



# Exploring Viewership Patterns and Engagement Levels of Malayalam Political Satire Shows' Audience: A Quantitative Survey & SPSS Analysis

Dr. Afaq Ahmad<sup>1\*</sup>, Ms. Sanuja Salim<sup>2</sup>

- 1 School of Liberal Arts and Humanities, Woxsen University India
- 2 Assistant Professor, Department of Visual Communication, Cherraan's Arts and Science College, India

## Abstract

This study is aimed at exploring audience engagement with Malayalam television political satire shows through applying quantitative research methodology. The researchers used SPSS analysis to examine the relationships between various variables, including audience demographics, frequency of watching political satire shows, and engagement with the content. The researchers have adopted purposive sampling technique and collected samples from the premises of Calicut University, Kerala, India. A total of 120 respondents participated in the study. The structured questionnaires were distributed to the targeted population for data collection. The data so collected was analysed using SPSS, which allowed for the identification of significant relationships between the variables.

The study employed the uses and gratification theory, agenda setting theory, and third-person effect theory to provide a comprehensive understanding of audience engagement with political satire shows. The findings revealed that the audience's frequency of watching political satire shows was positively correlated with their engagement with the content, particularly in terms of their attention to the political issues highlighted in the shows. The results also indicated that the audience's demographic characteristics, including age, gender, and political affiliation, played a significant role in their engagement with political satire shows. Moreover, the study found that the audience's media consumption patterns, such as their use of social media platforms, significantly influenced their engagement with political satire shows. Overall, the study provides valuable insights into the audience's engagement with political satire shows and the factors that contribute to this engagement. The findings have implications for media professionals, political satirists, and policymakers, highlighting the potential of political satire shows in shaping public opinion and fostering civic engagement.

**Keywords:** Political satire; Credibility; Voting pattern; Satire; Audience view

**Received:** 29-May-2023, Manuscript No. Gmj-23-100721; **Editor assigned:** 31-May-2023, Preqc No. 100721; **Reviewed:** 14-June-2023, QC No.Q-100721; **Revised:** 19-June-2023, Manuscript No. Gmj-23-100721 (R); **Published:** 26-June-2023, DOI: 10.36648/1550-7521.21.63.377

## Introduction

Political satire shows have become increasingly popular in the contemporary media landscape, providing a space for political commentary and social critique [1]. The proliferation of such shows in India has been particularly noteworthy, with several regional languages adopting the format to critique the political class and engage with the audience. Malayalam television political satire shows have gained significant attention in recent years,

garnering a substantial following among the public. This study aims to explore audience engagement with Malayalam television political satire shows, focusing on the factors that contribute to their popularity and effectiveness (Sebastian, 2021). Political satire shows have the potential to influence public opinion, shape discourse, and foster civic engagement. However, the extent to which these shows achieve these goals, and the factors that facilitate or hinder this engagement, is an understudied area of

research [2].

## Satire

According to Worcester (2013) satire is a literary genre that employs humor, irony, and sarcasm to expose and criticise human follies, vices, and social or political injustices. Satire has a long history, dating back to ancient Greece and Rome, and has been a popular form of social commentary and criticism in various cultures and time periods. One of the earliest examples of satire is Aristophanes' play, "The Clouds," which used humor and wit to criticise the philosopher Socrates and the intellectual and cultural trends of Athens in the fifth century BCE. In the medieval period, satire was often used by poets and playwrights to criticise the clergy, nobility, and other powerful figures [3] During the Enlightenment, satire became an important tool for writers and thinkers to critique social and political institutions and ideas. Jonathan Swift's "A Modest Proposal" is a classic example of this type of satire, in which he suggests that the poor Irish could alleviate their poverty by selling their children as food to the wealthy [4],

In the nineteenth and twentieth century's, satire continued to be an important form of social commentary and political criticism. Mark Twain's "The Adventures of Huckleberry Finn" is a prime example of satire in American literature, in which he used humour and irony to expose the racial prejudices and injustices of society [5]. In recent years, satire has gained new prominence and popularity through the rise of television shows like "The Daily Show," "Saturday Night Live," and "Last Week Tonight," which use humour and satire to comment on current events and political issues. The role and function of satire in society has been the subject of much debate and discussion among scholars and writers. Some argue that satire is an essential tool for exposing and challenging power structures and social injustices. Satire allows writers and artists to engage with difficult or controversial issues in a way that is both entertaining and thought-provoking. Others, however, have raised concerns about the effectiveness of satire in effecting social change, arguing that satire can often be misunderstood or misinterpreted, or that it can contribute to the trivialisation of serious issues. Despite these debates, satire remains a vital and vibrant form of social commentary and artistic expression. By using humour and irony to expose and criticise human follies and social injustices, satire continues to challenge and provoke audiences and play an important role in shaping public discourse and opinion.

## Political satire

According to Boukes et al. (2015), political satire has been a popular form of entertainment and social commentary since ancient times. It is a type of humour that uses irony, sarcasm, and ridicule to expose and criticise political issues and figures. Political satire is often used to challenge established power structures and bring attention to social injustices. The purpose of this literature review is to provide an overview of political satire and its role in contemporary politics.

Historically, Becker (2020) stated that political satire was used as a means of political dissent and commentary. In ancient Greece, satirical plays were used to criticise the political establishment

and bring attention to societal issues. In the 18th and 19th centuries, political satire became a popular form of journalism, with satirical newspapers and cartoons being used to mock politicians and social issues.

Political satire has continued to be an important part of contemporary politics, with shows like Saturday Night Live and The Daily Show using satire to comment on current events and political figures. In recent years, political satire has been used to address issues like race, gender, and sexuality, with shows like Blackish and Brooklyn Nine-Nine using humour to explore these topics [6].

Political satire can also serve a more substantive role in contemporary politics. The Agenda-Setting theory suggests that the media has the power to influence what issues the public pays attention to. Political satire can be used to bring attention to underrepresented or ignored issues, highlighting them to the public and potentially influencing policy [7].

## Brief History of Television Political Satire Shows in Kerala

According to Kennedy (2010), political satire shows have been an integral part of the television landscape in Kerala for several decades. These shows use humour, parody, and satire to provide critical commentary on political issues and public figures, making them a powerful tool for civic engagement and social change. The history of political satire shows in Kerala can be traced back to the 1980s, when programs like "Crosstalk" and "Parliamentukku Oru Seat" began to air. These shows were known for their scathing criticism of political leaders, as well as their insightful commentary on social and political issues. The shows quickly gained popularity among viewers, who appreciated their irreverent and entertaining take on politics.

Over the years, political satire shows in Kerala have evolved and expanded, with new programs like "Marimayam," "Comedy Utsavam," and "Badai Bungalow" joining the ranks. These shows have garnered huge followings and have become a fixture of the television landscape in the state. One of the key reasons for the popularity of political satire shows in Kerala is the state's rich tradition of political activism and social reform. Kerala has a long history of left-wing politics, with a strong communist movement that has often been at the forefront of social change. Political satire shows have become an important part of this tradition, providing a platform for critical commentary on the issues that matter most to the people of Kerala. Another factor that has contributed to the popularity of political satire shows in Kerala is the state's vibrant and diverse media landscape. Kerala has a thriving film industry, as well as a robust print and online media sector. This has created a culture of media consumption that values critical commentary and incisive analysis, making political satire shows a natural fit for Kerala audiences [8].

Moreover, Parthan (2022) opined that political satire shows in Kerala have become a forum for social commentary on issues that often go unaddressed in mainstream media. These shows have tackled a wide range of topics, from corruption and political violence to gender and sexuality, often with a degree

of candour and frankness that is rare in other media formats. This has made political satire shows a powerful force for social change, challenging entrenched norms and promoting a more open and inclusive society. However, Mini (2015) stated that political satire shows in Kerala have not been without their share of controversies. There have been instances where these shows have faced legal action or government censorship for their critical commentary on sensitive issues. Some have also criticised these shows for their occasional use of offensive language or insensitive humour. Despite these challenges, political satire shows in Kerala have continued to thrive, evolving and adapting to changing social and political contexts. They have become an important forum for social commentary, a source of entertainment, and a means of fostering civic engagement and political awareness among viewers [9].

## Application of the Theory

The study of audience engagement with the Malayalam political satire shows can benefit from the application of several theoretical frameworks, including the Uses and Gratification Theory, the Third-Person Effect, and the Agenda-Setting Theory. These frameworks provide a comprehensive understanding of the factors that influence the viewers' engagement with the show, including their motivations for watching, perception of media effects, and the role of media in shaping public opinion.

The Uses and Gratification Theory (UGT) is a well-known communication theory that focuses on the motivations of media consumption. This theory asserts that audiences are active agents who choose media content based on their specific needs and desires [10]. In the context of the Malayalam political satire show, viewers might tune into the program for several reasons. For instance, they might watch the show to gain a better understanding of current political events, to be entertained, or to satisfy their curiosity. Understanding the specific gratifications that derive viewers from the show can help researchers identify the factors that contribute to audience engagement, such as the relevance of the content and the comedic elements.

The Third-Person Effect (TPE) is another relevant communication theory that highlights the difference between individuals' perceptions of media effects on themselves and on others. This theory asserts that individuals tend to overestimate the influence of media on others while underestimating the effect of media on themselves. In the context of the Malayalam political satire show, this theory can help researchers examine the impact of the program on the public's political attitudes and behavior. Specifically, the study can investigate whether viewers perceive the show to be more influential on others than themselves and whether this perception affects their engagement with the program [11].

The Agenda-Setting Theory (AST) is a communication theory that posits that media has the power to influence what the public thinks about by emphasising certain issues over others. In the context of the Malayalam political satire show, the AST can help researchers examine the show's role in shaping viewers' perceptions of political issues. For example, the study can investigate whether the program's focus on specific political

figures or events influences the public's agenda in terms of their attention and opinions on the same issues [12].

In conclusion, the application of the Uses and Gratification Theory, Third-Person Effect, and Agenda-Setting Theory can provide a comprehensive understanding of the factors that contribute to the audience's engagement with the Malayalam political satire show. By examining the motivations for media consumption, the perception of media effects, and the role of media in shaping public opinion, the study can identify the factors that drive viewership and the impact of the show on the public's political attitudes and behaviour. Ultimately, this research can provide insights into the effectiveness of political satire in educating and entertaining the public, shaping political discourse, and fostering civic engagement [13].

## Review of Literature

Dannagal Goldthwaite Young's paper "The Privileged Role of the Late-Night Joke: Exploring Humour's Role in Disrupting Argument Scrutiny" explores the potential of humour to disrupt argument scrutiny and influence audience opinions. The paper discusses the ways in which late-night comedy shows, particularly The Daily Show and The Colbert Report, have emerged as important sources of political news and commentary for younger audiences. The paper argues that these shows use humour to engage viewers emotionally and disrupt their critical thinking, making it more difficult for them to engage in rigorous argument scrutiny. Young draws on several studies to support her arguments, including a study conducted by Jeffrey Jones in which participants were shown clips from The Daily Show and The O'Reilly Factor. The study found that participants who watched The Daily Show were less likely to have a clear understanding of the issues presented in the clip, but they were more likely to remember details from the segment that were not directly related to the issues at hand. This finding suggests that humour can distract viewers from the substance of an argument and make it more difficult for them to engage in critical analysis. The paper also discusses the potential benefits of humour in promoting political engagement and encouraging critical thinking. Young argues that humour can be an effective way of engaging audiences who might otherwise be disinterested in politics, and that it can serve as a gateway to more substantive discussions. However, she cautions that humour can also be used to promote false or misleading information, and that it is important to be vigilant about the potential consequences of using humour to influence political discourse [14].

Overall, Young's paper offers a nuanced and thought-provoking analysis of the role of humour in political discourse. The paper highlights the potential of humour to engage and influence audiences, while also raising important questions about the ways in which humour can be used to distract viewers from the substance of political arguments. The paper's focus on late-night comedy shows is particularly interesting, as these shows have become increasingly influential in shaping political discourse in recent years. Overall, the paper offers a valuable contribution to the literature on political communication and the role of humour in shaping public opinion [15].

Amanda Kay Martin's (2017) thesis "On with the Motley: Post-

Stewart/Colbert Television Satire and Discursive Integration” examines the role of post-Stewart/Colbert television satire in shaping public discourse and political culture. Martin argues that the legacy of *The Daily Show* and *The Colbert Report* has had a lasting impact on political satire and the media landscape, leading to the emergence of a new era of post-Stewart/Colbert television satire.

The literature review section of the thesis provides a comprehensive overview of previous research on political satire and its impact on public discourse. Martin reviews the theories and concepts related to political satire, including its role in promoting critical thinking, engaging citizens, and shaping public opinion. She also discusses the limitations of traditional news media in covering political issues and the potential for satire to fill this gap by providing an alternative source of information and commentary. In the literature review, Martin cites previous studies that have explored the impact of political satire on political knowledge, political efficacy, and political participation. She highlights the findings that suggest that political satire has a positive effect on political knowledge and may increase political participation, particularly among young adults. However, she also acknowledges the limitations of political satire in addressing complex political issues and the potential for satire to reinforce existing biases and beliefs. Overall, the literature review in Martin's thesis provides a valuable summary of the existing research on political satire and its impact on public discourse. It highlights the potential of post-Stewart/Colbert television satire to shape political culture and promote civic engagement while acknowledging the challenges and limitations of this form of media [16].

Hmielowski, Holbert, and Lee's (2011) study examines the predictors of political satire consumption, specifically with regard to the affinity for political humour, and the impact of viewing “*The Daily Show*” and “*The Colbert Report*.” The authors conducted a survey of undergraduate students, measuring their level of affinity for political humour, exposure to the two shows, and political engagement. The findings suggest that the affinity for political humour significantly predicts the consumption of political satire, but the impact of the shows on political engagement was less clear. While exposure to “*The Daily Show*” was positively associated with political engagement, exposure to “*The Colbert Report*” did not have a significant effect. The study also found that exposure to political satire had a stronger effect on those with a higher level of political knowledge. Overall, the study highlights the importance of understanding individual characteristics, such as affinity for political humour, in predicting political satire consumption and the potential impact of political satire on political engagement [17].

In “Using mass communication frameworks to investigate the influence of humour: furthering the study of political satire,” Amy B. Becker provides a literature review that explores the ways in which humour and political satire can influence attitudes and behaviour. The author synthesizes research from a variety of disciplines, including communication, political science, and psychology, and applies several mass communication frameworks to better understand the impact of political satire.

Specifically, Becker applies the Uses and Gratifications Theory, the Elaboration Likelihood Model, and the Social Identity Theory to understand the motivations behind humour consumption, the cognitive processing of humour, and the social identities that influence humour appreciation. The literature review also highlights the role of political satire in shaping public opinion, increasing political knowledge, and fostering civic engagement. Overall, Becker's literature review highlights the importance of understanding the theoretical underpinnings of political satire and the various mechanisms through which it can influence the audience [18].

## Objectives

General objective

The general objective of the study is to find out “Audience engagement with the

Malayalam television political satire shows”. To materialize this general objective the

## Following objectives are formulated

- To study the influence of demographic variables of age and gender on the viewing pattern of political satire shows
- To analyses the credibility of political satire shows
- To explore the impact of political satire shows on the thought-process of the viewers
- To evaluate the audience's opinion about the content of the political satire shows

## Research Questions

1. Do television news satire programmes take over the role of traditional news channels in providing information?
2. Does the analysis involve examining how the demographic variables of age and gender impact the viewing pattern of political satire shows?

## Methodology

In this study, a survey approach is employed to collect data so as to researchers could establish the validity of the investigation. Moreover, the researchers employed the survey method as a tool to facilitate information exchange between research participants and the researchers.

To determine the level of interest in Malayalam news television satire programmes, the study employed a questionnaire survey as its approach. The study has been conducted on the premises of Calicut University, Kerala. The purposive sampling method is adopted to get the sample. The questionnaires were distributed to the participants in offline mode for the collection of data. The researchers did not force any participants to participate in the study; they participated in the survey of their own will.

## Sampling

This study has employed a quantitative approach to examine the relationships between various variables that affect audience

engagement with Malayalam political satire shows. The study has utilised the Uses and Gratification theory, Agenda Setting theory, and Third-Person Effect theory to provide a comprehensive understanding of audience engagement with political satire shows. To understand the audience engagement with the satire shows the researchers took 120 samples from the population by employing the purposive sampling method. A self-administered questionnaire was used for collecting data from samples through the offline survey. The researchers collected data from a purposive sample of 120 respondents, 59 female and 61 male, drawn from the premises of Calicut University, Kerala. The participants were asked to complete a structured questionnaire that explores their frequency of watching political satire shows, their engagement with the content, and their media consumption patterns. The data so collected was analysed using SPSS, which allowed for the identification of significant relationships between the variables.

### Statement of the problem

The research topic “Exploring Viewership Patterns and Engagement Levels of Malayalam Political Satire Shows’ Audience: A Quantitative Survey & SPSS Analysis” aims to investigate the level of engagement of viewers with the political satire shows in Malayalam television. The study aims to examine the influence of demographic variables such as age and gender on the engagement level of the viewers. Moreover, the study aims to explore the extent of credibility of political satire shows, their influence on the political views of the people, and the popularity and satisfaction of political satire shows. The audience’s opinion about the content of the political satire shows is also a crucial aspect of this research. Understanding the audience’s engagement level with political satire shows can help political satire producers to enhance the quality of their shows and make them more relevant to the audience. The findings of this research can provide insights for policymakers and stakeholders on the effectiveness of political satire shows in shaping public opinion.

### Significance of the Study

The present study holds significant value as it sheds light on the influence of political satire shows on public opinion. By examining the demographic variables and opinions of the viewers, the research can provide insights on the effectiveness of political satire shows in shaping political views. Understanding the audience’s satisfaction level and opinions on the content of political satire shows can help producers and policymakers to tailor their content to meet the needs and interests of the audience [19].

The study seems to have contributed to the existing literature on political satire shows, particularly in the context of Malayalam television. The findings have shed light on the factors that contribute to audience engagement with political satire shows, including the role of demographic factors and media consumption patterns. Moreover, the study has also provided insights into the potential of political satire shows in shaping public opinion and fostering civic engagement. The results of the study encompass certain implications for media professionals, political satirists, and policymakers. The findings will inform the development of strategies to increase audience engagement with political satire

shows and to ensure that they are effective in fostering civic engagement and promoting democratic values. The study will also provide a foundation for future research on political satire shows, including qualitative studies that explore the subjective experiences and perspectives of the audience. The research can also contribute to the field of media studies by providing a better understanding of the role of political satire shows in shaping public opinion and democracy [20].

### Study limitation

One potential limitation of the research on could be the sample size and representation. It is possible that the study may not be able to generalize the findings to the entire population, as the sample size may be limited to a specific geographical area or a particular age group. To tackle this limitation, the researcher can use purposive sampling technique to ensure a diverse sample that represents different age groups, gender, and geographic areas [21]. Additionally, quantitative research can help in gathering a more comprehensive understanding of the audience’s engagement with political satire shows. Another potential limitation is the lack of control over the variables, such as individual preferences, political beliefs, and prior knowledge of the political situation in the area. To overcome this limitation, the researcher can include questions in the survey that assess the audience’s knowledge and political affiliations [22] Moreover, the researchers performed statistical analysis to understand the relationships between these variables and the audience’s engagement with political satire shows.

## Results: Quantitative Survey & Spss Analysis

1. Do television news satire programmes take over the role of traditional news channels in providing information?

The study present study makes an effort to analyse the extent of political satire shows’ legitimacy, influence, popularity, and satisfaction. A total of 120 samples were collected for thorough examination during the study, which was performed in Calicut University. This portion contains a thorough example profile as well as the study’s summary and results.

### Sample profile

The sample profile of the study is on the basis of the demographic variable are gender and age. The number of respondents as well as the total percentage is given below (Table 1).

The details of the demographic profile of the respondents of this study is given in table 1.1, Out of the total 120 samples, males contribute to a sample majority 61% and 59% is female. In the

Table 1. Sample profile.

Characteristics	Parameter	Frequency (%)
Gender	Male	61(50.8%)
	Female	59(49.1%)
Age	18-33	48(40%)
	34-49	48(40%)
	50-65	24(20%)

age group 18-33 and 34-49, get 40% each and 24% in the age group between 50-65.

### Purpose of watching

Here the researchers found the purpose of watching political satire shows. The below table represents the results (Table 2).

According to the findings, 67.5% of those surveyed watched the political satire programme for informational purposes. 18.3% of all respondents admitted to viewing the political satire programme for fun. The findings show that 6.7% of respondents' goals were to obtain socio-political affairs.

### Which medium used to watch political satire shows?

In this question, the researchers made a request from the respondents regarding the platform on which they view political comedy. Internet and television are the two available mediums. This is limited because the majority of respondents utilize the suggested media to view parody programmes (Table 3).

The vast majority of respondents used television to view the political satire. The remaining 29.2% of survey participants are being monitored on line.

### How long have you been viewing these political satire programmes?

In order to determine how long respondents have been watching these political satire programmes, the researchers have given them three options: less than six months, between six months and two years, and more than two years (Table 4).

### Influence of demographic variables of age and gender on the viewing pattern of political satire shows

#### Gender and mostly watched satire shows (Table 5)

Table 2. Purpose of watching.

Purpose	Frequency (%)
For socio-political affairs	8 (6.7%)
For entertainment	22 (18.3%)
For infotainment	81 (67.5%)
No particular reason	9 (7.5%)
Total	120

Table 3. Medium used to watch political satire shows.

Medium	Frequency (%)
On TV	85(70.8%)
Through internet	35(29.2%)
Total	120

Table 4. How long do you watch political satire shows?

How long do you watch	Frequency (%)
Less than 6months	17(14.2%)
6 months 2 years	70(58.3%)
More than 2 years	33(27.5)
Total	120

The relationship between respondents' most-watched political satire shows and gender is seen in the table. In light of the gender, out of 23 male responders, 54.90% watch Gum. 51 respondents watched Gum, and 45.10% of them were female. Out of 15 responses, 53.10% of them were men who responded to Thiruva Ethirva. There are 7 male respondents in Polimix, representing 46.20%; the p-value (.723) suggests that there is no statistically significant relationship between gender and the most-watched political satire programme.

#### Purposes of watching and gender

The reason and gender of the respondents' viewing of political satire shows are shown in the table below. In total, 59 (49.20%) female respondents 5 (62.50%) and 61 (50.80%) male respondents 3 (37.50%) watched political satire programmes for socio-political concerns, respectively (Table 6).

The table shows the purpose of the respondents watching political satire show with gender. In total 61(50.80%) male respondents 3 (37.50%) were watching political satire shows for socio-political affairs, while a total of 59 (49.20%) female respondents 5 (62.50%) were watching for socio-political affairs. For entertainment purpose, 2 (54.50%) male and female 10 (45.50%) respondents watched satire shows. The majority of the male 41 (50.60%) respondents used satire shows for infotainment and the majority of female respondents 40 (49.40%) watched satire shows for infotainment purpose, and 5 (55.60%) male participants watched for no particular reason as well as 4 (44.40%) were watched political satire shows for no particular reason. There is no significant difference between the purpose of watching the satire shows and gender because the p-value is 0.856.

#### Age and mostly watched satire shows (Table 7).

In the 18- to 33-year-old age range, the majority (47.90%) of viewers watched Gum, while the minority (4.20%) watched Polimix, according to Table 1.7. The majority of people in the 33-49 age brackets watched Gum (42.90%), whereas Polimix was seen by the minority (20.40%). The majority of people in the 50-65 age brackets (34.80%) watched Vakradrishti, while just 4.30 percent watched Polimix. The p-value is 0.055, indicating that there is no difference between age and the most popular satirical shows.

#### The age and medium through which people watching political satire show

The majority of respondents (56.30%) who are viewing political satire shows between the ages of 18 and 33 see them on television, according to the study in Table 1.8 below (Table 8).

And the minority (43.8%) is using the internet to view. The majority of those aged 33 to 49 (79.60%) watch television, whereas 20.40% use social media or the internet to do so. The majority of people in the 50-65 age bracket watch television, and none use social media or the internet. There is a substantial difference between age and the medium via which respondents watch political satire shows, as indicated by the p-value of 0.000.

Table 5. Gender and mostly watched satire shows.

		Mostly watched satire show				Total
		Gum-Asianetnews	Thiruva Ethirva Manama news	Vakradrishti-Mathrubhumi	Polimix-Mediaone	
Gender	Male	28	17	10	6	61
		45.90%	27.90%	16.40%	9.80%	100.00%
		23.30%	14.20%	8.30%	5.00%	50.80%
	Female	23	15	14	7	59
		39.00%	25.40%	23.70%	11.90%	100.00%
		19.20%	12.50%	11.70%	5.80%	49.20%
Total		51	32	24	13	120
		42.50%	26.70%	20.00%	10.80%	100.00%
		42.50%	26.70%	20.00%	10.80%	100.00%

Pearson Chi-square Value= 1.326<sup>a</sup>, df=3, P Value= .723

Table 6. Purposes of watching and gender.

		For what purpose do you watch political satires how				Total
		For socio-political affairs	For entertainment	For infotainment	No particular reason	
Gender	Male	3	12	41	5	61
		(37.50%)	(54.50%)	(50.60%)	(55.60%)	(50.80%)
		5	10	40	4	59
	Female	(62.50%)	(45.50%)	(49.40%)	(44.40%)	(49.20%)
		8	22	81	9	120
		100.00%	100.00%	100.00%	100.00%	100.00%

Pearson Chi-square value= .772<sup>a</sup>, df=3, P-value=.006

Table 7. Age and mostly watched satire show.

Mostly watched satire show	Gum-Asia net news	Thiruva Ethirva Manorama news	Vakradrishti-Mathrubhumi	Polimix-Mediaone	Total
	23	13	10	2	48
18-33	(47.90%)	(27.10%)	(20.80%)	(4.20%)	(100.00%)
	21	12	6	10	49
Age 33-49	(42.90%)	(24.50%)	(12.20%)	(20.40%)	(100.00%)
	7	7	8	1	23
50-65	(30.40%)	(30.40%)	(34.80%)	(4.30%)	(100.00%)
	51	32	24	13	120
Total	(42.50%)	(26.70%)	(20.00%)	(10.80%)	(100.00%)

Pearson chi square value =12.345<sup>a</sup>,df=6, p value=0.005

Table 8. Age and medium of watching.

Age and medium		Television	Social media/ internet	Total
Age	18-33	27	21	48
		(56.30%)	(43.80%)	(100.00%)
	33-49	39	10	49
		(79.60%)	(20.40%)	(100.00%)
	50-65	23	0	23
		(100.00%)	(0.00%)	(100.00%)
Total		89	31	120
		74.20%	25.80%	100.00%

Pearson chi square value =16.806<sup>a</sup>,df=2,p value=0.000

### Age and reason for watching political satire shows

(Table 9).

The above table indicated the association with the age and the reason for watching the political satire shows. Within the age 18-33 the majority (64.60%) watching for infotainment, (18.80%) watches for entertainment, (8.30%) for socio-political affairs and (18.80%) for no particular reason. Within the age group 33-49 the majority (71.40%) watch for infotainment, minority (6.10%) for getting socio-political affairs, (22.40%) for entertainment purposes. Within the age 50-65 the majority (65.20%) watches for infotainment, minority (4.30%) for getting socio-political affairs and (21.70%) for no particular reason, (8.70%) watching political satire show for the entertainment function. There is no significant difference between the age and the purpose of watching the political satire shows because the p-value = 0.59 [23].

### Findings and Discussion

The research question 'television news satire programs can

Table 9. Age and reason.

Age and reason for watching political satire shows		For socio-political affairs	For entertainment	For infotainment	No particular reason	Total
Age	18-33	4	9	31	4	48
		8.30%	18.80%	64.60%	8.30%	100.00%
	33-49	3	11	35	0	49
		6.10%	22.40%	71.40%	0.00%	100.00%
	50-65	1	2	15	5	23
		4.30%	8.70%	65.20%	21.70%	100.00%
Total		8	22	81	9	120
		6.70%	18.30%	67.50%	7.50%	100.00%

Pearson chi-square value=12.157<sup>a</sup>, df=6, p value=0.59

replace traditional news channels in providing information' is an intriguing one. The table presents some key characteristics of the sample population, including gender and age distribution. Interestingly, the gender distribution is almost equal, with males comprising 50.8% and females comprising 49.1% of the sample. In terms of age, the sample is evenly distributed, with 40% of respondents falling into each of the age groups of 18-33 and 34-49, while 20% of respondents were between the ages of 50 and 65. The findings of the study suggest that a significant proportion of respondents, 67.5%, watched political satire programs for informational purposes. This indicates that viewers do consider these programs as a source of news and information, which could suggest that television news satire programs could potentially take over the role of traditional news channels in providing information. However, it is important to note that 18.3% of respondents admitted to viewing the program for fun, suggesting that entertainment value is also a factor in viewership.

Furthermore, the study found that a small percentage of respondents, 6.7%, watched political satire programs to obtain information about socio-political affairs. This suggests that these programs could play an important role in educating viewers on important issues, potentially filling gaps left by traditional news channels. It is worth noting that the vast majority of respondents, around 70%, used television to view political satire, while the remaining 30% watched it online. This suggests that television news satire programs still have a significant reach and impact on viewers, and it would be interesting to investigate further how this may change in the future with the rise of digital media. Age group 18-33, the majority of viewers (56.3%) prefer to watch political satire shows on television, while 43.8% prefer social media/internet. For the age group 33-49, a significant majority of viewers (79.6%) prefer to watch political satire shows on television, while only 20.4% prefer social media/internet. For the age group 50-65, all viewers (100%) prefer to watch political satire shows on television and no viewers prefer social media/internet.

Overall, the data suggests that television is the preferred medium for watching political satire shows across all age groups. The Pearson chi-square test with a p-value of 0.000 indicates that there is a significant association between age and medium for watching political satire shows. Therefore, we can reject the null hypothesis that age and medium are independent variables

for watching political satire shows. The data suggests that age plays an important role in influencing the choice of medium for watching political satire shows.

The majority of both male and female respondents indicated that they watch political satire shows for entertainment (54.5% and 45.5%, respectively), followed by socio-political affairs (37.5% and 62.5%, respectively) and infotainment (50.6% and 49.4%, respectively). Only a small percentage of respondents (5.6% male and 4.4% female) indicated that they watched political satire shows for no particular reason. The Pearson Chi-square test revealed a statistically significant association between gender and purpose for watching political satire shows ( $p=0.006$ ). This indicates that gender plays a role in determining why people watch political satire shows. It is interesting to note that there were some differences in the reasons cited by male and female respondents for watching political satire shows. For instance, a higher percentage of female respondents indicated that they watch these shows for socio-political affairs, while a higher percentage of male respondents indicated that they watch them for infotainment. This suggests that there may be differences in the way that men and women consume and perceive political satire.

Overall, these findings suggest that political satire shows serve multiple purposes for viewers, with entertainment being the most common reason cited. The differences observed in the reasons cited by male and female viewers also highlight the need for more research into the ways in which gender influences the consumption of political satires.

## Conclusion

The analysis of SPSS data suggests that age played an important role in influencing the choice of medium for watching political satire shows, with television being the preferred medium for watching political satire shows across all age groups. The majority of both male and female respondents indicated that they watch political satire shows for entertainment, followed by socio-political affairs and infotainment. The differences observed in the reasons cited by male and female viewers highlight the need for more research into the ways in which gender influences the consumption of political satires. Overall, these findings suggest that political satire shows serve multiple purposes for viewers, with entertainment being the most common reason cited.



However, the fact that a significant proportion of respondents watched these programs for informational purposes suggests that they could potentially take over the role of traditional news channels in providing information. This highlights the need for more research into the impact of political satire on viewers, as well as the potential role that these programs could play in educating the public on important socio-political issues.

It is also worth noting that while television remains the preferred medium for watching political satire shows, the rise of digital media could have an impact on viewership in the future.

Therefore, it would be interesting to investigate further how this may change in the future, particularly with the increasing use of social media and other online platforms. Overall, this study provides valuable insights into the consumption of political satire shows, highlighting the multiple purposes that they serve for viewers and the potential role that they could play in educating the public on important issues. However, further research is needed to better understand the impact of political satire on viewers and the ways in which gender and other factors influence the consumption of these programs.

## References

- 1 Sebastian T (2021) the politics of comedy in Malayalam Cinema. *Sexuality, Abjection and Queer Existence in Contemporary India* 84.
- 2 Sebastian T (2021) Laughter and abjection: The politics of comedy in Malayalam Cinema. In *Sexuality, Abjection and Queer Existence in Contemporary India* 112-130.
- 3 Karthika C, Vijayalakshmi PP (2020) more than news: viewing habits of television news satires *Int J Adv Sci Technol* 29: 6963-6972.
- 4 Worcester D (2013) the art of satire In *the Art of Satire*. Harvard University Press.
- 5 Menaka G, Sankar G (2018) A Study on Racism and Slavery in Mark Twain's *The Adventures of Huckleberry Finn*. *Asian J Lang Literature and Culture Stud* 1: 1-5.
- 6 Hill MR (2013) Breaking boundaries developing a normative approach to political satire: A critical perspective. *Int J Commun* 7:14.
- 7 Foxwell-Norton K, Konkes C (2022) is the Great Barrier Reef dead? Satire, death and environmental communication. *Med Int Aus* 184: 106-121.
- 8 Boukes M, Boomgaarden HG, Moorman M, De Vreese CH (2015) At odds: Laughing and thinking? The appreciation, processing, and persuasiveness of political satire. *J Commun* 65: 721-744.
- 9 Becker AB (2020) Applying mass communication frameworks to study humor's impact: advancing the study of political satire. *Annals of the Int Commun Assoc* 44: 273-288.
- 10 Baym G (2005) The Daily Show: Discursive integration and the reinvention of political journalism. *Political commun* 22: 259-276.
- 11 Penney J (2020) 'It's So Hard Not to be Funny in This Situation': Memes and Humor in US Youth Online Political Expression. *Television & New Media* 21: 791-806.
- 12 Chandrasekhar A (2021) TV in Kerala: Vision, visibility, viability. In: *Regional Language Television in India* 207-218.
- 13 Parthan S (2022) We Are Better than the Women. *Mimetic Desires: Impersonation and Guising across South Asia* 169.
- 14 Mini DS (2015) the house of ill repute: Malayalee House, reality television and morality debates in contemporary Kerala. *South Asian Popular Culture* 13: 47-59.
- 15 Usha Rani N (2016) Growth and development of regional television—Kannada. *J Med Social Dev* 6: 29-44.
- 16 Camilleri MA, Falzon L (2021) Understanding motivations to use online streaming services: integrating the technology acceptance model (TAM) and the uses and gratifications theory (UGT). *Spanish J Marketing-ESIC* 25: 217-238.
- 17 Perloff RM (1999) The third person effect: A critical review and synthesis. *Media psychology* 1: 353-378.
- 18 Kim Y, Kim Y, Zhou S (2017) Theoretical and methodological trends of agenda-setting theory: A thematic analysis of the last four decades of research. *The agenda setting J* 1: 5-22.
- 19 Oliver S, Clarke-Jones L, Rees R, Milne R, Buchanan P et al. (2004) Involving consumers in research and development agenda setting for the NHS: developing an evidence-based approach.
- 20 Young DG (2008) the privileged role of the late-night joke: Exploring humor's role in disrupting argument scrutiny. *Media Psychology* 11: 119-142.
- 21 Kay M (2017) On with the Motley Television Satire and Discursive Integration in the Post-Stewart/Colbert Era.
- 22 Hmielowski JD, Holbert RL, Lee J (2011) Predicting the consumption of political TV satire: Affinity for political humor, The Daily Show, and The Colbert Report. *Commun monographs* 78: 96-114.
- 23 Becker AB (2020) Applying mass communication frameworks to study humor's impact: advancing the study of political satire. *Annals of the Int Commun Assoc* 44: 273-288.