

New Challenges In Pakistani Media's Philosophy And The Aspects Of Social Responsibility

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Introduction

It is a fact nowadays that Mass Media can uplift any nation and it also has the power to create disorder in the socioeconomic progress of any country. If media is used wisely, it can support the development of any nation, and its misuse can create chaos in society by derailing society from the road to peace. It is explained by many media experts that media has also to perform specific duties to society. The same concept is explained in The Social Responsibility Theory. This theory is American based and came on the screen in the decade of late forties. In World War II, a commission named Hutchison Commission was formed on the paper's liberty. It gave a model of performing specific media duties, including truth, accuracy, objectivity and balance.

Democracy is a government of people, for the people, by the people. It is in contrast to the system of monarchy and aristocracies. Democracy has some popular features, including the golden rule of freedom of expression and the importance given to the views of all sections of society. The success of this system depends on the contribution of the masses. The more masses are educated, there is more chance of success of this system. So, it is the responsibility of the media to inform the

masses about the various issues of society. Any true democracy must include trustworthy news sources. The media plays a role in this.

We currently realize that the mass media are quickly taking over as the main gatekeepers for the defining of social reality in today's world, which is growing more and more reliant on technology. According to a large amount of study, today's media is thought to shape the perspectives and beliefs of its viewers. As a result, it is believed that people nowadays are more critical of politics and extremely reliant on the media to create their opinions and perceptions of other countries, faiths, or races as well as occasionally of themselves. Social media is a new emerging power that has established its utility in different situations worldwide. But there is apprehension that all the above-discussed developments are also creating threats to the democratic way of thinking.

Our ideologies are greatly shaped by the media. Early on, individuals relied on the media to give them a conceptualised view of the outside world because they were only acquainted with their own "small zones of social life," which had been revolutionised by mass media (Gitlin, 1980). "For many of us, it represents the only

perception of the world we have, true or not," notes Mughees (1995).

Norwegian scholar Johan Galtung describes, "there is more elitism, personism and negativism than ever before' [...in the media contents throughout the world]... 'The front page of a newspaper degrades itself, its journalists, its readers and all those concerned, when it represents rape and murder as the major constituents of world society. And this is sometimes called the personal touch"

It is a proven truth that mass media, through the use of carefully chosen words, sounds, images, and audio-visuals throughout production, has a considerable impact on global opinion on local, political, international, and all other world matters. The visual image has long-lasting impacts from all the techniques outlined above, according to several studies.

Methodology

The approach for the current investigation will be descriptive research. With the aid of current news and happenings in the Pakistani age, the main study topic is to identify the concerns regarding the social responsibility of media.

Definition of social responsibility

A moral paradigm known as social responsibility holds that each individual or organisation has an obligation to act in the interests of society. Every person has a responsibility to uphold social responsibility in order to keep the ecosystem and economy in balance.

A lucid definition of social responsibility in media can be concluded in three terms answerability, accountability & liability.

The definitions of accountability, culpability, and duty in media ethics should be explicit to prevent misunderstandings. The definitions of the concepts described above must be precise in

order to comprehend the significance of social responsibility in the media.

Accountability

It implies that one may provide records upon request, such as proof to back up what has been said. It shouldn't be combined with the ideas of responsibility and culpability. Journalists are responsible for their acts as they are considered morally and legally answerable for them.

Difference between Accountability and Responsibility

"Whereas accountability is the manifestation of claims to responsibility, responsibility is the acknowledged obligation for action or behaviour within frameworks of roles and morals". The reporter has a responsibility in that he or she must prioritise the interests of society. In simple words, it is the care of audiences.

Responsibility of Press

First, it should be clear what the press is responsible for. In the words of Hodges, "we cannot reasonably demand that the press give an account of it or improve its performance until we determine what it is the press is responsible for doing" (Hodges, 1986). The press is also responsible for all its reporting and doings in society.

Hutchins Commission

In 1942, during World War II, Henry Luce, the founder of Time magazine, felt the increasing threats of totalitarianism on freedom of the press. On his request, a commission was formed on freedom of the press named the Hutchins Commission. It produced a report on the Freedom of the Press. Robert Hutchins, the president of the University of Chicago, is in charge of this. It was successful for four years,

and in 1947, a study entitled *A Free and Responsible Press* established some standards for a press that was socially conscious. The basic principles can apply:

1. A genuine, far-reaching, and thoughtful record of the day's occasions in a setting which provides them sense
2. A gathering for the trading of remarks and feedback
3. The protrusion of a delegate photo of the ingredient gatherings to the general public
4. The introduction and illumination of the objectives and estimations of the general public

These criteria, while valid, run the risk of being criticised since they were designed with too much unanimity and lacked precision. They are not considered to have substantially affected the media business' advancement in the following decades.

Siebert, Peterson and Schramm

Siebert, Peterson and Schramm built up the principal formal hypothesis of social duty of the press about ten years after the fact in 1956. The creators took into thought to a quantity of degree, the Hutchins activity.

In authors work *Four Theories of the Press*, the third hypothesis—social responsibility—was presented and concluded by authoritarian, libertarian, and Soviet theories. Their emphasis on the media's duty to use its powerful position to ensure appropriate information delivery to audiences is one of their main tenets; if the media fails to fulfil this duty, it may be necessary for a administrative authority carry it out.

The Hutchins Commission inquiry and the current hypothesis both implicitly place the

notion of open intrigue at the centre of what it means to have a social responsibility. The arrangement of general assumptions and common societal developments, social and political improvement designs, including more substantial policies, like the spreading out of racial battles and their outcome, are featured here. This highlights the significant role of the exchanges division in shaping societal procedures.

Dr Nosa Owens-Ibie

A remarkable effort was undertaken by Dr. Owens-Ibie to determine a concise definition of social responsibility in the media from the perspective of a underdeveloped country. He continues that one important component of the broad communications' job to support open intrigue is that it is counted upon to inform the locals of what is happening in the administration, which, in a sense, keeps the rulers under strict control. Additionally, the media ought to provide details regarding and advancing the exchange of thoughts, assessments and realities toward the finish of social refinement. Hence, he trusted that the media should go about as a country's notice board for data and reflect the general public and its people groups' remarks and feedback, uncovering the legends and the villains.

As per this creator, the broad communications are responsible in the accompanying ways:

1. To their groups of onlookers, they owe actual news reportage, investigation and editorialising.
2. To the administration, they owe helpful feedback, a hand-off of mainstream assessment and fair criticism from the populace.
3. To their proprietor, they owe the survival of the media

association as a business enterprise and an authentic wellspring of training, edification and amusement.

4. To themselves, they owe satisfaction in their calling, fulfilment and a real example of overcoming adversity.

When one of these standards for journalism work is violated, responsibility is scratched, and consequently, the obligation is influenced antagonistically.

Social Responsibility Theory

One can say that social responsibility theory is the extension of libertarian theory because, according to it, media can highlight all public interest matters, shared opinions and social interests because it is the media's responsibility to do so. But there is a limit on media being responsible for their duty and the public. If it is not so, then some public agency or organisation must formulate media conduct rules.

One of the leading experts in communication, Denis McQuail [3] 2005, shortened the core principles of social responsibility theory as the following:

- The media must recognise and uphold certain societal obligations.
- These obligations are mainly kept by establishing strict or knowledgeable standards for data, truth, accuracy, objectivity, and correction.
- The media should behave naturally in accepting and upholding these obligations, managing within the bounds of the law and laying the groundwork.
- The media shall abstain from hostile content that incites crime, cruelty, communal problems, or harm to minority gatherings.
- The media, in general, should be pluralistic and reflect the respectable diversity of their audience by providing access to other viewpoints and the freedom to respond.
- Intercession can be encouraged to protect the privilege of society and the open to anticipate prescribed standards of execution.
- Professional journalists and media professionals should be accountable to society as well as their employers and the market.

Self-Regulation

Mcquail is another communication scholar who believes that some statutory laws and means should operate media. Most media organisations are against this idea and present their notion that media should observe ethical principles while doing their duties. It is interesting to note the different ways ethical obligation can be carried out.

The idea of free market principles starts to take shape here. Media, according to those who share this viewpoint, is a free marketplace for ideas. Here occurs the tension line between the media practitioners and pressure groups of society which can be minimised by remaining neutral while performing media duties. This way, there is no need for any media regulatory commission or media laws.

The most obvious remedies are self-regulation and a media code of ethics. Self-regulation, however, is dependent on the specific journalist or media organisation and is subject to the

morals of the media professionals. The attention that each journalist pays to the value of moral reporting for their community determines the application and efficacy of ethics standards in practise.

Pakistani Situation

Pakistan is a democratic country and has a party system. It has its constitution, which has explicitly described the powers of the legislature, executive and judiciary. Pakistani constitution gives freedom of expression to its masses. There is also freedom of the press in Pakistan. But Pakistan is a developing country, and the literacy rate could be better.

The role of the media in Pakistan goes beyond merely disseminating information and distraction. It should also include educating the population for their social upliftment. The media is required to deliver formative news coverage in a country with widespread scale neediness, unemployment, and underdevelopment. It has a role to play in the growth of popular opinion, which can motivate political gatherings to confront the major concerns often affecting the advancement of the country. In Pakistan, the media's function goes beyond merely broadcasting news and entertainment. It must also encompass educating the general public for their social advancement. This is a nation with widespread poverty, unemployment, and underdevelopment, the media is in charge of producing developmental journalism. It plays a part in shaping public opinion, which can compel political parties to confront the fundamental problems obstructing the nation's advancement.

The problems begin to become personal equities that can sway broad perception in order to forward their limited goals. To influence the electorate and, consequently, the outcome of the election, the media might fabricate ideas and cover up facts. You can completely

disregard traits like impartiality and integrity while presenting news and thoughts. Simple examples are available in this regard.

Twisting Facts

Every evening, one need only spend a few minutes changing the TV channels to see numerous examples of this fallacy.

The straw man misconception is related to this and purposefully misrepresents a person's stance, frequently with tragic results.

A few days ago, a news channel showed a list of the names of political leaders who mostly are in the ruling party and are the members of the National Assembly. According to the program host, these names are of persons involved in terrorist activities and have relations with terrorist groups. According to them, this list is issued by Intelligence Bureau (I.B). But later, it is declared by the agency that it is a fake list and not issued by I.B.

Right-wingers intentionally misrepresented Salmaan Taseer, claiming that he backed blasphemy while, in reality, he was only criticising the abuse of blasphemy laws.

The victim fallacy includes denying one's culpability by claiming that strong forces are working against them. This fallacy is frequently used by the PPP and MQM to reject even their evident flaws by charging the establishment with harassing them.

The fallacy of personal incredulity invalidates a situation by pointing out that there are other, more pressing problems that are unrelated.

People argue that Musharraf should not be tried for treason since Pakistan faces more pressing problems like poverty. Taken literally, this argument ridiculously means that governments should never deal with even two problems

simultaneously since one will be more important than the other.

Governments must handle multiple challenges simultaneously and maintain separate ministries to do that. Law ministries handle treason cases; welfare ministries tackle poverty.

The stern-looking "defenders of Pakistan's territorial and intellectual frontiers" frequently make the error of composition (assume that what is appropriate for a part is valid for the total) by presuming that their organizational objectives represent country's interests.

The classic argumentum ad contends that something is true only because many people hold that belief. The learned counsel for the PTI recently said that because the judicial panel is not a court, it must make decisions only on the basis of widespread views of rigging among politicians. But the kind of evidence each party offers, not the number of parties alleging to rig, is what counts.

Argumentating that since a happened after B, B must have caused it is known as the post-doc, ergo proctor Hoc Fallacy. Since coming to office, the PML-N has proudly claimed credit for declining inflation while deliberately omitting the role played by lowering oil prices.

Recent events have provided dramatic examples of fallacies that rely on emotional appeals, tradition, and hierarchy rather than intellectual justifications. Given Saudi Arabia's special status among Muslims, Pakistan's longstanding affinity with it, and alleged but unproven threats to holy sites, fringe parties were encouraging Pakistan to join the fight in Yemen.

The anecdotal fallacy includes providing limited personal examples rather than thorough proof. Because there were thousands of polling places worldwide during elections, many people seek to demonstrate widespread election

manipulation by recounting their particular experiences at specific polling places.

Quick generalisation and conclusion is a fallacy that involves accepting something without enough proof. In Pakistan, this misconception is widespread. Many intelligent people quickly believe bizarre conspiracy theories without looking for supporting facts, such as those regarding the 9/11 attacks and foreign plots to destroy Pakistan. Any claim must be examined for the type and quality of supporting evidence before one can make an opinion.

Only solid physical evidence can support strong convictions; other types of evidence, such as circumstantial or conjectural evidence, cannot.

Only the realisation that suspicions frequently subsequently prove to be erroneous allows one to reach preliminary conclusions based solely on circumstantial evidence.

Conjectures don't justify anything, to sum up. Tragically, many people express their opinions with greater fervour based on their convictions than they would if they were supported by facts.

Paid News

A second flaw relates to the subject of paid news, which has gained a lot of attention in recent days when the subject of Dawn Leaks emerged on the screen media. It is news which caused a great disturbance between the ruling party and the army. Later due to it Prime Minister was disqualified from his designation, and he said he knew the reason for his disqualification, which is not based on Aqma.

Non-Issues as real Issues

The media frequently presents non-issues as real problems while ignoring the real ones, which is the third flaw. The true problems in Pakistan are economic, i.e., the appalling economic circumstances in which 80% of our

population lives in poverty, unemployment, a lack of homes and access to healthcare, etc. The media frequently seeks to deflect attention from important issues in favour of non-issues. For instance, whether the spouse of a movie star will deliver twins or a single child, and similar information..

While the people who cultivated the cotton were located in the Bhawalpur district, an hour's flight from Lahore, several accredited journalists were present at a Fashion Week event where models were showcasing cotton clothing. A few local journalists were the only ones who reported that story.

Sure, the media occasionally reports on farmer suicides, the increase in the cost of necessities, and so on, but this only accounts for 5% to 10% of the overall coverage. The majority of the content focuses on pop culture, cricket, astrology, fashion parades, and the lives of movie stars. Even the news of the death of Dr Asrar did not occupy any space in the media; instead, on that day, all media was busy covering the wedding event of cricketer Shoaib Malik and Sania Mirza.

Tendency to Brand

There have been bomb explosions in Baluchistan, Karachi, and other places. The Tehreek e Taliban (TTP), AnsarulShariyah, Sipa-e-Sabha, Hizbul Ahrar, ISIS, Jaish-e-Mohammed, or the Harkatul-Jihad-e-Islam sent e-mails or text messages claiming responsibility, according to news reports that began airing shortly after the bombing. Such purported organisations will always go under Muslim names. While any mischievous individual can send an email, the tendency is to label all conservative Muslims as terrorists and bombers when this is shown on TV networks and the next day in newspapers.

The truth is that 99 percent of all individuals, regardless of caste or location, are nice, even

those who belong to Hindu, Muslim, Christian, or Sikh communities. However, the amount of news that is broadcast on television and written in newspapers serves to give the mistaken impression that all Muslims are terrorists and bad. Even among moderate Muslims and religious Muslims, the sender of these emails or texts aims to sow discord, continuing the classic British divide-and-rule strategy.

While highlighting the risks brought on by media advancements, it must be noted that Pakistani media has also played roles that have bolstered democracy. The media has exposed the democratic system's various flaws in its capacity as a watchdog. Investigative reporting in the print and television media has aided in the exposure of widespread frauds and corruption that have looted the country.

Initiatives to support local media for citizens to voice their grievances have also been made. This is a huge advancement in the use of alternative media, which is distinct from the established order. Participatory communication that starts at the local level is more important in this situation than top-down communication. Several television networks have also permitted regular people to express their opinions as citizen journalists, encouraging democratic involvement. By keeping the public informed about scientific and technological advancements, newspapers have enlightened the general public. Additionally, they have made clear their opposition to prejudices that hurt society. A lot of development-related news has also been broadcast on radio. It is a powerful tool for communicating concepts that are advantageous to the public due to its relatively low cost and widespread acceptance among disadvantaged areas.

Social Media Issues

Social media is a new trend. It's the age of social media. Everyone is using this. It is the fastest way of news nowadays. But there is no

check and balance on it. Still, our government has failed to provide any statute to regulate it. Recent fake Aqamas on social media of different Pakistani political leaders is an example of how fake news can easily be spread to gain negative agendas by other people.

Suggestions

By concentrating on certain media flaws, such as paid news and an inclination toward branding, these flaws can essentially be fixed. One is through talks, consultations, and persuasion, which is the democratic method. The alternative method involves taking severe action against the media, including fining defaulters heavily, banning government ads to them, revoking their licences, and other actions. We should try that approach in a democracy so that the flaws can be fixed through the democratic system. It is preferable for the media to reflect and discover solutions to problems rather than waiting for some government agency or outside organisation to do so.

Harsh actions may be necessary if the media reveal to be intransigent. But it should only be done in dire circumstances and as a last resort. Issues should typically be resolved by self-regulation, discussion, and consultation. In a democracy, that strategy ought to be tested out first.

It is also advised that a formal commission be established to address the issues of media workers as soon as possible. It might serve as a broadcast panel or a similarly structured agency to a media commission that is responsible for addressing practitioner deviations. Similar to the Instituted Communication Commission, which is merely a licencing organisation, this proposed body should be. In addition to having legal authority to punish those who violate such a group's established rules, the members of such a body must necessarily comprise members of

the profession, the media, other relevant academics, and responsible citizens.

The PEMRA should oversee socially responsible content on electronic media, which is another feature that might be strengthened.

Additionally, Pakistan urgently requires a comprehensive strategy on media education. Only when a prospective media professional's mind is open and receptive can ethics, values, and a strict vision of healthy mass media practises be taught, portrayed, projected, and ingrained in them. Instead of in the rougher, more difficult, frequently violent, merciless field out there, these can readily be accomplished in classes and training facilities. To accomplish the goal, a sensible group must be formed. The policy might be developed with the help of educators who teach mass communication, journalism, and other pure social science disciplines as well as genuinely engaged media professionals. While utilising social media, users keep in mind their social responsibilities.

Conclusion

The principle of social responsibility supports unrestricted press freedom. However, at the same time, press material should be reviewed in public forums, and the media should agree to any requirements from government oversight, industry self-regulation, or both. Because it allows for full media independence on the one hand but external constraints on the other, the theory straddles the lines between authoritarian theory and libertarian theory. The press in this instance is privately owned. The concept of social responsibility expands beyond straightforward factual reporting to include "interpretative" reporting (investigative reporting).

The social responsibility of the media became a hot topic of discussion with the 1947 establishment of the Commission on the

Freedom of the Press. It was created after a period of rife sensationalism and commercialization. The Hutchins Commission report, as it was known, was groundbreaking in how it approached social responsibility and the norms of journalism that the press should uphold. The theory of social responsibility that emerged from this commission was supported by a number of guiding principles, including the following: news media ownership is a public trust, and it has certain societal obligations; news media should be fair, objective, relevant, and truthful; there ought to be liberty of the press, however there is also a need for self-regulation; it should cling to the professional code of conduct and ethics; and government may have a role to play if certain circumstances are met.

The role of the media in Pakistan's democracy is one that is closely tied to the country's socioeconomic situation. Certain issues need to be resolved in order for the current situation to be more hopeful. Media organisations must be held more liable to the general public, whether they are in print, audio-visual, radio, or online. Monitoring is necessary to ensure that moral principles and professional integrity are not compromised in favour of sensational actions. The people in the nation are fortunate to have press freedom. This blessing, though, can backfire if manipulations start to take hold. Anomalies must always be stopped by media organisations' self-regulatory systems, which must be robust. PEMRA must exercise caution to stop the rot. Massive media monopolies pose a serious threat. Encouragement of pluralistic media organisations that are financially sustainable is necessary to address this issue. In a nation like Pakistan, the media should aim to promote community involvement.

Pakistan is in the process of transitioning from a feudal agrarian society to a contemporary industrial one. This is a challenging and stressful time. The media must assist organisations in navigating this phase of

transition as swiftly as possible and with as little suffering as feasible. By combating mediaeval ideologies like casteism and communalism and advancing cutting-edge scientific theories, they can achieve this.

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