

Socio-Ethical Impact of Turkish Dramas on Educated Females of Gujranwala-Pakistan

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Abstract: Turkish Dramas are now the most popular segment of entertainment media as in a very short time these dramas attracted huge viewership and even broke the highest rating records in Pakistan. This study examines socio-ethical impact of Turkish Dramas on the educated females of Gujranwala as Turkish dramas rapidly penetrated in Pakistani drama industry after super success of *Ishq-E-Mamnu* in Pakistan. Now almost every entertainment channel is airing Turkish dramas despite of bold and controversial content which is not compatible with Pakistani society's norms and culture. This study based on survey research the target population is the females of Gujranwala city while 100 sample sizes are taken randomly from five different areas of the city taking 20 respondents from each area to investigate the study. The study shows the Turkish Dramas are the popular source of entertainment and women usually considered watching these dramas as good pastime yet there is a considerable resistance against the socio-ethical values presented through these dramas which is the result of our strong cultural and ethical values along with our strong marriage and family institutes which provides considerable resistance against such cultural invasions. Along with this in our country we treat marriage and marital affairs in connection with our religious teaching and not just as a social contract. Hence the analysis of our research shows that despite of penetration of Turkish Dramas and potential threat yet there is a resistance against such odds that harm or reshape our socio-ethical values.

Keywords: Turkish Drama, Impact, women, norms and values, marriage, culture, socio-ethical, social fabric, society, westernization.

I. Introduction

Drama as a source of entertainment is one of the most powerful tool to explore, express and influence human attitude, feeling, behaviour and emotions. Dramas depicts the reality in a dramatic manner which indulges viewer in such grasping way people feels the acts like performing themselves. Since from the invention of the television controversy over its effect arises and consequences caused prolonged exposure of television content felt in earlier phase of broadcasting due to its power of influence. There is a continuous debate over the decades since from the start of Television broadcasting about its influence and impact on viewers. Wimmer (1993) has mentioned that the concern over the social impact of mediated messages was evident as far back as the 1920s when many critics argued that the motion pictures had harmful effect on children. Television's anti-social impacts are continuous under debate since from its invention while pro-social content is a newer area and grew out of recognition that the same principles underlining the learning of anti-social activities ought to apply to more positive behavior.

Last decade witnessed tremendous growth in media industry in Pakistan which results in hundreds of new channels of different category like news, information, education, entertainment infotainment and music etc. Cable television played a significant role in promoting media industry by providing accesses to hundreds of channels to masses and even to remote areas. This rise in media industry rise the competition and made it mandatory for media houses to bring new ideas and concepts to keep them alive in competition. Indian dramas are popular in Pakistan and following the trend some channels started airing Turkish Dramas which attract massive viewership from the very first Turkish Drama "Ishq-e-Mamnu". The success of *Ishq-e-Mamnu*, paved the way for importing of more Turkish serials. Cost factor also played its role as cost was comparatively low as compared to production of a serial that results in an influx of Turkish Dramas in Pakistan.

But there is something more important than financial considerations here in Pakistani society which includes our social and ethical values. Our social, political, ethical rather every segment of individual or collective attitude and behavior stems from religious teachings and all our societal system based on these teachings. Albeit Islam is the dominant religion of Turkey with 99.8% of the population being registered as Muslim yet Turkey is a secular state with having no official state religion. In Turkey religion seems to be controversial since from the decline of Khilafat and Atatürk made strong efforts to liberalize and westernize the country. For many decades, the wearing of the hijab was banned in schools and government buildings because it was viewed as a symbol of political Islam. However, the restriction was lifted in 2011 from

universities and from government buildings in 2013. Turkey seems to be more inspired by western norms and values as half of the country lies in Europe. This liberalism is evident from Turkish Dramas as they represent a liberal and modern westernized society.

In contrast Pakistan is a country which came to existence on religious grounds and our socio-ethical norms are defined in accordance with the Islamic teachings. Now the entertainment industry poses a threat to our socio-ethical norms by direct exposure to western culture, the recent example is influx of Turkish Dramas on Pakistani channels having majority viewers from females. Keeping in view above cited scenario this paper will elaborate that how these dramas are influencing the socio-ethical norms and values of Pakistani society. The study is about the educated females of Gujranwala City that how they perceive these dramas in connection with their social and ethical perceptions.

This study is an effort to explore whether these dramas are threat for our socio-ethical dimensions of society or just might be treated as a source of entertainment. The study will describe how females perceives about social and ethical concepts from Turkish dramas about family relations, marriage, divorce, idat etc and how these concepts are being reshaped under the influence of westernized version of thoughts. Furthermore the study will be focused that whether Turkish culture (being an Islamic country) being imported through Turkish dramas raise our cultural diversity or resulted in clash of culture and will damage of social fabric.

Significance of the Study

The topic of the research is “socio-ethical impact of turkish dramas on educated females of Gujranwala city”. There is a conception about turkey that being a brother islamic country we have common culture and ideologies but that simply not true. Located half in Europe, Turkey inclined more towards western culture and ideology as compared to any other country. This trend is being followed by turkish media. Turkish dramas are now in media’s mainstream and there is a continuous rise in popularity of these dramas. This research is important in understanding the impact of turkish dramas on social and ethical dimensions of Pakistani society. This study is going to highlight the concern over cultural invasion so that our drama industry should be aware of the potential harm and impacts of turkish dramas alongwith our society.

II. Literature Review

Anjum Zia (2007) in her Ph.D thesis titled “Impact of Cable Television on Women” concluded that women viewers of cable television tend to show a greater degree of acceptance of television characters’ appearance and style than males. Ammarah Khalid “The Impact of Indian Dramas on Language and Dressing of Females” concluded that it is the responsibility of PEMRA that there must be broadcast those types of programs which are related to the ethics and values of our culture as well as presenting the real ideology of Pakistan. Alexandra Buccianti in “Dubbed Turkish soap operas conquering the Arab world” writes that Turkish drama and Arabic musalsalat carry strong cultural identities and Turkish drama has helped promote cultural exchange. Television is an essential vector of modernity in the region, and, as in Latin America, has actively thrown light, in the public and virtual spheres, on major social problems affecting Arab societies from Morocco to Bahrain, despite their diversity.

In “Islam in Modern Drama and Theatre” Peter Chelkowski concluded that the dramatic literature and the theatrical productions in the Middle East during the last two decades are not poor copies of the Western World but rather a unique and complex blend of ancient and indigenous traditions and Western influence. A research on the impact of cable television on women at a very basic level in terms of activities, time management and interaction with family members and the outside world revealed that 16 out of 30 women spent over 4 hours a day watching cable television and 10 of them spent 2 to 3 hours a day (Eashwer, 1994).

Sen (1993) narrates that in today’s world with fibre optics and satellites, it is hard to isolate oneself from sounds and images from the west but no established and traditional and cultural entity wants to be overwhelmed and dominated by the accoutrements of another alien culture. If the global culture means domination of one over the other or replacing one by the other, then there is less scope of development of a truly global culture which could include interaction, assimilation, exchange of ideas, artistic and scientific cross fertilization. He concludes that there is no clear evidence of a global culture at present. On the contrary, evidence suggests that the third world people are changing more to their own music, art, language and customers. Prevalence of the American pop culture is more apparent in urban areas and among the elite of the third world countries but still the majority is in rural areas. The consumption of American products will more likely continue to expand the gap between the rich and the poor urban and the rural cultures.

Hagiwara (1999) attempted to ascertain whether the values, attitudes and the styles of behavior imparted by global television were at variance with the values and outlook of the countries receiving such programmes. The thesis of medical/cultural imperialism stipulates that the values portrayed in global television have deleterious effect on local cultures. The audience of the higher societies was therefore asked if they believe that global television had a negative impact on themselves or their cultures.

Shariffadeen (1995) looks at some of the major economic, cultural and social issues faced by developing countries arising from new technology in his study. He concludes that the new communication era should not be perceived as a purely technological phenomenon. Its ultimate impact is social and cultural, although technological advancement is the key enabler.

The same kind of research study on behavioral changes entitled "The impact of television on family life in Boston area" was conducted by Lundberg (1958). The researcher concluded that there was no marked tendency for families to cut down on their viewing as they became accustomed to the set. Television brings families closer in the sense that they spend more time in each other's presence after they acquire a television set. However, there is very little interaction among family members when they watch television together and the amount of time family members spend together exclusive of television is reduced. It is, therefore, doubtful whether television brings the family together in any psychological sense.

The above mentioned studies target the scope and impact of television on social, cultural and ethical concerns. These researchers measured the impact of television on family and social interactions, social role, domestic and other activities of views. Keeping in view all the previous studies we will here going to make our research on "socio-cultural impacts of Turkish Dramas on educated females of Gujranwala". This study gave a new scope and dimension to researchers in context with the impacts of televisions especially in reference with Pakistani women.

Theoretical Framework

This research is about the socio-ethical impact of Turkish Television dramas hence it will be treated under effect theories. Thus, the study applies 'Cultivation Theory' in terms of effect (which can be small, gradual, indirect but cumulative and significant) through exposure (depending upon heavy and light viewership of television) and 'Social Learning Theory' which says that viewers attend and learn from models which are attractive, powerful, rewarding and similar to themselves. They do not usually act immediately on what they learn from television rather they store such knowledge to be used when their own circumstances elicit it. Hence, the framework of this research will be based on the following two theories i.e. Cultivation Theory and Social Learning Theory.

A. Cultivation Theory:

According to Cultivation Theory, television viewers are cultivated to view reality similarly to what they watch on television. This credit goes to the television rather than its specific program. Television shows are mainstream entertainment, easy to access, and generally easy to understand. As such, they provide a means by which people are socialized into the society, albeit with an unrealistic notion of reality at times, particularly with respect to social dangers. Television seeks to show and reinforce commonalities among us, so those who regularly watch television tend to see the world in the way television portrays it. Compared to actual demographics, women, minorities, upper-class, and lower-class people are under-represented on television shows. Cultivation leaves people with a misperception of what is true in our world. Cultivation research looks at the mass media as a socializing agent and investigates whether television viewers come to believe the television version of reality the more they watch it. Cultivation theory is an experimental research and is on T.V violence but in this study it used to see how it cultivates minds of views regarding socio-ethical norms and the society moves with the social reality portrayed on television. Cultivation theory applies in this study because mass media cultivate attitudes and values which are already present in a culture. Although the research is focussed on the educated females yet the results can be implementd over the general public as women now has considerable impact on society.

Women seems to be more interested in viewing television as leisure activity as compared to male members of society in our country due of several reasons and often television channels has kept in view this fact while in the process of production.

B. Social Learning Theory:

Social learning theory posits that learning is a cognitive process that takes place in a social context and can occur purely through observation or direct instruction, even in the absence of motor reproduction or direct reinforcement. In addition to the observation of behavior, learning also occurs through the observation of rewards and punishments, a process known as vicarious reinforcement. The theory expands on traditional behavioral theories, in which behavior is governed solely by reinforcements, by placing emphasis on the important roles of various internal processes in the learning individual. According to psychologist Albert Bandura, social learning or "observational learning" involves how behaviors and attitudes can be modeled merely by observing the behaviors and attitudes of others. For example, movies presenting popular actors smoking cigarettes that youth culture finds favorable may mimic smoking in attempt to be more favorable in their current social setting.

The focus of this paper is on the social cognitive theory in relation to mass communication. Because of the influential role the mass media plays in today's society, understanding the mechanisms through which symbolic communication influences human behavior is of great importance. Social learning theorists have shown that behavior is influenced not only by personal or live models but also by those presented in the mass media. Television and film models, in particular, seem to exert a powerful impact, and one major implication is that television is shaping humans motivation and behavior on a daily basis. Social learning theorists have been especially concerned with televised violence and use of alcohol and its affect on children. Research has shown that, in fact, it can increase

children's aggressiveness and tendency to consume alcohol within their lifetime. Although these findings are complex, it does raise concerns about how much television our youth attends to and what exactly is the content of the programs that they are viewing, including advertisements.

Objectives Of The Study

The general objective of the study is to find out the socio-ethical impact of Turkish dramas on educated females of Gujranwala city.

The specific objectives of the study are:

1. To assess the viewership of Turkish dramas in Gujranwala.
2. To analyze the positive and negative influence of Turkish culture penetrated through dramas.
3. To assess the socio-ethical resistance against foreign cultural invasion.
4. To analyze the perception of educated segment of females about Turkish culture and values.
5. To assess the threat perception about our family and social institutions.

Research Design And Methods

Survey method will be used to collect the data related to our research problem. Data will be used to investigate the socio-ethical impact of Turkish dramas on educated females. The target population is the females of Gujranwala city and 100 sample sizes are taken from 5 areas of the city categorizing 20 from each area to investigate the study. Cluster sampling was used in the research in which researchers defined different groups of female according to age. The age groups are 16 to 20, 21 to 24 and from 24 to 30 belongs to students, housewives, employees and business women. The unit of analysis for the present study is educated females of different age groups. The focus of the study is how socio-ethical concepts are being reshaped and reformed under the views and concepts represented through Turkish dramas. The changes in their lives have hence figured out through the information provided on a quantitative scale. 20 Closed ended questions were used in the questionnaire and the Likert Scale was mostly used in the form of closed ended questions. Data thus collected was analyzed using SPSS version 17. Detailed information divided into number of categories that enabled simple description of the data for various statistical purposes. Excel and MS Word will be used for designing charts, tables, graphs and composing the thesis script. Similarly, for composing and designing the Urdu questionnaire we used "In Page" Urdu software.

Variables Of Research

In this research we are using survey research to check relationship between the variables. As we are assessing the impact of Turkish dramas on educated females hence Turkish dramas are independent variable while the impact on females is dependent variable in connection with this study. The independent variable Indian dramas consists of most popular Pakistani channels in Gujranwala like Urdu One, Geo Entertainment, Express Entertainment, Hum etc.

Research Questions

1. What is the influence of Turkish dramas on educated female viewers of Gujranwala?
2. Whether Turkish dramas are threat for our socio-ethical norms values.?
3. Is cultural penetration through Turkish dramas is a threat to our family and marriage institutions?

Hypothesis

H1. Exposure to Turkish culture through Turkish Dramas on Pakistani Channels results in considerable effect on socio-ethical perception of female viewers.

H2. Turkish Dramas are reshaping our society's concepts about marriage, divorce etc.

The target population for this research was the females of Gujranwala and 100 women were selected from five different areas of the city comprising 20 women from each area to make the results more analytical and clear.

Data Interpretation

Table-1: Exposure to Turkish culture through Turkish Dramas on Pakistani Channels poses a considerable threat to the our social and ethical values.

Categories	Frequency	Percentage
Strongly Agree	23	23
Agree	28	24
Neither Agree Nor Disagree	10	10
Disagree	19	19
Strongly Disagree	20	27
Total	100	100.0

Data analysis predicted that 23% respondents strongly agreed while 28% agreed that turkish dramas are the source of importing turkish culture and considered this source of entertainment as a threat to our socio-ethical standards.10% respondents responded in neither agreed nor disagreed, 19% disagreed and 20% responded as strongly disagreed.

Table-2: Turkish Dramas are reshaping our society’s concepts about marriage, divorce etc.

Categories	Frequency	Percentage %
Strongly Agree	23	23
Agree	33	33
Neither Agree Nor Disagree	10	10
Disagree	21	21
Strongly Disagree	13	13
Total	100	100.0

Data analysis of table 2 highlights that 23% respondents strongly agreed while 33% agreed with the notion that our social system which strongle based on marriage has serious threat from turkish liberal culture .10% respondents responded in neither agreed nor disagreed, 21% disagreed and 13% respondin strongly disagreed.

Table-3: Love before marriage and extra-marital affairs cannot be justified nor should be tolerated in our society.

Categories	Frequency	Percentage
Strongly Agree	15	15
Agree	19	19
Neither Agree Nor Disagree	29	29
Disagree	22	22
Strongly Disagree	15	15
Total	100	100.0

Data shows that 15% respondents were strongly agreed and 19% agreed that love before marriage cannot be justified in our society which is an essential part of the turkish dramas while 22% were disagreed 15% strongly disagreed and 29% respondents were neither agreed nor disagreed in replying about love affair before marriage. Major number of responses in favor of neither agreed nor disagreed caused because majority of our society thinks such topics as undebatable or taboo.

Table-4: Turkish dramas are resulting in decreasing the santity of family relations.

Categories	Frequency	Percentage
Strongly Agree	35	35
Agree	29	29
Neither Agree Nor Disagree	8	8
Disagree	15	15
Strongly Disagree	13	13
Total	100	100.0

Data revealed that 35% respondents were strongly agreed and 29% agreed that turkish culture isn’t compatible with our culture and social values while 15% were disagreed 13% strongly disagreed and 13% respondents were neither agreed nor disagreed in replying statements related to responses about family relations.

III. Findings Of Study

First hypothesis states that exposure to Turkish culture through Turkish Dramas on Pakistani Channels results in considerable effect on socio-ethical perception of female viewers while second is that Turkish Dramas are reshaping our society’s concepts about marriage, divorce etc. Keeping in view these hypotheses above data

was collected and analyzed. The analysis of the data depicts that exposure to Turkish culture through media is one of the strongest factor that can harm our social fabric especially our social institution like marriage and our family system. It also been evident that mutual relationships and the existing reverence among our family and societal relations is also under serious threat due to continuous exposure to such foreign content. Love before marriage and extra-marital affairs are the taboos which can not be discussed openly in a society like ours hence respondents mostly answered in neither agreed nor disagreed. But the fact is that such content is aired through Turkish dramas and popularity of these dramas shows that there is a strong tendency to adopt such taboos which seems to be no more taboos if this influx of foreign content remains uncontrolled and uncensored. Being an Islamic country our social and ethical beliefs are based upon Islamic teaching and these norms can not be deviated from holy teaching yet foreign cultural invasion is seemed as a slow poison for our society's social fabric. Our research finds that albeit there is a strong resistance existed in our society against such foreign cultural invasion but yet there is major strata of the society that is being engulfed and inspired by these dramas resulting in reshaping their attitude, behaviour and social interaction towards society, friends and family. Hence our hypotheses seems partially true regarding results of our research. Family relations, marriage and concepts about Talaq and Idat are being distorted through these dramas and has effected a portion of society at this stage and it seems that these effects will be transmitted more powerfully in future if this import remain continuous.

IV. Conclusion

Media industry is one of the most powerful tool to culminate the social change in any society. Continuous exposure and repetition about certain social and cultural reflection resulted in minimizing the resistance in the first phase and than adoption of such change in the later phase. Pakistan is a country where media witnessed a tremendous growth in last decade resulting in large number of private t.v channels and radio stations. These channels are in a state of continuous competition for gain more popularity and profit without observing any code of conduct. This unhealthy form of competition resulted in importing such a foreign content which is incompatible with our culture and a threat to it.

Several other factors are involved in growing import of Turkish dramas and other foreign content. Turkish dramas are reflectors of the Turkish culture and society which is strongly inspired by westernization and modernization. This westernized culture is being represented through Turkish dramas which are getting popularity in our country since from the airing of *Ishq-E-Mamnu*. This study is an effort to realize the impacts of foreign invading cultures in connection with our society. As the major target of Turkish dramas are females hence we choose female subjects as target population. Although the finding summed that the effect is still limited but it also highlights the intensity of the issue that how might it has harmful consequences if can't be controlled and pruned at this time. The present study is an eye-opener for the media persons that how foreign culture is distorting and reshaping our socio-ethical ideologies. This study is an effort towards assessing the gravity of the issue so that we will be able to take measures for coping such challenges and threats. Hence it is evident that we have different cultural and ethical norms and import of Turkish dramas should causes conflict rather clash of cultures. There are people who are advocates of diversity of culture and international culture but yet we can not afford such tradition and ethical decline.

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