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A QUALITATIVE ANALYSIS: MODERNISM IN PAKISTANI URDU DRAMAS

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ABSTRACT:

The purpose of this article is to investigate the “Modernism in Pakistani Urdu Dramas”. The idea of modernism has not only brought many changes in the Western world but has also prevailed in the Eastern world. Modernity is always associated with something new, away from that is already existed, and something that has changed the old customs, culture and believes. The term “modernism” is related to the western society and its culture, but with the passage of time it has changed the scenario of the whole world. It 1003ramas a a great influenced on the Pakistani media especially in Pakistani dramas. Moreover this article is made an attempt to understand that how Pakistani dramas promoting modernism in our country by the portrayal of western culture. Purposive sampling of four Pakistani Urdudramas have been used by the researcher for the collection of the data. The research methodology is qualitative in its nature and based upon in depth observation that how Pakistani Urdu dramas promote the other culture in their stories and will focused on, that how changes is presented in the lifestyle, moods, behaviors, physical appearances, religious, social, political, and psychological aspects of the characters in different dramas. This present article would be helpful to understand that where the Pakistani 1003ramas

are stand and its expected impacts on the society and will also help to give the right direction to our young generation.

1. INTRODUCTION:

Entertainment, is the basic purpose of media and it has a great role in the success or in the failure of a country. In Pakistan, Drama is an important figure in the field of media. Pakistani drama industry has a sudden impact on people's minds. Most famous Pakistani channels like Geo entertainment, ARY digital, Hum TV are extremely influenced by western and Indian channels and in order to compete with different channels they are losing their cultural uniqueness by showing romance, love, extramarital affairs in form of modernity. The influence is clearly noticeable in present dramas in form of characters lifestyles, dressing, food, language, traditional, customs beliefs and religion as well. The media is now introducing new trends, attitudes, behaviors and values for modern life that has created a great influence in the society. Lane and Ersson (2007) described that Culture is a complex whole that includes knowledge, customs, beliefs and law, other abilities and habits that a person has acquired as a member of the society.

The history of television in Pakistan was started from 1964. Right from the beginning, drama became the essential part of the Pakistan Television (PTV). Thousands of dramas have been produced by PTV and the main segment of these dramas were social issues like domestic problems, punishment, crime, psychological, feudal system, a use of unethical power by a powerful person of the society. (Rehman, Arafat, Sial, & Shah, 2019; Tahir, 2009). These dramas show some ethically powerful, positive and healthy relationship among the society by presenting the true picture of Pakistani culture in dramas. The main target of earlier dramas is to show the unity of family but with the passage of time a change came in the Pakistani industry of drama in form of modernism as compared to the previous dramas modern dramas deal with more complex relational crises. (Rehman et al., 2019).

There were mainly two areas to speak about in the early history of Pakistani drama, which were story and acting, but now as it is an era of modernism, so there are so many changes that have been brought into dramas since, 2000 with the development of materialism and commercialism in private channels. In particular, a growing part of communication is modern strategies, Westernized lifestyles, dressing, actions, and even Western language is being used in dramas. Pakistan is a Muslim country and has a unique cultural values, beliefs and ideas that are highly influenced by Islamic religion. In Pakistan, Islam sets some code of ethics for the people but now in the present era people are highly influenced by westernization and modernization. There is the ignorance of social problems of the society and rating has become the ultimate objective of producers, writers and actors. It has become necessary to investigate that what kind of content has been presented in the name of entertainment.

Pakistani Dramas are based on different modern theories and ideologies like "Marxism" "feminism" "psychoanalysis" can be seen in Pakistani dramas in form of class consciousness, women rights and internal monologue of the characters. Pakistani dramas are going to be very popular among young people. Today, you can say it's a drama cult. Everybody seems to be talking about dramas everywhere, whether it is the home, the market, the public place, the school, the college or the university, or ready to offer their reviews of recent Pakistani dramas.

Absence of religious values in our adolescence is an important area to explore in our Pakistani dramas.

1.1 OBJECTIVES OF THE STUDY:

The objectives of this present article are:

- To show the class consciousness in Pakistani dramas.
- The representation of women in Pakistani dramas.
- To show the westernization in Urdu dramas.
- To show so-called liberalism in Pakistani dramas.
- To show the superiority of males over females.
- To show extra marital affair that is become an essential part of Pakistani drama.
- Modernism is encouraged by Pakistani dramas.

1.2 SIGNIFICANCE OF THE STUDY:

This article will help to discover the level of Pakistani dramas that where Pakistani drams are stand, and effects of modernity that Pakistani dramas are presented through characters. This article will be helpful to give the right path to those people who are getting inspired with modernism and follow the culture of western society. It will also be helpful to realize the importance of ethics and religion that is lack in the youth of Pakistan.

1.3 LIMITATIONS OF THE STUDY:

Impacts of modernism are a huge subject and due to the shortage of time, it is difficult to cover minute items and to go into the depth of every problem so I have chosen four Pakistani dramas from two different channels, In order to study the concept of modernism in Pakistani dramas that with the passage of time has becoming a subject of more importance.

2. LITERATURE REVIEW:

Modernism was a radical trend in the history of literature that began after the World War II. It brought a new perspectives to explore various genres of literature. Modernism has different stages and each has its own meaning, such as the first stage is characterized by experimenting with form and structure, the second is an outlook on modern patterns of life, and the third is concerned with esthetics. (Kennedy, Gioia and Bauerlein, 2005, p # 107). Similarly, Mullik (2011) described modernism is an age of science and religion; it is an age of questioning not only man's origin, but God's life and the universe as well. Even the dramas of the day were responsible for developing the questioning habit of the mind. This idea is based in particular plays of Shakespeare. Materialism, as modernism is a machine age, people are materialized, is another aspect of the time that affected people and their lives on a large scale. It is the age of depression, uncertainty, desperation.

Shabir et al. (2013) The cultural influence of Urdu drama on women was discussed on Pakistani TV channel "Geo entertainment and Hum TV" Scholars investigated that the promotion of Urdu drama in Pakistani culture was close to our culture and traditions and wanted to explore the drama of Hum TV and Geo TV. Their research shows that women were affected by the style of the drama of Geo and Hum TV and they follow the style that is being shown in these dramas by the models. The strongest cultural exchange platforms have proved by both networks. Similarly, Brown & Singhal (1993) focused on the ethical issue by the use of entertainment television for

pro-social development. Television entertainment is quickly replacing educational television as TV audiences grow. Television was started only to educate society in India, but with the passing of time, television entertainment threw out the education services. Instead of focusing more on a pro social program, television turned to capturing the attention of the viewer. This led to the mix of programming, including an antisocial presentation, for the TV audience. Researchers have also started to focus on these television series' antisocial impacts. The research shows four kinds of study strains that appear to associate with the effects of antisocial television. Firstly, the negative effects of violence on television, secondly the effects of advertising of deceptive content related to health. Thirdly, the portrayal on television degrading the depictions of children and women and finally, the unrealistic depiction of interpersonal and social relationships on television.

Comstock & Strzyzewski (1990) described that it has been seen that contemporary TV families have a lack of day-to-day life power and a hostile relationship with each other on a regular basis. It is often shown that married couples stop speaking with each other regarding marital problems. The study also shows that, in soap operas between married couples, negative interaction is sometimes seen. As, Douglas & Olson (1995) argued that working-class families represented relationships that were relatively close, inconsistent, or unsatisfactory in contrast to comedies from 1950 to 1990. These households were seen to have the highest levels of depression, fathers were seen as inept, and spousal relationships were seen as negative. These outcomes reinforce the relative desirability of middle-class values in families.

Zia (2014) explored the effect of Pakistani drama on young people in district of Lahore. No one doubted that TV had become an integral part of our lives, the scholar observed. It has had both beneficial and detrimental effects. It had an influence on our country, where individuals were largely uneducated. PTV was the only channel available at the time, but competition started as new innovations, such as satellite, cable and dish, were introduced. The PTV channel, therefore, was playing against foreign channels. Samples were selected from Lahore College for Women University, Collage State University and from Punjab University. The investigator obtained the data from the interview with the framework. The scholar found that the PTV channel cultivated ideals and cultural youth often felt the change in their mindset due to the drama. In the light of the review this study will concentrate on the concept of modernism in Pakistani Urdu dramas In Pakistani dramas, it would be important to cover all fields of Modernism.

3. METHODOLOGY:

This study is based on the qualitative method of research and Pakistani dramas have been analyzed qualitatively by using the technique of content analysis and focuses on the changes that have been seen in Pakistani Dramas like the changes in life style, behaviors, appearances, social, political, religious beliefs of the characters.

3.1 POPULATION AND SELECTION OF SAMPLE DRAMAS:

Urdu dramas from two different private channels have been selected according to the purpose of this study. Dramas that were running during the year of 2019 to 2020 have been selected. The sample size of this study is four dramas i.e. Two dramas “Deewangi” and “ Raz.e.ulfat” are from Geo entertainment, and two dramas “ Meray Pass Tum Ho” and “Jalan” are from ARY digital have been selected as the sample of this study.

4. DISCUSSIONS AND FINDINGS:

4.1 Deewangi (Urdu Drama)

Urdu Drama serial “Deewangi” was directed by Zeeshan Ahmed. The writer of the drama was Sadia Akhtar. The drama was produced by Abdullah Kadwani and Asad Qureshi under 7th Sky Entertainment. “Deewangi” that was telecasted from Geo Entertainment on every Wednesday and mainly based on the concept of class consciousness and political power. The drama was contained on 41 episodes. The first episode of “Deewangi” was telecasted on 18 December and the last episode of this drama was broadcasted on 26 August 2020. Nageen, Sultan Durrani, Narmeen, Haroon, Nuzhat, Rashid, Mujadid Durrani and Bi Jaan, are the main character of this drama. Deewangi was having many characters but according to the purpose of study objectives discussion will be based on about the concerned characters.

Character's Name	Character's Explanation
Nageen	A middle class girl and hired as a bus hostess at a private bus company.
Sultan Durrani	A wealthy businessman and have strong political background.
Mujadid Durrani	Uncle of Sultan Durrani and a strong political man.
Narmeen	Wife of Sultan.
Bi-Jaan	Grandmother of sultan Durrani.
Haroon	A future conscious person and a husband of Nageen.
Rashid	A greedy and cruel person and a brother in Law of Nageen.
Nuzhat	An Oppressed Sister of Nageen and a wife of Rashid.

Social status, political power, family destruction, love for money seems to be the most dominated theme in Pakistani dramas and this can be seen in “Deewangi” drama by Geo entertainment shows Marxist’s concept of class distinction through the central character of Nageen, the heroine of the drama. Nageen belongs to a lower class family and lives with her married sister Nuzhat. She is hired as a bus hostess in a private company because she does not have a degree. Sultan Durrani is from an upper modern class she becomes the target of Sultan Durrani when she slapped him. If we compare it with the earlier dramas, Today’s dramas show that how a society shape up the life of a person. The stories of this drama shows that how everything depends upon one’s background and the subsequent choices they make in their life. As in “Deewangi” Money and social standards matters a lot.

Unhealthy relationship and family devastation that become the important theme of present dramas and could be seen in “Deewangi” through marital relationship of Sultan and Narmeen, Nageen and Haroon and also through Nuzhat and Rashid. Getting love seems to be an old theme, being a former lover through divorce seems to be a new trend in Urdu drama. The most interested character in “Deewangi” is Sultan who tries to make a relationship with Nageen not only before her marriage but also after her marriage and the impact of modernism can be seen through Narmeen’s dressing. Her character indicates a person who is far away from religion. She has adopted westernized style of living as she wears top and tight jeans in the drama and often she talks in English. She often tries to tempt the Sultan but fails to do so and in her marital life with sultan she does not spend a happy life and at the result of this a sense of inferiority arises in her. She did a lots of mistake that become a problem not for others but also for her.

The uncle of Sultan Durrani, Mujadid Durrani shows the misuse of political power where as the “saarhi” of Sultan grandmother depicts the Indian culture that is not part of Muslim culture. The superiority of male over female is also shown in this drama as Nuzhat the sister of Nageen often beaten by her cruel and greedy husband Rashid. The revenge of Sultan form Nageen at the day of her marriage because she slapped him in the public place should not be the part of dramas because this type of message might be very harmful for the society especially for girls and boys who are under the influence of so called modernism.

4.2 Mery Pass Tum Ho (Urdu Drama)

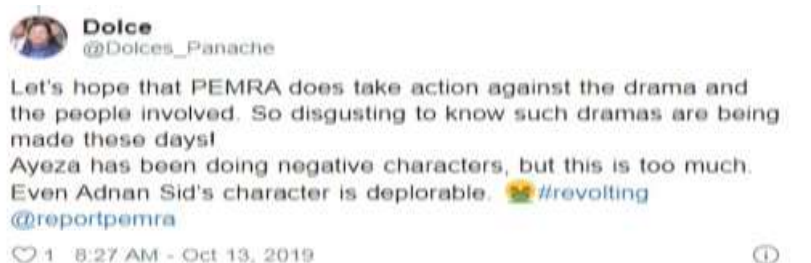
Urdu Drama serial “Mery Pass tum ho” was directed by Nadeem Baig and Taimoor Gandul. The writer of this drama was Khalil-ur-Rehman Qamar. The drama was produced by Humayun Saeed and Shahzad Nasib under their production banner Six Sigma Plus. Mery Pass Tum Ho was a romantic drama serial and was broad cast from ARY digital on every Saturday. This drama was consisted on twenty three episodes. The first episode of “Mery Pass Tum Ho” was telecasted on 17 August and the last episode of this drama was 25 January 2020. Danish Akhtar, Mehwish and Shehwaar Ahmed were the main characters this drama. “Mery Pass Tum Ho” having many characters but the focus of the researcher will be on these three characters that are more related to the objective of this present research. So debate will be made only about concerned characters.

This drama become popular among not only the people of Pakistan but in the other countries as well and it is the best ever ranked drama in the history of Pakistan. The first episode gained almost 10.8 TRPs and 21 million views that is the highest ever first episode ratings and Last episode of “Mery Pass Tum Ho” was a double mega episode and gained 37.1 TRPs that simultaneously aired not only on TV but also on screened in the major cinemas in the big cities of Pakistan i.e. in Karachi, Lahore and Islamabad and this episode was seen by almost more than 79.7 million people in Pakistan. The rating of this drama shows that how people love to watch this kind of dramas.

Character's Name	Character's explanation
Danish Akhtar	A simple man and the husband of Mehwish
Mehwish	A status conscious women and a wife of Danish
Shehwaar Ahmed	A successful business man have an affair with Mehwish

This Drama “Mery Pass Tum Ho” also depicts the extra marital relationship, divorce and unhealthy communication between husband and wife. The analysis of this drama reveals many cruel realities of others culture that should not be the part of Urdu drama's screen. As Mehwish a status conscious lady is shown having an extra marital affair with a rich business man Shehwaar because her own husband was a government employ and not a financially strong person. Mehwish divorced from her loving husband Danish because she thinks that she will not be comfortable with her husband in future. Mehwish does care her own 7 year old son “Roomi” and in order to spend a lavish life she accepts the proposal of Shehwaar who was already married with a rich lady. This drama also have some controversies by showing the bold scene of Mehwish and Shehwaar that they both are living together without marriage. This drama become the most talking about on a sensitive matter between man and women on social media in the ending year of 2019. This drama depicts the women as a “do Takky ki aurat” through the character of Mehwish and the representation of the story through characters and dialogues is become controversial especially for those people who believes that Pakistani dramas should be

family dramas. It became talk about on twitter weekly that is why there are many opinions about it. The mix opinion of the people about the depiction of the story cannot be ignored.



Feminist Tahira Abdullah(2020) criticized on the dialogue “Do Tkkay ki Aurat” she says that no one has right to judge a woman good or bad based on her loyalty; Dignity and self-respect is the right of every women and that is not dependent on anyone else's willingness. Mirza (2013) criticized that I wish these writers would stop using the “gender” as a question in their stories. If they cannot come up with positive and balanced characters or if they do not like to write about women. They should not bother to use their bird-like brains because it literally shows their sick mentality.

The depiction of such stories indicates a question mark to the drama industry that what kind of messages are being delivered to the Muslim society. Divorce, extra marital affair and second marriage is shown only to be the solution to get rid of from their present status and from wicked husband. All these dramas that indicate sometimes to a woman as a helpless victim of the society and sometime to a man as a helpless victim of the society. The problems between both of them cannot be ignored but it also does not mean that media should present the negative relationship between man and women in such a way where divorce seems to be the only solution of all the problems. In fact, the problems are not the same in reality as it is being promoted through the recent Pakistani Urdu dramas.

4.3 Jalan (Urdu drama)

“Jalan” is an Urdu drama serial that was premiered on 17 June 2020 on ARY Digital. It is produced by Big Bang Entertainment under Fahad Mustafa.

Character's Name	Character's Explanation
Asfandiyar	A wealthy businessman, who fall in love with Meenu at first sight and marries her, but after that he starts an affair with his sister-in-law, he divorced menu and marries with Nisha
Misha Tanveer/ Meenu	Nisha's elder sister, Asfandiyar's ex-wife, she was broken after seeing her husband and sister together, she burnt herself and dies in hospital.
Nisha Tanveer	Misha's younger sister, such a selfish and ice queen character, she jealous with her sister, after seeing her happy in her married life she plans to destroy her by snatching her husband.
Ahmer	Meenu/Nisha's cousin, also Nisha's ex-fiancée. Ahmer loves Nisha a lot but Nisha wants more.
Areej	Ahmer's wife. She is a strong character; she supports her husband in every matter. Due to her struggle Ahmer forget Nisha's wound.
Kinza	Asfandiyar's sister, she loves menu, after listening about Asfand got marry with Nisha ,she kick him out from home to make him realize his mistake.
Sajeela	Nisha/Meenu's mother. A helpless mother who can't control on her younger daughter to destroy her own sister's life.

The revolving character of “Jalan” are two sisters, one man, and one maternal cousin. There are several variations between the two madly in love with each other, sisters Nisha and Misha (nick name Meenu), but they still adore each other. The elder one is Misha and the younger one is Nisha. They possess two exceedingly remote personalities, apart from passion. On the other hand, at first sight, Asfandiyar falls in love with Misha and marries her. Nisha saw the car and status of Asfandiyar and gets jealous as her sister is about to get all the stuff that she wanted. She motivates her dad not to rush. She also notes that since they are from the upper class, she opposes the idea and Misha does not feel secure there. As she gets jealous of Misha, the “Jalan” portrays the vivid picture of its title.

She comes to Misha and tries to give her negative vibes about Asfandiyar if her parents do not agree to reject the proposal. But, Misha seems to have already began to like him. In addition, while watching Misha and Asfandiyar speaking on call, Nisha gets more jealous. They gain, apart from passion, two exceedingly distant personalities. On the other hand, as Asfandiyar, falls in love with Misha and marries her afterwards. In addition, like Ahmer, loves Nisha a lot, but Nisha wants more. This drama depicts a cruel condition of society these days, but it also spread vulgarity and factor of jealousy between blood relations. A woman is the root to destroy other woman's happiness.

Mostly People love this drama because it gives women knowledge of safeguarding their husbands from other evil women, which Meenu did not have in her own sister's hands and became foolish. And how a woman with her feminist power she can ruin a happy married life, the way Nisha attracts Asfi and separates him from Meenu by creating misunderstandings in the minds of both. And this drama also corrects the mistake of parents who assume that their child is innocent, but it's not the same as children grow up, as Nisha does, it can lead them to obey their evil impulses. And yeah, it also teaches that not everything that seems “really wrong” is really wrong, like how the parents of Nisha thought it was Ahmer, and if that thing is overlooked, it can cause immense regret that eventually happens to Meenu and her parents.

Just when the initial teasers were released, Jalan experienced intense negativity. PEMRA decided to ban the drama, after giving few warnings about the episode, the plot of a girl going for her own brother-in-law was very controversial and people started criticizing the serial.



People said this show brought the youth in the wrong direction, and thought that this show might destroy the culture. Many have called the entire story of “Jalan” boring, but also agreed that viewers are hooked on this show. “Jalan” have been criticized on social media by individuals and PEMRA has also briefly banned it, but it is also the most watched drama right now. In reality, when “Jalan” was banned, his popularity become skyrocketed.

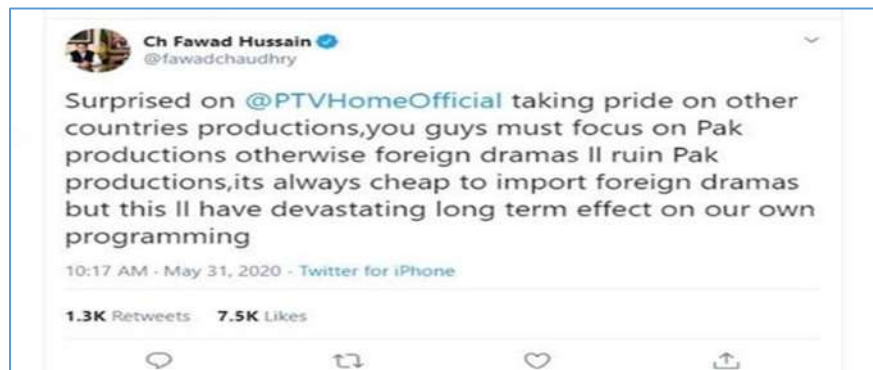
4.4 Raaz-e-Ulfat(Urdu Drama)

Urdu Drama serial “Raaze-e-ulfat” Maha Malik, produced by Asad Qureshi and Abdullah Kadwani under 7th Sky Entertainment and the director of this drama is Siraj-ul-Haq. This drama is contained on 38 episode and first episode was aired on April 7, 2020 and the last episode was telecasted on December 22, 2020. Irtiza, Mushk, Sehba and Ismail are the main character of the story.

Mushk	she is an innocent and beautiful girl who belongs to a middle-class family, fall in love with a wealthy man Irtiza, but deceived by her best friend and loss Irtaza and
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	marry with Ismail
Irtiza	A wealthy businessman 'son, who fall in love with Mushk, but trapped by Sehba and Nomi, show less confidence in his relation with Mushk ,due to this he leave her on wedding day.
Sehba	A modern, selfish and mean girl, she was friend of Mushk, but deceived her because she was jealous with Mushk So, she trapped Irtaza and Mushk with the help of Nomi.
Ismail	A kind-hearted and caring man, he holds Mushk's hand when Irtaza leaves her on wedding day.
Nomi	Nomi is Sehba's friend and they were trying to create problems in Mushk's personal life.

“Raaz.e. Ulfat” shows a real impact of modernism by there presentation of Sehba, Nomi and Irtiza's character and also through their families. The drama serial presents the class discrimination through different families that how lower and middle class families are being exploited by the high class families. As the character of Musk, belongs to a conservative family and obeys her father. She follows her father until she meets with Sehba, who loves modern lifestyle and Musk and Sehba becomes friend in the university because Musk has interest to spend a modern life and Sehba's western dresses, her way of talking, behavior and attitude is not like the society of our culture that show the impact of liberalism in Urdu dramas and same as with Nomi who is a wicked person who loves to take drugs, smoking and also gambling and does not know the limitation of religion. How Musk is exploited by Sehba and Nomi and also by Irtiza and his family because she does not fit in their society. This drama serial also shows the temporary relationship between girls and boys and there is no respect of every relation as parent are being disrespected by their children, there is also the absence of true friendship as one friend is trapped by the other.



Raaz.e. Ulfat dramas are based on the story where a wife or a husband does not feel shame to have an extra marital affair and where a lover wants to get back his or her love even after their marriage. This type of concept is totally against to our religion and ethical codes of life.

5. CONCLUSION:

After completion the analysis of this present article the Impact of modernism could be seen in all of the above selected dramas that were under the investigation. No doubt, Pakistani dramas are

mainly influenced by western culture and it give birth to modernism i.e. westernization, class discrimination, liberalism, loss of religion, oppression cultural and identity cries are become the main theme of Urdu dramas.

We got Pakistan on the name of Islamand today, the representation of these kinds of un-Islamic values that are entering into the Pakistani society. Now, Eastern and western cultures are intermixed in these present dramas and this thing promoting the modernism and liberalism in Pakistani society and we are not far away when we lose losing our dignity. The depiction of stories in Urdu dramas indicates a question mark to the drama industry that what kind of messages are being delivered to the Muslim society through their characters and content and this research concluded that now it is the responsibility of PEMRA that those dramas will be broadcast that have the real ideology of Pakistan and present ethical values through the representation of different character. The main goal of drama's producers is to get the highest ranking and commercialism by providing the content that is totally against our ethical values. The social problems that are being presented in Urdu dramas is not as same as it is being promoted in the Pakistani Urdu dramas.

6. SUGGESTIONS:

I want to suggest that:

- Pakistani Dramas should present the real ideologies of Pakistani culture.
- Pakistani Dramas should presents the real code of ethics that are based on religion.
- Pakistani Drama industry should not give too much importance to western impacts culture.
- Dramas should present the importance legal marital relation rather than to promote negativity in the society.
- Pakistani dramas should focus on the content that have positive effect on all the member of the society instead to promote romantic scene sin order to get popularity among young generation.
- PEMRA should allow the promotion of only material that is closely linked to the values of our culture and religion.
- Pakistani Dramas should present a positive insight among youth in order to rectify their personalities instead of promoting extramarital affairs, westernization, distance from religion and disrespect for their elder ones.

7. RECOMMENDATION:

This study was limited to the content analysis of these dramas. To analyze the effects of Urdu dramas on the behavioral aspects of the society, a researcher may use a cross sectional survey to collect the from the target population.

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