Exploring the Role of Folk Media in Changing the Social Behavior of Urban People: An Exploratory Study in Lahore

Moneeba Iftikhar 1, Shafaq Manzoor 2, Shazia Ismail Toor 3

1 Lecturer, Department of Mass Communication, Lahore College for Women University, Lahore, Pakistan. Email: mobi_80@yahoo.com
2 Department of Media Studies, The Islamia University of Bahawalpur, Pakistan. Email: shafaqiub@gmail.com
3 School of Communication Studies, University of the Punjab Lahore, Pakistan. Email: shazia.ics@pu.edu.pk

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This study is an attempt to provide comprehensive information and explore the significance of the role of folk media as a significant tool towards achieving Folk Media in Changing the Social Behavior of Urban People. The methodology adopted is qualitative by conducting interviews of prominent people working in the field of media and communication to explore the significant role of media in the current era. Traditional folk media forms have a peculiar charm as they are familiar to the public hearts and souls.

1. Introduction

The re-establishment of cultural bonds through folk media makes it an effective communication medium in the current period. Folk media shapes the language of the masses and provides a forum for many viewpoints to be expressed (Abdulla, 2016). It chronicles the changing ideals and weaknesses of a society across time. To put it another way, it is a method of giving credence to widely held cultural views. Careful research into folk media (Popescu, 2011) reveals its potential as a powerful medium for enhancing mutual comprehension and nuanced discourse within any culture's local communities. Folk arts such as Tamasha, Nautanki, puppetry, and Bhand Pather have spread knowledge and inspired action throughout history. Folk media, with their Participatory approach, can be helpful in development because participation is fundamental to communication and development (Shaika, Lal, & Jonjua, 2021). The ordinary person turns to folk art forms when he needs to vent or process his emotions. It is essential to back both the mainstream media and alternative forms of storytelling if we want our grassroots to be as strong as the pyramid’s top layer of glass. Traditional folk media is a term used to describe the ‘people’s’ medium. This term describes indigenous forms of performance that have become symbols of identity for their communities (Shaika et al., 2021). Folk art forms such as music, dance, storytelling, and theatre are examples of traditional forms of folk media. Besides music and dancing, other forms of expression in folk media include crafts and visual arts. Traditional folk media emerged from the desire for communication and expression among humans and, through time, became a weapon of social instability. Folk media are an efficient method of spreading information when supporting initiatives requiring community participation.

Contribution is the common denominator between cooperation and development (Das, 2013). The feedback loops made possible by folk media allow for immediate assessment of the impact of a development message. Its “preservative” function is convincingly triggered reactions. It is usually preferable to use a medium of communication that does not violate the deeply held cultural norms of the target audience (Gupta, 2015). It is crucial in a country like
India to set up well-entrenched lines of communication, as suburban regions have a low proficiency rate, and individuals need to gain knowledge. Indian folk theatre has a long history of promoting education and social cohesion in India. It could be used to disseminate data that promotes the development of a country's social, political, economic, and cultural realms. Because of its ability to enlighten, educate, and entertain, folk media is particularly well-suited for disseminating development-related subjects. India's traditional media is a significant resource for raising SDG knowledge and promoting action because of its ability to reach people in both urban and rural locations. There are several benefits to using folk media instead of the impersonal mass media. Folks give the message in the most approachable setting feasible, and a socio-psychological perspective helps raise awareness (Shaika et al., 2021). Folk media are the form of arts which not only communicate but transfer traditions, norms, values, beliefs even experiences of one generation to another in a homogeneous society through its diversified nature and various types. It can play important role in nation building (Panford, Nyaney, Amoah, & Aidoo, 2001). Development is a wide term that encompasses social, political, economic, and cultural escalation so that the people lead towards a fulfilling life. Sustainable Development has come up as one of the most significant paradigms of development in the last two decades (Parris & Kates, 2003). The study aims to explore the use of traditional folk media to find out its significance in changing the social behavior of people in urban societies. In the era of information and technology, community media which is considered for rural areas can make effective communication in today's urban society of Lahore city where the consumption of online or conventional media is high. The study is planned to find out if community media will be effective, and with media inter-adaptation it can bring change in social behavior of urban society. It is also a desire to find out how to present the traditional folk media with modern media.

2. Literature Review

Folk media scholar Baiwant (1966) writes, "folk media represents the people in their living area with all of their personal and social activities." The terms "media influence" and "media effects" are used in the study of subjects, including media studies, psychology, communication theory, and sociology, to refer to ideas that explain how and why individuals react to various types of popular culture. "Media effects" refers to the mental and behavioural shifts that audiences experience due to exposure to various forms of media. The impact of the media is a focal point of research in mass communication, says (Perloff, 2013). Although not accepted in mainstream Western research as the most significant medium of teaching in all aspects of African social life, the efficacy of folk media in altering bad social and reproductive health habits in rural Africa is indisputable. In rural Africa, such as the one we have described in Ghana, there are many other forms of communication, including songs, proverbs, storytelling, drumming and dance, drama, poetry recital, and arts and crafts. These mediums are frequently used for entertainment, ritual, education, and religious observance and practice.

Furthermore, there is potential for folk media within contemporary frameworks for communication, education, and behaviour modification. Many people in Africa need to familiarize themselves with modern communication interventions like participatory rural evaluation and the use of mass media. Therefore, folk media may be preferable for theory-driven communication interventions. Iyyanar and Jebakumar (2020) cite a 2001 study Panford et al. (2001) arguing that using folk media is essential for reaching the uneducated and illiterate. Folk dance, rural drama, and music are all examples of traditional forms of media that originated in rural areas. The performing arts are vibrant and constantly changing with the times. There are many different genres at work in traditional Indian music and dance. It is a multifaceted art style that includes vocal and physical performance, pantomime, verifications, the recitation of epic songs, religious rituals, and country festivals. It considers the community’s social structures, rituals, and beliefs. These media manipulate the public into believing a falsely enlightened reality in which they are ignorant of their history and the world at large while simultaneously serving the needs and desires of a small elite. Oral history, storytelling (epic poetry), genealogy (especially the lineages of kings and aristocracy), law, and other forms of knowledge were preserved and expressed through poetry in Pakistan before literacy development. The close association between poetry and religion may stem from the fact that the structured character of poetry—with repetition, rhyme, and other devices—aids in the memorization of religious incantations, precepts, and prophesies. This became evident when residents of Chitralt, in northwest Pakistan, began to write poems in response to the AMP’s work there. Research Höivik and Luger (2009) suggests that.
Access to the arts is crucial to the development of any culture. Traditional media forms are also called "audio-visual media" since audiences may both see and hear the performance. The effect is additive. It is a fantastic strategy for getting people interested in and engaged with the news. The key audience for cultural media that responds quickly is rural residents of South Asia. Data from Mathiyazhagan, Kaur, Ravindhar, and Devrani (2015) show that. However, in 2011, the Government of Punjab launched an anti-dengue media campaign in the city of Gujranwala, employing television, radio, newspapers, and folk media to raise public awareness about how to protect themselves against the disease. According to research by Yasir Waseem (2017), people in cities are more likely to learn from and adapt to various forms of media. The function of mass media and the field’s successes have been the subject of research for quite some time. Only some attempts have been made to harness traditional forms of urban communication, such as puppetry, poetry, street drama, and folk songs. Folk media is essential to cultural development because of the lack of censorship and the rapidity with which people can express feedback. Conventional and traditional media engaged with one another during the uprisings in Tunisia, Egypt, and Yemen (AlSayyad & Guvenc, 2015). The study aims to demonstrate how the recent popularity of folk media in metropolitan settings like Lahore contributes to the expansion of interdisciplinary media adaption. Folk media must rely on time-tested methods to get the news out while mainstream media is trending. This research examines how folk media affects people's social behaviours in urban settings by thoroughly reviewing the viewpoints of persons working in journalism and communication in Pakistan.

2.1. Research Questions
- Is folk media making awareness about social ills in urban society and how it changes the behavior of urban society?
- Is it helpful for urban society to connect the community media with mainstream media through media inter-adaptation for development of society?
- Is any medium of folk media useful for urban society especially in Lahore city?

3. Methodology
This qualitative study used one-on-one interviews to understand urban inhabitants' social behaviour. The Lahore press was questioned for this article. Participants were selected through purposeful sampling and required to be working journalists who could criticise both new and established media. Each respondent was interviewed in Lahore in June 2020. Respondent requirements:

<table>
<thead>
<tr>
<th>Names</th>
<th>Organizations</th>
<th>Areas of Specialization</th>
</tr>
</thead>
<tbody>
<tr>
<td>Najam Wali Khan</td>
<td>Lahore Rang Daily Pakistan</td>
<td>Anchor Columnist</td>
</tr>
<tr>
<td>Salman Abid</td>
<td>Daily Express</td>
<td>Senior Journalist</td>
</tr>
<tr>
<td>Saif ul Azam Khan</td>
<td>Express Group</td>
<td>Senior Journalist</td>
</tr>
<tr>
<td>Wajahat Kazmi</td>
<td>Samaa TV</td>
<td>News Producer Content Editor</td>
</tr>
<tr>
<td>Urwah Iftikhar</td>
<td>Lahore College for Women University</td>
<td>Lecturer, Researcher, Media Expert, International Speaker</td>
</tr>
</tbody>
</table>

As many as five journalists were present. All interviews lasted an average of two hours and were conducted in English and Urdu. The first respondent, Najam Wali Khan, was interviewed between 9:00 a.m. and 11:00 a.m. on June 6, 2020. According to the journalist's convenience, productive discussion sessions were arranged to produce more precise results. Participants conducted numerous inquiries. The responses were recorded with a voice recorder, and the most significant points were transcribed by hand. The scheduled interview with the second respondent, Salman Abid, was for 11 June 2020 from 1:00 to 3:00 p.m. According to the journalist’s convenience, productive discussion sessions were arranged to produce more precise results. Participants conducted numerous inquiries. The responses were recorded with a voice recorder, and the most significant points were also transcribed by hand.

Saif ul Azam Khan, the third participant, was interviewed on 11 June 2020 from 5:00 p.m. to 7:00 a.m. According to the journalist’s convenience, productive discussion sessions were arranged to produce more precise results. Participants conducted numerous inquiries. The responses were recorded with a voice recorder, and the most significant points were also transcribed by hand. A two-hour interview with the fourth Participant has been scheduled for June 13, 2020, from 9:00 a.m. to 11:00 a.m. The fifth participant was interviewed on the same
day, between 4 and 6 p.m. According to the journalist's convenience, productive discussion sessions were arranged to produce more precise results. Participants conducted numerous inquiries. The responses were recorded with a voice recorder, and the most significant points were also transcribed by hand.

4. **Analysis and Interpretation of Data**

It deals with the analysis and interpretation of data. Interviews are used to collect data. Majority of the respondents are senior professional journalists who have a keen understanding about media ethics and can better shed light upon the use of folk media in urban cities.

<table>
<thead>
<tr>
<th>Table 2: Journalists’ Comments about use of folk media in urban society</th>
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<tr>
<td><strong>Blocks</strong></td>
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<tr>
<td>Folk media for rural development</td>
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<tr>
<td>Folk media and urban community</td>
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<tr>
<td>Emergence of folk media in the era of Information and Technology</td>
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<tr>
<td>Social ills in urban society</td>
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<tr>
<td>Change in social behavior of urban community</td>
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<tr>
<td>Development of urban society</td>
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<tr>
<td>Effective communication model</td>
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<td>Separation of folk media from folk culture</td>
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<tr>
<td>Change through entertainment</td>
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<tr>
<td>Amalgamation of folk media and contemporary media</td>
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</table>

4.1. **Folk Media for Rural Development**

In response to use of folk media for rural development, the first participant Najam Wali Khan was of the opinion that folk media is our stage, dramas, theatre, and performances arts. There are two types of folk media one is for upper class that is very expensive and difficult for people to access it and other is our cultural fairs and festivals like Mela, Urus and street performances not more effective in our society where the social media is on its hype. Basically, folk media is just media or source to present our culture, norms, and traditions etc. Folk media is just a community media and when we talk about social media and other conventional mediums it is not effective. The second participant Salman Abid stated that folk media is not just for rural development, it is also found in urban society. So, folk media is mostly our community media which represents the cultures of our different provinces. Folk media represents the traditions of different cultures through music, stage dramas, and theatre. The third participant Saif ul Azam Khan presented his views as folk media is basically our culture, sounds, music, dramas, theatre. It preserves our cultural heritage.

In the opinion of fourth participant Wajahat Kazmi, folk media is vastly considered to be belonging to the traditional side of our culture which mostly belongs to the rural development where the heritage is preserved and passed from one generation to the next be it poetry, music, drama or dance. The fifth participant Urwah Iftikhar stated that, folk media is obviously used in the development of the rural areas reason behind it that the rural population is very close to its cultural heritage. Literacy is not much high in Pakistan. Traditions, norms, values, are practiced
in those areas. Folk media is based on cultural heritage as a medium of communication that's why it is effective in rural areas and there is a huge variety in it due to this variety where we think that in community, a particular type of folk media can be used to communicate message to people effectively. People always understand those things which are close to culture. Targets of rural development are in the form of health, agriculture, employment and women development. Folk media helps in achieving all these targets of development. Communication is effective when you work parallel to culture. Folk media are all mediums of communication in which culture is used as media like theatre, puppetry, fairs, group communication in Mosques and festivals. Traditional folk media is the indigenous equivalent of exogenous mass media and facilitates change and progress in tribal societies by communicating socio-economic change. (Mishra & Newme, 2015).

4.2. Folk Media and Urban Community

Addressing about the use of folk media in urban areas, the first participant was of the view that folk mediums do not make much influence on population of Lahore city. Folk media exist in rural areas and in those areas, which are not under Lahore because it considered community media. The reason behind it is in Lahore may be people especially youth do not feel comfortable to attach themselves with folk mediums like stage dramas, puppetry and theatre. So, in Lahore city there is no influence of folk mediums. There are some traditions like our religious affairs like 'Data Sahab Ka Urs' that makes temporary influence on people. It is based on demographics, if you move outside of Lahore its influence is more in those areas. The second participant stated that the mediums of folk media do not make much influence on urban cities specifically in Lahore but mostly in folk media, music is popular medium even in Lahore city and folk theatre is not found in Lahore. It is very rare that once in a year any organization represents its theatre in Al-Hamrra Hall. So, the music is the only thing which has more space in cities in the form of Qawali Nights and Folk Tappay. The third participant presented his views as to some extend mediums of folk media make an influence on people especially in Lahore city. Music and drama have more influence on people of Lahore because drama and music are those two mediums on which people spend more time so when people spend more time, their behavior will be automatically influenced.

In the opinion of fourth participant, mediums of folk media such as poetry, songs and drama have key influences on people especially in urban cities of Pakistan such as Lahore. Many of the people interpret the ideology and deep meaning of the folk media. In the words of fifth participant, folk media is influential for urban people. For example, during Dengue Campaign in the period of Shahbaz Shareef government in (2011) folk media was organized in the form of street theatre in internal Lahore city and gujrawala (Yasir Waseem, 2017), to give people awareness and to educate them about precautions which people didn’t consider serious. Folk media presented the matter very seriously and people took the action to take measures and that’s why results are in front of all of us and today we are Dengue free nation. Folk media obviously make an influence and also become the tool of the urban society with the rural area but it depends on which community we are going to target. Theatre is revived and every class has its own theatre and is totally based on culture and heritage. If we want to run any campaign Dartchee is the best example. Due to Covid-19 folk media would may not be more effective but at schools and colleges level if we organize small events so we can definitely achieve the target of communication.

4.3. Emergence of folk media in the era of Information and Technology

The first participant stated about folk media and information and technology that this kind of experiments are happening. Many of our artist do this kind of experiments. If a society gains a positive response and if we emerge both mediums together, our folk traditions can make an effective influence on the behavior of urban people and it is happening, when we see folk media in the form Rahat Fateh Ali Khan and Nusrat Fateh Ali Khan music, people easily adapt and accept it. The second participant opinionated that folk media translate and modifies its nature with conventional media. Folks of 1960s and 1970s were different but folks of now a day, are totally modified like it includes English words in pure cultural world. Traditional or cultural dressing is represented with a fusion of modernism. Therefore, many forms of conventional media which become an essential part of society, folk media changes its nature in accordance with these conventional forms. The third participant presented his views as folk media is subject of culture and conventional media deals with technology and modernism so, when technology and culture emerge, it brings huge benefits in the society and the combination of both resultantly
makes the message reach people more effectively. Mass media such as newspapers, television and information technology enabled media communication and other electronic media play a greater role in inseminating information in the name of news, talk shows, debates and discussions and even through the entertaining programs. All these information inseminated or broadcasted for the purpose of making people informed about the various happenings of sleepless world.

The forth participant highlighted that folk media is a very different form of media which is in total contrast of the conventional media. The benefits associated with folk media are such that they focus on the branches of our society and creates a meaningful representation of social issues through songs, poetry, drama and more. In the words of fifth participant, in the era of information and technology, it is very supportive for the popularity of folk media because folk media is live. In this media, the source or sender is always direct to the audience and feedback is very immediate. People don't need any screens or any other sorts of media to get the information and obviously, emotional involvement is high. The huge benefit of information and technology can be achieved if folk media is used as a tool of communication for a certain community through the inter-adaptation of the new media like internet or television. If we live telecast folk media, the delivery of the message is obviously at the national and international level. More or less the purpose of the communication to some extend reaches to those people who are not physically at that place but when they see live they understand more.

4.4. Social Ills in Urban Society

The first participant stated that when we talk about folk media it connects with our culture, traditions and religion. Traditions give us a message of love, goodness and prosperity. If we compare it with conventional media, folk media make people closer to Allah Almighty and also make a connectivity source between people and traditions of great of people. It is right that folk media take us to goodness and love and away from social ills. The second participant represented his views as folk media address social ills of urban society. Folk media address social ills with their music, dramas, theatre, and also with puppetry because these mediums present short performances on social ills like Uncle Sargam puppetry on Nasha awareness which makes more influence on behaviors of people. So, in this way folk media address social ills. The third participant presented his views as folk media address social ills in our society like dramas highlight the social ills of the society. For instance, Zainab Murder case was presented more on-stage drama to make awareness about child abuse. In this way folk media address social ills of the society.

In the opinion of fourth participant, folk media addresses the issues of urban society deeply, we all humans are connected to the same pattern and the meaningful messages of folk media are still deeply relevant for the urban society. The fifth participant stated that folk media address social ills of the society by their mediums. For example, Nasha Awareness, Kaliyan, and many others by Uncle Sargam very effectively address the social ills of the society.

4.5. Change in Social Behavior Of Urban Community

The first participant explained that we have to inter-mix it and use channels of modern media to present our culture, traditions, norms and religion through modern media channels. In this form it is beneficial for the behavior of urban people. It is like when our artists read Sufiyan Kalam they get acceptance. Coke Studio is an example of it. If you move forward with the combination of tradition and technology, you will get more beneficial results in behavior of urban people. In the opinion of second participant, it depends on folk media if it enhances the social problems of society and make awareness communication in society about the issues than it has a huge influence on the behavior of urban people. But if folk media is only engaged in entertainment than it has no effect on the behaviors of urban people. Basically, folk media try to generate feelings among people with poetry, music, theatre, performances arts and people think that these performances, music are our concerned attitudes so in this way it is more effective on behaviors of urban people. The third participant highlighted that folk media is purely based on traditions, culture, norms, and our values. All these things make an effect on an individual. These all things creates a feeling among people and when feelings are created it brings a change in behavior.
The forth participant responded as at the time, social behavior or urban people become very systematic as life is often fast paced than those living in rural areas. While the purpose of life remains same for everyone. The calm and peacefully crafted music, dramas, and arts soothes the urban people and make them realize the message of folk media. The fifth participant said that folk media always target a small community and social behavior is big umbrella in which all relations and behavioral output. The immediate social life begins with your family, friends, peer groups, class fellows and colleagues which means all human to human contact. So, there is a variety but obviously we can improve social behavior through folk media.

4.6. Development of Urban Society
The first participant responded that folk media can play a significant role in the development of society. If our characters are fantastic and our behaviors are a mixture of our good teachings and traditions it will make a person complete package and good people make a society. The second participant said that I don’t think that folk media is significant tool for the development of society. Folk media do not make huge space in urban society. As in the view of third participant, folk media is not more effective tool for the development of the society because folk media is culture-oriented media, so I don’t think it plays a role in the development of the society. In the opinion of forth participant, urban society detaches from the basic meaning of life and the folk media bridges that gap. The fifth participant highlighted that folk media is very supportive for the development of the urban society. It is a significant tool for the development because folk media is deeply rooted in culture and our culture gives us a message of love, prosperity and also tell us the rules of success. I think folk media bring change in individual so when individual changes society also changes and step forward to development.

4.7. Effective Communication Model
The first participant narrated, it is considered that an effective communication model for the urban society for many people on many places attach with their customs, traditions, and norms because modern and conventional life has been fast. Hence, folk media is progressive and give effective message to society and make an influence for time may be, but if we include it in our fastest life, it works more appropriately to transfer its message but also see for how much time it makes an influence on people when they spend their whole time with modern gadgets. The second participant highlighted that it can be an effective communication model for society but also it depends on how you present it to the society. If you modify it according to today’s circumstances, norms, traditions and technology. For instance, Nusrat Fateh Ali Khan sings Qawali in old times but now many artists of the industry do it with the mixture of folk and technology which make influence on people. In this way, it can be an effective communication model for society. In the words of third participant, to some extent folk media is effective communication model because in folk media there is no censorship and instant feedback is observed when people easily convey their message, it is effective communication model. The forth participant explained that I strongly believe that folk media is a great and effective communication model for urban society as I am personally a fan of the rural artists who create magic with their performances. The fifth participant responded that folk media is an effective communication model for the society because it communicates message directly to people and receive instant feedback and direct communication makes much influence on people so yes, it is effective communication model for the society.

4.8. Separation of Folk Media from Folk Culture
As stated by first participant, folk media bring change in urban society or even it also changes behavior of urban people by preserving and transferring our cultural norms and traditions to generations. The second participant mentioned that folk media basically reflect our culture. Therefore, folk media has no power to promote its layout if it makes modification in its design or mediums than it can bring change in society. In the opinion of third participant, folk media can bring developmental change in urban society because folk media is deeply rooted in the culture and development is possible when technology plays a role in society.

The forth participant said that folk media is the visual representation of our cultural heritage that connects us to our roots. Most of these contain meaningful messages and help communicate things to the urban society which have been forgotten. The fifth participant highlighted, it is true that folk media cannot separate from folk culture. Being Pakistani, we love the culture. We are very close to the culture although there is a westernization in the country but as far as the Pakistani culture is concerned, Pakistan has an ideology of Islam and people
are liberal but they always respect the ideology of Pakistan. That is why we are close to culture and the message is transmitted by having the blend of cultural values, it always works. The multi-national companies will not telecast Arab advertisements in Pakistan and Pakistan advertisements in Arab. We are Muslims, we have same Islamic culture but geographically we have different culture. So, the things based on culture and message transferred to you by means of it is very effective. Folk media presents everything with the tool of culture, it has become very interesting.

4.9. Change through Entertainment

In the opinion of first participant, in the era of information and technology, only entertainment cannot bring change but entertainment with a fruitful message can bring change in behaviors or even in society. The second participant highlighted that folk media with its entertaining nature bring change and development in society. It is possible in a situation if folk media has good entertainment content and fruitful entertainment activities. The third participant is of the view that folk media has powerful content like it highlights the social issues of the society with entertainment. Make entertaining message with the fusion of awareness. Hence in this manner, it can bring development in society. The forth participant said that majority of folk media content is still largely relevant and of interest to the people in the urban society. In the view of fifth participant, folk media with its entertaining nature bring change and development in urban society because entertainment is a source that rapidly bring change to behaviors. Like during Dengue Campaign it made awareness through small street theatre in internal city Lahore and results are in front of us that we are dengue free nation and also folk media play role in development when it addresses the social issues like the puppetry of Uncle Sargam on Nasha Awareness, this kind of things influential on people and bring change and development in society.

4.10. Amalgamation of Folk Media and Contemporary Media

The first participant said when you merge your modern gadgets with folk media obviously it is beneficial especially for the urban people behavior because it presents old traditions in conventional and modern manners hence, it gives a positive response. In the view of second respondent, conventional media and folk media can combine together but it depends on the content. The content must be powerful. The third participant stated that it more beneficial for the society that connects traditional folk media with mainstream media, basically it is an experiment which can give positive results in my opinion. The views of the forth participant are, undoubtedly, it is a great idea to merge and adapt folk media in the conventional media to keep the interest of urban society alive in the folk culture. The fifth respondent highlighted that it is beneficial for the society that we connect folk media with mainstream media. It is like we spend more time on conventional media and when we see folk media on conventional media by means of inter-adaptation it is really beneficial.

5. Results and Discussions

According to the given interpretation, folk media vastly belongs to the traditional side of our culture which mostly belongs to rural development where the culture is transferred from generation to generation. Folk media have major influence even in Lahore city. Folk media is a contrast to conventional media, and its meaningful mediums represent the social issues. We all humans are connected to the same patterns and to some extent same behaviors and messages of folk media are still relevant to urban society. The traditional media is the performance of public for communication, digital media has proved to be a wider medium to support the preservation and growth of any media in culture, traditions and customs (Hussain).

Table 3: Data Analysis and Interpretation

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Common Quotes</th>
<th>Un-Common Quotes</th>
<th>Feedback</th>
</tr>
</thead>
<tbody>
<tr>
<td>Najam Wali Khan</td>
<td>Basically, it is a source to present our culture and norms and emergence is an experiment to give positive response. It preserves and transfer cultural norms.</td>
<td>There are two types of folk media one for upper class and other is local media. People may not be comfortable to attach with it.</td>
<td>Folk media is basically, our culture. Today urban people leave their traditions. So folk media have to work for it.</td>
</tr>
</tbody>
</table>
Entertainment with fruitful message brings development. Folk media do not make huge space in society, it just tries to make feelings. Folk media should do an effort to raise its standard in urban society by emergence.

It is community media. If it makes awareness message about issues will has huge influence on behaviors. I don’t think in cultural context folk media bring development in the society. Folk media needs modification, and modification takes place when its layout will be transformed.

Folk media is music, theatre and drama. Music and drama are two mediums, urban people are influenced by them. Urban society detaches from the basic meaning of life and folk media bridge that gap. Folk media can be very effective if it deals with technical means of communication.

Folk media is community media. Emergence is very much supportive for popularity of it because it is live. Folk media always target small community. Folk media play a role in social behaviors if it works according to demographics.

Social behavior of urban people is very organized and life is like a train, but the purpose of life is same for everyone. Folk media can bridge this gap. It is a representation of our culture that closely connects to grassroots. Entertainment content of folk media is still largely relevant to the interest of people in urban society.

6. Conclusions

In this study, data is collected from the journalists of Lahore and conduct in-depth interviews with them. The study conducted through in-depth interviews designed quotes. Many researches proved that folk media is just for rural development and for community media. The researcher preferred people from different professions of media because folk media is a broad term which is related to media and also a means of communication. Folk media make awareness about social ills in urban society and how it changes the behavior of urban people giving satisfying support to the first time that folk media and mediums of folk media have positively brought change in behaviors of urban people as we find out that folk media can address the social ills of the society. The mediums of folk media or even folk media itself can make awareness about the issues because folk media is easily accessible due to their direct means of communication and instant feedback and without the fear of censorship. Hence, the mediums of folk media like puppetry, folk dance, drama can easily address the social issues of the society. When issues are addressed easily, it creates a feeling of change and betterment. It brings a change in behaviors and development of society.

It is beneficial for urban society to connect community media with mainstream media through media inter-adaptation for development of society because it is an experiment and give a positive response and can bring a positive change in the behavior of urban people and in society also. Therefore, folk media is very much influential on the behavior of urban people. Folk media is basically our culture. The communication through the mass media rarely makes a direct impact leading to value or behavioral change for its messages through cultural filters built into the network of interpersonal communication. We should take care that the effectiveness of the traditional forms do not vanish because of their inability to face up to the competition of the mass media and that these media do not lose their impact as soon as the novelty of their use wore out. A practical approach to these multiple problems lies in the marrying of the two types of media.
6.1. Recommendations

It is recommended for future researchers to work on folk media with media interadaptation and choose a specific social/health issue like smog to make awareness messages and also find out how folk media address this issue with the medium of music and theatre. And it is also recommended to check the impact of folk media in fashion industry.

References


Hussain, S. M. R. Convergence of Digital Media with the Traditional Folk Media in Assam: A Qualitative Analysis.


