As cultural continuity has been identified as one of the primary functions of mass media institutions, this study thoroughly examines leading Pakistani online English newspapers in terms of their role to transmit local cultural values to the next generation. The lifestyle pages which are considered as showcase of cultural selection of newspaper, have been quantitatively analyzed.The study found that 74% images on the pages were found to be representing non-Pakistani culture while 6% of them were portrayal of glocalized culture. On the other hand only 20% of the analyzed images were representation of Pakistani culture which means that leading Pakistani online English newspapers evidently exemplified the culture that does do belong to local society.
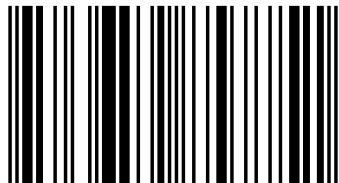
Ali Zain

Cultural Continuity & Mass Media

An analysis of leading online newspapers of Pakistan

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Dedicated to little angel Abeer Fatima, who is born with heart ailment, with prayers that she gets a healthy and satisfied lifelong journey

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Ali Zain

Terminologies

- Assimilation

  A process through which the culture and values of one place are learnt by the newer generations/members

- Cultural Continuity

  A perpetual process to pass on the cultural values from one generation to the next

- Cultural Diffusion

  Transfer of values of one culture to other societies

- Cultural Hybridity

  Amalgamation of two different cultures

- Cultural Identities

  Distinct values that help to define the culture of one place

- Cultural Transformation

  The process of cultural shift due to introduction of new values

- Culture

  Particular way of living, values, literature and habits of a society

- Enculturation

  Accepting values from other cultures as a result of exposure

- Foreign Culture

  The way of living or values that do not belong to local society

- Globalization

  The worldwide transformation of cultures into homogenous codes

- Glocalization

  Certain value that carries local and non-local features

- Imported Culture

  The culture that did not belong to a society however prevailed

- Individualism

  The concept in which individuals live a life that revolves around self, cut off from society
- Lifestyle

  The manner of living life that usually reflects the cultural identity of individuals
- Mass Communication

  The process of transferring message to large audience simultaneously
- Norms

  The acceptable way of living
- Socialization

  The process of knowing and learning about the dynamics of a society
- Society

  The group of people living together and sharing some part of history and lifestyles
- Sociology

  The study of society
- Transcultural Images

  Images that represent no single culture but many at the same time

Contents

Chapter 1

Introduction

Mass media has been the center of social and cultural life of human being over the centuries. Since the process of mass communication was introduced, media have been representing their norms and values through the content or message. Mass media messages became enough powerful to not only exhibits the culture of societies but also began to define social values. As the time progressed the variety of media being used to transmit messages further multiplied its influence to define the cultural face of human groups. Hence, mass media became a source to define and transmit the culture of certain society to the next generations (McQuail, 1983). This function later on resulted in coining the term 'cultural continuity'.

1.1 What is culture?

It is often found to be really difficult to define the term culture in 21st century. However, according to Schiller (1976) culture is termed as a product of values which determine lifestyle of the members of a society and are deliberately transferred to their younger generations. Moreover Dictionary.com Culture (2015) also defined as the set of ways of living and beliefs, which are constructed by a specific group of people, differentiate them from others, and are transmitted from one generation to the next continuously. But the definition still remains to be explained as way of living or set of beliefs are seemingly very broad concepts.

Therefore Avruch (1998) said that culture is derived on the basis of personal experience of individuals or it is passed on to them by their fathers, and it is socially and psychologically adopted by the members of the groups. However Lustig and Koester (1999) argued that this way of living is learnt by the individuals when other members of the society and media communicate with them. They explained that a child learns the culture of society from family according to their interpretations.

While discussing culture Spencer-Oatey (2012) compiled the six characteristics carried by "culture", according to which culture is always uniform, practical, socially acceptable, traditional, learnt by individuals and continuous. In this context any belief, habit, practice or idea that carries these characteristics can be termed as culture.

Based on these explanations it can be resorted that culture is adopted by a society as overall, exhibited through the behaviors of the individual members and passed on to the next generations. Members of the societies represent its culture through their lifestyles, literature, food habits, wears and etc. These cultural values are learnt by the newer generations through observation resulting in adoption by vast majority of the social setup. Mass media is a place where children spend most of their time, therefore one can say that mass media not only provide an overview to social world but also influence the process of cultural learning (Soomro, 2015).

1.2 Pakistani Culture:

Pakistan is located in the south Asian sub-continent where on one side it is linked to China, on the second side with Afghanistan and Iran, and finally India on the third side. Usually Pakistanis seeks their cultural identity from Persia and Middle East, who ruled India for centuries, and adopt these values with several differences based on the ethnic groups (Malik, 2006).

However Paracha (2015) argued that Pakistani culture has never been clearly defined since independence, however he added, the country's culture is product of several other cultures and mainly takes roots from Middle East, south Asian nations and very little from European invaders. During the colonial rule the urban societies started following the European lifestyle and it continued even after the colonial powers evacuated the region. Further on Malik (2006) continues that ethnic groups residing in Pakistan include Punjabis, Sindhis, Urdu Speaking, Pashtuns and Balochs.

These groups further claim their cultural kinship with valley of five rivers, the Sindh, India, Persia and Kurds (p. 5-7).

The region of Indus valley was enriched with natural resources which attracted foreigners to invade this region, who in return left their cultural values submerged in local lifestyles. However historical records confirm that most of the cultural values of Pakistan still maintain their originality as of centuries ago with having religious influences. Earlier these values were learnt by the natural climate, and followed due to strong familial setup. These families still maintain their cultural identities as their elders ensured the successful transfer of values to their next generations.

All of these ethnic groups follow the national dress, Shalwar Kamiz, with little modifications. As Koerner and Ian Russell (1988) noted that Pakistan's cultural dress, which is sewed from non-see through cloth, is always in loose fitting, and doesn't allow to exhibit the shape of body parts specially legs. According to Maron (1957) religion dominates almost every cultural value that last today in the region however this influence was not recorded ahead of freedom movement. He termed the country, after independence, as one of the Islamic conservative nations where traditions and strong customs exist.

Pakistan's Ministry of Information, Broadcasting & National Heritage (2015) maintains that Islam, which is the religion of around 98% of its population, has a great impact on its cultural values. Moreover the cultural setup of the country seeks its history from India and Middle East, however, all of the local customs and traditions are dominated by the color of religion. The characteristics from Middle Eastern region that got mixed in Pakistan's historical culture (the culture if Indus valley and other pockets) were either pure Islamic norms or they were adopted by locals during the centuries long rule of Muslim kings in sub-continent. As a result color of one nation, that dominates Muslim societies worldwide, also prevailed in this region however the historical records confirm that sub-continental countries still maintain their cultural roots. That is people of Pakistan have altogether the same

cultural values as carried by the people of central India except the religious practices that separate them. The tribal ballet which borders along with Afghanistan also has established its historical cultural face where deep rooted cultural practices are followed for generations.

Hence when it is said that Pakistani people seek their cultural roots from Middle Eastern region it is enough miscalculated. Although it can be said that Pakistanis share their religious norms with all other Muslim societies worldwide that mostly deal with their wears that should be hiding all parts.

1.3 Media and Culture:

Mass media has always been an influencing factor in promoting certain way of living among the members of a society. Since it has been introduced in sub-continent, it has been presenting a specific culture to audience, cultivating new ideas, and as a result culture has been redefined or transformed. The audiences are exposed to a large number of mass media messages that define the attitudes and lifestyles of societies.

Gerbner (1967) argued that mass media has been playing its role in the presentation of the cultural values and transforming the cultures at the same time. McQuail (1983) stated that it is the primary duty of a mass media organization to promote local social and cultural values. The Idea was primarily adopted after a debate on mass media and culture relation during the 1960s and 1970s.

In this debate Schramm and Shiller have different views. Schramm (1964) placed an argument that mass media could become a tool to allocate national identities to the countries who got freedom following the world war II, whereas Schiller (1976) criticized the mass media institutions for promoting the western culture in the developing countries, further arguing that people who belong to these countries mainly depend on media content to learn about their social and cultural values. Contributing to the same Giddens (1991) claimed that modernization actually

meant the culture of developed nations and it was now dominating the other countries also due to increased media coverage. However McQuail (2005) reaffirmed that mass media institutions shape the symbols of environment in any society, culture, and redefine it as well.

In short according to the theories Mass media messages should truly represent the cultural values of a region in order to pass it on to the younger generations, as McQuail (1983) termed it as cultural continuity role of mass media. His claim can be understood in a way that media continues the process of presentation, transformation and automatic transmission of cultural values through the generations.

1.4 Cultural Continuity:

Christine (2015) noted that cultural continuation is necessary for the members of a society to allocate them distinguished identities. Cultural Continuity means the transfer of certain cultural related values to the newer generations as Schiller (1976) confirmed that culture not only include the living habits but the literature and pros and cons as well that are necessarily to be followed to become member of a society. The process continues automatically to ensure that culture of societies is preserved and the upcoming offspring learn the lifestyle of their ancestors.

In the older times this process was carried out informally, however, the process has been existing in the human history. In 21st century the process has become even more formal and necessary for the societies who yearn to preserve their cultural values. For this purpose the mass media has to establish a deliberate cultural continuation process. As a result mass media content is designed in way that highlights local tradition, wears, knowledge, norms and values (Morley, 1986).

Cultural continuity is completed by the process of communication, especially in the developing societies where the members have very limited direct interaction; mass media plays a role for the transmission of these values from one generation to

another. For this purpose mass media gives prioritized coverage to local cultural content s that the newer generation learn the appropriate behaviors.

However the cultural continuity does not mean that there is total absence of addition of new values or social change, which also continues at the same time. This process might be resistant towards disowning its historical values but it does allow the situations to redefine or renovate the beliefs so that they can last for longer time fighting the challenges of new times. The social institutions with in the cultural setting such as family, gender, religion are also polished through the process of continuation. Moreover this improvement enables a culture to more openly preach itself to other social systems to maintain their separate identification through the process of socialization (Preston, 2005).

1.5 Cultural Transformation and Cultural Hybridity:

Cultural Transformation is a dynamic process which allows the dominating cultural groups to persuade the other the lifestyles of other groups. Primarily the concept of Cultural Hybridity means to manifold the multiple cultural values in the range of literature, interactions and lifestyle, as a result of discussions and presentation of model modified behaviors (Raab and Butler, 2015). The advent of modern technologies and tolls of mass communication, especially internet, allows the people from different cultures to exchange views, ideas, literature and other cultural values to form a new transformed culture of the societies (Albrow, Martin and King, 1990). The formation of hybrid cultures associate the members of societies to the set of values that directly control the factors related to individual cultures and identities (Jonathan, Rosaldo and Renato, 2002).

When mass media messages are produced according to the cultural values of some other societies and the messages are actually broadcasted to a different social setup, the content transformed the local acceptable lifestyle attitudes. Moreover one culture may get mixed with the values from other cultures, which causes cultural

hybridity, due to culturally neutral content presented by mass media. This situation allows the mass media organizations to become a strong tool of promotion of transcultural values. The factor gets even more intensified in the developing societies where the population has decreased direct communication and instead they depend on media to learn about their lifestyles (Schiller, 1976). In this way mass media which is obligated to function for cultural continuity purposes becomes a source to destroy the intercultural differences and diminish the cultural identities.

1.6 Glocalization:

Glocalization is product of globalization and localization which means that cultural values of some other society being presented to another society with a local perspective. The terminology was first coined in 1980s (Sharma and Kumar, 2009) and afterwards it became a topic of cultural proliferation and mainly used by the multinational corporations for the sake of introducing their products to developing societies. Robertson (1997) defined the term as co-existence of local and universal tendencies, where local is most of the time "place" only.

The advent of modern technologies like internet and mass media have enabled the neighboring and developing societies for the cultural cohesion and exchange of lifestyles (Hampton and Keith, 2010). They concluded that internet based communications have been a reason to exchange the cultural values from distant locations.

1.7 Online Newspapers in Pakistan:

Since the last decade Pakistani newspapers started publishing their online editions that are updated around the clock. Probably, most of these organizations include online newspaper websites and breaking news portals. While operating online they are failing to continue the local cultural content, giving more time and space to foreign culture. Apart from communicating across the cultures, the presence of major news sources outside Pakistan is also one of the possible reasons behind

more coverage to the non-local content as Uche (1988) argued that mass media places most of its content according to culture and values system of the place where the news sources existed. This factor affects the most when it comes to evaluate the news stories being covered by the media.

In Pakistan all of the mainstream newspapers have established their web portals in order to reach the readers around the clock. Meanwhile these newspapers, apart from providing the news in depth, are also distributed the news items as they happen. This feature has resulted in the formation of a new media industry in Pakistan, placing them in competition to TV and radio even more effectively.

1.8 Readership of Pakistani online newspapers:

Pakistan's 14% of the top websites are distributing news content as their primary activity (Alexa, 2015). The website that manages the records of worldwide online activities further reveals that majority (more than 60%) of the readers of these news websites belong to Pakistan (Annexure-I). This fact further strengthens the idea that all of the content being distributed by these news websites/online newspapers is directly influencing Pakistani nationals mainly.

However, World Bank (2015) notes that only 10.9% of the total population of the country can access the internet. Meanwhile the content being distributed highly resembles with other Online Newspapers from South Asian Region. Khan and Nellikka (2010) concluded that most of the online newspapers are alike in the sense of their content distribution, designing and coverage, and mainly presented the content using blog services, social media tools and RSS.

1.9 Significance of study:

The study will evaluate cultural content in online Pakistan based online newspapers which are the newly emerging field of mass media in Pakistan. The relationship of online newspapers with cultural continuity as per the opinions laid down by theorists, the researcher will analyze the with a critical eye while relating it

to theoretical frameworks of mass communication which suggest that mass media organizations must promote the local cultural and social values through its content. By accessing the online newspapers, which use the modern communication tools like internet, the research work will reveal that media organizations are failing to function for continuation of local culture while trying to reach to larger audience across the cultures.

1.10 Rationale of study:

During the 20th century the researchers agreed that it was one of the primary functions of mass media to represent the culture and social norms of a place through its content to connect its members (Lasswell, 1948). As a result mass media represent the identity of a society as well as performing the function of cultural continuity.

However with the advent of new communication tools mass media got a chance to present its content across the cultures. As a result mass media started generating the content that was a product of values from multiple cultural setups. In the 21st century the use of internet further enabled mass media organizations to produce more revenues by disseminating their content to a large number of consumers. Social media networks like facebook, twitter and reddit further enables them to market their content through a versatile audience.

Moreover the concepts of globalization and glocalization allowed the mass media to communicate with consumers of different identities, cultural background and moralities. However, while earning more business by engaging the users from across the culture, it became a significant question whether mass media was still performing its function of cultural continuity or not? Especially the mass media organizations that mostly operate online produce the content that represents the cross cultural values, and while publishing the content that satisfies users/readers/viewers from multicultural backgrounds the publishers often fail to perform the function of cultural continuity in local society.

1.11 Objectives:

The thesis work is an attempt to establish a candid finding if Pakistani mass media organizations really prioritize the news item that represent the culture from abroad instead of the stories that carry more of the local lifestyle habits. These are key objectives of the study:

- To take an inference whether Pakistan's online newspapers are socially responsible in the cultural aspect or not?
- To evaluate the Pakistani online newspapers in light of the stories appearing on Lifestyle pages regarding culture
- To analyze the images appearing in Pakistan's online newspapers at Lifestyle pages whether they promote local culture or the foreign?
- To quantify the glocalized images appearing on Lifestyle pages

1.12 Hypothesis:

Hypothesis 1 H_1: Leading online English newspapers of Pakistan (Dawn, The News International, Express Tribune, Nation, Daily Times, and Pakistan Today) publish more images that represent Pakistani culture.

Hypothesis 2 H_2: Leading Pakistani online English newspapers (Dawn, The News International, Express Tribune, Nation, Daily Times, and Pakistan Today) mostly publish the images that do not promote Pakistani culture.

Hypothesis 3 H_3: Pakistan based leading online English newspapers (Dawn, The News International, Express Tribune, Nation, Daily Times, and Pakistan Today) are publishing cultural images that promote local culture with little foreign modifications.

Chapter 2

Literature Review

Mass Communication is a process of conveying purposeful message to large audience and hence it deals with both the societies and their cultures. Media messages are believed to be part of a social structure which comprise of some information in the form of texts, photos, moving images or voice that is largely concerned with the cultural aspects of a specific social system. Culture and Society are highly interrelated especially in relationship with media. However society seems to be primary during the process of communication whereas the content being produced by the media can also be referred to culture which carried different aspects of social life (McQuail, 2005, p. 78).

When the media is referred to both Society and Culture at the same time it is needed to thoroughly explain its relation with both of these. For instance while looking into the societal domain of media, it could be concerned with monetary and political resources, the existing relationships in the society and different roles assigned to these kinships. When it comes to the cultural aspect of media it fundamentally represents the values of a social system, its symbolic expressions, norms, general patterns of behaviors and belief system (Lule, 2012).

McQuail (1992) defined Culture as a set of features that represents social aspects in a living set up in the form of symbolic expressions, personal habits, social customs, defined roles and a discourse to perform different actions. Gurevitch et al (1982) noted that culture is set of values that arise among distinctive societies or classes of the same social setup on the basis their shared historical aspects, and it further defines the conditions for their existence.

Moreover Lule (2012) maintained the argument while quoting the great anthropologist Clifford Geertz who presented a definition of term "culture". The scholar said that culture is a pattern of meanings subjected to some symbols that are

transmitted to the generations of a social system historically that makes up perceived expressions by the means of their communication, forever ongoing process of inheriting values and development of new knowledge of life.

On the other hand Rothman (2014) is of the view that culture has historically been an ambiguous term. That is why Merriam-Webster dictionary has included as many as six definitions to the term, however he believes, the culture must be comprising of all these definitions and something more that could deal with the relationship between all those factors added up in the definitions.

According to Rothman (2014) another linguist Raymond Williams wrote in his dictionary Keywords that Culture is diversified terminology with could be a process personal enrichment with values, a specific way to live life in a group or it is the literature and messages composed with an aim to be transferred to the next generations. Culture could be either any one of these or all of the three at the same time.

United States National Institute of Health (2015) has also offered an explanation to culture as a term saying that it is a product of knowledge, belief system and behaviors. It revolves around the elements such as individual identification, process of transmitting messages, social behaviors, ideas, customs, norms and social institutions that form racial, ethnic, religious and social groups. According to NIH geographical locations also contribute to the definition of culture, it adds, the culture further influences health care believes of a society.

Likewise Culture is a way to understand the world that surrounds us and is shared by a number of people who share believes and customs that are learnt throughout the lifetime. Language, food habits, music interests are also among the factors that allow others to identify our culture. It carries man other factors however they are not very visible to others such as religious practices, family customs, personal values and ethnic moralities (ITC, 2014). Contributing to the same, Little

(2002) argued that culture is related to a certain community only and hence it is confined to the traditional understandings and values that bond together the individuals living with in a geographical territory (p. 95).

Hence it is an understanding build on the basis of a consensus that culture in fact comprises of a number of values that belong to a specific area, represent the historical background of a society and are forwarded to next generation in order to sustain. Mass media plays the role of a best tool to transmit these values to the other parts of the world and pass it on to the newer generations of the social society.

Rothman (2014) reaffirms that personal, group and literature aspects of the culture always come under debate whenever the term comes under discussion. All of these aspects also continue interacting with each other like a process of osmosis and inducting the surrounding people in to its social group. Additionally all those characteristics of culture that make it a term full of confusion also keep on changing to redefine or continue it in a more acceptable form, according to ITC (2014). The advancement of technology and other communication tools have provided the cultures with one more characteristic to communicate its knowledge to other cultural systems through a process of cultural diffusion.

For this sake the process of communication could take place between two groups, a group, and two people or may be the single person who is thinking over or talking to himself. However the process of communication at mass level involves a large number of intended audiences at a specific time and with a certain boundary. The people involved in this process exchange their information about the reality, their cultural attachments and sometimes themselves. They conclude these ideas from their daily routines, language, belief system or creative expression that is called as culture in other words (Lule, 2012).

Christine (2015) also contributes that during this process of communication the characteristics of a cultural setting are transferred to the new generations of same

group or to the members of other social systems through a process of "cultural continuity". This term specifically deals with the continuation of the values carried by a culture to ensure the separate identity of its members. In the older times this process took place in an informal, however, a perpetual way. But today in this age where cultures are more and more exposed to each other the continuation process has to be carried out deliberately to ensure that cultural knowledge, traditional way of living, social values and knowledge is transferred to next generation and the cultural is kept alive. The social and cultural realities also affect the media content especially in the case of gender, ethnicity and everyday life (Morley, 1986).

However the cultural continuity does not mean that there is total absence of addition of new values or social change, which also continues at the same time. This process might be resistant towards disowning its historical values but it does allow the situations to redefine or renovate the beliefs so that they can last for longer time fighting the challenges of new times. The social institutions with in the cultural setting such as family, gender, religion are also polished through the process of continuation. Moreover this improvement enables a culture to more openly preach itself to other social systems to maintain their separate identification through the process of socialization (Preston, 2005). It should also be kept in mind that mass media while performing the role of cultural continuation portrays the most dominating culture of a society, attempting to pass it on to next generations and other segments of society (McQuail, 2005, p. 98).

While posing a responsibility to media Preston (2005) adds that the process of social and cultural continuity is also a chance for the individual habits to get communicated to others with in a culture or across the cultures. It enables one to establish more sense of security and individual control in the sea of social change. Many factors, on the other hand, continue to create hurdles in the process of cultural continuity that are mainly coming from other social systems or several segments of

the same group. But when the intensity of these hurdles becomes higher the process of cultural continuity also becomes more fast and desirable.

Mass media messages truly represent the cultural values of a region in order to pass it on to the younger generations. That is why a media message that has been product of certain cultural values is merely directed to that specific social setup. In this way media continues the process of automatic transmission of cultural values through the generations.

According to initial literary records Lasswell (1948) drew out three primary roles of mass media in any society that were to provide surveillance, connect the segments of a society and transmit the cultural heritage to next generations. Afterwards the fourth role of the media was introduced in the form of entertainment to distract the members of society from their daily tensions and problems (Wright, 1960).

However according to McQuail (1983) there are five major functions of every medium including transfer of information, entertainment, correlations, continuity and mobilization of society. Mass media as an institution of society informs its members about the latest events, power relations and innovations, correlates and helps in interpreting significant advents, entertaining and continuing the cultural and social values of the system to enable the expression of its identity. The final function that is mobilization deals with the process of social change and rifts. Mass media has always been performing either all of these functions or at least one very effectively. Gupta (2006) also noted the same five functional approaches of mass media while commenting about transmission role of media he stated that media content actually reflects our own believes, norms and values to promote society's interest (p. 22).

As a result most of the researchers have developed a consensus that it is one of the basic duties of mass media institutions to produce the media messages according to the cultural setups in order to ensure that several cultural values are transferred through the content.

Cultural Continuity and Mass Media

Discussing the process of cultural transformation Smeekes and Verkuyten (2014) argued that continuity is a significant characteristic of human sociology as there is could be no concept of personal or collective identify if there were no link between the past, present and future of a certain group. Nations and ethnic groups are inclined to a set of norms and values which establishes their self-defining cultural heritage and common grounds which enables social identity and roots of the group. The members of a social structure mostly depend on the media content to shape their symbolic environment and even personal set of values (McQuail, 2005).

The relationship between media and the transfer of cultural values from one generation to the next has been a historic fact throughout the world. Media depicts several values through its content and attempts to keep them alive, and moreover it redefines few cultural aspects in order to stabilize the social set up. Culture, on the other hand, has also been a major source of content generation for media over the centuries (Lule, 2012).

Adding more for it, Gerbner (1967) identified mass media as a source of social transformational tool which was bringing about a change through increased mediated interaction instead of face-to-face interaction. Likewise McLuhan (1964) concluded that mass media was enabling the members of societies to draw their identities from a culture that has mainly been shaped by television that distributed content to diminish the cultural bars between groups. In contrast human history confirms that societies were always separated by different cultures based on ethnicity, genders, social statuses; however electronic media was trying to end the traditional compartmentalization (Meyrowitz, 1985).

Mass media doesn't only deal with the past to continue several cultural values but it also strongly preaches that these values should be followed in future as well (Wohl, Branscombe, & Reysen, 2010). If the process of cultural continuity is ceased and mass media fails to follow certain local norms the members of the society can symbolically fear that their identity and cultural values are going to die and will not

perish in the coming time (Riek, Mania, & Gaertner, 2006). Existing identities and cultures are being replaced by the newer ones that are majorly based on the mediated experiences and can be characterized by a culture with no specific boundaries (McQuail, 2005, p. 130).

The pattern of non-interaction and decreased participation resulted in increased television addiction which further enhanced the role of mass media to define the culture and social rules by adopting modern terminologies (Putnam, 2000). Furthermore if there is an increased division of beliefs and social norms are being challenged the media dependency could lead to a transformed cultural values (Gupta, 2006, p. 30).

While media composes the messages according to cultural values, it often mixes values from other societies and as a result the content transmitted to viewers or readers becomes a source of promotion of cultural hybridity. In the situation mass media becomes a strong tool for the promotion of transcultural values especially when there is increased media dependency in a society. That is why mass media fails to perform the function of cultural continuity and instead takes a job to diminish the intercultural differences or cultural identities.

While discussing the effects of media Brown (1976) confirmed that children tend to learn their general behaviors through media based on the punishment and reward system. This learning behaviors of children has allowed mass media to define the upcoming cultural aspects. Most of the content broadcasted and published by mass media is composed of images and information shared by the members of certain social setup which can be called as their collective experience. The content when exposed to the newer generations of the same social group it informs them about their identity and material orientation to future (McQuail, 2005, p. 81). Likewise Curran and Morley (2006, p. 124) said the quality of passive learning further allows mass media to cultivate the new cultural ideas in the minds of the readers. This is the reason the one way communication process intensifies the impact of mass media.

Cultural Continuity and Mass Media

Mass media which has historically been a powerful tool for the promotion of several cultural ideologies becomes even stronger when the audience are receiving its messages more passively. In the situation media can freely cultivate the cultural values or identifies, it intends, if there is lack of promotion of local values.

Furthermore Thinley (2007) argued that increased interaction between different cultures and its coverage by mass media content has posed a threat to Bhutanese cultural identity as the process of cultural continuity appears to be sabotaged. However the print media still maintains its position to promote the local culture and continue to publish the local cultural values. Still the local cultural remains threatened because the increased global coverage by the media is affecting the desired behaviors and lifestyles. Lifestyle is a set of characters that defines the identity and desirable image of one and it is mainly based on the personal media content consumption (McQuail, 2005, p. 559).

Shabbir and Nadeem (2014) concluded that foreign culture was being given more coverage by the print media as compared to Pakistani culture. The qualitative analysis confirmed that most of the space was given to news items portraying the foreign cultural values in the form of lifestyle and fashion news. This fashion could further lead to diminished local cultural values or may be transformed into values that belong to the culture of some other place. Likewise Khan A., Bhatti A. & Shehzadi I. (2011) also found that Indian culture was being introduced to Pakistanis through advertisements in magazines especially the periodicals published in English language. They noted that increased influence of Indian products worldwide could have led the advertisers to use Indian fashion and lifestyle codes to reinforce the marketing of textile products in Pakistani elite class (p. 406-414).

While calculating the impact of Indian media on Pakistanis Sabir and researchers (2014) inferenced that across the borders coverage of Indian media influenced the growing minds in Pakistan to adopt the new cultural values. They also generated a correlation between low literacy rate and weak family system in Pakistan

with the increasing impact of Indian culture (p. 50-58). Menhas (2014) also found using survey technique that Pakistani women were adopting western lifestyle especially dressing habits with a great speed after the advent of modern communication tools.

The advent of modern technologies in the field of mass communication has imposed a more increased threat to local culture as the most of time and space available in media is given to the culture from where the news sources originate. In the situation where technologies are going across the borders the developing countries are facing threats to their cultural autonomy and coverage of local traditions in the mass media (Uche, 1988).

The increased mass media coverage of cultural values that do not belong to local social setup originally directs a threat to the values that are owned by the intended audiences. Especially the coverage of lifestyle news items in the modern mass media has become a source to promote the foreign culture instead of continuing the local cultural values.

Adding more to the concept of cultural transformation Kraidy (2002) argued that imposition of cultures across the nations is primarily done by the international mass media which has got the modern technologies like internet. These technologies spread he transcultural images at great speed to connect the audience from different social structures. Likewise Fiske (1987) believed that media transmits most of the cultural content in the form of films, radio, newspapers and television, which can be sensed as a hybrid culture that in fact defines the contemporary market and its demands.

Looking at the newly discovered technologies like internet Thompson (1995) notes that members of society receive lesser amount of common knowledge through direct interaction but after the advent of modern technologies the symbolic exchange of expressions has become impossible. The decreased face-to-face interaction has

enabled the media to define the most of cultural values while transmitting the information. Additionally to intensify the impact of cultural content being distributed, mass media uses a strategy of Glocalization which enables mass media to present the foreign culture in a transformed shape of local cultural values (Hujic, 1999).

In an attempt to assess the consequences of glocalization Schiller (2000) feared if mass media's control over distribution of social values and cultural aspects continued the human race fall a pray to individualism where no national and agreeable human relationship will exist. Curran and Morley (2006) also agreed that individuals are leading towards personalized perception of news and their media content through TV, advertising, radio and internet. They noted that this trend is leaving human being utterly alone where the cultural values are diminishing and carving out a completely imported culture (p. 51).

In the twenty first century mass media is using modern technologies which have enabled it to go across the borders and cultures. This much increased interaction between the different cultures has promoted the cultural amalgamation and as a result the local cultural identities are diminishing and universal culture is getting place in its stead. Finally the technology assisted mass media messages, when transmitted to public, have become a source to weaken the local cultural values rather than ensuring that these are transferred to next generation.

Chapter 3

Theoretical Framework

Theoretical framework is a series of procedure that is used by researchers to test their hypothesis or research questions in some cases. It provides an extensive lens to researchers through which they can examine their research topic both thoroughly and empirically (Trent, 2015). It could be already drawn out theories or any other agreed upon research finding that could help researchers to investigate their area of study. For this study researcher came across the fact that Social Responsibility Theory is the most suitable existing theoretical framework to test his hypothetical statement regarding cultural continuity role of mass media.

3.1 Social Responsibility Theory

3.1.1 Background:

The commission of press freedom (1949) in United States urged media organizations to take some responsibility of development process in the society as well, which further gave rise the concept of a socially responsible press that emerged to the horizons afterwards. The theory was widely accepted in the third world countries and developing nations where governments generally fail to maintain the social setups. Such countries inclined towards the concept of libertarian mass media in developed countries, adding up a flavor of social responsibility to the duties allocated to mass media. Siebert, Peterson and Schramm (1956) paved a way to successful adoption of Social Responsibility Theory from Libertarian concept of mass media functioning. The idea was welcomed by the world especially by the developing nations where mass media could play a powerful role in the social development process.

3.1.2 Main idea of social responsibility:

The Social Responsibility Theory, just like Libertarian Theory, enables mass media organizations to function without any regulation or proper censorship by the

government authorities. However the idea of socially responsible theory was widely adopted when the liberty awarded to mass media resulted in certain problems. It was felt that mass media must not remain confined to simply broadcasting news it wants but it should extend its role to society as well.

The social responsibility theory adds up a concept of social responsibility to the freedom by suggesting that the content that appears in press must be discussed at public forums (like public forums have been established in Germany to monitor the media content) and as a result mass media should present itself responsible towards social setup. This informal social check could be kept by the public panels or media professionals themselves. This way the social responsibility gave rise to the concept of self-regulation in mass media. Likewise Pakistani media is also not subjected to any formal ruling, as it happens in neighboring country china where media run under authoritarian theory, which is why Pakistani media houses will also be run in the light of social responsibility theory.

This way as social responsibility is fulfilled by imposing an idea of self-regulation of mass media, it can be said that social responsibility theory is a better reformed presentation of Authoritarian and Libertarian theories as it insists on free press, however, fulfilling the social obligations instead of either leaving it all on mass media or governments. Moreover just like the spirit of libertarian theory, the social responsibility theory also backs the private ownership of mass media organizations. Following the social responsibility theory the idea of plain reporting, reporting the facts objectively, was transformed into the new concept of Interpretive Reporting, which included further interrogation by the journalists regarding facts. The Hutchins Commission (1949) concluded that press should not only report the plain facts objectively but it should also guide the members of the society in the interpretation of the reported facts in the form crystal clear explanations.

As a result the social responsibility theory after the mid of twentieth century became a reason to build enhanced professionalism in media workers by adding high

level of truthfulness, information and accuracy of the situation, which assured that the organization was also contributing towards the development of social setup. The freedom of the press commission (1949) further enlisted a series of tasks for the mass media organizations on the note of social responsibility. The tasks included:

- The press should design its code of conduct that helps it to function in dilemmas
- Mass media should look for the improvement of journalistic standards
- Media organizations should protect the journalistic interests and the journalists
- Mass media should condemn the every violation to self-regulating code of conduct and award penalties for such actions

3.1.3 Social Responsibility Theory permits

As per McQuail (1983) has suggested that

- Every members of the society to openly discuss the mass media content and express his opinion
- The opinion of the community and consumer action over media content to enhance the effectivity of professional code of ethics
- The mass media content should surely protect the legitimate private rights and sacred social interests
- The private mass media organizations should function as public welfare organization or authorities should take over the organizations to ensure the public service role of mass media
- Mass media should always be functioning under the flag of social responsibility otherwise some other working body or government should take the charge of social responsibility
- Mass media should avoid any such publishing that could lead to disturbance of social order

- Mass media shall protect the social and cultural freedoms of all groups not only those who dominate in the setup
- And finally mass media should take its duty to promote local social and cultural values from one generation to other

3.2 Social Responsibility Theory and Cultural Continuity:

Under the social responsibility theory McQuail (1983) concluded that any mass media organization functioning inside a society should take the responsibility to transfer its cultural values from one generation to the next. Moreover sociologists argued that social learning of young generation is necessary for preparing them to take over their roles in social participation. Anthropologists coined a term enculturation to refer to the specific system that enables new members of a society to learn the general lifestyle, tradition and linguistic practices. During this the beliefs, myths, models and other folklore are also learnt by members of society and sub-cultures, the process of assimilation, to form one nation or cultural identity. Mass media organizations can play an important role in teaching the child about social setup.

Researchers from psychology have laid out certain findings that confirm the process of social learning is carried out through mass media content as well. He it can be a matter of fear that culture of a place may go diminished if unchecked cultural media content keeps on being distributed to the society. They instead insisted that inborn process of socialization in children automatically results in the successful transfer of cultural values, where members are least exposed to other cultures. Hence the process of cultural continuity is also shared by the individuals in addition to mass media content.

During this research work the content analysis of selected materials will be according to social responsibility theory due an outstanding agreement found between the research objectives laid down by the researcher and key provisions of

the theory. The research will follow the theoretical framework to see whether current Pakistani mass media is taking the responsibility (only cultural continuity role media) to its society or not.

Chapter 4

Methodology

Methodology comprises of several key steps or guidelines that are adopted to test some hypothesis or conduct empirical researches. As a human being we are always up to some methodology to carry out daily routine researches. Likewise researches have agreed upon several methods that are followed during scientific researches. To make the researches replicable and enhance their acceptance in world there several methods of research that are accepted worldwide. These methods include survey, content analysis, experimental designs, extensive interview etc. However the common perspective among all these methodologies is that all of them are adopted to access the materials/population directly or indirectly in order to get some inferences.

There are certain characteristics that are believed to be carried by all of these research methodologies (Wimmer & Dominick, 2012). These features include

- These are systematic
- These are objective
- These methodologies are empirical in their spirit, i.e. based on some observational or statistical calculations
- Most of these methods can be practiced and carried out publically

4.1 Mass media research and research methodologies

While carrying research work related mass media the researchers also have to adopt certain 'way' to approach the desired sample that might in the form of some material or group of people. Wimmer & Dominick (2012) believe that there is no position in mass media that does not follow methods of research and it has been necessary as well to be successful in the field. Mass media research mainly involves

survey method or analysis of certain contents however the researchers sometimes follow other key procedures like experimental design when they are up to assessing effects of some media content. In mass media research the methods are mainly adopted to design media content and to calculate the real response of public to certain contents.

For the study researcher has adopted Content Analysis to test the hypotheses. Because the methodology appears to be most feasible, easy to be carried and reliable in terms of appropriateness while dealing with assessment of certain characteristics of mass media content.

4.2 Content Analysis

Content analysis technique of quantitative data collection has been adopted for the study. Under the methodology the selected content is analyzed in the light of the objectives of the study.

4.2.1 What is content analysis?

Content Analysis is referred to a systematic, objective and scientific empirical methodology to evaluate certain content in the light of given perception of the researcher (Wimmer & Dominick, 2012). Stambor (2005) says the content analysis methodology is most is a way to assess written texts or images, spoken contents or any other visual communications. According to Neumann (1997) the content analysis is apparently an attempt to study the patterns of certain content. He further continues saying the content analysis methodology could be both quantitative and qualitative. Any other researcher of the field can also replicate the study following the same pattern of content analysis.

During the analysis of the given content, which could be either image, text, oral record or historical textures, the researchers categorizes it into several groups based on their characteristics. These categories should be both mutually exclusive

and exhaustive. These categorized must also be operationally defined by the researcher (Personal Communication).

Furthermore during the process of coding the researcher can either follow the emergent or priori coding method. The objective of applying coding technique is to convert the visible content into quantifiable figures. In the conclusive steps the researcher applies certain statistical operations to acquire some inference from the coded data by ensuring that true essence of the analyzed content has been drawn out.

In short during the content analysis a research fist has to select a unit of analysis for research, which is further followed by coding of the analyzed content and application statistical operation finally leads to conclusion regarding the under test hypothesis.

4.2.2 Strengths and weaknesses

Content Analysis methodology carries a number of uses that encourage the researchers to prefer the technique to get inferences based on true meaning of the content (Wimmer & Dominick, 2012). Few of them are as following

- The technique utilizes a series of scientific and empirical steps to analyze the content that enables other researchers to replicate the study
- Content analysis can be used for describing the communication content
- The methodology allows the researchers to predict based on the analyzed content
- Content analysis accords the testing of hypothesis on the basis of characteristics of message
- The method could be helpful in comparing the real world with the media messages
- The methodology converts media messages into quantifiable figures so that researchers could apply statistical techniques in order to study the relationship between the categorized content

According to Wimmer & Dominick (2012) the content analysis methodology on the hand has also several weaknesses such as

- The technique purely depend on the coder to describe the true meanings of the content, hence the difference of perception can lead to complications
- Availability of the content could also affect the inferences
- The inferences taken out of the methodology only represent the analyzed content and might not be generalized
- The difference of perception could lead to a complete failure during the replication of the study

4.2.3 Appropriateness for the study:

Content Analysis technique appears to be the most suitable for the study for several reasons such as following

- Only the direct analysis of media content could help drawing out replicable inferences
- The study involves the analysis of media messages
- Categorization of the analyzed content leads to easy quantification
- The hypothesis of the study can easily be tested through statistical operations after the compilation of data according to rules of content analysis
- The methodology is inexpensive as compared to other techniques used to analyze the media messages
- And finally ease of access to the content is another important characteristic of content analysis methodology

4.2.4 Limitations for the study:

Following the content analysis the study may few limitations such as

- The results would be based on the categories designed by the researcher if not replicated in the same way may produce some different results

- The inferences can only represent the analyzed media messages and might not generalized overall
- The results might not be verified through experimental designs in terms of media messages perception and general readers

4.3 Population:

The study remains population is the Lifestyle pages of leading online newspapers of Pakistan (Dawn, Express Tribune, Nation, Pakistan Today, Daily Times and The News International).

4.3.1 Dawn:

Dawn (dawn.com) is Pakistan's top English online newspaper which is an extension of "Daily Dawn" which was established in the united India during the movement of freedom (in 1941). The online newspaper is ranked at number 34 among Pakistani websites (Alexa, 2015). The portal publishes stories under national, international, blogs, lifestyle, business and sports categories mainly. It is further associated with a cable news television "Dawn News" also. Its majority readership belongs to Pakistan

4.3.2 Express Tribune:

Express Tribune (tribune.com.pk) is a Pakistan based online newspaper which associated with an Urdu daily Express and a news channel Express News. The group also publishes English daily with the same name that also carries the International New York Times as complimentary. The portal has been ranked 59th among websites being hosted from Pakistan (Alexa, 2015). The paper extends its publications in National, International, Sports, Business, Opinion and lifestyle categories. Its majority readership is based in Pakistan.

4.3.3 The News International:

The News International (thenews.com.pk) is another associate online newspaper of Pakistan largest empire Jang/Geo group with owns entertainment,

sports and news channels inside the country. Its associate Urdu daily Jang is assumed to be the most circulated newspaper of Pakistan. According to Alexa (2015) the web portal has been ranked at 185 in Pakistan. The paper that brings news stories round the clock to its readers attracts the majority from Pakistan.

4.3.4 Pakistan Today:

Pakistan Today (pakistantoday.com.pk) is another online newspaper owned by renowned journalist Arif Nizami, who publishes a daily English newspaper with same name in tabloid format. The web portal has been ranked at number 340 according to Alexa (2015). The newspaper is mostly popular in Pakistani readers. It also publishes news items in all major categories round the clock.

4.3.5 Nation:

Nation (nation.com.pk) is owned by Waqt media group in Pakistan who runs a news channel and daily newspapers also. The portal which attracts its majority readers from Pakistan has been ranked at 373th position by Alexa (2015). The online forum is currently publishing national, international, blogs, lifestyle, sports and business news stories. Waqt group also publishes Urdu daily Nawa-i-waqt from Pakistan which manages its ideological Pakistani face.

4.3.6 Daily Times:

Daily Times (dailytimes.com.pk) another popular online newspaper based in Pakistan which attracts a considerable percentage of readers from neighboring country India also. The newspaper which maintains its progressive image among readers has been publishing stories in all major categories 24/7. The web portal has been ranked at number 546 in Pakistan (Alexa, 2015). The newspaper has also its sister publications in the form of Urdu dailies in Pakistan.

4.4 Sampling:

Sampling is a segment of population that is believed to be truly representing the all parts population (Wimmer & Dominick, 2012). There are number of reasons

behind analyzing a certain sample of population instead of assessing the whole population pool. These include feasibility, decreasing the time required for research, making the research inexpensive and most of all many research studies might not be even possible to be carried out if every member of population is subjected to be analyzed (Personal Communication).

For the study a viable sample has been selected on the basis of systematic sampling from the population pool

4.4.1 Sampling Methodology:

Under the systematic sampling technique the units are opted out from population directly. These units have systematic chances for getting selected as sample according to designed formula. This character places the systematic sampling closer to random sampling. All the units, content being analyzed, are homogenous to each other in their composition. This schematic design, however, decreases the role of researcher in influencing the sampling methodology.

Where Wang & Riffe (2010) came out with a conclusion that content published in six days is the most effective and efficient to represent the content of one year published online, the researcher has selected a sample of every Sunday to represent the content published during the whole week.

Moreover for the study systematic sampling has been opted under a schematic design. According to which sample includes all news stories that are published on every Sunday (24 hours) of all the weeks on all six news portals Dawn, The News International, Daily Times, Pakistan Today, Nation and Express Tribune. The sample would begin from 12:01 AM and last till 11:59 PM of every Sunday to ensure that all the content published in 24 hours is analyzed.

In this way if 24 hours of publication of a single newspaper is subjected to analysis, for the publication of six newspaper it means an analysis of 144 hours per week (24 Hours X 6 Newspapers).

4.4.2 Duration of Study:

The study is confined to the months of May and June 2015. These months are the start of spring season in Pakistan and a large of exhibitions are held inside the country regarding the promotion of local lifestyle products. Hence there is a greater chance of finding more news stories under this category.

Here as well the duration of study would mean 1296 hours of publication has been analyze i.e. 24 Hours times Six Newspapers times 9 Sundays of two months is equal to 1296 Hours.

4.5 Unit of Analysis:

Unit analysis is the smallest unit of the content that comes under analysis. During the quantitative research framework it could be an article, an image, a group, an item or even an individual that enables quantification of the content under analysis (Wimmer &Dominick, 2012). For the study researcher has selected the individual image appearing on lifestyle page of leading online newspaper.

4.6 Quantification System

A suitable quantification system has been devise by the researcher to ensure easiest application of statistical operations on coded units of application.

4.6.1 Nominal level of measurement

The researcher has adopted the nominal level of measurement to apply the statistical operations at coded data. It involves data placed in different categories however the every unit is equal to any other in terms of its quantification value. Nominal level of data measurements are most suitable when the data coded in different categories is subjected to be compared. It easily allows the application of basic statistical operation to describe the data and take out inferences for the hypothesis.

4.6.2 Descriptive Statistics

Descriptive Statistics comprises of primary statistical operations that helps to describe the real meanings of the given data. Data primarily refers to the units of analysis that has been coded in different categories based on the characteristics of the images, as per the requirement of the study. To describe the collected data in the study, researcher has resorted upon Percentage, Frequency and Central Tendency to take out inferences. SPSS has been used to apply all of the statistical operations on data.

4.6.2.1 Frequency

Frequency means the occurrences of unit of analysis that has been coded in certain categories. This is one of primary descriptive statistical operations that allows the researcher to compare the data placed in several categories in terms of their repetition in the analyzed content. In social sciences frequency lets the researchers know that which category's data dominates the other units of analysis.

4.6.2.2 Percentage

Percentage is another descriptive statistical operation that allows the researcher to count the occurrences of units of analysis associated with a specific category per 100 overall occurrences. The operation is however completely dimensionless and in current study the operation would allow the researcher to decide about the most repetitive category of units of analysis.

4.6.2.2 Central Tendency

This statistical operation allows the researcher to describe the categories data in terms of its distribution. There are three forms of central tendency which are mean, median and mode. The researcher has adopted the measurement of mode to describe the data. Mode operation would help in establishment of an inference about the most frequent category among others.

4.7 Categorization

Categorization is a key step in quantitative content analysis methodology which the assessment of under research data. The researcher either develops new categories prior to analysis of content or designs categories based on the characteristics of the content that can help to create segments in content under analysis (Personal Communication).

The researcher has designed three categories to carry out the study

4.7.1 Pakistani cultural images:

The images that appeared at lifestyle/entertainment page of online newspaper with following characters

- Local clothing (Shalwar and Kamiz, which thoroughly covers the body parts)
- Images of local traditional festivals
- Historical literary, lifestyle, cinema records
- Images comprising of local traditions
- Images showing the natural situations, scene from routine life or places

4.7.2 Non-Pakistani cultural images:

Any image that appeared on lifestyle/entertainment pages of online newspapers that

- Does not carry any of the characteristics that belong to local cultural images

4.7.3 Glocalized Images:

These images carry the following characteristics

- Carry at least one of the characters associated with local cultural image with little modifications/innovations (this innovation/modification should not be in primary structure).

4.8 Hypothesis

Hypothesis is an empirical statement that is subjected to be tested during the study. It is usually based on the previous observations or personal assessments of the researcher based on existing research work.

For the study researcher has designed following hypohesis

Hypothesis 1 H₁: Leading online English newspapers of Pakistan (Dawn, The News International, Express Tribune, Nation, Daily Times, and Pakistan Today) publish more images that represent Pakistani culture.

Hypothesis 2 H₂: Leading Pakistani online English newspapers (Dawn, The News International, Express Tribune, Nation, Daily Times, and Pakistan Today) mostly publish the images that do not promote Pakistani culture.

Hypothesis 3 H₃: Pakistan based leading online English newspapers (Dawn, The News International, Express Tribune, Nation, Daily Times, and Pakistan Today) are publishing cultural images that promote local culture with little foreign modifications.

Chapter 5

Graphical Representation of Data

5.1 Frequency:

dawn.com
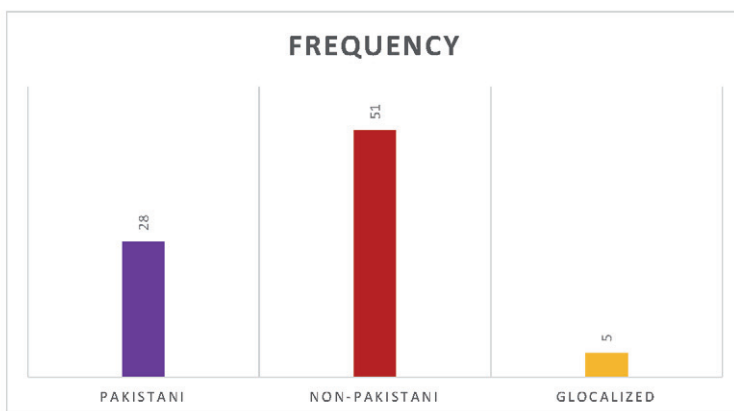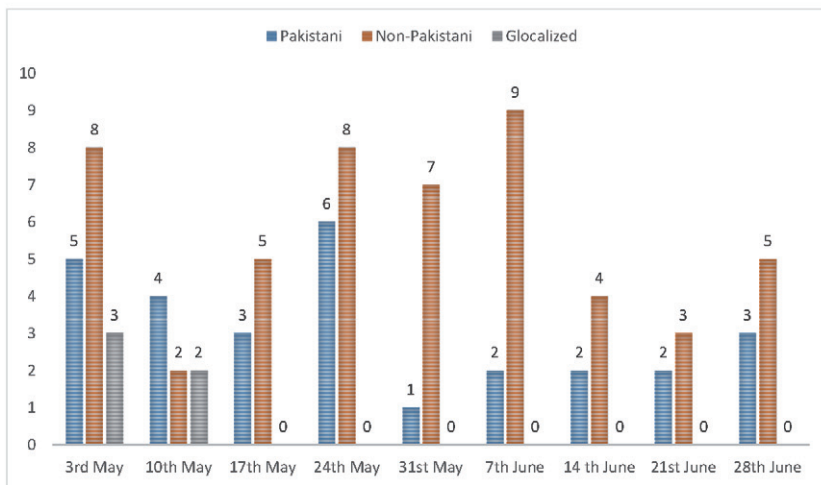
tribune.com.pk

Cultural Continuity and Mass Media

thenews.com.pk
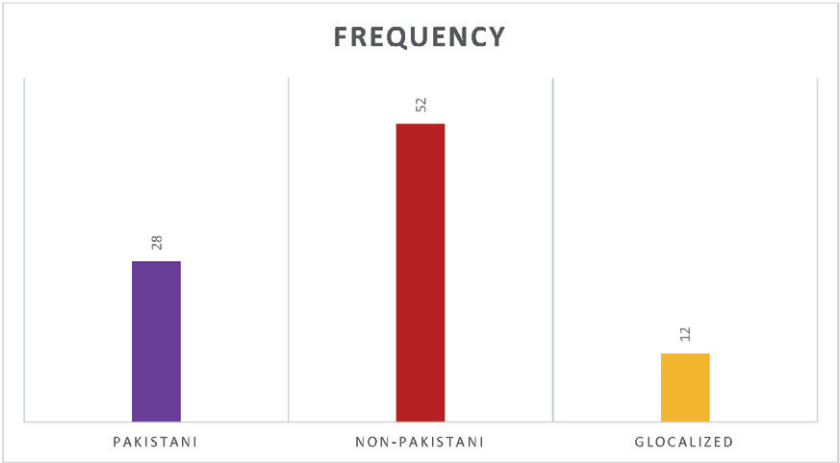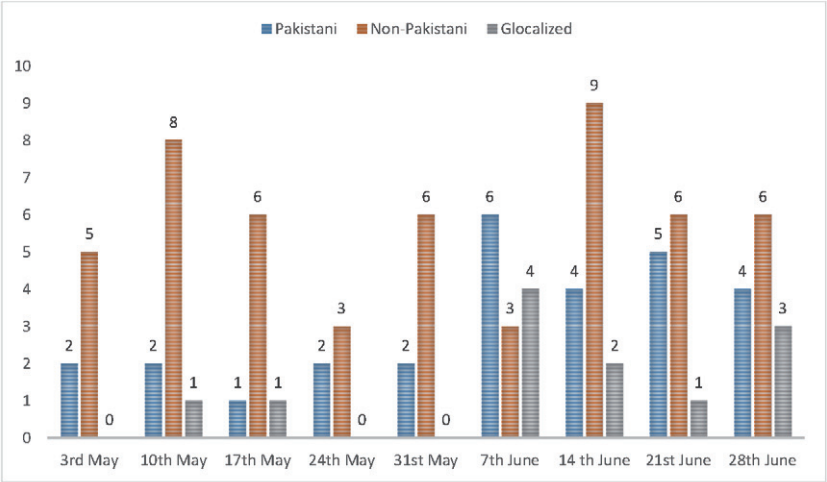
Cultural Continuity and Mass Media
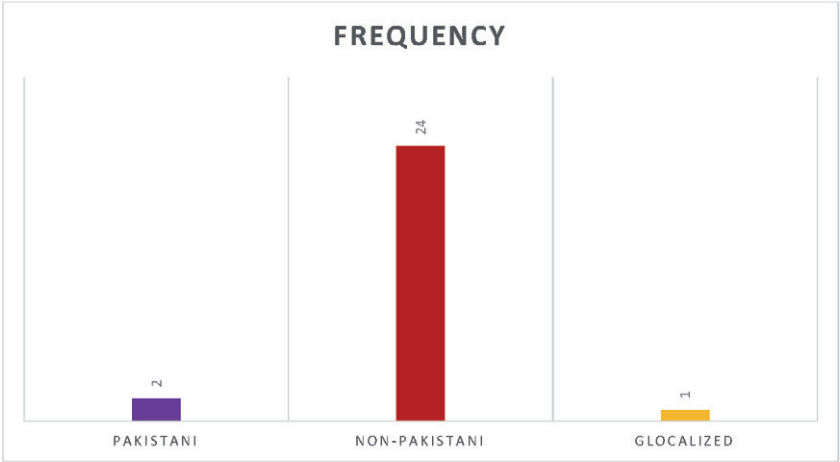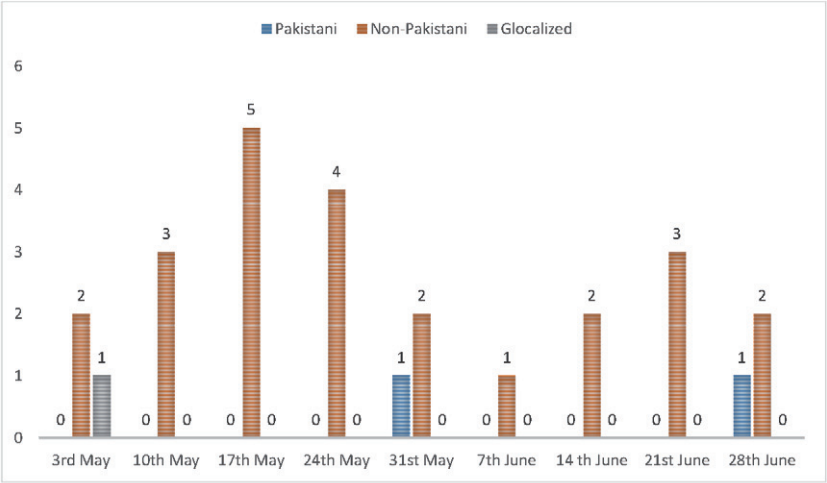
pakistantoday.com.pk

Cultural Continuity and Mass Media
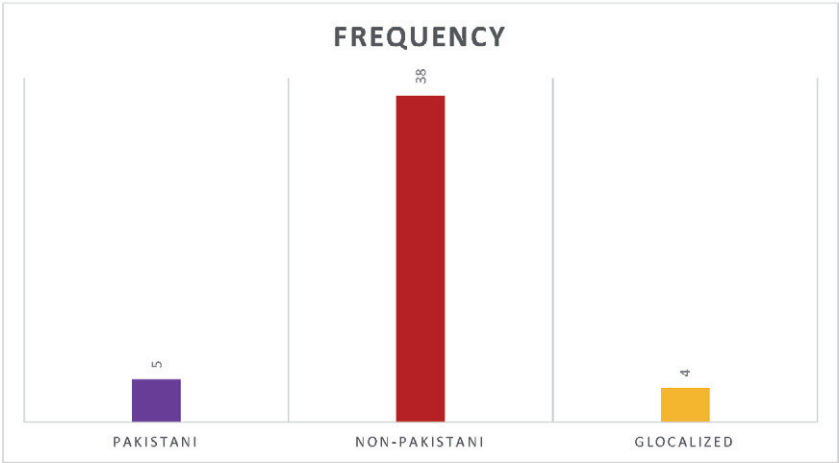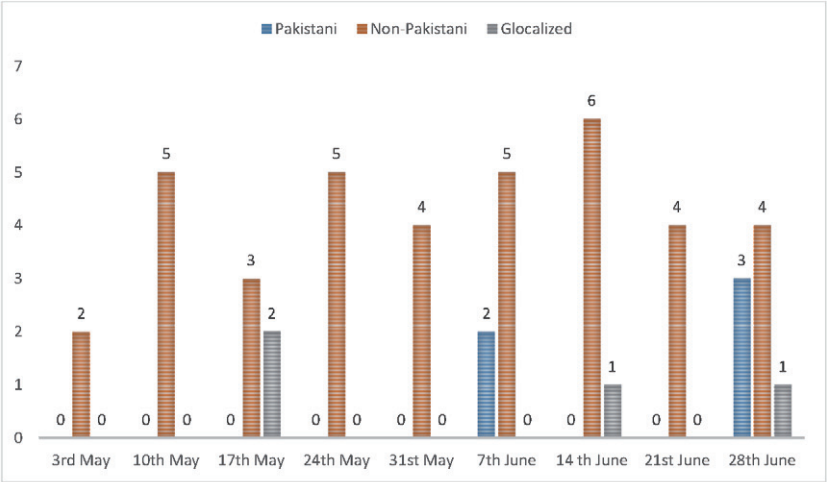
dailytimes.com.pk

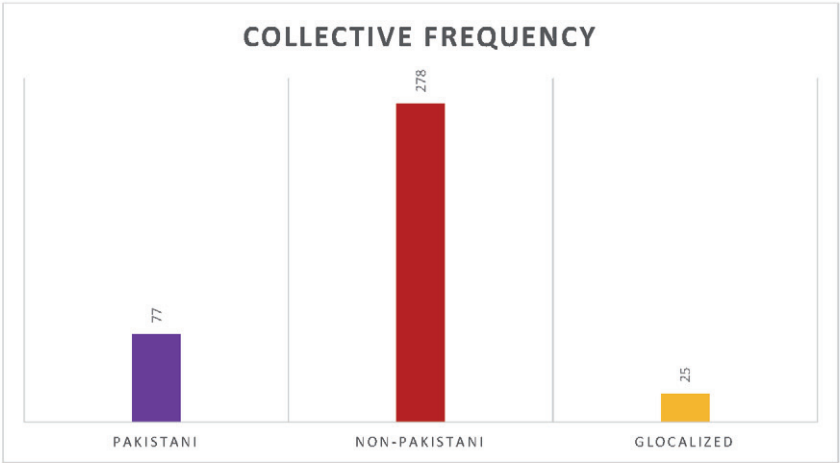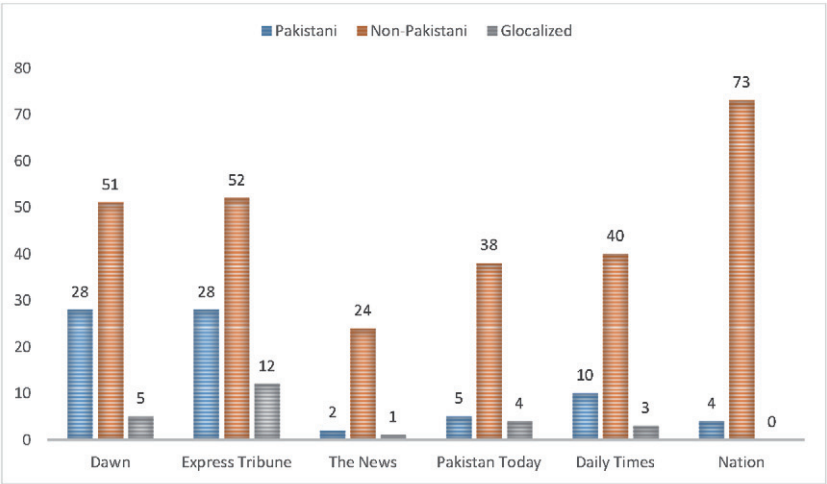# Cultural Continuity and Mass Media

nation.com.pk
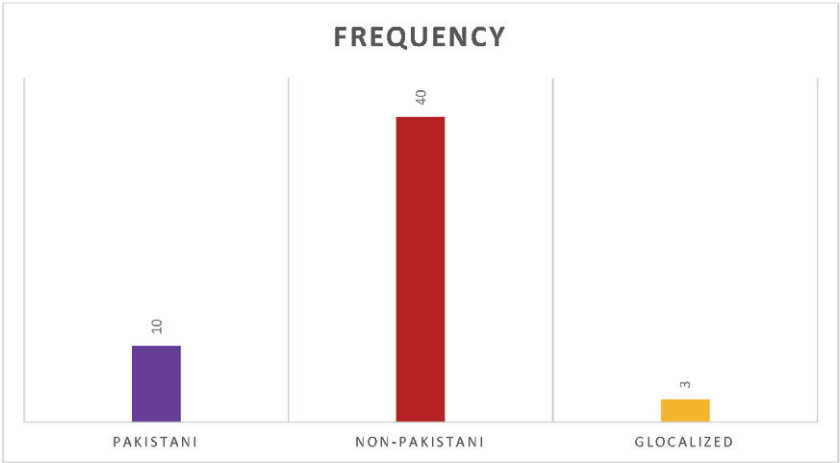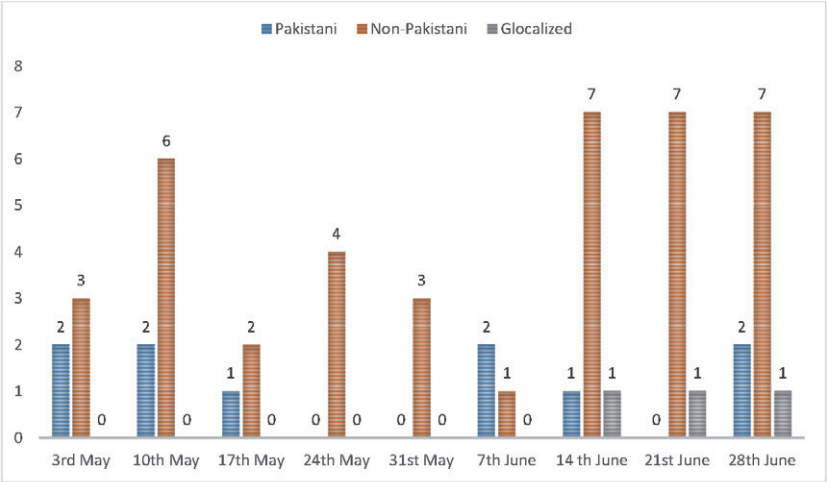
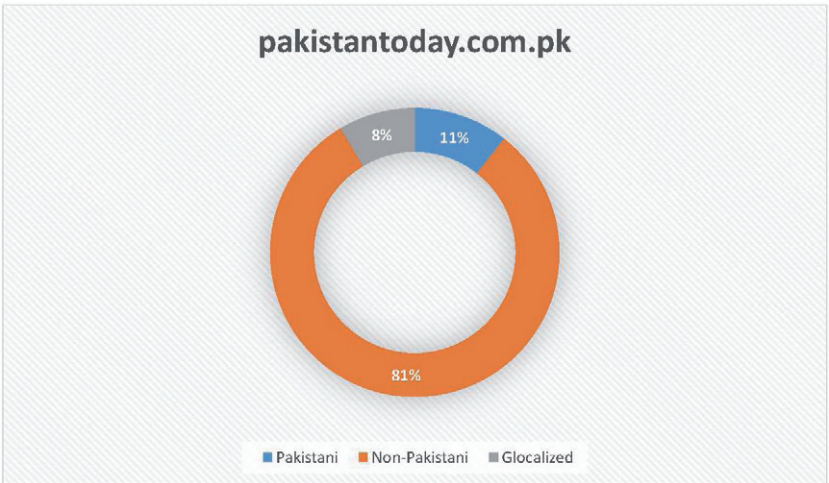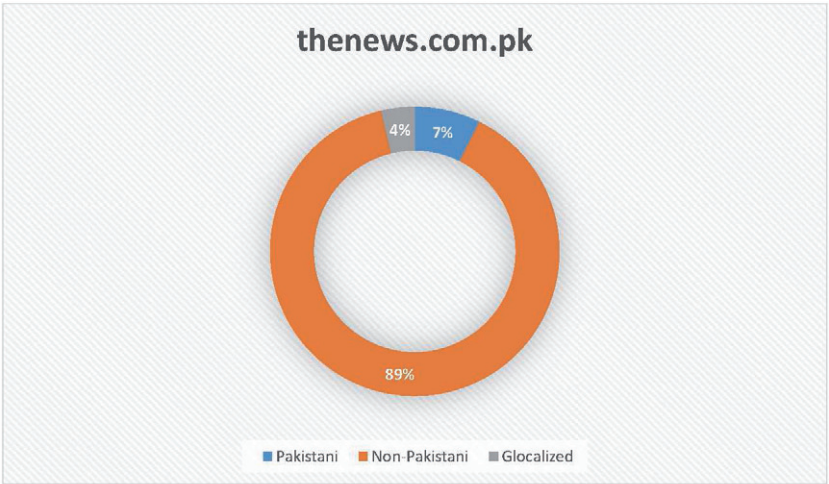**Cultural Continuity and Mass Media**
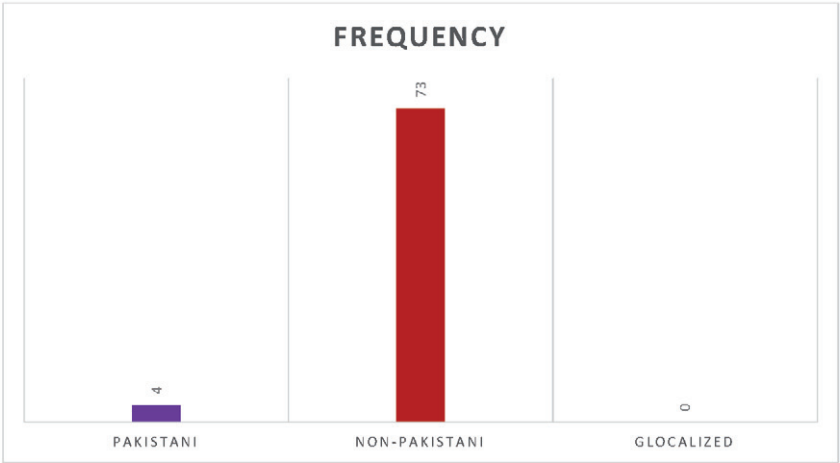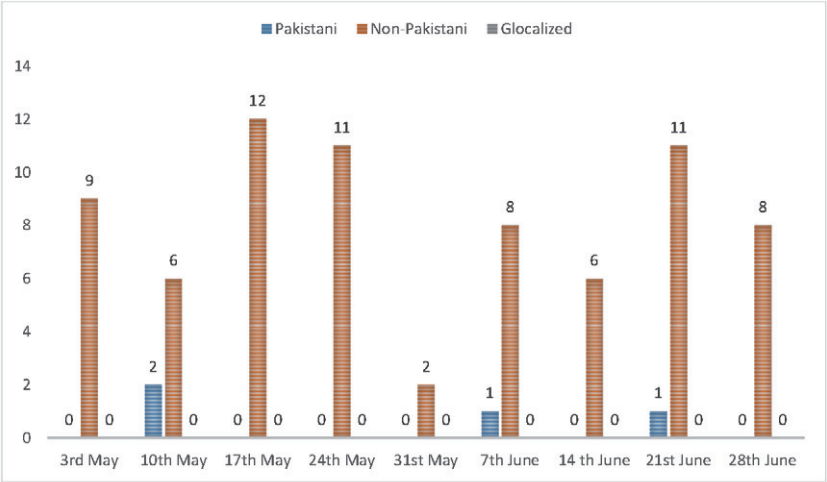
Collective trend

Cultural Continuity and Mass Media

5.2 Percentage:
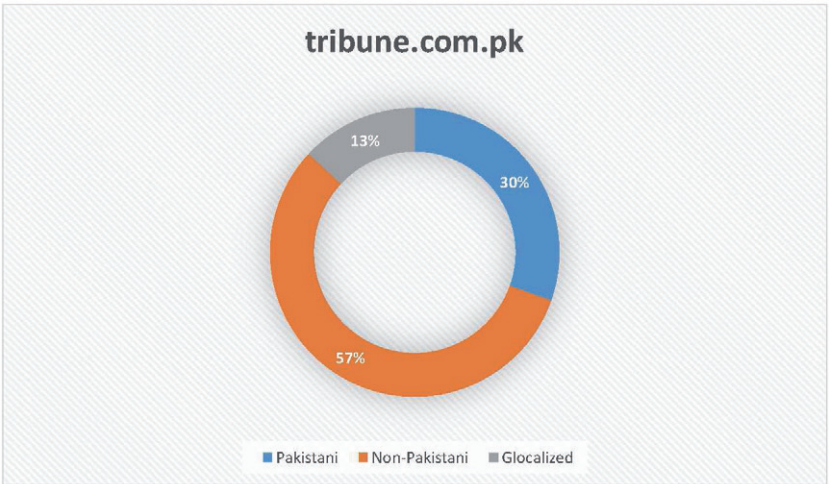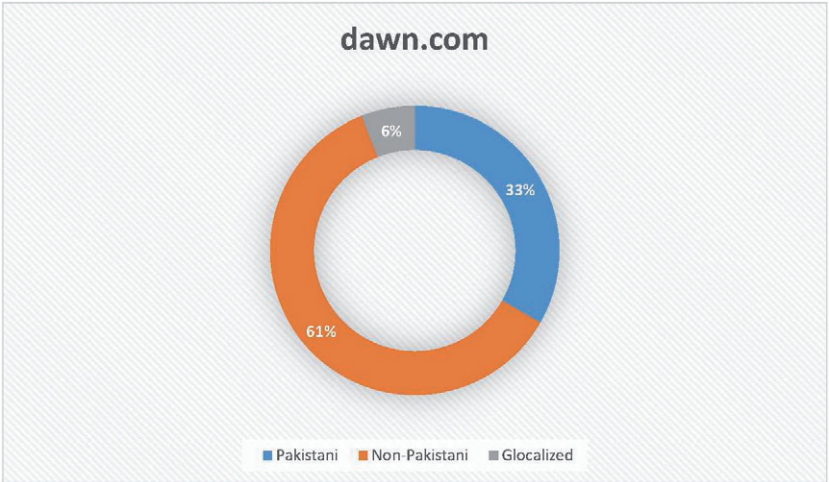
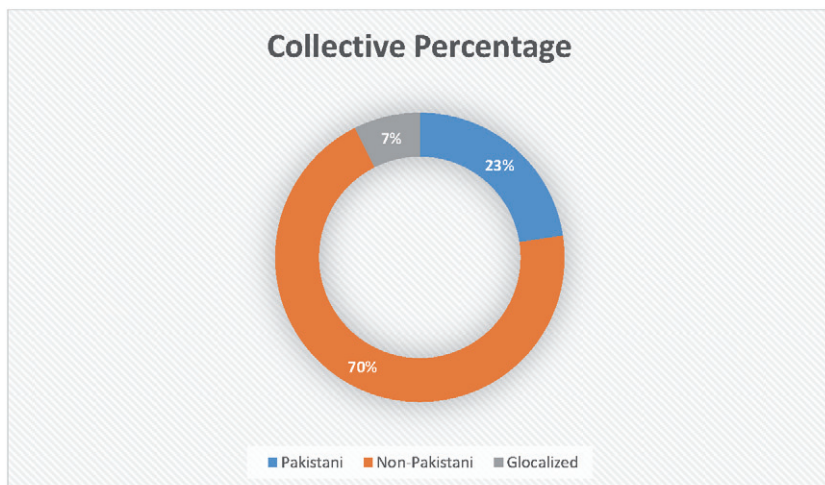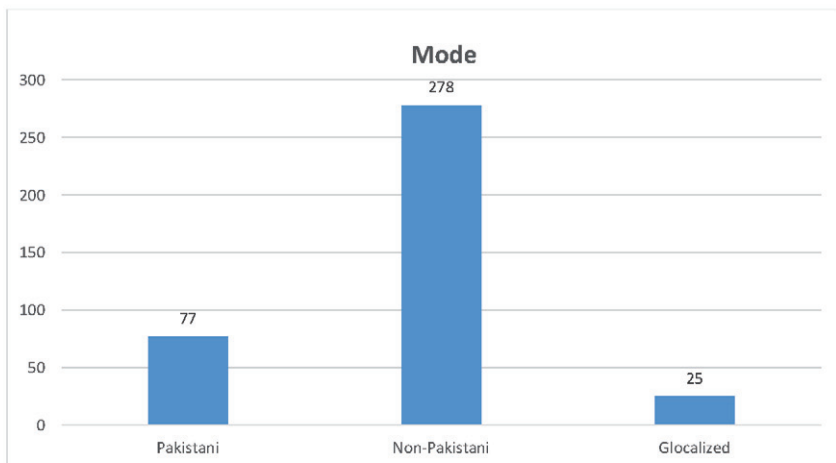**Cultural Continuity and Mass Media**

dailytimes.com.pk

19%
6%
75%

■ Pakistani ■ Non-Pakistani ■ Glocalized

nation.com.pk

[PERCENTAGE]
5%
95%

■ Pakistani ■ Non-Pakistani ■ Glocalized

Collective Percentage

- Pakistani — 23%
- Non-Pakistani — 70%
- Glocalized — 7%

5.3 Central Tendency (Mode):

Mode

	Value
Pakistani	77
Non-Pakistani	278
Glocalized	25
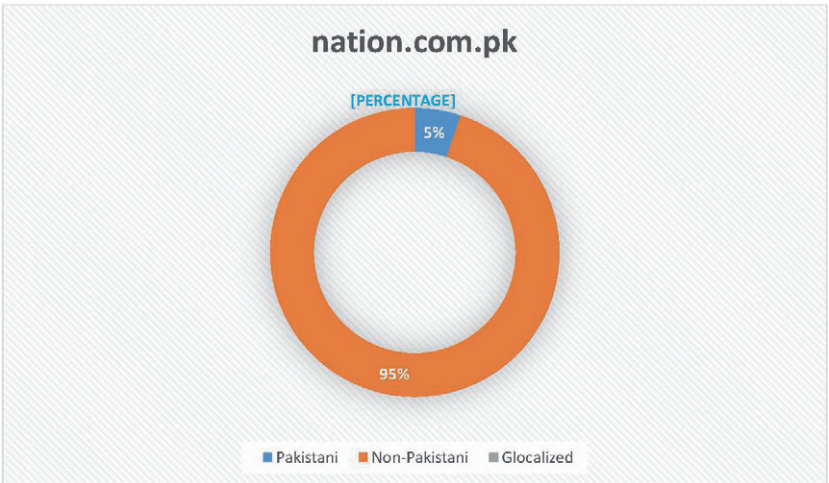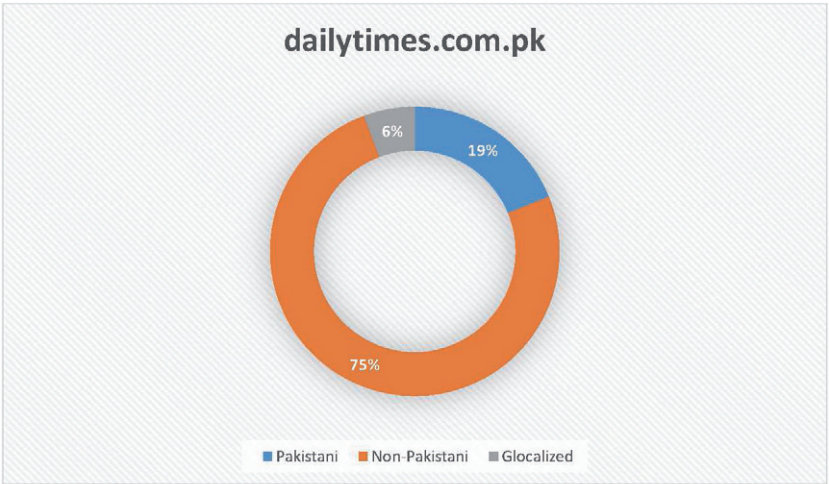
Chapter 6

Results and Findings

This study is aimed to look into the question whether Pakistan's online newspaper were performing the function of cultural continuity which is believed to be one of the most important functions of mass media. The researcher has used descriptive statistical operations to take out the inference from analyzed content of the leading online newspapers. Using Statistical Package for the Social Sciences (SPSS) the following findings were recorded.

6.1 Frequency:

Frequency is a statistical operation which is basically used to describe the distribution of the data collected by the researcher during the process of content analysis. Hence it allows the researchers to describe the data in different categories in order to decide which category dominates on the basis of most occurrences. The following table shows the overall frequency distribution of the data in three designed categories, Pakistani Cultural, Non-Pakistani Cultural and Glocalized cultural images.

The frequency distribution of the data clearly showed that Non-Pakistani cultural images category stood dominant against other two as most of the data was found to be lying under this category.

Table 1: Frequency distribution of categories

Newspaper	Pakistani	Non-Pakistani	Glocalized
dawn.com	28	51	5
tribune.com.pk	28	52	12
thenews.com.pk	2	24	1
pakistantoday.com.pk	5	38	4
dailytimes.com.pk	10	40	3
nation.com.pk	4	73	0

Table 2: Over all frequency distribution

Category	Overall Frequency
Pakistani	77
Non-Pakistan	278
Glocalized	25

6.2 Percentage:

It is also a descriptive statistical operation that helps the researchers to calculate the concentration of units of analysis associated with certain category out of the whole data. For this study the percentage was used to determine the dominating category of the three.

Table 3: Percentage

Newspapers	Pakistani	Non- Pakistani	Glocalized
dawn.com	33.33%	60.71%	5.90%
tribune.com.pk	30.43%	56.52%	13.04%
thenews.com.pk	7.40%	88.89%	3.70%
pakistantoday.com.pk	10.63%	80.85%	8.51%
dailytimes.com.pk	18.87%	75.47%	5.66%
nation.com.pk	3.89%	96.10%	0.00%

Table 4: Overall percentage distribution

Category	Percentage
Pakistani	20.26%
Non-Pakistani	73.16%
Glocalized	6.58%

Based on the results of percentages, it can be taken out as a result that Non-Pakistani cultural images category carries around 2/3rd portion of the data.

6.3 Central Tendency:

Central Tendency is the third descriptive statistical operation used by the researcher to determine the behavior of the collected data. This operation was applied just to support the finding taken out through percentage and frequency distribution. This application may further enhance the validity of the results. For this purpose the distribution of the data was assessed on the basis of mode, which came up with the following findings:

Table 5: Central tendency measurement

Categories	No. of occurrences
Pakistani Cultural Images	77
Non- Pakistani Cultural Images	278
Glocalized Cultural Images	25

The above given results also confirmed that Non-Pakistani images category is occurring far beyond other two categories.

Hence on the basis of the shared results calculated by the descriptive statistical operations (frequency distribution, percentage and central tendency) it can be said that Non-Pakistani cultural images were found in considerable majority over local or glocalized cultural images. Furthermore the little presence of glocalized images (6.58%) also asserts that Pakistani online news media industry has been publishing most of the images that depict foreign culture in one or the other way. These results are, however contrary to the expected role of mass media as the theoretical framework suggested that mass media organizations should play a significant role in promotion of cultural values of a society to be a responsible institution of the society.

Chapter 7

Discussion and Analysis

The study has been an attempt to assess the trend in online newspapers of Pakistan in terms of culture and lifestyle under the light of five primary functions of mass media. One of which is that mass media organizations must take onto the obligation of transferring cultural and social values of a society from one generation to the next (McQuail, 1983). To carry out the assessment the best suitable methodology of content analysis was adopted and following the application of statistical operations at collected data the researcher came up with following observations:

7.1 Hypothesis 1:

As the researcher proposed that leading online English newspapers of Pakistan (Dawn, The News International, Express Tribune, Nation, Daily Times, and Pakistan Today) publish more images that represent Pakistani culture, however the hypothesis does not appear to be true. As the collected data when described statistically strongly supports it as over 73% of the images were found to be portraying the culture/lifestyle that actually doesn't belong to the Pakistani society.

Moreover around 6.5% images from the pool were also modified form of the Pakistani culture, which are said to be another way to promote the foreign cultural values in Pakistani society. Whereas only 20% images published in online newspapers were truly representing local culture/lifestyle, which might be playing cultural continuity role at a very smaller level, which in the presence of other 80% images almost go in-effective.

There could be a number of reasons behind this grave difference in the mass media content in terms of cultural classification. One of these could be that most of the news sources that are used by these online newspapers do not reside in Pakistan,

and the news that originate from other societies carries the characteristics of non-local cultures. The reliance on foreign sources and decreased coverage of local events/lifestyle is, however, resulting in the diminishing transfer of Pakistani culture from one generation to other.

In the presence of modern technologies like internet, the cross cultural exposure has decreased but simultaneously the lesser space allocated to local cultural images will further speed up the process of cultural transformation. This would in other words cast hurdles on the process of cultural continuity.

7.2 Hypothesis 2:

The second hypothesis which stated that leading Pakistani online English newspapers (Dawn, The News International, Express Tribune, Nation, Daily Times, and Pakistan Today) mostly publish the images that do not promote Pakistani culture, appears to be strongly backed by the analyzed content. Because the online newspapers were found to be publishing only around 2/3rd images that belonged to the non-Pakistani culture, which in other words could be the a way to promote the non-Pakistani culture.

Furthermore the statistical data suggests that around 6% of the images published online were actually a product of Pakistani and non-Pakistani culture, Glocalized images, which means that at greater extent promotion of non-Pakistani culture as compared to Pakistani culture, has been the priority of online newspapers of Pakistan.

Hence based on the empirical research it can be said that Pakistani online newspapers are prioritizing non-Pakistani cultural images in their content, or it is neglecting its primary function to transfer cultural values (i.e. Cultural Continuity) from generation to the next in Pakistan.

7.3 Hypothesis 3:

As per the researcher laid down third hypothesis for the study which says "Pakistan based leading online English newspapers (Dawn, The News International, Express Tribune, Nation, Daily Times, and Pakistan Today) are publishing cultural images that promote local culture with little foreign modifications," appears to be not vindicated. Because the statistical analysis of the collected data from Pakistani online newspapers shows that around 6% of the online published images at lifestyle page were actually glocal images.

The major of portion of the data lies in non-Pakistani cultural images category (around 74% of total images) while Pakistani cultural images category takes the second slot which makes up to 20% of the images pool.

However the presence of glocalized images up to 6% of overall data does further strengthen the idea that Pakistani online newspapers are more prioritizing the non-Pakistani cultural images as compared to Pakistani cultural images because the papers resorted to use glocal images (that are product of Pakistani and non-Pakistani culture) instead of using the images that promote Pakistan's local culture. In other words using glocalized images instead of Pakistani cultural images means that online newspapers in Pakistan do not prefer the use of those pictures which can play a role cultural continuity in the society.

Chapter 8

Conclusion

The particular research study was aimed to assess the online Pakistani newspapers in terms of cultural continuity role of mass media. The content analysis methodology and application of descriptive statistical operations at the data lead the researcher towards a finding that Pakistani online newspapers are not playing the cultural continuity role of mass media as per suggested by the theorists of the field. Or in other words Pakistan's online newspapers have failed to perform their due functions in terms of cultural continuity.

8.1 Limitations of study:

The study followed the methodology of content analysis in quantitative way hence the results only represent the analyzed content and the analysis of some other portion from the population may not produce the same results. Moreover the study's results cannot be generalized for other mass media sources like television and radio etc. as the researcher only focused on online newspapers. And in the final argument the study doesn't involve any findings regarding the origin of news sources of these online newspapers.
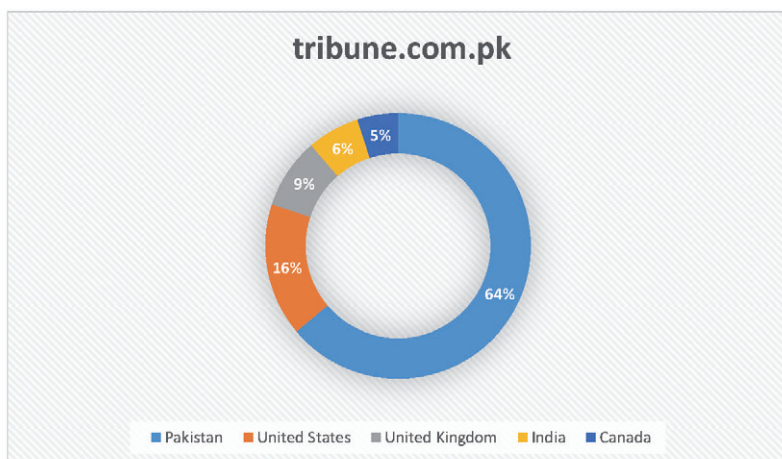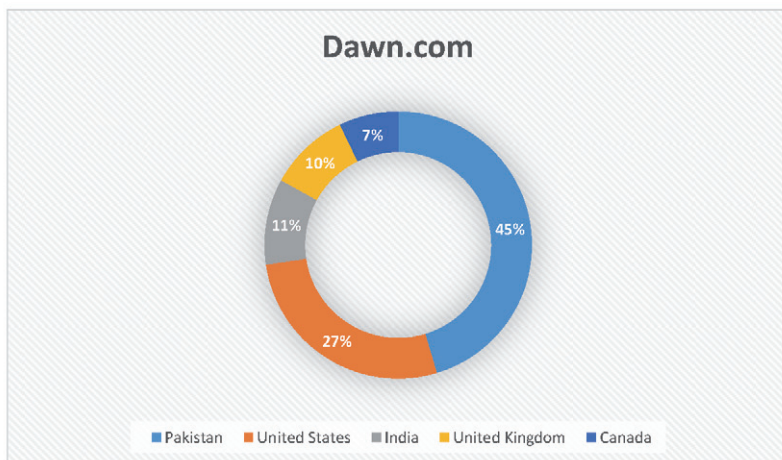
8.2 Gap for others

The other researchers interested to explore the online newspapers of Pakistan may further try to look into the origin of news sources. Furthermore the distribution of readership which explores different news stories on online newspapers could also be interesting for some researchers. The replication of the same study using a qualitative methodology like experimental design could further produce some interesting and more solid results.
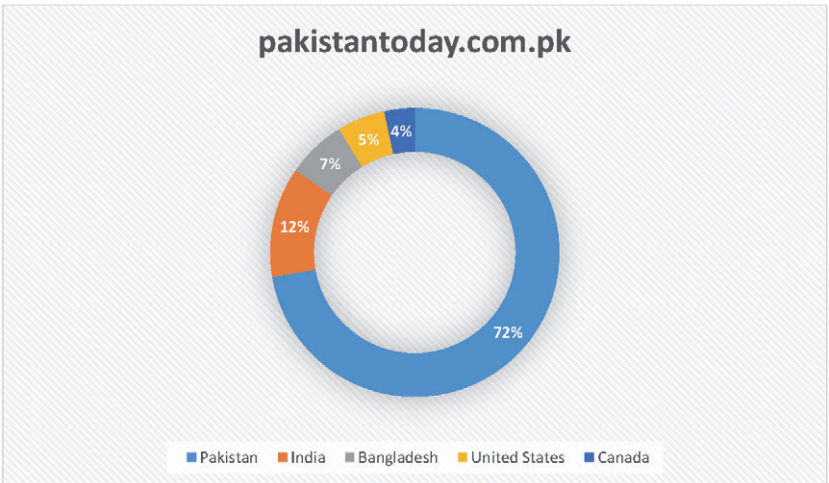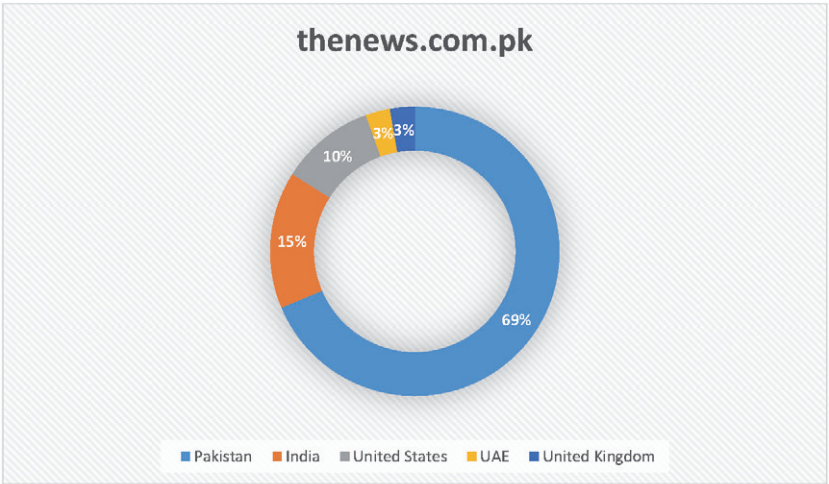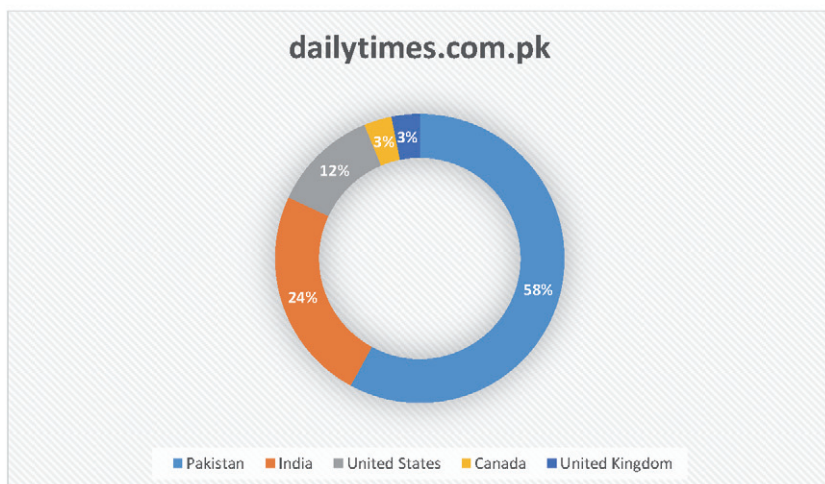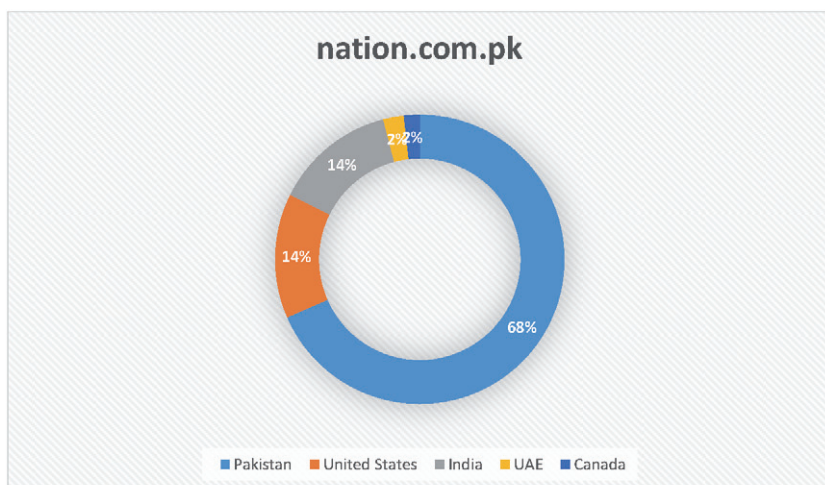
Annexures

Annexure-I

Readership of leading online Pakistani English newspapers*:

Dawn.com

- Pakistan: 45%
- United States: 27%
- India: 11%
- United Kingdom: 10%
- Canada: 7%

Legend: Pakistan, United States, India, United Kingdom, Canada

tribune.com.pk

- Pakistan: 64%
- United States: 16%
- United Kingdom: 9%
- India: 6%
- Canada: 5%

Legend: Pakistan, United States, United Kingdom, India, Canada

Cultural Continuity and Mass Media

nation.com.pk

68%

14%

14%

2% 2%

Pakistan United States India UAE Canada

dailytimes.com.pk

58%

24%

12%

3% 3%

Pakistan India United States Canada United Kingdom

* The graphs represent top five visitor countries as of July 9, 2015.

Annexure-II

Operational Definitions:

For the sake of categorization of the collected data the researcher resorted on following operational definitions which define the boundaries of every category.

Pakistani cultural images:

The images that appeared at lifestyle/entertainment page of online newspaper with following characters

- Local clothing (Shalwar and Kamiz, which thoroughly covers the body parts)
- Images of local traditional festivals
- Historical literary, lifestyle, cinema records
- Images comprising of local traditions
- Images showing the natural situations, scene from routine life or places

Non-Pakistani cultural images:

Any image that appeared on lifestyle/entertainment pages of online newspapers that

- Does not carry any of the characteristics that belong to local cultural images

Glocalized Images:

These images carry the following characteristics

- Carry at least one of the characters associated with local cultural image with little modifications/innovations (this innovation/modification should not be in primary structure).

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