

## Ethics and Impacts of Entertainment Media

Zareesh Zehra Hasnain

Office of Research Innovation and Commercialization (ORIC), SZABIST University, Karachi, Pakistan.

zareesh.zehra@szabist.edu.pk

### Abstract

The entertainment media plays a significant role in people's lives and has ethical implications as well. However, audience is primarily unaware of the effects of content consumption, particularly when it comes to entertainment media. On the other hand, Ethics is also being neglected while influenced by media content. The researcher considers the ethics and impact of entertainment media as an essential part of the study, with cultivation theory serving as the theoretical framework. The purpose of the study was to investigate the moral implications and effects of entertainment media (such as dramas, films, talk shows, reality shows, and others) on young people. Determining how young people's attitudes, influences, behaviours, and language have changed as a result of watching entertainment media. Data was gathered using the survey method from university students. According to the study's findings, media content, which is typically thought to have a positive influence, can have negative consequences on people, especially young people. As 46% of young people feel that entertainment media content shape their attitudes, behaviours, ethical values, and language, media have both positive and negative effects on these traits. Nearly 55% of youth believed that media content influences them both consciously and unconsciously. As a result of entertainment media, the study discovered that many respondents use slang. Intriguingly, the study found that 48% of youngsters believe that negative behaviours including lying, cheating, westernization, and interpersonal aggression have been normalized by entertainment media. While 49% of people claim to have sexual desires after viewing erotica.

**Keywords:** Media, Ethics, Impact, Young people, Attitude.

### Introduction

Media Ethics is a branch of applied ethics that focus on the particular ethical norms and laws that apply to various forms of media, such as print media, the internet, cinema, and broadcast media. The ethical implications of media entertainment are a serious challenge in today's academic communities and deserve adequate study.

Media ethics' core element is authenticity. Along with fairness and impartiality, relevance is one of the most crucial criteria. However, these rules are disregarded when it comes to entertainment. Ethics must be applied to entertainment content. On the other hand, because it is so universally accepted and of a distinct nature, enjoyable media material is handled differently. However, the impacts of entertaining content are extensive, ranging from dumbing down youngsters and adults to influencing young people's opinions, instigating aggression, and promoting behaviour patterns.

Well, how to cleanse the entertainment atmosphere, allow the pure entertainment ambience to direct the public's acceptable amusement, and let media entertainment unleash moral consciousness are major issues that must be taken into consideration and promptly solved. (Xu Zhang, 2019)

Media revolutionized society, nations, and continents. Media had a profound effect on how people thought and interacted with one another. It not only served as a means of education but also promoted a global understanding of various civilizations. However, media globalization has reached its peak in the twenty-first century because of the medium, and as a result, there are more risks to national identities (Cottle, S.2000).

In light of this, the study sought to ascertain the impact of foreign entertainment programs on Pakistani society. The idea of media as a teacher followed the idea of media as a storyteller. As a thought-provoker media emerged along with the idea of media as a teacher. All of these characteristics contributed to the media becoming the most powerful force in every culture (Kraidy, M.2002). Research has also demonstrated the power of all forms of information and communication, particularly in this period known as the "era of flooded information." Following the industrial revolution and historical agrarian, modern human civilization is currently going through an information revolution. Information that has not been vetted is given to people. The reason why the mass media has the greatest ability to sway public opinion is mostly due to its ability to affect public attitudes.

The media alters or affects peoples' attitudes today because the media is so strong that it may affect people's thinking. Therefore, a change in attitude influences and results in a change in people's behaviour. It is often believed that media and culture have a close bond and have a significant impact on one another. If the social environment influences the media's content, then the media will also influence how people and society think. As a result, both the audience and the media are necessary. Both rely on one another. As the relationship has developed between media and society, it

was believed that a thriving media was to blame for invasions or globalization. The media has grown to be the most influential force in society, influencing all social classes. The main way that media affects people's attitudes and behaviour is to modify it (Burton, 2002).

In Pakistan, the introduction of cable channels had a significant influence on how people thought. The inhabitants of the country were exposed to new things as a result. The public now had access to international channels. People's thought patterns changed as a result of being exposed to worldwide media content. Access to in other countries media is quite simple for people. They can view any channel from anywhere in the world. They, therefore, consent to what is being shown to them. When people's minds are hypnotised by the dominant media and they begin to think how the media wants them to the invasion occurs. (Riaz, Arif, 2017),

The media has come under fire in particular for its unsuitable material for young people, children, and the elderly, as well as for its subversion of cultural norms and trivialization of reality. Fearsome material (massacres, murders, battles, etc.), obscene content (sex, etc.), religious programmes (verbal and physical aggression, disregard for human dignity), etc. are the ethical issues that underlie these complaints. (Dojinovi, Prelevi 2020)

What principles do the media offer, is a common association with the media's ethical dilemma. In movies, TV programmes, and reality shows, good people have long since ceased to be the victors. The media invents new heroes that are egotistical, cruel, conservative, or weird. A true hero is bigoted, avaricious, materialistic, hooked to possessions, and an unrefined representative of their country. (Gonzalo, 2012). As the values of the world are portrayed in the media, moderation and measures have long since disappeared. Violence, speed, loudness, and slaughter are the values of the virtual world, where the minority of people who have real values and advocate for them are suffocated. The study will examine some of the crucial problems and challenges related to media impacts and ethics. As the barrier between media producers and media consumers becomes more and more blurred, ethics and impacts require more focus. Even though media is now a necessary component of daily life, we might speculate that interpersonal interactions and media use may be linked.

### **Literature Review**

Since the concept of media ethics is more diverse than we typically realize, we need to track down the historical development of our sense of ethics as well as specific professional conduct morals, while also taking into account the various philosophical frameworks for conceptualizing the nature of ethics. (Yesudhasan, T. 2020).

Media ethics for entertainment differ from those for informational media. It cannot be the same for all sectors; for instance, imaginary characters, taking sides, and language that is not true to life do not apply to the news. (Bertrand, 2007).

To determine whether young people are concerned about the ethics of entertainment media content, a study on the ethics of entertainment media content was undertaken. The poll indicated that a substantial number (81 %) of the intended audience was concerned about the violation of ethical values in the entertainment program. In terms of the persuasive and mental effect of the entertainment program, which also reflects the suggestive function of the media, the majority of respondents (83 %) believed that the media with these kinds of programs may have a negative influence on young people's behaviour. (Dojinovi, Prelevi 2020).

Over the last half-century, many research and on ground studies has been conducted to determine whether watching unethical behaviour on television or in movies leads to more aggressive behaviour shortly. (Anderson, C. A., Berkowitz, L., Donnerstein, E., Huesmann, L. R., Johnson, J. D., Linz, D., ... Malamuth, N. M. (2003).

The effect of the media is most effectively understood as one of numerous factors that might shape actions, including violent behaviour. We do not want to imply that exposure to media is both a necessary and sufficient cause of aggressive behaviour, much alone both (Anderson & Bushman, 2002).

According to the National Institute of Mental Health (NIMH), by the early 1990s, the majority of academics in the area were in agreement that media violence had a genuine, significant, and direct impact on violent and aggressive conduct.

Entertainment media imperialism has reached its peak in the twenty-first century, and the threats that threaten nations' identities and ethical principles have intensified as a result of media globalization (Cottle, S. 2000).

Issac Asimov recognized the core aspect of media ethics in the 20th century, and the 2004 film *Robot*, based on Asimov's idea, offered the theme of people, robots, and morality. The sacredness of human life, truth, and nonviolence are the three proto-norms that media ethicist, Christine, believes are crucial to a vigorous discussion of media ethics in the twenty-first century. (Lee Wilkins, Chad Painter) 'A new philosophy of communication ethics that is multinational, multicultural, and gender-inclusive,' says Christians. (Christians, 2019).

A randomized controlled trial found that teenage boys who were exposed to media violence or unethical content were more likely to pursue acts of aggression. Each night after the movies, the boys were seen interacting, and they were

rated on how frequently they beat, choked, slapped, and kicked the other guys in their cottage (Parke and Berkowitz, 1975).

A/C to a survey. Among heavy watchers, the influence of unethical foreign TV programs, TV serials, and movies on respondents' attitudes regarding foreign lifestyle behaviours is significant (Riaz, S., & Arif, U. 2019).

Individuals who are exposed to human aggression, particularly through the media, may make weaker ethical decisions. According to research, exposure to human violence, especially through the media, raises people's levels of hostility, which has negative effects on viewers' performance across a range of areas. (Anderson and Bushman 2001- 2002)

Unethical media content and violent media appear to change not only attitudes and expectations of others in ways that promote aggressive conduct toward them, but these ways of thinking also appear to influence other behaviours, such as the decision to be dishonest or deceive another. Media ethics for entertainment differ from those for informational media. For instance, fictitious characters, taking a position, and fictional conversation match certain historical dramas but not news, therefore it is clear that it cannot be the same for both sectors. (Bertrand, 2007: 66)

There are no codes created by those in the entertainment industry, which is unusual considering that public relations organizations, advertising, and many other industries have professional codes, as noted by Bertrand (2007). The lack of codes in the entertainment industry is attributed to the diversity of the material. Many types of content, like sports, can be categorized as both entertaining and educational. People like watching sports for fun, for knowledge, or as a job requirement. Whether it is entertainment or anything else depends on the situation. Sport is entertainment if it's an enjoyable pastime, but neither responsibilities nor wonder limits the fun. Additionally, educational and entertaining programming like trivia contests can be found on television networks like National Geographic and Animal Planet, among others.

The attraction of entertainment media arises from free time when the typical media viewer just wants to unwind. However, the captivating force of television quickly lures him into his made-up world, where there is a fine line between amusement and overlooking the Code of ethics. In this regard, Stanko Crnobrnja as cited by Milan Dojčinović and Ivana Prelević points out that in the world of commercial television, with its status as a common entertainment, there is indeed an informal rule that television programs should not be studied as a critical evaluation, because this program is so simple as it is, namely streamlined that there is nothing in it that should be looked at in this significant way. (Crnobrnja, 2010).

We currently have a scenario where national television broadcasts an obscure and obscene programme at primetime and spreads it through the culture of reality show programming. Even though media, and particularly television technology, has incredible potential for cultivating an audience, simple entertainment like reality shows and soap operas does not contribute to the spiritualization of the television audience. This is why the public must be able to recognise the media's effect while also being able to question why a specific media programme is broadcast at a given moment, like a social crisis or a crucial political decision. It is crucial that critical thinking is always sharp and that "through the set of opinions we actively apply in consumption of the media, to attempt to interpret the meaning of the messages we receive" to be able to study the behind-the-scenes intentions (Potter, 2011). Bertrand (2007) argues that the media's entertaining role also serves a therapeutic purpose. The media is saturated with commercial programming, and media companies now prioritise making money. The following imperatives are editors' favorites, Come first! Be unique! Be distinctive! Be the most visible and desired person! Finally, be your favorite! Codes of ethics are frequently broken since this frequently runs counter to professionalism and ethics.

According to Pakistan electronic media regulatory authority (PEMRA), the code of conduct for entertainment media. The text given covers the regulations and standards for the material that can be broadcast on Pakistani television and other media outlets. These guidelines are intended to restrict the broadcast of programmes that encourage communal and sectarian views or that contain offensive language or images towards any religion, sect, or group of people. The guidelines forbid the broadcasting of any content that is pornographic, vulgar, defamatory, or knowingly untrue, or that can incite violence or foster anti-national or anti-state sentiments. Programmes that glorify crime or criminals, or insult men, women, or children, are likewise forbidden. In addition, it is prohibited to publish anything hostile to Islam, Pakistan's ideology, or its relations with other nations. When creating shows for young audiences, extra care should be taken, and it is forbidden to include material that is disrespectful to parents, elders, or the sacredness of the home, family, and marital harmony.

### **Statement of Problem**

The youngsters of the twenty-first century consumed a lot of entertainment media without any evaluation of its impact on them. People consume entertainment media as a kind of entertainment, but they also internalise its influence—whether positive or negative—in a variety of ways. However, unlike news media or journalism, the ethics of entertainment media aren't addressed in terms of its impact on the audience, so the outcomes are

uncontrollable. The purpose of the study is to determine the ethical implications and the impact of entertainment media on young people, who make up the majority of the population.

### **Theoretical Framework**

The cultivation theory, which examines the long term of television viewing on an individual's behaviour. Movies, dramas, news, advertisements, and different other TV shows have entered the mainstream to deliver comparably identical visuals and messages to very domestic viewers Stacks, D. W, et.al (2015).

This study supports the idea put forth in cultivation theory because it is centred on the premise that youth in Pakistan are absorbing media content, including foreign movies, programmes, shows, and series. The study also concentrated on the impact of media on young people and assumed that the absence of ethics in entertainment media had a detrimental effect on young people's moral and ethical principles, attitudes, behaviours, languages, and personalities. Since entertainment media content has a greater potential than other types of media programmes to influence viewers to perceive the world around them and draw inspiration from characters, the cultivation theory provides a theoretical framework for assessing how viewers are affected by imported and international media programmes. (Tan, 1985).

It promotes the notion that the media can shape people's thinking following their propaganda. The hypothesis primarily emphasises the popularity and influence of media content. According to this theory, media has a significant influence on people's attitudes, behaviours and ways of thinking.

Moreover, the virtue ethics theory in media and communication has grown more active and merits serious consideration. The origins of virtue ethics theory may be found in Socrates, Plato, and Aristotle's ancient Greek philosophy. How to shape personal character based on virtue models, or to put it more simply: How can we become "good people," is a central subject in virtue ethics. The pursuit of "virtuous character" is encouraged. Compared to the other two methods, which concentrate on particular ethical conundrums that need to be resolved, this requires a far larger viewpoint. (Athanasoulis ,2013)

Virtue Ethics emphasises on what an individual should select for their own particular inner behaviour rather than the individuals relying exclusively on the exterior rules and traditions of the person's society.(Fieser,2002, P.14). The foundation of ethical behaviour is excellent personal character, and if a person has good character, then their decisions and behaviours should also be good. Media professionals or journalists may display more restraint while covering spectacular situations if they follow virtue ethics. What a moral journalist or content creator would do in this circumstance is the question that virtue ethics poses. Content makers may also have a propensity to turn to historical examples for moral guidance when considering what a good professional communicator would do in this circumstance. Truthfulness and humility are qualities that an ethical media professional or journalist will demonstrate.

### **Research Questions**

The main objective is to inquire about entertainment content's reflection on young people Particularly,

- To explore, the ethics and impacts of entertainment media content (dramas, movies, talk shows, reality shows and others) on youngsters
- To identify, the violation of ethical values, change in the attitude, influence, behavior, and language of youngsters due to entertainment media content.

### **Research Design and Methodology**

The study based on survey research. Data collection for this study has been done using the survey methodology. For this study, a questionnaire served as the tool for collecting data, and it was to be completed using purposive sampling. The researcher sent the questionnaire to the respondents, who were asked to complete it. The questionnaire included closed-ended questions to investigate the ethics and impact of entertainment media on youngsters. The questionnaire also included a final open-ended question to get the respondents' views and ideas on the steps that should be taken in entertainment media material to protect young people from violence, hostility, and negativity. Pie charts were determined to be the most effective way to assess the extent of ethical values and impacts.

### **Validity**

To validate the reliability, the reliability command of SPSS and Cronbach's alpha test in the quantitative section (question 1 to 11) were used to assess the internal consistency of the questions. Cronbach alpha reported 0.713, which is considered acceptable in the study field. Whereas, the qualitative portion of the questionnaire, was limited to the respondents' narratives of their opinions.

### Survey Sample

The study's population consisted of university students from the below given private and public universities in Karachi. Its goal was to emphasise the negative impacts and changes in ethical values among youngsters and to raise awareness of the same necessary measures.

1. Karachi University
2. Federal Urdu University for Science Arts and Technology
3. Paf-Kiet University
4. Szabist University

The faculty of the social sciences and media science have been utilised as the sample. With the research's focus on ethical values and the impact of entertainment media on youngsters, both male and female students from bachelor's to PhD levels were selected for samples. 200 people made up the study's sample. The students from the departments of media studies & social science were chosen because they are taught to critically evaluate various phenomena.

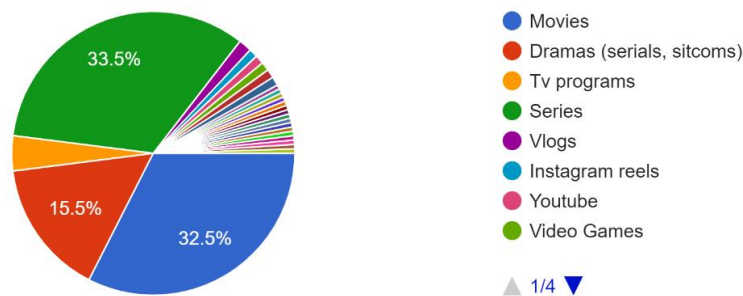
### Findings

#### Figure1.

*Most Consumed Content*

1. Your most consumed entertainment media content

200 responses

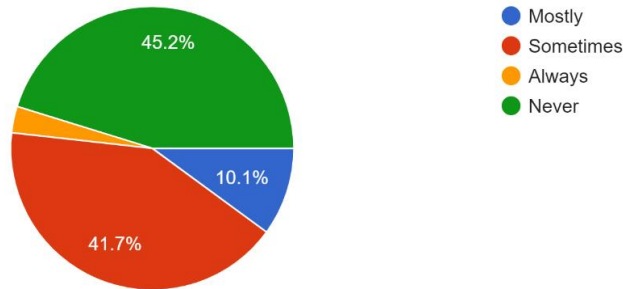


The respondents were questioned about the content they enjoy watching the most to learn about the preferences of young people's most popular entertainment medium. Figure 1 demonstrates that the vast majority of respondents, or 33.5% of the entire sample group, watch series. With 32.5% of the audience, films are the second most viewed form of media. 15.5% of people watch dramas, compared to 5% who watch television. In general, 2% (for each) of respondents reported they were interested in watching various types of media, including music, documentaries, video games, YouTube, and insta reels.

**Figure 2.**  
*Aggression in Attitude*

2. To what extent, violence in any drama or movie bring aggression in your attitude?

199 responses

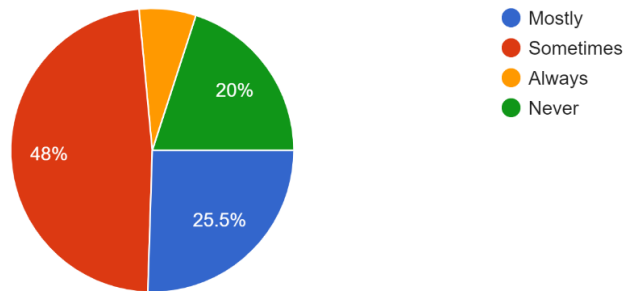


To know the level of aggression in the attitude of youth, after watching violence in entertainment media content, Figure 2 elaborates that 45.2% of respondents never feel aggression in their attitude after watching violence in media, whereas 41.7 % respondents feel it sometimes, while 10.1% believes that after watching violent content aggression comes in their attitude. However, 3% respondents said that they always get aggressive after consuming violent content.

**Figure 3.**  
*Language/Slang Adoption*

3. To what extent you adopt the language or slangs u heard while consuming entertainment media?

200 responses

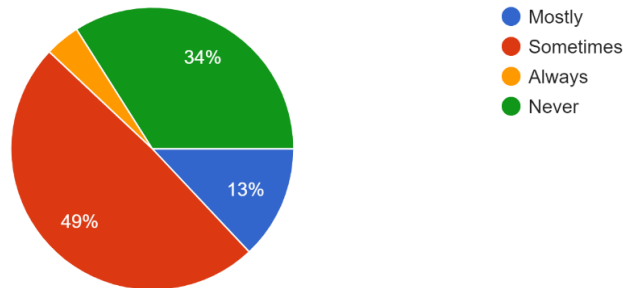


To evaluate the adoption level of the language or slang youngsters heard while consuming entertainment media, Figure 3 elaborates that, 48% respondents sometimes adopt slang from entertainment media, 25.5% respondents adopt slang or language mostly, and 5% respond to never. However, 6.5 % respondents always adopt the language or slang while consuming entertainment media.

**Figure 4.**  
*Erotic Scenes Effects*

4. To what extent erotic scene in any content increase your desires?

200 responses

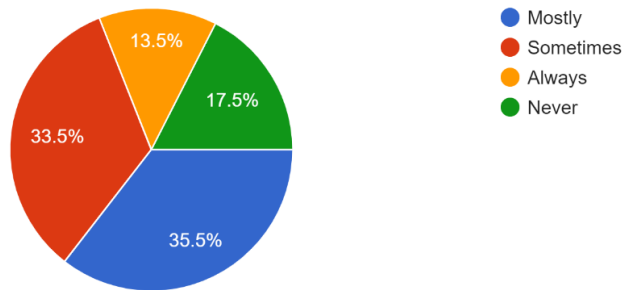


To inquire about the effects of erotic scenes, Figure 4 elaborates that, 49% of respondents sometimes feel the desire after watching erotic content, 34% respondents never felt such a thing, and 13% respondents mostly feel the increase in desire after watching the erotic scene. However, only 4% respondents always feel desire while consuming erotic scenes.

**Figure 5.**  
*Most Consumed Content*

5. To what extent entertainment media normalizing dishonesty, deceive other, westernization and human violence?

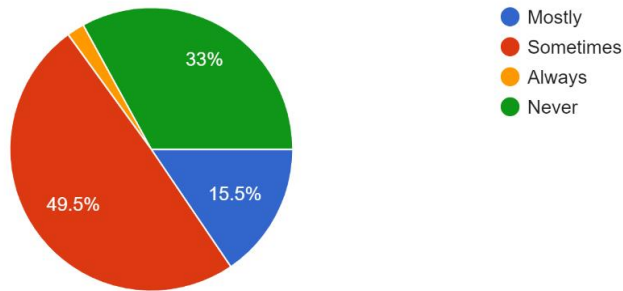
200 responses



Responding to the question regarding entertainment media normalizing dishonesty, deceiving others, westernization and human violence, Figure 5 elaborates, 35.5% of youngsters responded to sometimes, 33.5 responded to sometimes, whereas 17.5 % responded was never whereas 13.5% responded to always.

**Figure 6.**  
*Feelings with Media Consumption*

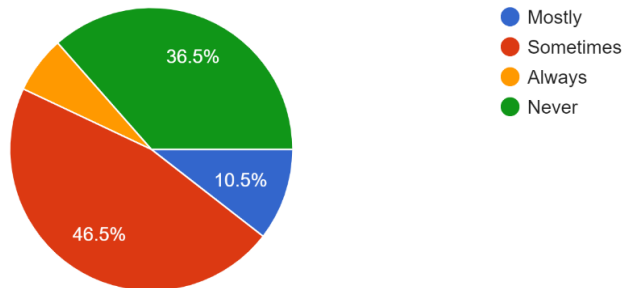
6. Do you ever feel distressed while consuming entertainment media?  
200 responses



To inquire the feeling of distress while consuming media, Figure 6 elaborates that, 49.5% respondents sometimes feel distress after watching media content, 33% respondents never felt such a thing, 15.5% respondents mostly feel distress while watching media content. However, only 2% respondents always feel distress while watching media content.

**Figure 7.**  
*Moral or Ethical Values*

7. To what extent media content effects your moral and ethical value?  
200 responses

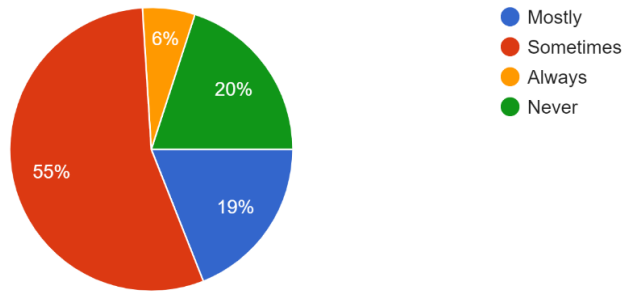


To evaluate the effects on moral and ethical values while consuming media, Figure 7 elaborates that, 46.5% respondents sometimes have effects on moral and ethical values after watching media content, 36.5% of respondents never felt these effects, 10.5% respondents mostly have effects on moral and ethical value from media content. However, 6.5% respondents always have effects on moral and ethical values after watching media content.



**Figure 8.**  
*Conscious Influence of Content*

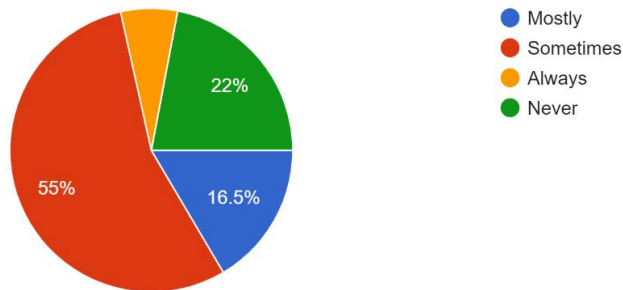
8. To what extent you feel consciously influenced with media content?  
200 responses



To identify the degree of conscious influence of media content. Figure 8, elaborates that, more than half (55%) respondents are sometimes consciously influenced by media content, 20% respondents never get influenced, whilst 19% respondents mostly have conscious influence from media content. However, 6% respondents always feel consciously influenced by media content.

**Figure 9.**  
*Subconscious Influence of Content*

9. To what extent you feel subconsciously influenced with media content?  
200 responses

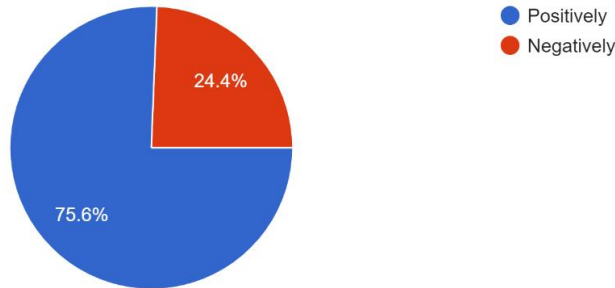


To identify the degree of subconscious influence of media content. Figure 9, elaborates that, more than half (55%) respondents sometimes felt subconsciously influenced by media content, 22% respondents never get influenced, whilst 16.5% respondents mostly have an influence subconsciously by media content. However, 6.5% respondents always felt an influence on the subconscious by consuming media content.

**Figure 10.**  
*Effects of Content*

10. Whenever you consume entertainment media how it affects you?

197 responses

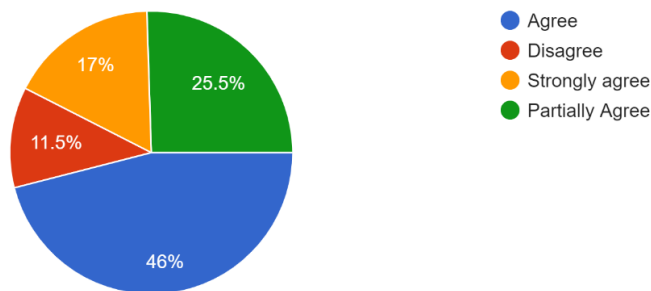


To evaluate the impacts of entertainment media consumption on youth, Figure 10 elaborates that, 75.6% of respondents feel positive impact of entertainment media while only 24.4% have negative influence.

**Figure 11.**  
*Media Content Outcomes*

11. Entertainment media content leaves negative outcomes in youth in terms of their behavior, ethical values, and language

200 responses



To enquire about the negative outcomes of entertainment media content among youth in terms of their behaviour, ethical values, and language. Figure 11, elaborates that, 46% respondents agreed while 25.5% partially agree with the negative outcomes, Although, 17% respondents strongly agree, whilst only 11.5% respondents disagree with the negative outcomes of entertainment media content among youth in terms of their behaviour, ethical values, and language.

### Opinion of Survey Respondents

Respondents gave suggestions for measures that ought to be taken to lessen the detrimental impact of violent and aggressive content on young people when it comes to entertainment media content to protect them from negativity, violence, and aggression. Developing positive content, promoting morality, ethics, and good citizenship are a few of these measures. Others include enhancing media content rating and labelling systems, raising media literacy awareness levels, reducing exposure to media violence, promoting Islam, teaching young people about the effects of media, parent monitoring, content filtration, and raising awareness. The focus should be on producing high-quality material that has a beneficial influence on society, encourages women's empowerment, discourages violence, deceit,

and dishonesty, and places more emphasis on inspiring true tales and current events. It is recommended that positive content be produced, extreme violence and adultery be eliminated, age restrictions should be put in place, warnings should be given, policies and standards for the release of media content should be created, screen time should be limited, and character building should be encouraged. While some respondents advocate for parents to keep an eye on their children's media use, others think that restricting content could make us no better than communist nations. In general, the focus is on producing uplifting and instructive information and minimizing exposure to harmful content.

Additionally, it is suggested that strong writing, upbeat stories with humour and moral messages, and media literacy can all be beneficial. However, some people think there isn't a right way to go about doing that because it depends on each person's perspective and comprehension.

Creating positive and educational content, providing media with positive morals, avoiding vulgar content, making family-friendly content, limiting exposure to media violence, age barriers/warnings for age-inappropriate content, showing movies/dramas with different stories and characters, more positivity-related content, reviewing scripts before broadcasting them, are all important. In addition, strong censorship regulations must be implemented, and dramas must emphasise cultural and moral values rather than deceit and violence. However, there is a need for uplifting, ethical, and entertaining media content that upholds moral principles and doesn't harm the general audience. To assist young people consume media responsibly, it is also crucial to restrict exposure to harmful content and educate them.

### **Results**

Around 33.5% of respondents said they enjoy viewing "television series" as the most popular form of entertainment media, followed by "films" with 32.5%.

A sizeable fraction of the sample group (45.2%) never experiences "aggression" after watching "violent content", whereas 41.7% occasionally experience it and only 3% always do.

While nearly half of respondents (48%) use "slang" they encounter in entertainment media occasionally, 6.5% of respondents always do so.

While 34% of respondents never have "sexual desires" after viewing "erotic content", 49% of respondents occasionally do.

A sizable chunk of the study group (35.5%) occasionally and 13.5% always believe that entertainment media "normalise dishonesty, deceiving others, westernisation, and human aggression".

Only 2% of respondents always experience "distress" after seeing media content, compared to nearly half (49.5%) who occasionally experience it.

Around 46.5% of respondents sometimes experience effects on "moral and ethical values" after viewing media content, while 36.5% of respondents never experience such effects,

More than half of the sample group (55%) reports experiencing "conscious media influence" on occasion, whereas 6% report experiencing it constantly.

More than half of the respondents (55%) occasionally feel that media content has an "unconscious influence" on them, whereas 6.5% constantly feel this way.

The sample group as a whole (75.6%) believes that entertainment media has a "positive influence" on them, while just 24.4% believe that it has a "negative one".

According to 46% of respondents, entertainment media has a "negative impact on young people in terms of their behavior, ethical values, and language", while 17% strongly agreed, and 11.5% disagreed.

### **Conclusion**

The study highlights the significance of applying ethical principles to entertainment media content as well as the wide-ranging effects of entertainment media on people and society. The impact of media on attitudes and behavior is investigated, with a focus on how it affects young people. Study also examined the link between exposure to unethical media material and violent behaviors.

The absence of professional codes of ethics in the entertainment sector is observed, and the discussion centres on how the media shapes cultural norms and values. Given that young people consume a substantial amount of entertainment media, the study seeks to examine the ethical implications and effects of such content on young people. As a theoretical framework for examining the long-term impacts of media exposure on people, cultivation theory gives a clear picture of content impacts. While the virtue ethics theory's indicates the applicability to media and communication, emphasizing the formation of virtue character.

The media is overflowing with entertainment content, which has a significant impact on the audience. Cultivation

theory highlights how watching television over time may change a person's behavior., whereas, virtue ethics theory's applicability to media and communication, emphasising the formation of virtue character. Different Media such as movies, dramas, series, sitcoms, shows and other media content have entered the mainstream with unwritten ethical principles. This concept has been used as the framework for this study.

According to the perception of the survey audience, the media should promote social and religious values, offer disclaimers or age restrictions, show positive things, create non-fictional films, prohibit the use of foul language, avoid aggressive shows, promote positivity, lowering exposure to media violence, and introducing new techniques and exercises. Additionally, strong writing, unbeatable stories with humour and moral messages, and media literacy should be emphasized.

The study offers a comprehensive examination of media ethics as it relates to entertainment media and presents significant issues about the ethical obligations of media creators and the possible impact of media content on consumers. To fully comprehend the complicated link between entertainment media ethics and its impact audience, an analysis of media impacts and effects before broadcasting should be done.

## References

- Anderson, C. A., Berkowitz, L., Donnerstein, E., Huesmann, L. R., Johnson, J. D., Linz, D., Malamuth, N. M. (2003). The influence of media violence on youth. *Psychological Science in the Public Interest*, 4(3), 81-110.
- Athanassoulis, Nafsika (2013). *Virtue Ethics*. London: Bloomsbury.
- Bertrand, Ž.K. (2007). *Media ethics and systems of media responsibility*
- Burton, G. (2002). *More than meets the Eye: An introduction to media studies*. London: Hodder Education Publishers.
- Code of Conduct For Media Broadcasters Or Cable Tv Operators (Schedule-A 2(1)(f) and 15(1)). (2015). PEMRA.
- Cottle, S. (2000). *Ebook: Ethnic Minorities & The Media*. Philadelphia: Open University Press.
- Crnobrnja, S. (2010). *The Aesthetics of Television and New Media*. Belgrade: Clio.
- Dojčinović, Milan & Stojanović Prelević, Ivana. (2020). Ethics of entertaining media content. *Media studies and applied ethics*. 2. 35-49. 10.46630/msae.2.2020.03.
- Dojčinović, Stojanović Prelević, D. I. (2020, October). Ethics of entertaining media content. *Research Gate* doi: 10.46630/msae.2.2020.03
- Fieser, J. (2002). *Ethics: Discovering Right and Wrong* (4th ed.). Broadview Press.
- Stacks, D. W., Cathy Li, Z., & Spaulding, C. (2015). Media effects. *International Encyclopedia of the Social & Behavioral Sciences*, 29-34.
- Gonsalo, H.F. (2012). *The philosophy of zombies*.
- Gubler, J.R., Herrick, S., Price, R.A. et al. Violence, Aggression, and Ethics: The Link Between Exposure to Human Violence and Unethical Behavior. *J Bus Ethics* 147, 25–34 (2018).
- Kraidy, M. (2002). Globalization of culture through the media. In J. R. Schement (Ed.), *Encyclopedia of communication and information* (Vol. 2, pp. 359-363). New York, NY: Macmillan
- Muneer, S., & Munir, S. (2020). The impact of TV content on audience' perception of materialism. *International Journal of Linguistics, Literature and Culture*, 6(4), 62-75. <https://doi.org/10.21744/ijllc.v6n4.906>
- Painter, C., & Wilkins, L. (2021). *Entertaining ethics: Lessons in media ethics from popular culture*.
- Potter, J. (2011). *Media Literacy*. Belgrade: Clio.
- Riaz, Arif. (2017). Influence of Foreign TV Programs on Fashion, Lifestyle and Language of Youth. *Journal of Media Studies*, 32(2), 89-133.
- Riaz, S., & Arif, U. (2019). Influence of Foreign TV Programs on Fashion, Lifestyle and Language of Youth.
- Tan, A. S., & Tan, G. K. (1985). American TV in the Philippines: A test of cultural impact. *Journalism Quarterly*, 64, 65-144.
- Xu Zhang. Ethics Reflections on Media Entertainment. *International Journal of New Developments in Engineering and Society* (2019) Vol.3, Issue 3: 40-51.
- Yesudhasan, T. 2020. "Media Ethics: Identifying Ethical Issues and Resolving Ethical Dilemmas." *EJournal of Media and Society* 5 (2): 1-6.