



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

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ABSTRACT

In a rapidly evolving modern world, communication plays a specialized and paramount role of great significance. Modern mass media, characterized by its glamour and impersonal nature, may require a more integrated approach. It uses culture to preserve and promote folk traditions and arts to foster development and drive social change. In this context, this study examines the multifaceted role of folk media in shaping the social behavior of urban populations in the contemporary digital media era. Folk media forms possess inherent charm, deeply resonating with the public's collective consciousness, making them a potent tool for promoting cultural heritage and societal transformation. Folk media forms possess inherent charm, deeply resonating with the public's consciousness. Through in-depth interviews with esteemed experts in media and communication, this research illuminates the profound and enduring impact of folk media in the contemporary landscape, highlighting its transformative influence in promoting behavior change for social change and community evolution. The study concludes with results, implications, and recommendations for future research.

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1. Introduction

Folk media endures as a powerful communication medium, revitalizing cultural bonds (Karniouchina, Usley, & Erenburg, 2011). Modern mass media often prioritizes commercial interests and may not emphasize cultural preservation; folk media, deeply rooted in tradition, continues to actively promote and preserve cultural heritage and effectively deliver messages at the community level (S. Kumar, 2012). It shapes language, hosts diverse viewpoints Abdulla (2016), and bridges time to validate cultural perspectives. Folk media can foster understanding within communities (Popescu, 2011). Folk arts, exemplified by Tamasha, Nautanki, puppetry, and Bhand Pather, have historically disseminated knowledge and ignited transformative action (Shaika, Lal, & Jonjua, 2021). Folk media emerges as an invaluable asset for development, given that participation forms the bedrock of communication and progress (Shaika et al., 2021). Strengthening grassroots and preserving communal identity requires nurturing mainstream media and alternative storytelling. Traditional folk media, the 'people's' medium, embody indigenous performance forms (Shaika & Mishra, 2020). In moments of emotional catharsis, the typical individual turns to folk art forms as an outlet for expression and reflection (Liu, Austin, & Jin, 2011). These traditional folk art forms encompass music, dance, storytelling, and theatre, encapsulating an extensive spectrum of folk media manifestations (Shaika & Mishra, 2020).

Folk media extends beyond the auditory and kinetic domains into crafts and visual arts. Rooted in the intrinsic human desire for communication and expression, traditional folk media has transcended temporal boundaries to become a formidable catalyst for sociocultural equilibrium (Liu et al., 2011). Contribution is the common denominator in the nexus of cooperation and development (Das, 2013). Folk media offers instant feedback on developmental

messages, serving as a preservative mechanism (Gupta, 2015). Folk media is an ideal channel for addressing development-related subjects Srampickal (2006), including Sustainable Development, guiding individuals toward a more fulfilling life by changing their behavior (Parris & Kates, 2003).

This study examines the impact of traditional folk media on reshaping the social behavior of urban populations in technology-driven Pakistan, particularly in Lahore. In this city, both online and traditional media are prevalent. Folk media, initially designed for rural settings, is now seen as having the potential to influence urban communities (Obgondah, 1996). The research problem focuses on the underexplored potential of folk media in shaping urban behavior and its contribution to Sustainable Development Goals (SDGs) (Zamora-Polo, Sánchez-Martín, Corrales-Serrano, & Espejo-Antúnez, 2019). It investigates the effectiveness of community media in bringing about transformative changes in urban social behavior. Additionally, the study seeks innovative approaches for integrating traditional folk media with modern communication channels within Pakistan. Likewise, this research explores the feasibility of blending folk media with mainstream media through media inter-adaptation and examines its potential benefits to urban society. The primary objective is to bridge existing knowledge gaps and provide valuable insights into the role of folk media in shaping societal behavior and fostering development within the urban milieu of Lahore.

2. Literature Review

The media landscape has witnessed significant transformations in recent decades Mangold and Faulds (2009), reflecting the dynamic nature of the media environment. Folk media scholar Balwant (1966) says, "Folk media represents the people in their living area with all their personal and social activities." The term "Folk Media" encompasses the essence of "People's Performances," which includes folk dances, rural dramas, and various musical traditions of rural communities. These art forms symbolize the cultural significance deeply rooted in the heritage of these communities. Specific communication channels and forms within these cultural expressions have historical origins and have been faithfully passed down through generations, often referred to as Indigenous or Traditional Folk Media. In various forms, Folk Media fulfills diverse social needs within communities (Gogoi, Ansari, Saikia, Baruah, & Yadav, 2022).

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 behavioral 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 (Perloff, 2013). 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).

In international research, mainstream media has been identified as the primary medium for educating on various aspects of African social life. The effectiveness of folk media in bringing about positive changes in social and reproductive health behaviors in rural Africa is widely acknowledged. In rural African contexts, such as the one described in Ghana, many communication forms exist, including songs, proverbs, storytelling, drumming and dance, drama, poetry recital, and arts and crafts. These mediums serve diverse purposes, including entertainment, rituals, education, and religious observances and practices (Owusu-Frempong, 2005; Panford, Nyaney, Amoah, & Aidoo, 2001). Moreover, there is considerable potential for incorporating folk media into contemporary communication, education, and behavior modification frameworks. Folk media serves as a multifaceted conduit for transmitting traditions, norms, values, beliefs, and generational experiences within cohesive societies, preserving these elements without commercial motives (Panford et al., 2001). Folk media is pivotal in fortifying rural communities' cultural, traditional, and social fabric, safeguarding essential elements such as beliefs, ethos, attitudes, and social structures (Gogoi et al., 2022; H. Kumar, 2006). Additionally, the structured character of poetry, with features like repetition and rhyme, aids in

memorizing religious incantations, precepts, and prophecies, reinforcing the close association between poetry and religion (Höivik & Luger, 2009).

Many Africans may benefit from familiarizing themselves with modern communication interventions, such as participatory rural evaluation and the use of mass media. However, folk media can be preferable for theory-driven communication interventions (Iyyanar, 2020; Panford et al., 2001). Folk media is crucial in reaching the uneducated and illiterate population, offering forms like folk dance, rural drama, and music (Manuel, 1988). These traditional media forms, originating in rural areas, remain dynamic and adaptable. Responsive cultural media primarily benefits the rural population of South Asia (Mathiyazhagan, Kaur, Ravindhar, & Devrani, 2015). In South Asia, folk media in India emerged as a potent tool for promoting awareness of Sustainable Development Goals (SDGs) and instigating action among urban and rural populations. Folk media excels over impersonal mass media by delivering messages in a relatable manner, fostering a socio-psychological perspective that enhances awareness (Shaika et al., 2021). Adjacent to Pakistan, in India, effective communication networks are crucial (Carreira & Kagan, 2018). Indian folk theatre is vital in disseminating knowledge and contributing to the nation's progress (Narayan, 1993). Traditional Indian music and dance, spanning various genres and forms, including vocal and physical performances, pantomime, epic song recitations, religious rituals, and country festivals, mirror the community's social structures, rituals, and beliefs (Gogoi et al., 2022). Access to the arts is vital for cultural development, and traditional media, often referred to as "audio-visual media," effectively engages audiences through both sight and sound, capturing interest and involvement (Mathiyazhagan et al., 2015).

In the case of Pakistan in the South Asian region, poetry has historically been a means of preserving and expressing oral history, storytelling, genealogy, law, and other forms of knowledge, even before literacy development (Höivik & Luger, 2009). Folk media's role in preserving cultural essence across generations and contributing to nation-building. It has led civil society and development organizations in various parts of South Asia and Africa to increasingly employ folk media for awareness-raising and development efforts. Furthermore, Yasir Waseem (2017) highlight urban residents' adaptability to various media forms, making it a valuable tool for disseminating information and facilitating behavior change in urban populations. As an exploratory endeavor, this study examines the recent upsurge in the popularity of folk media within metropolitan settings such as Lahore. It aims to uncover the role of folk media in facilitating the expansion of interdisciplinary media adaptation. Folk media, rooted in time-tested methods, coexists alongside the trending mainstream media to disseminate news (Iftikhar, 2019). Through a comprehensive exploration of the viewpoints held by professionals in journalism and communication in Pakistan, this research delves into how folk media shapes the social behaviors of urban populations. In the context of the existing literature, this study brings attention to a notable research gap by redirecting its focus toward the intricate dynamics of urban society. This area has received relatively less scholarly scrutiny when compared to the extensive research dedicated to rural contexts.

2.1. Research Questions

- Is folk media influential in promoting awareness about social issues within urban society and shaping urban behavioral dynamics?
- Is the fusion of community media with mainstream platforms through media inter-adaptation a valuable strategy for fostering societal development in urban contexts?
- Which particular mediums of folk media are instrumental in engaging and benefitting urban society, with a particular focus on the dynamic city of Lahore?

3. Methodology

Qualitative methods capture this complex phenomenon's nuanced and subjective aspects, ensuring a holistic understanding of the subject matter (Clark, Foster, Bryman, & Sloan, 2021). This research employs a qualitative methodology, specifically one-on-one interviews, to gain a profound understanding of expected social behavior within urban communities. The choice of in-depth interviews is rooted in their ability to uncover participants' lived experiences, facilitating a comprehensive analysis of the research questions. Through these interviews, the study aims to explore participants' perspectives, experiences, and critical viewpoints, offering a holistic understanding of the intricate dynamics of urban social behavior influenced by folk media.

The selection of participants in this study was a meticulous process guided by purposeful sampling criteria. Participants were carefully chosen based on their roles as active journalists and academicians who could critically assess emerging and established media platforms. Additionally, their affiliations with renowned universities, where they had exposure to fieldwork and interaction with students, added a valuable dimension to the study. Four of the five communication experts interviewed also held positions as visiting faculty members. This composition provided a well-rounded and representative sample that seamlessly blended practical field experience with academic expertise throughout the research process. The interviews were conducted in Lahore throughout June 2020, involving as many as five journalists. All interviews, lasting an average of two hours, were conducted in English and Urdu. This temporal anchoring aimed to ensure a focused and contextually relevant perspective on the subject matter, contributing to the depth and richness of the study's findings.

Table 1: General Information about Respondents (Journalists)

Names	Organizations	Areas of Specialization
Najam Wali Khan	Lahore Rang Daily Pakistan	Anchor Columnist
Salman Abid	Daily Express	Senior Journalist/Visiting Faculty
Saif ul Azam Khan	Express Group	Senior Journalist/ Visiting Faculty
Wajahat Kazmi	Samaa TV	News Producer Content Editor
Urwah Iftikhar	Lahore College for Women University	Faculty Mass Communication

In this study endeavor, a series of in-depth interviews was conducted with carefully selected respondents, with each interview spanning approximately two hours. In order to facilitate effective communication, these interviews were conducted in both English and Urdu languages. The first interviewee, Mr. Najam Wali Khan, participated in the interview on June 6, 2020, commencing at 9:00 a.m. and concluding at 11:00 a.m. The timing of these interview sessions was thoughtfully arranged to align with the convenience of the participants, with the primary aim of optimizing productivity and precision in the resultant data. Throughout these sessions, participants posed a multitude of inquiries, and their responses were meticulously captured using a voice recorder. Subsequently, the most pertinent and significant points from these discussions were transcribed manually.

The second interview, featuring Mr. Salman Abid, was scheduled for June 11, 2020, taking place between 1:00 p.m. and 3:00 p.m. This interview, much like the preceding one, was thoughtfully structured to enhance productivity and precision further. This approach entailed a series of probing inquiries presented by the participants, and their responses were meticulously documented using a voice recorder. The key insights and noteworthy findings that emerged from this dialogue were transcribed by hand. The third participant, Mr. Saif ul Azam Khan, engaged in an interview on June 11, 2020, occurring between 5:00 p.m. and 7:00 p.m. The interview methodology maintained the same focus on productivity and precision, with the participants actively participating in the inquiry sessions. Their responses were conscientiously captured through the use of a voice recorder, and subsequently, the most significant and relevant points were transcribed manually. The interviews with the fourth and fifth participants were slated for June 13, 2020. The fourth participant's interview was set for 9:00 a.m. to 11:00 a.m., while the fifth participant's interview occurred between 4:00 p.m. and 6:00 p.m. In both cases, productive discussions were facilitated to ensure precise results. Participants continued to pose inquiries, and their responses were captured through voice recordings, with subsequent manual transcription of critical points.

4. Analysis and Interpretation of Data

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

4.1. Folk Media for Rural Development

In response to the utilization of folk media for rural development, the first participant, Najam Wali Khan, emphasized that folk media encompasses various forms, such as stage performances, dramas, theatre, and performing arts. He pointed out the distinction between

two types of folk media, one catering to the upper class, which can be expensive and inaccessible, and the other involving cultural fairs, festivals like Mela and Urus, and street performances. However, he noted that these traditional forms of folk media may be less effective in a society dominated by the influence of social media. The second participant, Salman Abid, expanded on the idea that folk media is not limited to rural areas but is also prevalent in urban society. He described folk media as representing diverse cultures through music, stage dramas, and theatre, showcasing the traditions of different regions. Saif ul Azam Khan, the third participant, emphasized that folk media encapsulates various aspects of culture, including sounds, music, dramas, and theatre, acting as a preserver of cultural heritage. The fourth participant, Wajahat Kazmi, underscored the traditional aspect of folk media, primarily associated with rural development. He highlighted its role in preserving heritage, whether in the form of poetry, music, drama, or dance, passed down through generations. Ms. Urwah Iftikhar, the fifth participant, acknowledged that folk media plays a vital role in rural development due to its close alignment with the cultural heritage of these areas. In regions with lower literacy rates, traditions, norms, and values remain integral, making folk media an effective communication medium. It is exceptionally versatile, allowing for various forms of folk media tailored to specific communities. People tend to resonate more with messages rooted in their culture. Folk media contributes to achieving rural development goals, including health, agriculture, employment, and women's development.

In alignment with these perspectives, folk media serves as a means of communication deeply intertwined with culture, encompassing various mediums such as theatre, puppetry, fairs, group communication in mosques, and festivals. Traditional folk media acts as an indigenous counterpart to external mass media, facilitating socio-economic change and progress in tribal societies by effectively conveying messages of development (Mishra & Newme, 2015).

Table 2: Journalists' Comments about the use of Folk Media in Urban Society

Blocks	Main Quotes	% of Total Mentions
Folk media for rural development	It is a very effective way to disseminate information among the rural population through folk media.	95%
Folk media and urban community	Folk media can influence rural people more as compared to urban people.	92%
Emergence of folk media in the era of Information and Technology	In the world of technology and social media, it is challenging for folk media to attract people	75%
Social ills in urban society	Folk media is a medium that effectively addresses social problems and is easily understandable in rural communities.	80%
Change in the social behavior of the urban community.	It would be difficult to create social change in urban societies with the help of folk media.	60%
Development of urban society	Folk media can be a helpful source for urban people to develop a society.	77%
Effective communication model	The use of effective communication strategies would be helpful to persuade and attract people to the consumption of folk media.	84%
Separation of folk media from folk culture	It can change behavior by preserving and transferring our cultural norms and traditions to generations.	66%
Change through entertainment	The entertainment of folk media can affect people in urban society if they are used smartly with a combination of technology.	81%
Amalgamation of folk media and contemporary media	The merger of modern gadgets is beneficial for urban society.	91%

4.2. Folk Media and Urban Community

The participants' perspectives varied regarding using folk media in urban areas. The first participant noted that folk media's influence on the population of Lahore city is relatively limited. Folk media predominantly thrives in rural areas or locations outside Lahore, considered community-based media. This discrepancy is attributed to individuals, particularly the youth in Lahore, needing more time to readily connect with folk media forms such as stage dramas, puppetry, and theatre. Consequently, the influence of folk media within Lahore city is generally

diminished. However, exceptions, such as religious events like 'Data Sahab Ka Urs,' temporarily impact the populace. The participant emphasized that the influence of folk media is mainly contingent on demographics, with its prominence increasing as one moves beyond the boundaries of Lahore, which aligns with previous findings (AlSayyad & Guvenc, 2015). The second participant echoed similar sentiments, asserting that folk media mediums exert relatively limited influence in urban cities like Lahore. While music remains popular, folk theatre is rare in Lahore, with occasional theatrical representations, such as at Al-Hamrra Hall. Music, particularly in the form of Qawali Nights and Folk Tappay, holds a more prominent position in urban areas like Lahore. The third participant suggested that folk media mediums do have some degree of influence on people, particularly within Lahore city. Music and drama are cited as having more substantial impacts, as people dedicate significant time to these forms of entertainment, leading to the automatic influence of behavior. In contrast, the fourth participant contended that mediums of folk media, such as poetry, songs, and drama, exert significant influence, especially in urban cities like Lahore. Many individuals interpret the ideology and deeper meanings conveyed by folk media as similar to previous findings (Yasir Waseem, 2017). The fifth participant emphasized that folk media influences urban residents, citing an example from the Dengue Campaign during Shahbaz Sharif's government in 2011 (Iftikhar, 2019). In street theatre, folk media was organized in Lahore city and Gujranwala to raise awareness and educate the public about necessary precautions, which people should have taken seriously.

Folk media effectively conveyed the message, prompting people to take action and yielding positive results regarding Dengue prevention. Folk media, therefore, serves as a potent tool for urban societies, and its effectiveness depends on the specific target community. The participant highlighted the revival of theatre across various social classes, each reflecting its unique cultural and heritage aspects. The example of the Dartchee campaign was cited as a successful initiative. Despite potential limitations due to COVID-19, organizing small-scale events at schools and colleges can still facilitate effective communication and help achieve communication goals.

4.3. Media in the Era of Information and Technology

The first participant discussed the evolving relationship between folk media and information technology, highlighting ongoing experiments (Iyyanar, 2020). Many artists engage in such experiments, and when society responds positively to these endeavors and integrates both mediums, the impact on the behavior of urban residents can be substantial. Examples like the music of Rahat Fateh Ali Khan and Nusrat Fateh Ali Khan illustrate how folk traditions can influence urban behavior, as people readily embrace and accept such adaptations. The second participant observed that folk media undergoes transformation and adaptation in response to conventional media. While folk traditions from the 1960s and 1970s differed significantly, contemporary folk media has evolved to incorporate elements from the cultural world and even English vocabulary. Traditional attire now integrates modern influences, aligning with various forms of conventional media that have become integral to society, supporting previous notions by (Mangold & Faulds, 2009). The third participant emphasized the symbiotic relationship between folk media, culture, and conventional media, particularly technology-driven modernism. The fusion of technology and culture offers significant societal benefits, enhancing the effectiveness of message dissemination. Conventional mass media, such as newspapers, television, and information technology-driven platforms, are crucial in informing the public through news, talk shows, debates, discussions, and entertainment programs. The fourth participant contended that folk media, in its distinctive form, starkly contrasts conventional media. The advantages of folk media lie in its ability to address various societal facets and meaningfully represent social issues through mediums like songs, poetry, and drama. In the words of the fifth participant, folk media finds substantial support in the era of information and technology due to its live nature. The source communicates directly with the audience in this medium, leading to immediate feedback. Folk media eliminates the need for screens or intermediaries, fostering high emotional involvement. Folk media can serve as a powerful tool for community communication by seamlessly integrating with new media like the Internet or television (Perloff, 2013). Live broadcasting of folk media extends the reach of messages to national and international audiences, transcending physical boundaries and enhancing understanding among viewers.

4.4. Social Ills in Urban Society

The first participant emphasized how folk media bridges culture, traditions, and religion, instilling messages of love, goodness, and prosperity. Compared to conventional media, folk media fosters a connection between individuals and the rich traditions of their ancestors, drawing them closer to Allah Almighty while steering them away from societal ills. The second participant contended that folk media plays a significant role in addressing social issues within urban society. Through mediums like music, dramas, theatre, and puppetry, folk media effectively portrays short performances highlighting prevalent social ills. For example, Uncle Sargam's puppetry performances raise awareness about substance abuse, resulting in positive changes in people's behavior. The third participant noted that folk media addresses the social ills of society through dramatic presentations, shedding light on pressing issues. An illustrative example is the portrayal of the Zainab Murder case in on-stage dramas, contributing to awareness and action against child abuse. The fourth participant stressed the enduring relevance of folk media's meaningful messages in addressing the issues of urban society, emphasizing our shared human connection and the depth of its impact. The fifth participant concurred that folk media effectively tackles societal ills through various mediums. For instance, Uncle Sargam's productions, including "Nasha Awareness" and "Kaliyan," are potent vehicles for addressing societal social issues. These findings are partially aligned by (Das, 2013; Gupta, 2015; Liu et al., 2011).

4.5. Development of Urban Society

The participants in the discussion shared their insights regarding the impact of folk media on urban social behavior. The first participant emphasized the potential of blending tradition and technology to present cultural elements through modern media channels. They cited examples like Coke Studio to illustrate how this fusion can positively influence urban behavior. The second participant highlighted the importance of folk media addressing societal issues and creating awareness to substantially impact urban behavior, mainly through its ability to evoke emotions using various art forms. The third participant stressed how folk media strengthens cultural traditions and values, leading to changes in individual behavior. The fourth participant noted that despite the differences between urban and rural lifestyles, folk media, with its soothing music and arts, can resonate with urban dwellers and convey meaningful messages. Lastly, the fifth participant recognized that folk media often targets specific communities, contributing to improved social behavior by fostering diverse interactions within urban settings. Conversely, the fifth participant strongly advocated for the significance of folk media in urban societal development, emphasizing its deep-rooted cultural connections and the positive messages it conveys, ultimately leading to individual and societal transformation.

4.6. A Model for Efficient Communication

The effectiveness of folk media as a communication model for urban society garnered diverse perspectives from the participants. While the first participant acknowledged its potential for conveying messages, concerns were raised regarding its sustainability in the context of a fast-paced, technology-driven modern lifestyle. In contrast, the second participant believed that folk media could thrive by adapting to contemporary circumstances, embracing technology, and preserving its traditional essence. The third participant viewed folk media as an effective tool, citing its freedom from censorship and its capacity for immediate, unfiltered feedback, which facilitates direct and impactful communication. On the other hand, the fourth and fifth participants staunchly endorsed the effectiveness of folk media, with one highlighting the captivating abilities of rural artists and the other emphasizing the value of its direct communication channels and immediate feedback mechanisms for societal enhancement.

4.7. Differentiating Folk Media and Folk Culture

In a remarkable display of diversity in perspectives, the participants articulated a complex relationship between folk media and folk culture, particularly regarding their influence on urban society's behavior and the preservation of cultural norms. For the first participant, folk media served as a powerful conduit for the timeless transmission of cultural values across generations. In contrast, the second participant approached the topic with a hint of skepticism, suggesting that while folk media does reflect culture, it may not inherently drive societal change without adaptation. The third participant underscored the profound connection between folk media and culture, particularly in the context of technological advancements and societal progress. The fourth participant eloquently described folk media as a visual embodiment of cultural heritage, reviving forgotten values in urban society. Finally, the fifth participant

emphasized the crucial link between folk media and culture, highlighting its effectiveness in message conveyance through alignment with cultural values, thus amplifying their impact on the urban audience.

4.8. Change through Entertainment

Participants unanimously acknowledged the potential of folk media to drive change and development in urban society through a combination of entertainment and meaningful content. They highlighted the transformative power of purposeful messages paired with entertainment, emphasizing the role of folk media in fostering positive societal change. Additionally, they noted the enduring relevance of folk media in urban settings. They cited examples where it has influenced people and contributed to societal progress, such as the Dengue Campaign Iftikhar (2019) pp. 57-58 and Uncle Sargam's puppetry on "Nasha" Awareness.

4.9. Amalgamation of Folk Media and Contemporary Media

Participants agreed on the potential of merging folk media with mainstream media, especially for influencing urban society's behavior. This fusion is seen as a way to present old traditions in contemporary and digital formats, generating a positive response. They emphasized the importance of high-quality content for successfully integrating conventional and folk media. Overall, they viewed connecting traditional folk media with mainstream media as experimenting with the potential for positive societal outcomes and sustained urban interest in folk culture. This integration was recognized for its advantages, offering the consumption of folk content through established media channels.

5. Results and Discussions

According to the given interpretation, Folk media, deeply rooted in tradition and culture, has a significant presence in rural and urban settings,

Table 3: Data Analysis and Interpretation

Respondent	Common Quotes	Un-Common Quotes	Feedback
Najam Wali Khan	It is a source to present our culture and norms, and emergence is an experiment to give a positive response. It preserves and transfers cultural norms. Entertainment with fruitful messages brings development.	There are two types of folk media: one for the upper class and the other is local media. People may not be comfortable to attach with it.	Folk media is our culture. Today, urban people leave their traditions. So folk media have to work for it.
Salman Abid	It is community media. If it makes an awareness message about issues, it will significantly influence behaviors.	Folk media do not make massive space in society; they try to make feelings.	Folk media should raise its standard in urban society by emergence.
Ali Salman Alvi	Folk media is music, theatre, and drama. Music and drama are two mediums that influence urban people.	In a cultural context, folk media do not bring development in society.	Folk media needs modification, which occurs when its layout is transformed.
Wajahat Kazmi	It is poetry, drama, and music that preserves our cultural heritage. The calm and peaceful crafted music and drama soothe the urban people.	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 communication.
Urwah Iftikhar	Folk media is community media of geographical community. Emergence is very much supportive of the popularity of it because it is live. Folk media always target small communities.		Folk media play a role in social behaviors if it works according to demographics.

maintaining its relevance in today's fast-paced urban life. Merging modern technology with folk media can yield positive results, emphasizing the importance of content quality.

Connecting folk media with mainstream platforms helps sustain interest in folk culture, preserving cultural heritage while engaging urban society with relevant and engaging entertainment content, aligning with urban life's organized nature, and fostering appreciation for tradition (Hussain). The social behavior of urban people is very organized, and life is like a train, but the purpose of life is the same for everyone. Folk media can bridge this gap. It is a representation of our culture that closely connects to the grassroots. The entertainment content of folk media is still mainly relevant to the interests of people in urban society.

6. Conclusions

Concluded from extensive conversations with experienced Lahore-based journalists, it becomes clear that Folk media challenges the notion that it is only relevant in rural areas, emphasizing its broader importance in various contexts beyond just rural settings. Instead, a deeper appreciation arises for the significant role it plays within the intricate urban landscape of Pakistan. Folk media, steeped in centuries of tradition, possesses an inherent potential to seamlessly collaborate with mass media, facilitating the dissemination of crucial urban awareness and delicately influencing the behavioral patterns of urban dwellers. It is the intrinsic attributes of accessibility, directness, and emancipation from the confines of censorship that equip folk media with the unique ability to deftly address the multifaceted challenges woven into the tapestry of urban society. Furthermore, the research introduces the novel concept of media inter-adaptation, which has garnered notable enthusiasm. This avant-garde approach promises to unleash transformative shifts in urban behaviors, charting a holistic course toward comprehensive societal development. Folk media, aside from its role as a guardian of cultural heritage, emerges as an exceptional platform for the conveyance of messages enriched with values that wield the potential to evoke profound shifts in behavior. This distinctive role, often posing a conundrum for mass media in isolation, underscores the pragmatic mandate of harmonizing these two distinct media paradigms, harnessing their combined strength to advance societal well-being and usher in enduring currents of social change.

6.1. Implications of the Study

1. The adaptability of folk media in urban contexts highlights its potential to bridge cultural gaps and promote positive behavior change.
2. Collaboration between folk and mass media can be a robust societal development and cultural preservation tool.
3. The findings of this research can inform policies and initiatives aimed at promoting media diversity and preserving cultural heritage.
4. Media inter-adaptation strategies can be used to convey messages and influence urban behavior positively and effectively.
5. A deeper understanding of the role of folk media in urban settings can enhance urban development efforts and cultural appreciation.

6.2. Limitations

1. The study primarily focused on Lahore, limiting the generalizability of findings to other urban areas in Pakistan.
2. The sample predominantly consisted of journalists, potentially introducing a bias towards media professionals' perspectives.
3. The qualitative nature of the research may not allow for quantifiable measurements of the impact of folk media on urban behavior.
4. Individual participant biases and subjectivity in responses may have influenced the study's findings.
5. External factors such as technological advancements can impact the relevance of folk media in urban contexts.

6.3. Future Recommendations

1. Future research will investigate the effectiveness of merging modern technology with folk media in urban settings, focusing on content quality and its anticipated impact on urban behavior.

2. Studies will explore the potential of connecting folk media with mainstream platforms to sustain interest in folk culture, preserve heritage, and engage urban society with relevant entertainment content.
3. Researchers can be able to examine folk media's role in addressing urban social and health issues like smog through music and theater, assessing its anticipated effectiveness in conveying messages and driving behavioral change.
4. Future investigations will analyze folk media's influence on the urban fashion industry, including its impact on trends and anticipated consumer choices, to understand its cultural significance in urban life.
5. Ongoing research will further explore the benefits of inter-adaptation, integrating folk media with mainstream channels, for anticipated positive changes in urban behavior and broader societal development.

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