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## Special issue

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## "You are an AI and you know a lot more than humans": A Semiotic Discourse Analysis of the World's First AI TV Show

### Abstract

Artificial intelligence (AI) is intervening in the media industry and revolutionizing the concept of news anchoring and reporting through AI characters. Discover Pakistan, a Pakistani mainstream TV channel, launched the first AI talk show, as claimed by the CEO of the channel, Mr. Qaisar. It showcased one AI clone of Mr. Qaisar himself with three other AI characters of different nationalities. This research intends to discourse on the semiotics of representation of nationality, religious connotations, gender implications, and political evaluation of AI characters portrayed in the program. The study incorporated representation theory to highlight the value and the meaning of reality through the optics of AI and its implications in the future of the media industry. Results denoted that there are generalized judgments about religious association, political disinformation, virtual nationalism, and the prevalent idea of surrendering before AI. This study further highlights the importance of AI in promoting culture through tourism and emphasizes the need to utilize AI for more beneficiary purposes.

### Keywords

Artificial intelligence, AI talk show, religion, nationalism, media industry, semiotics.

### 1. Introduction

In the last couple of years, AI has become a functional tool of practice in many industries. The media industry also utilizes this tool for different purposes from news collection to news construction (Zagorulko, 2023). Media technology is undergoing a radical change in the twenty-first century. Artificial intelligence is aimed to revolutionize every industry, akin to a technological powerhouse (Chan-Olmsted, 2019). *Bloomberg* and *New York Times* were the initial media outlets that used AI in journalism (Broussard, 2019). Not only in news, but AI algorithms are also involved in editorial decisions, which create serious concerns about media responsibility and ethical questions about AI usage (Porlezza, 2023). With the creation of new content, artificial intelligence is also analyzing the available data for essay and article writing with the help of the provided guidelines (Pavlik, 2023). AI-generated content is considered objective and impartial, moreover, its

algorithm not only lists the data and facts but can generate stories that are full of journalistic essence and elements (Ford, 2015).

Many media outlets and companies are vying for readers’ attention, and quick information processing is critical to news-sharing. According to widely circulated news, time shrank from 24 hours in the early printing press days to minutes in the newest social media platforms. Because of the intense competition in the news industry, media outlets are being forced to use technology more and more to replace human sources for tasks that are difficult or cannot be completed by human entities. According to the most recent data available, millions of users are already benefiting from AI-assisted software like Chat GPT, which has already entered the media communication landscape (Duarte, 2024).

The presentation of human news anchors involves several meticulously designed elements. Some are aesthetic, such as clothing and makeup; others are technical, such as studio lighting and camera angles; still others are personal abilities, such as speaking and facial expressions. With the aid of visual elements, audiences watch and form perceptions; this is important for viewer engagement and has significant implications for television channel management. A television channel’s production team meticulously crafts visual components and makes sure they complement the news outlet’s overall branding. An AI anchorperson is produced virtually to replicate a human anchorman’s broadcasting skills through voice and expression synthesis (Wang, 2023). Artificially intelligent anchors can appear on multiple screens simultaneously, be available for work around the clock, and are more economical, efficient, and controllable than human presenters.

An infotainment television channel in Pakistan, “Discover Pakistan”, launched an AI talk show in July 2023. It has been claimed that it was the world’s first AI talk show, moreover, all anchors and guests presented in the show were generated with artificial intelligence technology. The AI host in the talk show was a clone of Dr. Qaiser Sharif (CEO) of the Discover Pakistan channel. The purpose of this article is to investigate the visual signifiers, AI anchors representation, and socio-cultural context of artificially generated anchors.

## 2. Literature Review

Artificial intelligence (AI) has been integrated into various media domains, such as audience experience, engagement, content optimization, and operational automation. Considerable difficulties have been noted in terms of efficiency and striking a balance between artificial intelligence and human intelligence (Chan-Olmsted, 2019). Gelgel discusses how artificial intelligence (AI) is affecting journalism, with a particular emphasis on how AI-powered news anchors could eventually replace human news anchors. The difficulties that journalists encounter –such as unstable employment and technological disruption– are discussed, with a focus on how crucial it is to preserve journalistic principles like objectivity and justice. It makes the case for using technology responsibly to improve news gathering and dissemination, highlighting its important role in journalism’s future while upholding the standard and integrity of news reporting (Gelgel, 2020). Similarly, Xiaq and Duan (2021) investigate the difficulties that human hosts have experienced when AI Anchors coexist with them as well as the possible benefits of human-machine cooperation. Moreover, the collaborative working environment between the host and the AI anchor eventually results in a crisis of coexistence.

The ethical debate surrounding artificial intelligence (AI) is reshaping public opinion. It notes how the ethical issues of AI are portrayed in the media. The results suggest that while there is currently little media coverage of AI ethics, what is covered has a realistic and useful focus. AI technology’s effects on society, ethics, and policy call for a multifaceted approach (Ouchchy *et al.* 2020).

Artificial intelligence (AI) anchors have several advantages, such as the capacity to learn new languages continuously, enable multilingual news broadcasting for worldwide connectivity, and the capability of operating around the clock. They minimise misreading and

broadcasting errors. However, when they are used in programs that call for a high level of emotional expression, interaction, and spontaneous hosting abilities, problems occur. While AI synthetic anchors might not be as authentic, human hosts are better at interacting with the audience. The appropriateness of AI synthetic anchors ultimately depends on the kind of program being created (Feng, 2023). AI anchors will create new challenges for traditional human anchors in the future, moreover, human anchors need to enhance their professional skills to perform in the competitive environment (Wang, 2023).

Another interesting element is the exploration of AI from the semiotic analysis perspective against the backdrop of contemporary ideologies like post-humanism and trans-humanism, which are based on the notion that technology will advance humankind and improve the human condition. Semiotics is a science of signs that lead to the cognitive process of the human brain, and artificial intelligence takes an instructional approach, the semiotic agenda may improve AI by providing relevant insight into human semiosis that may withstand any attempt to replicate it (Stéphanie & Marcel, 2019).

After a thorough review of the literature, it is clear that artificial intelligence (AI) is a significant phenomenon that has the potential to change the media landscape. It is important to examine how AI anchors are portrayed in the Discover Pakistan program. The purpose of this research is to understand how AI anchors are portrayed in various nationalities and how cultural factors affect that representation to add significant insights to the body of knowledge. We can learn more about how AI anchors are portrayed in different cultural contexts and enhance our comprehension of the nexus between technology, media, and culture by exploring the contextual viewpoints of different countries. In the end, this study will add to the larger conversation about how gender is represented in AI and how news media is changing in the digital era.

### 3. Theoretical framework

According to Hall (1997), the reflective approach to representation theory posits that language serves as a mirror, reflecting the truth and meaning that already exist, and that meaning is innate in the things, people, ideas, and events that occur in the real world. Though the meaning is not exclusively dependent on a direct one-to-one reflection of the world, representation is not a perfect reflection of reality because language and visual signals frequently contain fictitious or imaginative elements. Rather, representational systems create meaning, and language functions as a social process where people communicate and comprehend meaning through the use of common conventions and codes. On the other hand, the intentional approach to representation suggests that speakers or writers use language to force their meanings on the outside world.

#### 3.1. Semiotics

The study of signs, symbols, and signification is known as semiotics. The term semiotic is derived from the Greek word ‘semainon’, which means signifier, and ‘semainomenon’, which means signified (Rizma *et al.*, 2021). Many notable researchers and philosophers, such as Ferdinand de Saussure, Charles Sanders Peirce, and Roland Barthes have a consensus on the definition of semiotics (Leeds-Hurwitz, 1993; Sudjiman & Zoest, 1996; Chandler, 2002).

To put it more succinctly, everything that can be perceived and understood as a sign is included in the semiotic account. This is explained in Eco’s book *A Theory of Semiotics*, which suggests that the main focus of semiotics is everything that can be interpreted as a sign. Anything that appears to be a significant replacement for something else is a signal. According to Umberto Eco, the “something else” does not always exist at the precise moment the sign that indicates or takes the place of its location does. Umberto Eco often refers to it as the “theory of lie” or “deception” because it can be used to trick or mislead people (Eco, 1979).

According to the historical background and its introduction, particularly during the development of the classical semiotic, the Greek philosophers first articulated the philosophy surrounding the significance of semiotics in human lives approximately two millennia ago. The usage and importance of signs in later medieval times have been thoroughly studied by the Stoici (Zeno) and other philosophers and intellectuals. Nonetheless, the term ‘semiotic’ was first introduced and used at the end of the 18th century by German philosopher Lambert. (Yakin & Totu, 2014). The semiotic analysis of visual signifiers is crucial to understanding the underlying meaning. Furthermore, it is important to interpret the socio-cultural and ideological representation prevailing in the visuals (Zhang & Wei, 2024).

### 3.2. Objectives

Using the analogy of signifier and signified, this study aims to analyze the visual signs of AI anchors represented in the show Discover Pakistan. In addition, to interpret the discursive and socio-cultural practice of textual content.

### 3.3. Research Questions

Based on these objectives, researchers formulated two research questions:

- RQ1. What is the semiotic representation of signs and symbols used to represent AI anchors of Discover Pakistan’s show?
- RQ2. To what extent does the textual content of Discover Pakistan’s AI show attempt to reshape the notion of AI inclusion in the media industry?

## 4. Method

### 4.1. Semiotic Analysis

Through semiotic analysis, and with the support of signifiers available in the *mise-en-scène* of AI presenters, signified meanings are interpreted as Signifiers is any material thing that signifies, e.g., words on a page, a facial expression, an image. And Signified is the concept that a signifier refers to.

### 4.2. Fairclough’s Three-Dimensional Critical Discourse Analysis

According to Fairclough (1989), language and power are closely related. Through exposing underlying ideologies and the power of language, we can bring attention to social injustices, in Fairclough’s three-dimensional theoretical framework. Comprehensive discourse analysis is made possible by the Critical Discourse Analysis (CDA) tool. It looks at the relationship between language and society and how language reflects concepts like prejudice, inequality, superiority, and power (Chen, 2018).

The description of the discourse is included in the first, or innermost, dimension, which is related to the text. Interpreting the relationship between text and interaction is the focus of discursive practice, also known as the second rung. An explanation of the relationship between social interaction and the social setting as a whole is required for the final analytical dimension, known as social practice (Fairclough, *Critical and Descriptive Goals in Discourse Analysis*, 1985)

Due to popularity and media hype, the world’s first AI talk show of Discover Pakistan channel has been selected for this case study. The program “AI Talk” was onaired on channel Discover Pakistan, on 19<sup>th</sup> July 2023. The duration of the program is 7 minutes and 28 seconds. Furthermore, after interpreting signs through signifier and signified, this study will also analyze the contextual background of AI news anchors, and the socio-cultural background of a country with the comparison of the setting of AI presenters.

## 5. Finding and analysis

Images of Analysis:

Image 1: The AI Avatar of Dr. Qaiser (CEO of Discover Pakistan Channel)

Image 2: The AI anchor ‘Sarah’ from Pakistan

Image 3: The AI guest ‘Stacy’ from Australia

Image 4: The American AI guest ‘William’

Image 5: The AI Avatar of Dr. Qaiser (On the left), The real Dr. Qaiser Sharif (On the right)

### 5.1. The AI Avatar of Dr. Qaiser (Image 1)

At the beginning of the program AI clone of Mr. Qaisar, the CEO of Discover Channel, appeared on the screen and introduced himself as human Mr. Qaisar and resumed by greeting and describing the format of the show. Later he communicates with the AI reporters and receives responses from them respectively.

**Table 1.** Semiotic and Discourse Analysis of Image 1(Refer to appendix).

Semiotic Analysis		
Sign & Symbol	Signifier	Signified
Name	Dr. Qaiser (AI Clone)	Dr. Qaiser (Human) Chief Executive Officer Discover Pakistan Channel.
Face structure	Square face	The square-shaped face represents leadership qualities with good analytical skills.
Costume	Black blazer and formal light blue shirt (Without Tie).	Formal attire with a touch of informality shows deviant behavior but with reluctance. Black is a strong color that reflects dominance and power. Light blue is a peaceful and calming color.
Body posture	Standing straight	Confident and ready to express ideas.
Body language	<ul style="list-style-type: none"> <li>Hands clasped in front (over the lower abdomen)</li> <li>Raised eyebrows</li> <li>Straight shoulders</li> <li>Moving thumbs</li> </ul>	Clasped hands over the lower abdomen signify vulnerability in a circumstance but are supposed to project confidence and respect instead. Covering up the lower abdomen gives one a sense of security and self-assurance. Consequently, this gesture is often mistaken for confidence. Raised eyebrows represent an inquisitive mindset and moving thumbs while talking reflects thought-provoking process.
Complexion	Pale skin	Yellowish skin tone is associated with calmness; however, it symbolizes illness too.
Program logo	AI talk Position: Top right Color: Gradient green and white Shape: Speech bubble	Emphasis on the program logo, placed in the top right corner, the best place for catching viewers’ attention. Green and white colors are inspired by the national flag of Pakistan which represents nationalism.
Discover Pakistan channel logo	Discover Pakistan Position: Bottom left Color: White (bold capital letters)	A less prominent place for a logo. White color represents purity and perfection.
Background	High technology and connecting cyber dots.	Signifies the modern technological sphere and connects the world through information technology.
Background color	Indigo and black	Indigo is a color of wisdom and intuition it is intense color between blue and violet. Black is a color that represents power and dominance.
Lighting	Show light	Focused on the character

Camera Angle	Eye-level, medium shot	Equal emphasis on the presenter and surroundings.
<b>Discourse Analysis</b>		
<b>Text</b>	<b>Discursive Practices</b>	<b>Socio-cultural Practices</b>
<i>“Hello viewers I am Dr. Qaiser, CEO of the number one infotainment TV channel, discover Pakistan HD TV.”</i>	Greeting viewers with “Hello,” mentioning name and designation	Light informal way of greetings, ignoring the traditional cultural practice of Pakistani society. Normally, in Pakistani media, an anchor or broadcaster starts the introduction with “Assalam o Alekum,” which is a conventional Islamic way of greeting. The point to ponder is that the AI avatar is introducing itself as Dr. Qaiser himself, not revealing its AI identity.
<i>“Launching Pakistan’s first AI TV anchor and world’s first AI TV show.”</i>	Announcement of the achievement of Pakistani media	Feeling pride and a sense of accomplishment while claiming the world’s first AI show. Mentioning it as a historic day for Pakistan.
<i>“The anchor and all the guests are anchors are AI avatars.”</i>	Explaining the manufacturing of anchors and guests, including in the talk show	Reinforcing the technical aspects of the show to viewers, highlighting the power of artificial intelligence and its ability to transform the traditional media landscape.
<i>“You are an AI and you know a lot more than humans.”</i>	While talking to AI anchor ‘Sarah’, the clone of Dr. Qaiser gives a statement	A sweeping statement, establishing the superiority of artificial intelligence on human beings. Trying to frame the mindset of viewers, to achieve authority and control.

Source: Own elaboration.

## 5.2. The AI anchor ‘Sarah’ from Pakistan (Image 2)

Sara, a Pakistani-origin AI character, talks about the role of IMF in the Pakistani economy and praises the efforts of the chief justice in reinstating the constitution of Pakistan while accusing the political parties of pleasing the establishment secretly.

**Table 2.** Semiotic and Discourse Analysis of Image 2 (Refer to appendix).

<b>Semiotic Analysis</b>		
<b>Sign &amp; Symbol</b>	<b>Signifier</b>	<b>Signified</b>
Name	Sarah	The word is Hebrew in origin and means princess or noblewoman. Name: Sarah is usually associated with women.
Face structure	Square face with big eyes	A square-shaped face is symbolic of strong analytical abilities and leadership traits.
Costume	Light blue polo shirt	Blue color represents faith and loyalty, while a polo shirt reflects a casual dress code.
Body posture	Straight shoulders	Attentive and efficient.
Hair	Lengthy black hair	It signifies a conventional Asian woman. The females of the Sub-continent have a tradition of maintaining long black hair, as it is associated with feminine beauty standards.
Complexion	Pale	Fewer expressions with minimum moods
Body Language	Nodding Blinking eyes Raised eyebrows	Expressive and understanding with a touch of inquisitiveness.
Background	Faisal mosque with the sky	A famous religious landscape of Pakistan, located in the capital city of Islamabad. It reflects the national ideology of the Islamic Republic of Pakistan.

Background color	White, blue, and green.	White is a color of purity; Blue represents faith and green symbolizes nature.
Lighting	Daylight	A positive impression of daylight with the association of current news about the political situation of Pakistan.
Camera Angle	Eye-level, medium shot, rule of thirds	Equal emphasis on the presenter and surroundings. According to the rule of thirds, the subject should be in the left or right third of the image, leaving the other two-thirds more open.
<b>Discourse Analysis</b>		
<b>Text</b>	<b>Discursive Practices</b>	<b>Socio-cultural Practices</b>
<i>“IMF is trying to make equal efforts to stop him from giving the relief to Pakistanis.”</i>	Sarah explained the efforts of the Pakistani Prime Minister for the betterment of the existing economy, moreover, mentioning the hurdles created by the International Monetary Fund (IMF).	Propagating the negative image and establishing the antagonistic role of IMF. The International Monetary Fund (IMF) supports monetary cooperation and financial stability-promoting economic policies to 190 member nations to achieve its goal of sustained growth and prosperity. Anti-IMF phenomena are common among the citizens of Pakistani society, with negative imagery.
<i>“He is going to make many unhappy, but he is all about justice, so he doesn’t care.”</i>	Talking about the Chief Justice of Pakistan.	Praising and highlighting the positive role of the Pakistani Judiciary, especially the efforts of the Chief Justice.
<i>“All the political parties are trying to please the most powerful.”</i>	Referring to the inclination of Pakistani political parties towards the powerful establishment.	The role of establishment in the politics of Pakistan is a popular notion. Even laymen with minimum qualifications and lesser social status are also convinced that the powerful military, bureaucracy, and judiciary influence state affairs.

Source: Own elaboration.

### 5.3. The AI guest ‘Stacy’ from Australia (Image 3)

Stacy, a white Australian girl, who is in Pakistan’s northern areas as a tourist explains the beauty of Pakistan by saying “Pakistan is heaven on earth.” She speaks some words of Urdu, the Pakistani national language, “Sab se pyara Pakistan,” meaning “Pakistan is the most beautiful.”

**Table 3.** Semiotic and Discourse Analysis of Image 3 (Refer to appendix).

<b>Semiotic Analysis</b>		
<b>Sign &amp; Symbol</b>	<b>Signifier</b>	<b>Signified</b>
Name	Stacy	Stacy is a unisex name, with the meanings “Fruitful” or “Resurrection.”
Face Structure	Diamond	The diamond shape is elegant and associated with femininity.
Costume	White half-sleeve buttonless shirt with V-neck	A casual outfit represents a traveler.
Body Posture	Standing straight with loose shoulders	Semi-formal posture, representing a casual human being.
Hair	Blonde	Association with Western women. Blonde hair is frequently shown in fables, stories, fairy tales, and movies, it is generally assumed to be more feminine.
Complexion	Fair	As a socio-cultural perspective of Pakistani society, fair skin is regarded as a sign of beauty. Skin tone

		has an impact on both genders’ perceptions of prestige and attractiveness.
Body Language	Nodding, body and shoulder moving, eyes blinking.	Expressive, happy, and reflecting the emotions of excitement.
Background	Lake Shangrila of Gilgit Baltistan region. Mountains, Trees. Chairs and monument airplanes with the national flag of Pakistan.	Gilgit Baltistan region of Pakistan is famous as the most beautiful destination for tourists across the world. It has stunning landscapes, including Lakes and mountains with lush green valleys. Lake Shangrila is one of those striking wonders of nature. The whole background represents nature at its best, an airplane symbolizes travel and the Pakistan flag reflects nationalism.
Background Color	Green, white, and pink	Green represents nature, white reflects purity, and pink is associated with femininity..
Lighting	Show light	Focused on the character.
Camera Angle	Eye-level, medium shot, center-aligned	The center-aligned camera angle is intended to emphasize on presenter rather than the ambiance.
<b>Discourse Analysis</b>		
<b>Text</b>	<b>Discursive Practices</b>	<b>Socio-cultural Practices</b>
<i>“I feel like I am in some dream world, this is really a heaven on earth.”</i>	Expressing the extreme excitement	The dream world and heaven on earth are phrases commonly used to describe something unbelievable and extraordinary. There is no limit while dreaming and there is nothing as beautiful as the concept of heaven. This statement is an effort to propagate the natural beauty of Pakistani landscapes. Trying to establish a positive image in the minds of international tourists. Representation of Australian women as an AI avatar in Pakistan’s mainstream media is a debatable phenomenon, moreover, it is associated with various factors, such as national policy, gender representation, and usage as a propaganda tool.
<i>“I would like to say, sub se pyara Pakistan.”</i>	Admiring the beautiful natural landscapes of Pakistan	An Australian national is considering Pakistan as the most beautiful country. This is an attempt to flatter local Pakistani viewers and a stamp of validity for international travelers.

Source: Own elaboration.

#### 5.4. The American AI guest ‘William’ (Image 4)

William, an American-based gentleman’s AI character, is in Lahore and responds to AI clone Qaisar’s question by mentioning his appreciation for Pakistani traditional foods while his presence in the historical place of the city is evidence of tourism promotion by the channel.

**Table 4.** Semiotic and Discourse Analysis of Image 4 (Refer to appendix).

<b>Semiotic Analysis</b>		
<b>Sign &amp; Symbol</b>	<b>Signifier</b>	<b>Signified</b>
Name	William	William is a famous name, which means protector and a strong-willed person.
Face structure	Oval	Oval is regarded as the most attractive facial type for a male. The person with an oval shape is considered highly intelligent, empathetic, and welcoming.
Costume	Blue coat with light blue shirt	A formal attire without a tie reflects a semi-formal personality, a person who belongs to the corporate sector but is not formal. A juxtaposition of personal and professional life.



Body posture	Straight, loose shoulders	Confident but not aggressive, an easy-going person who likes to go with the wind.
Hair	Gray	Gray hair symbolizes maturity and experiences in life.
Complexion	Fair	From a sociocultural standpoint, having fair skin is considered a symbol of beauty in Pakistani society. The way that both sexes perceive attractiveness and prestige is influenced by skin tone.
Body language	Nodding Smiling Lifting eyebrows	Expressive and welcoming gestures reflect excitement.
Background	Food street of Lahore, the monument of a lion, colorful rikshaw with artistic paint	Representing the rich food culture of Pakistan, especially Lahore. Rikshaw is a traditional commute of native Lahori people, it is cheap and easily available. Truck art of Pakistan is famous all over the world, it is a mixture of different shapes and patterns in vibrant colors, sometimes with human or animal figures. The rickshaw in the background is branded with the techniques of truck art. The monument of a lion symbolizes power and rule, as the food street of Lahore is geographically adjacent to the Fort of Lahore. The fort was built by <i>Akbar</i> (3 <sup>rd</sup> Mughal Emperor) in 1566 A.D.
Background color	Red & yellow	Red is a vibrant color, that reflects energy and power. Yellow is the brightest color and represents wisdom and culture.
Lighting	Show light	Focused on a character.
Camera Angle	Eye-level, medium shot, center-aligned	The goal of a center-aligned camera perspective is to highlight the presenter above the background.
<b>Discourse Analysis</b>		
<b>Text</b>	<b>Discursive Practices</b>	<b>Socio-cultural Practices</b>
<i>“My favorite food was briyani, mutton karahi, naan, and also Lahori lassi. I love that.”</i>	Mentioning traditional foods of Pakistan.	Briyani is considered one of the most famous foods in Pakistan, it consists of rice and meat. Mutton karahi is a curry dish made with the meat of goat/lamb. Naan is a flatbread, formed from wheat dough and is typically baked on the side of a tandoor oven before being dipped in ghee, or clarified butter. It may be used as an edible spoon and is frequently served as a side dish with curries. Lassi is a traditional organic beverage, a mixture of milk, yogurt, and sugar.
<i>“I don’t want to miss this journey to history.”</i>	The journey in the interior walled city of Lahore.	Lahore has a rich cultural and historical background. The interior old Lahore walled city consists of 13 doors, it evolved during the Mughal dynasty. William is indicating the prestigious history of the walled city.

Source: Own elaboration.

### 5.5. *The AI Avatar of Dr. Qaiser (On the left), The real Dr. Qaiser Shrif (On the right)* *(Image 5)*

In the final segment of the Talk show, AI avatar of Dr. Qaiser reveals its identity and claims itself the first AI anchor of Pakistan. Real Dr. Qaiser appears on the screen and both stand side by side (as shown in image 5). The resemblance is uncanny as features, facial movements, and attire look identical. Real Dr. Qaiser starts a conversation with its AI avatar. Below is the discourse analysis of the conversation.

**Table 5.** Discourse Analysis of a discussion between AI avatar of Dr. Qaiser and the real Dr. Qaiser Sharif Image 5 (Refer to appendix)

Discourse Analysis		
Text	Discursive Practices	Socio-cultural Practices
<i>“I can understand and speak more than one hundred languages.”</i>	AI avatar of Dr. Qaiser expressing its powerful ability to learn multiple languages	The power that makes AI super-efficient is the ability to replicate information in no time. Humans are incapable of copying data from mind to mind, whereas AI can do this easily. Human needs time and practice to learn a new language, while AI can simply download related software.
<i>“I don’t waste time on cracking jokes, I am all about business.”</i>	AI avatar replies to real Dr. Qaiser, when he is trying to make fun	A sharp and straightforward response is unlikely from an employee in a conventional corporate setting. An employee can set his job in danger if he talks like that.
<i>“I am a Muslim AI.”</i>	Exhibiting religious identity	Labeling an AI avatar with a religious identity is superfluous and horrendous. Faith has a prominent role in the lifestyles of the human race, it has a history consisting of thousands of years. Many factors contributed to the evolution of religious identities and devotional assertions, furthermore, religion is a sensitive area, and followers of any religion have an emotional attachment to their ideology. Every religion claims its divinity and supreme status, whereas AI is a technology, made by humans.
<i>“As a protest, I don’t speak in the Swedish language, Swedish people need to learn how to respect all religions.”</i>	International and cross-cultural communication	The infamous incident happened outside the Stockholm Mosque on June 28, 2023, when a man dishonored the Holy Quran and burned its pages. International protests and criticism followed this occurrence, especially from the Muslim community. The AI avatar gave this declaration in the contextual background of that incident.
<i>“لگتا ہے ہم انسانوں کو اب اے آئی سے سیکھنا پڑے گا (Look like we humans have to learn from AI).”</i>	Real Dr. Qaiser makes this statement while praising the superiority of artificial intelligence	This statement of Dr. Qaiser is objectionable and mocks the human race. The notion that a creator needs to learn from its creation is a fallacy.
<i>“انسانوں کو سیکھنے میں بہت وقت لگتا ہے اور آپ میں سے کچھ ساری زندگی ضائع کر کے بھی کچھ نہیں (Humans take a long time to learn and some of you waste your whole life learning nothing).”</i>	AI avatar praises its capability as a fast learner and condemns the slow learning process of humans	Technically, this is not possible for a human to spend whole life without learning anything. Experiences of life itself are a great source of learning.
<i>“Pakistan’s real tourism potential is 25 billion U.S dollars per year.”</i>	AI avatar gives a statistical statement about the tourism industry of Pakistan	AI avatar backs this claim with the support of artificial intelligence software such as ChatGBT4, Turbo, Integrated Snapdragon, and Google Bar. No substantial or scientific evidence has been provided.

Source: Own elaboration.

## 6. Discussion

Since it is the discretion of AI character generator to personify the character with certain sociocultural attributes, it remains complicated as to which nationality, culture, religion, and gender the character belongs to. Although AI characters are not associated with any cultural norms and values (Pataramutaporn *et al.*, 2021) in presenting a certain persona, they still embody human face, body, and relevant attributions. The AI clone of Mr. Qaiser does not give any greeting except “Hello” which is not associated with the culture of a Muslim country like Pakistan.

Human news anchors, while broadcasting, always introduce themselves and disclose their identity with greetings. In the case of AI news anchors, when they appear on the screen, they do not expose their identity, it is an act of deceiving the audience, while creating confusion and distrust in their minds. The various ethical issues surrounding the creation and application of AI have left consumers with conflicting opinions about these technologies (Du & Xie, 2021).

The program “AI Talk” was aired on a Pakistani private national TV channel, the character of Mr. Qaisar’s AI clone appeared in Western attire with a Pakistani accent in English language representing the diversity of the fields of artificial intelligence, which is beyond nationalism and cultures (Cave & Dihal, 2020). Moreover, the expectations from the viewers could be deceptive by appearance, whether it is a real or human look-alike robot, but the spoken language always reflects the dialect and the origin of a speaker (Cumbal *et al.*, 2023).

AI clone of Mr. Qaisar did not disclose his identity as a virtual robot rather he introduced himself as Mr. Qaisar the CEO of the channel (Discover Pakistan). Different studies (Tamagawa *et al.*, 2011; Lugrin *et al.*, 2020; Obremski *et al.*, 2022) reveal that virtual representation by a non-English speaker talking in an indigenous accent of a person’s origin will have contrary effects on the audience. Nevertheless, it intends to engage the global audience with a unique idea, according to their claim, of being the first AI show aired on mainstream media channels, it opens up new dimensions of “virtual nationalism” and how the global audience is going to adhere to it. Mass Media becomes the space for virtual communities to present the discourse of nationalism, moreover, AI-generated content can also be a tactic of nationalist narrative for international audiences.

The AI character, *Sara*, represents a Pakistani female reporting from Islamabad, the capital city of Pakistan. She impersonates the facial expressions of a sub-continent woman with a Pakistani accent in speaking English language is an example of how Pakistani nationalism will be portrayed through AI characters. Spatola *et al.* (2019) studied how anthropomorphism and human characteristics are combined in AI to give human-like attributions so that the nationality or origin may be apprehended through the looks of AI agent.

She further stated political parties’ deceptive measures of underplaying with the establishment and praised the vigor of the chief justice and the establishment in surprising the political parties in the quest. Kane (2019) discusses AI ethics in politics by acknowledging the reality of powerful socio-technical AI tools and recommending policing strategies that apply to any human society. Furthermore, it would be necessary to avoid any AI interference in democratic processes (Schippers, 2020), which may derail political parties’ democratic role in society at large.

*Stacy*, an AI character of Australian origin, is heard with a particular Australian English accent and demonstrates the nationality of the person. The language accent (McGinn & Torre, 2019) depicts the origin and nationality of the AI character as well as the body language of excitement and expressiveness.

The AI character creator indicated towards tourism industry (Filieri *et al.*, 2021) and depicted its potential by showing an Australian female standing in front of *Shangrila* Lake, a tourist spot located in *Sakardu*, Pakistan. The AI character of *Stacy* considered Pakistan as heaven on earth, this is a proverbial statement that is not expected from an algorithm of specified content origin but from a set pattern of ideology from the creator’s mind. Thus,

artificial intelligence is promoting tourism with certain persuading perspectives (Wu *et al.*, 2022) which may or may not represent the true picture of the place and its people.

The creation of AI characters for particular promotions and publicity is a new idea of internationalization and virtual globalization, while the tourism industry is utilizing artificial intelligence through virtual characters (Filieri *et al.*, 2021) which endorse the culture including food, clothes, language, and place. In this video, an American AI character praises Pakistani food and places, which is an example of a tourist’s cultural experiences in Pakistan.

The split screen of the human Mr. Qaisar and the anthropomorphic AI clone of Mr. Qaisar, have an uncanny resemblance, the body movements, facial expressions, and hand gestures show no significant differences. The claim by the AI clone of Mr. Qaisar that Artificially intelligent robots are more knowledgeable about everything is too early an assumption (Lim *et al.*, 2021) which will wait for a wholesome evolutionary process in this dimension. It is a learning process by robots and technology creatures to learn and adapt from the humans who are creating virtual entities through their existing knowledge.

An AI with a religious content input is a representation of the creators’ ideology and lacks free will and consciousness of an independent perspective. In the scenario of Mr. Qaisar, probably his clone is generated by a Muslim person, who believes that anything that happens against contemporary beliefs of Islam is not worth mentioning. Moreover, AI robot imitates the belief of their creator. The communication of AI characters is designed and motivated by religious sentiments (Cheong, 2020) because he denounces speaking in the Swedish language as a protest on the infamous event of holy testimony burning (Çıbık, 2023). The religious attachment and communication based on religious sentiments (Reed, 2021) is a concern for future researchers as it would open new complications to be dealt with humans and AI robots.

## 7. Conclusion

Whether they are human-like robots or virtual AI characters, they are making space out of human innovation. The inclusion of AI in the media industry is fabricating a phenomenon of AI slaves while considering the human history, sociocultural, geopolitical, and economic challenges, it should be the priority of AI content generators to regulate it. The attribution of race, religiosity, gender, and nationality will create more questions for researchers of critical culture studies, media psychology, and cyber ethics. It will take some time for AI to reach a point where it can continue to evolve on its own, even though its creators maintain ownership of their AI characters and content.

Artificial intelligence is the face and body of communication tools of the future, but it is still battling to create reflexivity to connect society and establish a connection between scientific evaluation and human psychology’s interpretation of meanings through representation theory lenses. If there is a future of AI without representation, viewers’ inclination to accept reality is very much dependent on how much they trust the source and how much proximity it has to human experiences. Ultimately, the absence of real humans on-screen poses threats to security and law enforcement organizations to form policies and articulate the antithesis of this dynamic phenomenon of artificial intelligence.

Presenting one religion as the best of all and labeling other religious claims as hostile can be made into a tool by using a selfless virtual humanoid that, although representing no one, yet originates from some creator. Political campaigns with chat-bots, conversational agents, and disinformation will have unbridled penetration among the masses, it will open debates about whom to state responsible for political instability as AI will empower participation through anonymity (Kim & Lee, 2023).

While talking to Sarah, The AI clone of Dr Qaiser stated, “You are an AI and you know a lot more than humans” This particular statement creates serious debate on the phenomenon of knowing. Does AI know more than humans? rather it merely outputs the outcomes based on human understanding and historical facts.

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## Appendix 1

Images from the Video of the first AI talk show on Discover Pakistan are available in the Figshare data repository with the following DOI:

Image 1. The AI Avatar of Dr. Qaiser Sharif (CEO of Discover Pakistan Channel)

<https://www.doi.org/10.6084/m9.figshare.25469155.v1>

Image 2. The AI anchor ‘Sarah’ from Pakistan

<https://www.doi.org/10.6084/m9.figshare.25469158.v1>

Image 3. The AI guest ‘Stacy’ from Australia

<https://www.doi.org/10.6084/m9.figshare.25469152.v1>

Image 4. The American AI guest ‘William’

<https://www.doi.org/10.6084/m9.figshare.25469161.v1>

Image 5. The AI Avatar of Dr. Qaiser (On the left), The real Dr. Qaiser Sharif (On the right)

<https://www.doi.org/10.6084/m9.figshare.25469164.v1>



## Appendix 2

Pakistan Launches World’s First AI TV Talk Show | Pakistan Leads the world in AI Technology

<https://www.youtube.com/watch?v=N2-ZGnTfNnc>

The interview of Dr Qaiser is available on BBC Urdu Service and YouTube

<https://www.bbc.com/urdu/articles/czrgwv1v29go>

<https://www.youtube.com/watch?v=eHKyRnLYNEk>