

## **Unleashing Potentials of Broadcast Technology to Inculcate Ethical Literacy**

Jawad Waseem\*

Muhammad Ishaq Ahmed\*\*

### **Abstract**

The fast development of broadcast technology is transforming the forms of delivering and transmitting information to mass audiences. The purpose of these technologies is extremely important concerning and promoting moral and ethical values. This study has examined their wide scope of influence and reach as a methodical tool of imparting ethical literacy. Considering the inability of formal education to bring about ethical development, the current study examined the ability of mass media to create ethical developmental processes through a non-formal educational vehicle that imparts moral values, civic responsibility, and social awareness. The research design utilized was a quantitative survey design, which utilized fifty graduate-level students of Allama Iqbal Open University. The data were gathered by means of structured questionnaires and processed by means of descriptive statistics and t-tests. The results have shown that government television channels have a relatively significant effect on moral consciousness as compared to private television and radio channels, the difference of which did not reach statistical significance. A gender analysis also indicated that male respondents tend to indicate more exposure to ethical material on all broadcast media. Such findings highlight the educational capabilities of broadcast media as a secondary process to formal education, which can be used to promote critical reflection, moral reasoning and value re-evaluation across different audiences. This study suggests the strategic inclusion of ethics-oriented interventions as a component of the policy of national broadcasting in order to strengthen the moral growth and the process of life-long learning in the whole socio-cultural continuum of Pakistan.

**Keywords:** *Ethical Literacy, Broadcast Technology, TV Channels, Web TV Channels*

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\*SSC/HC, Special Protection Unit, SPU Punjab, [jawadwaseem57@gmail.com](mailto:jawadwaseem57@gmail.com)

\*\* PST, School Education Department, Punjab, [meishaaq@gmail.com](mailto:meishaaq@gmail.com)

## Introduction

The limitation of the formal education system regarding improvement in literacy, provision of educational and vocational training is addressed through non-formal education. It broadens the range of several activities and initiatives designed to improve the lifelong learning of individuals. Digital and technological advancement of print media, broadcast media, and social media help to shape public viewpoint, attitudes, behaviors and ethical standards in every society. Print and broadcast media have served as a driving force for ethical and social improvement in Pakistan. Print and broadcast media perform a positive role in addressing ethical characteristics, societal values, and the development of behaviors. It helps in highlighting different ethical areas to promote a responsible attitude towards society. The accessibility of print and broadcast media has become limitless while accessing diverse communities of a society and engaging with global activities.

It is stated that the perspective of print and broadcast media proves to be an influential mechanism which shapes public opinion. It is further stated that knowledge delivery through print and mass media has been widely recognized through previous studies, but the rigorous examination regarding the role of print and broadcast media on an individual's life is to be studied. The overall impact of broadcast media is visible, striking and extensive in every field of social sciences, sociology, psychology, political science and education (Shah, 2019). Broadcast media have been proved as a tool of reforms to enhance non-formal education. Broadcast media has provided multiple resources to impart knowledgeable information to the marginalized communities of a society. This research study intends to examine the manifestation of broadcast media in improving ethical values through non-formal education in Pakistan. This study managed to highlight challenges faced by broadcast media in the age of adversities, and the potential and overall impact of broadcast media on the nation's educational and ethical grounds.

Broadcast media has the widest range of accessibility in Pakistan, is fruitful for publicizing the information. Broadcast media encourages the masses to disseminate educational concerns and ethical values across diverse geographical and cultural landscapes across Pakistan. Broadcast media serve as a bridge between teachers and their students in non-formal education settings. It does not hesitate to enable universal access of updated knowledge in every corner of the country. Television and radio are the main parts of broadcast media, which have been playing a

significant role in serving every group of Pakistani society. TV channels such as Television Corporation (PTV) were owned by our state, which aired educational programs. These programs addressed literacy issues, health issues and social issues such as poverty, and inflation to make people conscious of these social problems and to educate them digitally. Channels like PTV Home and PTV World often navigate government-sponsored advertisements and programs targeting children, women, and adult learners.

Radio has traditionally been a powerful source for non-formal education, specifically in rural areas of Pakistan. It is accessible, approachable, affordable, and does not require any amount of electricity or advanced literacy to use it properly. Programs emphasizing over adult literacy, physical and health education, and civic engagement have been broadcasting through radio, especially by the Pakistan Broadcasting Corporation (PBC). Radio serves as an invincible medium to expand its reach of educational programs in remote areas where formal schooling and educational infrastructure is vulnerable or nonexistent. Under the umbrella of broadcast technologies, such as satellite television, digital radio, and community-based broadcasting, the educational content has been elevated gradually in Pakistan. These technologies assist in controlling geographical barriers and instill remote areas with formal education.

### **Literature Review**

In such a fast-paced era of technology and innovation, intricate social changes, essentially the necessity of ethical literacy has emerged and as a pivotal educational requirement in all societies worldwide. In the case of Pakistan, the nation that preaches multicultural society, cross-laden religious practices, and traditionalism, is growing multifaceted and profound ethical education amongst the folks within the conservative forces and retrogressive ideological hurdles. In this case, the broadcasting media, TV and radio, are the powerful instruments of ethical education that can overcome the traditional boundaries. These are the mediums that reach the population in the various geographic geographical and cultural background of Pakistan. As the population of 235 million people with steep urban-rural segregations, multilingual structure and literacy levels (Pakistan Bureau of Statistics, 2023) is increasing, traditional educational establishments cannot address ethical and educational demands of individuals individually.

The concept of ethical literacy transcends simple moral instruction which develops sophisticated ethical reasoning capabilities applicable across diverse contexts. As contemporary scholars Hassan and Shah mention in

his recent research (2023) that, ethical literacy involves “the capacity to recognize ethical dimensions of situations, analyze competing values, apply relevant ethical frameworks, and make reasoned moral judgments that consider multiple stakeholder perspectives”. The transient nature of technology and globalization subjugates over the lags of traditional and ethical values which produces a strict confrontation in modern times. In Pakistani society, we can find a powerful impact of Islamic ethical frameworks which effects the content creation and reception of the audience. There are several theoretical approaches which integrates with Islamic ethical perspectives in contemporary age of broadcasting.

The theory of media system dependency (Ball-Rokeach and DeFleur 1976; applied to the Pakistani context by Hassan and Rizvi 2023) offers the framework. It explains how different populations are dependent on specific media channels to obtain knowledge, create sense, and find a direction, including ethical aspects. This point of view highlights the fact that dependency relationships depend on the demographic and geographical level. It has heavy outcomes on the level of ethically based broadcasting policies. According to Khan and Ahmad (2023), the rural population has a higher affinity to rely on radio in getting ethical guidance as compared to urban inhabitants who largely rely on television and online sources. On the same note, Hassan and Mahmood (2024) discover that older generations are characterized by stronger attachment to religious broadcasting, as opposed to younger groups attracted to entertainment media and the internet. The existence of these patterns of differences requires platform specific means to develop ethical literacy among the distinct segments of population. Programs that recognize the family and community frames of ethical decision making, attitude to authority and at the same time encourage reasoning and focus on the long-term implications are more likely to be effective than individualistic programs that are widely used in Western ethical broadcasting.

The television is still the most important visual media in Pakistan. With an approximate reach of 68% of the population in around 43 million television users; as shown by the Pakistan Bureau of Statistics (2023). Visual narrative abilities, the ability to influence emotionally, and the integration of the medium in cultural practice allow the medium to provide significant opportunities to promote ethical literacy through the various modes of content. Empirical research also outlines that the dramatization of ethically focused stories induces strong conversation and contemplative thinking amongst viewers. A survey conducted established that about 68% of the individuals surveyed had subjective discussions about the ethical aspects of dramatic narratives with immediate family members or friends.

Children television programs, which integrate elements of ethical education, combine age relevant moral and ethical lessons into programs to educate younger viewers. Saeed and Ahmed (2023) present pragmatic data that such programs are effective to teach the basic moral principles such as empathy, honesty, fairness, responsibility and humility to children between the ages of 6 and 12 years. The modern trends in the moral content of the Pakistani TV involve strong illustrations of diversity that are realized by cross platform production measures. Thus, strengthening viewer interest through technological boost.

Radio is still an important broadcast media of Pakistan, in its rural areas, transportation sector and among geographically dispersed peoples that feel restricted access to modern electrical facilities. According to the statistical data, about 89% of the total population of Pakistan has radio access, and over 150 FM stations exist all over the country (PEMRA, 2024). Radio introduces dynamic opportunities to promote the creation and enlargement of ethical values by incorporating the various technological strategies like: The community radio programs represent a channel of community-based debate. These programs resolve relevant ethical concerns of localities in the country. According to a research study by Ahmed and Rehman (2024), these formats have been shown successful in formulating intellectual motivation among the listeners and to think about ethical issues surrounding a community. Radio shows use powerful narrative strategies, to represent ethical patterns that transcend family issues to larger societal issues. As Ahmad and Khan (2024) highlights the socially relevant influence on the process of moral and ethical thinking of radio audience. The study particularly refers to the convincing power of the radio shows in accessing female listeners who are in socially conservative regions. According to the study, more than 60% of the rural districts surveyed reported that the percentage of female listeners to the ethical drama shows was over half. Radio as a broadcasting media have distinctive characteristics. It contributes greatly to heap on ethical education development in Pakistan. Because of these qualities it is more accessible relative to social and regional lines. It creates increased intimacy of aural communication, and it establishes environments that facilitate rumination and discussion.

Educational system in Pakistan is transforming rapidly in the modern age as the key technological advances are generating new educational environments, which do not begin and end in the traditional classroom environment. Television and Radio are two innovations that demonstrate significant potential for spreading ethical values amongst a wide variety of age groups, cultures and demographics. Broadcast media offers unique

possibilities to reach large groups of students in various educational, socioeconomic, and geographic levels. In this context, they assist in spreading ethical education; radio is available to the population of about 92% whereas television, reaches some 86% of the Pakistani population (Pakistan Electronic Media Regulatory Authority, 2024).

Therefore, this exploration examines the implementation of such technologies in the existing socio-cultural context and the opportunity of more efficient long-term use.

Within the broad context of Pakistan's contemporary educational system, the development of ethical literacy usually occurs through compulsory curricula such as Islamic Studies, character education subjects, and humanities plus social sciences. However, there still exist significant accessibility and efficacy gaps. A study by Hassan and Mahmood (2023) proves that the present system of education in Pakistan is afflicted by severe gaps in ethical education. Some 65 % of teachers, in a survey conducted, stated that they received inadequate training in the field of ethical teaching and learning. 72 % said that they were not provided with sufficient classroom time and space to conduct meaningful discussions in ethics. These limitations open significant opportunities for broadcast media to assist and enhance formal education through learning experiences aimed at ethical development.

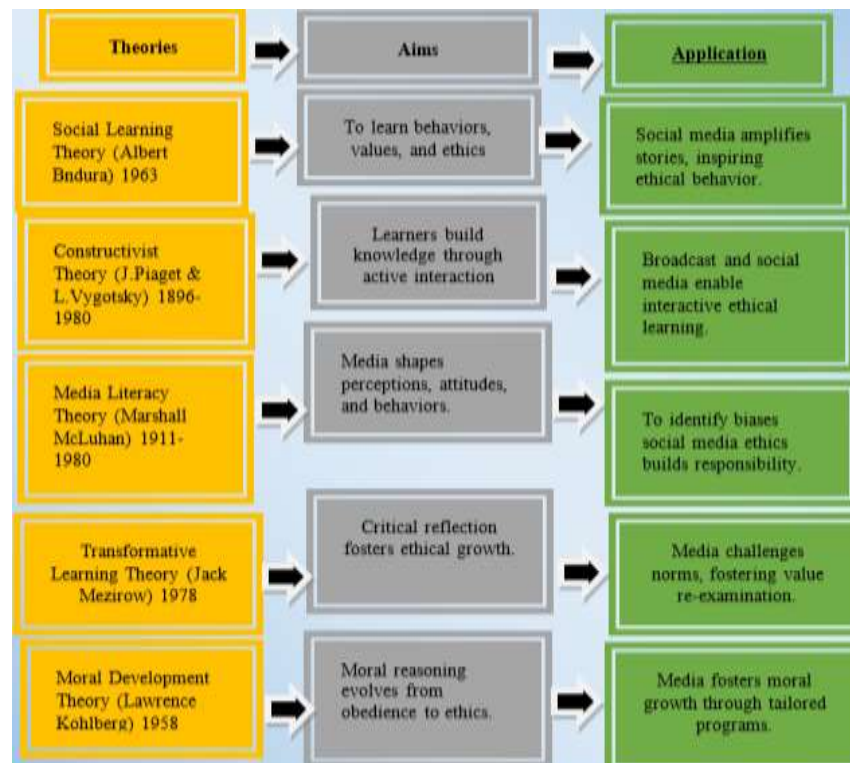
The television programming has been used in the context of Pakistani educational ecosphere in a array of ways which are complementary to the development of ethical literacy in general. It was introduced by the Ministry of Federal Education in combination with the state-owned television channel PTV, in 2020 with the name of the “Tele School” Initiative. This provides ethics-based content that is appropriate in the various age and grades. Furthermore, educational drama series like “Meri Kahani Meri Zabani” (HUM TV) and “Udaari” (HUM TV) discuss such complicated moral problems as domestic and gender-based violence, female education, the right to education and elements of social justice. Included in the classroom dialog under facilitative oversight, these programs lead to intellectual growth and the development of critical faculties. It is allowing students to recognize both the ethical and moral foundations of social issues, as well as use their knowledge of ethical reasoning to solve complex social problems (Ahmad and Shah, 2023).

Radio still has a comparatively relevancy in the education sector of Pakistan especially in the rural areas where lack of the education accessibility or have scarce access to the more sophisticated methods of transmitting information like television. Different radio projects are purposefully targeted towards spreading moral education. Some of the

projects like the Radio Pakistan, “Taleemi Baithak”, incorporate ethical teaching, personal development, character building, social accountability, and moral judgment are discussed. According to a research study conducted by Khan and Mahmood (2024), the programs are aired to around 12 million students in areas with seriously poor education systems. Thus, continuing to record the extensive impacts of radio programming on ethical awareness and moral consciousness in relation to the surrounding settings. According to a research study conducted by Qureshi and Shah (2024), the demonstration of ethical questions by radio supports the critical skills of students to ethical imagination and perspective forming compared to the demonstration of the radio in the form of written text-based information. This is why radio is one of the media that is specifically effective in cultivating ethical imagination and the development of these aspects of ethical reasoning in students.

**Figure 1**

*Theoretical Framework*



The existing educational system in Pakistan can be enhanced through utilizing the already neglected but highly potential methodologies

supported by the audiovisual technologies in enhancing ethical literacy. Radio is available regardless of the infrastructural hindrance. Television offers very convincing visual narration skills. The social digital media offers an interactive flair, all of which serves to support one another to provide the students with a whole person approach to ethical provisions. These media provide assisting instruments which cannot be dispensed with ethical training. As a result, informal and formal learning environments can greatly improve the level of ethical literacy within the diverse student body of Pakistan. These technologies are effectively integrated into the educational system in a carefully organized structure. Audio-visual information channels such as radio and television allow provision of the supplementary resources needed in ethical education. Therefore, informal as well as formal learning settings can significantly enhance ethical literacy of the assorted student body in Pakistan. Provided that the systematic introduction of such technologies into the framework of a holistic educational approach is implemented. Through the adoption of research-based practices that can tackle the current dilemmas, teachers and policy makers can utilize the radical strength of broadcast media to increase the ethical education in Pakistan.

As Pakistan strives to keep developing its digital transformation, the targeted creation of broadcast technologies with the aim of instilling ethical literacy becomes a pressing investment in the ethical growth of the individual and a group of ethical faculties. The broadcast media and technologies can be used in the transformative role of promoting the ethical reasoning ability that is required in the social fabric of an educated citizenry, social cohesiveness, and national growth in modern day Pakistan through the effective application of the means of the exploration of this study.

Ethical literacy as the ability to comprehend, evaluate, and apply the ethical and moral principles in daily life remains an important part in the general development of learners. In Pakistan, where the educational values are highly embedded in the religio-cultural traditions, the broadcast technologies provide one of the superior ways in the process of spreading moral education. This review examines the recent studies on how audio-visual media (television, radio, and socio-digital media) can promote ethical awareness among Pakistani students. Recent research repeats the importance of the ethical education of Pakistan, in part in relation to the stagnation of socio-cultural problems, including dishonesty and discrimination, and an overall loss of moral values in terms of civic responsibility (Khan and Malik, 2022). According to Hussain (2023), ethical literacy promotes critical thinking, empathy, and social



responsibility, which are considered to be crucial to the national development in general. The conventional approaches to learning are not always able to draw students on board, thus, signifying the increasing demand for alternative techniques, including learning embedded into the broadcast media (Ali et al., 2021). Due to its extended penetration powers, the broadcast media has quickly become a powerful instrument in inculcating ethical values into the masses. As Ahmed and Rehman (2023) explain, moral and ethical principles can get strengthened using TV and radio shows, as well as digital content specifically targeting youth audiences, that is composed of entertaining stories and interesting debates among the professionals. In Pakistan, where media use can be seen among students, broadcast channels like television and radio can become a significant solution in making ethical education sound and lively to some extent (Fatima and Iqbal, 2022).

The digital broadcast media, like YouTube or social media networks, like Facebook, have also become potentially effective channels of teaching morals. According to Rizvi and Abbas (2023), short video clips on these sites, especially those that represent moral and ethical conflicts, are very effective in improving the decision-making abilities of the students. Educational radio stations such as Pakistan FM 101 have also proved to be very effective in the spread of ethical and civic social awareness (Khan and Aslam, 2022). Despite these benefits, there are several barriers facing the implementation of broadcast technology as a means of providing ethical education. Constant complications, such as false information, cultural and language barriers, and inequality in access to certain technological platforms, can limit the effectiveness of education (Zaidi and Sheikh, 2023). Moreover, ethical content needs to be edited to fit the socio-religious context in Pakistan to reduce opposition and promote intake among more conservative viewers. The prevailing literature is in favor of the application of broadcast media as a transformative tool to promote ethical literacy among students in Pakistan.

While challenges continue to remain in place, competently planned media involvement can help enrich ethical engagement and broaden its reach. Future researchers should evaluate long-term circumstantial outcomes and work efficiently to develop culturally relevant ethical content for broadcast platforms.

### **Objectives**

- To examine role of broadcast technologies in promoting ethical Literacy among students.

- To examine gender difference regarding role of private TV channels in promoting ethical literacy among students.
- To find out gender difference regarding role of government TV channels in promoting ethical literacy among students.
- To investigate gender difference regarding role of radio channels in promoting ethical literacy among students.

**Research Questions and Hypotheses**

RQ1: To what extent do private TV channels inculcate moral values among students?

RQ2: To what extent do Government TV channels promote ethical values among students?

RQ3: To what extent is radio promoting ethical/moral values among students?

RQ4: Which broadcast technology is playing a positive role in promoting ethical literacy among students?

H0<sup>1</sup>: There is no statistically significant difference between male and female opinion towards promotion of ethical values through private TV channels.

H0<sup>2</sup>: There is no statistically significant difference between male and female opinion towards promotion of ethical values through government TV channels.

H0<sup>3</sup>: There is no statistically significant difference between male and female opinion towards promotion of ethical values through radio channels.

**Delimitations**

This study was delimited to graduate level students of AIOU Islamabad.

## **Research Methodology**

### **Design of the study**

This study used quantitative research design in which we used the survey method.

### **Population**

The study was conducted at the Allama Iqbal University Islamabad, and our target population was students of Graduate level.

### **Sample of the Study**

The sample of our study was students of at least Graduation level from Allama Iqbal Open University. We created Questionnaire through Google forms and sent through Emails and WhatsApp. Our sample size was fifty 50 students of at least Graduation level from Allama Iqbal Open University. The returned questionnaires were 36.

### **Research Tool**

In our research we conducted quantitative research design (Survey Research) to explore the role of broadcast technology tools in enhancement of ethical literacy among students. The questionnaire was designed that contained different questions regarding role of broadcast technologies in promoting ethical literacy among students. We designed questions apart from the participant personal information. The twenty-two questions were based on role of broadcast media tool in enhancement of ethical literacy in Pakistan. Each question carried five options as either participant may response.

### **Data Collection Procedure**

The sample of our study was Students of at least graduate from Allama Iqbal Open University Islamabad. We collected data through Questionnaire using Google forms and via Email and WhatsApp platform. Administer questionnaires to respondents to gather data on their perceptions and attitudes toward ethical literacy.

### **Data Analysis**

Quantitative data was analyzed through descriptive statistics and t-test.

## RESULTS

Following tables and graphs describe the results of the study:

**Table 1**

*Comparison of Private TV channels, Government TV channels, and Radio Channels (N=36)*

		N	Min	Max	Mean	Std.	t- test	df	Sig.
Private channels	TV	36	3.00	8.00	6.16	1.58	1.65	34	0.11
Govt. channels	TV	36	2.00	8.00	7.47	1.25	0.83	34	0.41
Radio		36	2.00	8.00	6.69	1.56	1.64	34	0.11

The table presents descriptive statistics and t-test results for Private TV channels, Government TV channels, and radio, each based on a sample of 36 observations. Government TV channels have the highest mean score (7.47), indicating generally higher reported usage or preference compared to Private TV channels (mean = 6.16) and radio (mean = 6.69). 1.25 is lowest variability of Government TV stations mentioning more uniform reactions and private radio and TV channels have little higher variation of about 1.56-1.58.

However, the result of test shows no statistically significant difference for all media types as all p-values greater than the traditional 0.05 limit (Private TV and radio both at 0.11, Government TV at 0.41. This means that there is not a significant difference in usage or preferences between the three media types and this population based on observed means difference. In general, Government TV channels seen to be more popular, however evidence does not support a statistically significant distinction between the media groups

**Table 2**

*Comparison of gender differences in promoting ethical literacy in different broadcast media.(N=36)*

	Gender	N	Mean	Std.	Std. Error Mean
Private TV channels	Male	21	6.52	1.44	.31
	Female	15	5.67	1.68	.43
Govt. TV channels	Male	21	7.62	.97	.21
	Female	15	7.27	1.58	.41
radio	Male	21	7.05	1.40	.30
	Female	15	6.20	1.70	.44

The mean usage or desire scores for radio, Government TV channels and Private TV Channels are contrasted between male and female respondents in the group statistics table. Males report higher average score (6.52) for private TV channels than females (5.67) and males also exhibit slightly lower variability government TV stations, men have a little higher mean (7.62) than women (7.27) although women responses are more inconsistent.

When it comes to radio, men once more report higher means frequency (7.05) than women (6.20), with men exhibiting less fluctuation. Males generally report higher average scores across all three media categories, and their replies are generally more consistent, as shown by lower standard errors and standard deviation. This implies that there is a gender gap in media consumption or choice, with men typically preparing these media outlets over women.

### Findings

The results of this research show that broadcast media in Pakistan, especially state-owned TV stations are more important in terms of imparting ethical literacy to students than the privately owned television and radio stations. The findings reveal that the highest mean score was achieved through the government TV channels (7.47), radio (6.69), and private TV channels (6.16). Though some of these differences were not found to be significant at the 0.05 level, the trend does indicate that audiences view government TV as being more stable and efficient in providing ethical oriented educational content. Gender analysis also

showed that male respondents claimed to be more engaged and exposed to ethical content in all media outlets. As an example, the average male points on the private TV (6.52), government TV (7.62) and radio (7.05) were always high compared to those of females (5.67, 7.27, and 6.20, respectively). The trend reflects that males tend to associate or positively respond to broadcast programs that focus on ethical or moral education. Nonetheless, the differences were statistically not significant, which meant that there were rather equal exposure opportunities regardless of gender. In general, the quantitative results validate the argument that whereas broadcast media is a significant source of ethical awareness, the effect is skewed among the types of media and the demographic groups. Government television is the most reliable and accessible material in ethics-based learning, and the private television and radio, despite their coverage, need additional incorporation of structured ethical instruction.

### **Discussion**

The findings of this study provide strong indication to the constructivist and transformative learning theories, not to mention to media literacy frameworks that highlight the formative role of media on moral and cognitive growth and anticipate active engagement and critical investigation. The dominance of state-owned broadcasting stations including PTV Home and PTV World that have been developed to match the cultural and religious spirit of the Pakistani population seems to be a factor in upholding credibility and influence. Thus, not only have they become the deliverers of moral information but also the models of civic responsibility and ethical thinking. As a result, a variety of ethical topics, such as corruption, environmental management, and civic responsibilities, are framed using such programming. The strategic importance of leveraging the wide reach of broadcasting is emphasized since penetration rates of about 68% of the population in Pakistan integrate television, 89% of radio, and a growing 52% of web-based television (Pakistan Electronic Media Regulatory Authority, 2024). The higher rate of male students being more interested in ethical content could be indicative of more general gender-based differences in media interest and availability. These findings shed some light on the ongoing application of radio among those who are underrepresented and thus open an important avenue of ethical literacy outreach. These slight differences observed statistically between the media modes suggest that radio, television and emerging digital broadcasts in terms of their role in education are relatively similar in their functions. But their teaching and audience demographics are substantially different. Radio is more likely to allow moral reflection in the far-flung

locations and television has a greater likelihood of creating emotional involvement through visual narrative mechanics. They are complementary modalities when used in concert and are powerful resources in promoting ethical literacy in both formal and informal learning settings.

### **Conclusions**

This study concludes that the broadcast technologies, namely, government television, the television channels of the private individuals, and radio have considerable potential in promoting ethical literacy among Pakistani students. The results prove that despite the persistence of limitations by formal education in fostering moral development, broadcast media are an effective non-formal educational instrument that can be used to reach a wide range of people who may be geographically, socially and culturally diverse. The character of government television channels as the most dependable and powerful form of ethical awareness promotion can be explained by the fact that it is considered more credible and focused on socially valuable programming. Even though there was also gender-based variation as males were found to be somewhat more engaged in ethical content, these differences were not statistically significant thus showing that both genders had equal chances at getting exposed. The study also points out that radio despite being traditional, remains a crucial source of ethical education especially in the countryside and in marginalized regions where access to television or the internet is limited. Basically, introducing broadcast media into the moral and educational system of Pakistan will be able to close the current gaps in the ethical learning process and create a civic conscience, empathy and critical thinking in the moral context. To maximize this potential, educational authorities, television stations and colleges must work together to develop structured, culturally compatible, and entertaining ethics-based programs. These programs can not only promote moral sense among students but also help create a morally aware and socially responsible citizenry, which will lead to a higher level of integrity of the nation, national progress, and sustainable development.

### **Recommendations**

Television has great potential to promote ethical literacy in Pakistan due to its wide coverage and the visual effect it has. The television stations must create prime time shows that are more ethical and use interactive pedagogical styles, including panel of experts, multilingual programs such as those offered by the BBC to address heterogeneous groups. Furthermore, the available programming, including news broadcasts, dramas, and talk shows can be used as a vehicle through which ethical

messages can be disseminated. The effectiveness of such programs could be measured by such quantitative indicators as viewership rates, audience reactions, and program-impact evaluations. Radio is a medium that cannot be ignored, especially in remote and rural areas. Specific ethical literacy classes with call-in meetings and community involvement must be established. The spreading of short moral messages and story pieces can be helpful in catching listeners. The success measures of such endeavors include the listener engagement metrics, the number of calls-in, and systematic community feedback analysis.

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