



From Lyrics To Lifestyle The Role Of Punjabi Music Industry In Normalizing Drug Culture And Its Impact On People.

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ABSTRACT

Punjabi music's global reach and rising popularity is leading to growing questions about the lyrical content, especially with regard to drug and alcohol references. Already struggling with high rates of drug usage, Punjab finds a cultural dilemma whereby entertainment media can be instrumental in normalizing and even encourage drug use. With an eye toward youthful audiences, the study explores the degree to which Punjabi music and entertainment shape public attitudes, perceptions, and behaviors about drug usage. Based on theories like Social Learning Theory, Cultivation Theory, and the Theory of Planned Behaviors, the study investigates how music including drug-related material can influence social norms, decrease perceived dangers, and aid in behavioural modelling.

Preparatory discoveries propose a critical relationship between frequent utilization of Punjabi music and a more tolerant state of mind toward drug use, particularly among people matured. Respondents too details the expanded presentation to drug references in social occasions and a sense of normalization due to the monotonous nature of such substance. Besides, numerous members expresses concerns that these depictions adversely influence the worldwide picture of Punjabi culture and contribute to the disintegration of cultural values.

KEYWORDS:

Keywords: Drugs, Alcohol, Punjabi Music, Entertainment, Culture.

INTRODUCTION:

Punjab is a state known for its rich culture, dynamic music and strong community values. Punjabi's songs are not only popular in India, but also have international popularity. However, although this music brings joy to many people, there is an increasing concern about what these songs promote, especially related to drugs and alcohol. In recent years, many of the Punjabi songs have begun to include words and images publicly about drinking, smoking and consuming drugs. These topics are often shown in a positive light, making them cool or attractive. It is worrying, especially in a place like Punjab, where he struggled with a serious drug problem. Reports and research have shown that many young people from Punjab are related to drugs, and this figure continues to increase. Although there are many reasons behind this - such as unemployment, peer -to -peer pressure and easy access to drugs - entertainment also becomes a great influence. The songs of Punjab, Music Clip and even the content of social media are performed by celebrities sometimes send the message that consuming drugs is normal or even fashionable.

This is where boundaries between entertainment and real life began to fade. This research document is trying to understand how the Punjabi music can affect the thoughts, attitudes and behaviours of those involved in drug use. Stress being placed on young audiences, especially those from 18 to 25 years old. These are the years when people are easily affected by what they see and hear around them. When the famous singers or actors talk about drugs in a humorous way, many listeners can start thinking that these are accurate. To deeply discover this issue, this study is based on some important psychological theories. The first is called Albert Bandura's Social Learning Theory. This theory says people, especially young people, learn behaviours by looking at others. For example, if a young person continues to look at music clips where artists drink or consume drugs, he may think that doing the same thing will make them look cool or help them integrate. The more he sees it, the more he is capable of copying this behaviour, especially if the artist is the person he admires.

The second theory used in this study is the Theory of Cultivation, developed by George Gerbner. This theory explains how to contact regularly with certain types of content in the media can change the way people look at the world.

Therefore, if someone listen to a lot of songs about drugs and drinks, over time, they may start thinking that this behaviour is common and accepted in real life. It doesn't matter that they did not try itself - listening many times, it could make it normal. Another useful theory is the Theory of Planned Behaviour by Icek Ajzen. This theory says the three things affect someone will do something: their attitudes to the behaviour, social pressure he feels and they think how much control they have. Therefore, if a person

listens for music makes the consumption of drugs interesting or satisfied, they can develop a positive attitude towards them. If their friends also like these songs or talk about drugs, they may feel social pressure to try it. And if they believe it is easy to get or use the drug, they are more likely to act according to these thoughts. These three theories help us understand how entertainment can slowly shape our thoughts and decisions - even if we don't realize it. This is why it is important to study the number of Punjabi music that really affects people. This paper does not think that music is the only reason why people consume drugs. Instead, it is aimed at emphasizing that music can be one of the contributions, especially when it constantly shows drug use in a positive light.

Many young people spend hours on social networks today, listen to music and watch videos. Artists and celebrities have a great impact on their disciples, when these public characters talk about drugs or alcohol with normal, it can send a powerful message. For some people, it becomes a part of their identity - rushing as their favourite artists, saying they and even trying to live like them, this may be dangerous if using the drug is promoted in this process. The research focuses on collecting real public opinions through a structured questionnaire. The questionnaire is designed to discover the frequency that people listen to the Punjabi music, how they think about drug references in the songs and how it has affected their behaviour or thoughts. The goal is to collect honest answers from people from different age groups, history and regions (both urban and rural areas). When doing so, the study hopes to better understand the way music can shape people's opinions about drug use.

So far, a few detailed studies have been conducted on this specific topic. There are general discussions about how the media affects behaviour, but less research only focuses on the Punjabi music and its connection with the growing problem of the drug. It is a research distance that requires attention. Although music continues to affect a large number of people, it is important to know which messages are sent and how they use. In short, this paper has no intention of criticizing the music of Punjab or its artists. Music is an important part of culture and identity. However, when certain topics

- such as medicine and alcohol - are expressed many times in a seductive way, stop and ask questions, Are we in the process of normal drug consumption? Do we accidentally encourage it? And above all, we can use the power of music in a more positive and more responsible way. Through to this research, we want to discover the entertainment of Punjabi state to deeply form the thoughts and actions related to drugs. The results can help guide the programs to raise awareness, communication regulations and responsibilities of artists - so that if the music continues to be entertained, it will not harm the society that it comes from.

Review of Literature:

The increasing popularity of Punjabi music has led to increasing concerns about its influence on listeners, especially young people. In recent years, researchers have considered how to refer to drugs and alcohol in the songs of the Punjab can help change social attitudes and behaviours. A number of studies have found the relationship between the content of this music and consumes increased substances in young people. The following inspection summarizes these main results to establish more understanding about this issue and to identify more holes that require more in exploration. Music is a strong form of communication that can affect how people think, feel and behave. According to Bandura's social learning theory (1U77), people, especially young people, often model their behaviour after what they observe in others - especially the numbers they admire. When the famous Punjabi singers honoured, the consumption of drugs according to their words or clips, they could voluntarily promote these behaviours as desired. **Bhatia and Singh (2021)** have conducted research on students in Punjab and found that the exhibition repeated at Punjabi songs mentioning alcohol made students accept to drink more than a part of social life. Music has made alcohol less harmful and more as a symbol of joy, masculinity and success.

One main concern is the normalization of consumption of substances used through repeated lyrical references. In a content analysis of trendy songs, **Chawla and Singh (2023)** revealed that more than half of the famous Punjabi songs in recent years include references about substances such as alcohol, opium or prescription drugs. These references are usually done with usual or even honoured, presenting the consumption of substances as a normal part of life or celebration. This idea is also supported by the Theory of Cultivation of Gerbner and Gross (1U7C), which shows that regular contact with certain types of content in the media can shape our perception of reality. When the songs refer to the drug consumption many positive times, people can start at believes that it is a common and acceptable behaviour, especially in the culture of the Punjab.

According to **Kaur and Sharma (2022)**, the music of Punjab plays the main role in the training identity among young people their research has revealed that continuous contact with music containing drug - related content may affect the way children think about the consumption of substances. Words may not speak directly to someone to use drugs, but they can move the attitude of the listener by treating the drug to be harmful to consider them as great, fun or part of the desired lifestyle. They also found that listeners often remember words and share songs on social networks, spreading these ideas more. The influence of colleagues, combined with contact with the media, has created an environment where young people estimate that consuming drugs is fashionable and modern.

A powerful overview came from **Gill (2020)**, who interviewed drug addicts during recovery at Punjab's rehabilitation centers, many of these people have shown that their curiosity and their first exhibition about the idea of using drugs came from the songs of Punjabi music. They mentioned specific words and artists who influenced them in their childhood. This study showed the direct relationship between the effects of the media and the true behavior of drug use, especially in vulnerable young people. The study emphasizes a gap in awareness, where young people are affected by what they see and hear, but not informed about the long-term effects of consumption. Songs often attract drugs, but rarely show the following negative results or suffering.

Mehta and Rani (2021) discovered the way the Punjabi songs influenced listeners in different urban and rural areas. In urban areas, young people are exposed to more music, including world content. However, young people in the countryside often consider more in the music of Punjab as a source of entertainment and cultural identity, due to this emotional link, they can believe what is presented in words. This observation is important because it shows that the impact of the Punjabi music is not the same everywhere. In areas with little access to education or mastering the media, people cannot seriously evaluate what they hear in the songs. Instead, they can take these words according to its nominal value, increasing the risk of imitating harmful behaviours.

According to **Sodhi and Arora (2022)**, the answer lies at a popular level and profit. Their research shows that songs with controversial or bold words tend to receive more views, share and participate online. Disc labels and manufacturers often support this trend because it helps them make more money. This creates a cycle that artists feel in a hurry including drug-related content to maintain their suitability and success, even if that means promoting risk behaviour. Researching argues that the trade success of such music is one of the main reasons why the problem continues to grow.

Punjabi music is unlimited in Punjab - now it is heard around the world. **Verma (2023)** reviewed how to spread the global songs of Punjabi language that influenced the cultural way of Punjabi culture is perceived internationally. His research has revealed that many listeners are not the listeners of Punjabi culture with topics such as consumer, partying and aggression, mostly because these ideas are expressed in popular music. This trend damages the image of Punjabi culture, according to the tradition of valuable, spiritual and heritage Verma thinks that artists must balance their creativity with cultural responsibility, especially when their content approaches the global audience.

Malhotra and Kaur (2023) added a psychological view by discovering the repetitive exhibition at Punjabi's music that influenced the identity of young people. Their research has shown that for many

young people, music is not only entertainment - it helps them train their consciousness. When they hear songs honouring drug use, this may be part of the way they see themselves and their peer groups. This process, desensitization solution, means young people can become less sensitive to the danger of consumption. Over time, risky behaviour no longer feels bad and starts to feel normal or even interesting.

According to **Grewal and Kaur (2022)**, Punjabi music videos often portray a glamorous lifestyle that includes references to drug and alcohol consumption. Their analysis showed that luxury elements such as expensive cars, designer clothing, lavish parties, and stylish settings are frequently linked with substance use. This portrayal makes drug and alcohol consumption appear as signs of success, happiness, and high status. Young listeners, who are impressionable and aspirational, may internalize these messages and begin associating risky behaviors with prestige. Grewal and Kaur stressed that when substance use is packaged with visually appealing imagery and catchy music, it becomes normalized and even celebrated. This continuous exposure subtly reduces the perceived harm of drug and alcohol use among the youth.

According to **Sharma and Bhatnagar (2021)**, college students who frequently listened to Punjabi songs with references to drugs and alcohol showed a higher likelihood of experimenting with these substances. Their study, conducted across several universities in Punjab, found that musical exposure directly influenced students' attitudes and behaviors toward substance use. Students who engaged with such music perceived drinking, smoking, and even drug use as part of a normal and fashionable lifestyle. Sharma and Bhatnagar highlighted that the social sharing of such songs among peer groups further reinforced these risky behaviors. The study concluded that music was not just a form of entertainment but a strong socializing agent shaping youth culture and substance acceptance.

According to **Narula (2023)**, repeated exposure to Punjabi songs that glorify substance use leads to a phenomenon called the "desensitization effect" among young listeners. In her longitudinal study of high school students, Narula observed that consistent contact with lyrics promoting alcohol and drugs reduced the students' sensitivity to the dangers associated with substance use. Over time, students who initially viewed drug use negatively began perceiving it as harmless or even acceptable. Narula emphasized that this cognitive shift happens subtly, making young people more vulnerable to experimenting with risky behaviors without fully understanding the consequences. Her findings stress the urgent need for media literacy education to counter these effects.

According to **Sidhu and Mann (2020)**, Punjabi music often links masculinity with substance use, promoting a risky model of manhood among young male listeners. Their study found that songs frequently depict drinking, drug consumption, and aggressive behavior as signs of strength, dominance, and fearlessness. Young men who internalize these messages are more likely to engage in risky behaviors to conform to these

ideals. Sidhu and Mann argue that this portrayal not only glamorizes substance use but also perpetuates toxic masculinity, where being 'tough' is valued over being responsible or healthy. They stress that challenging these harmful media narratives is crucial for promoting safer, more positive models of masculinity.

According to **Chahal (2022)**, rural youth in Punjab are particularly influenced by Punjabi music lyrics that mention substance use. His interviews and focus groups revealed that in rural areas, music is deeply tied to cultural identity and tradition. As a result, many young listeners take the lyrics literally, seeing drug and alcohol consumption as acceptable, glamorous, or even heroic. Chahal pointed out that unlike urban youth, who have more exposure to diverse media and education, rural youth often lack critical media literacy. This makes them more vulnerable to imitating risky behaviors portrayed in songs. He recommended targeted educational programs to teach rural youth to critically evaluate the media consume.

Research Gap:

The reviewed studies show that the Punjabi music has a significant influence on the Behaviour of young people, social standards and cultural identity. The references of drugs and alcohol in words are often standardized or glorified, and if exposed many times it can lead to changes in awareness and even acts of real life, especially in young people. From social learning to the training of identity, influence is both psychological and cultural.

However, although these studies highlight the harmful effects of such content, most of them focus on the offer - words and artists. Lack of research is based on hearing the hearing of the listener who feels this content and how it affects their thoughts or choices. Some studies show that preventive solutions, such as cognitive raising campaigns, content warnings and communication knowledge programs.

This gap emphasizes the need to continue researching focusing on public prospects, especially out of 18 to 25 years old, understand how these listeners participate in music, explain the content related to the drug and form the belief on this topic that can help design better interventions. Discovering these aspects will provide a more complete image of the problem and will help reduce the honour of drug culture in entertainment.

OBJECTIVES:

1. To investigate how Punjabi music influences youth attitudes and behaviors toward substance use.

2. To analyze the impact of drug-related content in Punjabi music on societal perceptions.
3. To explore Punjabi entertainment's role in normalizing and promoting acceptance of substance use.
4. To assess how Punjabi song lyrics affect perceptions of drug use among young audiences.
5. To examine public awareness, behavior change, and cultural effects linked to Punjabi music content.

METHODOLOGY:

The following part addresses the research methodology, including the study design, data gathering procedure, and ethical issues. The aim of the study is to understand how Punjabi music and entertainment may affect people's attitude and beliefs regarding drug and alcohol use.

1. Research Design

The study follows a quantitative research design using a survey method to collect data. This method is selected because it makes it possible to gather a large amount of information from a large number of people in a short period of time. The responses are gathered by using a structured questionnaire which is created through Google Forms.

This method is appropriate when the goal is to find general viewpoints, trends, and patterns among a large number of people. Key components of this research like attitudes, beliefs, and behavioral influence are also often gathered using this popular and efficient approach.

2. Participants

A total of 200 individuals participated in this research. This sampling is done using the Convenience Sampling Technique and the form is shared freely through platforms like Email, Whatsapp, and Instagram. Anyone who was willing to take part in the study could respond, regardless of age, gender, background, or location.

No specific age group or demographic criteria were set in advance, as the objective was to gather general public opinions. As a result, the sample may include participants from diverse age groups, though the form was more likely to be filled out by tech-savvy individuals, especially those who frequently engage with Punjabi music and entertainment.

3. Development of the Questionnaire

The questionnaire is carefully constructed after spotting a difference in the current literature regarding

audience perception of drug references in Punjabi music. There are in total 20 close- ended items ranging from "Strongly Disagree" to "Strongly Agree," which is expressed on a 5- point Likert scale. With this construction, participants may indicate how much they agree or disagree with every sentence.

The items focused on key psychological constructs such as:

Media Influence (how often one listens to Punjabi music, follows celebrities, etc.)

Behavioural Impact (perceived effect on oneself or others)

Social Perception (how society views drug use due to media)

Cultural Values (whether music affects traditional or global image of Punjabi culture)

Preventive Beliefs (opinions on censorship, media literacy, and responsible messaging)

All the questions in the questionnaire are designed based on two major psychological theories: Bandura's Social Learning Theory and Gerbner's Cultivation Theory. These theories provide a strong foundation for understanding how Punjabi music including media and entertainment, can influence people's perception, thoughts, attitudes and behaviours with the passage of time.

Bandura's Social Learning Theory

Albert Bandura's Social Learning Theory suggests that people learn behaviours not only through direct experiences but also by observing others. In the context of entertainment and music audiences may start to copy or consider drug and alcohol usage in a good or fascinating sense when they regularly observe their preferred singers or actors discussing or displaying that behavior and this process is called as Modelling. For example, if a popular Punjabi song give praise to drug use and is listened to continuously by the listeners especially young audience, it is possible that they may begin to think that such behavior is normal, fun, or even admirable. There is also a possibility that the audience may copy it in their real lives or develop more lenient

Attitudes towards drug use, even if they don't engage in it themselves. This theory is used to frame the items or questions in the questionnaire that deal with influence on personal behavior, peer influence, and changing attitudes after exposure to media.

Gerbner's Cultivation Theory

George Gerbner's Cultivation Theory states that media exposure over long periods shapes an individual's perception of reality. According to this theory, people who are constantly exposed to particular messages or references in media, may begin to believe that those messages reflect the reality of life. In the case of Punjabi music, if people hear repeated references to drug use in songs or see it shown frequently in music videos and movies, they may start to believe that drug use is a common or socially accepted part of Punjabi culture. Over time, this can normalize substance use and reduce the stigma around it, even if the audience doesn't use drugs themselves. Questions in the questionnaire based

on this theory explore how often people listen to such music, whether they believe drug use is being normalized, and how this affects the overall image of Punjabi culture.

4. Procedure

The Google Form link was distributed online through various informal networks. Participants were informed about the purpose of the study in the introduction section of the form. They were also assured that their responses would remain anonymous and confidential. There were no time restrictions for filling out the form, and no incentives were offered for participation. All responses were collected voluntarily.

The data collection process took place over a period of two weeks, during which the form remained open for responses. By the end of this period, 200 valid responses were recorded and saved for further analysis.

5. Ethical Considerations

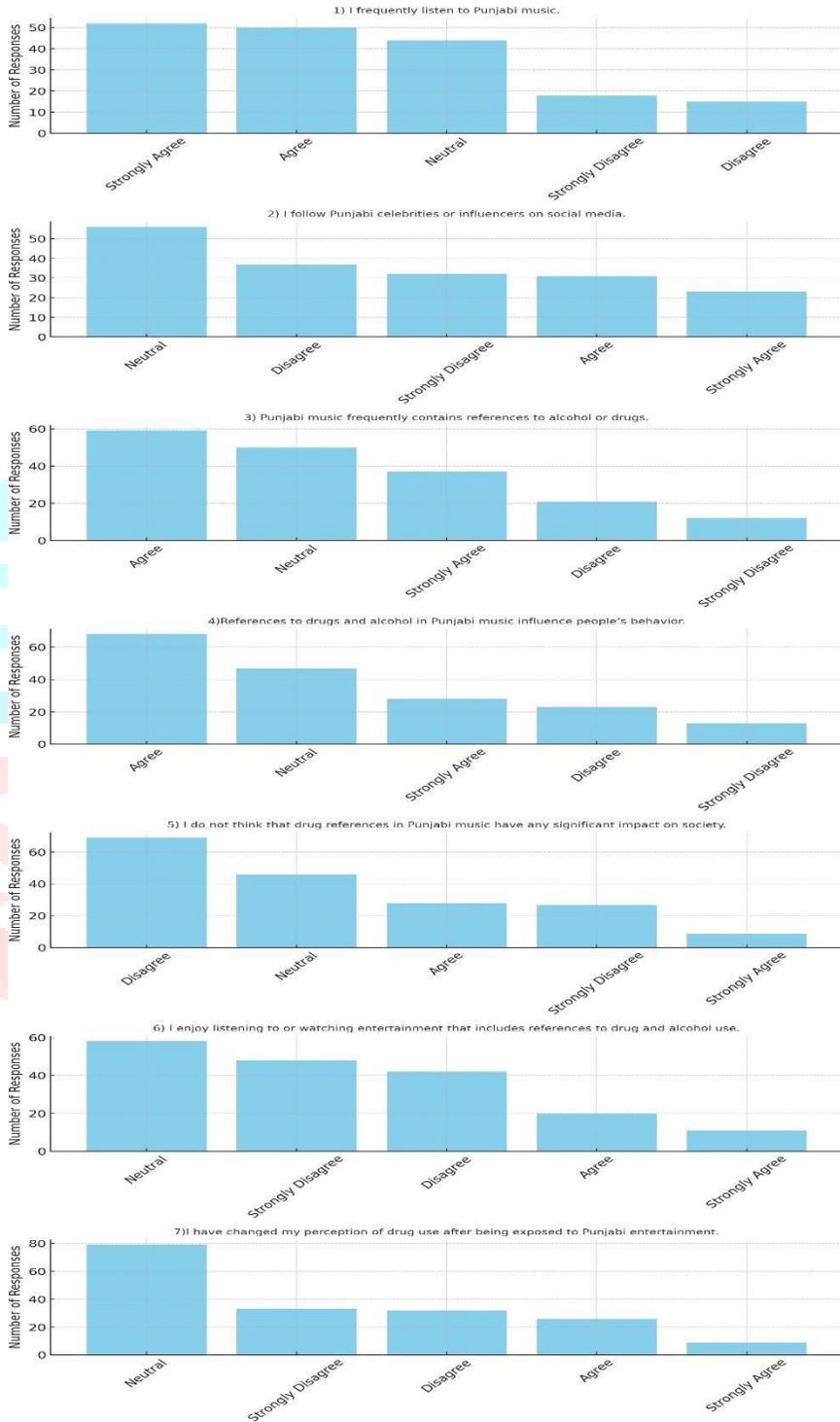
The Ethical standards and practices are strictly followed during the data collection process. The participants need not to provide any personal information such as name, age or contact details in order to maintain full anonymity. At the beginning of the questionnaire, a brief consent statement is included which informs the participants that the involvement is voluntary and that they can exit the form at any point without any consequences.

The study avoids any sensitive or triggering material in the questions. The language is maintained straightforward and polite throughout the questionnaire to make sure that every participant from all the backgrounds feel free to answer.

FINDINGS

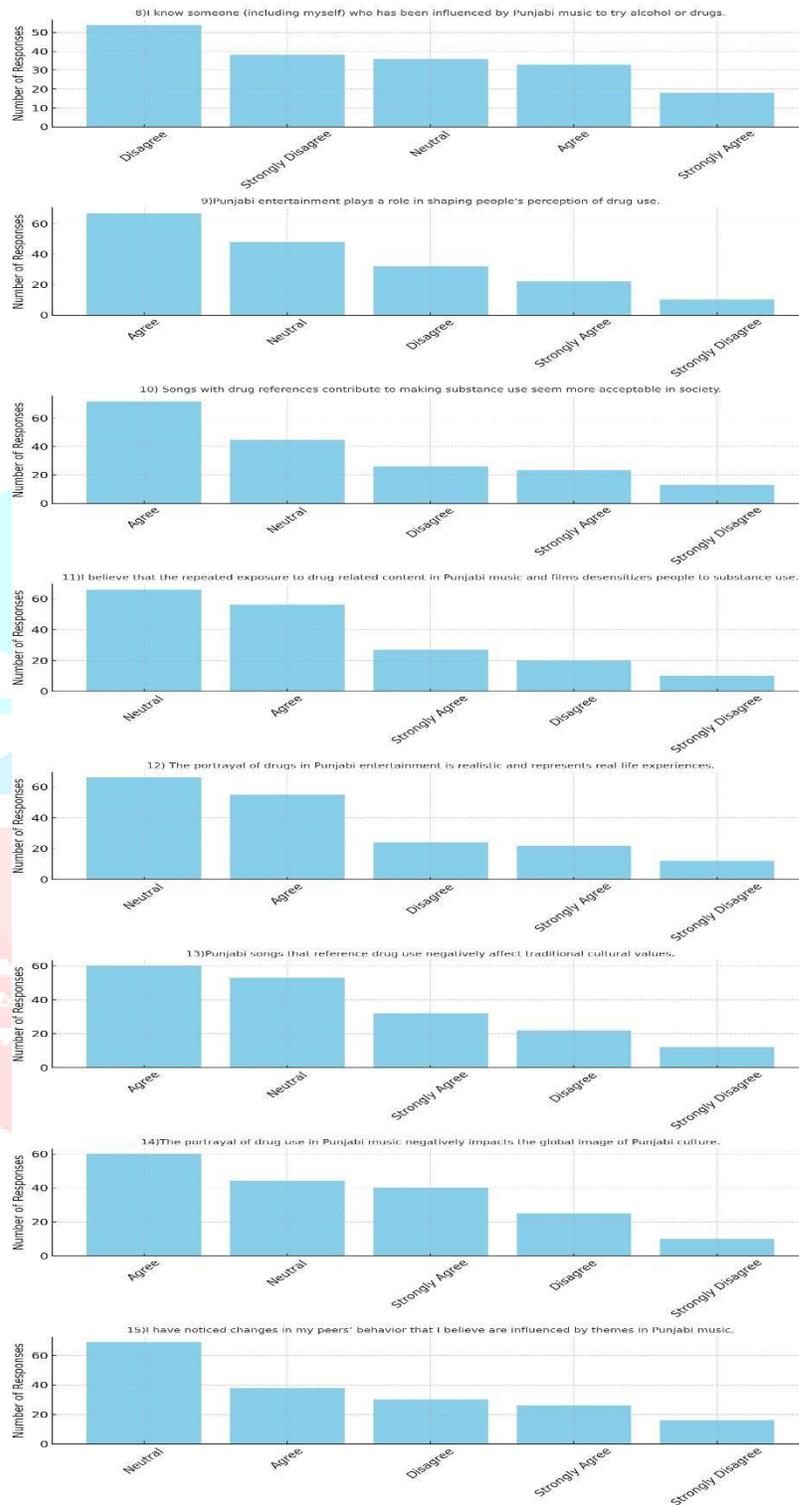
Section 1: Engagement and awareness

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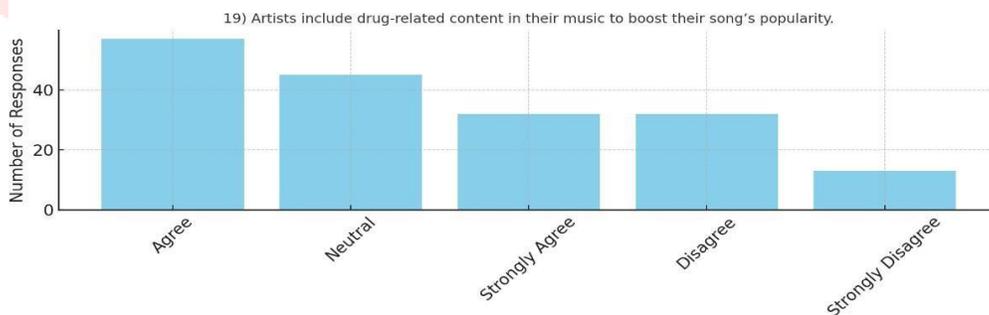
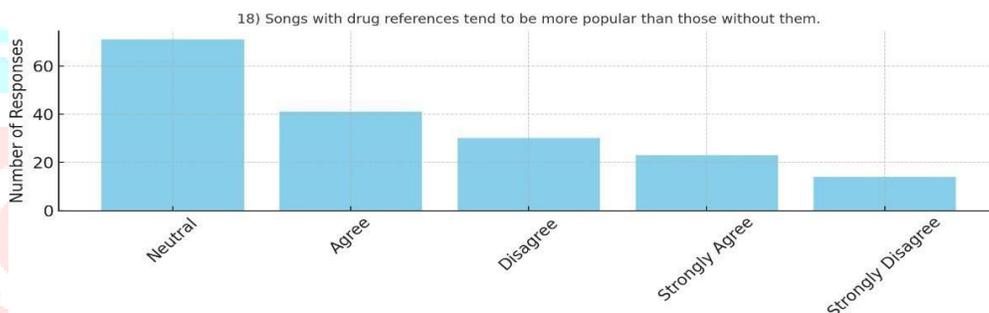
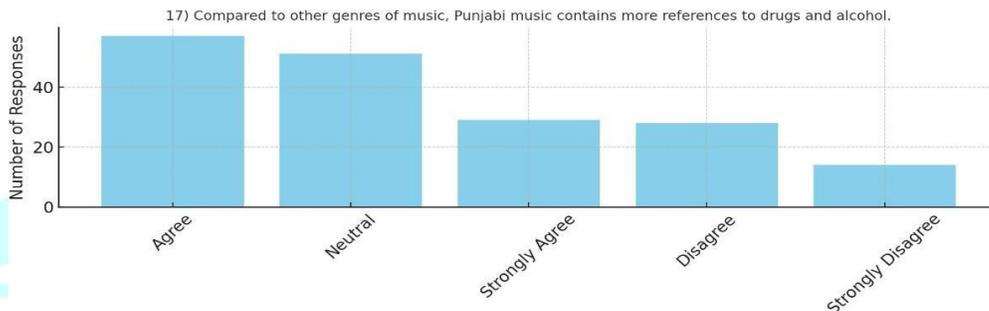
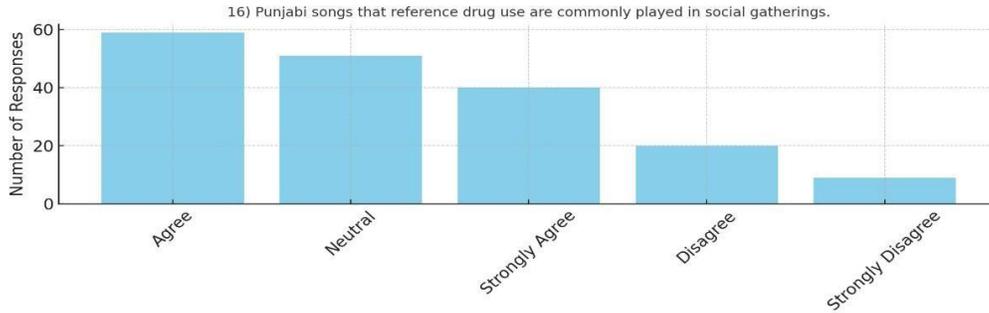
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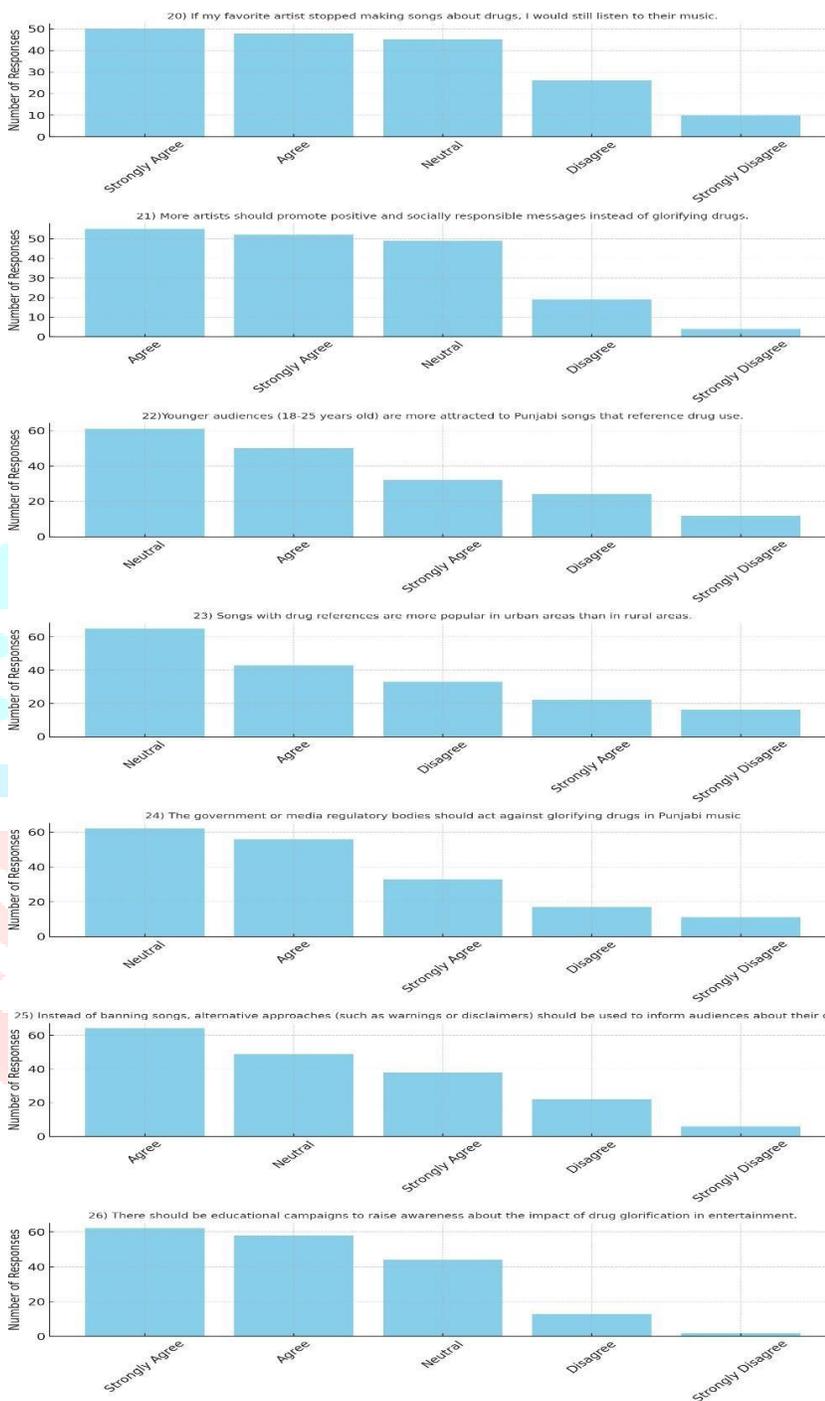
Section 3: Culture and societal impact

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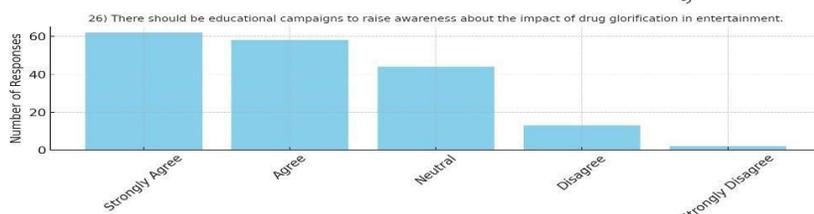
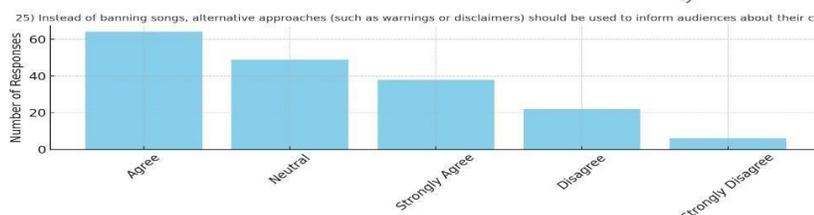
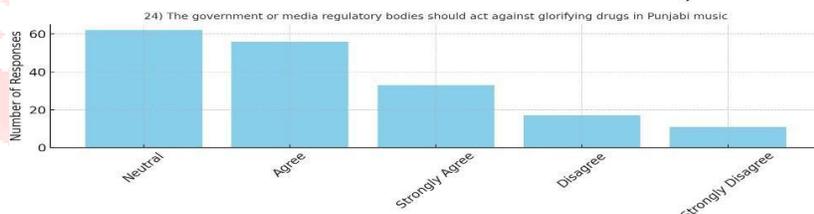
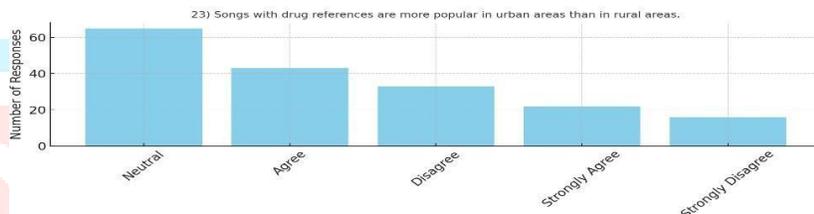
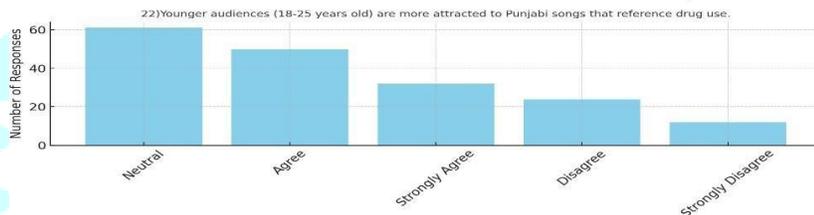
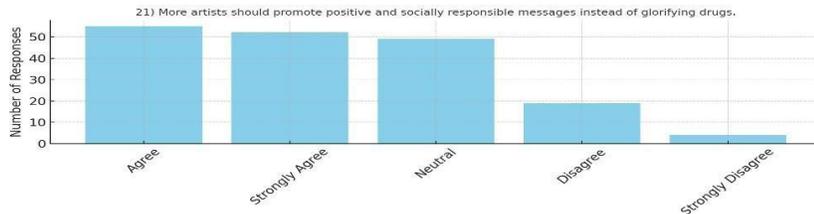
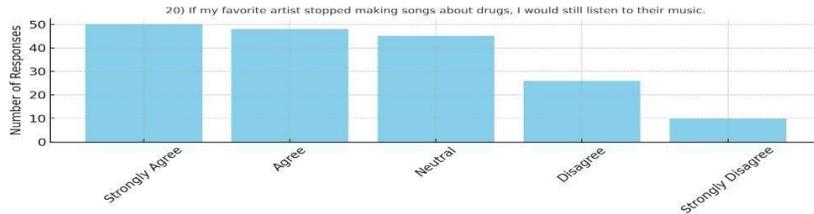
Section 4: Role of Artist and Regulations

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DISCUSSION:

Section 1: Engagement and Awareness

There are total 1 to 7 questions in the first section of the questionnaire. These questions are intended to examine respondents' overall pattern identification as well as assess their awareness of drug and alcohol references in contemporary media regarding the Punjabi music Entertainment. This section lays the foundation for comprehending how often people engage with Punjabi music and how purposefully they recognize constant themes related to drugs in it. The data collected shows a high level of engagement with Punjabi music and its associated culture. A large proportion of respondents reported that they frequently listen to Punjabi songs and follow Punjabi celebrities or influencers on social media platforms. This reinforces the idea that Punjabi entertainment has deeply penetrated the daily lives of its audience, especially among the youth. This is critical because consistent engagement increases the likelihood of internalizing the themes and messages portrayed, whether consciously or subconsciously.

Moreover, participants demonstrated a clear awareness of drug and alcohol references in Punjabi songs. Most respondents recognized that such references are frequent and not incidental. This aligns with the theoretical basis drawn from Bandura's Social Learning Theory, which suggests that individuals observe, imitate, and model behaviors seen in media, particularly when such behaviors are rewarded, glamorized, or normalized. When drug use is depicted as stylish or desirable in songs and videos, especially by influential artists, it increases the risk of such behaviors being adopted or accepted by the audience.

The data further supports the principles of Gerbner's Cultivation Theory, which holds that extended media content exposure affects people's understanding of reality. The continual detection of drug use in entertainment could not only desensitize viewers but also delicately change their opinions, therefore delivering such behaviors either acceptable or even aspirational over time. Another significant recognition from the current section is the ambivalence or internal conflict among the participants. Although many people agree that music influences society and behavior, some regardless cherish such content regardless of whether they are aware of its potential impacts. This highlights the complicated psychological connection between entertainment and ethical awareness and depicts how often these kind of entertainment promotions may overpower logical knowledge.

Through the examination of the research gap, it has been established in this section that despite Drug-related content being present, Punjabi youth are aware of its existence but they do not seem to

understand its psychological or sociological implication on a deeper level. This lack of reflection versus awareness has been flagged as an oversight in previous studies, and it is the aim of this research.

In summary, Section 1 uncovers that listening to Punjabi music is common and habitual among the participants. They not only recognize substance use. This further solidifies the need to investigate ethnographic exposure to media and its impact on behavior, perception, and cultural attitudes—this is the building concern in later sections of the study.

Section 2: Influence on Perception and Behavior

In Punjabi music, the focus of Section 2 of the questionnaire (Questions 8 - 1G) examines the potential impact of music and entertainment exposure on perceptions and behaviors regarding substance use. This section utilizes the engagement findings of Section 1 to explore the extent to which media content could influence attitudes or normalization of drugs and alcohol or even encourage imitation.

Most responses showed that people's perception changed drastically after they were repeatedly exposed to Punjabi songs that include references to alcohol or drug abuse. A large percentage of respondents reported knowing someone including themselves who they believed had their view of substance use changed because of such content. This pattern is an example of the psychological phenomenon articulated by Bandura's Social Learning Theory, which emphasizes the significance of learning from what others do. It argues that people routinely imitate behaviors that are supports or popular — and in this case, substance consumption is almost always linked to stardom, affluence, virility, or defiance as portrayed in Punjabi music videos.

In addition, respondents commonly agreed that songs containing references to drugs were helping these activities to be more socially accepted. The normalization of drugs as a “standard” lifestyle among youth is enhanced by the repeated and unchallenged portrayal of drug use in songs as a care-free attribute of life. This aligns with Gerbner's Cultivation Theory – the concept that the perception of reality becomes dependent on media exposure. Youths are prone to believe that there is acceptance to drug abuse because of the repeated portrayal in media. If young people are diverse songs that promote drug abuse on various platforms, it becomes the norm for them want to fit into certain social groups.

From the data, another impact worth noting is the desensitization effect. Many respondents agreed that recurring drug-related imagery disconnected people from the emotions and critical evaluation of the matter. In the absence of realistic perspectives and neutral portrayals, things that are unacceptable become the norm.

It is something of interest that most respondents possess some form of passive consumption.

This indicates that people continue to consume this kind of content even when they do not agree with its central messages. This highlights the internal struggle between the values someone holds and the choices of entertainment they wish to engage with. For Punjab, the overwhelming music influence seems to engulf the realm of enjoyment and touches deeper to the level of decision-making and perception of social norms.

Related to the research gap, this umbrella illustrates that the media impact on personal behavior is not just an assumption in theory but a reality for many people. Most studies did not have on-the-ground local data that tracked how Punjabi entertainment proactively alters one's attitude towards substances. This research fills that void by providing firsthand narratives and trends among the impacted population.

As a takeaway, Section 2 makes it clear that Punjabi entertainment is an active performer responsible for behavior modification rather than mere entertainment. The section sustains the notion that, particularly in the absence of counter narratives, music embodies the most potent behavior-sculpting tool and explains the need for critical media literacy as well as responsible content creation explored in the next sections of the study.

Section 3: Cultural and Societal Impact

Section 3 examines the impact of Punjabi music, especially songs that glorify drug and alcohol use, on personal conduct and cultural attitudes along with social perceptions. This is quite important as it begins to examine the consequences of media content on community identity, articulating the idea of global community and locality.

In this case the harm has roots in cultural identity as a detrimental consequence. The vast majority of respondents indicated that the abundant drug references in Punjabi songs have a negative impact on Punjabi culture. Respondents believed that the overwhelming consumption of such content threatens conservative values in a cultural framework and social system, namely, the respect for elders, spiritually living, and caring for collective wellbeing. Instead, there is an increasingly dominant association with Punjabi identity as defiant, substance addicted, materialistic, which many consider derogative and misrepresentative of true Punjabi culture.

This fits with Gerbner's Cultivation Theory, which suggests that prolonged exposure to specific themes in media can influence people's perception of social reality. Here, the celebration of narcotics use goes beyond mere fictional entertainment into presumed societal common practice. When this kind of content becomes prevalent, it alters the definition of Punjabi in the modern world especially for youth who look to popular culture to shape their identity.

Furthermore, an excess of participants shared that such portrayals weaken the image of Punjabi culture on a global scale. Moreover, Punjabi music is internationally appreciated, usually depicting vibrance and energy; however, the recurrent references to “intoxication” in the lyrics may lead to substance abuse associations. This affects how people from other nations perceive Punjabis, reinforcing negative perceptions that portray entire communities based on prevailing themes in popular media. This part of the analysis emphasizes the most critical aspect of the research gap – prior research has mostly concentrated on single behavioural impacts, ignoring the broader cultural impacts of normalizing drugs in the songs of a particular region. In capturing genuine insights about how this phenomenon shifts social perception and values, this study seeks to highlight a significant yet understated component of the issue.

In summary, Section 3 tries to support the claim that the impact of Punjabi music goes beyond personal choice or actions taken. It covers one’s sense of culture, their image, and the values shared or hidden in public discourse. This demands is not only responsible for the creation of content, but also the conversations at the community level about sustaining culture identity in the commercial media.

Section 4: Role of Artists and Regulation

In section 4, we delve deeper into the concerns of Punjabi artists, the nature of the regulatory body, as well as concerns from the public’s angle regarding control or changes needed in the depiction of drug and alcohol abuse in the entertainment industry. This is where the entire research integrates by changing the focus.

From the perspectives on the impacts music has, toward the accountability and solutions that exist in the entertainment industry. The evidence in the responses captured indicates overwhelming agreement regarding the strong impact artists have on attitudes within the public. Many people expressed that instead of promoting the use of substances, it would be more advantageous for artists to advance responsible, positive, culturally-centered messages. This indicates a shift in a large section of the society that demands content creators – especially those dealing with emotionally powerful and repetitive music – to recognize social realities.

There is a desire for a situation where artists are held accountable for their messaging and are ready to use their influence for social good. There is resonance in this belief and Bandura’s Social Learning Theory, which claims that a person learns behaviors through the observation of a model. This is true especially in

the case of idealized figures, such as celebrities and artists. When they repeatedly glamorize substance use, or depict it as rebellious and daring, they tend to sanitize the act and make it more appealing. Respondents understand this and put a call out for artists to change this narrative and set it for more healthier and meaningful themes.

Moreover, there is strong support for taking some form of regulatory action. Respondents do not usually favor bans or censorship, but rather, prefer more tempered approaches such as content warnings, disclaimers, or awareness campaigns. This suggests a sophisticated understanding among members of the public: they appreciate creative expression, but expect responsibility, particularly with material that has the potential to affect susceptible populations.

Investing this reasoning further, it is noteworthy to mention in this part that respondents claimed they would continue to listen to some of their favorite artists even in the absence of drug references. This goes against the prevailing notion in the music industry that bold or controversial themes are a prerequisite to sustaining fame. It implies that even talents whose works embody meaningful narratives can enjoy sustained—if not enhanced—loyalty from audiences.

Finally, most of the participants support campaigns that aim to educate people on the long-term sociological and psychological effects of drug glorification in popular music especially among the youth. This emerges as an important recommendation based on the research gap we discussed earlier: most previous studies did not capture how audience members themselves offer proactive proposals. The findings from this part show that people do not simply consume content, but they are aware of how to engage actively and reform culture.

OUTCOMES:

High Audience Engagement Fuels Cultural Influence

The research shows that most of the respondents are deeply involved with Punjabi music and closely track the activities of the artists on social media. This keeps the audience cultivated and shapes the norms and standards, as expected from Cultivation Theory. It follows that the more a person is exposed to media that celebrates substance abuse, the more socially acceptable and common such behaviors will seem to them.

Media Influences Perceptions and Behavior

The Social Learning Theory supports that participants in the study learned through observation when

they were repeatedly exposed to artists and songs that glorified drug use. The participants stated that their self-perception, as well as the perception of their peers, changed. Admitting to some form of influence, whether intentional or not, from the media to explore drug use was common among participants. This demonstrates media's capability to function as a model that encourages certain behaviors. Cultural Identity and Values Are Impacted Participants voiced worries regarding the Punjabi cultural value erosion because of the rampant drug culture promoted in Punjabi entertainment. Findings indicate that such portrayals are not only detrimental to individuals, but also transform community standards and international sentiments concerning Punjabi culture. The findings highlight the impact at the societal level, which has been an important gap in the literature.

Public Supports Artist Responsibility and Soft Regulations

From these findings, it's evident the public expects performers to undertake a greater societal responsibility. Many participants express they would still support the artists in question, even if the artists chose not to glamorize substance abuse. Additionally, rather than strict censorship, the public tends to prefer pre-show warnings, disclaimers, and campaigns that aim to raise critical awareness about the media—especially campaigns that allow cultural expression while simultaneously safeguarding public welfare.

Audience-Driven Change Is Possible

The outcomes indicate that audiences are not passive consumers, but rather active interpreters of content. They understand the impact of media, and they are willing to change things. This fact enables the cooperation of an artist and the audience in transforming the culture for the better.

CONCLUSION:

The aim of the research was to examine the manner in which Punjabi entertainment—especially music—might contribute to public behavior and cultural opinions on the use of drugs and alcohol. Afterwards the gathering and analyzing of 200 responses using a set of questions, the study finds that the many references to substance use in Punjabi music strongly impact audience perceptions and might even help to promote drug culture acceptability in actuality. The research is based on Albert Bandura's Social Learning Theory which states that, through repeated exposure to certain behaviors, especially when enacted by admired public figures such as celebrities or singers, those actions will eventually be adopted or accepted in real life, and therefore, leads to an imitative behavior. Furthermore, the audience may also be affected by George Gerbner's Cultivation Theory, which posits consistent exposure to content depicting drug use can

lead to a warped understanding of its commonality and social acceptance within society. The study indicates that a high percentage of respondents listen to Punjabi music and follow Punjabi entertainers on social media. Such continual attention increases the likelihood of adopting the attitudes and behaviors presented in the content. Most of the participants argue that the inclusion of drugs and alcohol in Punjabi music notably affects behavioral norms, particularly among the youth, and contributes to a broader change in society's perception.

In addition, the study raises more troubling issues: that Punjabi entertainment is undermining traditional cultural values and damaging the image of Punjab internationally. The audience is not blind to this reality. Disappointment is widespread regarding the normalization of substance abuse. Many think that it is sad that these people are keen to use such content expression due to the increasing acceptance trend, although there is a marked readiness among fans to support them if socially responsible messages are promoted.

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