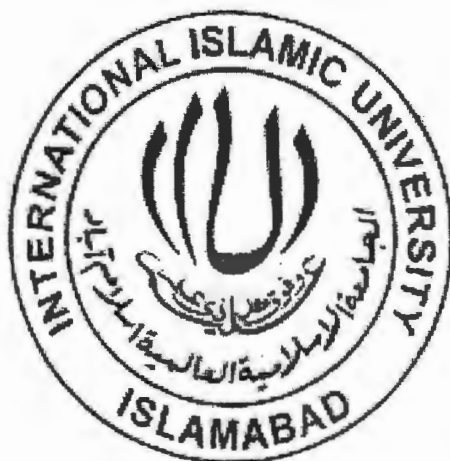# Framing of Pakistan in American Entertainment Media:

An Analysis of *"Homeland"*

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Mass media and minorities
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Framing of Pakistan in American Entertainment Media:

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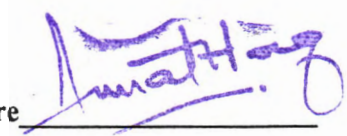**International Islamic University Islamabad**

Final Approval

It is certified that we have read this thesis submitted by Ms. Asfia Hanif. It is our judgment that this thesis is of sufficient standard to warrant its acceptance by the International Islamic University, Islamabad for MS in Media and Communication studies.

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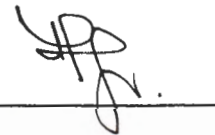
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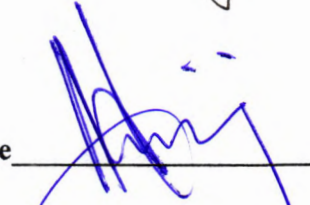
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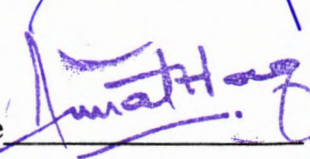
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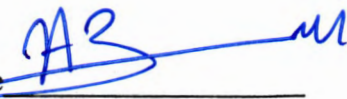
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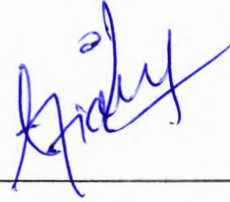
Declaration

I confirm that this thesis solely represents my own work and nothing is plagiarized. The contribution of the supervisor and others to the research and to the thesis was consistent with normal supervisory practice.

External contributions to the study are accredited.

Asfia Hanif 259-FSS/MSMC/F15

18/09/017

Date

Dedication

I want to dedicate this piece of work to my beloved Family, especially to my mother, whose love and guidance paved the way to these achievements. I owe this research to her for putting confidence in me and motivating me through every rough and tough.

Acknowledgement

I would like to express my deep and sincere gratitude to my supervisor, Dr. Amrat Haq, her wide knowledge and logical way of thinking have been of great value for me. Her understanding, encouraging and personal guidance have provided a good basis for the present thesis.

During this work I have collaborated with many colleagues for whom I have great regard, and I wish to extend my warmest thanks to all those who have helped me with my work. I offer my regards and blessings to all of those who supported me in any respect during the completion of the project.

Last but not the least; I would like to thank my family; my parents, my brother and sisters for supporting me spiritually throughout my life.

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Abstract

The core focus of this study is to identify the frames used by American entertainment media for Pakistanis. For this purpose, season four of 'Homeland' was analyzed. Sample of this study is all the twelve episodes of 'Homeland' season four. Results show that American entertainment media used more negative frames for Pakistanis through negative stereotyping, their physical appearance, skin color, language etc.

Keywords: Portrayal of Pakistan, Framing analysis, Quantitative content analysis.

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Chapter 1

1. Introduction

Pakistan's image has been contentious since 1947, especially during military regimes. After 9/11, America started war on terror. American media have been providing strong support to American government on war against terrorism. American media, through news stories, talk shows, movies and other content, used to promote government's policy towards terrorism. A lot of movies and TV shows depicted such policy. This study provides an analysis of a TV show "Homeland". This TV show focuses on the role of CIA in war on terror in different Muslim countries. Season four depicts the role of Pakistan in war on terror. Pakistan has been an ally of America during the war, however, Pakistan has also been criticized of playing double game. Season four portrays the role of Pakistan as well as the Pakistani society. This season framed Pakistani authorities such as government, military, ISI. It was assumed that in season four episodic frames were being used to frame Pakistani civilians. This study provides help to understand what sort of episodic frames were used by American media.

Media have the power to frame events according to its policy. Researchers have been examining the framing function of mass media. The concept of framing is related to the agenda-setting tradition but expands the research by focusing on the essence of the issues at hand rather than on a particular topic. The basis of framing is that the media focuses attention on certain events and then places them within a field of meaning. Framing is an important topic since it can have a big influence and therefore the concept of framing expanded to organizations as well. Although, framing is in many ways tied very closely to Agenda Setting theory. Both focus on how media draws the public's eye to specific topics. But framing takes a step further in the way in which the news is presented creates a frame for that information. This is usually a conscious choice by media content producers, in this case a frame refers to the way media as gatekeepers organize and present the ideas, events, and topics they cover. Framing

is the way a communication source defines and constructs any piece of communicated information. Framing is an unavoidable part of human communication, we all bring our own frames to our communications.

American mainstream media shifts, the direction of their foreign affairs coverage in accordance with the shifts in American foreign policy. American mainstream media has been equating Islam with fundamentalism (Ahmad & Evergeti, 2010). It is said that this term is a concoction of American policy makers and contrivances of American and Western media moguls. And due to the manipulative technique of repetition frequently used by the mainstream media, the term fundamentalism is conceived by the U.S. and Europe necessarily recourse to terrorism, radicalism, extremism and fanaticism words like fundamentalism, terrorist, extremist, militant and violent were found to be linked with three other words Muslim, Islam and Islamic. America mainstream elite media have been distorting the image of Islamic world (Shahzad, 2012). Such words and phrases have been applied or associated with Islamic world. For example, "Islamic militant from Pakistan", "Pakistan backed Muslim rebels", "Islamic terrorist training camp", "Islamic fundamentalist theme", rogue state "Taliban are the pawn of Pakistan", "Intelligence Agencies", "Pakistan maintained links with terrorists in the region", "Libya supports terrorists", "Iranian or Palestinian terrorist groups", "Pan Arab", "Fanaticism", "Libya's terrorism", "Militant Muslims" has been used for American enemies Islamic countries (Shahzad, 2012). Similarly positive and favorable words and phrases have also used for U.S. friendly countries like Jordan, Turkey, Egypt and Saudi Arabia.

This study examines the frames used by American media about Pakistan. Media is believed to have such powers to frame everything according their own agenda. Studies show that American media, most of the times, used negative frames while portraying Pakistan. Such studies focused American print media like newspapers and magazines, however, this study focuses on electronic media. Media

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can also construct the reality of events. Media follow the agenda set by their owners or other influential/ political entities. Framing occurs when the make-up and dissemination of the message are aimed to highlight or emphasize the meaning of that content. Framing is basically designing of a message in a way that it caters the attention by placing them in a field of meanings. It can be done through language i-e how we structure and organize the information, by signs which denote meaning or through any text having any inter-textual meaning in them.

1.1 Problem Statement

The focus of this study is to find out the framing of Pakistanis in American entertainment media. American media have international audience. Media have the ability to frame any event, person, and country, etc. This study focuses that how Pakistanis were framed in 'Homeland,' a political thriller of Fox Network. The season four of the series is analyzed because it focused on Pakistan. This season also show Pakistani political system, the role of army and agencies in war against terrorism. This study examined the frames used for Pakistani society are justified or based on lies and exaggeration? How Pakistani political system was framed? How the relationship between Pakistani civilian authorities, army, and intelligence agencies was framed?

The core purpose of this study is to highlight the ways through which US media portrays Pakistani society. As the study has to be done in relation with the situation prevailing before and after 9/11 attacks, so the topic highlighted the difference in opinions of US society regarding Pakistan as a result of US media portrayal. Also, the US News media coverage of Pakistan, before & after 9/11, has taken into consideration.

Researcher is prone to unveil the dimensions through which the image of Pakistan was presented before the world after 9/11 attacks. Another reason for picking this topic is to reveal the factors

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including personal attitudes, media policies, and other ideological concerns that influence the news coverage and to reveal the type of framing and slant done by US media to define Pakistan and its social structure.

1.2 Objectives of the Study

o To analyze the performance of American entertainment media about framing Pakistan in drama series.

• To examine what positive and negative frames used about Pakistani society, Pakistani political system and Pakistani army.

o To examine what stereotypical, racial and religious frames were used by American media about Pakistan.

1.3 Significance of the Study

The significance of this study is to spot the ways in which American media frame Pakistan through their dramas and in this case an American season "Homeland" is examined in order to analysis that how US media frame Pakistan as a country as well as a society. The reason of selecting this topic is that in Pakistan this issue couldn't attain much attention of researchers. Although this should have had to be addressed in relation with the situation prevailing in Pakistan after 9/11. Another reason for picking this topic there is a small amount of work done by Pakistani researchers, however, their focused remained on American print media. It is assumed that electronic media have been less focused by Pakistani researchers (Iqbal & Zareen, 2014).

Chapter 2

2. Conceptual Framework

The American media is assumed to use negative frames about Muslims, in general, and Pakistani, in particular. This study is an attempt to find the relationship between framing, religion, and ethnicity. Is there a negative relationship between them or a positive? Framing of Pakistanis is examined through roles, characters, appearance, and language used in the American entertainment media. The concept is that American media assigned more negative roles, negative characters, negative appearance and langue to Pakistan. This study provides the answers of these questions.

In United Kingdom, the center of discussion has now moved towards the politics of religion and ethnicity from race and color. This change gave rise to new course of identification of population in terms of religion, stigmatizing them as ethnic minorities (Ahmad & Evergeti, 2010). The concept if Muslimness took birth under the same circumstances. This was another consequence of ideological shift. Groups' credentials were their ethnic background, religion, language and culture that were confronted to threatening society of west. Several controversies against Muslims and the large level of political mess has labeled the Asians as Muslims instead (Ahmad & Evergeti, 2010). Researchers went through the conversation session with Muslim elites in the U.K. The study was aimed to highlight the construction of Muslim identity, how Muslimness is resided, treated and performed during those serious events of; 11 September incident, Rushdie Affair and Israel's attack on Gaza (Ahmad & Evergeti, 2010). This examination followed the procedure of interviews of 24 eminent Muslims to measure their responses and point of view regarding the challenges faced by Muslim community in the west. How would they see the future of Islam in Europe? The selection of respondents was from various departments of affairs like; politics, academia and society. The session was an informal discussion with elites, concentrating of the required themes. The dialogue was held mainly in English

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but some of the information required the knowledge in Arabic, Persian and Urdu. Findings revealed that after 9/11 attack, image of Muslims became deteriorated and were reformed as "terrorists" (Ahmad & Evergeti, 2010). They were stigmatized as "extremists" and their authenticity was claimed in the host country. They were identified as specific groups and every group possess its own individuality that who is accepted as a valid member or who is not? Respondents not only screamed about the stereotyping of Muslims in west but also about the biased attitude towards them. Hence, this political insurgency disrupted the image of Muslims and Islam all over the world (Ahmad & Evergeti, 2010).

2.1 Literature Review

After 9/11 attacks, Western entertainment media started to make such films and dramas which portrayed Muslim Women as backward, timid and shy (Keddie, 2011). Muslim female was typically depicted in covered head, veil and poorly organized manner. This controversy was aimed to promote Islam as a conservative and orthodox religion who kept its preachers deprived of their freedom to living and move freely in the western society. This practice transported another issue that Muslims especially women in the west had to face was of presenting their identities. In this context Keddie's work (2011) provided with the great understanding about the inconsistent and rambling dimensions through which identity building of Muslim girls in the British schools have been done. Current British schools environment has created a lot of ambiguities and complexities for Muslim girls towards their identity construction that coincides with their living realities (Shain, 2000). Asian girls, in this fashion, were more vulnerable towards this discursive positioning in the society because they were entangled in the intermingled web of race, ethnicity, class, religious background and gender (Shain, 2000). This work was prone to highpoint those scopes through which Asian women were stereotyped as submissive and targeted to over-strict religion (Parmar, 1988). Asian girls were stigmatized as 'black'

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in dominant white culture (Shain, 2000). This notion paved way for new debate that sheds the light of the conflict of racism on the account of immigrants, where black people were known as challenging against the downfall of colonialism (Shain, 2000), thorough which feelings of resentment and hostility generated against the minorities of Pakistani and Bangladeshi heritage. These minorities were mistreated and were kept underprivileged in the British society (Abbas, 2005) (Anwar, 2005) (Peach, 2005). The methodological design of study was based on interviews from three Muslim female educators who were serving at British schools as liaisons. Their stories discussed about their discursive placement and how this ranking generated the "framing discourse" that could modify or hinder the ways to support Muslim girls (Keddie, 2011).

Muslim ladies' of ethnic-minority legacy, were appeared to advise their acknowledgment of the mind boggling accounts affecting on the young ladies' characters and of the natural irreconcilable circumstances required in the procedures of "strengthening" (Yuval-Davis, 1994). Abida and Sati's transferring of occurrences of strain and strife emerging from young ladies defying what they experienced as unnecessarily controlling parental relations and their endeavors to increase more prominent self-governance and control over their lives (Keddie, 2011). As opposed to being spoken to as uninvolved and unquestioning casualties of abuse, as has a tendency to be the situation in Ashley's story, the ladies position these young ladies as effectively arranging their office inside mind boggling and clashing talks (Shain, 2000). This was especially obvious in Sati's record of the Bangladeshi young lady who, while conflicting with her folks as far as taking up a specific variant of Western personality (as the young lady expressed 'I was raised here so I'm going to resemble here'), was clear in her 'Islamic qualities' which, as indicated by Sati, were 'more vital than her Bangladeshi culture. "Such a record shows a comprehension of the courses in which distinctive characters may be prepared and turned out to be more striking relying upon specific logical, verifiable and political

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components" (Yuval-Davis, 1994). It likewise demonstrated the routes in which these ladies comprehend the young ladies' characters not by 'an essentialist idea of distinction but rather by a solid and material political reality' (Yuval-Davis 1994).

Post 9/11 era has marked grave obstacles for the Muslims living in Australia. A wide range of events has caused a serious change in the attitudes and opinions of Australian people towards Muslims living over there. This could be the result of those themes presented by media through which Muslims were portrayed to the Australian world. Although, if we turn towards the establishment in Australia, Muslims constituted 40% of the total majority' (Cleland, 2001). They were scattered all over the continent but some areas were densely populated with Muslim majority such as Victoria and New South Wales' (Saeed, 2004). The actual cause of conflict between Australian Muslims and main stream Australians was some internal events happened in the country. Those occasions not only created stress among two nations but also made the character of Muslims suspicious in front of public. For instance, rape of an European- descendent woman by a Lebanese man in New South Wales in 2000' (Collins et al. 2000), rattles between young men of and Lebanese background and Australia and attitudes concerning the right to use Cronulla beach by Muslims and Caucasians in 2005' (Halafoff, 2006). These internal clashes were further backed by the international facilitator of misperceptions and misconstructions of Muslims by their rivals' (Lentini, Halafoff, & Ogru, 2011). The insurgency on the Australian land was constructed through media in such a way that the country was under the threat by the hands of those who belong to Muslim states or Islam. However, In 2009 Australian law enforcement agencies operated in New South Wales and Victoria and detained the radicals belonged to Australian homeland who were in planning stages to bombard the Holsworthy Army Barracks in New South Wales' (Lentini, Halafoff, & Ogru, 2011). The Australian Government in its counter terrorism report claimed that, the chief risk to Australians' interest came from those who followed

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Islam in distorted and radical manners, which called for violence to the alleged criticisms'. These events were supposed to have critical impacts on Australians perception about Muslims and Islam. To measure the effects of this misconception, altering the relationship of Australian Muslims and mainstream Australians, this study was followed by the variety of research questions such as; How can the concerns of mainstream Australians regarding the Muslims be categorized? What are the key concerns of Australians about the Muslims? Can these attitudes be considered as Islamophobia? If not, then how can they be classified? The sample taken for this study was based on 119 mainstream Australians, aged from 18 to onwards, who were further categorized into 15 focus groups during 2007-2008 and were questioned about their opinions pertaining to the social harmony and peace within the state. Findings revealed that some contestants echoed very critical, hostile and aggressive towards the Muslims. They were of the strong belief that Islam has its deep roots in terrorism and hostility and Muslims being threat to Australian peace and security. Some respondent confessed that they have read the Quran and the book strongly condemned the violence. Some were of the view that it's merely a political game that enforced Muslim youngsters to indulge in terror activities. While, others believed that West has just exaggerated the negativity against Islam in the Western world and there is only a specific group of people who are radical by nature and are responsible for the unrest in Australian society. On the other hand, there were the contributors who were somehow hopeful about the prevailing situation soon to be resolved that was directed to Australian Muslims (Lentini, Halafoff, & Ogru, 2011).

Muslims have been always the favorite target for the west, either to grill them politically or ethnically through the catalyst of Media. Portugal is among one of those nations distorted the image of Muslims living in Africa, not only culturally but also ethnically. Guinea Bissau and Mozambique were the areas heavily populated with Muslims, but also were on the hit list of Portuguese colonial rule. The motive

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lied behind this discrimination was to imagine oneself as a part of "Europe" and an imperial state. Muslim communities in Africa was not only perceived threatened by the administration but also by military, law enforcement agencies, and intelligence and Political policies. Catholic Church also invaded in to repress the areas where Muslims community was in majority. Portuguese colonial officials created a self-made identities of themselves against African Muslim communities. The intention was to demarcate the Muslims as an out-groups and to associate some sort of roles and representations to them, either positive negative or uncertain' (Machaqueiro, 2012). Portuguese colonialists coined a term "threatening Muslims" after 19th century when Portuguese were forced to back off from African territory of Angola and Mozambique and were helpless to find their new place in European colonialism' (Machaqueiro, 2012). To oppose the Islamic influence, Portuguese administration stated that Islam is a symbolic religion which works in the direction of its betterment and profit as compared to Christianity. Another statement was produced by the military and was mere a stereotyping of African Muslims. According to the statement, "The Negro is always ready to accept any ideology or doctrine what suits his way of living and at times in accordance with his natural desires' (Machaqueiro, 2012). In short, Portuguese venture was basically an aspiration to belong to "Pure White" west European block by plying religious cards, strategically. They were reluctant to develop fraternal ties because somehow they were having knowledge of Islamic religion and culture, but they felt shame to show any flexibility as their administration revealed all of its weakness while facing the local influences of Islam (Machaqueiro, 2012).

Despite of the fact that Muslims resides and work for western society, the news headlines hoarding on screens and newspapers always reflects that they still need to prove their loyalties to western societies. Their individuality is being questioned and their living hood has now becoming a challenge for them. They are stereotyped on the basis of physical appearance, apparels and root cause to terrorism in the

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world. Transnational bodies possess difference in their opinions when it comes to the representations of Muslims as an object of discourse. In 'the narrative of covering Islam has broken the legacy of framing about Muslims in very systematic and organized manner' (Said, 1997). In relation with news media, framing was described as "an idea to systematically set the news material and to identify the issue and its path through selection of media text, intensity of the issue and exclusion. Frame caters our consideration towards the leading perceptions and to promote the specific happening and its underlying understanding' (McCombs 2004). The notion of stereotyping and framing although differs in nature but implies towards both, "Muslimness" and "Issues of Muslims". Unfortunately, these structures works in accordance with so called liberal media' (Morey, 2010).

The view of Muslims diaspora with reference to its in-groups and out-groups came into being as a consequence of prevailing stereotypes about the Muslims in west as an indifferent religious group' (Moghissi et al. 2009. Stereotyping exercise on three overlying functions such as; 'social causal'- where the vulnerable group is thought to be the cause of stereotyping, then it comes 'social justificatory' function in which stereotypes are shaped to explain the behavior towards any certain group. The third one is 'social differentiation' in which difference between groups are created in order to favor one group over the other. This type of stereotyping is more noticeable when this variation causes threat to the groups, such as multicultural change in the western world' (Leyens et al. 1994).

Religion is one of the most favorite dimension for the researchers to dissect under the knife of framing. Countries like Nepal, where the media are not much progressive as compared to west, lacking the multi-level cable system and only few TV channels are broadcasted, nation still is under the influence of the content aired through the medium. Those TV channels not only served as means of entertainment and information but also provides the surveillance and demonstrate social norms to its audiences. Nepal is the country with Hindus-in majority along with the followers of Buddhist and

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other minority groups. Nepali media never underestimates the influence of Hinduism through their news content, however, they portray Nepal as a homogenous religious population. Religion is of the foremost importance for Nepal because a huge amount of financial funds the country gets all over the world, comes through the means of tourism in Nepal. News channels in Nepal gives special coverage to religious and cultural traditions and this coverage is presented through the catalyst of a framing which aims to attract the international audiences. This practice follows the motive to explicitly define the communication and movement between different religious bodies inside and outside of the state' (Ostrowski, 2006).

Through the content analysis of an evening newscast of a Nepal TV, that was intended explore that being a Hindu-majority nation how religion is being treated in Nepal. It was also envisioned that does the type of religion asserts any effect of its representation through media or does any religion, apart from Hinduism, got biased coverage through TV news. Other requisites of the examination was to identify that how much airtime was given to the religion to evening broadcasts? Is there any gender biased religious representation and how ethnicity and cast system were treated through TV news in Nepal. Based on findings, religion was not given any significant coverage during the year 2003 as Mao crisis were in hype. So features under considerations were more of politics rather than religion. Content analysis outcomes revealed that in case of religion as topic of discussion, dominant foundations as directed by government was under considerations. Hinduism was kept as the central belief of the state along with the minor representations of minorities. Moreover, stories related to Hindu faith were kept as headlines and gave more airtime rather than other religions. For gender affairs, Hindu men, women and children were portrayed equally involved and celebrating the religious and cultural festivals. Inshort, Nepal TV was government owned department so it framed the story that was in compliance with the state's policies (Ostrowski 2006). Story frames can be the conceptual

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tools understood, interpreted and evaluated by the viewers' (Neuman, Just, and Crigler 60). The significance of framing is that it can inspires the opinions by emphasizing on certain values along with factual statements, providing them with virtual relevance towards the concern under debate that could have to be appear under the substitute of that frame' (Ostrowski, 2006).

In the propagation of media frames, the political interests of the global powers are involved. Political actors are motivated to spread that side of story which suits their political and social benefits. They invest a significant amount of their resources to stay into the international stage. It has been observed after examining the variety of studies that researchers so far were interested to unveil the frames rather than to demonstrate their construction. Frame-building process is basically a practice to analyze the messages designed by the political actors about the conflict and to use the terror as a weapon to attack other ideologies. Conflict generally arises due to clash in cultural values among two nations in contact, when one nation tries to get supremacy over the other or when hegemonic body challenges the differences of the opposition. In the study of 'war on terror' US, UK and Israel are self-proclaimed peace lovers. Qualitative content analysis has been done to dissect the official publications and websites related to these political actors. The study was examined based on three factors such as; the lexes of political bodies related to the issue, how they defines those issues, along with their own connections, and the way in which story was framed and victims were treated' (Yarchi, 2014).

Results explored the similarity between the views between these so called peace makers. According to the US stance, they are in war with Al-Qaida because Osama-Bin-Laden was a major threat to the world's peace. And after his demise, Al-Qaeda came into an action against the western world. This battle is not only harming the west but also now Asia is involved in it. To US, they attacked Afghanistan to safeguard their democracy and national security. Moreover, US believed that they had made significant trails to invite AL-Qaeda on global platform to reconcile and negotiate, but those

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terrorist organizations are big fond to create unrest in the region. For United Kingdom, they are facing terror attacks because of an alliance with USA. Attack on United Kingdom is actually the attack on their values and after the downfall of their royal empire, U.K. is now highly insensitive towards its security and public's safety. U.K. again presented themselves as a victim to the world and propagated such frames as they are to maintain peace in the world. They defend their coalition with US as they need to end this "war on terror" as soon as possible from this world and cannot compromise for the security of their public. Israel, beside these two super powers, rants about being vulnerable to Palestine's attacks. Israel justified its actions as a self-defense against Palestine's outbreak. To Israel, they are small nation and still fighting to get recognition on international platform, so whatever they are doing in Palestine is nothing but an effort to manage peace and security of its citizens' (Yarchi, 2014).

Pluralistic societies are comprised of diversity of social groups. These groups represent both majority and minority sets. Majority lies within the power while minority faces limitations (Bleich, Stonebraker, Nisar, & Abdelhamid, 2015). Public response towards the identity of some social groups generate serious debate. This attitude not only affect the minority groups but also the development of societies willing to reinforce equality and harmony with in the social sets. Muslims, since late 80's were under the knife of Western Europe and were treated as social strangers (Bleich, Stonebraker, Nisar, & Abdelhamid, 2015). They got separated from non-Muslims by clear demarcations and their religion was thought to be the barrier to presence (Alba, 2005). They were prone to assess the tone of newspapers headlines because consumers use intellectual shortcuts and might not read the whole story, and a catchy headline grabs the attention of a reader (Bleich, Stonebraker, Nisar, & Abdelhamid, 2015). Sample was taken from 4 different newspapers that allowed the researcher to measure the slant created on political grounds and presentation of paper on the representation of minorities in British

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press. The other comparison was to investigate the news making about Christians and Jews from the same period. This evaluation helped us to more clearly understand about the framing related to analogous groups. Results found that the overall tone of the headlines regarding Muslims was consistently negative as compared to other groups. Christine were framed as victims and among this evaluation, lowest percentage was of issues related to Jews.

Social cataloguing can gauge the public perception concerning the ethnicity, religiosity and race of minority groups living in that society (Canan & Foroutan, 2016). A book *"Germany Does away with itself"* addressed the cultural, ethnic, national and religious minorities, and generated the debate whether the largest religious minorities "Muslims" belong to Germany or not (Meng 2015). This question was raised to measure the ability of Muslims to assimilate into western culture (Ehrkamp 2006). Muslims were thought not to be gather with Germans because they were lack in education, they possessed isolated attitudes towards the other religions and they were prone to violent activities occurred in society. This negative perception referring the Muslims was not only prevailing in Germany but also in other European nations. And it was believed that introvert behavior, fear to combine with foreignization and associating the progress of western nations with political hegemony were the factors affecting Muslims images in West (Canan & Foroutan, 2016)

Germany calls itself as "Country of immigration". This generalization leads Canaan (2016), to explore that "Is there any chance that German nation's view of the Muslim Population can be changed?" This research was intended to gauge the mass attitudes towards the homogenous groups of minorities in the society. Muslims as an out-group were assessed based on culture, religion, political affiliations, group affiliations and family set-ups etc. In this hypothetical study, Muslims were perceived on the bases of gender such as a male could be more violent and adverse whereas females are submissive and backward (Canan & Foroutan, 2016). Culturally Muslims get married into their own families and

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this practice was not much appreciated in western society. To group- associations, Muslims were considered as threat and danger to peace. As this investigation was more prone towards analyzing the German population's perception of Muslims marrying in their own families. A factorial experiment was conducted in which through simple random sampling, interviews were conducted. Interviews were released through telephone calls and respondents were German speaking people aged from 16 and above. The issue under address was of national identity and attitudes towards Muslims. Findings revealed that the effect of social categorizing on German population's perception about Muslims was mainly negative and gender biased. Such as; Germans relate a man with an authoritative behavior while women as a dependent upon their attached names. Moreover, cities with more social, cultural and ethnic diversity absorbed the differences and adapt to them. However, areas with the high concentration of Christian population were somewhat conservative in their beliefs and stigmatized Muslims as the cause of social unrest in their country (Canan & Foroutan, 2016).

Islam is represented through western media in such a way that there is no harmony, kindness and flexibility in its teachings and preaching (Faimau, 2013). The world has made to be known as Islam got spread by the power of sword. British Christian print media exaggerated this misconception further by highlight the issue of Christian persecution in Muslim-majority countries. Through media texts, these publications posed such controversial queries against Islam and Muslims and to what extent Islam understood the Christian persecution and what rights were given to religious minorities in Islam? Christian persecution falls under the umbrella of religious persecution, which is a social issue (Faimau, 2013). This notion was well briefed as religious laws and regulations are fashioned by the government and social regulatory forces (Grim & Finke, 2007). Both could be well differentiated and relatable in some ways. At times, the dominant religious groups have the upper hand on religious regulations and any procession through the administration could be taken as reaction by those groups. Religious

groups could be radical and extremists, no matter what religion do they belong to. Religious persecution refers to the destitution one suffered because of other's religion or may be through sacrificing one's life (Coffey, 2000).

Persecution is comprehended in a wide term that incorporates both "typical" and "sensible" danger or manhandle (Stephen, 2002); typical danger or manhandle alludes to the mishandle and danger that imperil the perspective, the qualities, benchmarks and mentalities of certain gatherings while sensible danger or manhandle alludes to physical and material prosperity counting any separation and limitation of the political and financial support of other or certain gatherings. Discourse analysis was done on the publications published in four British Christian newspapers that were; *Evangelical Times*, *The Tablet*, *Church Times & Evangelicals Now*. This research was interested in to unveil the various discourses on Islam that how media market interprets Islam through the language of politics and vice versa. The common cause of religious media generate a political debate among their international customers (Newman & Smith, 2007). Examination incorporates the publications, included articles and news reports which are connected to Islam and Muslims. To encourage our examination, a subjective investigation was connected as an apparatus for deciphering the fundamental significance related with the portrayals of Islam and Muslims in the considered media (Faimau, 2013). The methodological approach utilized in the investigation falls under the structure of talk examination. Results showed that there were various settings through which Islam and Muslims were spoken to through the perspective of Christian mistreatment (Faimau, 2013). This incorporates government and social direction of religion, the subject of 'blameworthy by affiliation' furthermore, issues around transformation. Further fallouts held sharia law responsible for Christian persecution as religious regulations pitched such proposals that were averse to the religious liberty of minorities. Moreover,

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sharia law itself guard the interests of citizens but a Christian can be easily accused of blasphemy if exercise his freedom of expression.

In 1930s, a large number of studies based on content analysis have been carried out in order to measure the flow of foreign news content into United States and other countries (Mujahid, 1970). The study was aimed to inspect the coverage of Pakistan by three largest newsmagazines of United States. In addition to that, his research was also directed to unveil the stories that grabbed the attention of these newsmagazines at large. The key issues under examination were related to the domestic and foreign affairs of Pakistan. Year 1962- 65 were thought to be as the historic for the country (Mujahid, 1970). *Time* and *News Week* selected only the relevant stories based on Pakistan and its development regarding Indian occupied Kashmir. However, world Report analyzed the stories that were carrying Pakistan only (Mujahid, 1970).

In past years, western critics have found another topic to grill Third World countries (Riffe & Shaw, 1982). Researchers revealed the fact that international news-wires provide third world nation with the news which portrays the positive aspects of western world. Addition to that, flow of news from west to third world is enriched with pro-western orientation. Study of presidential campaign coverage and its effects, and coverage of state government justifies the marvel of consonance. Hester's work is another mark over the contract among 15 Wisconsin newspapers for foreign news and the relation among gate-keepers (Riffe & Shaw, 1982). According to third world nations, it's an inadequacy of western media which creates false cultural implications and imbalance in cultural flow among the world and third world. This study provided us by the comparison between the news content of two renowned papers of the U.S, *Chicago Tribune* and the *New York Times*. The significance of this selection was that both papers publish more than sufficient quantity of foreign content, both are press elites and both have the credible sources towards international news. This study was operated to unveil

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news agendas and agreement between these two dailies. Findings of the study revealed that coverage of both papers were conflict oriented. Issues dealing with international politics and international relations were the themes under debate. However, the degree of consonance among two couldn't be found (Riffe & Shaw, 1982). The *Times* gave more space to foreign content ranging from international affairs to media and Arts. However, The *Tribune* was dedicated towards the "unwelcome news" such as earthquake, fires and floods etc. The dichotomy among the agendas of two papers is thus inseparable.

As Pakistan was following the aims of U.S and UK regarding the so called 'War on Terror" so the query was much needed to be solved that where Pak Army is positioned in Western Media (Iqbal & Zareen, 2014). Based on several policies which US has towards Pakistan and when UK backed US in several manners, where the Pakistan Army stands in the west was the question of concern. The study was investigated through discourse analysis that is qualitative methodology to examine the news articles and opinion pieces to get to know about the hidden meanings and social constructions (Iqbal & Zareen, 2014). Articles of *The Times* (US) from the year 2010 and *The Economist* (UK) from year 2014 were analyzed through Corpus modus. Findings discovered that the *Times* was more inclined towards the issue of War on Terror and was stuck to its agenda in US context. On the other hand, The *Economist*, along with WoT, broadened its spectrum towards memogate, Supreme Court decisions, education, health and floods (Iqbal & Zareen, 2014).

Furthermore, The *Economist* was fairer in its criticism as it covered almost every possible aspect of Pak Army, by negating its hold on the country and promoting the government's stance. Whereas, *Times* presented the strong hold army over the country stating the democracy as an unfavorite topic for Army. Tone wise, *Times* was more negating and commanding whereas The *Economist* was expressive, suggestive but ironic. *Times* did not enlightened military's role in the economy rather than

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to focus on its failures and consumption of aid provided by US. Contrary to this, the *Economist* lime lighted the function of military in economy but again, in a negative manner. The *Economist* blamed the Army for engulfing most of Pakistan's budget by ignoring its responsibilities. Above of all, Pakistan is framed as a panhandler who is dependent upon the foreign aid in comparison with India (Iqbal & Zareen, 2014).

The challenges and opportunities for Islamic Universities and organizations in the world would only be possible only by correcting the image of Muslims and Islam in the west (Gamal, 2007). Such institutions pertain to accurate the image of Islam all over the world. This study was aimed to examine the Islam and Muslims in the eye of western media by suggesting the roles for Islamic institutions and organizations through Muslims' perspective. Statistics for the study were collected through survey method, having the sample of 132 Muslims living in the west. Results revealed that Muslims' perception in the west world is totally distorted. Addressing to the Muslims, the most significant roles were assigned to them being minority in the west. They were suggested to be a good role models of Islam, practicing the faith and showing its true image through media (Gamal, 2007). Researcher recommended that local Islamic TV channels should be aired in west to spread the true spirit of Islam. Image of the Muslims and Islam is deteriorated in the west because of four major factors: Islam was spread by the power of sword; the religion is based on the distortion of truth; it boosts the idea of self-indulgence; and Prophet Mohammad (PBUH) was an antichrist (Gamal, 2007).

In 2003, "Nest of Angles" was an episode broadcasted under the series head of Spooks on BBC television. This chapter provoked a very serious controversy between Muslim council of Britain and BBC Corporation (Brinson & Stohl, 2012). The event was aimed to promote false Muslim concepts and was alleged towards negative stereotyping of Muslim community. This piece of art attracted 7.8 million of viewership along with MCB. This episode was known to encourage aggressive discernment

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against Muslims and mosques (Brinson & Stohl, 2012). The narrative portrayed Muslim community as untrustworthy and were striving hard to prove their loyalties. They were also challenged about their belongings as Muslims were facing limitations in acquiring facilities. Adam Curtis, a documentary maker, bashed about the phobia of television of relating Islam with terrorism. He argued that, such programs as Spy Series *Spooks* and *Dirty War* are nothing but expressing the concerns of government about the minority's community. Ruling powers are grilling Muslims for their mutual interests. This can be well understood if we closely examine the nature of narrative presented on televisions, along with the media text. This discourse could unveil the variety of dimensions in which Muslims are stigmatized. The objective of the show was to gather many audience by bending down the truth and to create the atmosphere of stress (Brinson & Stohl, 2012).

The imagination of cast, creed, race and religion are created by media since a long time ago (Narayana & Kapur, 2011). However, this grabs the attention of researchers to dig out the attitude of larger communities towards smaller groups. This study was aimed to determine that how Muslims, being the largest minority group in India, has treated by Indian media. India claims to be the largest democracy in the world, having free press system and a large circulation of newspapers. But there is a substantial difference in nature of framing and slanting of Muslims in different newspapers (Narayana & Kapur, 2011). This study placed its focus on the evolving questions of that time when Hindu-Muslim riots were in extreme heat. 473 news stories were analyzed from English language newspapers. Out of which, 5 newspapers highlighted political news while covering Muslims. Second priority was given to crime news and court proceedings relating to riots at that time (Narayana & Kapur, 2011).

Wording wise, *The Hindu* stood first in the queue for publishing 64,531 words and 137 stories (Narayana & Kapur, 2011). With respect to framing, all 5 newspapers showed a considerable difference in their coverage. *Indian Express* was noted for highest favorable slant of 81.2% of Muslims

opposing to *The Statesman* which was provided by 44.9% of favorable slant content. Moreover, *The Hindu* attained second place in terms of favorable slant of Muslims by 77.4%. The *Times of India* being a trend follower, frames the Muslim notably as 65.3% whereas Hindustan Times didn't provide any remarkable result by giving only 52% of the total. Following the legacy of negative stereotyping and framing, The Statesman gave outstanding results for having 37.7% of unfavorable slant of Muslims. The second most elevated horrible inclination is found in the *Hindustan Times* (35%), nearly took after by *The Times of India* (34.7%). Of these two papers, the *Hindustan Times* has displayed a more prominent level of negative inclination of Muslims than *The Times of India*. The least negative inclination is given by the *Indian Express* that has additionally, depicted Muslims with the most elevated ideal inclination (Narayana & Kapur, 2011).

9/11 attacks asserted serious impact not only on the image of Islam but also created stress for the Muslims and Western community in terms of their relations (Rane & Ewart, 2012). The tenth anniversary of 9/11 was thought to be the ideal event to determine that if the frames used for representing Islam and Muslims have been changed during intervening decades. The phenomena was investigated by applying framing theory on the coverage of Australian television news media during the event of 10th anniversary of 9/11 attacks (Rane & Ewart, 2012). This study was interested to underline that if there would be any change in world's perception regarding Muslims and the dimensions in which Muslims and Islam were framed in news media, after 10 years of the happening. The focus of this piece of work was not that "How" Muslims were portrayed in news rather than to identify the "frames" through which they were presented. The sample was taken from five free- to-air Australian television channels based on their two days of news coverage of the happening, due to difference in time laps of U.S. and Australia. 32 news stories relating the incident were analyzed (Rane & Ewart, 2012). It was observed that a lot of coverage was given to the news related to 9/11 incident

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along with follow-up stories across U.S. stories broadcasted took the main slot of Australian evening news bulletin. Findings revealed that all five channels gave coverage to the event in accordance with their official agendas. Overall framing was done in the honoring of victims (Rane & Ewart, 2012).

2.2 Theoretical Framework

When it comes to the ability of media to frame anything, it is the ability to portray different matters in different ways using media products such as news stories, movies, dramas, etc. This study is based on a theoretical framework provided by framing theory. This theory is helpful to understand the several kinds of framing and how they can be used by media. The frames American entertainment media used for Pakistan is be analyzed under framing theory. This theory provides help to examine several variables concerning portrayal and representation (Flood, 2009). Framing of Pakistan is quantitatively examined on the grounds of this theory. According to the nature of this study, several categories and sub-categories are developed of examine the frames.

2.3 Framing Theory

Theory of framing is closely related to the agenda-setting theory. Framing theory deals with the focus of media content and shape it into a certain ground of meaning. This theory argues about 'the frames' that how media show something to its audiences and that frames influence peoples' choices and perceptions about anything. The basic argument of framing theory is that a matter can be seen in several different perspectives. Framing argues about the process of developing conceptualization of a matter.

Erving Goffman was the first one who tabled the concept of framing in 1974. The core assumptions of framing are that people interpret and understand what is going on around them through their own primary conceptual framework (Goffman, 1974). There are two categories of primary framework;

natural framework and social framework. Individuals interpret data using both categories. Both categories have functional differences as natural framework assumes that events occur naturally and literally, while on the other hand, social framework assumes that events occur in social settings by social forces. This theory also assumes that individuals have the capability to use both frameworks simultaneously and also separately according to their daily needs.

Primary frameworks vary in degree of organization. Some are neatly presentable as a system of entities, postulates, and rules; others, indeed, most others, appear to have no apparent articulated shape, providing only a lore of understanding, an approach, a perspective. Whatever the degree of organization, however, each primary framework allows its user to locate, perceive, identify, and label a seemingly infinite number of concrete occurrences defined in its terms. He is likely to be unaware of such organized features as the framework has and unable to describe the framework with any completeness if asked, yet these handicaps are no bar to his easily and fully applying it.

Framing techniques per Fairhurst and Sarr (1996):

- o Metaphor: To frame a conceptual idea through comparison to something else.
- o Stories (myths, legends): To frame a topic via narrative in a vivid and memorable way.
- o Tradition (rituals, ceremonies): Cultural mores that imbue significance in the mundane, closely tied to artifacts.
- o Slogan, jargon, catchphrase: To frame an object with a catchy phrase to make it more memorable and relate-able.
- o Artifact: Objects with intrinsic symbolic value, a visual/cultural phenomenon that holds more meaning than the object itself.
- o Contrast: To describe an object in terms of what it is not.

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o Spin: to present a concept in such some ways as to convey a value judgement (positive or negative) that might not be immediately apparent; to create an inherent bias by definition.

Intelligent agents have the capacity to gear into the ongoing natural world and exploit its determinacy, providing only that natural design is respected. Moreover, it is felt that, with the possible exception of pure fantasy or thought, whatever an agent seeks to do will be continuously conditioned by natural constraints, and that effective doing will require the exploitation, not the neglect, of this condition. Even when two persons play checkers by keeping the board in their heads, they will still have to convey information concerning moves, this exchange requiring physically competent, willful use of the voice in speech or the hand in writing. The assumption is, then, that although natural events occur without intelligent intervention, intelligent doings cannot be accomplished effectively without entrance into the natural order. Thus, any segment of a socially guided doing can be partly analyzed within a natural schema.

Framing is in many ways tied very closely to Agenda Setting theory. Both focus on how media draws the public's eye to specific topics, in this way they set the agenda. But Framing takes this a step further in the way in which the news is presented creates a frame for that information. This is usually a conscious choice by journalists, in this case a frame refers to the way media as gatekeepers organize and present the ideas, events, and topics they cover. Framing is the way a communication source defines and constructs any piece of communicated information.

Researchers have done a lot work on the idea on framing analysis for further development of theory. Framing techniques have been identified such as metaphor, stories, tradition, slogan, jargon, catchphrase, artifact, contrast and spin (Fairhurst & Sarr, 1996) Media help developing such framework. Media use different frames to portray events, individuals, states etc. such frames shape

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and reshape framework of understanding. Framing theory uses the second level of agenda-setting theory as it encourage audience that how to think about certain things. This study helps us to understand that what American media want its audiences how to think about Pakistan. American media want its audience to think positively about Pakistan, if positive frames were used about Pakistan in 'Homeland' and vice versa. The frames regarding stereotypes, racial and ethnic, political, law and order, and religious matters about Pakistan are examined in this study.

2.4 Research Questions

RQ1: What roles are associated with Pakistani characters in 'Homeland'?

RQ2: What stereotypical frames are being used about Pakistan in 'Homeland'?

RQ3: What type of language is used by Pakistani characters?

Chapter 3

3. Methodology

The study was conducted to identify the frames used for Pakistanis by American media while producing 'homeland season four' in a crucial time when war on terror is going on and Pakistan is an American ally in this war. The observations are the content of 'homeland season four.' This season consist of 12 episodes and all the episodes were collected online. Quantitative content analysis was performed to get the answers of research questions. A quantitative content analysis is "the systematic and replicable examination of symbols of communication, which have been assigned numeric values according to valid measurement rules and the analysis of relationships involving those values using statistical methods, to describe the communication, draw inferences about its meaning, or infer from the communication to its context, both of production and consumption" (Riffe, Lacy, & Fico, 2005). The research design for this study followed the steps of content analysis such as "(a) formulate research questions and hypotheses, (b) define population, (c) select sample from population, (d) select unit of analysis, (e) construct the categories of content, and (g) establish the quantifications system" (Wimmer & Dominick, 2006). Quantitative content analysis was selected as research method for this study as it allows a numeric results to identify what frames were used most frequently.

Representation of data in numerical system in order to measure the observations follows under Quantitative research (Babbie, 2010). This methodology is considered valid social and natural sciences. The procedure is directed to attain empirical approach which can be defined as "those assertions or reports which explains that what is happening in the real world rather than what it should be. Typically, Empirical statements are more likely to be explained in numeric manner. So the Quantitative research method is the description of the event by acquiring numerical data and investigating them statistical methods" (Babbie, 2010).

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Sometimes it happens that data present may not be in numbers. For instance, attitudes and beliefs don't exist in any quantity, so to facilitate our research we design such instrument that converts our required information into numbers. We develop questionnaires that grade our attitudes and beliefs. Similarly, a comprehensive data can also be collected and converted into quantitative form by designing the instrument, running tests or questionnaires. Moreover, Quantitative study leads towards the variety of quantitative procedures such as; Survey method, Correlational research, Comparative study and Experimental research.

Quantitative research is capable of developing hypothesis to test theories. Respective method is also valid at presenting cause and effect relationship among variables. This study was structured on the basis of qualitative content analysis. Content analysis of media texts and service to grab the attention of media scholars. This method was coined by Laswell to inspect propaganda systematically. This methodology became more prevalent in 1930s for the analysis of movies' content and became an important research procedure by 1950's. Berelson was among the pioneers who worked on this methodology and suggested five key purpose of content analysis such as; (1) to explain the physiology of message content, (2) to designate the characteristics of message, (3) to conclude the reasons of making the content, (4) to make conclusion to the consumers of that content, (5) to forecast the effects of that content of consumers.

Quantitative research facilitates researcher in the field of media studies to develop the categories to media content analytically. This study followed the procedures of developing such sets. These categories helped to develop the instrument, coding sheet, to get the data in coded form. SPSS was used to analyze the coded data and outcomes were presented in form of tables, graphs, charts and pies. Moreover, this study was after inspecting the stereotypical, racial and ethnic, political frames along

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with the framing of the situation of law and order and also the religious affairs about Pakistan in 'Homeland'.

3.1 Population
The proposed population for this study is the content of American entertainment media about framing Pakistan aired in 2014. The year 2014 has significance about Pak-US relations as the two countries stated rapprochement and harmonious relations. They started working more closely. US killed most wanted terrorists in drone strikes hiding in the border areas while Pakistani army started Zarb-e-Azb. It is important to investigate that on the one hand both countries are closely collaborating and on the other hand American media started its drama series about Pakistan.

3.2 Sampling
Purposive sampling procedure is used in this study. Such procedure allows researchers to select sample according to the needs and nature of study. The Season Four of drama series 'Homeland' produced by Fox Network is selected for this study as it is about Pakistan.

3.3 Sample Size
The proposed sample size for this study is all 12 episodes of the series. Each episode lasts for 45 minutes (average). This sample size provided 540 minutes of video content for the analysis.

3.4 Instrument
A coding sheet was developed to perform the data analysis. The operationalization of variables used in the coding sheet was already explained in 'operationalization' section as well as in the codebook (see Annex). The coding sheet allowed research to record as much data as required such as air date, total run time of an episode, appearance of Pakistani characters, roles of Pakistani characters. Two coders provide their services voluntarily. Before starting the coding procedure, the researcher had given complete description of the study and instructions about coding the data and the coding sheet.

This coding sheet was, first, used for the pilot study and after some amendments, it was used for the whole study.

3.5 Inter-Coder Reliability

Symmetric Measures

	Value	Asymptotic Standardized Error[a]	Approximate T[b]	Approximate Significance
Measure of Agreement Kappa	.834	.033	21.413	.000
N of Valid Cases	198			

Table 1 Inter-Coder Reliability Test

Table 1 shows the results of inter-coder reliability test. Cohen's Kappa test run to measure the level of agreement between the two coders. Kappa results estimated high level of agreement between the two coders that is statistically significant. Kappa's estimated value is .834.

3.5 Operationalization

Role

Role of the Pakistani characters were operationalized under four categories such as minor, medium, major, or a non-speaking role in a specific episode.

1. *Minor*: Pakistani character peripheral to the action, having five or fewer lines (complete sentences or phrases that are part of a dialogue), then the character was listed as minor.
2. *Medium*: Pakistani character has more than five lines, but does not appear to be a major character was listed as medium.
3. *Major*: Pakistani character was featured in a significant portion of the episode then the character was listed as major.
4. *Non*-**Speaking:** Pakistani character showed up for a significant portion of time but remains silent then it was coded as non-speaking.

Evolution of Pakistani character

The evolution of Pakistani character was operationalized as changes from good to bad, from bad to good, remain bad throughout, remain good throughout or unable to determine.

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1. *Bad*: Pakistani character, which lacked moral or ethical strength, working with or working for outlaws was coded as bad.
2. *Good*: Pakistani character, which showed moral or ethical strength, working against outlaws for the betterment of society and humanity was coded as good.
3. Starts off as bad but turns good
4. Starts off as good but turns bad
5. *Unable to determine:* Pakistani character, which cannot be determined whether he/she was good, bad or playing both sides was coded under this category.

Roles

The roles of Pakistani characters were coded according to;

1. Parents
2. Friends
3. House Wife
4. Relatives (uncle/aunty/grandparents/cousins)
5. Brother/Sister
6. Son/Daughter
7. Husband/Wife
8. Other

Race

Apparent racial identification of the character was coded as; (in case of non-speaking character, character's getup was determine his/her race)

1. *Pakhtoon*: minor, medium, or major Pakistani character with Pakhtoon background was listed as pakhtoon.
2. *Punjabi*: minor, medium, or major Pakistani character with Punjabi background was listed as Punjabi.
3. *Balochi*: minor, medium, or major Pakistani character with Balochi background was listed as Balochi.
4. *Sindhi*: minor, medium, or major Pakistani character with Sindhi background was listed as Sindhi.
5. Others

Profession of Pakistani characters

Professions of Pakistani characters in homeland season four were coded as;

1. None identified
2. Athlete
3. Attorney
4. Businessperson
5. Educator
6. Entertainment Industry

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7. Factory Worker
8. Farmer
9. Homemaker
10. Law Enforcement
11. Physician/Medical
12. Restaurant Business (owner, waiter/waitress, bartender)
13. Sales
14. Secretarial/Clerical
15. Student
16. Writer
17. Artist
18. Hotel/ Hospitality Management
19. Spy/ Government Agent
20. Independently Wealthy (does not need to work)
21. Unemployed
22. Criminal/Convict
23. Military
24. Service-Oriented (Any other occupation not listed which is customer focused. For example, a flight attendant, hairdresser, and consultant).
25. Other

Framing of Character

Framing of Pakistani characters was examined under three core categories and other sub-categories.

1. Physical Attributes: The following attributes are relatively self-explanatory

a. Skin color

    1. Dark

    2. Light

b. Hair color

    1. Dark

    2. Light

c. Height

    1. Short

    2. Medium

    3. Tall

d. Weight

  1. Heavy

  2. Thin

e. Accent

  1. Speaks no English

  2. Heavy

  3. Moderate

  4. Light

  5. None

2. Behavioral Attributes:

a. *Intelligence*: How smart was this character?

  1. Very unintelligent

  2. Very intelligent

b. *Aggressiveness*: How willing was this character to resort to aggressive and/or violent means to achieve his or her objectives?

  1. Not at all aggressive or violent

  2. Very aggressive and/or violent

c. *Motivation/laziness*: How determinedly did this character pursue his or her needs and/or wants?

  1. Not at all motivated

  2. Very motivated

d. *Altruism*: To what extent did this character tend to put the needs of others above his or her own?

  1. Not at all altruistic

  2. Very altruistic

e. *Likeability*: How likeable did you find the character to be (regardless of how the other characters in the film appeared to feel about him or her)?

  1. Not at all likeable

  2. Very likeable

3. Appearance Attributes:

a. *Attire*: Did the character wear traditional Pakistani clothing or Western-style clothing?

1. Always Western attire

2. Usually Western attire

3. Often wears one or the other

4. Usually Middle Eastern attire

5. Always Middle Eastern attire

b. *Grooming*: How much care did this character appear to put into his or her appearance?

1. Very poorly groomed

2. Very well groomed

4. *Terrorism*: The purpose of this measure is to find out whether the character was involved in terrorism in any way.

a. Did this character commit, assist someone else in committing, or help plan a terrorist attack?

i. Yes

ii. No

Scene Frames

1. *Episodic:* All of the scenes framing a Pakistani character individually in the shape of attitude, behavior and psychology will be coded as episodic frames.

Language used by Pakistani characters

1. *Normal*: Pakistani character speaks in a normal manner without anger and abuses was coded as normal.
2. *Decent*: Pakistani character speaks in a polite, respectable, suitable, good, adequate, kind or/and generous way was coded as decent.
3. *Harsh*: Pakistani character speaks in a cruel, rough and with significant amount of anger was coded as harsh.
4. *Slang*: Pakistani character speaks abusive language was coded as slang.

Chapter 4

Results and Findings

This chapter discusses the results and findings of the study. Results are presented through tables. Each table is interpreted separately.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Unable to Determine	3	3.3	3.3	3.3
	Good	33	36.7	36.7	40.0
	Bad	50	55.6	55.6	95.6
	Starts off as Good but Turns Bad	2	2.2	2.2	97.8
	Starts off as Bad but Turns Good	2	2.2	2.2	100.0
	Total	90	100.0	100.0	

Table 2 Evolution of Character

Based on the findings of table 2, majority of the Pakistani characters were evolved as in negative parts. Common characters shown in highly bad roles, belongs to Pakistan ISI. 3% of the characters were unable to be identified as a good or adverse. However, two characters who were represented as Pakistani were shown as victims.

		Skin Color	
		Dark	Total
Gender	Male	62	62
	Female	28	28
Total		90	90

Table 3 Gender and Skin color tabulation

According to the table 4. there is a high correlation between the roles assigned to genders and their skin color. It has been observed that, Pakistani were represented as dark toned in Homeland. 62% of

the major roles were designated to males (Pakistani) who were dark skinned. Whereas 28% of the

females were depicted as dusky skin.

Count

		Evolution Of Character					
		Unable to Determine	Good	Bad	Starts off as Good but Turns Bad	Starts off as Bad but Turns Good	Total
Character	Tasneem Qureshi	0	0	11	0	0	11
	Aasar Khan	0	0	7	0	1	8
	Haissam Haqqani	0	0	7	0	0	7
	Aayan Ibrahim	0	16	0	0	0	16
	Kiran	0	7	0	0	0	7
	Farhad Ghazi	0	0	7	0	0	7
	Rahim	0	4	0	0	0	4
	Others	3	6	18	2	1	30
Total		3	33	50	2	2	90

Table 4 Character and Evolution of Character Cross tabulation

Table 3 shows a list of Pakistani characters and the evolution of them. Majority of the Pakistani characters evolved in homeland were presented as negative. More specifically, male characters were more associated to adverse roles in the show rather than female. Females designated as ISI or governments agents were revealed as wicked rather than those who were related to another profession. Only the victim of the story was disclosed as a positive character but still he was having a lot of weakness in himself. Most of the characters were portrayed as perpetuators.

		Role				Total
		Minor	Medium	Major	Non-Speaking	
Gender	Male	7	9	44	2	62
·	Female	10	6	12	0	28
Total		17	15	56	2	90

Table 5 Gender and Role Cross tabulation

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Table 5 resulted that major parts in the season were allocated to males whereas females played minor or medium roles. Out of 62, 44% of the major roles were played by males. While only 12% of the place was given to females as a major character.

Count

		Profession							
		None identified	Media/Entertainm ent Industry	Student	Spy/ Government Agent	Criminal/Convict	Military	Other	Total
Gender	Male	9	2	19	18	7	2	5	62
	Female	6	2	7	11	0	0	2	28
Total		15	4	26	29	7	2	7	90

Table 6 Gender and Profession Cross tabulation

Results of table 6 rendered that Pakistani male characters were assigned with more professional roles rather than females. At most of the places in the season, males were shown as students, reputable officials of Pakistan military and ISI or government agents. But females were, given very minor space.

Count

		Height		
		Medium	Tall	Total
Gender	Male	58	4	62
	Female	28	0	28
Total		86	4	90

Table 7 Gender and Height Cross tabulation

Pakistani characters, according to table 7 calculations, were depicted medium heighted in the show.

Count

		Accent				
		Unable to determine	Speaks no English	Non-American	American	Total
Gender	Male	7	28	19	8	62
	Female	4	8	16	0	28
Total		11	36	35	8	90

Table 8 Gender and Accent Cross tabulation

In the table 8, Most of the Pakistani characters were represented as unable to speak English. Only 19% of them could have spoken the foreign language but they were lack in the accent. Among 8% of Pakistanis, who were having American accent, were associated with reputable professions of military and government. In case of females, not even one of them was shown having an American accent.

Count

		Likeability			
		Unable to determine	Not at all likeable	Very likeable	Total
Character	Tasneem Qureshi	0	11	0	11
	Aasar Khan	0	6	2	8
	Haissam Haqqani	0	7	0	7
	Aayan Ibrahim	0	0	16	16
	Kiran	0	0	7	7
	Farhad Ghazi	0	3	4	7
	Rahim	0	0	4	4
	Others	9	8	13	30
Total		9	35	46	90

Table 9 Character and Likeability Cross tabulation

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Female representation was not at all likeable according to the table 9. Besides that, male characters were also assigned by the damaging roles but their ratio of likeability was a bit higher than that of female characters.

Count

		Attire		Total
		Always Western attire	Pakistani attire	
Character	Tasneem Qureshi	11	0	11
	Aasar Khan	8	0	8
	Haissam Haqqani	0	7	7
	Aayan Ibrahim	14	2	16
	Kiran	2	5	7
	Farhad Ghazi	7	0	7
	Rahim	4	0	4
	Others	17	13	30
Total		63	27	90

Table 10 Character and Attire Cross tabulation

Referring to the table 10, Male characters in the season were also wearing western outfits while females associated to government profession were carrying western attire. Females belongs to another profession such as student or household were depicted in Pakistani outfits i-e Shalwar- Kameez.

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	18.033[a]	3	.000
Likelihood Ratio	18.378	3	.000
Linear-by-Linear Association	.001	1	.981
N of Valid Cases	90		

a. 1 cells (12.5%) have expected count less than 5. The minimum expected count is 4.98.

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Chapter 5

Discussion

After 9/11 Pakistan is facing profound consequences when it comes to her peace. This incident has not only effected the image of the country but also makes its position suspicious and questionable in the western world. Muslims living in the west are bearing serious limitations after this happening. And they are forced to prove their loyalties to their host country. Mosques are thought to be institutions where extremists get educated. Many western country have now banned the formation of mosques. How long you are living in west, but if you are a Pakistani Muslim, you need to be strong enough go through every circumstance. Based on these factors, Evolution of Pakistani characters in the season was totally negative. They were framed as controversial, evil minded and cunning people. Pakistanis are depicted as cold blooded through the scene where Hassaim Haqqani shot his nephew dead. This scene was aimed to tell its viewers that how brutal Muslims are in their relationships even. Moreover, Pakistani society was shown as in great suffering and ruling authorities were described as provocative for their own people.

Pakistanis were depicted as a social cause to stereotyping at first, as there was a great need to treat them this way, just to let the world to know the difference among Pakistanis and Americans. At second level they were illustrated to justify the difference between them as a radical nation and the rest of the world. At last stage, they were deal as it was essential to keep the social difference between the two nations which are socially, morally, ethically and politically different in nature.

Gender stereotyping has been done at large in Homeland. Mainly, males were given the major roles as Pakistanis. But they emerged as adverse entities. They were revealed for keeping narrow mentalities and ruthless in nature. Through this representation, American media tried to show that Pakistani society is an orthodox society where males have all the privileges. Females are fragile and are not

having important roles in their lives. They are just here to manage households. Relating to the role of Kiran's father and Mother, U.S. media was aimed to convey that in Pakistan, females don't even have right to express their views. No matter what, they must follow their males' members of the family.

Religious stereotyping was another aspect used to deteriorate the image of Pakistan. People were shown religiously extremist. This can be well understood by the scene when Hassaim Haqqani demanded for the release of his agents and chanted "Allah o Akbar". Concept of paradise "Hassaim Haqqani, world's known terrorist and a villain of the series, was a man with beard, covering his head with 'Topi' and wearing shalwar kameez. His attire disclosed him as a religious Muslim. Through this practice western media wanted to tell the world that all Muslims are like him. They are extremists, always wear a certain type of apparel and in the name of God they use to kill people. American media tends to stigmatize Pakistani people as violent and barbaric. This idea can also be related to another scene when the mob killed American CIA head Sandy in Pakistan.

Another dimension of stereotyping in homeland was through specific skin color. It has been observed that all Pakistani characters were shown dark skinned. American media type casted the concept of racism here. Connecting the feature of dusky skin with being unorganized and less educated is another propaganda of US. Media against Pakistani society. Then it comes stereotyping on the grounds of attire. People associated to some reputable official roles were shown in western apparels in homeland, while those who belongs to the other classes of the society were exposed as poorly groomed and not well dressed.

Another important aspect needed to be discussed under this research was that American media framed the political and critical dimension of the issues with respect to Pakistani society. This preposition can be understood as Riff (2012) examined under his research that US top notch newspapers were more interested to report about the insurgency and unrest in Pakistan rather than broadcasting positive

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aspects of the country. New York Times and The Chicago Tribune provided the America with the fragmented facts about Pakistani politics. They were more towards presenting their positive image in front of the world by assassinating Pakistan's image. Political influences were seen at high in *Homeland*. Bot *US* and *Pakistani* administrations were more towards face saving of themselves rather than to provide safety to their public. In this case, rants about public security and goodwill are held useless. The battle was fought on political grounds, apparently, under the veil of religion. U.S. concern was to ensure global safety. By attacking hundreds of innocent people in Bannu, U.S. came up with was that they were targeting Haqqani's network. This type of lame claims were made by U.S. since 9/11.

For past few decades, we are aware of the trend that Muslims are now entitled as extremists and Islam is known as the religion of sword. This type of false reality is the result of media framing. Media penetration has becoming higher and higher day by day. It's another fact that national media creates more hype among its society rather than international media. Brinson (2012), in his study discussed about the same view. He argued that there are two types of frames are created by media. One was known as the domestic frame which implies towards the homegrown news or information. While the other was international frame which tend to identify the correlation between terrorist organizations. Media is thought to create the reality rather than presenting it. And when it comes to Western Media, not only America but some other significant media tycoons stood up to ridicule the image of Pakistan and Muslims. The construction of Pakistan Army through American western media was another issue that should be discussed under this study. Pakistan Army was depicted as in the sole power and against democracy. Again, this practice is nothing more than bashing the democracy of Pakistan.

This study scrutinized the procedures of American entertainment media about the framing and stereotyping of Pakistani society in their drama series. *Homeland* narrative was more around grilling

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and slurring the structure of Pakistani society, rather than focusing on issue of terrorism. This research unveiled the significant facts regarding the mentality of the media moguls. Foul language was another concept made associated to Pakistani society. Many characters (Pakistani) were found abusing others. This practice was attempted to create the belief that Pakistani society is not well educated and has still remained uninformed. However, if we closely observe, the heroic figures in *Homeland* were also found using slangs and obscene language but this practice has not taken into any consideration. American, through the narrative of homeland, were ambitious to stereotyped Muslims as an integrally problematic to their society in each and every way. They don't consider Muslims as the part of west or western citizens. To them, Islamic practices can never be in accordance with the liberty and public goodwill for west. But what has been represented and recreated is ambivalent towards the reality of Islam and Muslims. Framing of Muslims after 9/11 asserted lethal consequences concerning the Muslims' image around the globe as this representation was fabricated, positioned and injected within the public cognition, developing a huge space between public perception, the representation and the compounded reality.

Muslims in the west, were not only victimized on religious but also on ethnic and racial grounds. This trend intensified another mode of identification of population based on the religion and labeling them as ethnic minorities. The idea of Muslimness was pitched under this manner. The concept of *we* and *they* was highly encouraged through western narratives. In context of *Homeland,* Pakistanis were altered on the basis of skin color, language, race and their ethnicity. Misrepresentation of identities was motivated to create fragmented image of them, such as; almost every Pakistani character in the series was a Muslim. They belonged to pushtoon race but possessed dark skin color. This was a serious misinterpretation about Pakistani society. They were depicted as cold blooded even towards their blood relations with reference to the event when Haqqani had shot his nephew dead. Females of the

society were portrayed as oppressed as they were always under veil. Some eminent Muslims figures in the West were when interviewed about this delusional portrayal of them, they cried for the deprivation of their rights while living in the west. To them, being ethnic minorities in the society, they had to withdraw with many privileges and they also experienced a huge difference of treatment between them and citizens in majority.

Another aspect much needed to be discussed here is that in Homeland, majority of the Muslims were shown as perpetuators. Except the character of Ayaan and Kiran, every second person was portrayed as responsible to the unrest in the society. This kind of themes are intended to represent Muslims as radical to the world. Pakistani characters, being Muslims, were represented as submissive and backward. Portugal was after African Muslims because they thought them superior being Europeans. Similar was the case in Homeland where Pakistanis were characterized as oppressed, deprived and always ready to do anything for their benefit.

Conclusion
A lot of debate has been generated against the Muslims and Islam all over the world after 9/11 incident. This event made Muslims' image suspicious in front of the world, provided the western media by an opportunity to frame Muslims according to their agenda. This study was intended to inspect those manners through which American entertainment industry negatively frames Pakistan, being a Muslim state, in their drama series. For this, American season *homeland* has been analyzed to highlight the negative framing done against Pakistani society. Researcher was interested to expose the dimensions through which Pakistan was represented to the world. American media bashed our society not only on religious but also on linguistic, racial, ethnic grounds. It was also envisioned to render the American policies with reference to Pakistan and what effects do those policies assert on the Pakistani government and society. Moreover, gauging the public opinion, attitudes and beliefs headed for

Pakistan, media strategies and ideologies concerning the American relations with Pakistan were the themes taken under consideration while carrying out the research.

Media hegemony, consequently, gave US entertainment industry upper hand to reconstruct the reality in whatever dimensions they want to. Inspection of the *Homeland* reconnoitered that Pakistan has been treated stereotypically throughout the season. Pakistan's Military and security enforcement agencies such as ISI were framed as they have connections with TTP. Pakistani Military was shown as dominating the administration of the Country, bypassing democracy. Pakistan's ISI agent "Tasneem Qureshi" was revealed as in contact with Hassaim Haqqani (Head of TTP) and she could even convey messages of ISI to him and vice versa. Besides that, ISI was also held responsible in release of terrorists, involved in planning suicide bombing within the country. The major Pakistani Muslim character of "Ayaan" was publicized as the nephew of "Hassaim Haqqani" and was shown supplying medicines to him. Actually the character was portrayed as helping the terrorist in the country. Pakistani government was revealed as having a least role in state's matter in homeland. Domination was associated with Security enforcement organizations and Pakistan's Army. They were also represented as ruthless concerning the security and protection of their public. In short, *Homeland* was a great try by American Media to deteriorate and shatters the image of Pakistani society in the western world, keeping them deprived of good fraternal relations with allies and stigmatizing them as terrorists.

Limitations

The major limitation of this study was that it only analyzed season 5 of an American series *Homeland*. As this season revolves around the Pakistan, its political and social systems, so researcher was able to identify the issues concerning Pakistan and its society. Only those frames were highlighted through which Pakistani people were gauged and portrayed infront of western world by American

entertainment media. However, Researcher was prone to investigate that how Islam and Muslims of Iraq, Iran, Lebanon and Afghanistan were portrayed in first four seasons through lens of American media. But due to time constraints and reluctance of coders to code the data, season Five was scrutinized. Unavailability of independent coders was the serious restraint during the research period. The pilot study made in first attempt did not come up with the expected results, another coder was hired. After an effective brainstorming session, both volunteer coders were made able to code the respective data successfully.

Suggestions for Future Research

Framing of the societies that comprised of Muslims' minority or majority, tend to be the burning issue on international platform. That's why for the future explorations, data should be gathered in such a way that it covers almost every single Muslim state which is vulnerable to the war on terror. As mentioned before, due to time constraints the proposed study couldn't make it possible to cover the framing of Muslim society at large. That's why only Pakistani society has been examined throughout this research. By keeping the prevailing situation of Muslims all over the world into consideration, this study strongly recommends to investigate the political and social scenario of other Muslims states such as Iraq, Afghanistan and Iran, discussed under the narrative of Homeland. This kind of research should be given a sufficient amount of time in order to minimize the problems in terms of availability of coders. For future investigations, this study suggests to have the convenience of more than two coders to get more valid results.

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Annex

Codebook

Unit of Data Collection: Each "Pakistani" character portrayed in Homeland season 4 who speaks to any other character, or who does not speak but is introduced by another character, or who does not speak but is shown and referred to by another character, or is shown in close-up (i.e., head shot or head and shoulders shot), or engages in any codable behavior. Both male and female Pakistani characters will be coded.

Other Coding Instructions: Opening or Closing credits will not be coded. For all coding, only the information available to me as a viewer will be coded (i.e., information I might have as a fan of Homeland, a fan of a particular actor, etc. will not be coded).

Episode ID: On each code sheet episode's ID number from the following list will be mentioned along with brief shortened title of each episode.

Episode ID	Episode Title	Original Air Date
01	The Drone Queen	October 5, 2014
02	Trylon and Perisphere	October 5, 2014
03	Shalwar Kameez	October 12, 2014
04	Iron in the Fire	October 19, 2014
05	About a Boy	October 26, 2014
06	From A to B and Back Again	November 2, 2014
07	Redux	November 9, 2014
08	Halfway to a Donut	November 16, 2014
09	There's Something Else Going On	November 23, 2014

10	13 Hours in Islamabad	December 7, 2014
11	Krieg Nicht Lieb	December 14, 2014
12	Long Time Coming	December 21, 2014

Coder ID: Each coder will be assigned an ID. A tentative list of coders is given below

CODER ID	CODER NAME
01	Ashfaq Ahmed
02	Somaya Hanif

Date: Coding sheet completion date will be filled in, according to the following format:

Day/month/year (e.g., 15/05/2017)

Original Air Date: Coder will refer to the episode ID table above to enter the original air date of a specific episode.

Run Time: Total run time of an episode will mentioned in coding sheet.

1. Character Name/Description

Character names will be listed if provided in the season's content. If the name is not provided, a brief description of the character will be filled in (e.g., brown skinned female in shalwar qameez speaking Urdu)

2. Character ID

Each character will be given a unique ID, starting from 01 and proceeding to upwards without duplication. These IDs will be given according to the first appearance of the character. The first codable character will be given 01, the second codable character will be given 02, and so on.

3. Gender

1. Male

2. Female

3. Unable to determine

4. Age:

1. Infant, 0-2 years old

2. Child, 3-12 years old

3. Adolescent, 13-19 years old

4. Young Adult, 20-39 years old

5. Middle-Age Adult, 40-54 years old

6. Mature Adult, 55-64 years old

7. Senior Adult, > 65 years old

5. Role

It will be mentioned whether the character has a minor, medium, major, or a non-speaking role in a specific episode.

5. *Minor*: If in an episode the Pakistani character is peripheral to the action, having five or fewer lines (complete sentences or phrases that are part of a dialogue), then the character will be listed as minor.

6. *Medium*: If in an episode the Pakistani character has more than five lines, but does not appear to be a major character will be listed as medium.

7. *Major*: If in an episode, the Pakistani character is featured in a significant portion of the episode then the character will be listed as major.

8. *Non*-**Speaking:** If in an episode, the Pakistani character shows up for a significant portion of time but remains silent then it will be coded as non-speaking.

4. Evolution of Pakistani character

It will be mentioned in the coding sheet whether the Pakistani character changes from good to bad, from bad to good, remain bad throughout, remain good throughout or unable to determine.

6. *Bad*: Any Pakistani character, which lacks moral or ethical strength, working with or working for outlaws will be coded as bad.

7. *Good*: Any Pakistani character, which shows moral or ethical strength, working against outlaws for the betterment of society and humanity will be coded as

8. Starts off as bad but turns good

9. Starts off as good but turns bad

10. *Unable to determine:* Any Pakistani character, which cannot be determined whether he/she is good, bad or playing both sides will be coded under this category.

5. Roles

Surfaces several roles of Pakistani characters and the roles will be coded according to;

9. Parents

10. Friends

11. House Wife

12. Relatives (uncle/aunty/grandparents/cousins)

13. Brother/Sister

14. Son/Daughter

15. Husband/Wife

16. Other

6. Race

Apparent racial identification of the character will be coded as; (in case of non-speaking character, character's getup will determine his/her race)

6. *Pakhtoon*: Any minor, medium, or major Pakistani character with Pakhtoon background will be listed as pakhtoon.

7. *Punjabi*: Any minor, medium, or major Pakistani character with Punjabi background will be listed as Punjabi.

8. *Balochi*: Any minor, medium, or major Pakistani character with Balochi background will be listed as Balochi.

9. *Sindhi*: Any minor, medium, or major Pakistani character with Sindhi background will be listed as Sindhi.

10. Others

7. Profession of Pakistani characters

Professions of Pakistani characters in homeland season 4 will be coded as;

26. None identified

27. Athlete

28. Attorney

29. Businessperson

30. Educator

31. Entertainment Industry

32. Factory Worker

33. Farmer

34. Homemaker

35. Law Enforcement

36. Physician/Medical

37. Restaurant Business (owner, waiter/waitress, bartender)

38. Sales

39. Secretarial/Clerical

40. Student

41. Writer

42. Artist

43. Hotel/ Hospitality Management

44. Spy/ Government Agent

45. Independently Wealthy (does not need to work)

46. Unemployed

47. Criminal/Convict

48. Military

49. Service-Oriented (Any other occupation not listed which is customer focused. For example, a flight attendant, hairdresser, and consultant).

50. Other

8. Framing of Character

Framing of Pakistani characters will be examined under three core categories and other sub-categories.

1. Physical Attributes: The following attributes are relatively self-explanatory; no description will be provided on the coding sheet.

a. Skin color

1. Dark

2. Light

3. Brown

b. *Hair color*

    1. Dark

    2. Light

c. *Height*

    1. Short

    2. Long

    3. Medium

d. *Weight*

    1. Heavy

    2. Thin

    3. Average

e. *Accent*

    1. Speaks no English

    2. Heavy

    3. Moderate

    4. Light

    5. None

2. Behavioral Attributes: Because these measures are not as straightforward as physical attributes, a short explanation was provided on the content coding sheet for each characteristic, indicated in italics below.

a. *Intelligence*: How smart was this character?

    1. Very unintelligent

    2. Very intelligent

b. *Aggressiveness*: How willing was this character to resort to aggressive and/or violent means to achieve his or her objectives?

    1. Not at all aggressive or violent

    2. Very aggressive and/or violent

c. *Motivation/laziness*: How determinedly did this character pursue his or her needs and/or wants?

    1. Not at all motivated

    2. Very motivated

d. *Altruism*: To what extent did this character tend to put the needs of others above his or her own?

    1. Not at all altruistic

    2. Very altruistic

e. *Likeability*: How likeable did you find the character to be (regardless of how the other characters in the film appeared to feel about him or her)?

    1. Not at all likeable

    2. Very likeable

3. Appearance Attributes: These are similar to physical attributes, but they are under the character's direct control and can vary from scene to scene. Explanations were provided on the content coding sheet, indicated in italics below.

a. *Attire*: Did the character wear traditional Pakistani clothing or Western-style clothing?

    1. Always Western attire

    2. Usually Western attire

    3. Often wears one or the other

    4. Usually Middle Eastern attire

    5. Always Middle Eastern attire

b. *Grooming*: How much care did this character appear to put into his or her appearance?

    1. Very poorly groomed

    2. Very well groomed

4. *Terrorism*: The purpose of this measure is to find out whether the character was involved in terrorism in any way.

a. Did this character commit, assist someone else in committing, or help plan a terrorist attack?

    i. Yes

    ii. No

9. Scene Frames

2. *Episodic:* All of the scenes framing a Pakistani character individually in the shape of attitude, behavior and psychology will be coded as episodic frames.

10. Language used by Pakistani characters

5. *Normal*: If a Pakistani character speaks in a normal manner without anger and abuses then it will be coded as normal.

6. *Decent*: If a Pakistani character speaks in a polite, respectable, suitable, good, adequate, kind or/and generous way then it will be coded as decent.

7. *Harsh*: If a Pakistani character speaks in a cruel, rough and with significant amount of anger then it will be coded as harsh.

8. *Slang*: If a Pakistani character speaks abusive language then it will be coded as slang.

Coding Sheet for Homeland

Episode ID	Coder ID	Total Run Time	Coding Sheet Completion Date	Character Name/ Description	Character ID	Gender	Age	Role	Evolution of Pakistani character	Race	Profession of Pakistani characters	Language used by Pakistanis	Language used for Pakistanis
						1. Male 2. Female 3. Unable to determine	1. Infant 2. Child 3. Adolescent 4. Young Adult 5. Middle-Age Adult 6. Mature Adult 7. Senior Adult	1. Minor 2. Medium 3. Major 4. Non-Speaking	1. Bad 2. Good 3. Bad turns good 4. Good turns bad 5. Unable to determine	1. Pakhtoon 2. Punjabi 3. Balochi 4. Sindhi 5. Others	1. None identified 2. Athlete 3. Attorney 4. Businessperson 5. Educator 6. Entertainment Industry 7. Factory Worker 8. Farmer 9. Homemaker 10. Law Enforcement 11. Physician/Medical 12. Restaurant Business 13. Sales 14. Secretarial/Clerical 15. Student 16. Writer 17. Artist 18. Hotel/ Hospitality Management 19. Spy/ Government Agent 20. Independently Wealthy 21. Unemployed 22. Criminal/Convict 23. Military 24. Service-Oriented 25. Other	0. none identified 1. Normal 2. Decent 3. Harsh 4. Slang	0. none identified 1. Normal 2. Decent 3. Harsh 4. Slang

Framing of Character

Physical Attributes						Behavioral Attributes					Appearance Attributes		
Skin color	Hair color	Height	Weight	Accent	Intelligence	Aggressiveness	Motivation/ laziness	Altruism	Likeability	Attire	Grooming	Terrorism
1. Dark 2. Light	1. Dark 2. Light	1. Short 2. Medium 3. Tall	1. Heavy 2. Medium 3. Thin	1. Speaks no English 2. Heavy 3. Moderate 4. Light 5. Non-American 6. American	0. none identified 1. Very unintelligent 2. Average 3. Very intelligent	0.none Identified 1. Not at all aggressive or violent 2. Very aggressive and/or violent	0.none Identified 1. Not at all motivated 2. Very motivated	0.none identified 1. Not at all atruistic 2. Very atruistic	0.none identified 1. Not at all likeable 2. Very likeable	1. Always Western attire 2. Usually Western attire 3. Often wears one or the other 4. Usually Middle Eastern attire 5. Always Middle Eastern attire	1. Very poorly groomed 2. Very well groomed	0.None identified 1. Victim 2.perpetuater