

Role of PTV Bolan in Promoting Balochi Culture: An Analysis

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Abstract

This study is designed to explore to what extent the PTV Bolan viewers get to know about their culture and PTV Bolan is contributing in the growth of Balochi culture. Furthermore, it explores that what association television has with culture, and what is its role in promoting culture? Television as a global medium which transmits programs within and out of the national boundaries serving its nationals living in other countries who get to know about policies of their county and also keep abreast of their culture through TV. This paper finds out that the people are benefiting from television, they are learning about their culture.

Key Words: Television, Culture, PTV Bolan, Balochi Culture

Introduction

Television has become very popular since its inception, crossing the western boundaries into the developing countries, it penetrated the global society. It has become a vast resource, the ultimate educational device, not because it teaches traditional curricula but because it supplies roles. "Countless characters parade through our lives each day via TV: priests and politicians, doctors and lawyers, private detectives and sex offenders. Each character supplies us with bits of information about what his or her role is like" (Whetmore, 1987, p. 170).

Man invented the most powerful tool of mass communication; arguably that is television (Oludamola, 2015). It is famous for its audio, visual and motion capacities. It transmits programs with the characteristics of education, information and entertainment. Two more categories of programs are now included in these characteristics, they are edutainment and infotainment. According to Stanislaus Iyorza (2014), "these are postmodern coinages that involve education, entertainment, and information qualities in a

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piece of media programs. Famous among the programs under these categories include news, drama, adverts, musicals and sports. (Iyorza, 2014)

Literature Review

Television as a global medium that transmits programs within and out of the national boundaries serving its nationals living in other countries who get to know about policies of their county and also keep abreast of their culture through TV. Thompson puts it as, “the functions of the mass media (far beyond entertainment and information) include presenting views, events and cultural life through images and stories that inevitably contribute to a sense of identity as well as shape beliefs and values” (as cited in Oludamola, 2015).

“Today, television has become the predominant communication medium, influencing the life and rhythm of society, forcing all other media on the defensive” (Nasir, 2015, p. 10). Various countries introduced TV service recognizing the importance of television in the lives of humankind. They also came forward to maintain balance and quality in the contents for the citizens belonging to various religious and ethnic groups. Agha Nasir (2015, p. 33) notes that the media policy of a country is usually based on its;

- a. Geography
- b. History
- c. Languages
- d. Religions
- e. Culture

Connection amongst TV and culture

Culture as the totality of the way man has adjusted to his condition and procedure of accomplishing all types of imagination and has a few associations with the TV. A portion of these are recorded beneath:

- Television is a veritable instrument of social scattering;
- Television is likewise an overseer of culture consequently it persuades individuals to realize social reconciliation (Oludamola, 2015, p. 26).

The term culture refers to that part of the total variety of human action which is socially instead of biologically transmitted (nurture rather than nature) (Casy, Et.al, 2004, p. 60).

Mari Ogbemudia James (n-d) says:

Many scholars have looked at culture from different perspectives and prisms.

Arriving at a single definition of culture is somewhat difficult. This means you cannot import a fixed definition into any and every context and expect it to make sense.

James further says, “Culture is fundamental to human existence and human civilization, embodying in its dynamism, the totality of a people’s response to the challenges of life, and living, in a (any) living environment” (James).

The word culture (from the Latin cultura stemming from colere, aiming to cultivate) has been outlined and utilized in numerous ways that by completely different categories of individuals. However, the word culture is usually utilized in three basic senses and that they are:

- Fineness of style in fine arts and humanities conjointly denoted to as high culture.
- Associate in integrated pattern of human information, belief and behavior that depends upon the capability for symbolic thought and social learning.
- The set of shared attitudes, values, goals, and practices that characterizes an establishment, organization or cluster. (Oludamola, 2015)

The term 'culture' has been limited and made more particular in various diverse ways. For example, it can allude to a specific lifestyle of individuals or period or gathering.... This accentuation here is on 'lived societies', in other words traditions, practices, ceremonies et cetera. Blessing trade, dietary patterns, religious function, recreation exercises and TV seeing are cases of custom practices that can be effortlessly perceived inside contemporary social orders... Second manner by which the term has been limited is to mean the works and practices of creative or scholarly action. At the end of the day, this definition incorporates the perceived items, curios and writings of a gathering or society. Tunes, films, books, stories, shows, dialect frames, artworks, design and TV program may be checked here (Casey, Casey, Calvert, French, & Lewis, 2004, p. 60).

Onabajo argues that:

People and culture cannot be separated. Culture stands for the aggregate values and concepts which characterize a community. It then follows that people who lack culture or are ignorant of their past experience either written or unwritten are themselves not in full existence. (as cited in James, n-d)

It is culture that therefore permits us to survive as a species. Culture offers answers to such basic issues similar to finding shelter, food and article of clothing. Culture provides direction for our everyday lives; structure that retains us from tearing one another apart. Each generation has got to learn from the culture of its society or it'll turn. All the essential establishments of the society; the economy, religion, education, politics, recreation represent the need that

society should meet and ways that of meeting these wants area unit handed over from one generation to future (Oludamola, 2015).

“Television is an impact of culture, at least if an inclusive, democratic definition of culture is used that includes forms (pop music) as well as more established forms of ‘high’ culture” (Casey, Casey, Calvert, French, & Lewis, 2004, p. 54). These authors elaborate, “Television is part of lived culture, the culture of the everyday and ordinary. Its output (text, programs) and its organization (industry) can similarly be regarded as significant aspects of cultural life” (p.54).

Promotion of Culture through TV

TV plays its role in a number of ways in promoting a culture. It advances social occasions and promotes cultural events for example, The Baloch Culture Day, organized on every 2nd of March, festivals etc. it also promotes culture through encouraging audience in participating such programs. It promotes culture through inviting guests and playing local music.

Studying, how media has shaped history and culture, John Tebbel (1974) wrote, “No other medium has influenced American life as broadcasting, in little more than half century, and since its audiences are for larger than those enjoyed by the other media, embracing nearly all of the population, it has raised profound social, political, and cultural questions” (p. 355).

TV proliferates culture through involving people in various programs such as programs on cultural issues. According to Oludamola (2015), “TV likewise advances culture through music which is shown and heard regularly on the communicate media. TV likewise advances indigenous culture through playing of indigenous melodies frequently as individuals have a tendency to respond to what they hear as indicated by the social standards hypothesis” (p. 25).

TV has presented a great deal of information, educating millions of people, in terms of arts, science and knowledge of other culture (Tebbel, 1974, p. 370) and today the East is familiar with culture of the West.

Since the strong relationship between culture and TV, it is that broadcast media organize various educational and entertainment programs to play its important role in the promotion of an indigenous culture.

Promotion of Balochi Culture via PTV Bolan

According to Dr. A.R Sabir and Waheed Razzaq (2010), “The Baloch culture is rich, varied and deep-rooted. There are plenty of evidence and artifacts concerning the richness of Baloch culture throughout centuries”.

The Baloch are proud of their cultural heritage which consists of their unique names and titles, costumes, traditional games, music, dances, hospitality, traditional system of *hal* and *deewan* etc.

Quetta Station of PTV was started in 1974 as pilot station. On January 2, 1975, its regular transmission was started with five hours daily programs in five languages including, Balochi, Pashto, Brahui and English (Khan, 2010, p. 24). Like Radio Pakistan, the role of PTV Quetta was also limited to projection of local culture and entertainment with a missing political discourses and awareness (p.26).

According to Aurangzeb Khan (2010), “PTV Quetta’s biggest contribution is the promotion and introduction of regional culture, literature, history, poetry and music to the wider world” (p.26). PTV Quetta reaches 75% of Balochistan’s residents through 15 boosters in several districts (p. 26).

According to (Raji, 2006):

In the early years of PTV Quetta center, except for Faiz Muhammad Faizuk they did not gave a single chance to our most popular singers like Jarruk, Kamalaan, Kaduk (Qadir Bakhsh) who were already popular in the same time in public sector..... In dramas of 1970s and early 1980s PTV fixed a standard character or role to describe a Baloch man i.e. a curly haired, Black skinned man..... After that especially in end of 1980s and 1990s some sensible and literate Baloch entered in Pakistani electronic media and they changed this typical symbol. like Late Ata Shad, Late Hassam Qaazi, Ayub Khoso, Anwar Iqbal, Jahanzeb Goorchani, Muhammad Ali Sheki, Maahnoor Baloch and so on.

Some people observe that in Balochi dramas of PTV Bolan Urdu words are used. “Even I watched few dramas of PTV Bolan and very much surprised to hear their Balochi that were a major mixture of Urdu” (Raji, 2006).

PTV Bolan starts its transmission from 4:00 PM to 12:00 MN. In this duration Balochi has 120 minutes from 08:00 PM to 10:00 PM (Bolan).

Data Analysis

Table 1 Do you watch PTV Bolan?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	95	95.0	95.0	95.0
No	5	5.0	5.0	100.0
Total	100	100.0	100.0	

Table 1 shows that 95.0 % of the respondents watch PTV Bolan and 5.0 % do not watch it at all.

Table 2 Programs watched on PTV Bolan

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Music	24	24.0	25.3	25.3
	Documentary	10	10.0	10.5	35.8
	News	7	7.0	7.4	43.2
	Drama	41	41.0	43.2	86.3
	Other	13	13.0	13.7	100.0
	Total	95	95.0	100.0	
Missing	System	5	5.0		
Total		100	100.0		

Table 2 indicates that what programs are watched on PTV Bolan. 25.3 % of the respondents watch Balochi music, 10.5 % watch documentary, 7.4% watch news, 43.2 % watch drama, 13.7% watch other programs and the 5.0 % are those respondents who do not PTV Bolan.

Table 3 Do you learn about Balochi culture through PTV Bolan?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	70	70.0	74.5	74.5
	No	17	17.0	18.1	92.6
	not sure	7	7.0	7.4	100.0
	Total	94	94.0	100.0	
Missing	System	6	6.0		
Total		100	100.0		

Table 3 shows that 74.5% of the respondents learn about Balochi culture through PTV Bolan and 18.1% of the respondents say that they do not learn about Balochi culture through PTV Bolan. 7.4 % is not sure whether they learn about Balochi culture through PTV Bolan or not. And 6.05% did not respond to this question.

Table 4 TV is must for cultural promotion.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	55	55.0	57.9	57.9
	strongly agree	33	33.0	34.7	92.6
	Disagree	6	6.0	6.3	98.9
	strongly disagree	1	1.0	1.1	100.0
	Total	95	95.0	100.0	
Missing	System	5	5.0		
Total		100	100.0		

Table 4 shows that 57.9% of the respondents agree that TV is must for cultural promotion, 34.7% strongly agree, 6.3% disagree and 1.1 % strongly disagree. 5.0% did not respond.

Table 5 Do you think there should be more cultural programs on PTV Bolan?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	91	91.0	95.8	95.8
	No	4	4.0	4.2	100.0
	Total	95	95.0	100.0	
Missing	System	5	5.0		
Total		100	100.0		

Table 5 displays the opinion of the respondents that there should be more cultural programs on PTV Bolan or not. 95.8% say yes and 4.2% say there should not be more cultural programs on PTV Bolan.

Table 6 Are you satisfied with the role PTV Bolan in promoting Balochi culture?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	66	66.0	69.5	69.5
	No	16	16.0	16.8	86.3
	don't know	13	13.0	13.7	100.0
	Total	95	95.0	100.0	
Missing	System	5	5.0		
Total		100	100.0		

Table 6 shows that most of the respondents with 69.5 % are satisfied with the role of PTV Bolan in promoting Balochi culture, 16.8% are not satisfied and 13.7% don't know.

Research Objectives

- To explore to what extent the PTV viewers get to know about their culture.
- To explore that how PTV Quetta is contributing in the growth of Balochi culture.
- To create awareness about using TV for promoting culture.

Research Questions:

- What association television has with culture?
- What is the role of Television in promoting culture?

Methodology

Data Collection

The research is based on primary and secondary data. 100 questionnaires were distributed to know if the people in Balochistan are benefiting from the PTV Bolan's Balochi transmission or not. Sources of data were;

1. Primary data
2. Secondary data

Sampling

Hundred questionnaires were distributed among Balochi speakers respondents between the age 20 and 35. Random sampling technique was used for the study.

Data Analysis tool

SPSS software was used to enter and analyze the collected data.

Conclusions

- PTV Bolan's Balochi transmission is watch by various people regularly.
- Most of the people watch PTV Bolan's dramas followed by music which have much to be learnt about a culture.
- People learn and benefit about Balochi culture through PTV Bolan.
- People demand more cultural programs on PTV Bolan as some are not satisfied with the number of current programs.

Recommendations

- The on air time of Balochi programs must be increased.
- The use of Urdu language in Balochi programs must be discouraged.
- Baloch scholars and artists should be encouraged to take part in Balochi programs.
- More cultural programs should be on aired as the demand of the people keeping in view the every aspect of the local culture.

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