in the city, i.e., Majeed Jat (Majja Masat) owns good range of land. He is very few of the local big Zamindars. The individual, Ahsan Khan Qaisarni is the teacher of the city, is also a good landlord. He obtains strong social relations with the members of all ethnic groups. Due to his intellectual ability and services of transmitting knowledge, he is called 'Ustad G' (respected teacher) in the city. His services are not limited to school boundaries but in the evening he teaches his students daily who belong to different ethnic groups without getting any material award. Furthermore, he helps the city people in solving the problems related with the local's welfare.

Religion

In Taunsa Sharif, there are many religious festivals. As described in the previous chapter almost 99% of the population is Muslim "Brailvi" sect is the dominant sect in the locality. The Birth of the Prophet Hazrat Muhammad (PBUH), the Shab-i-Mairaaj,

Ramzan Sharif, Muhrram Sharif and the Urs of Hazrat Khawaja Shah Suleman and Khawaja Nizam u Din are celebrated with full religious devotion and fervour.

People of the area are very religious and all the above-mentioned occasions festivals and rituals are celebrated with a true spirit of Islam. On the 12th and 17th Rabi-ul-Awal Sharif the 9th and 10th Muhrram Sharif; the birth of the Holy Prophet (PBUH), the great martyrdom of Hazrat Imam Hussan (A.S), Urs of the Hazrat Hazrat Khawaja Shah Suleman Taunsvi (R.A) and Khawaja Nizam u Din Taunsvi (R.A) There are always huge processions in which almost whole of the population participates, either it is the Jaloos of Eid Meladunnabi, the Urs of the Hazrat Khawaja Shah Suleman and Khawaja Nizam u Din and the Majalis of the Muhrram-ul-Harram Sharif. Majalis are performed daily during Moharram-ul-Harram Sharif and continued till the 10th of the Safar (an Islamic Month).

The TV media has attracted good strata of population. Again, this TV media has obvious impact on the local market due to its diversified impact. So, a trend towards business by local is observeable phenomenon. This increase is apparently in the business related to the agricultural sector i.e., seeds, pesticides, agricultural tools and instruments. Khaul, Bhosa, Khaud (fertilizer) and especially noticing one business was the "SOOD DA KAROOBAR" (interest oriented business). Trends can be seen in the newly emerged class of merchants. According to my key informants, being a good landowner, these people have social relations with the outer business "Mafia" (World) and were introduced with the trade principles. However, the construction of roads increased the transportation facilities and automobiles replace the traditional donkey carriers after the massive spread of TV media in the area.

One of my key informants told me that "Shia" and "Deobandi" people have developed hatred with one another. In the past, no religious procession was opposed, no body could even think of disturbing any religious sect but now during my stay, I observed myself the prevailing tension between the Shia sect and the Deobandi sect of the city. The Brailvi people of the city are assuming that tension between them is with the funding of fundamental organizations.

Khuda Bux Khan, Aministartor of Town Committee of Taunsa Sharif was also my informant, he informed me that before the TV media, people for the exposure of the world invited highly paid Zakir as Allama Ghaznfar Abbas Taunsive from Multan, Allama Talib Johari to deliver the Majalis of Ashoora Imam Bargah Hussania show the maximum gathering during the month of Muharram-ul-Harram. But in this year, there were few local 'Zakir' (shia preacher or Shia Maulvi) who were invited to deliver Majalis, told about the martyrdom of Hazrat Imam Hussain. One of my informants told me that there used to be huge gathering during Majalis-i-Muhrram before the TV media. Now a day, people do not have time to attend the Majalis. They are busy with their jobs. Again local Maulvi of both sects are condemning one another over various religious issues even the use of loudspeakers of the Masjid and Imam Bargah of the city are the bone of contention amon them.

Various other religious traditional festivals held in the city like, Eid-ul-fitr, Eid-ul-Azha and 'Yarveinh Sharif is celebrated in every month of the year at the 11th of moon dates. Brailvi sect celebrated this night with colourful flag, lighting, Mahafil-e-Darood Sharif are celebrated to regard Hazrat Syed Abdul Qadir Shah who is believed the "Peeroon Ka Peer" by the natives.

One of my key informants told me that during this year, no any remarkable "Yarveinh Sharif is celebrated and no any remarkable Allama is invited for the Mehafel-e-Darood (reciting Darood Sharif collectively).

Again Bralivi sect is comprised of almost 60% of population, so they have political strength in the locale. They perform their religious ceremonies freely in village. But people participation in these ceremonies is not mentionable if we compare any "Kabbadi" match in the city. Shia people perform their religious ceremonies in their Masjid or in the Imam Bargah.

One of my Brailvi informants, Ustad Farooq Mahram told me that they had always been living with Shia and Sunni like brothers. But now there are rifts as both are supported by the external political parties and fundamental religious organization. He was worried over the tension among them and opposing one another on the basis of Quaranic versus. Shia performs the religious activities peacefully and never tries to disturb any

other sect in their rituals and ceremonies. One of the reason for this is that they are numerically and economically weaker and the other is they have the faith that they had been living with these people since long.

According to my key informant, TV media has brought radical changes in the belief of the common public. They have developed contact with the outer world and started their thrilling for their better future. Thus their religious believes have become strong enough because of the preaching of local Ullamas

Media Influences Public Opinion

During research it has been informed that the media had a huge impact on society and also in public opinion. They can shape the public opinion in different ways depending of what is the objective.

For example, after the removal of Supreme Court's Chief Justice (CJ) Iftikhar Muhammad Chaudhry by the General (R) President Musharaff, the media gave a huge coverage of the event and exposed the General (R) President Musharaff guilty for the attack on judiciary as they were told by the forces active in the restoration of judiciary. This shaped the public opinion to support the CJ Iftikhar Chaudhry, in the movement of the restoration of judiciary. This is the power of media which has influenced public opinion resultantly masses were on the road to pressurize the government to get the restoration of the judiciary.

Other ways to influence are with polls and trends, especially in political campaigns. The candidates that can pay for more TV and media exposure have more influence on public opinion and thus can receive more votes

Impact on Toddlers (child)

According to my informants of old age at research area, Television has a major impact on toddlers it influences their viewing habits throughout their lives. Since toddlers have a strong preference for cartoons and other programs that have characters that move fast, there is considerable likelihood that they will be exposed to large amounts of violence. Children do not become full-fledged "viewers" until around the age of two-and-

a-half. As toddlers, they begin to pay more attention to the television set when it is on. They develop a limited ability to extract meaning from television content.

At the age of eight, children are more likely to be sensitive to important moderating influences of television content, and will not become more aggressive themselves if the violence they see is portrayed as evil, as causing human suffering, or as resulting in punishment or disapproval. However, they are especially likely to show increased aggression from watching violent television if they believe the violence reflects real life, if they identify with a violent hero, or if they engage in aggressive fantasies.

The Social Impact of Television

Locals have informed that Television had now become the primary mode of entertainment and information for millions of people worldwide. As the primary mode of entertainment for millions of people worldwide, television deserves special attention. Television is a modern invention, like many others such as the automobile, telephone, refrigerator and computer, all of which have affected societies in largely unpredicted ways. But there may be specific effects of television on human development and relationships as well as its general effects as a modern invention.

One of my key informants told that there were some aspects of television that it did not share with other inventions, except possibly for the computer. While television has much in common with its earlier cousin, the radio, it seems that television straddles the fence between the one-dimensional blind world of radio and the hyperactive multimedia world of the Internet. Imagery is the key to understanding television, and there are several angles one could address in order to evaluate the impact of this imagery on human lives. We could look at the physiological impacts of TV, or at the cultural and social impacts, or even the political and economic impacts. Physiologically, one would have to examine what it means to stare for hours on end at a small area in space that is emanating a complex array of colourful and ever-changing beams of light; we could also ponder the impact on human eyesight of staring at a light, any light, for hours on end. Also in the realm of physiology, one could also implicate television in problems such as obesity, which has been done in a number of recent health-studies.

Mansoor Malik informed me that one could turn this over and look at another angle: the impact of television as a medium of storytelling. Human beings love stories; we love to tell them and we love to listen to them: all this is perfectly natural and normal. But the innovation of television is that the stories are being told by a much smaller group of people: those who have access to the medium and its techniques of production and dissemination. Giving over this important element of our shared collective life to some distant profit-driven corporation seems likely to have profound implications for our human relationships. To sit and listen to your grandmother telling a story is quite different from sitting and watching strangers on television telling a story, and we ought to consider that difference deeply. What does it mean to shut up grandma and flip on the television, and turn that age-old family-based activity over to some distant and impersonal institution?

However, it has been also found that most viewers do not turn on television to watch a specific program. They simply decide to "watch television" and then find a program that looks interesting. This is least-objectionable-program (LOP) model of television viewing we introduced earlier.

We also know that most children and adults watch TV in a kind of relaxed, transfixed state of awareness. In the view of some psychologists the fact that people aren't critically thinking about what they are seeing while in this state means that situations (and commercials) are passively accepted on somewhat of an unconscious level. Some go so far as to say that because of this, TV has a kind of hypnotic influence.

The Effect of Television on the Family

According to the informants of this research study, there are many systems within a society that contribute to the socialization process by which people learn the rules and regulations of their culture and society. An analysis of the socialization process involves the study of various social institutions, how they interact and ultimately how they form roles and values within a society. For example, gender roles within the family are passed down from generation to generation. A daughter will learn from her mother how to play the role of a mother and in turn, she will transmit this role to her daughter. The family is the most important social institution in transmitting values within the socialization

process. However, within the last one decade, television has continuously progressed to compete with the family in the socialization process. Since television programming transmits preconceived notions on the roles of family members, these preconceived notions will therefore influence the ideologies of its viewers.

Effects of Television on the Society

There is probably no greater influence on society than the television. It has become arguably the greatest invention of the past century. With it, we have witnessed countless historical events: Inaugurations of presidents; man's first steps on the moon; disasters as they happen. Locals watch TV in the morning to receive the daily news. They eat watching it. They watch it before they go to bed. But as television has saturated our lives, has it always resulted toward our betterment. Although there are many benefits of television, local society has most assuredly been adversely affected by it according to my informants. They were of the view that since the advent of television in the area, crime has skyrocketed. Many years ago, problems in school were on throwing ink and running in the halls. Now, students fear for their lives as schools have turned into war zones, with school shootings becoming a national problem. Many attribute this problem to the violence children watch on television. Children have become desensitized concerning the value of human life

According to Mansoor Malik, locals have more televisions than bathrooms in their homes. Television is a part of everyone's life, even if you don't watch it you are surrounded by those who do. Due to this large audience, this form of media can help shape societal development, while enjoying their favourite television shows people unknowingly absorb the political, social and economic messages that are assumed in the program. Television is a tool that can be used for both bad and good, it can be used to educate and allow people to see a world they might never have a chance to see in reality. However, television shows a small, distorted view of reality, which can damage people's views of the real world, and this can influence how people think and behave. To understand how television influences society we must first understand how society affects individuals. Through a process of socialization, everyone will learn how to behave in society by observing the behaviour of others. Before television children relied on close

groups of family and peer groups to learn the art of socialization. Now however mass media allows millions of people to share a variety of identities.

Moreover, according to one of my informants, violence in the mass media has been a topic of much debate in recent years. However, the media is responsible for much of the violence seen in our country. One possible reason for this interest is a link between media violence and societal violence. Violence is not only found on television and in movies, but also in other forms of media such as music videos, cartoons, and video games. The violence seen in our media has a negative impact on both adults and children alike. When these messages of hate are targeted to children, it is not only scandalous, but also dangerous.

Propaganda

Locals were of the view that television was used to promote commercial, social and political agendas. Use of public service announcements (including those paid for by governing bodies or politicians), news and current affairs, television advertisement, advertorials and talk shows are used to influence public opinion. The Cultivation Hypothesis suggests that some viewers may begin to repeat questionable or even blatantly fictitious information gleaned from the media as if it were factual. Considerable debate remains; however, whether the Cultivation Hypothesis is well supported by scientific literature, however, the effectiveness of television for propaganda (including commercial advertising) is unsurpassed.

Chapter # 4

4.1 Data Analysis

"All of us who professionally use the mass media are the shapers of society. We can vulgarize that society. We can brutalize it. Or we can help lift it onto a higher level."

(William Bernbach)

A standard television set comprises multiple internal electronic circuits, including those for receiving and decoding broadcast signals. A visual displaydevice, which lacks a tuner, is properly called a monitor, rather than a television. A television system may use different technical standards such as digital television (DTV) and high-definition television (HDTV). Television systems are also used for surveillance, industrial process control, and guiding of weapons, in places where direct observation is difficult or dangerous.

Of course, people were concerned about the effects of television from "day one," but many people just said that they couldn't be much different from the effects of radio. Some people maintain that television has become the "opiate of the people" (opiate from opium, a mind numbing narcotic). In one sense, TV programs are basically a means to get people to watch commercials. At the same time, in order to sell products, needs often have to be created in people's minds.

For example, is "static cling" in your clothes really a major issue? Are a few streaks in glasses that come out of the dishwasher really going to lower your status with your in-laws or your family? In fact, are many of these "problems" really significant problems at all, or are they largely invented to sell products?

Advertising is designed to generate a need to buy certain brand-name products, which may be more expensive than lesser-known brands, while not being significantly better.

The two strongest messages we're sending through television are that popularity is everything, and that if it doesn't make money it's not worth anything.

One rogue has defined a biased person as "anyone who doesn't agree with me." There's a lot of truth in that. Conservatives feel the media have a liberal bias; liberals feel the media have a conservative bias.

If we look at the moguls who control the media we would have to concede that almost to a man (and most are men) they are all basically conservatives some even ultraconservative.

Generally speaking people in business tend to be conservative and people who have a background in the social sciences through education or working with people tend to be more liberal.

The latter group includes many news people and actors, and some writers and artists people whose ideas often surface in the media. Their views also tend to push the envelope of social change.

From the standpoint of many conservatives TV news tends to be liberal, in part because it features stories on civil rights abuses, antiwar demonstrations, protecting the environment, women's rights, etc. things associated with liberals.

From the standpoint of liberals, television is conservative because it's seen as being pro-business, and because it does not give adequate time to alternative, non-mainstream views or, in other words, their views.

Some respondents said if we can keep speaking in generalities, we seem to have a split between the basically conservative philosophies held by business-minded managers and media owners, and the more liberal people who shape the messages.

Television has played a pivotal role in the socialization of the 20th and 21st centuries. There are many aspects of television that can be addressed, including media violence research. In 2010 the IPlayer incorporated a social media aspect to its Internet television service, including Face book and Twitter.

In the last 50 years the media influence has grown exponentially with the advance of technology, first there was the telegraph, then the radio, the newspaper, magazines, television and now the Internet.

We live in a society that depends on information and communication to keep moving in the right direction and do our daily activities like work, entertainment, health care, education, personal relationships, travelling and anything else that we have to do.

A common person in the city usually wakes up checks the TV news or newspaper, goes to work, makes a few phone calls, eats with their family when possible and makes his decisions based on the information that he has either from their co workers, news, TV, friends, family, financial reports, etc.

What we need to be aware of is that most of our decisions, beliefs and values are based on what we know for a fact, our assumptions and our own experience. In our work we usually know what we have to do base on our experience and studies, however on our daily lives we rely on the media to get the current news and facts about what is important and what we should be aware of.

We have put our trust on the media as an authority to give us news, entertainment and education. However, the influence of mass media on our kids, teenagers and society is so big that we should know how it really works.

The media makes billions of dollars with the advertising they sell and that we are exposed to. We buy what we are told to be good, after seeing thousands of advertisings we make our buying decisions based on what we saw on TV, newspapers or magazines to be a product we can trust and also based on what everyone else that we know is buying and their decision are also base don the media.

These are the effects of mass media in teenagers, they buy what they see on TV, what their favourite celebrity advertise and what is acceptable by society based on the fashion that the media has imposed them. There are some positive and negative influences in young people.

Here is a positive influence example, if there is a sport that is getting a lot of attention by the media and gains popularity among your friends and society, you will more likely want to practice the sport and be cool with all your friends. The result is that you will have fun with your friends and be healthier because of the exercise being done by you.

However a negative influence in teenagers is the use of cigars by celebrity movie stars, the constant exposure of sex images, the excessive images of violence and exposure to thousands of junk food ads.

Young people are in a stage of life where they want to be accepted by their peers, they want to be loved and be successful. The media creates the ideal image of a beautiful men and women and tells you what the characteristics of a successful person are; you can see it in movies and TV. It's a subliminal way to tell you that if you are not like them you are not cool yet so it is time to buy the stuff they buy and look like they look.

Another negative influence in teenagers that has grown over the last years is anorexia and obesity. There are millions of adolescents fighting obesity, but at the same time they are exposed to thousands of advertisements of junk food, while the ideas image of a successful person is told to be thin and wealthy.

Also more women are obsessive with losing weight even when they are not obese; there are many thin women that want to look like the super models and thin celebrities so they engage in eating disorders, which lead to severe health issues and even death.

In Pakistan almost ever child is a television addict, who watches television more than five hours daily, during afternoon and before going to bed. Irrespective of the fact whether they are watching their favourite cartoons, a movie or a documentary, they are getting a dose to revolt against their religion, traditions and culture. The Indian and western and Indian medias are doing this intentionally to project a universal culture so that none of the groups are in clash with western and Indian secular ideologies. The main objective of these sick people, who have even revolted against their own religion, culture and tradition, is to destroy Islamic ideology in Pakistan and every ideology that regards ethics and religious values. Our television today reveals to children all of the confidential and private activities of adults. During the last eight year, Pakistani media has taken the liberty to telecast Indian and western programs exposing behaviour that the adults have been hiding from children since centuries. The average child watching television sees adults behaving immoral, cheating, killing each other, shouting, and crying and obscene engagements. It teaches children that presumably all adults behave in similar manner as

shown in television programs and that they too have every right to do the same. Thus children question and counter adults telling them that they know what they are doing. Revealing the secrets and projecting a dirty picture of adulthood has virtually destroyed the innocence of children. They are now adult-like children and have lost their childhood. Islamic ideology does not allow such things to be shown in the media.

As an impact of media, an average Pakistan citizen has surrendered his regard to values, ethics and morals. Meetings of elders, traditional festivals and congregational prayers have lost their importance and are replaced by chatting on Internet, playing indoors and prayers at home. Traditional forms of interaction with children have also vanished and adults are projected as strangers. A child watching television finds people around them as suspicious and lacking qualities to become their ideal. Research has shown that prolonged television viewing by children is associated with more aggressive behaviour, lack of creativity, patience, imagination, participation, and physical, mental and spiritual development. Many people blame government for the decay in the Pakistani society. I believe that most of the critic's level blames on the government for the sake of argument but I also share their point of view to the extent when they demand from Pakistan government to ban Indian and western programs especially by allowing free hand to the cable operators. The invasion of Indian and western media has crippled our own identity. We have lost our religious, cultural and traditional values, which are now no more part of our daily lives. In case we are unable to revive them, tomorrow our children may only find their identity in reference book in library and catalogues in Lok Virsa. No institution plays a better role in shaping the attitude of children than the family. Thus the ultimate responsibility of saving our children from the effects of Indian and Western media rests with the parents. There is no doubt that the authorities like Pakistan Telecommunication Authority (PTA) can play a positive role by set strict codes for Television and Cable operators. On our part, to start with we can always strictly limit television watching time and computer utilization to not more than one hour. The time spared should be counterbalanced with other healthy activities such as indoor/outdoor games, reading, healthy discussions, general knowledge competitions and congregational prayers. One wonders, if we are able to control foreign media, especially the India media.

we would be able to revive our identity and no one can stop us from turning into on of the greatest nation of the world.

Television should therefore be recognized as having the ability to alter social, economic and political situations in its places of propagation and beyond.

Television is unlike any other medium of mass communication in that its social effects are prominent, and able to prompt substantial change. The strong cultural influence of television on developing nations can therefore be linked to the following factors as outlined in the book "Media and Social Changes: the modernizing influences of television in rural India." First, television programming is easily accessible and inexpensive, which is mainly due to the fact that American television is sold inexpensively around the world after profits in its home market have already been made. Television's potency is also a result of its broad scope and diversity of programs, which therefore makes it appealing to almost anybody. Yet another reason for television's mass appeal is its benign presence, which allows viewers to be in control of what they watch, how much they watch and when to watch it. (Johnson, 2001) Ultimately, it is these factors that propel the reliance on the medium, which has the power to inflict many societal changes in developing nations such as India.

"I want many things that my parents never had. I want a motorcycle and a nice colour TV; I want to eat mutton once a week instead of three times a year" (Johnson 2001).

This is evident that needs are certainly growing and it is due to television and advertisements that the economically dependent third world is now being internally pressured to make shifts that may not be financially possible yet incredibly desirable.

It is evident that Westernized ideals are seeping into Indian mainstream media through the use of television. Moreover, an important shift to consider is that while English is becoming increasingly predominant, the non-English speakers are being marginalized and degraded in their own home country. Secondly, the predominance of Hindi as the main language on television weakens the diverse languages spoken in India, which have contributed to its cultural heritage for centuries.

Consumerism is extremely prominent among this group due to the cultural icons represented through music videos and advertisements, along with their parent's willingness to support such spending. This seems to hold true as a characteristic of youth culture across the globe, which raises the question of whether this global identity was created to homogenize this particular group. Yet another concern that satellite television and its growing Western influence has brought about is the generational reformation of these viewers.

Violence in the mass media has been a topic of much debate in recent years. Many studies have made the claim that the media is responsible for much of the violence seen in our country. One possible reason for this interest in a link between media violence and societal violence is that violence in the United States began to increase "fairly dramatically in 1965."

"This is exactly when the first generation of children raised on TV began to reach the prime ages for committing violent crimes" (Bushman & Anderson, 2001, p.478).

Violence is seemingly glorified, honoured, and celebrated in mass media and signals to our people that violence is normal, glamorous, and widespread in our society (Brownback, 2001). Violence is not only found on television and in movies, but also in other forms of media such as music videos, cartoons, and video games. The violence seen in our media has a negative impact on both adults and children alike. When these messages of hate are targeted to children, it is not only scandalous, but also dangerous. Defining media violence has been an issue that most of the literature seems to avoid. One article defines media violence as "Overt expression of physical force or the compelling of action again.

There is probably no greater influence on society than the television. It has become arguably the greatest invention of the past century. With it, we have witnessed countless historical events: Inaugurations of presidents; man's first steps on the moon; the assignation of John F. Kennedy; even disasters as they happen. Americans watch TV in the morning to receive the daily news. They eat watching it. They watch it before they go to bed. But as television has saturated our lives, has it always resulted toward our betterment or has it possibly led to the deprivation of American society? Although there

are many benefits of television, American society has most assuredly been adversely affected by it. Since the birth of television, crime has skyrocketed. Many years ago, problems in school were chewing gum and running in the halls. Now, students fear for their lives as our schools have turned into war zones, with school shootings becoming a national problem. Many attribute this problem to the violence children watch on television. Children have become desensitized concerning the value of human life

The social aspects of television are influences this medium has had on society since its inception. The belief that this impact has been dramatic has been largely unchallenged in media theory since its inception. However, there is much dispute as to what those effects are, how serious the ramifications are and if these effects are more or less evolutionary with human communication.

About the effects of television on today's society recent studies show that North American's have more televisions than bathrooms in their homes. Television is a part of everyone's life, even if you don't watch it you are surrounded by those who do. Due to this large audience, this form of media can help shape societal development, while enjoying their favourite television shows people unknowingly absorb the political, social and economic messages that are assumed in the program. Television is a tool that can be used for both bad and good, it can be used to educate and allow people to see a world they might never have a chance to see in reality. However, television shows a small, distorted view of reality, which can damage people's views of the real world, and this can influence how people think and behave. To understand how television influences society we must first understand how society affects individuals. Through a process of socialization, everyone will learn how to behave in society by observing the behaviour of others. Before television children relied on close groups of family and peer groups to learn the art of socialization. Now however mass media allows millions of people to share a variety of identities.

When we watch TV or a movie we usually see many images of violence and people hurting others. The problem with this is that it can become traumatic especially in our children as we see it more and more. Our kids that are starting to grow and are

shaping their personality values and beliefs can become aggressive or they can lose a sense of reality and fiction of what they are seeing.

In the past years there have been some cases of kids carrying a gun at school and even hurting others with it. Those kids have been linked to excessive use of violent video games and war images.

Another problem is that real war is used as a form of entertainment by the media, we should make our kids and teen aware that war is not a form of entertainment and that there is no win or lose like in video games, in real war everyone lose.

There are many systems within a society that contribute to the socialization process by which people learn the rules and regulations of their culture and society. An analysis of the socialization process involves the study of various social institutions, how they interact and ultimately how they form roles and values within a society. For example, gender roles within the family are passed down from generation to generation. A daughter will learn from her mother how to play the role of a mother and in turn, she will transmit this role to her daughter. The family is the most important social institution in transmitting values within the socialization process. However, within the last four decades, television has continuously progressed to compete with the family in the socialization process. Further, it has been examined that contemporary family television greatly influence upon the transmission of roles and values within the familial socialization process. Since television programming transmits preconceived notions on the roles of family members, these preconceived notions will therefore influence the ideologies of its viewers.

Television has had a big impact in mass communication over the decades. It has brought many things to many different people a better way of life, laughter, joy, pain and education. There are so many different things to every viewer who has had the chance of experiencing watching television. As far as communication television is one of the prime factors in today's society. So far television has replaced all other mass media productions. Television started coming to life around the late 1920's while the film industry was working on ways to add picture to sound. There were two inventors busy with the idea of how to produce electrical television. Philo Farnsworth and Vladimir

Zworykin being two very opposite individuals perfected the television camera tube also know as the iconoscope (from the Greek. "image" "to see"). Meanwhile Farnsworth, in 1922 at the age of sixteen had an idea for a television on the chalkboard. The television probably would have progressed a lot faster but early television had problems to oversee.

Television is used to promote commercial, social and political agendas. Use of public service announcements (including those paid for by governing bodies or politicians), news and current affairs, television advertisement, editorials and talk shows are used to influence public opinion. The Cultivation Hypothesis suggests that some viewers may begin to repeat questionable or even blatantly fictitious information gleaned from the media as if it were factual. Considerable debate remains; however, whether the Cultivation Hypothesis is well supported by scientific literature, however, the effectiveness of television for propaganda (including commercial advertising) is unsurpassed.

Since the birth of communication, media has been used to convey information to those willing to absorb it. Beginning with publications and simple spoken words, and soaring to new heights in the twentieth century with Television. Television has been made accessible to people in every aspect of their daily lives, and with such a strong hold on modern society, T.V. media have been able to shape popular culture and often influence public opinion.

One of the purposes of this essay is to look at social, economic and cultural effects on the development of television. Specifically, we look at 'Reality T.V.' and advertisements, as two of the main media influences that promise to bring political, social and economic changes. In this essay we are trying to draw the socio cultural picture of the environment in which Television operates.

However, when abused, the power of television can be harmful to the general population. Biased television tends to make people strive to be someone else's idea of perfect while subconsciously ignoring their own goals. Stereotypes formed by the media that include thin, tanned women, and wealthy, muscular men have led to a decline in self-

acceptance. The majority of media today often present the perfect body to the public, hoping that consumers will strive to achieve fitness using a certain product or idea. While this form of advertising may somewhat increase a product's market share, many people suffer from inner conflicts as a result of failure to achieve the body of a top athlete or fashion model.

Media is known to be the fourth pillar of the state. However, unlike the other three pillars; legislature, the executive and the judiciary, the media is not a recognized institution in our constitution. Pakistani media is playing very important role in projecting true image of our society and nation building but slowly and gradually Indian and Western thoughts are dominating it. Resultantly, many of our advertisements, television programs, films, cable and even websites have adopted Indian and western styles and themes. Our print media is no exception, which too could not remain isolated from the changing situation. Today themes like ideology of Pakistan, Islamic values and ethics have become outdated and Pakistani mass media is trying to compete with Indian and Western media, forgetting its Pakistani identity. Those members of our media who have accepted the change are forgetting that Pakistan was achieved on the basis of Islamic ideology otherwise there was no need for a separate homeland for different ethnic composition comprising of Kashmiris, Balochis, Sindhis, Pathans and Punjabis. On the basis of ethnic composition these groups are different but they are one according to the ideology of Pakistan. In other words there is so much contrast among them that Pathans are more related to Afghans than the Sindhis, Punjabis are more resemble with people living in Indian Punjab than Balochis and so on. Thus we can say with confidence that the essence of very existence of Pakistan as an independent sovereign state is not on the basis of race or creed but our nationality is based only on the ideology of Pakistan. Here, we must understand that the key of our national integration is ideology of Pakistan.

Due to influence of foreign media, today our youth feels that there is no harm in coming in contact with Indian and Western media programs, though they are full of violence and obscene scenes. They feel that they are quite mature to differentiate between good and bad. On the other hand, those critical of Indian and western values feel that they uncultured, immoral and are in clash with Pakistani culture and traditions. By accepting the Indian and Western media, which only depict anti-Islamic values means that struggle

for Pakistan was a futile effort and popular slogans like "Hindus and Muslims are two different nations who cannot live together as they have different religion, culture and traditions "were eyewash simply to attain Pakistan. Today, due to propaganda in media, children in Pakistan are not concerned about "Haram" and "Halal." As regard to food and beverages, they are more concerned about popular brands and good taste than the permissibility of ingredients in Islam. Today if someone tells them that their favourite Jelly is made from imported gelatine, extracted from the bones of different animals, not sacrificed by taking name of Allah, this would hardly concern them. Due to the effects of media, Pakistani children today do not feel shy while bringing obscene magazines and movies to their home and often also watch below morality programmes in front of their parents.

Some studies suggest that, when a person plays video games or watches TV, the basal ganglia portion of the brain becomes very active and dopamine is released. Some scientists believe that release of high amounts of dopamine reduces the amount of the neurotransmitter available for other purposes, although this remains a controversial conclusion. A study conducted by Herbert Krugman found that while viewers are watching television the right side of the brain is twice as active as the left which causes a state of hypnosis.

Television has now become the primary mode of entertainment and information for millions of people worldwide. As the primary mode of entertainment for millions of people worldwide, television deserves special attention. Television is a modern invention, like many others such as the automobile, telephone, refrigerator and computer, all of which have affected societies in largely unpredicted ways. But there may be specific effects of television on human development and relationships as well as its general effects as a modern invention.

Although television is in many ways just another modern invention, it is interesting to compare how much more people talk about its impact, compared with that of other modern inventions. A systematic comparison would probably show that far more people are concerned, for some reason or other, with the impact of television on society than they are about other things, such as cars and phones. This might say something

about the ambivalent role of television in people's lives, compared with our unquestioning acceptance of other inventions; maybe it is that television seems optional whereas people feel they really "need" cars and telephones. But that avoids the question of whether or not something is needed or desired, and that of what impact it is having. So it is important not only to look at television to evaluate the impact of a modern invention on people's lives, and that a broader perspective is necessary, which places television in a context with other forms of media.

There are some aspects of television that it does not share with other inventions, except possibly for the computer. While television has much in common with its earlier cousin, the radio, it seems that television straddles the fence between the one-dimensional blind world of radio and the hyperactive multimedia world of the Internet. Imagery is the key to understanding television, and there are several angles one could address in order to evaluate the impact of this imagery on human lives. We could look at the physiological impacts of TV, or at the cultural and social impacts, or even the political and economic impacts. Physiologically, one would have to examine what it means to stare for hours on end at a small area in space that is emanating a complex array of colourful and ever-changing beams of light; we could also ponder the impact on human eyesight of staring at a light, any light, for hours on end. Also in the realm of physiology, one could also implicate television in problems such as obesity, which has been done in a number of recent health-studies. Beyond that research, it makes sense because television requires its watchers to sit motionless, while many of the commercial come-ons on television are for junk food. So add the two up – eating junk food and sitting around a lot – and one can easily end up obese. Television also has a flat, two-dimensional moving image, which is something unprecedented in human history. Yes, people looked at cave etchings and oil paintings, and more recently photographs, but probably not for the many hours a day that surveys tell us people today (especially Americans) stare at the television. So there are many useful places to begin a study of the effects of TV, some of which have been tentatively explored in the classic book on the subject: Four Arguments for the Elimination of Television by Jerry Mander, though such works need some updating. In any case, this does not even get one into the realm of culture and society, which is where people consume images and try to process them or make sense of them

Because television is laden with imagery, and because it favours the eye, one can link it to self-image that the people one sees on TV are somehow suggesting ways of living and looking that others may feel attracted to, consciously or unconsciously. Just look at the fads in language, dress and gesticulation that come out of American situation-comedies such as friends and one can find a source of many fads in dress and behaviour. Television images model or suggest ways of life for people, but at the same time those ways of life are for the most part unreal and unattainable for most human beings; they are part of a fantasyland or dream world. This is not to say that other fantasies and dreams do not impact reality – they do – but it is important to remember that much of television programming promotes a sort of fantastic dream.

One could turn this over and look at another angle: the impact of television as a medium of storytelling. Human beings love stories; we love to tell them and we love to listen to them: all this is perfectly natural and normal. But the innovation of television is that the stories are being told by a much smaller group of people: those who have access to the medium and its techniques of production and dissemination. Giving over this important element of our shared collective life to some distant profit-driven corporation seems likely to have profound implications for our human relationships. To sit and listen to your grandmother telling a story is quite different from sitting and watching strangers on television telling a story, and we ought to consider that difference deeply. What does it mean to shut up grandma and flip on the television, and turn that age-old family-based activity over to some distant and impersonal institution?

Some may wonder whether the impact of television is universal for all societies, or if there is a different impact for each society. Some of what might be called the impact of television does seem to be universal: the physiological consumption of imagery, for instance; while other parts might be more culture-specific, such as the way people makes meaning out of images. In its early days, programmers were not that sophisticated and what was shown reflected the whims of the producers and corporate sponsors. And production, besides being in black and white, was limited to what could be filmed live with two cameras, so most programs resembled stage shows, with minimal editing and effects. People watched television at first because it was a new fad. But as the novelty

value of the new machine wore off, advertisers and producers became more sophisticated and began to direct their wares to specifically defined, and very carefully researched, audiences. Audiences can be researched and targeted within a culture, to which the rigid age-segregation of American television- programming attests, or it can be across cultures, as in customized advertisements to suit local tastes. More recently, producers have begun to clone American television programs with a local twist, either by presenting programs and commercial advertisements in local languages, or by trying to co-opt various local traditions of dress and behaviour into the television-dream world.

Upon closer examination we find that television has some potentially universal impact and some potentially culture-specific impact. Let us look a little more at its culture-specific impact. As we know, there are different norms of behaviour in different societies, and in the past these were more or less negotiated by the people living in that society, who worked out responses to new cultural innovations and trends from outside in ways that made sense in their own context. In the media age, an entirely distinct factor is emerging that of the compression of both space and time. Today, it is very easy for most people to access images from vastly different cultures and societies in an instant, and to update, rotate and alternate that access and consumption continuously. Perhaps people have always been susceptible to new fads and trends, but the innovation of television is the changeability and ephemerally of these fads and trends. On this count, advertisers and producers are way ahead of consumers, and they are already thinking up ways to sell next year's products and program before people have had time to make sense of this year's. It sounds paranoid when put in this way, and perhaps it is, but it is also largely true.

From a more sinister angle, media like television (and its off-shoots, video and DVDs) have become essential tools for mind-control. Think of how pervasive "the news" has become, and how news agencies and their corporate and government sponsors (which are getting more and more difficult to keep separate) are competing for the hearts and minds of the audiences they target. Take Al-Jazeera satellite television as a case in point. The Americans attacked it openly during their invasion and occupation of Iraq, because they were uncomfortable about the availability of images that were controlled by someone else, and by the threat to total mind-control that this new player in the media game posed. This is about the politics of mind-control, and it is heavily contested, as is

seen in demands by the Americans to remove Al-Jazeera journalists from Iraq so that (for example) they can massacre the Iraqis without witnesses being able to tell tales afterwards. But at the same time and alongside its competition with channels like CNN as far as interpretation goes Al-Jazeera is virtually identical in style and format to CNN and other American channels. Its advertising and programming, whatever the opinions voiced might be, are operating within a well-established and very narrow set of norms that have been laid down by full-time news-producers that were on the scene long before Al-Jazeera was thought of. And the advertisements, despite the occasional man in dishdasha or woman in 'Hijab', are virtually identical in style and message to their American analogues. In the end, the message is that the watcher must be a consumer, both of information and lifestyle. In that the two superficially very diverse channels are more or less one.

Apart from concerns about consuming things like news and entertainment, people often ask how Muslims can better utilize the new information and communication technologies (ICT). Part of the answer is that we must realistically evaluate ICT in terms of what it can and cannot do. Like all tools, ICT is limited in the scope and content it can handle. For example, anything that cannot be digitized and sent along networks as packets of data is useless on the Internet or digital satellite networks. Besides being limited by what can be captured and digitized at any given moment, this general bias toward digitization excludes a tremendous amount of knowledge, experience and insight that can only be transmitted in face-to-face human interaction. Love and empathy cannot be digitized, while facts – skewed and misinterpreted or not – lend themselves well to the new modes of ICT transmission. When evaluating ICT, it is important to remember that culture at its best has always involved face-to-face interaction between real people living real lives. That cannot be digitized, and so Muslims are limited to talking about their cultures or posting digital images of various artefacts, but words and things exchanged via the digital media are not culture. The most important point is that ICT, like all technologies, is limited in what it can do, and apart from showing superficial two-dimensional images, Muslims ought not to fool themselves into thinking that it can somehow create or transmit culture in the traditional sense.

Another common problem facing those who wish to use ICT media is the paranoia of state power and the greed of corporate entities, both of which collude to slow down the internet and satellite transmission of information, so that at times it feels as if one were rambling along an old country road in a donkey cart, rather than navigating a high-speed information "superhighway." The Internet is particularly susceptible to this, especially in the case of government monopolies on internet-service provision, as found, for example, in the Arab oil-sheikdoms, where Internet access is only from behind a tight system of firewalls and proxy servers. While they have always blocked websites critical of the local headmen, more recently Internet users in the region have found that even some websites critical of US President (Bush junior) have been blocked, probably in response to US demands. By trying to shut down satellite channels, such as Al-Jazeera and al-Arabia, and by blocking internet access to a variety of sites, such regimes are herding their peoples to the West.

While at present there are comparatively few representative voices from the Muslim world in the Western media, there are vibrant forms of media, involving both news and entertainment, coming out of the Muslim world. These are not accessible to Westerners, mostly because of language barriers, but if one really looks some good examples can still be found. Various American, European and Japanese film festivals, for instance, have been featuring Iranian cinema in translation, and the Western news media often look to Al-Jazeera for images, when their own reporters have no access beyond the tightly-controlled press pools.

Even in the so-called "free media" of the West one is hard pressed to find voices of anyone but those who are approved by the very narrow corporate class that controls both the politics and economy of the Western states. The American corporate media, despite pretensions of freedom, have become lapdogs of state power, which is not difficult to fathom, since most media commentators are in the same privileged classes. Just look at the salaries of CNN and NBC reporters and you will see that it is a rich men's club; those within the club jealously and carefully protect their membership by avoiding anything that will irk their sponsors and political benefactors, engaging in various forms of self-censorship. It is in many ways fruitless to try to join that club and play those games, because the sacrifices and expenditures required even to get in through the door

are immense, while the benefits and advantages accruing will be slight at best. It may be more sensible for Muslims to develop their own media voices on their own terms, which will require a high level of financial and technical commitment. While there are some important exceptions, such as Al-Manar television, run by Hizbullah in Lebanon, at the moment these resources are largely contingent upon the whims of the paranoid American-sponsored ruling elite in many Muslim states, or the greedy and profit-driven motives of global corporate sponsors.

The social aspects of television are influences this medium has had on society since its inception. The belief that this impact has been dramatic has been largely unchallenged in media theory since its inception. However, there is much dispute as to what those effects are, how serious the ramifications are and if these effects are more or less evolutionary with human communication.

We watch TV, as we like to be entertained. We like excitement. We like to see handsome men and attractive women. We like to vicariously (and safely) experience the experiences of other people. We like to be drawn into fantasy worlds that we will probably never be able to experience first hand.

But, maybe most of all, we like to passively relax in front of "the tube," select our vicarious experiences, and let them flood over us without any real effort on our part. With TV we can enjoy the humorous escapades of our TV friends. And then there's the information we gain from TV.

We first realized the impact of TV during the mid-1900s. U.S. citizens had been reading about the civil rights struggle for decades. But, it was only when TV came along in the 50s and 60s and viewers saw in TV news footage what was really happening, that the country amassed political pressure to take action to change things.

U.S. citizens had also read about war for decades. But when they started seeing newsreel footage of dead, maimed, and wounded American soldiers every night on TV as a result of the Vietnam War, the majority of the country soon tuned against the war.

Before television, children had no idea what most foreign countries or their peoples looked like, or how they lived. Most exotic animals and fish were only names in

books. Letters, numbers, and words were things that you started learning when you got to first grade. However, because of television, most children are now familiar with these things even before they start school.

The critics of TV say that television debased the arts and audience tastes. Similarly it undermines moral standards and encourages escapism. It engages in economic exploitation and also exhibits a liberal bias. It further sets up false images of reality and distorts reality through omission.

However, in countries like the United States where most TV relies on commercials to exist, viewers pay a price for their "free TV." We are approaching the 50 per cent level on TV as half of the programming is taken up with commercials.

Not all commercials are in breaks from programming; some are in the programs, themselves. This is called product placement, and it may simply be a conspicuous cane of Coke, or a cup of Starbuck's coffee held by an actor. Advertisers pay for this visibility. This advertising cost is the added cost of goods and services that we buy, and it amounts to hundreds of millions of dollars a year. But there are also other "costs."

Critics say that commercials make us materialistic and suggest that happiness and well-being revolve around material possessions. Commercials often pair happiness with products we need to buy.

Examples they give are the simplistic scenarios we often see in commercials. If you have a disappointing love life you can solve the problem by changing to a new brand of toothpaste, a new breath mint, a new brand of jeans, or a different shampoo.

Although you may laugh and assume that these commercial messages don't affect you, advertisers know they do. They don't pay million-dollars a minute for a commercial on the remote chance that it might increase sales — they know it will.

How many tubes of toothpaste do you have to sell in 30 seconds to pay for that million-dollar commercial? Such is the power of television.

Carole D. Hicks in his essay while analyzing Television's Impact on Society wrote that in the fifty years since television became commonplace for western civilization, this one piece of technology has had incredible impact on society and

basically revolutionized the way people see themselves and the world around them. The debate as to whether the impact is positive or negative has been taking place since the inception of the TV in the late 1940's. Television's potential to connect, educate and inform the public is often overshadowed by the lack of individual responsibility in using this modern-day miracle, therefore causing its impact on society to be viewed as negative.

According to a 1948 article from TIME magazine, the future of television was very bright and created quite a stir across the United States. (The Infant Grows Up) "Television's future is as expansive as the human mind can comprehend," said Jack R. Poppele, president of Television Broadcasters Association. He further predicted that television "holds the key to enlightenment which may unlock the door to world understanding" (par. 2). However, from the very beginning, television met mixed reviews. In another TIME article, Boston University President Dr. Daniel L. Marsh predicted, "If the (television) craze continues with the present level of programs, we are destined to have a nation of morons." (Morons & Happy Families)

It did not take long for the television industry to branch out and take full advantage of this technology's potential. With the advancement in programming and increased financial support, the world and its marketplaces were brought into the living rooms of viewers. With this, society became exposed to commercial marketing, situation comedies and drama, sporting events, music and theatre, game and talk shows and world news. In short, people were (and are) connected to a world beyond their immediate community. Therefore, television has been a catalyst in creating the global society experienced today.

Television provides viewers access to arts, music, religion, new technology and information. Such technology is a venue for inspiration and enrichment and it also allows the viewer to become engaged in issues that have personal and societal implications. Viewers have been able to witness everything from presidential debates to man walking on the moon to wars being fought right in front of them. They have discovered ways to renovate their homes, look like a runway model and give their hearts to Jesus all in one

afternoon. The potential for individual and societal transformation is incredible as the TV captivates a big chunk of life.

In fact, one fundamental impact that television has had on society is how people spend time. Research by Dr. Norman Herr with California State University, Northridge, indicates that according to surveys by the A.C. Nielsen Co., the average American watches more than 4 hours of TV each day or 28 hours/week, or two months of non-stop TV-watching per year (Norman Herr). That amounts to approximately nine years of watching television in a 65-year life. In a personal interview, 75-year-old Lucille Lofty recalled that her family's lifestyle radically changed after purchasing their first TV set in 1952. "Our family, especially my daddy, became consumed with the TV as soon as we bought it," she said, explaining that it took the place of conversation, reading and many other interests that they shared as a family (Lofty). The newness of television technology never really wore off as she tells how her father, (for the rest of his life) turned on the TV as soon as he got up in the morning, kept it on all day and made sure he could see it from where he ate at the kitchen table (Lofty).

In the early years of TV-viewing, programming was extremely limited and for quite some time there were only four hours of airtime each day (The Infant Grows Up). In contrast, viewers today have access to hundreds of channels and 24-hours of TV-viewing time, thus particularly impacting the consumption of time in relation to family life. For instance, families used to gather around the kitchen table to share a meal. As television became more significant in the home, this gathering began to take place around the "tube" with the meal served on the lap of the viewer. While fifty years ago, families saved money to buy just one television set for the home, in most homes today there are at least three TVs, and many have sets in every room in the house. This could be an asset in that individuals have access to programming that suits personal interests, but it greatly limits the ability of parents to monitor program content and also separates families rather than bringing them together (an ironic contrast to the idea that television connects society otherwise).

As early as 1948, the "tube" was given almost human status as a substitute caretaker for children. One Manhattan mother said, "The television set is the best nurse in

the world," (Infant Grows Up, par. 38). The significance of this role given to television lends to the criticism and potentially negative impact TV has had on society. One of the most prevalent criticisms of television is that it exposes and even anesthetizes viewers to violence, sexually graphic exploitations and distortions of reality. From "Facts for Families," a publication distributed by the American Academy of Child and Adolescent Psychiatry, children (and adults) watch TV in a relaxed, sometimes hypnotic state, making them more like sponges soaking up the content rather than intelligent, critical-thinkers. Many viewers, especially children, have a difficult time distinguishing between reality and fiction. Because television represents an authoritative source, what is viewed is often considered normal and greatly influences the ideals, attitudes and behaviours of children and adolescents. (American Academy of Child and Adolescent Psychiatry) Such influences include exposure to the use of drugs and alcohol, violence, the notoriety and lifestyles of pop culture icons and the high-powered marketing of toys, fast food and junk foods. Therefore if time is merely spent consuming the program without an opportunity for discussion or interpretation, the child, adolescent and even some adults may be subjected to live out the moronic state that Marsh warned of in 1950.

While television enlightens viewers to the plight of starving children in third world countries, it is also credited for impacting the advancing obesity rates in children in western society. According to Herr's research, a 1995 survey released by the National Health and Nutrition Examination indicated that the use of television is directly linked to the ever-increasing number of overweight children in the United States. (Norman Herr, par. 10) In consideration of the television marketing ploys and the excessive hours children and adults spend in front of the "tube," television has direct and indirect impact on society's future quality of life and the rising health care costs that are attributed to the treatment of chronic diseases related to obesity today (Services). However, television also offers many programs based on nutrition, exercise and the prevention of chronic disease thereby supporting the idea that it is the viewer's responsibility to choose appropriate programming for children and adults.

Edward R. Murrow, renowned journalist and television pioneer, once said of television, "This instrument can teach, it can illuminate; yes, and it can even inspire. But

it can do so only to the extent that humans are determined to use it to those ends. Otherwise, it is nothing but wires and lights in a box." (Murrow) Given the fact that more than nine years of the average person's life is spent with the TV, his insightful comment acknowledges the overwhelming potential for television technology to positively impact society if appropriately used. At the same time, in light of how people have become consumed by and completely subjected to the influence of television, Marsh's predictions give greater persuasion to the conclusion that television has had adverse affects on society.

Beyond that research, it makes sense because television requires its watchers to sit motionless, while many of the commercial come-ons on television are for junk food. So add the two up – eating junk food and sitting around a lot – and one can easily end up obese. Television also has a flat, two-dimensional moving image, which is something unprecedented in human history. Yes, people looked at cave etchings and oil paintings, and more recently photographs, but probably not for the many hours a day that surveys tell us people today (especially Americans) stare at the television. So there are many useful places to begin a study of the effects of TV, some of which have been tentatively explored in the classic book on the subject: Four Arguments for the Elimination of Television by Jerry Mander, though such works need some updating. In any case, this does not even get one into the realm of culture and society, which is where people consume images and try to process them or make sense of them.

Because television is laden with imagery, and because it favours the eye, one can link it to self-image that the people one sees on TV are somehow suggesting ways of living and looking that others may feel attracted to, consciously or unconsciously. Just look at the fads in language, dress and gesticulation that come out of American situation-comedies such as Friends and one can find a source of many fads in dress and behaviour. Television images model or suggest ways of life for people, but at the same time those ways of life are for the most part unreal and unattainable for most human beings; they are part of a fantasyland or dream world. This is not to say that other fantasies and dreams do not impact reality – they do – but it is important to remember that much of television programming promotes a sort of fantastic dream.

However, locals may wonder whether the impact of television is universal for all societies, or if there is a different impact for each society. Some of what might be called the impact of television does seem to be universal: the physiological consumption of imagery, for instance; while other parts might be more culture-specific, such as the way people makes meaning out of images. In its early days, programmers were not that sophisticated and what was shown reflected the whims of the producers and corporate sponsors. And production, besides being in black and white, was limited to what could be filmed live with two cameras, so most programs resembled stage shows, with minimal editing and effects. People watched television at first because it was a new fad. But as the novelty value of the new machine wore off, advertisers and producers became more sophisticated and began to direct their wares to specifically defined, and very carefully researched, audiences. Audiences can be researched and targeted within a culture, to which the rigid age-segregation of American television- programming attests, or it can be across cultures, as in customized advertisements to suit local tastes. More recently, producers have begun to clone American television programs with a local twist, either by presenting programs and commercial advertisements in local languages, or by trying to co-opt various local traditions of dress and behaviour into the television-dream world.

Upon closer examination we find that television has some potentially universal impact and some potentially culture-specific impact. Let us look a little more at its culture-specific impact. As we know, there are different norms of behaviour in different societies, and in the past these were more or less negotiated by the people living in that society, who worked out responses to new cultural innovations and trends from outside in ways that made sense in their own context. In the media age, an entirely distinct factor is emerging: that of the compression of both space and time. Today, it is very easy for most people to access images from vastly different cultures and societies in an instant, and to update, rotate and alternate that access and consumption continuously. Perhaps people have always been susceptible to new fads and trends, but the innovation of television is the changeability and ephemerally of these fads and trends. On this count, advertisers and producers are way ahead of consumers, and they are already thinking up ways to sell next

year's products and program before people have had time to make sense of this year's. It sounds paranoid when put in this way, and perhaps it is, but it is also largely true.

From a more sinister angle, media like television (and its off-shoots, video and DVDs) have become essential tools for mind-control. Think of how pervasive "the news" has become, and how news agencies and their corporate and government sponsors (which are getting more and more difficult to keep separate) are competing for the hearts and minds of the audiences they target. Take Al-Jazeera satellite television as a case in point. The Americans attacked it openly during their invasion and occupation of Iraq, because they were uncomfortable about the availability of images that were controlled by someone else, and by the threat to total mind-control that this new player in the media game posed. This is about the politics of mind-control, and it is heavily contested, as is \seen in demands by the Americans to remove Al-Jazeera journalists from Iraq so that (for example) they can massacre the Iraqis without witnesses being able to tell tales afterwards. But at the same time and alongside its competition with channels like CNN as far as interpretation goes Al-Jazeera is virtually identical in style and format to CNN and other American channels. Its advertising and programming, whatever the opinions voiced might be, are operating within a well-established and very narrow set of norms that have been laid down by full-time news-producers that were on the scene long before Al-Jazeera was thought of. And the advertisements, despite the occasional man in dishdash or woman in Hijab, are virtually identical in style and message to their American analogues. In the end, the message is that the watcher must be a consumer, both of information and lifestyle. In that the two superficially very diverse channels are more or less one.

Apart from concerns about consuming things like news and entertainment, people often ask how Muslims can better utilize the new information and communication technologies (ICT). Part of the answer is that we must realistically evaluate ICT in terms of what it can and cannot do. Like all tools, ICT is limited in the scope and content it can handle. For example, anything that cannot be digitized and sent along networks as packets of data is useless on the Internet or digital satellite networks. Besides being limited by what can be captured and digitized at any given moment, this general bias toward digitization excludes a tremendous amount of knowledge, experience and insight

that can only be transmitted in face-to-face human interaction. Love and empathy cannot be digitized, while facts – skewed and misinterpreted or not – lend themselves well to the new modes of ICT transmission. When evaluating ICT, it is important to remember that culture at its best has always involved face-to-face interaction between real people living real lives. That cannot be digitized, and so Muslims are limited to talking about their cultures or posting digital images of various artifacts, but words and things exchanged via the digital media are not culture. The most important point is that ICT, like all technologies, is limited in what it can do, and apart from showing superficial two-dimensional images, Muslims ought not to fool themselves into thinking that it can somehow create or transmit culture in the traditional sense.

Another common problem facing those who wish to use ICT media is the paranoia of state power and the greed of corporate entities, both of which collude to slow down the internet and satellite transmission of information, so that at times it feels as if one were rambling along an old country road in a donkey cart, rather than navigating a high-speed information "superhighway." The Internet is particularly susceptible to this, especially in the case of government monopolies on internet-service provision, as found, for example, in the Arab oil-sheikdoms, where Internet access is only from behind a tight system of firewalls and proxy servers. While they have always blocked websites critical of the local headmen, more recently Internet users in the region have found that even some websites critical of US president Bush have been blocked, probably in response to US demands. By trying to shut down satellite channels, such as Al-Jazeera and al-Arabia, and by blocking internet access to a variety of sites, such regimes are herding their peoples to the West.

While at present there are comparatively few representative voices from the Muslim world in the Western media, there are vibrant forms of media, involving both news and entertainment, coming out of the Muslim world. These are not accessible to Westerners, mostly because of language barriers, but if one really looks some good examples can still be found. Various American, European and Japanese film festivals, for instance, have been featuring Iranian cinema in translation, and the Western news media

often look to Al-Jazeera for images, when their own reporters have no access beyond the tightly-controlled press pools.

Even in the so-called "free media" of the West one is hard pressed to find voices of anyone but those who are approved by the very narrow corporate class that controls both the politics and economy of the Western states. The American corporate media, despite pretensions of freedom, have become lapdogs of state power, which is not difficult to fathom, since most media commentators are in the same privileged classes. Just look at the salaries of CNN and NBC reporters and you will see that it is a rich men's club; those within the club jealously and carefully protect their membership by avoiding anything that will irk their sponsors and political benefactors, engaging in various forms of self-censorship. It is in many ways fruitless to try to join that club and play those games, because the sacrifices and expenditures required even to get in through the door are immense, while the benefits and advantages accruing will be slight at best. It may be more sensible for Muslims to develop their own media voices on their own terms, which will require a high level of financial and technical commitment. While there are some important exceptions, such as Al-Manar television, run by Hizbullah in Lebanon, at the moment these resources are largely contingent upon the whims of the paranoid American-sponsored ruling elite in many Muslim states, or the greedy and profit-driven motives of global corporate sponsors.

Similarly, Yusuf Khabbaz in his essay "Muslims and the Social Impact of Television" wrote that as the primary mode of entertainment for millions of people worldwide, television deserves special attention. Television is a modern invention, like many others such as the automobile, telephone, refrigerator and computer, all of which have affected societies in largely unpredicted ways. But there may be specific effects of television on human development and relationships as well as its general effects as a modern invention.

Although television is in many ways just another modern invention, it is interesting to compare how much more people talk about its impact, compared with that of other modern inventions. A systematic comparison would probably show that far more people are concerned, for some reason or other, with the impact of television on society

than they are about other things, such as cars and phones. This might say something about the ambivalent role of television in people's lives, compared with our unquestioning acceptance of other inventions; maybe it is that television seems optional, whereas people feel they really "need" cars and telephones. But that avoids the question of whether or not something is needed or desired, and that of what impact it is having. So it is important not only to look at television to evaluate the impact of a modern invention on people's lives, and that a broader perspective is necessary, which places television in a context with other forms of media.

There are some aspects of television that it does not share with other inventions, except possibly for the computer. While television has much in common with its earlier cousin, the radio, it seems that television straddles the fence between the one-dimensional blind world of radio and the hyperactive multimedia world of the Internet. Imagery is the key to understanding television, and there are several angles one could address in order to evaluate the impact of this imagery on human lives. We could look at the physiological impacts of TV, or at the cultural and social impacts, or even the political and economic impacts. Physiologically, one would have to examine what it means to stare for hours on end at a small area in space, which is emanating a complex array of colourful and ever-changing beams of light; we could also ponder the impact on human eyesight of staring at a light, any light, for hours on end. Also in the realm of physiology, one could also implicate television in problems such as obesity, which has been done in a number of recent health-studies. Beyond that research, it makes sense because television requires its watchers to sit motionless, while many of the commercial come-ons on television are for junk food. So add the two up – eating junk food and sitting around a lot – and one can easily end up obese. Television also has a flat, two-dimensional moving image, which is something unprecedented in human history. Yes, people looked at cave etchings and oil paintings, and more recently photographs, but probably not for the many hours a day that surveys tell us people today (especially Americans) stare at the television. So there are many useful places to begin a study of the effects of TV, some of which have been tentatively explored in the classic book on the subject: Four Arguments for the Elimination of Television by Jerry Mander, though such works need some updating. In

any case, this does not even get one into the realm of culture and society, which is where people consume images and try to process them or make sense of them.

Because television is laden with imagery, and because it favours the eye, one can link it to self-image that the people one sees on TV are somehow suggesting ways of living and looking that others may feel attracted to, consciously or unconsciously. Just look at the fads in language, dress and gesticulation that come out of American situation-comedies such as Friends and one can find a source of many fads in dress and behaviour. Television images model or suggest ways of life for people, but at the same time those ways of life are for the most part unreal and unattainable for most human beings; they are part of a fantasyland or dream world. This is not to say that other fantasies and dreams do not impact reality – they do – but it is important to remember that much of television programming promotes a sort of fantastic dream.

One could turn this over and look at another angle the impact of television as a medium of storytelling. Human beings love stories; we love to tell them and we love to listen to them: all this is perfectly natural and normal. But the innovation of television is that the stories are being told by a much smaller group of people: those who have access to the medium and its techniques of production and dissemination. Giving over this important element of our shared collective life to some distant profit-driven corporation seems likely to have profound implications for our human relationships. To sit and listen to your grandmother telling a story is quite different from sitting and watching strangers on television telling a story, and we ought to consider that difference deeply. What does it mean to shut up grandma and flip on the television, and turn that age-old family-based activity over to some distant and impersonal institution?

Some may wonder whether the impact of television is universal for all societies, or if there is a different impact for each society. Some of what might be called the impact of television does seem to be universal: the physiological consumption of imagery, for instance; while other parts might be more culture-specific, such as the way people make meaning out of images. In its early days, programmers were not that sophisticated and what was shown reflected the whims of the producers and corporate sponsors. And production, besides being in black and white, was limited to what could be filmed live

with two cameras, so most programs resembled stage shows, with minimal editing and effects. People watched television at first because it was a new fad. But as the novelty value of the new machine wore off, advertisers and producers became more sophisticated and began to direct their wares to specifically defined, and very carefully researched, audiences. Audiences can be researched and targeted within a culture, to which the rigid age-segregation of American television- programming attests, or it can be across cultures, as in customized advertisements to suit local tastes. More recently, producers have begun to clone American television programs with a local twist, either by presenting programs and commercial advertisements in local languages, or by trying to co-opt various local traditions of dress and behaviour into the television-dream world.

Upon closer examination we find that television has some potentially universal impact and some potentially culture-specific impact. Let us look a little more at its culture-specific impact. As we know, there are different norms of behaviour in different societies, and in the past these were more or less negotiated by the people living in that society, who worked out responses to new cultural innovations and trends from outside in ways that made sense in their own context. In the media age, an entirely distinct factor is emerging that of the compression of both space and time. Today, it is very easy for most people to access images from vastly different cultures and societies in an instant, and to update, rotate and alternate that access and consumption continuously. Perhaps people have always been susceptible to new fads and trends, but the innovation of television is the changeability and ephemerality of these fads and trends. On this count, advertisers and producers are way ahead of consumers, and they are already thinking up ways to sell next year's products and programs before people have had time to make sense of this year's. It sounds paranoid when put in this way, and perhaps it is, but it is also largely true.

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On the other hand, if one is asking why Muslims aren't on CNN more often, such a question requires a look into the politics of the media. The absence of such voices is not only due to racism against Arabs or Islam phobia, though these are factors. More importantly, if one studies the Western media, and the American media in particular, it will be found that virtually everyone is excluded, except for a tiny elite cleared by the financial investment community.

Even in the so-called "free media" of the West one is hard pressed to find voices of anyone but those who are approved by the very narrow corporate class that controls both the politics and economy of the Western states. The American corporate media, despite pretensions of freedom, have become lapdogs of state power, which is not difficult to fathom, since most media commentators are in the same privileged classes. Just look at the salaries of CNN and NBC reporters and you will see that it is a rich men's club; those within the club jealously and carefully protect their membership by avoiding anything that will irk their sponsors and political benefactors, engaging in various forms of self-censorship. It is in many ways fruitless to try to join that club and play those games, because the sacrifices and expenditures required even to get in through the door are immense, while the benefits and advantages accruing will be slight at best. It may be more sensible for Muslims to develop their own media voices on their own terms, which will require a high level of financial and technical commitment. While there are some important exceptions, such as Al-Manar television, run by Hizbullah in Lebanon, at the moment these resources are largely contingent upon the whims of the paranoid American-sponsored ruling elite in many Muslim states, or the greedy and profit-driven motives of global corporate sponsors.

This is not to say that the project of developing Muslim forms of media is unimportant. As long as people continue to live in a media-saturated world, it will continue to be necessary to evaluate that world, which for the most part is driven by the Western media powers, and to develop more local forms of media.

Critics blame television for everything from obesity to the murder rate. While TV is easy to criticize, and much of the criticism is justified, we also need to keep in mind that television benefits society in many important ways. While discussing what to censor or not to censor, it is said that the survival of a democracy rests on a free flow of information and an informed electorate.

Someone or some agency "dictating" what you should or not see or know about is the approach dictators use to control their people. In fact, when dictators take over a country a free press is the first thing to go. Who would you trust to decide what you

should and should not know about — what you should and should not be able to see on television or read in a newspaper?

For example, even though the Philippines was considered a democracy, President Marcos was able to retain popular support for 20 years — largely though his control of the media and his suspension of his country's constitution.

During this time, the controlled media tended to paint Marcos and his regime in glowing terms. Things that would hurt his image — and there were many — went largely unreported. When simple bribes didn't work, news people who didn't go along "disappeared," or were found floating in rivers.

Decades after Marcos' death, he's still regarded as a "saint" in the minds of some Filipinos. You can read more about this. The Philippines finally regained its democratic foundation, although it required a revolution.

Although we like to think that there is no political or religious repression in the United States, even in the brief history of the media we've covered so far, we can see that there has been. During the Nixon era, students were jailed for marching against the Vietnam War (although unlike in some countries they were soon released), and even in 2007 we saw the suppression of documents, research, and even talks by those who didn't support the Administration's political views. It's generally assumed that the public has a right to protect its own safety, but not the political or religious interests of any one group at the expense of others

Using this as a guideline the public has a right to suppress or censor violence and sex in the media. Many studies show a link between media violence and anti-social behaviour. (The research on sex is not as clear.)

But there is a problem. Media violence and sex are clearly linked to ratings, and ratings are clearly linked to corporate profits. And, as we saw in the ongoing cigarette-cancer debate that lasted for decades, it can be a long time before public pressure prevails.

In the violence-sex issue then there is the matter of decides what is too violent or too sexy? What is and isn't acceptable has changed dramatically over the years. In the

early days of U.S. broadcasting the words "virgin," "pregnant," and even "stomach" were not seen as suitable for general audiences to hear; and, as we've noted, even an on-screen kiss was once seen as being indecent.

Not only what are acceptable and not acceptable moving targets in the United States (they keep changing with the times), but also as we've seen with the various motion picture codes, they vary with observers.

Although what is and what isn't detrimental to public's general welfare is often hotly debated, when we get to what's "moral" and "immoral" is based on belief, and here things get even more complicated. This brings us to the next criticism.

TV media has undermines moral standards. This area of criticism garners the most complaints from viewers. Although there are many moral issues related to media content, sex and violence create the greatest stir. (As we noted earlier, attitudes toward this issue tend to be related to education and other demographic characteristics.)

Chief among the moral concerns, of course, are casual sex (sex outside of marriage or without a loving commitment) and gratuitous violence (unnecessary and graphic violence added to programming for the sake of gaining ratings).

This is probably the most volatile of the media issues -- especially in certain areas of the country. But, research on the subject appears to be at odds with prevailing public opinion.

In the minds of many, not only is casual sex a sin, but also it leads to life-threatening disease and unwanted pregnancies.

Even though some influential U.S. religious and government groups have opposed sex education, the two-decade decline in the rate of unwanted pregnancies in the United States appears to be primarily due to sex education. (We might include here the "sex education" information that has been included in the storylines of TV programming.)

There is no doubt that the depictions of casual sex (hooking up, "friends with benefits," etc.) have been increasing to the point that they have become "normal" on TV and in film.

This has prompted some conservative families to ban most TV from their homes, or to subscribe only to "family" cable channels and satellite services.

Among young people in the United States sexual diseases lead all other types of disease. However, when television programs tried to deal with the elements of "safe sex," there has been immediate opposition in the U.S. from some conservative groups.

At the same time, industrialized countries where sex education information has traditionally been available (including on TV) tend to have much lower rates of unwanted pregnancies and sexually transmitted disease.

Thus, what is and what is not "moral" and acceptable changes with audiences, times, and geography.

Those who criticize television for showing gratuitous violence cite the fact that by the time they are 18, U.S. children typically see more than 20,000 murders on TV. Most of these murders appear to be without consequence and most are represented as the "solution" to a problem. "Real life," violence and murder normally have profound and lingering effects on both the people involved and on their friends and families. This painful reality is normally glossed over or ignored in film and TV drama.

It's significant that even 80per cent of Hollywood executives (who have vested interests in maintaining profit-related violence in on TV) feel there's a link between TV violence and real-life violence in society. Studies show that heavy viewers of TV violence tend to be more "paranoid" about the level of violence around them. They also tend to be more suspicious of people, in general, and more inclined to view their surroundings as "unsafe."

In this regard it's time for another "reality check." We've noted that violence in films and TV, although related to ratings and profits, causes harm to individuals and society. If you did not read it earlier, this is covered in some detail in and article on film and TV Violence.

Television has had a big impact in mass communication over the decades. It has brought many things to many different people a better way of life, laughter, joy, pain and education. There were so many different things to every viewer who has had the chance

of experiencing watching television. As far as communication television is one of the prime factors in today's society. According to my informants, television has replaced all other mass media productions so far. Television started coming to life around the late 1920's while the film industry was working on ways to add picture to sound. There were two inventors busy with the idea of how to produce electrical television. Philo Farnsworth and Vladimir Zworykin being two very opposite individuals perfected the television camera tube also know as the iconoscope (from the Greek, "image" "to see"). Meanwhile Farnsworth, in 1922 at the age of sixteen had an idea for a television on the chalkboard. The television probably would have progressed a lot faster but early television had problems to oversee. Because of the War FCC put a freeze on the new T.V. stations and the efforts that were made got redirected from the radar. However after peace was returned in the year of 1945 all of the new technology that had bee

For decades some viewers in the United States have made demands on government officials to do something about violence and sex on television.

Fines are levied against TV stations that broadcast sex-related words or depictions of sex seen as objectionable, but violence tends to be more acceptable — at least to American audiences.

In late 2004, the FOX network, considered the most conservative and widely viewed for cable news, faced the largest fines ever levied by the Federal Communications Commission up to that point for sexually indecent programming. Note below that in 2010 the FOX network is responsible for more complaints about program "indecency" as filed with the FCC than any of the other networks.

Clearly, there is a frequently a conflict between profits and what many people see as traditional values -- with profits typically winning the contest. Other opinions on this topic can be found in this Business, Sex, and Morality Forum posting.

The issue was to a degree put under the control of parents in a provision of the 1996 Telecommunications Act. The Act requires U.S. television sets with screens 33 centimetres (13 inches) or larger to be equipped with features to block the display of television programming based upon its rating.

Dr. Sydney W. Head, who until his death in 1991, was one of the most prolific and respected writers in the field of broadcasting in his criticism said there are some moral issues raise so far are related with the production of TV media. According to this in the minds of some people, economic exploitation and escapism are also major moral issues, but we'll cover these under separate topics in the next module.

The last of the moral issues to be cited here are the above-the-law behaviours exhibited by many TV and film police officers, detectives, and heroes.

Although it may be much simpler to have a hero "do what's necessary" to bring "the bad guys" to justice, trampling over the laws of society in the process communicates the idea that if you are right — or at least if you think you are — you can then simply ignore laws.

As many court cases have revealed after all the facts were in, people who were originally thought to be the criminals, ended up being innocent. In fact, more than 120 people on death row in the United States -- sometimes for decades -- have later been proven innocent.

Plus, it's difficult to find someone who will not try to justify his or her behaviour in some way -- no matter what they do.

For example, defrauding a company can be justified because "they are ripping off people and they deserve it." Hurting someone can be justified because he or she "had it coming." Even murdering someone has been justified because "she is bad," or because "he was messing with me."

However, in order to enjoy the level of social order that we do, we must all abide by the laws we've established. Thus, programs that send the message that it's okay to ignore the law to achieve "what's right," create major problems.

Moreover, Mazhar Arif is a senior journalist, media critic, researcher, writer and people's rights activist presently working as Executive Director, Society for Alternative Media and Research (SAMAR) in his essay "Saving Journalism" said that thanks to judicial activism which has saved the journalists, now. If the Chief Justice of the Supreme Court would not have intervened, after getting thrashed, beaten and injured by riot police,

plainclothes-men and anti-terrorist squad personnel the journalists would have most probably been charged by the 'king's men' for planning terrorist attack on the prime minister, or on any of the chief ministers, federal ministers or other loyalists who had assembled in the Election Commission's building for General Musharraf's nomination papers' scrutiny, or picked up by plainclothes-men to be searched out in missing persons' list, later.

Phil Donahue says, "We weren't raised to protest. We weren't raised to question. We were raised to wave the flag, to pledge allegiance. 'My country, right or wrong.' It's a terrible, terrible trap." The police brutality against journalists and lawyers on last Saturday just to clear the way for motorcades of the prime minister and a dozen of chief ministers, ministers and party loyalists once again established that we are not raised to protest. We are not raised to question. We are raised to pledge allegiance. And, if someone refuses to pledge allegiance, would be crushed. No matter it is bench, bar or media. We are entrapped in terrible traps of 'security', 'national security', and 'national interests' and are not allowed to question the self-proclaimed custodians of national interests.

Those were the working journalists; the reporters, photographers and cameramen, who were ruthlessly beaten up along with lawyers on the so-called 'Constitution Avenue'. We have also witnessed those people taking out processions and holding protest demonstrations on roads of Islamabad and other big cities for better wages, security of jobs and humane working conditions. The working journalists, and their other colleagues in media organizations, seem sandwiched between social and economic pressures and state agencies oppression while performing their duties.

The general perception is that media is power. But, ironically, its most important component, the journalism, is being phased out. It is "increasingly difficult to distinguish from things that look like journalism but are primarily advertising, press 'agentry', or entertainment." The media outlets are the channels along which information (or misinformation), largely about events, is passed between local retailers and their customers, but it is no longer exclusive. The competition particularly among private TV and FM radio channels, a new phenomenon in Pakistan, is 'who is first' to report the

event. The reporters are too rushed to get beneath the surface, and editors and directors news are too fearful and squeezed to be creative. Now, the good news for newspapers and TV channels is that make good money.

In the old model journalism, monopoly made newspapers' owners wealthy and secure enough to "indulge in personal pleasure, and some found pleasure in producing good journalism well beyond what was needed to keep the business functioning." According to Philip Meyer, the philosopher-kings of journalism cared about results beyond their own career spans. They wanted to protect the long-term welfare of both their businesses and the communities they served. They recognized that a community is defined both economic and social forces, and a good newspaper is a meeting place where those elements come together to form a public sphere.

In Pakistan, the journalism is in crises, the crisis of values, the crisis of quality and the crisis of credibility. Another major crisis is a big communication gap between the employers (owners of media organizations) and the employees. Trade unionism for employers is 'a red-cloth to a bull'. Instead of having good working relationship, the employers' and employees' organizations are daggers drawn. The employers feel insecure in spite of big profits and very good relations with the establishments, whereas, the employees are in real trouble. They lack trust of the employer, face job insecurity and socio-economic pressures and bear the brunt of security agencies' wrath. This all erode quality and credibility of journalists, and their products.

A crises-ridden profession cannot protect its practitioners. To cope with atrocities of the state and the state agencies, the journalists' community will have to strive for revival of credible and quality journalism with traditional moral and professional values, as only this will restore their confidence and make them strong to fight for their rights without seeking help from other institutions. Supreme Court will not always be there to intervene. For the purpose, the journalists will have to re-think for self-regulation on both morality and technical competence, to focus on training and research and on accuracy with low rates of reporter error, and of course, well-staffed media organizations with collectively well-paid staff.

Despite tall claims of TV media that it is educating the People and providing them with the information that helps them make informed decisions about every day lives and particularly about the basic human rights by producing news, programs and documentaries, dramas focusing tragedies reported but locals seemed indifferent in this regard. They were of the view that media had highlighted what was precious to be sold. It has tinted, sensitised, even not given due attention to address the reality of illiteracy prevailed in the area from a long time instead of filling its screen and passing time.

The first and foremost function of the media in a society is to provide news and information to the masses, that is why the present era is some time termed as the information age as well. People need news/information for various reasons, on one hand it can be used to socialize and on the other to make decisions and formulate opinions.

Since the massive spread of TV media people need information as much as water, food, medicine or shelter for various reasons, on one hand it can be used to socialize and on the other to make decisions and formulate opinions, according to the findings of a FGD conducted in the city to get understanding of local's point of view. It was learned that right kind of information leaded to a deeper understanding of needs and ways to respond. The wrong information can lead to inappropriate, even dangerous interventions. Information can save million of lives, their livelihoods and resources. Moreover, it may be the only form of getting timely information that the most vulnerable can afford. Coverage of humanitarian situations further often reflects the immediacy of TV media.

However, locals complained that aside from TV media constraints, shortage of available resources and reliable sources in the target area, Rohi TV remained absent on various sensitive occasions to give proper coverage to guide the locals. Similarly, "Insaf Kon Karaisi' ' could not produce series of programs on various burning issues of public concerns even follow up were not taken place to get rid of the tragedy once for all. Various tragedies were not reported and could not get justice.

However, locals seem happy that Rohi TV's program "Insaf Kon Karaisi' ' did good work in this regard while giving proper time and space to educate its viewers. Informants were of the view that the efforts of the program to highlight local issues on a broad canvas had helped a lot to address the burning issues of the area. Furthermore,

educating the masses about the role of investigating agencies particularly the Police had raised awareness among locals.

Ahsan Qaisrani was of the view that people felt empowerment after this program as they did not feel any hesitation or fear to talk with the Police. Now a day a great strata of the local population did not like to go to the 'Visakh' of some one influential to help them in resolving issues registered or for getting registration with the Police as and when needed.

However, locals complained in a focus group discussion (FGD) that this program had undermined their traditional justice structure while educating the public about justice system. They said we had centuries old system which locally known as 'Kachari' had facilitated them at their door step and remained a cheaper method to get immediate justice with accordance to the tradition and history of the area simply to maintain social order and structure as well.

During this impact assessment research, it was learned that public awareness of human rights suggests that the media remained failed to present an image of human rights violations roughly proportionate to their gravity.

However, imagine a city without televisions, radios or Internet connections. All these media facilities provide people awareness of what is going on around them. Electronic as well as print media is an effective way of communication as it provides link between ordinary persons and others in the world. It is only due to newspapers that we can read in the morning about the events that took place on the other side of the world only the day before. Besides, electronic media can telecast live happenings from around my corner of the world. Radio, Television and Internet are inventions that extend across all areas of Internet including weather forecasts, entertainment, educational broadcasts, business and important political and social events. Companies that want to sell their products by advertising also make use of media.

Locals were of the view that TV media was very important in the fast moving world, because without media the society would be unaware of the local and foreign

affairs. Electronic media is the most unpredictable mean of spreading knowledge among people.

The concept of rights is a wide range of human rights ranging from personal to social and political rights. Several international treaties, conventions and the constitutional and legal measures recognize the human rights. Right to education, health, right to life, right to privacy, right to free speech, fair trial, right against abuse, right to form an association, right against illegal detention, right of movement, right to information, etc., form a wide spectrum of human rights that need to be zealously protected. Media play an important role in this crusade against violation of human rights. State and non-state actors resort to violation of human rights.

In a democratic society free media can be a powerful instrument against abuse and violation of human rights.

In our country the role played by media in the struggle for protection of human rights would increase manifold in the coming days as media penetration is going to multiply. This unprecedented expansion of mass media is likely to continue for many more decades in our country.

In our kind of democracy, the media holds the key to bring about mass awareness on issues of political, social and economic importance. However, it is mostly observed that political and economic news items are given more preference over social issues in many of the media channels. This is leading to a massive neglect of social issues, especially the issue of violence against women which is a rampant problem existing in the region.

The role of media is crucial to the issue of violence against women, both in terms of how media cover (and often distort) the issue, and how media may be used as a tool to help activists and governments raise awareness and implement programs on this issue.

Many women have said that the media coverage (of rape or other violence) was like a second assault all over again, because of their insensitivity in using pictures, publishing names, and other violations of privacy.

"And the way they portray violence reinforces stereotypes, when they focus on the appearance of the victims, especially if they are young, attractive, or are questioning the way they were dressed", said women of the target area adding that "Insaf Kon Karaisi' ' was one trend setter on this pitch. It was a program that was launched by the Rohi TV to shed light on the crucial issue, which revolves around the violence against women. Locals were of the view that media as a trendsetter in the sense that never before such brand show went on-air through any government or private TV channel which converse on events that consider as banned.

Despite tall claims of TV media that it is educating the people and providing them with the information that helps them make informed decisions about every day lives and particularly about the basic human rights by producing news, programs and documentaries, dramas focusing tragedies reported but locals seemed indifferent in this regard. Media had highlighted what was precious to be sold. It has tinted, sensitized, even not given due attention to address the reality of illiteracy prevailed in the area from a long time instead of filling its screen and passing time.

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facilitated them at their door step and remained a cheaper method to get immediate justice with accordance to the tradition and history of the area simply to maintain social order and structure as well.

TV Media: a source of information

The first and foremost function of the media in a society is to provide news and information to the masses, that is why the present era is some time termed as the information age as well. People need news/information for various reasons, on one hand it can be used to socialize and on the other to make decisions and formulate opinions.

Since the massive spread of TV media people need information as much as water, food, medicine or shelter for various reasons, on one hand it can be used to socialize and on the other to make decisions and formulate opinions, according to the findings of a FGD conducted in the city to get understanding of local's point of view. It was learned that right kind of information leaded to a deeper understanding of needs and ways to respond. The wrong information can lead to inappropriate, even dangerous interventions. Information can save million of lives, their livelihoods and resources. Moreover, it may be the only form of getting timely information that the most vulnerable can afford. Coverage of humanitarian situations further often reflects the immediacy of TV media.

However, locals complained that aside from TV media constraints, shortage of available resources and reliable sources in the target area, Rohi TV remained absent on various sensitive occasions/tragedies to give proper coverage to guide the locals. Similarly, ''Insaf Kon Karaisi' ' could not produce series of programs on various burning issues of public concerns even follow up were not taken place to get rid of the tragedy once for all. Various tragedies were not reported and could not get justice.

TV Media: a source of creating awareness

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Locals were of the view that TV media was very important in the fast moving world, because without media the society would be unaware of the local and foreign affairs. Electronic media is the most unpredictable mean of spreading knowledge, information among people.

TV Media and Violence against Women

The concept of rights is a wide range of human rights that is ranging from personal to social and political rights. Several international treaties, conventions and the constitutional and legal measures recognize the human rights. Right to education, health, right to life, right to privacy, right to free speech, fair trial, right against abuse, right to form an association, right against illegal detention, right of movement, right to information, etc., form a wide spectrum of human rights that need to be zealously protected. Media play an important role in this crusade against violation of human rights. State and non-state actors resort to violation of human rights.

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multiply. This unprecedented expansion of mass media is likely to continue for many more decades in our country.

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The nucleus inspiration of the said program has reportedly given a picture of role of media as social reformer. Seraiki 'Wasaib'/region which was at the distance of far carry from the corridors of power, it generally hypothesized that this region is neglected in each aspect of life: whether this aspect is social, political, and socio-economical or any other. The residents of this area were never in the limelight of media.

Case Study#1

During this research, it was reported that people from far-flung area of the city were facing acute shortage of water in their respective 'Mohallah' and Ward level. Several of inhabitants thronged on the roads of the city to organize protest demonstration against the scarcity and to derive the attention of quarter concerned.

Locals organized a protest demonstration where they were chanting slogans against the deep slumber of the authorities involve in ensuring the smooth supply of potable water to the residents. They were demanding ensure continuous supply of waster. "Water is life", "Don't take our lives", "Wake up from deep slumber" etc.

Farryyad Hairvi Advocate while talking to this researcher informed that there was no water supply from last week resultantly woes and worries supposed to play. Several complaints were made to the Town Committee but all attempts remained in vain." People have been making litany of complaints but to no avail," Farryyad Hairvi Advocate said. He said locals have to collect water from a private tube well, which is located outside the city. People are forced to fetch water after paying heavy charges to Rikshawa driver. Routine life of the locals was badly damaged. He was of the view that no one ready to resolve this matter of public concern.

People from this remote area of Taunsa Sharif were facing water scarcity in their area went to TV media outlet available at the town and narrated their rave concern. This issue of public interest when went to TV media particularly the one Rohi TV, it got good coverage in its news bulletins and programs so was highlighted in a good manner.

Local Tehsil Nazim along with civil administration reached at the demonstration site to appease the masses which went infuriated in the evening of that 'black day' observed to get due attention. They talked to the organizers and later succeeded to satisfy the locals with a promise of ensured supply of water from tomorrow.

This issue was partially addressed but a significant change was observed in the mind of locals. The next day of protest when I talked with my informants they informed that in few areas of the city, supply of water have been ensured while large part of the city was still waiting for continuous supply of water. However, they appreciated the role

of TV media in resolving their concern and raising their issue actively. But they complained of due timings and space on screen that so ever raised the issue.

In a FGD, while discussing the impact of TV media, participants highlighted the significance of the role of Rohi TV's program "Insaf Kon Karaisi". They were of the view that taking on board such matters of concern could help in resolving and guiding the masses was fruitful. They urged from all TV channels to focus on public concern rather wasting precious time on political issues. Media has assumed power to influence the decision and can be utilized if properly addressed, they maintained.

Chapter # 5

5.1 Summary & Conclusion

Summary

In the last five decades or so, the media and its influence on the societies, has grown exponentially with the advance of technology.

First there was the telegraph and the post offices, then the radio, the newspaper, magazines, television and now the internet and the new media including palmtops, cell phones etc. There are positive and negative influences of mass media, which we must understand as a responsible student of Anthropology and a person of a society as well.

Before discussing the influence of mass media on society it is imperative to explain the three basic functions of mass media; they are providing news/information, entertainment and education. The first and foremost function of the media in a society is to provide news and information to the masses, that is why the present era is some time termed as the information age as well. People need news/information for various reasons, on one hand it can be used to socialize and on the other to make decisions and formulate opinions. Entertainment would be the other function of the mass media where it is mostly used by the masses to amuse them in present day hectic environment. Educating the masses about their rights, moral, social and religious obligations is another important function of mass media, which needs no emphasis.

In present era of globalisation, majority of people in the society depends on information and communication to remain connected with the world and do our daily activities like work, entertainment, health care, education, socialization, travelling and anything else that we have to do. A common urban person usually wakes up in the morning checks the TV news or newspaper, goes to work, makes a few phone calls, eats with their family or peers when possible and makes his decisions based on the information that he has either from their co workers, TV news, friends, family, financial reports, etc. we need to be conscious of the reality that most of our decisions, beliefs and values are based on what we know for a fact, our assumptions and our own experience. In our work we usually know what we have to do, base on our experience and studies,

however on our routine life and house hold chores we mostly rely on the mass media to get the current news and facts about what is important and what we should be aware of.

We have put our trust on the media as an authority to give us news, entertainment and education. However, the influence of mass media on our kids, teenagers and society is so big that we should know how it really works. The media makes billions of dollars with the advertising they sell and that we are exposed to, every single moment. We buy what we are told to buy by the media. After seeing thousands of advertisings we make our buying decisions based on what we saw on TV, newspapers or magazines. These are the effects of mass media especially in teenagers, they buy what they see on TV, what their favourite celebrity advertise and what is acceptable by society based on the fashion that the media has imposed on them.

There are some positive and negative influences in young people of our society due to these ad campaigns in the media. Here is a positive influence example, if there is a quiz show on education that is getting a lot of attention by the media and gains popularity among your friends and society, you will more likely want to actively participate and watch these quiz shows. These activities are good for the society and will promote literary activities in the youth. However a negative influence in teenagers is the use of guns and ammunition by celebrity movie stars, the constant exposure of which would seduce the teen to replicate the same behaviour in the real life. When we watch TV or even an action movie we usually see many images of violence and people hurting others. The problem with this is that it can become traumatic especially in our children as they see it more and more. Our kids that are starting to grow and are shaping their personality values and beliefs can become aggressive or they can lose a sense of distinction between reality and fiction. Another problem is that real war is used as a form of entertainment by the media, we should make our kids and teen aware that war is not a form of entertainment and that there is no win or lose like in video games, in real war everyone lose.

Teens, youngsters are in a stage of life where they want to be accepted by their peers, they want to be loved and be successful. The media creates the ideal image of beautiful men and women with all the ingredients of a successful person, you can see it in

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movies and TV. It's a subliminal way to persuade the masses that if you want to be successful and look like them then you have to buy that particular brand or product. Another negative influence in teenagers, especially in the USA, that has grown over the last years is obesity. There are millions of adolescents fighting obesity, but at the same time they are exposed to thousands of advertisements of junk food, while the ideal image of a successful person is told to be thin and wealthy.

The media has a huge impact on society in shaping the public opinion of the masses. They can form or modify the public opinion in different ways depending of what is the objective. For example, Pakistani media influenced the public opinion against the Taliban in Swat by repeated telecast of a video clip showing whipping of a woman by a Taliban. Before that the public opinion over the military action against the Taliban in Swat was divided, but repeated telecast of this short video clip changed the public opinion over night in the favour of the government to take action. Other ways to influence are with polls and trends, especially in political campaigns. The candidates that can pay for more TV and media exposure have more influence on public opinion and thus can receive more votes.

Despite tall claims of TV media that it is educating the People and providing them with the information that helps them make informed decisions about every day lives and particularly about the basic human rights by producing news, programs and documentaries, dramas focusing tragedies reported but locals seemed indifferent in this regard. They were of the view that media had highlighted what was precious to be sold. It has tinted, sensitised, even not given due attention to address the reality of illiteracy prevailed in the area from a long time instead of filling its screen and passing time.

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The nucleus inspiration of the said program was, give a picture of role of media as social reformer. Seraiki region which was at the distance of far carry from the corridors of power, it generally hypothesized that this region is neglected in each aspect of life; whether this aspect is social, political, and socio-economical or any other. The residents of this area were never in the limelight of media.

Although by the 2nd quarter of 2006 a file was on the table having the title 'Rohi TV', waiting for execution. It was a unique type of idea to launch a channel in a regional

language whose primary focus was news and current affairs. West has already worked on this idea, where community and language based nascent regional TV channels are emerging. Rohi TV started its test transmission in March 2007 and by the mid of same year news bulletins were also began.

However, its medium of communication was 'Seraiki' but its news bulletins and current affair shows depicted all rang of news issue, 'Regional to International'. With that passage of time it included some programs addressing different segments of the society, but core idea remained unchanged and that was news.

Rohi TV emerged as 1st Pakistani regional TV channel, which was discussing of issue of the common Seraiki man in its mother tongue. It target audience was approximately the population of 60 million people of Pakistan who are Seraiki. These 60 millions are scattered in the different parts of country, in all four provinces.

Mega Event in the history of Rohi TV was election 2008, a TV channel with a small number of human resource, limited financial resources and having less chance to went on-air form spot (DSNG Technology), it have done a tremendous work and got appreciation from the masses.

As time flew Rohi TV started new range of programs of music especially folk, documentaries on Sufism and Seraiki heritage, drama, current affairs discussions, morning show, late night music shows and above all the discussion programs which are based on the social issue are one of fantastic presentation of the Rohi TV.

The basic purpose of telecast of such type of programs was all about awareness rising among target audiences regarding social evils as these issues were considered as Taboos. No one likes or have courage to talk about these old social phenomena's of the society.

"INSAF KON KARAISI' ' was an investigative live studio show among Rohi TV's current affair programs. It was to inform, aware, educate the audience to end violence against women. It also highlighted the role of women, parents, family, society and civil society as well as political leadership; local 'Panchait' and the investigating agency when an incident of violence reported to the channel. Its focus was to expose the

details of delayed justice simply to sensitise the quarters concerned for immediate delivery of justice.

It was an investigative program, which went on air in prime timings from Islamabad station during research study. Local correspondents mostly reported the news item then the program team probed on. The team also crosschecked what was reported though sources and with documentary proves.

This was the first time that social evils of the far-flung areas of Pakistan were tabulated in media on such high scale.

The most important thing about the program, ''INSAF KON KARAISI' ' was that, it wasn't a quarterly based program. So there was great opportunity for the natives of Seraiki Region to present their social problems in media. With each episode the feedback was escalating like anything. Problems of the common man were not only going on-air but also solid steps were also taken to overcome these issues.

It was a great opportunity for deprived area to talk about those entire things where women are being crushed 'in the name honour'. It gave awareness to all those who are suffering from basic human right as before this masses hesitate to talk

This program not only worked as 'speed breaker' in social crimes but also help legislative authorities to take some concrete steps to curb the social evils.

And last but not least ''INSAF KON KARAISI' ' was extraordinary example media's role as Social Reformer. As time witnessed that rate of such social crime decreased after the telecast of this program. However, number of the human rights violation cases reported to Rohi TV could not met with justice despite coverage in News, Entertainment, Infotainment and Current Affair Programs.

'Insaf Kon Karaisi' was one trendsetter on this pitch. It was a program that was launched by the Rohi TV to shed light on the issue, which revolves around the violence against women. Trend setter in the sense that never before such brand show went on-air through any government or private TV channel which converse on events that consider as banned.

The nucleus inspiration of the said program was, give a picture of role of media as social reformer. Seraiki region which was at the distance of far carry from the corridors of power, it generally hypothesized that this region is neglected in each aspect of life; whether this aspect is social, political, and socio-economical or any other. The residents of this area were never in the limelight of media.

'Insaf Kon Karaisi', was twice a week program, in each episode a case from Seraiki region was investigated by think tank team of said program. The selection of case (usually violence against women) was totally on merit no personal interests were involved in this regard.

Conclusion

Media is a reflection of society. The TV media holds the key to bring about mass awareness on issues of cultural, political, social and economic importance. However, it is mostly observed that political and economic news items are given more preference over social issues in many of the media channels. This is leading to a massive neglect of social issues, especially the issue of violence against women which is a rampant problem existing in the region. The lack of coverage of such an issue has led to poor awareness about women's rights among the general public and refusal of the government to consider it as a policy issue.

In our country the role played by media in the struggle for protection of human rights would increase manifold in the coming days as media penetration is going to multiply. This unprecedented expansion of electronic media is likely to continue for many more decades in our country. The multiplicity of media and its pluralism can be useful to maximize the human rights coverage in the media. However, the homogenization of content despite pluralism is an impediment in this struggle for improving the human rights coverage.

While concluding, I would say that meagre impact of electronic media especially on culture and human rights violation cases in remote areas of the country. Albeit number of reasons is behind this contrast what is being claimed in its objectives yet the awareness among the media people to raise the voice of marginalized on appropriate platform turn up as major factor needs more attention. Though TV media is bringing amazing changes

in lives of people but still the factors especially poverty overwhelm on it. As, the people of remote areas who have much time to spend with his family would not are to raise his voice for his rights. Reviewing the break-up of human rights violation cases in the country, it is revealed that more than 70 percent cases occurred in remote areas. And in these cases most the times downtrodden are held responsible and bourgeois are even not touched on their criminal acts. However, TV media with the passage of time emerging as ray of hope for proletarian, who might have no idea about this development factor because of his lack of wakefulness. In some of examples, in my research area I also observe much disparity in impact of electronic media as people of the target area even start exploiting the situation. As, fining in case, they just make call to any media organization about the incidence and 'breaking news o violence' play its role. It would not be out of place to mention that people are now bit conscious about the impact of TV media as watching so many examples in media they avoid indulging in wrongdoing.

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