



Mediating the ideologies: A Mixed Methods Analysis of Animated Programs

Nooral Barkat, M.Phil, Department of Sociology, Quaid-i-Azam University, Islamabad, nooralbarkat222@gmail.com

Dr. Sadia Saeed, Assistant Professor, Department of Sociology, Quaid-i-Azam University, Islamabad, ssaeed@qau.edu.pk

Rahat Shah, Ph.D scholar, Department of Sociology, Quaid-i-Azam University, Islamabad, rahat.shah331@gmail.com

Abstract- This study critically evaluates the role of media in terms of an animated program to disseminate global ideologies among children. The study investigated the urban educated parents in Turbat Kech Balochistan to analyze the role of animated programs and its impact on their children's behavior. This research is based upon mixed-methods analysis, where we have used the explanatory sequential design of mixed methods research. Quantitatively, 120 urban educated parents were selected through random sampling, and data were analyzed through statistical software. In the qualitative part, 20 urban educated youth were interviewed through purposive sampling technique, and data were analyzed using thematic analysis technique. The quantitative research found that the children are variably affected by dispersed global ideologies of animated programs and these findings were in line with the qualitative findings which showed that animated programs play a great role in re-socialization and promote global ideologies among children in traditional social context.

Keywords: Animation, Re-socialization, Global Ideologies, Social Context, Baluchistan, Pakistan

I. INTRODUCTION

21st century bears extraordinary growth and development of social institutions including family, economics, politics, education and media. Individuals obtained renowned linkages with these social institutions, especially with media in the form of television, internet, and cell phones to deliberate new shared roles in the society (Merskin, 2008). Media has remained a social agent in society in terms of socialization that provides surveillance and develops individual's opinion. In different enlargements and progressions of social institutions, media got the vibrant position in the society to influence every spare of life (Estola, Farguhar & Puroila, 2014). Furthermore, in the era of globalization, the media have maximized its role in the domain of socialization to show various varieties of themes, values, and ideals to reshape the behavior and attitude of children. It is easily accessible to every child, whereby it strongly influences the construction and reconstruction of the attitude of individuals accordingly (Rees and Bradshaw, 2013). The modern world uses media institutions as a medium of interaction to easily present ideologies and values crosswise. In this manner, the suppressive postulate of discursive formation seems an obvious essential element in the animated programs (Emmons, 2013). Moreover, the animated programs disseminate gender ideologies among female children are not merely broadcasted for entertainment reasons yet pre-planned to mold the characters of the children accordingly. Therefore, it is pertinent to analyze the contextual review of gender ideologies in a socio-cultural context and to understand the gender phenomena in different cultural contexts. In the modern world, media portrays the different ideologies and conceptions to socialize individuals according to newly established patterns and try to undermine the indigenous culture (Foster, 2014; Jaggi, 2016).

Cartoon programs observe the denounce phenomena to the construction of social realities that embrace the idea of power and its direct association with children's cognitive development. The children alter and assume the presented ideologies from media that are simply self-contradictory with indigenous ideologies (Merskin, 2008; Stanov et al., 2017; Shah et al., 2020). Moreover, in the modern world such as the United States of America, the United Kingdom, Australia, Canada, and Japan where children have their animated channels along with various distinguishing features (rating, age-wise and content patterns), the cartoon programs retain a significant impact upon children, mostly the parents of children pointed out the fancy messages of

cartoon programs that have a noteworthy role in the socialization of children. As part of spoiling advertisement and commercialization, animated programs are always meant to create cultural, racial, gender and ethnic discourses and it subsequently affects the behavior of children (United Nation Education Scientific and Culture Organization, 1997; Nagy, 2010; Barkat et al., 2020).

Furthermore, in the traditional societies, children have their own distinguished animated channels, but most of the content shown on these channels are not native productions rather they reproduce the content shown in other parts of the world. The role of animated programs has vigorous and sound implications upon children's behavior which pave the way for socio-cultural discourses and attempt to degrade the orientation of norms, values, and beliefs and try to un-learn something in children according to new patterns of gender ideologies (Wahab, 2014; Tan, 2003). Worth mentioning here that it is enchanting to exemplify the perception of cartoon programs in Pakistani society which seems tradition oriented. The children are often smitten with cartoon programs for entertainment and recreational activities. In contrast, mostly cartoon programs present global cultural values and norms among viewers which are directly and indirectly attempting to impose imperial ideologies into indigenous culture. Thus, cartoon programs have the strength to distract the behavior of children towards orientated cultural context which has existed on social fabric across the centuries (Yousaf, 2014; Tahir & Bushra, 2015). This study argues that how the individual's attitude and behavior are shaped by external forces such as cartoon programs which are aimed to construct a new form of knowledge that is associated with power relation phenomena and create the sum of discourses and promote global cultural values in indigenous culture. The rationale of the study, wherever the children are attached to the messages of animated programs they rapidly absorb the ideas and discourses of animated programs such as a sense of fashion, way of speaking, and outer-context lifestyle. Thus, this study determines to focus on answering the research questions; what are the practices and perceptions of urban educated parent's views regarding the affection of animated programs on their children? The study findings explore the existing state of educated parent's stance on animated programs. This paper intends to identify the various notions of the message of animated programs.

II. LITERATURE REVIEW

During the rise and growth of various social institutions where media is the central force that presumed the hegemonic position in the society. Media in terms of the animated programs where every individual, particularly children were strongly influenced. Animated programs disseminate various forms of ideologies among the audience. Peters & Blumberg (2002) asserted that the cartoon program spreads various forms of ideological discourses such as in form of dressing, war meets, new fashion patterns, and language genre. Additionally, it paves the way to illustrate this kind of power discourses in the animated programs that influence children, particularly female children. Stanov et al., (2017), illustrated the socio-cultural and language effects upon individuals while watching cartoon programs in Greek young children, where the researcher explored various speaking styles among children, it is not merely limited to the specific arena language only it has also expanded different parts of socio-cultural uplifts. However, Kyung (2016), illustrated that animated programs spread standard ideologies of superior culture that children are influenced by these ideologies are conceptualized and internalized accordingly. In the domain of socialization, it evaluated that the animated program socializes the children with new ideas and ideologies, specifically among the female children. Gorodyska (2015), postulates that the power and strength of children's programs have extended to endeavor its abilities to divert children's attention towards the moral values and abilities, such as, sympathy, generosity, tolerance etc. Rather child is highly influenced by materialistic views through the different forms of commercialization and advertised tactics of media. It enhances to develop individual's consciousness particularly in the given context of cultural settings. Furthermore, cartoon programs play a vital role in the view of the social upbringing of individuals. Naghy (2010), in her work summarizes the ideological context in the animated programs. The cartoon programs mold individuals thinking patterns while using discursive features of the cartoon program. It is proved that images are stronger than words. Furthermore, animated program constitutes making individuals opinion in a certain way. Different types of themes, texts, images were presented through an animated program that influenced the cognitive aspects of the individual. Additionally, Mistry et al., (2002) discussed the concept of power which is the most significant feature among animated programs to impart the message of outer- cultural values among children. An animated program

processes to disseminate gender ideologies that identified an ideological tug of war through media. M. Peters and C. Blumberg (2002) summarized the violent content of cartoon that how violence was taught through cartoon programs in America. Furthermore, the study pictured the violent scene of cartoon programs and their effect on children's behavior. The animated programs commonly focus on the violent scene that vividly presented the notion of conflict and distresses such as the character as a hero always portrayed as conquering his enemies through violent scenes. Thus, violent ideologies may leave an everlasting impression upon children's minds. Moreover, the worth of study is to analyze the core process of various outer-context ideologies through an animated program that enhances to increase the notion of the concerned question to analyze the pattern of power conception in the domain of launching ideology through animated programs.

III. THEORETICAL REVIEW

The objective of this study is to analyze how an animated program re-socializes the children. Mcleod, Saul. (2011) cited re-socialization theory of Erving Goffman in (1961). Which he illustrated that re-socialization is a process in which an individual is being socialized according to new norms, values, attitudes, and new patterns of standards. Furthermore, Erving Goffman, defined in the domain of a new form of norms and values individual conceived and construct itself accordingly. Moreover, the Theory of re-socialization argues in deep to analyze the mental process through which individuals acquired new versions of norms and attitudes that later shaped the personality of individuals according to new defined phenomena of norms, values, and attitudes. The theory of the re-socialization process contained two stages. Firstly, the re-socialization process is the destruction of individual's former social beliefs and attitude and it attempts to break down the identities and independence. Secondly, the re-socialization process was compiled by attempting to make a new pattern of norms and values, and personality traits, and individuals learned those traits successfully.

Based upon the above theoretical discussion; the theory of re-socialization has been applied to the particular context of animated programs, that how animated programs reshape the individual's values, and how ideas create an everlasting impression on the behavior of individuals accordingly. Resocialization is a process where individuals begin to learn according to the newly established patterns of behavior, norms, values, and ideologies. Electronic media is one of the major institutions in society, which paves the way to construct social realities and re-shape the individual's opinion regarding any phenomena. The animated program socializes the children in certain ways to transmit global standards of ideas, values often, clashing with indigenous ideologies. Also, the cartoon programs create a new form of patterns and values to disseminate various forms of ideologies particularly, to re-socialize the female children according to new forms of orientations and de-construct the older beliefs of their cultural context. No doubt, cartoon programs have various dimensions such as violent content; aggressive attitude, but the global social context became a viable pattern of series among animated programs that repudiated indigenous social context.

IV. METHODS

This research study was conducted through a mixed-methods approach. The justification for employing mixed-methods analysis is to know about the knowledge and attitude of urban educated parents regarding animated programs along with its likely impact on children socialization. This analysis pursued explanatory sequential design of mixed methods research. From which the researcher firstly gathered the quantitative data from urban educated parents. Subsequently, the researcher pursued the qualitative study where the researcher discovered the tendencies of urban educated parent's views regarding the effects of the animated programs upon their children. The study was conducted in district TurbatKech, a city of Baluchistan which is located in the southern part of Baluchistan, Pakistan. The target population of the research was Baloch Urban educated parents. Furthermore, in the quantitative research by using the Taru Yamani formula by which the 120-sample size was drawn from urban educated parents in TurbatKech by random sampling technique. Whereas, in the qualitative part of the research, 20 urban educated parents were selected for in-depth study through purposive sampling technique. Moreover, in the technique of data collection and analysis, the

questionnaire was used for quantitative and through which data was analyzed with the help of statistical software (Statistical Packages of Social Sciences) SPSS. Furthermore, in the qualitative domain, the interview guide was used for qualitative data collection, and data were analyzed through thematic analysis. This process involved several analytical processes which are divided into 5 phases (1) engendering the codes (2) grouping the coded themes (3) reviewing the coded themes (4) scheming the coded themes, and finally (5) constructing the sociological themes. The researcher expands the study on a wider level and every research ethic was followed during the study.

V. QUANTITATIVE RESEARCH FINDINGS

Table 4.1 Respondent's Education Level

Category	Frequency	Percent
Intermediate	4	3
Bachelor	52	43
M.Sc	48	40
M.phil	13	10.83
Ph.D.	3	2.5
Total	120	100.0

Table 4.1 describes the qualification of the respondents. It shows that 48% of the respondents were post-graduates. 43% were graduates, 10.83% were M.Phil. scholars and 2.5% were Ph. D scholars, and 3% are those who qualified intermediate.

Table 4.2 Influence of Animated Programs on Children behavior

Category	Frequency	Percent
To Some Extent	48	40
To Great Extent	54	45
Not it all	18	15
Total	120	100.0

The given table depicts that 40% of the respondents believe, that animated programs affect children's behavior to some extent. On the other side 45% respondents believed that animated programs effect to great extent to the children's behavior, only 15% of the respondents did not show any gestures regarding the affection of animated programs on the behavior of children.

Chi-Square test of hypothesis

It has hypothesized that there is significant relationship among animated programs and influence on behavior of children.

Table 4.3 Chi-Square Tests

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	71.342 ^a	12	.000
Likelihood Ratio	20.794	12	.000
Linear-by-Linear Association	3.069	1	.005
N of Valid Cases	120		

The above table 4.3 examined the chi-square test among two variables the level of animated programs and influence on children's behavior. The table showed that a significant P. Value is .000 which is smaller than 0.05 which illustrate that there is a significant relationship between animated programs and the behavior of

children. Parental perceived influence of animated programs is found to be significant where children that are heavy viewers of animated programs are found to be affecting their behavior.

VI. QUALITATIVE RESEARCH FINDINGS

The interplay of Women Empowerment and Patriarchy

Women empowerment can be illustrated as a notion of behavior that underlies the activities that female actively participates in indoor and outdoor activities. The traditional societies outmost being labeled that women have been assigned expressive roles and duties in social fabric rather than being empowered in the public sphere.

The urban educated parents from TurbatKech highlighted the critical aspect of women empowerment which is shown in the perspective of Barbie doll programs among children. One of the male respondents aged 26 holding M.phil degree has highlighted his interpretation regarding women empowerment in the following lines:

For example, the Barbie program, which depicts she is an independent character in the program. Barbie is symbolized as an attractive and stylish girl, the rounded phrase of empowerment "wo princes haibadlagiDunya us kea sath" that she is a single and independent girl who runs a beauty booth, to fulfill her needs and requirement and she is not answerable to anyone for her acts in society, this notion of symbolization effects our children accordingly.

Furthermore, the urban educated parents articulated to criticize the animated programs that they affect the thinking patterns of children. In this regard, the Female doctor respondent aged 36 explained her views as following:

Women have a significant position in process of decision-making regarding home chores decisions, particularly in Muslim society elder sister and mother merely decide every aspect of the family process, but the animated programs show a different perspective of women empowerment rather than relating it with the same cultural context.

Re- socialization through Media

It appeals to recognize that socialization is the process whereas; parents transmit their ideas, values, and norms to their children through it. Another side in the modern era where the animated programs replace parental socialization and socialize children accordingly. One of the male parents, who was holding a master's degree in History explained the positive notion of the animated program such as 'Meena' as following:

"For example, the Meena programs discourage the notion of early marriages and define the dire consequences of early marriages Firstly; it snatches the right of education from children, after marriage the couple is unable to focus their studies which creates the significant disadvantage for it. Secondly, the Meena program also argues that before the Age of eighteen males and females are immature and unable to consolidate their daily base affairs. The relationship between couple creates the worse situation and this leads to a psychological effect upon the couple. Financial and social burdens create more problems for couples. Thirdly, the fiction of reproduction is also the point of view among programs before the age of 16 for the female and it creates the birth complication."

Moreover, the educated urban parents of TurbatKech idealized that the animated program disseminates global gender ideologies in our social settings, whenever children are exposed to these ideas, they usually attach to absorb these ideas particularly gender ideologies. One of male respondents aged 45, holding master's degree narrated the negative aspects of animated programs.

Most animated programs symbolize that woman is not allowed to work outside in the developing world when the woman is doing the planting, feeding children, cooking, washing, and doing other home chores portraying women as the subordinate position in society. On another side those women are engaged in Marketing practices

that symbolize empowerment whenever children are exposed to this kind of idea then most children idealize that engaging with home chores activities is not viable practice’.

Social Values of Authority

Authority denotes the legitimate and justified power that individuals exercise and it is a socially accepted phenomenon in a social system. Every individual must be supposed to accept the commands and orders. It allows the state of obedience among individuals towards authority, in the glance of social change and social upbringing. One of Male respondents who was holding a master’s degree who mentioned the example of Meena an animated program, tells that how this character induced the ideology of resistance among viewers.

In Meena program, ‘authority’ is depicted as something that influences an individual's life. Meena depicts that social authority is the tool to control the masses in society. Individual's freedom: Meena depicts that authority snaps the rights of individuals, individuals do not have the right to argue with authority. Social institutions: Meena depicts that the existing social system lost its actual purpose to run the society due to various loopholes in the system. The will of the individual and liberty of the individual is important in this pattern of series, this kind of animated program articulates a different kind of notion that affects children's behavior.

Moreover, another housewife female respondent aged 32 holding master’s degree discussed that how animated program induces the idea of resistance among viewers, she explained.

Animated programs sustain a charismatic role to retain a state of authority to impart various ideologies and discourses among children. Through this, it controls the behavior of children accordingly and children internalize the global standard ideologies. Furthermore, the cartoon program depicts to repudiate local culture’s food patterns, ideologies, dressing patterns, rituals, and many more and creates a notion of marginalization. However, these kinds of stuff promote psychic disequilibrium among viewers.

Individualization versus Collectivism

Individuality is the state of being empowered in making decisions on personal capacity. It is a process to discover the hardness of an individual's inner potential that denotes the notion of self-resilience of consciousness. Animated program shows diverse ideologies among viewers that reshapes the individuality. One of male assistant professor respondent holding a P.h.d degree aged 37 explained his views that how animated program disseminates individualization among viewers as compared to collectivism.

Animated programs presume the medium of interaction as like the Barbie doll program launched by the American school of charm entertainment, this depicts the concept of individuality. Accordingly, Barbie depicts the self-responsibility in the light of global social context that she became self-rule, and she is not answerable to anyone else. Individual liberty; Barbie depicts that she enjoys the perks and privileges of liberty to retain about facing the challenges of the fairy world and she has individual liberty, Barbie depicts the notion to belief her cultural traits thus, Barbie depicts individuality as an integral part of its kind of global ideas are unable to fit into our indigenous cultural which directly affect the behavior of children.

Furthermore, one of male respondent holding M.phil degree aged 27 who explained his views regarding animated programs;

In the era of modernization, the role of cultural construction in term of gender identities are underpinned in form of masculinity and femininity regarding their roles and responsibilities in the light of individuality. The animated programs are attached with dominant discourse of individuality that identify the notion of authority, power, and global politics of ideas.

VII. DISCUSSION

Media is an important pillar of modern society which has a strong influence on nearly every aspect of our lives. Media in terms of animated programs disseminates global ideologies among people of every age, especially among children. Power relations play a significant role to disseminate ideologies to provoke the dominance of a culture. Particularly, it creates worthwhile effects on children's behavior. The author like L. Merskin & Debra (2008) also agreed with the notion, that media persuades the position of discursive formation to construct new social realities among the children, such as commercialization tactics symbolize the female as an object and show it as a suppressed entity in society. Children are often unable to recognize the media messages, they internalize media messages and later they become part of an individual's life.

The relevant notion of Re-socialization theory also holds a point of view that children learn the roles and identities from the social environment and its surroundings. Media is the impressive social agent to influence the individuals particularly, the message which media portrays among children creates a significant effect on their behavior. The researcher employed mixed-method analysis by using explanatory sequential design. Firstly, quantitative research was conducted among urban educated parents with a sample size of 120 in the area of Turbat Kech, Baluchistan. Secondly, qualitative research was conducted on 20 responses of educated parents to discover the hidden ideas of educated respondents regarding animated programs. It is generally recognized in social psychology that the animated programs promote the changing pattern among individuals. The arguments of urban educated parents in district Kech Turbat were studied quantitatively, demonstrating that the significant majority of respondents 40% of them believe that animated program affects children's behavior 'to some extent'. On other side 45% respondents believe that animated programs affect 'to great extent' the children's behavior. Only 15% respondents believe that animations have 'no effect at all' on children's psyche. Moreover, the quantitative research findings also justified the qualitative notion of responses of educated urban parents that animated programs disseminate global ideologies among children.

VIII. CONCLUSION

Cartoon programs are presenting global discourse among children and at an early age, children began to actively attach to media which plays a magnificent role in the socialization process. The content of media messages presents ever lasting impression on children's behavior and impart in them stereotype discourses such as male children are presented as brave, independent, forceful, aggressive, and associated with higher social status and considers masculinity as universal phenomena. Cartoon programs present female children as emotional, care giving, subordinate to male, and associated with lower status. Cartoon programs only focus on particular ideologies and try to socialize the children accordingly. Cartoon programs aggravate the gender discourse in third world countries. In the modern age, the cartoon program is taken as a tool to disseminate ideologies among the younger segments of nearly every society.

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