

# Re-Imaging Western Culture Through Turkish Dramas In Urdu Renaissance Of Pakistan

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**Abstract-** This study has analyzed the kind of western culture promoted through Urdu dubbed Turkish dramas in Pakistan. Through this study, the researcher discussed the contemporary issue of globalization specifically cultural imperialism such as the reinforcement of western culture through Turkish dramas which is the end product of globalization. Interlocking problems through globalization, critical theory of imperialism, and dependency of economies of the developing world concerning the growth of Turkish media, this study analyzed the growth of global commodities way perpetuated from the western world to the non-western world. Quantitative research method used to investigate the role of Turkish dramas in promoting global cultural commodities in Pakistan and the calculation of their success. Urdu dubbed three Turkish dramas selected for content analysis to investigate western culture (western imperialism) and the promotion of TNC, s through western-ism. Emergency Pyar (Emergency Love), Pyar Lafzon Main Kahan (Love can't express in words), and Kala Paisa Pyar (Black money, Love) are the three dramas selected for the study.

**Key Words:** Western imperialism, cultural imperialism, Turkish dramas, hybridization, homogenization, globalization.

## 1 INTRODUCTION

Culture is a representation of a specific society and the media play a vital role in promoting this culture. Media has the power to improve, spoil, or maintain the cultural values of a society, and dramas are the biggest source of promoting different cultural values. If local dramas promoting local culture then dramas help in maintain and improving local culture but if dramas are showing foreign culture then the culture of the society is at risk (Shabir, Safdar, & Imran, 2013). It is evident from history that whenever a nation is colonized by another nation their culture gets destroy. Nations used to be colonized, forced to live, and adopt the lifestyle of the dominant nation or central system of power. The reason behind the Central system made their colonies to adapt their lifestyle is the economic development of the central system of power. When the central system made their colonies to live their lifestyle and adopt culture then they will automatically create the needs of their products in their society (WESS, 2017).

One of the highly debated concepts is Cultural or western imperialism through dramas, defined as a lifestyle, ideology, and belief system which exported from another country or nation. The running force of this cultural

imperialism is the era of globalization that has most of its bases in the United States of America or the western world. Large Corporations that are playing their role in globalization, are selling the same kind of taste, lifestyle, values, cultural and belief system to the consumers of their brands globally. But still, there is controversy over whether the products of global media creating homogenization in desires, lifestyle, culture, and beliefs or not (Bhattacharjee, 2017).

Globalization is a vehicle through which cultural imperialism can happen very easily with minimal acknowledgment of happening. Supporters of globalization argued that to expand free-market, cultural imperialism is the natural way of trade. So when there is transfer of culture there will be market for global goods (García & Birkinbine, 2019). As western culture is most successful one that is why it is considered that their values are better than others. That is why the researchers of consumerism keep on searching the nations that can benefit from cultural shifts and what content on images, arts, fashion, music, sports, clothing, and recreational activities can bring the cultural shift to their nation.

Expansion of Multinational corporations (MNCs) and transnational corporations (TNCs) in developing countries is the big cause of expansion and reinforcement of capitalism in the developing world. Due to the growth of transnational corporations day by day, the transnational dramas industry is also growing rapidly which is serving the interest of transnational drama producers. The increased popularity of Turkish dramas in Pakistan makes us raise the question of whether Turkish dramas tend to promote cultural imperialism through their dramas.

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In Today's world which is entrenched by the western gaze, it has become very necessary to have a critical look at our media industry than ever because of the globalization of culture, economy, and technology. The focus of this research is the culture of Pakistan, which is not restricted to regional boundaries anymore.

Turkish dramas seem to have a great influence on Pakistani society as well as the drama industry. Audiences of Turkish dramas in Pakistan like to use Turkish dresses, eat Turkish food, and celebrate marriage ceremonies like them (Rehan & Raza, 2017). Through this study, researcher analyzed the large corpus of Turkish dramas to argue that Turkish dramas reinforcing western culture in Pakistan and rather than homogenization. Globalization may create another form of hybridization. As more and more Pakistan opens its society for the cultural shift to turkey, the question of whether Pakistan is being increasingly dominated by global capitalism and western values is valid.

This study aims to analyze a large sample of Turkish dramas that are most popular and in the general interest of the audience in Pakistan. Through this study, the researcher wants to discuss the contemporary issue of globalization specifically cultural imperialism such as the reinforcement of western culture through Turkish dramas which is the end product of globalization. To take into consideration, this study aims to analyze the content of Turkish dramas to investigate cultural globalization and at what level these dramas have promoted global culture among the youth of Pakistan.

## RESEARCH OBJECTIVES

The objectives of this study are to investigate the nature of cultural globalization through Turkish Dramas and their effects on the local culture of Pakistan in the shape of effects on the youth of Pakistan.

- To analyze the Turkish dramas reinforcing western culture in Pakistan.

## LITERATURE REVIEW

The period which gave rise to the thoughts of cultural imperialism is the mid-1960 to start 1970 when transnational corporations which had their origin in America were expanding in the south at large scale. Apart from this south East Asia war is also the important and contextual element of this period when the west was trying to bring western dictatorship in Asia, Latin American, and Africa (Roach, 1997). Cultural imperialism is defined as the unreciprocated and direct influence of one powerful country, civilization, nation, or culture on another less powerful country, civilization, nation, or culture.

There are two basic goals of cultural imperialism, one is economic development and 2nd one is political: to

create markets for their cultural commodities and establish cultural hegemony through popular consciousness. That is why the export of entertainment is one of the biggest and most important sources of income for capitalism. For the political goal of cultural imperialism, it is very important to disconnect people from their culture and replacing their needs with the needs created by media to change public campaigns. This political effect famously known as "divide and rule" (Petras, 2000).

Western imperialists claimed that today they think about developing countries (Third world countries) differently. They said they came to think that how to speak from the internal voices of the third world. When other people of the third world will speak along with them they would be another subject of society. Third world people themselves will register their problems and question the structure of underdeveloped nations which is largely the direction of theories of western imperialism (Jameson, 2016). He further claimed that this situation emerges through modernism which represents a radically altered situation of culture and in general it requires invention informal living, the structure of the society, and linguistics. And this is the formal and new situation imperialism (production of culture and aesthetics). Jameson further said that western imperialist negatively portrays human power by dwindling religious values and local traditions of underdeveloped countries.

The wave of modernism is everywhere in the world, especially in developing countries. Most of the time term "modernism" associated with the expansion of western culture and expansion of western culture is the second name of globalization which means modernism ultimately promoting the economic and political interests of the central power system of the world. Malik found in her study that even the Pakistani drama industry is influenced by modernism and they are showing battles of oppression, class division, feminism, liberalism, distorted religious value, exported culture, and self-identity crisis in their content. Malik said that Pakistani dramas are not showing their own culture and unable to celebrate Islamic values. In the content of Pakistani dramas practicing Islam is oppression, women are weak and glamour & romance is the way to get popularity among the audience.

Cultural imperialism using different tools to prevail in society. In Pakistan, not only Tv Dramas even advertisement and marketing, and Education also paving ways for cultural imperialism. According to Bhattacharjee, (2017) globalization creating or encouraging a new sphere of hybridization in culture instead of homogenization through print advertisements of Indian and European culture. On the other hand, Ullah, (2012) argued that one of the tools of imperialist culture in Pakistan is schooling. He further argued that textbooks used to teach students in the schools are effectively

promoting foreign culture and serving the interest of hegemonic players of global culture. Even fundings for the publication of textbooks came from western countries and teams who decide the content of text books also have western team players.

Television is one of the important media that disconnect people from their own culture and promotes foreign culture. Shabir, Safdar, & Imran, (2013) found that even the local Tv dramas are not presenting Pakistani culture. They found in their study that Geo Khani promoting foreign culture while Hum Tv promoting the local culture of Pakistan and educating females of Bahawalpur which justifies that even the local media industry of Pakistan is influenced by foreign culture and media.

We can't refuse the facts that present Pakistani society going through a social value crisis. The social setting is an important part of learning. when we see social settings shown on television we came to realize that our social system is strongly affected. specially tv dramas and advertisements shown on our local channels are not promoting our norms, values, and culture rather they are promoting materialistic desires and individualism (Shah & Khurshid, 2017).

ZE\*,(2015) also found that Pakistani Tv dramas have changed after the transition of cable Tv and now in dramas presentation of tv actors is better and more attractive, music is more catchy, Emotions & expressions are stronger, mostly stories based on the living styles of elites and middle class and only domestic issues used to portray. Juni, (2014) argued that after cable tv Transition foreign tv channels have become opinion leader for youth to educate then which cultural trend they should adopt to show themselves up to dated and impress others.e.g our youth influenced by Hindi and English language and youth feel like unblest if they don't speak these foreign languages, Fast food culture make our youth to feel cool and blessed, and they love to celebrate anti-Islamic festivals like Holi, Christmas, baby shower, bridal shower, and bachelors party, etc. Khan and Arif, (2009) did a study on the youth of the Multan city of Pakistan and found that exposure to the foreign content on channels affecting youth and changing thair modern orientation.

Cable tv channels are not the only ones showing modern or western culture. According to Juni, Javeria, Alam, Haider, and Ashraf, (2014) even prime time tv dramas of PTV presenting modern lifestyle due to which youth of district Layyah (Punjab, Pakistan) effecting and they also trying to adopt modern ways of living like drinking, mix gathering, dancing in public and adopting food habit and game culture shown in dramas.

The impact of Indian dramas on the people of Pakistan can be generalized by the study of (Ali, Khalid, & Hassan, 2014). They investigated the impact of Indian TV dramas on the females of Pakistan and found that India cultivating its culture in Pakistan through dramas. Similarly, Khan J. investigated the effects of Indian movies and concluded that Indian movies affecting Pakistani culture badly and promoting unethical& vulgar content among the young generation of Pakistan which is an ambassador for the future generation. Supporting Khan J. , Qamar, Asim, Shawar, & Zafar, (2012) argued that audience of Indian content in Pakistan normally well aware of the effects such as norms, values, lifestyle, dressing, language, food habits, visual and performing arts still they are addicted and watch.

After Indian dramas, now Turkish dramas are very popular in Pakistan. Turkish dramas made their place in a very short time in the Pakistani entertainment industry. Turkish dramas are very popular in Pakistan that they broke the record of history.so it is the need of time to investigate the effects of Turkish dramas on Pakistani society. In this regard, Aslam, Ali, Ullah, & Munawar, (2015) investigated that Turkish dramas are popular in Pakistani society, and women in Pakistan love to watch these dramas yet there is clear contrast among socio-ethical values of turkey and Pakistan shown in drams. Zafar, Arafat, & Sial, (2017) further explained that Turkish soap operas bringing clear changes in the lives of the youth of pakistan.they said that where these soap operas disparaging the norms and values with their unfamiliar content, at the same time that content injures for the youth the society and effecting the lifestyle, dressing, ways of meet& greet up and talking styles as well.

On contrary to this Naz & M. Iraqi, (2017) found that Pakistani people love to watch foreign content that is why they cannot ban them but PEMRA can take action and define rules and regulations that should be followed before dubbing foreign content.

It is evident from previous literature that the number of studies has been done to investigate the effects of foreign media content including Indian dramas, films, and Turkish soap operas. But this study will analyze how our indigenous culture is becoming the culture product of western political and economic industry through Turkish dramas. Moreover how Turkish dramas opening public sphere consumption of western Culture commodities through entertainment in Pakistan and creating a market for global commodities.

## THEORETICAL FRAMEWORK

This study has investigated cultural imperialism through Turkish dramas in Pakistan in the light of critical,

dependency, modernization theory, and structural imperialism. In light of critical theory, this study tried to find out how Turkish dramas promoting the development of a cultural industry or ruling class (western culture industry). Then in the light of the dependency theory, this study will explain how Turkish dramas promoting TNC,s and promoting the production of western cultural goods to help them in cultural imperialism.

This study investigated cultural imperialism through Turkish dramas in Pakistan within the context of critical, modernization, and dependency theory which leads to structuralism imperialism.

## RESEARCH QUESTION

Q. How Western culture is represented in Turkish Dramas broadcasted in Pakistan?

## METHODOLOGY

Quantitative research methods content analysis is used to investigate the role of Turkish dramas in promoting global cultural commodities in Pakistan and the calculation of their success. The quantitative content analysis employed in this study to investigate how Turkish dramas influencing cultural products in Pakistan and promoting western imperialism. Urdu dubbed Turkish dramas have been selected for content analysis to investigate western imperialism and the promotion of TNC, s.

The universe of the Study is all the episodes of the selected Urdu Dubbed Turkish dramas to analyze the kind of culture promotion through these dramas. The sample of this study is randomly selected three Urdu dubbed Turkish dramas on aired in Pakistan. Dramas are selected based on popularity, availability, and regional representation in most recent times which is 2020. Added, the number of episodes of these dramas has on aired in Pakistan in Urdu language and researcher just analyzed their Pakistani version. The following are the dramas that the researcher has analyzed. Emergency Pyar (Emergency Love), Pyaar Lafzon Main Kahan (Love can't express in words),Kala Paisa Pyar (Black Money, Love).

All of these dramas on aired at URDU 1.TO check the direction of Turkish dramas towards the promotion of global cultural commodities, the content of the dramas would be ranked according to the following categories.

Categories A: Lifestyle

Category B: Elements of Romance

Category C: Family Structure

Category D: Structure of Celebrations & Ceremonies

Category A included the entire life Supporting to the western imperialism/ western dressing (half or fully naked) Set's Background, Meeting & greeting (Hi-Bye culture instead of Salam) Food Habits, Male-female friendship, and others. Category B included Elements of Romance like Hugging in public, French kiss, and awkward closeness (fondling, caressing, pinching, and rubbing against opposite gender sexually) in public, etc. Category C included the structure of the family shown in this drama based on the indicators: Nuclear or joint Family system, Living relationship, individual living, and living of males or females with their females or males friends. Category D included indicators of Celebrations & Ceremonies based on the Use of Drugs, Use of alcohol in parties, bar dancing, couple dancing in parties, wedding ceremonies in western style.

## LIMITATIONS OF THE STUDY

Every research has its limitations from which research used to already aware. As, it is not possible to research without limitation. This study has also some limitations as follows.

- This study is limited to only 3 dramas on aired in Pakistan in 2020.
- The researcher could be biased as foreign culture is the part of the study and religion would be a factor discussed.
- Study only based on the quantitative research method but new discourses can be generated through the qualitative content analysis of these dramas.

## FINDINGS AND ANALYSIS

Quantitative Content analysis has been used to analyze the kind of culture promoting Turkish Dramas. To analyzes the content of 3 Urdu dubbed Turkish dramas selected randomly.

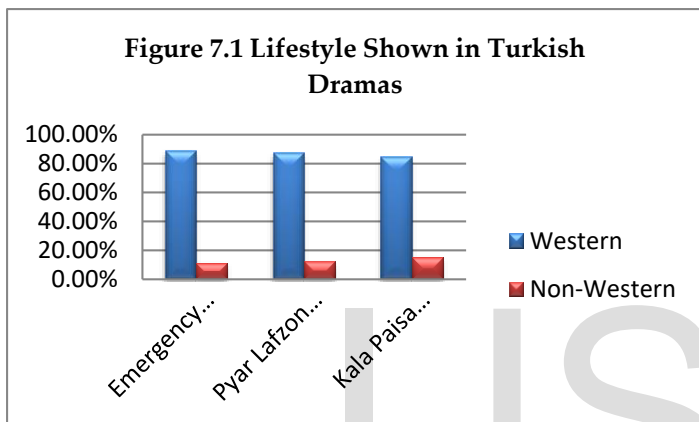
## Q. HOW WESTERN CULTURE IS REPRESENTED IN TURKISH DRAMAS BROADCASTED IN PAKISTAN?

Through the content analysis of the three Urdu dubbed Turkish, results have shown that lifestyle portrays through Turkish dramas is 86.99% western and 13.2% is Non-western, the structure of living is 87.99% western and 11.9% Non-western , elements of romance is 100% western, and way celebrations & Ceremonies is 95.56% western and only 4.3% Non- Western. So researcher can claim that overall culture promoted through Turkish dramas in Pakistan is mostly western. Western culture promoted through Turkish dramas in Pakistan is promoting through Turkish lifestyle, structure of living, Elements of romance, and by

adopting their way of celebrating ceremonies and wedding functions.

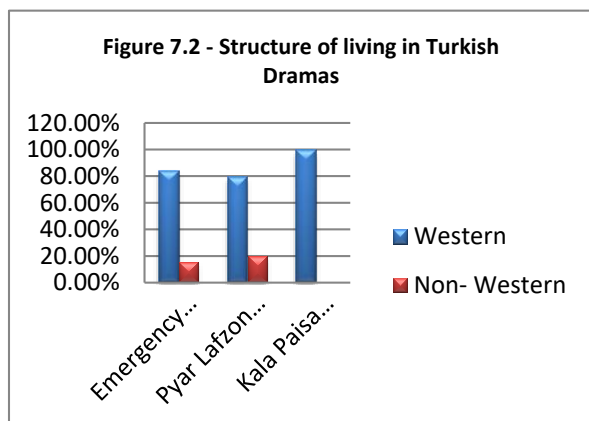
**Table 7.1 - Lifestyle Shown in Turkish Dramas**

Name of Turkish Drama	Western	Non-Western
Emergency Pyar (Emergency Love)	88.84%	11.6%
Pyar Lafzon Mein Kahan (Love can't express in words)	87.69%	12.6%
Kala Paisa Pyar (Black Money, Love)	84.45%	15.455
<b>Average</b>	<b>86.99%</b>	<b>13.2%</b>



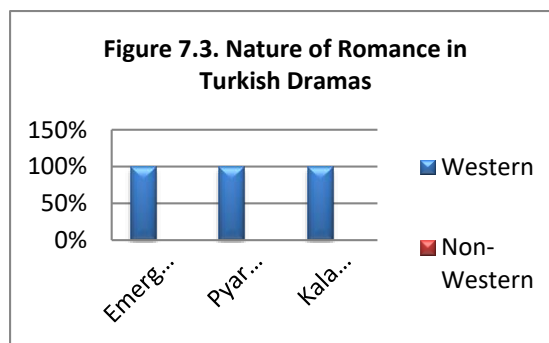
**Table 7.2 - Structure of living in Turkish Dramas**

Name of Turkish Drama	Western	Non-Western
Emergency Pyar (Emergency Love)	84.3%	15.625%
Pyar Lafzon Mein Kahan (Love can't express in words)	79.69%	20.205%
Kala Paisa Pyar (Black Money, Love)	100%	0%
<b>Average</b>	<b>87.99%</b>	<b>11.9%</b>



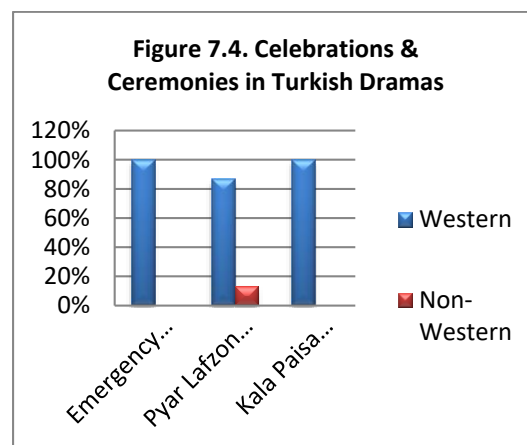
**Table 7.3 - Nature of Romance in Turkish Dramas**

Name of Turkish Drama	Western	Non-Western
Emergency Pyar (Emergency Love)	100%	0%
Pyar Lafzon Mein Kahan (Love can't express in words)	100%	0%
Kala Paisa Pyar (Black Money, Love)	100%	0%
<b>Average</b>	<b>100%</b>	<b>0%</b>



**Table 7.4 - Celebrations & Ceremonies in Turkish Dramas**

Name of Turkish Drama	Western	Non-Western
Emergency Pyar (Emergency Love)	100%	0%
Pyar Lafzon Mein Kahan (Love can't express in words)	86.7%	13.3%
Kala Paisa Pyar (Black Money, Love)	100%	0%
<b>Average</b>	<b>95.56%</b>	<b>4.3%</b>



**CONCLUSION**

Turkish dramas are very popular nowadays and the culture promoted through these dramas is western. These dramas

promoting western lifestyle through western dressing, western food habits, alcohol drinking, and way of meeting & greetings. Their structure of living in the dramas is also western which they are promoting through showing people living in the nuclear family, individual living, living relationships, and living of males with their female friends or living of females with their male friends. As the lifestyle and structure of living in these dramas, elements of romance shown in the dramas are hundred percent western which they are promoting hugging of male and females in

public with full of intimacy, French kissing, awkward closeness (caressing, fondling, pinching, and rubbing against opposite gender sexually), use of sex toys, and a half or full naked appearance of males or females. Last but not the least, celebration & ceremonies portrayed in the dramas. Celebration & ceremonies have shown in the drama are just like western and they promoted them through western dancing in the parties, use of alcohol, and wearing wedding dress just like western people.

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