

Content Analysis: A Comparative Study of Two Dramas of Pakistan Television Network

Samreen Asghar, Bushra Mahnoor, Wajeeha Zahid

Abstract— this study analyzes Pakistani and specifically state-oriented PTV dramas. The world of television shows and tells us about life, people, places, power, and fate. People like to engage with the activities of social media and mostly, believe on the stance of it without referring it with genuine resources. Researchers are here tending to compare two dramas, representing two eras, to trace how women struggle change over time. For a woman, in a society like Pakistan, it is more difficult than a man to earn and maintain a successful position. The paper explains women struggle in two eras as in 1993 and in 2017. In Pakistan, the story of a woman's deprivations starts even before her birth, where most of the girl fetuses are aborted. The lucky ones who survive are mostly "unwanted" children. Their life is a journey of subordination. The status of women in Pakistan is one of systemic gender subordination even though it varies considerably across classes, regions, and the rural/urban divide due to uneven socioeconomic development and the impact of tribal, feudal, and capitalist social formations on women's lives. The Pakistani women of today do, however, enjoy a better status than the past.

Index Terms— dramas represents eras, gender subordination, social structures, cultural formations, gender roles transformation & translation over time, women empowerment, cultural taboos

1. INTRODUCTION

Mass media is a sort of communication whether written, broadcasted, or spoken that reaches a large audience. This includes television, radio, advertising, movies, the Internet, newspapers, magazines. So, one can say: "mass media is a technology that is intended to reach a mass audience". Mass media acts as a significant force in modern culture. (Fol-kerts, 2006)

Sociologists refer mass media an influencing power which reflects and creates the culture, thinking and ideology of a community. Communities and individuals watch, listen and read ideologies, cultures of their own as well as of others from multitude sources of mass media including TV, billboards, radio, magazines etc. (Gripsrud, 2017) These sources of mass media with ideologies and culture reflect not only a society's mind but also give a path to many new ideologies, thinking's and cultures. However, this finds hard otherwise to penetrate from a particular society to another particular society, thus easily changing the mind of a community.

In television programs, one of the most important genres which influence people the most is "DRAMA". The drama has always played a key role in developing society as it has an immense influence on fashion, attitudes, behaviours and thinking of society. Dramas have multi-pronged impacts on its audience as it silently transmits its message. It can affect people positively or negatively, but it totally depends upon the content.

Society itself has many untold stories and unidentified success stories of the people. However, this paper analysis women struggles in two different time periods so that one can analyze what kind of hindrances women faced when they are committed to doing something progressive. How women's emancipation is limit then and now. Drama represents two different era's and reflect the image of women struggle in two

time periods and the selected dramas are mainly revolved around woman's passion and women struggle.

Researchers selected two distinguished dramas of PTV, "MARVI", a folk tale of Umer & Marvi and "FARZ" A woman in men's profession. These dramas aired on PTV, in two different era's, explaining different life situations of women struggle in their times. The very basic reason for selecting these dramas is that these dramas are not based on fantasy and mostly reflect the realities of Pakistan. In Marvi drama, Ghazal Siddique as Marvi and Hassam Qazi as Umar starred in it as leading roles. It was written by Noor-ul-Huda Shah and directed by Sultana Siddiqui. It saw Mahnoor Baloch debut in a supporting role and also a good friend of Marvi.

Marvi story revolves around a girl who used to live in a Goth of Sindh, Khoso, Thar area, Pakistan. Khoso Goth located adjacent to Jinnah International Airport. Marvi goes to the city for studying with an aim to come back to her village and make the living conditions better for her people. Everything doesn't go the way she expected; she faces a lot of hardships. Hassam Qazi plays the role of Marvi's possessive lover: Umar. It was the time when educating a woman was considered a sin and to support her was just like a crime in Marvi's culture. In that situation, Marvi not only survived against patriarchal setup but also took the first step to breaking the backbone of exploiting the feudal system in her area. The drama presented a delicate mixture of emotions in a very impressive way.

The second drama is Farz aired on PTV in 2017, and have the gap of 24 years from drama Marvi, written by a young and promising playwright Aamir Raza. The 17 episodes drama serial is directed by the maestro Kashif Nisar who is known for handling sensitive subjects. Farz is the latest production of Sixth Sense Communications that is well known for its issue-based communications through entertainment.

“Farz” drama is primarily a comment on contemporary Pakistani society with all its complexities and frustrations set in the backdrop of a lower-middle-class neighbourhood, where people with dreams and deadly conspiracies strive to live in harsh realities. She is Aliya; brilliantly played by Sonia Mishal, the character shows how to fight back patriarchy and discrimination at every level. She becomes a police officer to steer her life through.

Our research is based on a comparative fashion on the content analysis of the aforementioned two dramas. Content analysis is a way to analyze the content by slant, dialect and their intensity. And, a comparative study is done to compare the content of two dramas through different angles. We endeavour to find out how our state-oriented channel portrays and captures the reality of two eras gapping 24 years. Besides we will try our best to show the differences & similarities along with the shift of women’s role from 1993 to 2017 in our paper.

2. METHODOLOGY

The method which is used in this study is qualitative research and content analysis in which the researchers have done comparative study. The population for this study consists of two dramas of state-oriented channel PTV, Marvi 1993 and Farz 2017 with almost silver jubilee gap. Qualitative analyses typically require a smaller sample size than quantitative analyses. The sample size of this research is consist of leading roles of women seen in the dramas, and their roles which further help out in discovering useful information. There are two main women and other supporting roles of women as well. The research technique herein used is the content analysis which is descriptive in nature. The sampling tool of the study means how the data is measured and how the data will be collected. This study is comprised of observation as its basic tool and includes non-participative observation. For analysis, descriptions and interpretations have been used.

3. Objectives of this study are:

- To analyse Pakistani society and culture revolve around a female life by comparing two eras through differences, and the similarities.
- To analysis women portrayal, her roles & behaviour, and cultural values in two different time periods.

4. Significance of the research:

This study identifies that it’s hard for women to achieve something successful than a man because of strong socio-cultural norms. The purpose of this research is to have a better understanding of cultural patterns and women struggles. Before and after 24 years what are the factors and facts that still exist? Also, the study analyzes different angles that how a family and community politics happen around a woman when

she wants to do something for herself and for her family in a different way. The significance of this study is that dramas play a vital role in gender role translations and gender role transformation. Through this translation and transformations of gender roles, there is a portrayal of both genders.

5. CONTENT ANALYSIS

Marvi drama was aired in 1993 while Farz drama in 2017. Both dramas have 24 years of gap. Both were casted in Karachi in different regions and at different time period. Here, researchers have find out the main themes of the dramas as well as the cultural difference and similarities. The paper compared them and traced that how the state oriented channel portray the cultural values, gender roles and language in different era’s.

5.1 MAIN STORY OF THE DRAMAS

Marvi 1993:

This story revolves around a girl who used to live in an area of Sindh, Goth village. Khoso Village is a suburb of Shah Faisal Town in Karachi, Sindh, Pakistan. Khoso Goth located adjacent to Jinnah International Airport. This story revolves around a girl who used to live in an area of Sindh, Goth village. Khoso Village is a suburb of Shah Faisal Town in Karachi, Sindh, Pakistan. Khoso Goth located adjacent to Jinnah International Airport.

Marvi was a popular drama broadcast on Pakistan Television Corporation (PTV) in 1993. It was a modern version of the Sindhi folktale, Umar Marvi. It starred Ghazal Siddique as Marvi and Hassam Qazi as Umar. Marvi Retrieved 30 August 2013, it was adapted by Noor-ul-Huda Shah and directed by Sultana Siddiqui. It saw Mahnoor Baloch debut in a supporting role. Marvi goes to the city for studies with the aim to come back to her village and make the living conditions better for people there. Everything doesn’t go nice and easy according to her wishes and she faces lots of hardships. Hassam Qazi, plays a role of Marvi’s possessive lover, Umar.

Here we want to add that Sindh has long been synonymous with feudal culture. The feudal system is recognized as inferior and oppressive. The argument for it has always been that landlords provide livelihoods, housing and food to the men and women they employ. Conversely, there are many against the system who laments the treatment of peasants under the feudal system. In Marvi we seem, however, a sort of rebellious behaviour against feudal lords by some working-class people. Marvi was one of them. Marvi was a simple and hardworking girl who used to live in Sindh. Marvi’s father was a school teacher and her mother was a domestic woman.

Marvi was engaged with her cousin, Khet, who was a clerk. Khet and Marvi’s father were fed up by insulting behaviour of feudal lords and were totally against the feudal system of his village. That’s why Marvi’s father sent his daughter to a

nearby city so that she could attain higher education in order to maintain their basic livelihood and could compete against feudal lords.

However, the village people and feudal lords disliked the rebellious attitude of Marvi and her father. People pulled them back by criticizing. It was against the village's custom to educate a woman other than household chores. But Marvi was determined and encouraged by his father and fiancé. Marvi's father was determined too so he kept supporting her daughter. However, she keeps on studying but when Marvi went for higher education to the city it actually created an alarming situation for her family members at the backend.

She, later on, went to the city where she started to live in a hostel. There she met Laila who comes very close to her. Laila found a soft corner and really a nice friend in Marvi. She used to share all her feelings with her. She often invited Marvi to her house where Marvi met Umar, Laila's brother. Umar falls in love with Marvi at the very first glance and later on followed her so that he could build a relationship with her. Soon after Marvi came to know that Laila was an only daughter of feudal lords.

Laila was engaged with Akbar who was the son of feudal lords of Marvi's village to whom Laila dislikes a lot. Laila's brother Umar was attracted towards Marvi. Everyone especially Marvi was against this affection and she often resists him in many ways. Marvi was a symbol of love for one's soil and homeland. She was loyal to her values and committed to her father and fiancé. Her strong will power took no time in refusing Umar Sumroo when he exposed his feelings in front of her.

Umar Sumroo had gotten higher education from abroad and actually respects women position in society. He was not against the feminist movements and women liberty till then. But after the refusal of Marvi, he was very sad and disappointed. When Umar's father observed the unusual deep intentions of his son on Marvi, he asked his son not to take the matter on the head but to use his power. He suggested him to take her away by using his feudal power. But Umar at the time refused to do any kind of non-ethical act on Marvi. His father then asked him to restore his feudal position and to hold his power and heritage, financially. Umar then diverted his focus towards his work, however, he couldn't forget Marvi. One day Umar told Akbar about his feelings for Marvi. On which Akbar laughed and promised him to bring Marvi by using his feudal power.

During Marvi stay in the city, besides study she was working with a magazine, in which she wrote about the bitter realities of class, culture & feudal societies and explained them with realities. The editor of "Roshni magazine" Miss Safiya Ahmed was really impressed by the writings of Marvi. She came close to her and played a vital role in making her strong, empowered and aware. Soon after Marvi started missing her

family so she came back to her village on the permit of one week holidays. When she came back to her village, she came to know that people were very angry upon her family on letting her go to the city. People were criticizing and torturing Marvi's father and Khet a lot. "To educate a woman outside her home was a taboo for people at this era." Apart from this disturbing situation, feudal lord Akbar had already told Marvi's father that "Umar Sumroo wants to get marry to your daughter" knowing that Marvi was engaged with Khet.

Marvi and her family rejected the proposal politely. But Akbar took that refusal on his head and kidnapped Marvi. Upon her refusal, she was imprisoned in the historic Umer Kot Fort for several years. When Umar came to know that Marvi had been kidnapped for him he was shocked and disappointed on Akbar. He requested him to leave her back home. But Akbar refused to say that people will kill her whether she is guilty or not in the name of honour, "KARI". So Umar kept her in the fort. Later on, Umar tried his best to make her understand that she would be a queen living in the palace and that she could have golden ornaments, silken-apparel, tasteful dishes, the fruit of all the kind, maidservants and everything else she would imagine; Marvi always replied that she would prefer the hamlet of poor with sand dunes instead of the palace and the gardens. **"It is not the custom of Marvi folk to exchange kith and kin for gold."**

Since Umar was merely a King and he did not want to impose his will on Marvi. In the meanwhile, witnesses affirmed that Marvi was, in fact, related to Umar as a sister. Umar believed this, bestowed all his favour on Marvi, and sent her back to her village of folks of her own. Marvi resists the overtures of a powerful King and the temptation to live in the palace as a queen, preferring to be in a simple rural environment with her own village folk. She wasn't involved with Umar but people don't think the same. The people of the village thought that Marvi had a relation with Umar; people take this scenario as a disrespectful act and wanted to punish her on the name of honour that is a customary practice known as "karri" in Sindh. The situation was very alarming and vulnerable to Marvi. Most of the people, however, knew that Marvi wasn't at guilty including her father.

Marvi escaped from her village and went to the Safias's home. She decided to file a case so that she could remove disrespectful charges from her. Safia supported her a lot in this way. Feudalist had a vast influence on people as well as they were powerful too. By using their influence and power they proved themselves clear. The situation was deteriorating but Marvi maintained her breath and keep fighting against feudal lords. When the whole situation was against her, and Khet died then suddenly Umar stood up and disclosed the hidden scenario in front of the court and other people. He exposed that it was Akbar and him who kidnapped Marvi and tried to exploit her while Marvi remained determined and a

loyal girl. She was determined and never crossed her pure traditional boundaries.

5.2 The main theme of Marvi Drama

- The honour of the family mainly attached to the women chastity.
- The faithfulness of women; a woman is determined to the love and sincerity of her soil.
- It was the leading role of a woman to break down the stereotypes related to the education of women; that women should attain only domestic education.
- Most of the people were poor and were living their life very simple.
- We observed that luxuries and better living conditions were only limited to the elite class.

5.3 FARZ (PLOT)

This drama was made in the 21st century where the women's movement is in its peak and they want equality in all spheres of life. In this era, the trend "shift of roles" were changed slowly and females and men's joins all professions on the basis of equality and merit. At this time, national television developed the courage to be different. PTV has a goal in mind and is all geared up to achieve it with a vengeance. The latest drama serial "Farz" that started airing on PTV from the 6th of February 2017 is a fresh breath of air when it comes to typical stories of our television screen.

Farz is a female-oriented drama in its entirety and appreciatively this time doesn't have a 'bechari larki', what the drama does have is a female protagonist (the central character) who has aimed to empower women in all shapers of life especially in the police department and define her destiny by herself. Aliya born in the postmodern era and she works very hard with honesty and took all the responsibilities in her shoulders as a breadwinner from the beginning. She worked alongside men with her full determination. (Aliya's character seems like a hardworking, honest and a brave girl who carry all the responsibilities of her household and a breadwinner. She worked alongside with men.) In this drama, there are three types of family and one mafia group.

The details of the main characteristics are given below:

Family one	Family two	Third Family
Playing a role of mother as widow women of martyred police officer.	Married women. Her husband (he is not physically in story he lives in abroad).	Qavi Khan as Illiyas uncle
Her son as khuram.	Her daughter as Mehak.	His son as Javed Iqbal (he is martyred police officer).
Her daughter as Aliya.	Her daughter husband as Goher.	

Farz is a story that revolves around Aliya, played by the brilliant Sonia Mishaal, and how Aliya has vowed to fight back patriarchy and discrimination to the best of her efforts. Herr's is the typical lower-middle-class household where she along with her mother and brother are living an ordinary yet tough life.

Aliya's father is a martyred police officer and she used to live with her mother and brother in Karachi, the city of Sindh. She tries to maintain/ better her living standards. In the drama serial, she is a school teacher and takes all the responsibilities of her household. She supports her brother in his education and pays all the expenses for their survival. Aliya's younger brother Khuram was studying computer studies and doing a part-time job in a repair hard drives shop with hanif (the friend of Khuram). Both of them feel the absence of their father in every thick and thin situation of their life, both were very upset, face difficulties and think the burden of all the circumstances was due to their father's death in an unrecognised way in the police department. On the other hand, her mother feels proud of her husband's work for civil service.

Aliya and Khuram were very angry in a scene when the family had been forced to change rented house several times and here again, the landlord is asking for a more rent or to vacant the house. This time they were very angry with their landlord to increase the rent as they were living here from last two years and they have attachments with this home. Her mother always found satisfaction to being a wife of a martyred police officer but her children hate the topic when she went to others and told this story.

Khuram drops Aliya to her school and when he was coming back to the home he saw a board of "upper portion is free for rent". Khuram talks to the house owner about rent etc. but the man said, "I don't want to give my Place to boys," he said, "no" I have my family with me to live then the owner asked him to come up with his mother and to talk about other things. On the next day, Khuram comes up with his mother, but the rent was out of the range with all expenses. Khuram's mother requested to the Illyas (the owner), "I am a widow of a martyred police officer and living very hard", in her emotional feelings and convinced him to pay reasonable fares for the house, she thanks him and soon they shifted in Illiyas uncle homes.

The house owner was focused on one thing in his life that is to get his son's name registered and listed in the police headquarters. He was always let down because the department doesn't give his son the recognition he deserved. Aliya on the same page was furious with the system for never acknowledging her father's services to the nation. Aliya was surprised to see the house in average rent they were closed to the Illiyas uncle (owner of the house) due to his kind behaviour, sometimes Aliya and Khuram talk about Illiyas uncle's behaviour and surprised to see him kind towards them. So

Iliyas Sahab was the blessing to them. With time Aliya started tuition in-home and Iliyas sab allowed one room in his area where Khuram meet Mehak and he falls in love with her and he started talking to him. After some time they both fall in love with each other. But her mother was not agreeing with this relation due to the social status on her side. Due to this rejection, Khuram planned to run from home and got married but Mehak's mother filed a case of kidnapping in police and they caught up in a bus and Khuram sent in jail. Iliyas son's friend was posted in this area so he helped him to release from the jail and Mehak to married with Goher for her mother.

Khuram bailed and left home saying I'll come back when I will achieve something in life. He stole Iliyas Sahab house registry for the criminal group and he got 5 lakhs for it. Meanwhile, Aliya, who holds a grudge against the police department, changed her mind and wrote a book on martyred. Aliya was attached with Iliyas sahib as she wrote a book with the help of Iliyas on collecting the material on martyrs which also gain popularity, nationally. During this time Iliyas sab encourage her to apply in police as sub-constable, firstly she refuses same as she is thinking but she thinks about this and then she applied without telling anyone to expect Iliyas uncle she passes exams and gets a notification of joining the academy but her mother didn't happy and Khuram was upset because he involves in criminal activities.

Ilyas sahib was threatened to sell his house on the price of the perpetrators. Aliya's brother fixes computers for a living and falls into the hands of land mafia, with a job to fix computers. Noman Ijaz as Waqas Chaudhary heads the mafia and wants to take over Iliyas sab (Qavi Khan) house as soon as possible. He instructs his second-in-command Salem Mairaj to get the house as soon as possible. Qavi Khan again receives a phone call with a threat to sell his house and he hangs up angry. He talks to his lawyer about the whole situation and Aliya observed Salem in-home, behaving like a stranger and threatening Iliyas uncle.

At last, Iliyas sab get a notification of his son's recognition ceremony as martyred but at the same day, he was murdered in a car accident while he was going to attend the ceremony, Aliya and her mother went to the hospital to take his dead body, on the second side land mafia occupy his house. He occupies his home they throw all the stuff of the house and no one help them. Aliya and her mother were alone in the street with his dead body. Salem calls Khuram to take his mother and sister with him because they are alone and that time he came and pick them in a car and take them to his house as he said when he was leaving the house. Her mother and Aliya were surprised to see that and she asks from him many times how he can get but he always hides his criminal activities as he knows he is a son of martyred police office so no one accepts him like that.

After Iliyas uncles murder, Aliya firmly decided to

join the police force. She got selected and completed her training. She started working as a sub-inspector in the police station of her area. In parallel Khuram friend, Hanif stole the data of Waqas Chaudhary (the head of the mafia team). Hanif murdered due to his act by Saleem. (The killer)

During her practice in the police station, her colleagues and head of the department keep her away from the fieldwork, thinking that women can't handle tough situation and field is the join of men. She was demotivated by stereotypical taboos build by society but her hard work, intelligence and determination convinced them. She gains progress in her field and resolved the case of Iliyas murder. Not only this, but she also took action against her brother for justice. She did her FARZ in her first priority as she joins civil service. His brother was in jail due to his illegal work and guilt. In the serial, we observed in different episodes Khuram and hanif many times discuss this guilt. Aliya is a girl who will encourage an average Pakistani woman to live her life with honour and dignity.

5.4 The main theme of Farz drama:

- Slightly a shift of Gender Roles.
- Social injustice; a cause which indulges in criminal activities.
- Women struggle in professional life especially when she's in the men's profession.

6. COMPARISON OF THE DRAMAS

6.1 SIMILARITIES OF DRAMA SERIAL MARVI & FARZ

● Male supporter

PTV portrayed the male character as a strong supporter, in Marvi. Because of the Marvi's father decision and his strong will to make her daughter a well-educated person changed her life. In Farz, the Ilyas uncle was the main character who supported and appreciated Aliya a lot. He makes a difference in her perspective of thinking and motivated her to pursue her professional career as a police officer.

● Women's Position:

In drama serial Marvi, women are household stuff and if the woman doesn't accept her position in the house then the people will stigmatize & label her with the wrong tags. In Farz, when a woman is in men's profession, she is being told that she has no place in the men's field.

● Self-determination:

In both dramas, we observed that women have a common strength of self-determination. Whether we talk about Marvi or Aliya both were strongly stuck to their aims & tended to live a decent and comfortable life.

● Corruption:

We observed in both dramas one can achieve everything by power and money. Besides, we observed that by feudalism and power & prestige even one can possess which is illegal or not in one's limits.

● Love:

Love is a strong and universal element just like the tale of Marvi & Umer, and Mehak & Khurram.

- **Development of thinking:**

Society plays an important role in the development of women's thinking conservatively that's why women seem less competitive.

- **Patriarchy:**

In both dramas, we observed patriarchy, male dominance and men's vulgar activities were less punishable, not degraded and they feel less ashamed.

- **Poverty:**

In both dramas, people seem poor especially the starring characters, Marvi and Aliya. Both the women were striving their best to get rid of poverty or at least level their standard.

- **Harassment:**

In both dramas, harassment was common violence which was faced by Marvi and Aliya; even Mehak faced torture and domestic violence from her husband.

6.2 DIFFERENCES

Marvi (1993)

- **Strong cultural prevalence:**

In Marvi drama, there was a strong cultural impact on families. It was the result of a culture that Marvi was strongly abandoned to her home when she took a rebellious step against society. While in Farz, a cultural value doesn't seem dominant.

- **Domestic Education**

Education was limited to domestic chores. Marvi was forced to attain the same level of education as well, but she actually breaks the stereotype and attains higher education of the professional field. Aliya not only got an education but also worked in a men oriented profession.

- **Feudalism:**

Researchers observe feudalism, a dominant exploiting culture, in the area of Sindh. The elite have power & control on the institutions the same as in 2017.

- **Basic life standard:**

In 1993, by Marvi drama serial, people were striving for basic livelihood. Most of the people were poor and exploited by feudalist structure and it was really hard for the lower class to attain any luxurious stance in most of the life period. This factor was also the same is the case in 2017.

- **Man's support was necessary or even compulsory:**

In the era of 1993, man's support was compulsory for any decision. At that time, women were strongly restricted in making family decisions. While in Farz, men's support was appreciated.

- **Women Recognition was not appreciated:**

Women were not appreciated in any field of technical progress, except in family chores.

- **Honour was attached to women:**

In Marvi's drama women were considered as the symbol of family's honor and the same was in Farz serial.

- **Use of languages:**

Pure classical & civilized language with slant was used in Marvi drama, Urdu is the medium of language in the drama and mostly used in its pure form e.g. "keh bhi chuko" used instead of "keh bhi do" (the sentence is an example of the use of pure Urdu language) while Farz is relateable to contemporary mixture of languages i.e. Urdu, English and other local languages.

- **Poor class family:**

Marvi belongs to a poor class family, she was hardly surviving for livelihood so Marvi faced troubles to get education and make her lifestyle comfortable while Aliya in Farz has better living stance than her.

- **The negative character of police:**

Because of feudal lords the police system in Marvi, seem mostly corrupt and under the control of feudals. While in Farz, Police duties seem appreciated by honesty and hard-work.

FARZ (2017):

- **Culture is appreciated:**

Culture is not strongly prevailed in this drama but some aspects of culture are appreciated which shows that after the 24 years of a gap there is still traditional culture exist and prevail, strongly.

- **Reserved / Hard work background:**

The background of Aliya's family was simple, hard-working and devoted as Aliya's father was a martyred of the police department.

- **Women recognition:**

Women recognition with new roles has been introduced in the drama, which shows a shift of gender roles in the new era.

- **Education for a professional carrier is much focused:**

In the twenty-first eras, women seem to have acceptance for getting the education and there are no such strict barriers for education. However, women in contemporary era face different sorts of professional barriers.

- **Social Injustice:**

In this era, the rate of social crimes has been increased with new dimensions; in drama serial Farz, Khurram was involved in Cybercrimes as He stole money through ATM software cards. This is an example of contemporary nature of the crime.

- **People are fighting for social justice and for luxurious living standards now:**

It was the result of her struggle that Aliya became a police officer and open the case of Iliyas uncle and solved it. On the same page, she and her brother were struggling to attain well

equipped space for themselves from the beginning of the serial.

- **Men's support is appreciated:**

In drama FARZ, men support seems not necessary but was appreciable. By the idea of uncle Ilyas, Aliya was able to take the step to become a Police Constable.

- **Working women are still not supported in society:**

When Aliya took the decision to become a police officer, her mother and brother were not happy with her. But she trusts herself and moves ahead. After her successful struggle, her family, as well as society, seems to appreciate her role as a police officer.

- **Positive Image of police department:**

In FARZ drama, the development of the police department and their working progress was shown. Police are responsible for the protection of the citizens as well as to provide them with life security.

- **Independent working women:**

In the modern society, whatever the barriers come in the way of life, if a woman is determined and give her 100% she can achieve whatever she wants for her family and for her country.

- **Middle class family:**

Aliya and her family belong to a middle class family. They were trying to make their living standards up and that's why Khurram took the step to earn money illegally and was involved in illegal activities.

- **Breakdown Gender Norms:**

Farz drama is one of the most impressive dramas of state oriented channel PTV which shows the shift of gender roles in contemporary era also it tends to portray the essence of gender equality.

- **Use of language:**

As compared to Marvi drama, the language which is used in the Farz drama was very harsh and rough. There is not the purity of a language however it is the mixture of different languages. The dialogues were not followed like Marvi drama. Mostly harsh wording was used in Farz dialogues.

7. RESULTS AND DISCUSSION

Television has changed its stance with the passage of time, by its portrayal. In the era of 1993, the researcher observes that women were fighting for basic freedoms i.e. freedom of speech, permission to attain education and support for being independent. However, in 2017, we observed that by awareness and feminists' movement's women have maintained some position in the society as they are less likely to restrict in the homes only. They are enrolled, almost in every domain of the educational field. Besides women is also taking part in politics, which means they are being involved to be a part of the decision making process in the nearby future as well.

The place we observe women are restricted now, in the con-

text of FARZ drama serial, is the adoption of a profession. Women are supposed to get an education and get employment now but women are restricted and demotivated to enter the profession of males. Pakistani channels have changed its presentation which is the need of time. The audience reflects them into the drama's character because they feel a connection through shared values. As the research paper explains that the dramas are transforming and translating the culture with the passage of time.

This study analyzes two state-oriented dramas by its content at two different time periods. This research explains each step in women roles in a dramatic content. It explores the different dimensions of women role and her struggle for achieving decent living standards. In addition, the paper includes a discussion on the content of drama serial regarding women roles, the similarities, differences and struggle of the women in different eras. Furthermore, the study concludes that a tag of success is not attached to the man only; it is attached to the struggle of a person.

8. CONCLUSION

There are some similarities in both dramas as cultural definitions for a gender role. There is also some cultural proximity between the values of these dramas. Both dramas have an attractive visual presentation, diverse storyline and unique habits of old and new people. The dramas have also shown stories of people that live in a modern big city but still hold traditional values. The major part of the drama serial shows starring women as a kind and soft heart entity. These women came from poor and middle-class families. Despite that, they kept working hard and hold a strong principle. This female portrayal reflects the traditional Confucianism values, which shows women as a soft and hardworking person, but has less power compared to a man.

Nowadays, female portrayals are changing along with the changing role in modern society. Recently, many of the female characters are a career woman who is bold and honest. This reflects woman current condition where they work on a professional job and no longer only take care of household matters. The independent and strong female character represents the idea of an ideal woman. Other than that, physical appearance is another important factor in determining the representation of an ideal woman.

At last, the findings of the study show that while watching drama serial, the audience is highly involved in it. They have a certain purpose when watching drama serials and choose dramas based on their preferences. They also carry their own values and beliefs when watching dramas. They like dramas and characters that reflect their own values and beliefs. The similar thing happens when they choose their favourite actresses. They prefer someone who represents their idea of an ideal woman in modern society. In short, drama serials with

modern qualities along with Asian traditional elements, it's about people who live in modern big cities, but they still hold traditional values.

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