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Framing of Pakistan in American Media: An Analysis of 'Homeland'

Abstract: *This study investigates the frames used in 'Homeland' for Pakistanis. Season four of the show focuses on Pakistan and it is analyzed by quantitative research method. The sample for this study is all twelve episodes of season four. Categories and coding sheets were developed to extract data from all twelve episodes. Results of the study show that Pakistanis were framed more negatively than positively by using negative stereotyping, their physical appearance, skin colour, language etc.*

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Introduction

Pakistan's image has been contentious since 1947, especially during military regimes. After 9/11, America started the war on terror. American media have been providing strong support to the American government in the war against terrorism. American media, through news stories, talk shows, movies and other content, is used to promote the government's policy towards terrorism. A lot of movies and TV shows depicted such a policy. This study provides an analysis of the TV show "Homeland". This TV show focuses on the role of the CIA in the war on terror in different Muslim countries. Season four

depicts the role of Pakistan in the war on terror. Pakistan has been an ally of America during the war, however, Pakistan has also been criticized for playing a double game. Season four portrays the role of Pakistan as well as Pakistani society. This season framed Pakistani authorities such as the government, military, and 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

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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 creating 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.

Problem Statement

The focus of this study is to find out the framing of Pakistanis in American entertainment media. American media have an international audience. Media have the ability to frame any event, person, country, etc. This study focuses on how Pakistanis were framed in 'Homeland,' a political thriller on Fox Network. Season four of the series is analyzed because it focuses on Pakistan. This season also shows the Pakistani political system and the role of the army and agencies in the war against terrorism. This study examined whether 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, the army, and intelligence agencies was framed?

Objectives of the Study

- To analyze the performance of American entertainment media in framing Pakistan in drama series.
- To examine what positive and negative frames are used about Pakistani society, the Pakistani political system and the Pakistani army.
- To examine what stereotypical, racial and religious frames were used by American media about Pakistan.

Literature Review

After the 9/11 attacks, Western entertainment media started to make films and dramas which portrayed Muslim Women as backward, timid and shy (Keddie, 2011). Muslim female was typically depicted in a covered head, veil and poorly organized manner. This controversy was aimed at promoting Islam as a conservative and orthodox religion that kept its preachers deprived of their freedom to live and move freely in Western society. This practice transported another issue that Muslims especially women in the West had to face was presenting their identities. In this context, Keddie's work (2011) provided a great understanding of the inconsistent and rambling dimensions through which identity building of Muslim girls in British schools has been done. The current British school 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 society because they were entangled in the intermingled web of race, ethnicity, class, religious background and gender (Shain, 2000). This work was prone to highlight those scopes through which Asian women were stereotyped as submissive and targeted to over-strict religion (Parmar, 1988). Asian girls were stigmatized as 'black' in dominant white culture (Shain, 2000). This notion paved the way for new debate that sheds light on the conflict of racism on the account of immigrants, where black people

were known as challenging the downfall of colonialism (Shain, 2000), through which feelings of resentment and hostility generated against the minorities of Pakistani and Bangladeshi heritage. These minorities were mistreated and were kept underprivileged in British society (Abbas, 2005; Anwar, 2005; Abbas, 2005). The methodological design of the study was based on interviews with three Muslim female educators who were serving at British schools as liaisons. Their stories discussed 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 appeared to advise their acknowledgement of the mind-boggling accounts affecting 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 emerged from young ladies defying what they experienced as unnecessarily controlling parental relations and their endeavours 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 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).

The 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 there. This could be the result of those themes presented by media through which Muslims were portrayed to the Australian world. However, 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 a Muslim majority such as Victoria and New South Wales (Saeed, 2004). The actual cause of conflict between Australian Muslims and mainstream Australians was some internal events that happened in the country. Those occasions not only created stress among the two nations but also made the character of Muslims suspicious in front of the public. For instance, the rape of a European- descendent woman by a Lebanese man in New South Wales in 2000' (Poynting, 2001), 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, et al., 2011). The insurgency on the Australian land was constructed through media in such a way that the country was under threat by the hands of those who belonged to Muslim states or Islam. However, in 2009 Australian law enforcement agencies operated in New South Wales and Victoria and detained the radicals who belonged to the Australian homeland who were in the planning stages to bombard the Holsworthy Army Barracks in New South Wales (Lentini et al., 2011).

The content analysis of an evening newscast on Nepal TV was intended to explore

how being a Hindu-majority nation religion is being treated in Nepal. It was also envisioned that 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. Another requisite of the examination was to identify how much airtime was given to the religion in evening broadcasts. Is there any gender-biased religious representation and how ethnicity and caste systems were treated through TV news in Nepal? Based on findings, religion was not given any significant coverage during the year 2003 as the Mao crisis was in hype. So, the features under consideration were more of politics rather than religion. Content analysis outcomes revealed that in the case of religion as a topic of discussion, dominant foundations as directed by the government were under consideration. Hinduism was kept as the central belief of the state along with the minor representations of minorities. Moreover, stories related to the Hindu faith were kept as headlines and given more airtime rather than other religions. For gender affairs, Hindu men, women and children were portrayed as equally involved and celebrating the religious and cultural festivals. In short, Nepal TV was a 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 tools understood, interpreted and evaluated by the viewers. The significance of framing is that it can inspire opinions by emphasizing certain values along with factual statements, providing them with virtual relevance towards the concern under debate that could have to 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 the story which suits their political and social benefits. They invest a significant amount of their resources to stay on the international stage. It has been observed after examining the variety of studies that researchers so far were interested in unveiling the frames rather than demonstrating their

construction. The frame-building process is basically a practice to analyze the messages designed by the political actors about the conflict and to use terror as a weapon to attack other ideologies. Conflict generally arises due to a clash in cultural values between two nations in contact, when one nation tries to get supremacy over the other or when a hegemonic body challenges the differences of the opposition. In the study of the 'war on terror' the US, the 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 define 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 of these so-called peacemakers. According to the US stance, they are at war with Al-Qaida because Osama Bin Laden was a major threat to the world's peace. After his demise, Al-Qaeda came into action against the Western world. This battle is not only harming the West but also now Asia is involved in it. To the US, they attacked Afghanistan to safeguard their democracy and national security. Moreover, the US believed that they had made significant trials to invite AL-Qaeda on a global platform to reconcile and negotiate, but those terrorist organizations are big fond of creating unrest in the region. The United Kingdom, they are facing terror attacks because of an alliance with the USA. The attack on the United Kingdom is actually an attack on their values and after the downfall of their royal empire, the U.K. is now highly insensitive towards its security and public safety. The U.K. again presented itself as a victim to the world and propagated such frames as they are to maintain peace in the world. They defend their coalition with the 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, besides these two superpowers, rants

about being vulnerable to Palestine's attacks. Israel justified its actions as self-defence against Palestine's outbreak. Israel, they are small nation and still fighting to get recognition on international platforms, so whatever they are doing in Palestine is nothing but an effort to manage the peace and security of its citizens' (Yarchi, 2014).

Pluralistic societies are comprised of a diversity of social groups. These groups represent both majority and minority sets. The majority lies within the power while the minority faces limitations (Bleich, et al., 2015). Public response towards the identity of some social groups generates serious debate. This attitude not only affects the minority groups but also the development of societies willing to reinforce equality and harmony within the social sets. Muslims, since the late 80's were under the knife of Western Europe and were treated as social strangers (Bleich, et al., 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 newspaper headlines because consumers use intellectual shortcuts and might not read the whole story, and a catchy headline grabs the attention of a reader (Bleich et al., 2015). The sample was taken from 4 different newspapers which allowed the researcher to measure the slant created on political grounds and presentation of a paper on the representation of minorities in the British press. The other comparison was to investigate the newsmaking about Christians and Jews from the same period. This evaluation helped us to more clearly understand 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 was framed as a victim and among this evaluation, the 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). The book

"Germany Does Away with Itself" addresses the cultural, ethnic, national and religious minorities, and generates the debate about whether the largest religious minorities "Muslims" belong to Germany or not (Chang & Wu, 2015). This question was raised to measure the ability of Muslims to assimilate into Western culture. Muslims were thought not to be gathered with Germans because they were lack in education, they possessed isolated attitudes towards other religions and they were prone to violent activities in society. This negative perception referring the Muslims was not only prevailing in Germany but also in other European nations. It was believed that introverted behaviour, fear of combining with foreignization and associating the progress of Western nations with political hegemony were the factors affecting Muslim images in the West (Canan & Foroutan, 2016).

Germany calls itself a "Country of immigration". This generalization leads Canaan (2016), to explore the "Is there any chance that the 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, family set-ups etc. In this hypothetical study, Muslims were perceived on the basis of gender such as a males being more violent and adverse whereas females are submissive and backward (Canan & Foroutan, 2016). Culturally Muslims get married into their own families and this practice was not much appreciated in Western society. To group- associations, Muslims were considered a threat and danger to peace. 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 national

identity and attitudes towards Muslims. Findings revealed that the effect of social categorizing on the German population's perception of Muslims was mainly negative and gender biased. Such as; Germans associate men with authoritative behaviour while women 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 a 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 been known as Islam was spread by the power of the sword. British Christian print media exaggerated this misconception further by highlighting the issue of Christian persecution in Muslim-majority countries. Through media texts, these publications posed controversial queries against Islam and Muslims 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 a reaction by those groups. Religious groups could be radical and extremist, no matter what religion they belong to. Religious persecution refers to the destitution one suffers because of another's religion or maybe through sacrificing one's life (Coffey, 2014).

Persecution is comprehended in a wide term that incorporates both "typical" and "sensible" danger or manhandles (Stephan, et al., 2002); typical danger or manhandling alludes to the mishandling 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 unveiling the various discourses on Islam and how the media market interprets Islam through the language of politics and vice versa. The common cause of religious media generates a political debate among their international customers (Newman & Smith, 2007). The examination incorporates the publications, including 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 to 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, and 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, Sharia law itself guards the interests of citizens but a Christian can be easily accused of blasphemy if exercise his freedom of expression.

Framing Theory

The theory of framing is closely related to the agenda-setting theory. Framing theory deals with the focus of media content and shapes 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 from several different perspectives. Framing argues about the process of developing the conceptualization of a matter.

Erving Goffman was the first one who tabled the concept of framing in 1974. The core assumption of framing is that people interpret and understand what is going on around them through their own primary conceptual framework (Goffman, 1986). There are two categories of primary framework; natural framework and social framework. Individuals interpret data using both categories. Both categories have functional differences as the natural framework assumes that events occur naturally and literally, while on the other hand, the 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 separately according to their daily needs.

Research Questions

1. What roles are associated with Pakistani characters in 'Homeland'?
2. What stereotypical frames are being used about Pakistan in 'Homeland'?
3. What type of language is used by Pakistani characters?

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 the 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 consists of 12 episodes and all the episodes were collected online. Quantitative content analysis was performed to get the answers to research questions. 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 et al., 1998). 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 the research method for this study as it allows a numeric result to identify what frames were used most frequently.

Representation of data in a numerical system in order to measure the observations follows under Quantitative research (Babbie, 1998). This methodology is considered valid in social and natural sciences. The procedure is directed to attain an empirical approach which can be defined as "those assertions or reports which explain what is happening in the real world rather than what it should be. Typically, Empirical statements are more likely to be explained in a numeric manner. So, the Quantitative research method is the description of the event by acquiring numerical data and investigating them through statistical methods" (Babbie, 1998).

Quantitative research facilitates researchers in the field of media studies to develop the categories of media content analytically. This study followed the procedures for developing such sets. These categories helped to develop the instrument, and coding sheet, to get the data in coded form. SPSS was used to analyze the coded data and outcomes were presented in the form of

tables, graphs, charts and pies. Moreover, this study was after inspecting the stereotypical, racial and ethnic, political frames along with the framing of the situation of law and order and also the religious affairs of Pakistan in 'Homeland'.

Results and Findings

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

Table 1

Gender and Skin color tabulation

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

According to Table 1, there is a high correlation between the roles assigned to genders and their skin colour. It has been observed that Pakistanis 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.

Table 2

Character and Evolution of Character Cross tabulation

		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 2 shows a list of Pakistani characters and the evolution of them. The majority of the Pakistani characters who evolved in their homeland were presented as negative. More specifically, male characters were more associated with adverse roles in the show rather than females. Females designated as ISI or government 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

had a lot of weaknesses in himself. Most of the characters were portrayed as perpetrators.

Table 3

Gender and Role Cross tabulation

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

Table 3 shows that major parts of 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.

Table 4

Gender and Profession Cross tabulation

		None Identified	Media/ Entertainment 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

Results of Table 4 rendered that Pakistani male characters were assigned more professional roles rather than females. At most of the places in the season, males were shown as students, reputable officials of the Pakistan military and ISI or government agents. But females were, given very little space.

Table 5

Gender and Accent Cross tabulation

		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

In Table 5, Most of the Pakistani characters were represented as unable to speak English. Only 19% of them could have spoken a foreign language but they were lack in an accent. Among 8% of Pakistanis, who had an American accent, were associated with reputable professions of military and government. In the case of females, not even one of them was shown to have an American accent.

Table 6

Character and Attire Cross tabulation

	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

Referring to Table 6, Male characters in the season were also wearing Western outfits while females associated with the government profession were carrying Western attire. Females belonging to another profession such as students or households were depicted in Pakistani outfits i-e Shalwar- Kameez.

Discussion

After 9/11 Pakistan is facing profound consequences when it comes to her peace. This incident has not only affected the image of the country but also made 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 loyalty to their host country. Mosques are thought to be institutions where extremists get educated. Many Western countries have now banned the formation of mosques. How long have you been living in the West, if you are a Pakistani Muslim, you need to be strong enough to go through every circumstance. Based on these factors, the 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 in the scene where Hassaim Haqqani shot his nephew dead. This scene was aimed to tell its viewers how brutal Muslims are in their relationships. 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 of stereotyping at first, as there was a great need to treat them this way, just to let the

world know the difference between Pakistanis and Americans. At the second level, they were illustrated to justify the difference between them as a radical nation and the rest of the world. In the last stage, they were dealt with 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 the Homeland. Mainly, males were given the major roles as Pakistanis. But they emerged as adverse entities. They were revealed as 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 do not have 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 aimed to convey that in Pakistan, females don't even have the right to express their views. No matter what, they must follow the male members of the family.

Religious stereotyping was another aspect used to deteriorate the image of Pakistan. People were shown as religiously extremist. This can be well understood by the scene when Hassaim Haqqani demanded the release of his agents and chanted "Allah o Akbar". Concept of paradise "Hassaim Haqqani, the known terrorist and a villain of the series, was a man with a 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 the homeland was through specific skin colour. It has been observed that all Pakistani characters were shown dark-skinned. American media typecast the concept of racism here. Connecting the feature of dusky skin with being unorganized and less educated is another propaganda of the US. Media against Pakistani society. Then it comes stereotyping on the grounds of attire. People associated with some reputable official roles were shown in Western apparel in the homeland, while those who belonged to the other classes of society were exposed as poorly groomed and not well dressed.

Another important aspect that needs to be discussed in this research is that American media framed the political and critical dimension of the issues with respect to Pakistani society. This proposition can be understood as Riff (2012) examined in his research that US top-notch newspapers were more interested in reporting about the insurgency and unrest in Pakistan rather than broadcasting positive aspects of the country. New York Times and The Chicago Tribune provided America with 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 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, the U.S. came up with the idea that they were targeting Haqqani's network. This type of lame claim was made by the U.S. since 9/11.

For the past few decades, we have been 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 become 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 the same view. He argued that there are two types of frames created by media. One was known as the domestic frame which implies the homegrown news or information. The other was the international frame which tends to identify the correlation between terrorist organizations. Media is thought to create 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 the Pakistan Army through American Western media was another issue that should be discussed in this study. Pakistan Army was depicted as 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. *The homeland* narrative was more around grilling and slurring the structure of Pakistani society, rather than focusing on the issue of terrorism. This research unveiled the significant facts regarding the mentality of the media moguls. Foul language was another concept associated with 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 slang and obscene

language but this practice has not been taken into consideration. Americans, through the narrative of homeland, were ambitious to stereotype Muslims as integrally problematic to their society in each and every way. They don't consider Muslims as part of West or Western citizens. To them, Islamic practices can never be in accordance with the liberty and public goodwill of the 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.

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