



Social Taboos in Pakistani Prime Time Urdu Dramas

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Abstract

The occurrence of social taboos and their frequencies on Pakistani television dramas was the core objective behind the conduction of this research work. The ultimate purpose was to find out the possible types of social taboos, frequently exposed social taboo, occurrence per drama and comparison of social taboos in these dramas. The analysis was carried out by using purposive sampling technique. The results showed that there were nine types of social taboos i.e. obscene language, nudity, disrespectful attitude, violence, drug abuse, racism, divorce, extra-material relation and abortion in Pakistani primetime Urdu dramas. The finding of the study demonstrated that obscene language' was exposed more than the other social taboos, whereas the drama serial 'Sabaz Qadam' was found having more social taboos as compare to other dramas. The occurrence of frequency of these social taboos was recorded as well. Drama Qissa Chaar Darvesh was highest in occurrence of disrespectful attitude and nudity.

Key Words: ARY TV, Drama, Electronic Media, Prime Time, Social Taboo

Introduction

The allowable practices in one society became prohibited in another society particularly those which contrasted the already held social norm and mores, hence became the social taboos for another society. According to Bnabou, Tirole, Roland, Jean (2011) the social and anti-social norms are induced through social interactions. The electronic media particularly primetime dramas played important part in introducing the social taboos to any society. The family which is held an institution was deeply affected by these social taboos. A couple of decades ago the primetime dramas of a cable television channel were in the position to be watched by entire family being seated together but now the situation is very much adverse. The television dramas are showing such practices which cannot be watched by the entire family sitting together. These contents are adverse to the social and ethical values of the targeted society and are declared social taboos. The siblings cannot sit together to watch these contents and nor even son or daughter can watch while being with parents at the television screen.

It is a proved phenomenon that electronic media is more active and concentrated than the earlier media outlets. It has potential intensity in its effects in contrast to the traditional or the old medium of communication. The tradition and life were mounted on the guidance given by the religion especially in the twentieth century. The concepts of the social taboos were held there too but the practice of such taboos was rare. The reason was that the media were not capable to disseminate the messages from one region or the culture to another. But now, with advent of new communication technologies especially the social media gadgets and the cable television networks made the message flow at a heartbeat from one region and society to another. The messages do not merely flow from one to another point but they accompany the threats of cultural invasion.

According to Fershtman, et.al, (2011) the taboo is an unthinkable action in a social context. The religious or cultural customs which do not allow people to do some of the acts, use of the things or talk about particular things as people take it embarrassing or offensive is the taboo, Oxford (2010).

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The grievances of the audience are observed on the basis of which the researchers decided to address this issue. ARY television was launched in 2004. This channel broadcasts not merely local but at international level as well in the various regions of the world. This channel is ranked among top three heavy viewership channels of Pakistan. The method of content analysis was adopted and the primetime dramas were chosen to reach out to any conclusion. The availability of social taboos was measured.

Literature Review

Eliana La Ferrara and Alberto Chong (2010) studied the divorce ration among the viewers of televised contents in Brazil. The authors applied the cultivation theory to dig out the desired results. By controlling the intervening variables, it was concluded that the relationship between the viewing habits of televised contents and divorce among them was significant. With the increased availability of Globo signals, a considerable increase in divorce ratio was assessed. Amy I. Nathanson et.al (2002) conducted a study to find out the violent televised contents during prime time. The researchers selected twenty television channels including independent and cable channels by using random sample techniques. The study resulted that the viewers of television channels became more inclined to the violent contents and all types of viewers were found affected. Furthermore, some channels were found with more harmful violent programs at the same time of airing their contents. The cable and broadcast networks found with more effects on the viewers meanwhile, the reality shows remained in the scene as well with respect to genre.

Barry S. Sapolsky and Barbara K. Kaye (2009) did a quantitative analysis of offensive language on cable television programming and primetime broadcast. The study found that almost ninety percent programs had at least one character of bad language. The research found that ninety percent programs observed with one happening of bad language. It was further realized that 12.58 cussing words hourly four years earlier of this work in year 2005. By using focus group technique, it was comparatively analyzed by showing a comparative analysis was the viewers were shown ten objectionable words and then fifteen per hour aired on the televised contents of cable network. D.A., Graber (1990) researched the contribution of visuals in learning during television news programs. It resulted that the recalling was the main objective of the visuals.

Dale W. Russell and Cristel Antonia (2009) did a study to assess the alcohol depiction in televised programs. A sample of eighteen primetime programs during the selected eight weeks was chosen to assess the results. The results found that all the televised programs existed the mix messages about alcohol meanwhile, they were portrayed in different ways. A massive number among the negative messages were found communicated orally while the positive messages with portrayal of unclear visuals. The results concluded that televised communication about alcohol was the source of information about drinking among the viewers. Gary M. Connolly et.al (1994) did a comparative analysis of use of alcohol among the viewers of televised programs with their eighteen years age and the communication through television in their thirteen to fifteen years of age. The study was carried out in New Zealand by using longitudinal approach of research. The men were found in positive relationship to recalling the advertisements and drinking at the age of fifteen to eighteen years old.

Warren Breed realized while a combine research work with James R. De Foe in 1981, the various televised contents during prime time to find out the conducted a study to dig out the descriptions of the drinking process. The authors took televised contents and chose only two types of programs to analyze the results i.e. situational comedies and one-hour dramas. One hour and fifty hours of airtime were analyzed using the content analysis technique. The talks about alcohol were recorded beside many characters found drunk in that programming. The programs along with depicting the usage of alcohol educated its consumption as well.

Objectives

1. To look after the various shapes of social taboos in Pakistani primetime dramas.
2. To inspect the ways by which the social taboos are being portrayed.
3. To scrutinize the rate of occurrence of social taboos in the selected televised contents.
4. To study about the primetime dramas with respect to existence of social taboos.

Research Questions

1. Are there exist social taboos in Pakistani primetime Urdu dramas?
2. Which kind of social taboos is being exposed in the selected televised programs?
3. What is the frequency of different types of social taboos in the contents of selected televised dramas?
4. Which social taboo is exposed more than others?
5. Which Pakistani primetime Urdu drama is including more taboos than others?

Methodology

The research was carried out by using a purposive sampling technique and the selection of prime time for analysis being viewed majority of the viewers. The prime time Urdu dramas of ARY television was chosen as universe and sample of March to April 2012 for conclusion. The taboos were listed with great care and then entered into MS Excel. The following coding sheet was used to assess the results.

Unit of Analyses

S.No	Date	Drama	Duration	Social Taboos	Total
Serial number	When the drama serial was aired?	Title of drama	How much time, an episode was carried out?	The occurrence of social taboos by name	Repetition of social taboos

Social Taboos

A content contradictory to the moral, ethical, religious values and that is much prohibited in society.

Prime Time Dramas

All the ARY dramas which were telecasted during the prime time were selected to conceptualize the prime time dramas.

Data Analysis

The analysis showed that the drama serials titled Qisa Char Darvish, Toppi Drama, Qudussi Sahab Ke Bewa, Shaadi Mubarak, Kuch Pyaar Ka Paghhalpan Bhi Tha, Kaafir, Kala Jaadu, Sabz Qadam, and Meri Ladli were exposing the social taboos repeatedly and the same were selected for analysis. All the aired 61 episodes of the mentioned drama serials during the selected time frame were collected from internet and analyzed.

The analysis showed that “Qissa Char Darvesh” was aired twice during the period and for 75 minutes, 45 seconds in total. Nudity and disrespectful attitudes were assessed the repeatedly exposed social taboos. In both episodes, occurrence of social taboos remained almost same. The frequency of occurrence of social taboos was 0.17 per minute.

Table 1. Frequency Distribution of Social Taboos on “QissaChaarDarvesh” Drama

Date	Length	Nudity	Racial Discrimination	Violence	Usage of Drug	Obscene Communication	Disrespectful Attitude	Relations without Marriage	Abortion	Divorce	Total
1 st March	41 Minutes, 3 Seconds	3	0	1	0	1	2	0	0	0	7
8 th March	34 Minutes, 42 Seconds	2	0	0	0	1	3	0	0	0	6
Total	75 Minutes, 45 Seconds	5	0	1	0	2	5	0	0	0	13

The analysis of drama serial “Topi Drama” found that nudity and violence repeatedly exposed more than others. Obscene language and drug abuse also found prominent. The per-minute frequency of the social taboos was found 0.14.

Table 2. Frequency Distribution of Social Taboos on “Topi Drama”

Date	Length	Nudity	Racial Discrimination	Violence	Usage of Drug	Obscene Communication	Disrespectful Attitude	Relations without Marriage	Abortion	Divorce	Total
15 th March	40 Minutes, 10 Seconds	3	0	1	0	2	2	0+	0	0	8
22 nd March	39 Minutes, 18 Seconds	3	0	0	2	0	0	6-++-+	0	0	5
29 th March	37 Minutes, 16 Seconds	5	0	4	2	3	0	0	0	0	14
5 th April	40 Minutes, 52 Seconds	0	0	0	2	0	0	0	0	0	2
12 th April	40 Minutes, 35 Seconds	0	0	0	0	2	0	0	0	0	2
19 th April	38 Minutes, 20 Seconds	2	0	3	0	0	0	0	0	0	5
26 th April	40 Minutes, 23 Seconds	0	0	3	0	1	0	0	0	0	4
Total	276 Minutes, 54 Seconds	13	0	11	6	8	2	0	0	0	40

It was concluded that obscene language, violence, and disrespectful attitude were repeatedly exposed while assessment of drama serial “Quddusi Sahib Ki Bewa”. Per-minute frequency of occurrence of social taboos was found higher than all other serials i.e. 0.20.

Table 3. Frequency Distribution of Social Taboos on “Quddusi Sahib Ki Bewa” Drama

Date	Length	Nudity	Racial Discrimination	Violence	Usage of Drug	Obscene Communication	Disrespectful Attitude	Relations without Marriage	Abortion	Divorce	Total
2nd March	42 Minutes, 36 Seconds	1	0	3	0	9	1	0	0	0	14
9 th March	48 Minutes, 25 Seconds	0	0	1	0	7	0	0	0	0	8
16 th March	48 Minutes, 30 Seconds	0	0	2	0	5	4	0	0	0	11
23 rd March	39 Minutes, 42 Seconds	0	0	2	0	5	1	0	0	0	8
30 th March	39 Minutes, 02 Seconds	0	0	1	0	2	1	0	0	0	4

6 th April	39 Minutes, 39 Seconds	0	0	1	0	5	1	0	0	0	7
13 th April	31 Minutes, 07 Seconds	0	0	3	0	3	1	0	0	1	8
20 th April	38 Minutes, 35 Seconds	0	0	1	2	2	1	0	0	0	6
27 th April	37 Minutes, 42 Seconds	0	0	1	0	5	2	0	0	0	8
Total	365 Minutes, 18 Seconds	1	0	15	2	43	12	0	0	1	74

It was further concluded that while assessing the contents of the serial “Shadi Mubarik”, nudity and disrespectful attitude mostly repeatedly exposed than other social taboos. The frequency per minute was found at 0.10.

Table 4. Frequency Distribution of Social Taboos on “Shadi Mubarik” Drama

Date	Length	Nudity	Racial Discrimination	Violence	Usage of Drug	Obscene Communication	Disrespectful Attitude	Relations without Marriage	Abortion	Divorce	Total
3 rd March	38 Minutes, 46 Seconds	4	0	0	0	0	3	0	0	0	7
18 th March	32 Minutes, 10 Seconds	6	0	0	0	1	0	0	0	0	7
25 th March	45 Minutes, 54 Seconds	0	0	1	0	0	0	0	0	0	1
1 st April	39 Minutes, 59 Seconds	5	0	0	0	0	1	0	0	0	6
8 th April	39 Minutes, 16 Seconds	5	0	0	0	0	0	0	0	0	5
15 th April	38 Minutes, 20 Seconds	1	0	0	0	0	1	0	0	0	2
22 nd April	39 Minutes, 41 Seconds	1	0	0	0	0	2	0	0	0	3
29 th April	38 Minutes, 28 Seconds	0	0	0	0	0	3	0	0	0	3
Total	312 Minutes, 34 Seconds	22	0	1	0	1	10	0	0	0	34

It was further explored that nudity remained a main social taboo in the contents of drama serial “Kuch Pyar Ka Pagalpan Bhi Tha”. The frequency of per minute analysis was 0.11.

Table 5. Frequency Distribution of Social Taboos on “Kuch Pyar Ka Pagalpan Bhi Tha” Drama

It was settled that obscene language, disrespectful attitude, and drug abuse were the major social taboos included in the contents of drama serial “Kafir” with 0.11 frequency per minute.

Date	Length	Nudity	Racial Discrimination	Violence	Usage of Drug	Obscene Communication	Disrespectful Attitude	Relations without Marriage	Abortion	Divorce	Total
4 th March	37 Minutes, 32 Seconds	0	0	1	2	0	1	0	0	0	4
11 th March	58 Minutes, 42 Seconds	5	0	1	0	0	1	0	0	0	7
Total	96 Minutes, 14 Seconds	5	0	2	2	0	2	0	0	0	11

Table 6. Frequency Distribution of Social Taboos on “Kafir” Drama

Date	Length	Nudity	Racial Discrimination	Violence	Usage of Drug	Obscene Communication	Disrespectful Attitude	Relations without Marriage	Abortion	Divorce	Total
5 th March	37 Minutes, 19 Seconds	0	0	0	3	0	1	0	0	0	4
12 th March	37 Minutes, 44 Seconds	0	0	0	0	0	4	0	0	0	4
19 th March	37 Minutes, 58 Seconds	1	0	0	1	2	0	0	0	0	4
26 th March	37 Minutes, 54 Seconds	1	0	1	1	1	1	0	0	0	5
2 nd April	39 Minutes, 22 Seconds	0	0	0	2	4	2	0	0	0	8
9 th April	37 Minutes, 55 Seconds	0	0	3	1	0	2	0	0	0	6
16 th April	37 Minutes, 55 Seconds	0	0	1	4	0	0	0	0	0	5
23 rd April	40 Minutes, 11 Seconds	0	0	0	2	0	0	0	0	0	2
30 th April	37 Minutes, 50 Seconds	0	0	1	0	1	0	0	0	0	2
Total	343 Minutes, 18 Seconds	2	0	6	14	8	10	0	0	0	40

The results showed that nudity, violence and disrespectful attitude were repeatedly included in the drama serial “Kala Jadu”. The frequency per minute of occurrence of social taboos was assessed 0.11.

Table 7. Frequency Distribution of Social Taboos on “Kala Jadu” Drama

Date	Length	Nudity	Racial Discrimination	Violence	Usage of Drug	Obscene Communication	Disrespectful Attitude	Relations without Marriage	Abortion	Divorce	Total
6 th March	40 Minutes, 10 Seconds	4	0	0	0	0	2	0	0	0	6
13 th March	38 Minutes, 57 Seconds	0	0	0	0	0	1	0	0	0	1
20 th March	38 Minutes, 16 Seconds	2	0	2	0	1	1	0	0	0	6
27 th March	36 Minutes, 47 Seconds	2	0	1	1	0	1	0	0	0	5
3 rd April	38 Minutes, 51 Seconds	0	0	3	0	0	2	0	0	0	5
10 th April	41 Minutes, 09 Seconds	0	0	2	0	1	0	0	0	0	3
17 th April	40 Minutes, 06 Seconds	0	0	1	0	1	0	0	1	0	3
24 th April	39 Minutes, 33 Seconds	0	0	4	0	0	3	0	0	0	7
Total	313 Minutes, 49 Seconds	8	0	13	1	3	10	0	1	0	36

The exposure of nudity, disrespectful attitude and obscene language were most aired social taboos in drama serial “Sabaz Qadam” with a higher rate of frequency per minute i.e. 0.20.

Table 8. Frequency Distribution of Social Taboos on “Sabaz Qadam” Drama

Date	Length	Nudity	Racial Discrimination	Violence	Usage of Drug	Obscene Communication	Disrespectful Attitude	Relations without Marriage	Abortion	Divorce	Total
7 th March	38 Minutes, 16 Seconds	0	1	0	0	3	2	0	0	0	6
14 th March	38 Minutes, 26 Seconds	0	2	0	1	0	1	0	0	0	4
21 th March	40 Minutes, 18 Seconds	1	0	1	0	0	0	0	0	0	2
28 th March	37 Minutes, 31 Seconds	2	0	3	0	0	4	0	0	0	9
4 th April	41 Minutes, 48 Seconds	0	1	2	0	6	1	0	0	0	10
11 th April	37 Minutes, 06 Seconds	3	0	2	2	6	5	0	0	0	18
18 th April	36 Minutes, 51 Seconds	5	2	0	0	0	0	0	0	0	7
25 th April	40 Minutes, 09 Seconds	3	0	0	1	3	0	0	0	0	7
Total	310 Minutes, 25 Seconds	14	6	8	4	18	13	0	0	0	63

The analysis of social taboos in drama serial “Meri Laadli” explored that nudity, disrespectful attitude, and obscene language were mostly exposed with a frequency of occurrence of 0.17 per minute.

Table 9. Frequency Distribution of Social Taboos on “Meri Laadli” Drama

Date	Length	Nudity	Racial Discrimination	Violence	Usage of Drug	Obscene Communication	Disrespectful Attitude	Relations without Marriage	Abortion	Divorce	Total
10 th March	38 Minutes, 51 Seconds	0	0	0	0	0	1	0	0	1	2
17 th March	41 Minutes, 39 Seconds	0	0	3	0	2	3	2	0	1	11
24 th March	40 Minutes, 44 Seconds	1	0	0	0	0	5	0	0	0	6
31 st March	39 Minutes, 01 Seconds	0	0	1	0	2	4	0	0	0	7
7 th April	38 Minutes, 09 Seconds	0	0	0	0	0	4	0	0	0	4
14 th April	44 Minutes, 44 Seconds	2	1	1	0	2	4	0	0	0	10
21 st April	33 Minutes, 36 Seconds	11	0	0	0	1	0	0	0	0	12
28 th April	39 Minutes, 44 Seconds	4	0	0	0	1	0	0	0	0	5
Total	316 Minutes, 28 Seconds	18	1	5	0	8	21	2	0	2	57

Figure 1 showed the frequency of the social taboos telecasted in the ARY prime time dramas. The results concluded that the obscene language was repeated 91, nudity 88, disrespectful attitude 85, violence 62, drug abuse 29, racism 07, divorce 03, extra-material relation 02 and abortion 02 times in these dramas. It was concluded that obscene language, nudity, and disrespectful attitude were main social taboos highlighted in the dramas and repeated frequently.

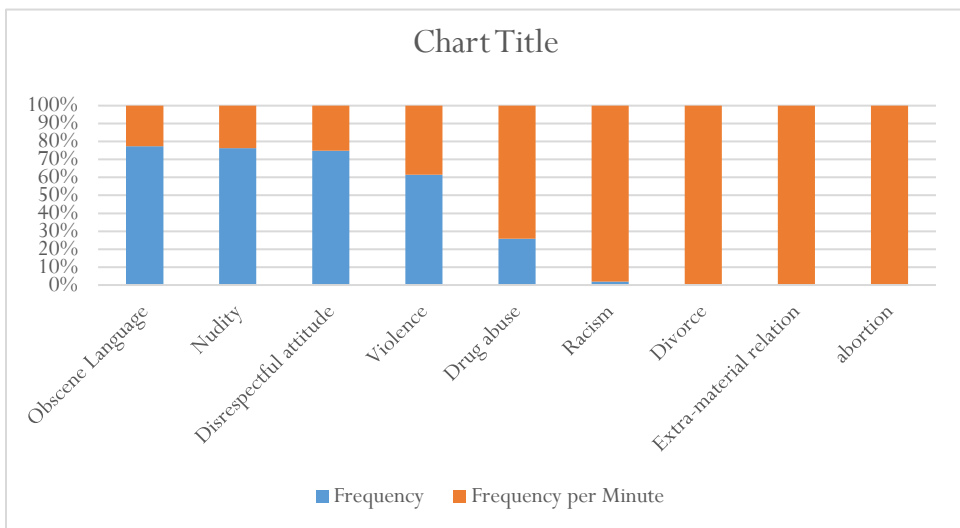


Figure 1: Frequency Distribution of Social Taboos

Discussions

The inclusion of social taboos in Pakistani primetime dramas set up a mind of danger for our social lives and own culture. People in Pakistan are more sensitive towards their norms and values and still believe in their Islamic values as well. The social taboos mentioned above including wearing fewer or small clothes are somehow prohibited in Pakistani society. The female wearing jeans, bare knees, bear back and bear belly while in Sarhi, visible braw through the thin dress, visible cleavage, in fixed shirt depicting breasts, males with upper body naked, and shower taking scene of male and female are taken as nudity in the content analysis.

As the Holy Quran declares that mankind nothing else but the one nation, human beings must not follow the racism. Out of the outstanding achievements by Islam, one is the end of racism in Muslim world. There is dire need to propagate Islamic virtues in modern world (Toynbee, 1948). Unfair dealing with people with different races background is racism. The racially stereotyped behaviors and beliefs ought to be discouraged. Acting upon racial prejudices and racial supremacies is not allowed in Islam. Elizabeth Monk-Turner, Manny Jackson, Crystle Johnson, Mary Heiserman, and Vanity Cotton (2010) found in the result of racial minorities analysis in primetime television where White actors dominated and are shown in majority on the other black minorities. Blacks are overrepresented being as criminal and violent characters in the news (Dixon, 2008). No intermarriage in different casts, races or sects and one race against the other race are taken as the racism during the research. The racism is found in ARY TV primetime dramas but the occurrence remained very low.

Intentionally using power or force that may be physical against himself any other person or the entire society which will potentially result in injury, deprivation, death, or the maldevelopment is the violence (World Health Organization, 2002). The Holy Quran mentions that taking an innocent life is similar to taking the life of entire mankind, and saving a life is similar to saving entire mankind. Islam favors peace and negates the violence. Sarah Eschholz, et al. (2004) found the crime dramas showing 66% murders committed with the firearm. Violent outbursts, suicide, murder, firing, dead bodies, battering, kicking, accident, and slapping are found in as the violence in the ARY prime time dramas. The violence in primetime dramas remained at fourth highest in ranking after obscene language, the nudity, and the disrespectful attitude respectively.

Islam forbids the use of drugs. Gary M. Connolly, et al. (1994) resulted that the viewers of televised contents remembered and recalled most of the advertisements about alcohol and spirit and found drinking as well at their age of eighteen. It was concluded that televised contents played a role in mediation towards drinking (Dale W. Russell & Cristel Antonia Russell, 2009). The educating about alcohol usage is being committed besides showing its usage on television (Warren Breed and James R. De Foe, 1981). Habitually using drugs to change the mood, consciousness or emotion is drug abuse. The usage of drugs other than the medication will also become drug abuse. People use drugs which in turn make them habitual addict and on the later stage they get physical or psychological harm and ultimate death. Commonly abused drugs include anabolic steroids, alcohol, barbiturates, nicotine, marijuana, amphetamines, cigarette, cocaine, and opium alkaloids. Driving while on drugs, use of liquor, use of cocaine, smoking cigarette, smoking cigar, smoking hukka are found during the research as the acts of drug abuse. The drug abuse instances are found in ARY television primetime dramas.

Obscene language is not liked in any civilized society. Islam distinguishes between the believer and the slanderer or the one who likes obscenity. Any language that does not follow the established decency standards of society is an obscene language. Barry S. Sapolsky, et al, (2009) examined offensive language where they found ten offensive words an hour in primetime broadcast in comparison of fifteen words an hour in cable programs. The words Go to hell (Jahannam mein jao), Fuck off (Dafa ho jao), Bastard (harami), Bharat Mein jao, Kameena, Kameene, Nanga, Bad-bukht, Kuttey (for man), Kutya (for woman), Lifangey, Be-haya, Be-sharam, Be-ghairat, Kia bakwas hai, Lanat ho, and Gadhay are recorded as the obscene language in the research. The obscene language is recorded at highest rate of occurrence.

Muslim social order does not permit disrespectful attitude. One must respect elders, the parents, or the husband as Islam says. According to Holy Quran one must be dutiful to the parents. Do not say any harsh word nor shout on them in and give them the honor. Shaming, back talk, being argumentative to draw someone into fight, making fun of somebody, being harsh with poor, leaving the dining-table without permission from elders, laughing at someone's death, elder begging mercy from younger, and gesture of ignoring parent's advice are

found as contents of disrespectful attitudes in the ARY prime time dramas. The incidence rate of disrespectful attitude is ranked at third-highest number later than obscene language and nudity.

One of the forbidden practices in any civilized society is the extramarital relations. Muslim society does not tolerate such practices. The husband having affairs with woman other than his wife and brother having affairs with brother's wife are found as extramarital relations. Any of both male and female spouses are not allowed to involve in such activity. The individuals involved in extramarital relations can be taken under legal action by spouses who have been. A rare occurrence of extramarital relations is found in this study.

The Quran condemns killing children. Quran also declares that one should not kill children due to fear of wants. Islam clearly mentions that Allah provides nourishments to parents and children. No doubt, their killing is huge sin. Some parents deliberately end the pregnancy and somewhere a mother is forced for abortion and they do it, which is condemned. In certain cases a woman gets abortion to avoid an illegal child, but to wasting that is alike killing. Only one occurrence of abortion of pregnancy on the will of husband is found in the entire sample of 61 episodes.

Divorce is the most hateful but permissible act in Islam. It requires only and only careful usage. It is seen that siblings or relatives pressurize the spouse to give or take the divorce and don't consider the legality of that or religious restrictions. The phenomenon in one aspect is also dissolution of marriage by any competent body. A lot of reasons prevail in any society that ultimately causes divorce. Alberto Chong and Eliana La Ferrara (2009) recorded the positivity of relationship between divorce and television. The three occurrences of divorce comprising of divorce held on mutual consensus of husband and wife, divorce held on suggestion of husband's mother, and divorce held on the will of husband were found in the entire sample of ARY prime time dramas.

In the end, massive inclusion of social taboos in Pakistani televised contents has become a major threat to the local culture in total and highlights the importance of actions to be taken to overcome this scenario. It is a major responsibility and concern of Pakistan Media Regulatory Authority (PEMRA) to regulate such kind of programs which are becoming habitual in adding more and more social taboos and distorting our own cultural image. Meanwhile, awareness campaigns should be started to inform the local citizens about their own cultural values and norms and focus of that should be highlighting the importance of local culture to become a civilized society with its own identities.

Conclusion

The results of the study explored that ARY TV primetime dramas were telecasted nine types of social taboos as obscene language, nudity, disrespectful attitude, violence, drug abuse, racism, divorce, extra-material relation and abortion by ARY TV in prime time dramas.

In these dramas, obscene language is more exposed by the characters of the dramas which are not against the religion but also to our cultural values as well. These types of social taboos are used by the views in the society after the dramas in social life. This not only affects the religious and cultural values but also the new generation social life.

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