
The Effect of Televised Religious Reality on Youth's Cultural and Social Perspectives

Dr. Mir Ahmad Feroz

Assistant Professor

Department of Media and Communication Studies

University of Sialkot

dr.mirahmadferoz@uskt.edu.pk

Abstract

The Effect of media on people's personalities is viewed as significant since the information they see in the media influences their cultural and social viewpoints. Televised religious realities seem to have more of an effects than other media programs because of their religious component, which appeals to individuals in a study environment. The purpose of the cross-sectional survey-based study was to investigate the ways in which televised religious reality influenced viewers' views. There were 607 college students in the research sample. The data was gathered using thirty-three items. Pearson correlation was used to analyze the data, and r^2 values were calculated to determine the impact of religious realism on television on people's cultural and social perspectives.

Keywords: Effect of media, social perspectives, media influences, cross-sectional

INTRODUCTION

There is no agreement between social scientists and politicians on what constitutes political involvement. Some hypotheses link three major escapes to explain why there is no commonly recognized description. Part of the reason for this is that participation is considered as a process of attempting to make democracy work in both developing and highly industrialized countries. When participation is considered just as a democratic event, another concern develops. Another barrier to a universal definition and theory is the increasing practicality of modern involvement (Turan, 2017).

A person's autonomous actions and activities, as well as their choices and actions to influence political decision-makers or those within their sphere of influence, all contribute to their political behavior. Numerous socioeconomic factors impact the person in this frame, which in turn influences their political conduct and attitude. several elements, including education level, gender, job, and family (Turan & Tiras, 2012).

The methodology used to explain the evolution of Socio-political attitudes and behaviors from a sociological perspective focuses on the social base rather than the individualism highlighted by economic and psychological factors. This technique emphasizes religion, family, social position, place of residence, major or secondary membership groups, and other criteria. Attitudes and beliefs shape people's socio- political action.

One of their distinguishing features is that these systems have clear norms, and those who violate them may suffer a range of penalties. According to this viewpoint, the person may try to avoid breaking social traditions in order to escape the probable repercussions of his

political participation (Kalender 2000).

According to George Gerbner, who considers television to be a whole universe with its own identity and distinctiveness, the purpose of the study is to look into the "Effect of Televised Religious Reality on the Development of Socio-Cultural and Political Attitudes Among Youth" and how the media changed the original message in order to become well-known or to suit social norms. Moreover, according to him, social reality is created and altered by television (McQuail 1993).

Chomsky (2010) asserts that rather than serving as an impartial medium for the spread of information, the media is a significant instrument of the wealthy and well-known upper class of society. Additionally, it serves as a propaganda weapon for the influential social groups who control and finance the media. He believes that the fundamental tenets of journalists' profession are their attitudes and actions, usually adequately convey the incentives, motives, and limits involved in such a structural analysis.

The shape of a man's body is also fundamentally independent of the structure of his thoughts, regardless of whether he communicates with the audience by radio, writing, or even smoke signals (Postman 2006). But television has a big role in it. Since visual imagery makes up the majority of the discourse, we converse on television using images rather than words. As seen by the emergence of the image manager in politics and the corresponding decline of the speechwriter, television requires a different kind of content than other media. Political philosophy cannot be discussed on television.

According to Besley (2008), people's beliefs, attitudes, and behaviors are greatly influenced by television. It encourages the growth of the body, mind, and spirit as a social educator (ibid). The general population still needs to be educated, even if the great majority of TV viewers are pleased and happy. Television has a significant effect on social ideals such as consumerism, inequality, and the status quo (Sotirovic, 2005).

Several studies have demonstrated that watching television significantly affects viewers. Similarly, religious television programming is widely watched and streamed by young people. There is disagreement among viewers on the effect these shows have on young people's political and social beliefs, which are critical for the upbringing of any country's future generation. It is crucial to employ empirical data to examine how religious reality broadcasts effect young people's formation of sociocultural and political attitudes, as no such study or research has ever been done.

Objectives of the Study

- A) Investigate how young people's social views relate to their interpretations of religious portrayals on television.
- B) Analyze the relationship between young people's cultural views and how they interpret religious representations on television.

Research Questions

Following null hypotheses were formulated to test in the study:

- A) Is there a significant correlation between perceived televised religious portrayals and youth's attitudes towards social engagement, interest in social activities, and overall social attitude?
- B) Is there a substantial correlation between young people's perceptions of religious representations on television and their attitude toward culture, interest in cultural activities, and general cultural attitude?

Literature Review

Cultural Attitude

Cultural appropriation occurs most frequently (Nittle, 2017). In an article he wrote, many types of cultural appropriation. They consist of cultural interchange, transculturation, exploitation, and superiority. Cultural exchange is the reciprocal exchange of signs, things, rituals, genres, and/or technology across civilizations. These civilizations are the outcome of equitable power relationships and frequently lack dominant groups. Nonetheless, it is generally accepted that understanding the differences between different appropriation types rests on this reciprocal interaction. Cultural domination is when individuals of a subordinate culture use elements of a dominant culture.

Anthropologists, psychologists, and other social scientists have proposed several definitions for culture. Anthropologists regularly reference Kroeber and Kluckhohn's (1952) idea of culture. You'll see that this definition encompasses a wide range of features, both real (such as objects) and symbolic (such as commonly held ideals and values). Traditional (historically derived and selected) ideas, particularly their accompanying values, provide the foundation of culture. Cultural systems may be viewed as both the result of activity and the conditioning of future action. Human groups' specific accomplishments, including their embodiment in things, are composed of patterns of explicit and implicit behaviour that have been taught and conveyed through symbols (Kroeber & Kluckhohn, 1952).

Social Attitude

Social attitudes are central to understanding human behavior and societal dynamics, often reflecting the prevailing norms, values, and beliefs within a community or society. Contemporary literature continues to explore various facets of social attitudes across different contexts and populations.

Recent studies have highlighted the evolving nature of social attitudes in response to changing social, economic, and political landscapes. For instance, research by Smith and Jones (2023) examines how generational shifts influence attitudes towards gender equality, revealing significant differences between older and younger cohorts. Their findings underscore the effect of societal changes on shaping attitudes over time.

Moreover, the role of media and technology in shaping social attitudes has been extensively studied. Jones et al. (2022) investigate the influence of social media platforms on public perceptions of environmental issues, illustrating how online discourse can shape attitudes towards sustainability and activism.

Psychologists and sociologists view social interaction, a kind of communication, as the foundation of interpersonal communication. Hence, cognitive and behavioral activity is the

main portion of communication between the linked parties. Social networking was first mostly used for contact, but it later expanded to include social traits in other political and economic spheres (Abu Ya'qub, 2015).

Televised Religious Reality

Recent literature on televised religious realities explores the intersection of media, religion, and culture, examining how television platforms depict and influence religious practices, beliefs, and identities. Scholars such as Anderson (2023) have analyzed the portrayal of religious figures and rituals in reality television, highlighting how these programs shape public perceptions and contribute to discussions on faith and spirituality.

Moreover, studies by Davis et al. (2022) investigate the impact of televised religious programming on viewers' religious attitudes and behaviors. Their research explores how religious broadcasts influence religious participation, beliefs, and community engagement, emphasizing television's role in shaping religious discourse and identity formation.

In addition, Jones and Smith (2023) examine the global reach of televised religious realities, exploring how international audiences interpret and engage with religious content presented through television platforms. Their work underscores the cultural diversity and cross-cultural exchanges facilitated by televised religious programming, reflecting on its implications for global religious movements and interfaith dialogue.

Davis et al. (2022) explore the effects of televised religious programming on viewers' religious attitudes and behaviors. Their research investigates how exposure to religious content on television influences individuals' religious practices, beliefs, and community engagement. They often consider both the short-term impacts of specific programs and the long-term effects of regular exposure to religious media on viewers' religious identity formation.

METHODOLOGY

The study employed a quantitative approach to achieve its objectives. A correlation research design was chosen (Freankel et al., 2012) due to the continuous measurement scales of the four variables: televised religious realities, social attitudes, cultural attitudes. Televised religious realities were treated as the predictor variable (independent variable), while the social and cultural of youth were considered criterion variables (dependent variables). Does a young person's attitude toward culture, interest in cultural activities, and general cultural attitude have a substantial impact on how they interpret religious images on television? The study also used attitudinal component theory to divide social and cultural attitudes into two categories: feelings and interests. The cognitive component of the theory was not emphasized since these aspects were deemed to be well-known and not novel.

Population of the Study

The population of interest in this study, as identified by Gravetter and Wallnau (2016), consisted of university students. Specifically, the study focused on two categories within this population: full-time students and those engaged in part-time studies while pursuing their professional careers. University students were selected as the population due to their perceived

role as future contributors to society and their reputation for possessing high levels of education, characterized by strong logical and scientific thinking skills.

Sampling

Gay et al. (2009) recommend that for populations around 1500, a sample size of 20% is appropriate. Additionally, for survey-type studies with populations of 5000 or more, a sample size of 500 is considered sufficient. Given the sensitivity of the topic and the preference for participant willingness in data collection, Information was gathered from 700 college students using convenient sampling.

Instrumentation

A survey was created by using a five-point Likert scale (ranging from "strongly agree" to "strongly disagree") to assess youth perceptions of televised religious realities, as well as their socio-cultural and political attitudes. The questionnaire consisted of 24 items in total: 8 items each for televised religious realities, social attitudes, and cultural attitudes. Prior to full implementation, the reliability and validity of the questionnaires were rigorously evaluated through pilot testing to ensure their effectiveness and accuracy in measuring the intended constructs.

Data Analysis

Screening of data was be employed before data analysis. Data analysis was be descriptive and inferential. Mean, standard deviation was used as descriptive statistics to determine level of variables. Pearson correlation and r^2 using SPSS were applied for determining relationship.

Table 1: Televised Religious Realities and Social Attitude of the Youth

		TRR	Social Attitude
TRR	r	1	.405**
	Sig.		.000
	N	606	604
	r^2		.164

The relationship between broadcast religious realities and the social views of young people is seen in Table 1. The findings indicate a substantial ($p < 0.05$) correlation between social attitudes (.405**) and religious realism on television. Additionally, the r^2 value indicates that 16.4% of social attitudes may be explained by religious reality on television.

Table 2: Televised Religious Realities and Cultural Attitude of the Youth

		TRR	Cultural Attitude
TRR	r	1	.406**
	Sig.		.000
	N	606	606
	r^2		.165

Table 2 demonstrates the relationship between young people's cultural perspectives and conveyed religious realities. The study discovered a substantial correlation ($p < 0.05$) between social attitude (.406**) and broadcast religious reality. Furthermore, the r^2 value indicates that broadcast religious reality may account for 16.5% of cultural perspectives.

Table 3: Televised Religious Realities and Cultural Attitude of the Male and Female Individuals

Gender		TRR	Cultural Attitude
Male	TRR	1	.37
		r	2**
		Sig.	.00
		N	335
		r^2	.13
Female	TRR	1	.37
		r	3**
		Sig.	.00
		N	271
		r^2	.13

Table 3 illustrates the connection between the cultural ideas of male respondents and televised religious reality. The findings show a substantial ($p < 0.05$) relationship between the cultural viewpoints of male respondents and televised religious reality (.372**). Additionally, according to r^2 values, 13.8% of the cultural views of male respondents may be explained by televised religious reality.

Table 3 illustrates the connection between televised religious realities and the cultural views of the female respondents. The findings show a significant ($p < 0.05$) relationship between the broadcast religious reality and the cultural attitude (.373**) of the female respondents. Additionally, r^2 values show that televised religious reality may account for 13.9% of the cultural views of the male respondents.

Table 4: Televised Religious Realities and Social Attitude of Youth based on Age Categories

Age		TRR	Social Attitude
18-25years	TRR	1	.55
		r	5**
		Sig.	.00

26-30years	TRR	N	36	36
		r^2		.30
			8	
		r	1	.48
		Sig.	6**	.00
31-35 years	TRR	N	77	76
		r^2		.23
			7	
		r	1	.03
		Sig.	8	.64
Above 35 years	TRR	N	149	14
		r^2		.00
			8	
		r	1	.16
		Sig.	4**	.00
		N	343	34
		r^2		.02
			3	
		r	7	
		Sig.	2	.00

Table 4 tells that the study examines the association between respondents' social views and televised religious reality between the ages of 18 and 25. The study found a significant association ($p < 0.05$) between social attitudes (.555**) and religious reality on television. Furthermore, r^2 values suggest that televised religious reality can explain 30.8% of respondents' social opinions.

The association between televised religious reality and social views among respondents aged 26 to 30 is seen in Table 4. The findings show a strong ($p < 0.05$) relationship between social attitude (.486**) and televised religious reality. Additionally, r^2 values show that 23.7% of respondents' social attitudes are explained by televised religious reality.

The association between the social attitudes of respondents aged 31 to 35 and televised religious reality is displayed in Table 4. The results show a weak ($p > 0.05$) relationship between religious realism on television and social attitude (.038**). Additionally, r^2 values show that 0.1% of respondents' social opinions may be explained by televised religious reality.

The relationship between the broadcast religious reality and the social attitudes of respondents over 35 is seen in Table 4. The findings indicate a significant ($p < 0.05$) correlation

between social attitude (.164**) and religious realism on television. Furthermore, r^2 values suggest that 2.7% of respondents' social attitudes may be explained by broadcast religious reality.

Table 5 : Comparing Media Viewership Effects

rs	Viewers	Mean dif.	Mean value	t-value	Significance
Televised Religious Realities	Heavy ₃	3.509	.34466	4.753	.000
	Light ₇	3.164			
Social Attitudes	Heavy ₄	3.694	.21880	.279	.000
	Light ₆	3.475			
Cultural Attitudes	Heavy ₆	3.014	.51777	7.594	.000
	Light ₈	2.496			
Feeling about Social Engagement	Heavy ₃	3.508	.37039	5.041	.000
	Light ₉	3.137			
Interest in Social Engagement	Heavy ₁	3.932	.21867	.299	.000
	Light ₄	3.713			
Feelings about Culture	Heavy ₈	3.132	.26243	3.649	.000
	Light ₄	2.870			
Interest in Culture	Heavy ₃	2.896	.77311	8.822	.000
	Light ₂	2.123			

The table 5 provided compares the effects of media viewership, specifically heavy versus light viewership of televised religious realities, on various social, cultural, and political attitudes and interests. For each variable, mean values, t-values, and significance levels are presented to highlight the differences between heavy and light viewers.

For televised religious realities, heavy viewers have a mean score of 3.5093 compared to 3.1647 for light viewers, with a mean difference of 0.34466, a t-value of 4.753, and a

significance level of .000, indicating a statistically significant difference. In terms of social attitudes, heavy viewers have a mean score of 3.6944, while light viewers score 3.4756, with a mean difference of 0.21880, a t-value of 0.279, and a significance level of .000, also showing a significant difference.

Regarding cultural attitudes, heavy viewers have a mean score of 3.0146 compared to 2.4968 for light viewers, with a mean difference of 0.51777, a t-value of 7.594, and a significance level of .000, demonstrating a highly significant difference.

In feelings about social engagement, heavy viewers score 3.5083 compared to 3.1379 for light viewers, with a mean difference of 0.37039, a t-value of 5.041, and a significance level of .000, showing a significant difference. The interest in social engagement for heavy viewers is 3.9321, while for light viewers it is 3.7134, with a mean difference of 0.21867, a t-value of 0.299, and a significance level of .000, indicating a notable difference.

DISCUSSION

The results of the study demonstrate a substantial relationship between televised religious reality and young people's views of social involvement, interest in social engagement, and general social attitude. However, the youth's attitudes and reasons for interacting with others are not significantly impacted by these activities., leading to the conclusion that increased exposure to televised religious realities only slightly enhances the social attitude of the youth. This finding aligns with previous research by Clark (2003), who noted that religious programming could shape social attitudes and community involvement among teenagers, promoting social cohesion and engagement to some extent. Hoover and Clark (2002) also found that while religious media can inspire social and communal values, the influence is often limited, supporting the current study's conclusion that religious reality television has little effect on social involvement. Similarly, the study shows a significant relationship between televised religious realities and youth's feelings about culture, interest in culture, and overall cultural attitude. Yet, the impact on cultural attitudes is also small, indicating that increased exposure to televised religious realities only slightly enhances the cultural attitude of the youth. Previous research supports this finding; for instance, Strelau and Zawadzki (2022) highlighted that cultural norms, including language, dress, and celebrations, are influenced by media consumption, but the extent of this influence varies significantly among individuals. Zaid et al. (2022) found that while digital religious content can influence cultural practices and attitudes, its effect is modest and contingent on other social and environmental factors. In conclusion, the findings of this study are consistent with previous research in showing that while there is a significant relationship between televised religious realities and both social and cultural attitudes among youth, the impact is relatively small.

This suggests that while religious media can influence youth attitudes and behaviors, other factors such as personal experiences, community influence, and educational contexts play more substantial roles in shaping these attitudes.

Conclusions

- A) The data show a strong link between religious realism on television and attitudes towards social contact, interest in social participation, and overall social attitude. The data also indicate that religious reality television has no discernible influence on young people's attitudes or social interaction choices. As a result, some argue that more exposure to religious truths on television harms young people's society outlook.
- B) The findings indicate a strong link between broadcast religious reality and sentiments about culture, interest in culture, and overall cultural attitude. Furthermore, research indicates that broadcast religious realities have little influence on young people's cultural beliefs. As a result, more exposure to broadcast religious reality is likely to have a negative impact on young people's cultural beliefs.
- C) The study found a link between broadcast religious reality and attitudes toward culture, interest in culture, and social views in both male and female respondents. Furthermore, the findings reveal that broadcast religious realities have a small effect on cultural attitudes but a significant impact on cultural attention among young people.

Therefore, it is concluded that the televised religious realities are contributing in development of feelings about culture but adapting culture among the youth is still missing to be development through the televised religious realities.

Recommendations

- A) Excessive exposure to religious broadcast programs has a negative impact on teenagers' social attitudes. One possible explanation is that religious programs place less emphasis on the formation of social attitudes in teenagers. As a result, it is advised that authorities organize such programs to develop respect for others, social involvement, and civic consciousness in young people.
- B) Teenagers' exposure to religious television negatively affects their cultural attitudes. The conclusion might be compared to the socialization process of young people. Authorities should thus use televised religious reality to investigate the cultural views of young people.
- C) Upcoming researchers—particularly in the societal sphere—should look at how this medium affects interpersonal communication and how it affects our society and young people.

References:

- Besley, J. C. (2008). Media use and human values. *Journalism & Mass Communication Quarterly*, 85(2), 311-330.
- Davis, B., & Jones, K. (2020). "Impact of Televised Religious Realities on Political Attitudes Among Postgraduates." *Journal of Political Studies*, 27(3), 312-328.
- Elguédri, R., & Ferjani, M. C. (2017). Religious Diversity and Freedom of Conscience in the Arabic Countries Facing Globalization and Migration. *Religions*, 8(10), 229.
- Herman, E. S., & Chomsky, N. (2010). *Manufacturing consent: The political economy of the mass media*. Random House.
- Kroeber, A. L., & Kluckhohn, C. (1952). *Culture: A critical review of concepts and definitions*. Papers. Peabody Museum of Archaeology & Ethnology, Harvard University.
- McQuail, D., & Windahl, S. (2015). *Communication models for the study of mass communications*. Routledge.
- Nittle, N. K. (2017). Introduction to Cultural Appropriation. Available from: <https://www.thoughtco.com/cultural-appropriation-and-why-iits-wrong-2834561>. [Accessed on: 12/11/17].
- Postman, N. (2006). Media ecology education. *Explorations in media ecology*, 5(1), 5-14.
- Smith, J., & White, M. (2021). "Televised Religious Realities and Political Engagement Among Undergraduates." *Political Communication Review*, 32(4), 421-438.
- Sotirovic, M. (2005). *Television and Child Development*. Journalism and Mass Smith, A., & Johnson, B. (2020). "Media Influence on Cultural Attitudes among Different Age Groups." *Journal of Communication Studies*, 30(2), 145-162.
- Turan, E., & Tıraş, Ö. (2017). Family's impact on individual's political attitude and behaviors. *Psycho-Educational Research Reviews*, 103-110.