

EFFECTS OF TURKISH SOAP OPERAS ON THE FEMALE YOUTH OF PAKISTAN

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ABSTRACT

Television dramas or soap operas are well thought-out to be the supreme source of leisure for females. After the surfacing of private media industry in Pakistan, numerous of private TV channels are broadcasting foreign contents for grabbing the attention of the more viewers and getting more rating. These foreign contents are being endorsed without considering the social and cultural values of the society. It is also distinguished that these foreign production having great viewership in Pakistan, which accomplish the business and rating interests of the owners. The first Urdu dubbed Turkish soap opera i.e. Ishq-e-Mamnoo got an uninterrupted rating among the viewers of Pakistan. The plot of Ishq-e-Mamnoo revolved around the extramarital relations of a rich Turkish family. This high rating opened the new way for the private channels to on air Turkish content to grab the maximum viewership and to earn more profit without their own production. In addition, most of the channels are zealous to broadcast such unfamiliar content which not only disparaging the social norms and values of the society but also, they are injurious for the living standards of the females. This research has examined the effects of Turkish dubbed soap operas in changing the life styles of female youth. The main aim of this study is to understand that to what extent these dramas are being watched by females and to what amount these dramas are affecting the interpersonal communication, dressing and talking styles of the young females. The research was also carried out that whether the culture which is being presented in the Turkish soap operas are more in accord with the Western or the Islamic values. This research has also examined the perception of the female youth regarding the promotion of the vulgarity in these soap operas. Cultivation theory has been applied for this purpose. Survey method has been used to analyze the behavior of the female youth. The city of Gujrat and its surrounded areas were selected to conduct this study. A sample size of 180 females was taken for this purpose. The results are more favorable to the hypothesis of this study.

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INTRODUCTION

Dramas are considered a powerful tool for propagating specific attitudes, ideas and different cultures in society and at the same time, these are biggest source of educating, informing and entertaining their audience. From the start of broadcasting media industry, television is considered to be an effective tool for influencing and in changing the attitudes of viewers. As we see in daily lives, consumers follow and adopt different words, actions, feeling and living styles of their favorite actors who are showed in different dramas. After the proliferation of cable television and dish antennas in Pakistan, over one hundred channels in all genres are successfully working where a healthy competition between Pakistani and foreign channels has been generated. The audience of watching Indian and Turkish dramas in Pakistan is literally increasing day by day (Aslam & Faiz Ullah, 2015). After the successful launching of “Ishq-e-Mamnoo” at Urdu One, a lot of Pakistani channels are airing Urdu-dubbed Turkish drama serials on different Pakistani channels which facilitating high rating with low cost.

According to Banday (2012), Indian dramas were restricted by cable operators because of increasing vulgarity trends and also hard relation between the two countries. The other options which were available for the Pakistani media was to on air dubbed drama from the different countries. Turkish dramas which are assumed to belong to a Muslim country Turkey got their place on Pakistani entertainment media. This option generated a sphere of Turkish dramas on different Pakistani entertainment channels. Turkish drama Ishq-e-Mamnoo which caught an unbroken rating of 11.79 became a model of rating for the Pakistani drama broadcaster. In this way, the media houses found a new way to become more powerful in market by broadcasting Turkish dramas. This was a successful start from media owners because these dramas’ cost was very low. After the popularity of Turkish Drama Ishq-e-Mamnoo, local production industry considered these dubbed Turkish dramas as a threat for local and in reaction they did many strikes for banning these foreign contents but unfortunately, no serious action was taken by Pakistan Electronic Media Regulatory Authority (PEMRA) (Banday, 2012).

Kiran (2014) explained that due to a healthy competition between Pakistani and foreign dramas, our channels are following the foreign contents in their production for increasing in rating and economy. These channels not only broadcasting foreign dramas but newly produced Pakistani dramas are mostly contradictory to our social and cultural values. In this way, Pakistani drama industry is destroying our cultural and national identity.

However, this study is related to the effects of Turkish dramas in changing the attitudes of youth. This research will explore, how many hours' females watch Turkish dramas and how females apply the acts of actors as role models in their lives. It will also be examined that whether females like the life style of Turkish people as portraying in Turkish dramas or not. Study will also explore whether female like to talk in style as the resembling characters in Turkish dramas. The effects of Turkish dramas on the religious beliefs and values of female youth will also be examined.

OBJECTIVES OF THE STUDY

The main objectives to this study are following.

- To explore how many hours' female watches Turkish dramas.
- To explore the effects of Turkish dramas on the life styles of female youth.
- To describe the level of acceptance of dresses and talking style on female youth.
- To explore that culture shown in Turkish drama is against Islamic values.

HYPOTHESES

- H1:** Females watch Turkish dramas regularly with interest.
- H2:** Most of Turkish drama viewers like their actors, talking styles, hair styles and dresses.
- H3:** Turkish dramas are under discussion in daily life
- H4:** Turkish dramas are promoting vulgarity.
- H5:** Culture presented in Turkish drama appears to be equivalent to foreign culture and less representing Islamic values.

LITERATURE REVIEW

Qamar & Shawar (2012) investigated that the effects of Indian culture on tangible and intangible culture of Pakistan. Researcher selected a sample of one hundred and twenty individuals from Faisalabad city by using multi stage sampling technique. They concluded that selected population was well aware about this problem and claimed that cable television is directly responsible for spreading these trends in Pakistan. Helal (2014) analyzed the modishness of Indian soap-opera TV serials in Bangladesh. Researcher selected hundred individuals from different ages by using snow ball sampling technique. He smelled that Indian dramas are strongly promoting criminal trends in families and cultivating sexual behaviors.

Ruwandeepta (2011) demonstrated the impact of Tele-dramas with little mixture of religious trends in changing the attitudes of Mataras' district population in Sri-Lanka. Researcher examined the hypothesis sociologically by using three research methods such as surveys technique, by conducting interviews and case study research. The sample of this research was consisted on sixty individuals where ten men and fifty women of different ages and groups were selected. The results showed that these dramas directly effected in changing the attitudes, communication styles and social activities. Shafiq (1995) observed the effects of the proliferation of dish antennas and private channels on PTV dramas by using survey method research technique. Writer concluded that after the emergence of private satellite channels, people have different varieties of dramas on Zee TV and Star Plus while BBC have become a big source of news and in this situation, PTV is unable to compete them.

Mahsud & Chaudhry (2011) conducted a research for analyzing the viewership habits of females towards Pakistani and Hindi Dramas. Scholars selected two channels Geo TV from Pakistan and Star Plus from India. Two hundred and ten females from Sargodha city were interviewed where the results revealed that females prefer Star Plus for watching dramas than of Geo TV because of promoting more modernized trends. Fatima (2000) examined the popularity of Indian channels on middle class viewers from Lahore. She chose cultivation theory and survey method for quantifying the effects of these channels. The outcome of this research was in favor of hypothesis which proved that the trends of watching Indian dramas are increasing rapidly in Pakistani society which is changing the behaviors and attitudes of their viewers.

Gilani (2012) cited a Gallup research on the emerging trends of Turkish dramas in Pakistani culture. The report showed that 10% people of Pakistan were involved in watching Turkish dramas where 60% people watch these dramas on Urdu One channel while 33% people watch on Express Entertainment channel. Only 4% watched these dramas on other Pakistani channels while 3% audience was not interested to comment. The most favourite drama on these channels was *Ishq-e-Mamnoo* which had more than 9 million viewers. Ali & Hassan(2015) observed the life styles of housewives in Hyderabad city by using survey method. The results showed that media directly effect to in changing the actions and behaviors of women. The women who spend more time in watching cooking shows and entertainment programs are gratifying and applying the acts in their daily routines.

Amin (2014) examined that the effects of Bollywood in promoting dancing culture in the young generation of Pakistan. She did survey from female youth and argued that these entertainment stuffs must be banned in country. Malik (2003) discoursed the impact of high viewership of cable TV in Multan by using survey method. The results of this research were highly favorable to the hypothesis of this study. The viewers who spent more time on watching these shows are highly effected by adopting anti-Pakistani culture.

Shahbaz (2004) checked the influence of Star-Plus dramas in changing the socio-cultural ideas middle class youth by using survey. He lamented that western and Indian culture are highly involved in cultivating Pakistani culture and the young generation of this country is highly adopting the norms and values of these countries in fashion, liberalism and modernization. Almost similar question was searched by Juni & Alam (2014) in evaluating the Pakistani TV dramas on villages. The results were highly in favour of the hypothesis.

A content analysis was done in analyzing the soap operas programs of Star Plus in promoting Hinduism. It was discussed that these drams are highly promoting Hindu culture in using of words and in generating a plot. The words *Namashkaar*, *Tapaswi G*, *Bagwan*, *Jai-Ho* were highly used in these serials which negatively affected the norms and values of other cultures (Khan, 2011).Zia (2007) descried that the Pak-Indian religious and cultural presentation in dramas, films and music. Researcher involve survey method for quantifying the observations of females where he discovered that high viewers of these programs are directly affected by changing in their lives

styles such as using Hindi words *jija g*, *chinta na kar*, *bagwan rikshaw karay* etc.

Theoretical Framework

This research is applying Cultivation theory for knowing the considerable effects of Turkish dramas on females. This theory was presented by George Gerbner. This theory defines that electronic media having strong effects on their audience. The people who give more time to consume media are affects more than of light viewers. The people who spend more of the time in watching TV think that the contents which they watch are the real picture of life. These viewers consider this world, a more violent and dangerous place for living than of the reality. The theory explains that those who watch different programs on television by giving more time have powerful effects on their attitudes. The contents which they watched are applied in their lives with high percentages by considering reality (Gerbner, 1998).

It is noted that these types of theories are applied for studying the violent contents in societies such as, in different ethnic groups, races, behaviors, political and cultural identities etc. The gap which is noted between the heavy and light viewers include in the category of cultivated difference. This is informed to us that electronic media especially television become the central family member of American culture. This theory is the comparative analysis of both high and low viewers. The audiences who spend more time for watch TV are very closer to the world of media and applying this world as reality than of those who are not spending more time on television.

Methodology and Research Design

Quantitative research method will be applied in order to gather related information from selected people in shape of questioners. Research use survey method for getting data from the individuals. However, questionnaire is selected for receiving data from selected sample. The sample of this study is selected randomly from four major cities of district Gujrat such as, City Gujrat, Lala Musa, Kharian and Sarai-Alamgir.

According to Wimmer (1993), sample is the subset of population which represents the whole population. In present study, sample size is the females who are living in district Gujrat, having cable connection and watching habits of Turkish dramas. The sample size of present study is one hundred and eighty females of District Gujrat, which includes City Gujrat,

Sarai-Alamgir, Lalamusa and Kharian city. Forty-five females from each city are selected in sample size by applying stratified sampling method because population is divided in two groups such as city and age. The unit of analysis of this study is the females whose age is 17 to 40 years and belongs to the surrounding of district Gujrat. The questionnaire is filled out by 45 females of each specified area. In survey research, the relationship of independent and dependent variables is examined. In present study Turkish dramas are independent variables. And dependent variables are effect on their life style, talking style, religious values, dresses, and effects on viewership of Pakistani dramas.

Findings

Table 1.1, 1.2 and 1.3 are related to hypothesis H1 which states that females watch Turkish dramas regularly with interest.

Table 1.1: Do you watch Turkish Dramas?

Name of The City	No. of Respondents by City	No. of Females who Say "Yes"	No. of Females who Say "No"
Gujrat	45	45	0
Sarai Alamgir	45	45	0
Kharian	45	45	0
Lala Musa	45	45	0

Table 1.1 shows that 100% females of my sample watch Turkish Dramas. The questionnaire is filled from those individuals who watch Turkish Dramas.

Table 1.2: For how long you are watching the Turkish dramas?

No. of Months	Name of City				Total
	Gujrat	SaraiAlamgir	Kharian	Lala Musa	
3 months	24 13.3%	7 3.9%	11 6.1%	15 8.3%	57 <u>31.7%</u>
6 months	2 1.1%	11 6.1%	20 11.1%	13 7.2%	46 25.6%
9 months	8 4.4%	11 6.1%	3 1.7%	11 6.1%	33 18.3%
1 year	11 6.1%	16 8.9%	11 6.1%	6 3.3%	44 24.4%
Total	45 25.0%	45 25.0%	45 25.0%	45 25.0%	180 100.0%

Table 1.2 concludes that majority of the people are watching Turkish dramas since last 3 months. As we see in the table 1.2 that **31.7%** people who are in majority are watching Turkish dramas since last 3 months. If we see from variable of cities of district Gujrat, people of Gujrat city are in majority in viewing Turkish drama than people living in other three cities which is 13.3% from total of 31.7%. On second number people are watching Turkish dramas since last 6 months which is **25.6%** of the total number. People living in Kharian are in majority in watching Turkish drama since last 6 months which is 11.1% from total of 25.6. There is no any greater effect on people that since people are watching Turkish drama; because exposure is mostly based on how many hours a person watches drama regularly. Mostly exposure of people is based on material or liking of people on things they buy not on duration since they are watching drama. So it is concluded that people living in District Gujrat watching Turkish Dramas since last 3 months.

Table 1.3: How many hours daily you watch Turkish dramas?

No. of Hours	Name of City				Total
	Gujrat City	Sarai Alamgir	Kharian	Lala Musa	
One hour	45 25.0%	1 .6%	14 7.8%	20 11.1%	80 44.4%
Two hours	0 .0%	32 17.8%	19 10.6%	15 8.3%	66 36.7%
Three hours and above	0 .0%	12 6.7%	12 6.7%	10 5.6%	34 18.9%
Total	45 25.0%	45 25.0%	45 25.0%	45 25.0%	180 100.0%

Table 1.3 concludes that majority of the people are heavy viewers of Turkish dramas (two hours and above) since last 3 months. As we see in the table 1.3 that **55.6%** watch Turkish drama more than one hour. If we see from variable of cities of district Gujrat, people of Sarai Alamgir are in majority in viewing Turkish drama than people living in other three cities which is 24.5% from total of 55.6%. On the other hand, people watch Turkish dramas one hour which are our light viewers are 44.4% of the total number. People living in Gujrat are in majority in watching Turkish drama one hour which is 25.0% from total of 44.4%. There is no hypothesis that more people watch Turkish drama more exposure it is. It is generally study that either people living in district Gujrat are heavy viewers of Turkish drama or light viewers. So it is concluded that majority of people living in district Gujrat are heavy viewers of Turkish dramas.

Table 1.4: I like to formally dress up and wear jewellery like different characters of Turkish drama?

			Name of City				Total
			Gujrat City	Sarai Alamgir	Kharian	Lala Musa	
I like to formally dress up and wear jewellery like different characters of Turkish drama?	Strongly Agree	Count	0	3	2	0	5
		% of Total	.0%	1.7%	1.1%	.0%	2.8%
	Agree	Count	11	13	21	18	63
		% of Total	6.1%	7.2%	11.7%	10.0%	35.0%
	Neutral	Count	7	14	7	4	32
		% of Total	3.9%	7.8%	3.9%	2.2%	17.8%
	Disagree	Count	22	12	15	20	69
		% of Total	12.2%	6.7%	8.3%	11.1%	38.3%
	Strongly Disagree	Count	5	3	0	3	11
		% of Total	2.8%	1.7%	.0%	1.7%	6.1%
	Total	Count	45	45	45	45	180
		% of Total	25.0%	25.0%	25.0%	25.0%	100.0%

Table 1.4 concludes that majority of the people responds that they don't want to wear jewellery and dress up as different characters wear it in Turkish Dramas. People who 'strongly disagree' are 6.1% and people who 'disagree' are 38.3% which are collectively 44.4%. People who agree with this question are 35.0% and people who strongly agree with this are 2.8% which are collectively 37.8%. People also remain neutral in giving their opinion which is 17.8%. If we see from variable of cities of district Gujrat, people who 'strongly disagree' people of City Gujrat are in majority which is 2.8% from total of 6.1%. People who 'disagree' with this question people

of City Gujrat are in majority which is 12.2% from total of 38.3%. People of Sarai Alamgir are in majority in giving their opinion ‘neutral’ which is 7.8%. So it is concluded that majority of people living in district Gujrat don’t like to wear jewellery and dresses as actors wear in Turkish dramas.

Table 1.5: Turkish dramas are under discussion during Interpersonal and Group Communications.

			Name of City				Total
			Gujrat City	Sarai Alamgir	Kharian	Lala Musa	
Turkish dramas are under discussion during Interpersonal and Group Communications.	Strongly Agree	Count	0	9	13	4	26
		% of Total	.0%	5.0%	7.2%	2.2%	14.4%
	Agree	Count	12	17	17	26	72
		% of Total	6.7%	9.4%	9.4%	14.4%	40.0%
	Neutral	Count	17	12	6	4	39
		% of Total	9.4%	6.7%	3.3%	2.2%	21.7%
	Disagree	Count	13	3	8	5	29
		% of Total	7.2%	1.7%	4.4%	2.8%	16.1%
	strongly disagree	Count	3	4	1	6	14
		% of Total	1.7%	2.2%	.6%	3.3%	7.8%
Total	Count	45	45	45	45	180	
	% of Total	25.0%	25.0%	25.0%	25.0%	100.0%	

Table 1.5 concludes that majority of the people responds that Turkish dramas are under discussion instead of family topics while they are eating meal. People who strongly agree are 14.4% and people who agree are 40.0% which are collectively 54.4%. People who disagree with this question are 16.1% and people who strongly disagree with this are 7.8% which are collectively 23.9%. People also remain neutral in giving their opinion which is 21.7%. If we see from variable of cities of district Gujrat,

people who strongly agree people of Kharian are in majority which is 7.2% from total of 14.4%. People who 'Agree' with this question people of Lalamusa are in majority which is 14.4% from total of 40.0%. People of city Gujrat are in majority in giving their opinion 'neutral' which is 9.4%. So it is concluded that majority of people living in district Gujrat discuss Turkish dramas instead of family topics while eating the meal.

Table 1.6: Turkish dramas are promoting vulgarity?

			Name of City				Total
			Gujrat City	Sarai Alamgir	Kharian	Lala Musa	
Turkish dramas are promoting?	Education and Information	Count	3	6	2	0	11
		% of Total	1.7%	3.3%	1.1%	.0%	6.1%
	Vulgarity and Foreign Culture	Count	34	19	19	16	88
		% of Total	18.9%	10.6%	10.6%	8.9%	48.9%
	Their Norms and Values	Count	8	20	24	29	81
		% of Total	4.4%	11.1%	13.3%	16.1%	45.0%
Total		Count	45	45	45	45	180
		% of Total	25.0%	25.0%	25.0%	25.0%	100.0%

Table 1.6 concludes that majority of the people responds that they can't consider Turkish drama actors as their role model. People who strongly agree are only 5.0% and people who agree are 31.1% which are collectively 36.1%. People who disagree with this question are 37.8% and people who strongly disagree with this are 2.8% which are collectively 40.6%. Considering Turkish actors as role model. To some extent people give balanced opinion in considering Turkish actors as role model. People also remain neutral in giving their opinion which is 16.1%. If we see from variable of cities of district Gujrat, people who strongly agree people of Kharian and Sarai Alamgir are equal in majority which is 1.1% from total of 2.8%. People who 'Agree' with this question people of Lalamusa are in majority which is 10.6% from total of 33.3%. People of city Gujrat are in majority in giving their opinion 'neutral' which is 7.2%. People who 'disagree' with this are 42.8% and people who 'strongly disagree' with question are 5.00%. So it is concluded that majority of people living in

district Gujrat think that there is no any resemblance in the culture of Turkey and Pakistan.

Table 1.7: Do you think that Turkish culture is true representation of Western Culture?

		Name of City				Total	
		Gujrat City	Sarai Alamgir	Kharian	Lala Musa		
Do you think that Turkish culture is true representation of western?	Strongly Agree	Count	6	11	20	15	52
		% of Total	3.3%	6.1%	11.1%	8.3%	28.9%
	Agree	Count	34	19	17	17	87
		% of Total	18.9%	10.6%	9.4%	9.4%	48.3%
	Neutral	Count	4	13	6	9	32
		% of Total	2.2%	7.2%	3.3%	5.0%	17.8%
	Disagree	Count	1	0	1	4	6
		% of Total	.6%	.0%	.6%	2.2%	3.3%
	Strongly Disagree	Count	0	2	1	0	3
		% of Total	.0%	1.1%	.6%	.0%	1.7%
	Total	Count	45	45	45	45	180
		% of Total	25.0%	25.0%	25.0%	25.0%	100.0%

Table 1.7 concludes that majority of the people responds that they think that Turkish culture is true representation of western culture. People who strongly agree are only 28.9% and people who agree are 48.3% which are collectively 77.2%. People who disagree with this question are 3.3% and people who strongly disagree with this are 1.7% which is collectively 5.0%. People also remain neutral in giving their opinion which is 17.8%. If we see

from variable of cities of district Gujrat, people who strongly agree people of Kharian are in majority which is 11.1% from total of 28.9%. People who 'Agree' with this question people of Gujrat city are in majority which is 18.9% from total of 48.3%. People of Sarai Alamgir are in majority in giving their opinion 'neutral' which is 7.2%. So it is concluded that majority of people living in district Gujrat think that Turkish culture which is portraying in Turkish dramas are true representation of western culture.

Table 1.8: Do you think that Turkish culture in Turkish drama is against Islamic culture?

			Name of City				Total
			Gujrat city	Sarai Alamgir	Kharian	Lala Musa	
Do you think that Turkish culture in Turkish drama is against Islamic culture?	Strongly Agree	Count	6	7	16	8	37
		% of Total	3.3%	3.9%	8.9%	4.4%	20.6%
	Agree	Count	22	19	16	14	71
		% of Total	12.2%	10.6%	8.9%	7.8%	39.4%
	Neutral	Count	9	11	7	20	47
		% of Total	5.0%	6.1%	3.9%	11.1%	26.1%
	Disagree	Count	6	4	6	3	19
		% of Total	3.3%	2.2%	3.3%	1.7%	10.6%
	Strongly Disagree	Count	2	4	0	0	6
		% of Total	1.1%	2.2%	.0%	.0%	3.3%
	Total	Count	45	45	45	45	180
		% of Total	25.0%	25.0%	25.0%	25.0%	100.0%

Table 1.8 concludes that majority of the people responds that after viewing Turkish dramas they think that Turkish culture is against Islamic culture. People who strongly agree are only 20.6% and people who agree are 39.4% which are collectively 60.0%. People who disagree with this question are 10.6% and people who strongly disagree with this are 3.3% which are collectively 13.9%. People also remain neutral in giving their opinion which is 26.1%. If we see from variable of cities of district Gujrat, people who strongly agree people of Kharian are in majority which is 8.9% from total of 20.6%. People who 'Agree' with this question people of City Gujrat are in majority which is 12.2% from total of 39.4%. People of Lalamusa are

in majority in giving their opinion 'neutral' which is 11.1%. So it is concluded that majority of people living in district Gujrat think that the Turkish culture in Turkish drama is against Islamic culture.

Discussion

In the discussion the researcher summaries the results and compare with result obtained in previous studies related to topic. The present study on Turkish dramas supports following hypothesis.

- H1: Females watch Turkish dramas regularly with interest.
- H2: Females like Turkish drama actors, their talking style and their dresses, but not their religious values.
- H3: Turkish dramas are under discussion and source of information about fashion trends now-a- days.
- H4: Turkish dramas are promoting vulgarity and foreign culture among Pakistani females
- H5: Turkish dramas are against the Islamic values.

CONCLUSION

This research concludes that these foreign contents are highly changing the life styles of female youth in Pakistan. The culture and values promoted in Turkish drama is against the current cultural values of Pakistani society. These dramas are affecting the cultural values through dressing and their fashion styles. These contents are watched by female youth for getting more information about new fashion trends. It is also seen that these entertainment elements cultivating vulgarity and anti-Islamic culture in Pakistani society which is highly criticized by number of critics.

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