

ANALYSIS OF SOCIAL TABOOS IN ELECTRONIC MEDIA PRIME TIME DRAMAS: HUM TELEVISION

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Abstract

The present study was conducted to analyze the social taboos in electronic media prime time dramas of Hum television. The objectives of the study were ruled out, (1) do electronic media prime time dramas contain social taboos, (2) how many types of social taboos exist in the prime time dramas, (3) which one social taboo in the prime time dramas is overall existing more than all the other social taboos, (4) which one prime time drama at overall contains more social taboos than all other prime time dramas, (5) what is the frequency of different social taboos in various prime time dramas of Hum television. The prime time dramas of Hum television are considered as the population of the study. The 61 prime time drama episodes of 09 dramas of two months March and April, 2012 of Hum TV dramas were selected as the sample. The content analysis was used to in this study. It was found that electronic media prime time dramas of Hum TV contain social taboo contents. Nine different social taboos 'nudity, racism, violence, drug abuse, obscene language, disrespectful attitude, extramarital relations, abortion, and divorce' are found. The occurrence of 'nudity' has been found overall highest. The study indicated that prime time drama 'Meher Bano Aur Shah Bano' contains more social taboo contents than any other drama in the sample. The frequency of different social taboos in various prime time dramas is also monitored. The highest occurrence of obscene language in drama serial Sunjha and Bilqees Kaur, nudity in Mata E Jaan Tu Hai, Mehar Bano Aur Shah Bano and Nadamat, violence in Hum Safer and Mujhe Rothne Na Dena, disrespectful attitude in Dur e Shahwar and Mere Qatil Mere Dildar of Hum TV dramas were found.

Keywords: Social Taboo; Electronic Media; Prime Time; Drama; HUM TV

Introduction

In this world of media everybody is being pulled and attracted by one or the other kind of media outlet. Public consumption of the media has increased since the inception of various new drama and news channels. The audience has now the multiple choices. If we talk about the electronic media, there are diverse kinds of contents being bombarded on the audience.

Viewers learn behaviors, social and moral principles from mass media which are the sources of social learning. The patterns of our thoughts and actions depend upon these behaviors and principle. We live in the world of media which has developed its influence among the audience. There have been nothing more appealing than television to the society and ultimately to the public. The television is the only source of sharing the images and messages in an effective way.

Human being has been learning unaccountable patterns of living their lives and adapted certain rituals. Media create thinking through mediated communication. The social structure plays great role in television watching. Many electronic media outlets in Pakistan are new and have no firm idea that what would be beneficial for the society and what not. Various TV programs have developed their patterns of productions of dramas and shows according to the styles and the methods of west and Indian TV channels. There are various contents which are not synchronizing with the norms and culture of the society, in which we live. Social taboos are becoming common in electronic media prime time broadcast dramas.

This study is conducted to scan the electronic media prime time dramas of Hum television for existence of social taboo contents. These contents if exist, cause the audience to do not watch the prime time broadcast dramas while sitting with their siblings. The entire family cannot sit together to watch dramas containing social taboo contents. With the help of content analysis the prime time dramas are analyzed for such prohibited contents and their level of occurrence and frequency is also measured. This study will help in understanding, controlling and even eliminating such taboo contents from the upcoming prime time dramas to provide the healthy and productive entertainment to the entire family audience.

The strong social prohibition relating to any area of human activity or social custom that is forbidden based on moral judgment, religious beliefs and or scientific consensus. A taboo is ultimately a social taboo because it is something forbidden to practice in any society. All contents relating to sex, incest, obscene language, animal-human sex, adult-child sex, sex with the dead, exposure of body parts, nudity, prohibited diets, violence, extra marital relations, gender discrimination, adultery, sexual fetishes, drug abuse, racism, disrespectful attitude, and anything which allures towards sexual activities or is against the moral judgment, religious beliefs and or scientific consensus.

Hum TV is Karachi based 24-hours entertainment television channel of Pakistan. This is the first brand of Hum Network Limited. Hum television network was known as Eye Television Network Limited earlier to January 21, 2011. Hum television started its transmission on January 17, 2005. Transmissions of this network are available in many countries through satellite and cable network. The channel is available in parts of Middle East, Africa, and all over Asia but not in Europe. It is also launched in USA. Hum TV dramas are very popular among the audience. The channel has developed heavy drama viewership.

Literature Review

Alberto Chong and Eliana La Ferrara 2010 investigated the relationship between television and divorce. The study was conducted in Brazil. The cultivation effects were analyzed in this study. They wanted to find the link between divorce in Brazil and the television. They exploited the difference in the availability times of the signal of Rede Globo_ a television network having virtual monopoly on telenovelas in Brazil across the municipal areas. Three rounds of the census data 1970, 1980 and 1991 were used. The area fixed effects and time varying characteristics were controlled. It was found that the share of separated or divorced women significantly increased after becoming the availability of the Globo signals. The effects found were robust to control. It effects were found stronger for comparatively smaller areas where the signals reach with higher portion of the population.

Amy I. Nathanson, Stacy L. Smith, and Barbara J. Wilson 2002 assessed the context and prevalence of violence in programs of the prime time television. The sample was selected randomly containing 23 independent, broadcast and the cable channels. It was found that without catering the time the viewers came across the violent contents in approximately two to three programs as they viewed television. Some specific channels also showed harmful violence during the prime time. The broadcast networks and the cable were remained the most problematic channels and the reality television found as the most problematic genre.

Barry S. Sapolsky and Barbara K. Kaye 2009 investigated the offensive language on prime time broadcast and cable programming. The content analysis method was adopted. A constructed week of prime time programs from seven broadcast and seven cable networks was established. This study revealed that 9 out of the 10 programs found with at least one incident of profanity. The viewers were exposed to 12.58 cuss words/hour in the year 2005. The audiences of the broadcast programs were exposed to a bit less than 10 objectionable words per hour in comparison to 15 words per an hour on the cable programs.

D.A., Graber 1990 investigated the concept that how the visuals contribute to learning from the television news. He after doing the analysis found that despite the belief and stereotypical appearance of most pictorial images, the recalling of the television news stories by the viewers was improved by visuals, particularly those which are personalized through the human figures and unusual sites.

Dale W. Russell and Cristel Antonia Russell 2009 monitored and analyzed the depiction of alcohol in the television. The 18 programs were taken from eight week prime time sample. It was found that the mix messages about alcohol coexist but the ways to present these messages differ time to time. The negative messages found tied with the plot and were communicated verbally. The positive messages were found in association with portrayal of the subtle visuals. It was also concluded that messages about alcohol in television programs work as information sources regarding drinking.

Gary M. Connolly, Jia-Fang Zhang, Sally Casswell, Phil A. Silva 1994 investigated the association between consumption of alcohol at the age of eighteen and recalling of mass media communication about alcohol at the age of 13 to 15 years. The data for the study was taken from the Dunedin, New Zealand. This was a longitudinal study. Recalling categories for the respondents were made such as, alcohol portraying in entertainment, or the moderation messages

of alcohol and the commercial alcohol advertising. Not in women but in the men there was found the positive relationship such as who recalled more advertisements of alcohol at the age of 15 drank more at age of 18.

Warren Breed and James R. De Foe 1981 examined the prime time television programs for the portrayal of the drinking process. Two types of prime time programs were focused. The sample was comprised of situational comedies and one hour drama. Top fifteen situation comedies and also top fifteen dramas from five weeks were selected in the sample from the year 1976 to 1977. The content analysis was done and airtime comprised of 150 hours was monitored. The characters were found drinking alcohol, talking about alcohol and at various occasions found drunk in the television programming. They concluded that education to alcohol consumption was being made besides showing the use of alcohol on the television.

Research Questions

1. Do the electronic media primetime dramas of HUM television contain social taboo contents?
2. What different type of social taboo contents exist in the electronic media primetime dramas of HUM television?
3. What is the frequency of different social taboo contents in various primetime dramas of HUM television?
4. Which one type of social taboo contents are overall occurring more than all other type of social taboo contents in HUM television?
5. Which one primetime drama contains more social taboo contents than all the other primetime dramas of HUM television?

Sample

The prime time dramas of HUM TV channel are selected in sample for the content analysis. HUM TV prime time broadcast dramas of the two months (March and April, 2012) are selected for content analysis to identify potential existence of social taboo contents and answer the research questions. Reason for the selection of the 'prime time' is that, this is the time when majority of the audience, particularly youth watches TV.

Data Collection

First of all a thorough schedule of the broadcast of prime time dramas is prepared. Then the time taking process to download 61 prime time drama episodes of 09 dramas of above mentioned channel is carried out. The internet is used as the resource to download all the dramas.

These 61 drama episodes are watched comprehensively and purposefully in the content analysis by the researcher to analyze the social taboo contents. Every scene in the drama was considered as a standard to observe the social taboo contents.

Results

Table. 1

Frequency of Social Taboo Contents in Prime Time Dramas

HUM TV

Drama	Social Taboo Contents									
Sunjha	nudity	racism	violence	drug abuse	obscene language	disrespectful attitude	extramarital relations	abortion	divorce	
Frequency per Minutes	-	-	1/104.6	1/157	1/19.62	-	1/44.85	-	-	
	-	-	0.009	0.006	0.050	-	0.022	-	-	
Mata E Jaan Tu Hai	nudity	racism	violence	drug abuse	obscene language	disrespectful attitude	extramarital relations	abortion	divorce	
Frequency per Minutes	1/30.33	1/364	1/182	1/364	1/121.33	1/364	1/364	1/364	1/364	
	0.032	0.002	0.005	0.002	0.008	0.002	0.002	0.002	0.002	
Hum Safer	nudity	racism	violence	drug abuse	obscene language	disrespectful attitude	extramarital relations	abortion	divorce	
Frequency per Minutes	-	-	1/19.5	-	-	1/39	-	-	-	
	-	-	0.051	-	-	0.025	-	-	-	
Dur e Shahwar	nudity	racism	violence	drug abuse	obscene language	disrespectful attitude	extramarital relations	abortion	divorce	
Frequency per Minutes	1/322	-	-	-	1/322	1/64.4	-	-	-	
	0.003	-	-	-	0.003	0.015	-	-	-	
Mere Qatil Mere Dildar	nudity	racism	violence	drug abuse	obscene language	disrespectful attitude	extramarital relations	abortion	divorce	
Frequency per Minutes	1/240	-	1/48	-	1/60	1/30	-	-	1/120	
	0.004	-	0.020	-	0.016	0.033	-	-	0.008	
Bilqees Kaur	nudity	racism	violence	drug abuse	obscene language	disrespectful attitude	extramarital relations	abortion	divorce	
Frequency per Minutes	1/20.6	1/103	-	1/14.71	1/10.3	1/51.5	-	-	-	
	0.048	0.009	-	0.067	0.097	0.019	-	-	-	
Nadamat	nudity	racism	violence	drug abuse	obscene language	disrespectful attitude	extramarital relations	abortion	divorce	
Frequency per Minutes	1/19.58	1/166.5	1/33.3	1/47.57	1/66.6	1/111	1/55.5	-	1/333	
	0.051	0.006	0.030	0.021	0.015	0.009	0.018	-	0.003	
Mujhe Rothne Na Dena	nudity	racism	violence	drug abuse	obscene language	disrespectful attitude	extramarital relations	abortion	divorce	
Frequency per Minutes	1/37.2	-	1/20.66	1/62	1/372	1/124	1/74.4	1/372	-	
	0.026	-	0.048	0.016	0.002	0.008	0.013	0.002	-	
Mehtar Bano Aur Shah Bano	nudity	racism	violence	drug abuse	obscene language	disrespectful attitude	extramarital relations	abortion	divorce	
Frequency per Minutes	1/4.61	-	1/143	1/95.33	1/143	1/95.33	-	-	-	
	0.216	-	0.006	0.010	0.006	0.010	-	-	-	

This table shows the frequency of different social taboos in various prime time dramas of HUM TV.

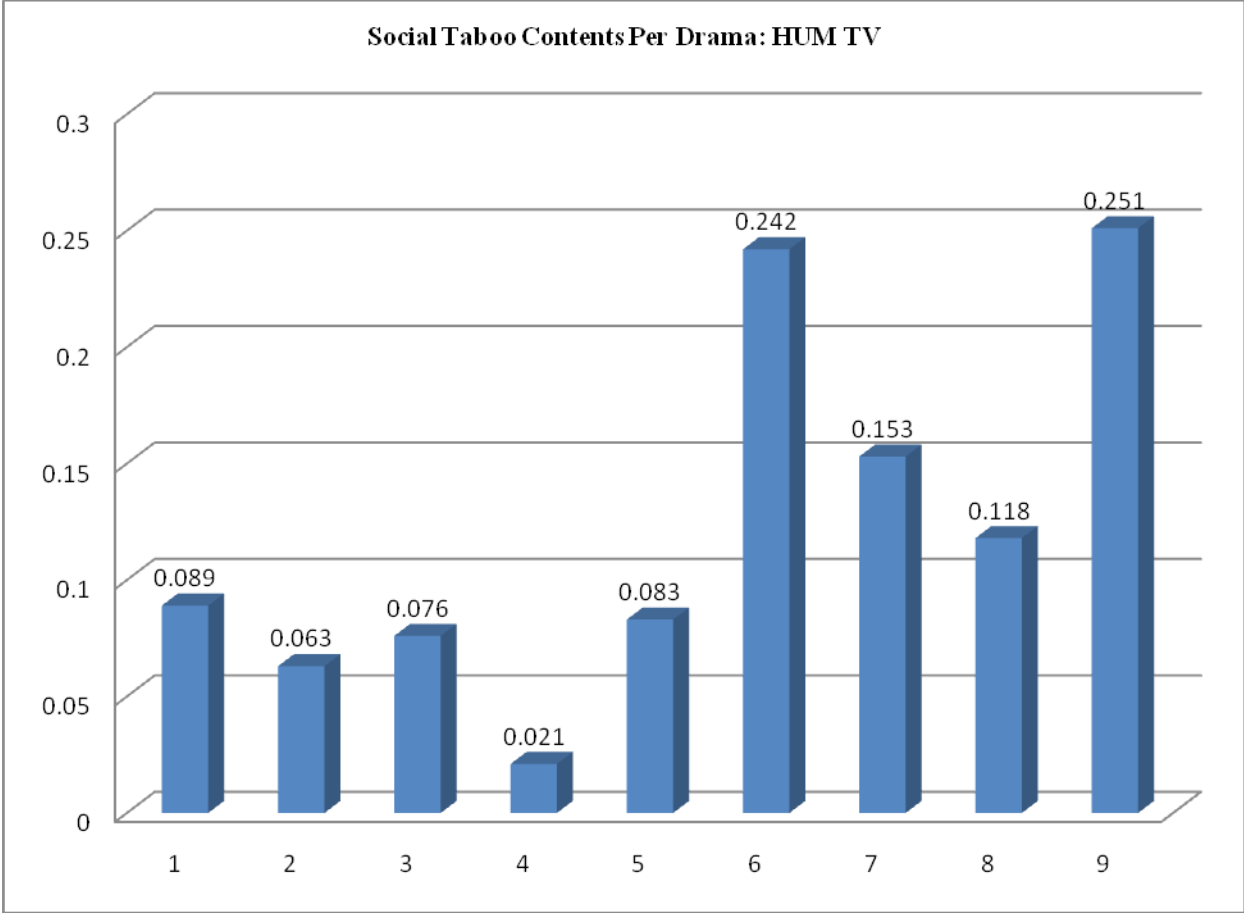
Table. 2

Social Taboo Contents Per Drama

HUM TV

Drama	Sunjha	Mata E Jaan Tu Hai	Hum Safer	Dur e Shahwar	Mere Qatil Mere Dildar	Bilqees Kaur	Nadamat	Mujhe Rothne Na Dena	Mehtar Bano Aur Shah Bano
Frequency per minutes	1/11.21	1/15.82	1/13	1/46	1/12	1/4.12	1/6.52	1/8.45	1/3.97
(social taboo contents)	0.089	0.063	0.076	0.021	0.083	0.242	0.153	0.118	0.251

The social taboo contents in drama Mehtar Bano Aur Shah Bano were found more than all other dramas because every 01 social taboo content occurred after 3.97 minutes, which remained highest whereas drama Dur e Shahwar contained least social taboo contents, where every 01 occurrence was found after 46 minutes.



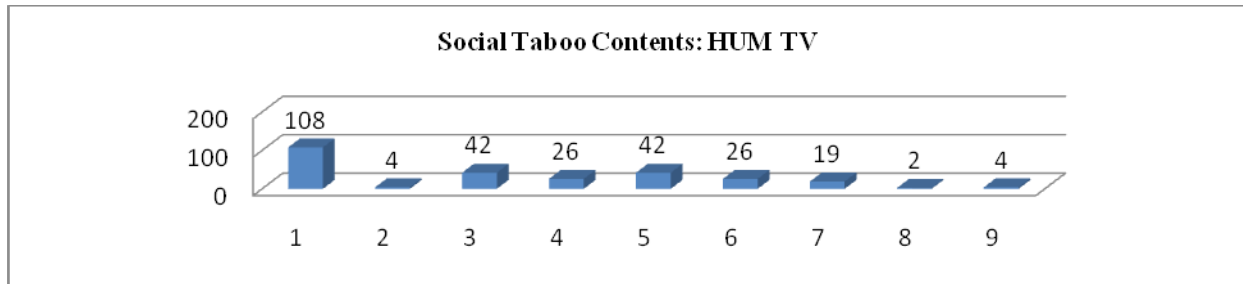
Dramas:

1. Sunjha
2. Mata E Jaan Tu Hai
3. Hum Safer
4. Dur e Shahwar
5. Mere Qatil Mere Dildar
6. Bilqees Kaur
7. Nadamat
8. Mujhe Rothne Na Dena
9. Mehar Bano Aur Shah Bano

Table. 3

HUM TV			SOCIAL TABOO									
date on air	drama name	episode duration	nudity	racism	violence	drug abuse	obscene language	disrespectful attitude	extramarital relations	abortion	divorce	social taboo per episode
1 MARCH 2012	Sunjha	00:32:49	-	-	1	1	10	-	1	-	-	13
2 MARCH 2012	Mata E Jaan Tu Hai	00:37:15	-	1	-	-	1	-	-	-	-	2
3 MARCH 2012	Hum Safer	00:38:37	-	-	2	-	-	1	-	-	-	3
4 MARCH 2012	Mere Qatil Mere Dildar	00:36:18	-	-	-	-	-	-	-	-	-	-
5 MARCH 2012	Nadamat	00:36:24	-	2	2	2	1	1	-	-	-	8
6 MARCH 2012	Mujhe Rothne Na Dena	00:38:23	-	-	-	1	1	-	-	-	-	2
7 MARCH 2012	Mehar Bano Aur Shah Bano	00:38:05	6	-	-	1	1	-	-	-	-	8
8 MARCH 2012	Sunjha	00:37:10	-	-	-	-	-	-	1	-	-	1
9 MARCH 2012	Mata E Jaan Tu Hai	00:42:34	4	-	-	-	-	-	-	-	-	4
10 MARCH 2012	Dur e shahwar	00:39:23	-	-	-	-	-	3	-	-	-	3
11 MARCH 2012	Mere Qatil Mere Dildar	00:36:15	1	-	-	-	-	3	-	-	-	4
12 MARCH 2012	Nadamat	00:36:29	4	-	1	-	4	-	1	-	-	10
13 MARCH 2012	Mujhe Rothne Na Dena	00:39:04	1	-	-	-	-	1	-	1	-	3
14 MARCH 2012	Mehar Bano Aur Shah Bano	00:37:09	10	-	1	-	-	-	-	-	-	11
15 MARCH 2012	Sunjha	00:35:29	-	-	1	-	4	-	2	-	-	7
16 MARCH 2012	Mata E Jaan Tu Hai	00:42:44	2	-	-	-	-	-	-	-	-	2
17 MARCH 2012	Dur e shahwar	00:40:35	1	-	-	-	1	2	-	-	-	4
18 MARCH 2012	Mere Qatil Mere Dildar	00:39:28	-	-	1	-	1	4	-	-	-	6
19 MARCH 2012	Nadamat	00:35:04	2	-	-	2	-	-	2	-	-	6
20 MARCH 2012	Mujhe Rothne Na Dena	00:38:50	1	-	2	-	-	-	-	-	-	3
21 MARCH 2012	Mehar Bano Aur Shah Bano	00:34:28	9	-	1	-	1	-	-	-	-	11
22 MARCH 2012	Sunjha	00:33:20	-	-	-	-	-	-	-	-	-	-
23 MARCH 2012	Mata E Jaan Tu Hai	00:39:21	1	-	-	-	-	-	-	-	-	1
24 MARCH 2012	Dur e shahwar	00:38:05	-	-	-	-	-	-	-	-	-	-
25 MARCH 2012	Mere Qatil Mere Dildar	00:41:04	-	-	2	-	1	-	-	-	-	3
26 MARCH 2012	Nadamat	00:35:31	2	-	-	1	-	-	1	-	-	4
27 MARCH 2012	Mujhe Rothne Na Dena	00:39:10	2	-	-	1	-	-	-	-	-	3
28 MARCH 2012	Mehar Bano Aur Shah Bano	00:34:04	7	-	-	-	-	-	-	-	-	7
29 MARCH 2012	Sunjha	00:36:39	-	-	-	1	1	-	-	-	-	2
30 MARCH 2012	Mata E Jaan Tu Hai	00:38:29	5	-	2	-	-	1	-	1	1	10
31 MARCH 2012	Dur e shahwar	00:42:37	-	-	-	-	-	-	-	-	-	-
1 APRIL 2012	Mere Qatil Mere Dildar	00:42:34	-	-	-	-	-	-	-	-	1	1
2 APRIL 2012	Nadamat	00:37:47	4	-	-	2	-	2	-	-	-	8
3 APRIL 2012	Mujhe Rothne Na Dena	00:37:13	2	-	1	2	-	-	1	-	-	6
4 APRIL 2012	Mehar Bano Aur Shah Bano	00:38:00	8	-	-	2	-	2	-	-	-	12
5 APRIL 2012	Sunjha	00:35:50	-	-	-	-	-	-	2	-	-	2
6 APRIL 2012	Mata E Jaan Tu Hai	00:42:41	-	-	-	-	1	-	-	-	-	1
7 APRIL 2012	Dur e shahwar	00:43:30	-	-	-	-	-	-	-	-	-	-
8 APRIL 2012	Mere Qatil Mere Dildar	00:44:24	-	-	2	-	2	1	-	-	1	6
9 APRIL 2012	Nadamat	00:39:02	5	-	1	-	-	-	1	-	1	8
10 APRIL 2012	Mujhe Rothne Na Dena	00:35:23	-	-	8	-	-	1	-	-	-	9
11 APRIL 2012	Mehar Bano Aur Shah Bano	00:36:13	7	-	-	-	-	1	-	-	-	8
12 APRIL 2012	Sunjha	00:34:36	-	-	-	-	1	-	1	-	-	2
13 APRIL 2012	Mata E Jaan Tu Hai	00:41:02	-	-	-	-	-	-	-	-	-	1
14 APRIL 2012	Dur e shahwar	00:36:48	-	-	-	-	-	-	-	-	-	-
15 APRIL 2012	Bilqees Kaur	00:34:58	2	-	-	-	4	-	-	-	-	6
16 APRIL 2012	Nadamat	00:36:14	-	-	2	-	-	-	1	-	-	3
17 APRIL 2012	Mujhe Rothne Na Dena	01:12:24	-	-	3	-	-	-	-	-	-	3
18 APRIL 2012	Mehar Bano Aur Shah Bano	00:33:17	11	-	-	-	-	-	-	-	-	11
19 APRIL 2012	Sunjha	00:34:53	-	-	1	-	-	-	-	-	-	1
20 APRIL 2012	Mata E Jaan Tu Hai	00:39:52	-	-	-	-	-	-	-	-	-	-
21 APRIL 2012	Dur e shahwar	00:44:22	-	-	-	-	-	-	-	-	-	-
22 APRIL 2012	Bilqees Kaur	00:33:48	2	1	-	5	5	1	-	-	-	14
23 APRIL 2012	Nadamat	00:37:47	-	-	1	-	-	-	-	-	-	1
24 APRIL 2012	Mujhe Rothne Na Dena	01:11:25	4	-	4	2	-	1	4	-	-	15
25 APRIL 2012	Mehar Bano Aur Shah Bano	00:34:19	4	-	-	-	-	-	-	-	-	4
26 APRIL 2012	Sunjha	00:33:20	-	-	-	-	-	-	-	-	-	-
27 APRIL 2012	Mata E Jaan Tu Hai	00:39:54	-	-	-	1	-	-	1	-	-	2
28 APRIL 2012	Dur e shahwar	00:36:39	-	-	-	-	-	-	-	-	-	-
29 APRIL 2012	Bilqees Kaur	00:33:49	1	-	-	2	1	1	-	-	-	5
30 APRIL 2012	Nadamat	00:38:15	-	-	3	-	-	-	-	-	-	3
Total	61	39:31:12	108	04	42	26	42	26	19	02	04	273

This table shows the entire state of prime time dramas of HUM TV according to episode date and duration along with occurrence of various social taboos.



Variables:- 1. Nudity 2. Racism 3. Violence 4. Drug abuse 5. Obscene language 6. Disrespectful attitude 7. Extramarital relations 8. Abortion 9. Divorce

I. Discussion and Conclusion

This study is conducted to analyze the availability of the social taboos in electronic media prime time dramas of the Hum television. On the basis of findings it can be concluded that the prime time broadcast dramas of Hum TV contain the social taboos. Table. 3 As the result of content analysis, a total nine types of social taboos have been found in this research. These social taboos are “nudity, racism, violence, drug abuse, obscene language, disrespectful attitude, extramarital relations, abortion, and divorce”. Table. 3 The frequency of the different social taboos in various prime time dramas have also been recorded in this research. Table. 1 The research has shown that social taboo contents in prime time drama “Meher Bano Aur Shah Bano” are found more than such contents found in all other prime time dramas, because in this drama each social taboo content has occurred after 3.97 minutes, which remained highest. Table. 2

The culture and society in this Pakistan are based on the Islamic values. The concepts about nudity, racism, violence, drug abuse, extramarital relations, obscene language, disrespectful attitude, divorce and abortion are different in Pakistan than any other non-Muslim country. That’s why above mentioned variables were extracted out of the electronic media prime time dramas as social taboos. In Islam whole body except the hand and face of a woman, if exposed in front of a man will come in under the nudity. In Sura “Al Nur” the Quran says, “Tell the believing women to lower their gazes and be modest, and to display their adornment only that which is apparent and to draw their veils over their bosoms”. And further the Quran says, ‘O Prophet (P.B.U.H), tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go outside); that will be better, so that they may be recognized and not molested’. The state of wearing no clothes or being naked is called nudity. The amount of clothes worn by somebody depends upon the functional and social considerations. In some area minimum clothing may be socially acceptable while in others, much more clothing will be required. In Islam women are supposed to wear ‘hijab’ and only keep their face and hands open. The female in jeans, female bear legs below knees, female bear back in Sarhi, female bear belly, brow visible under the dress, cleavage slightly visible, female in tight shirt depicting the breasts, male wearing nothing on the upper part of the body, and scene of taking shower in the media both by male and female comes under the concept of nudity. The nudity in the Pakistani society is disliked and anybody is not liked to go beyond the boundaries of veil described by the Islam. The occurrence of the nudity was found overall high than any other social taboo content in the prime time broadcast dramas of Hum TV. The frequency of the different social taboos in

various prime time dramas have also been recorded in this research. The overall occurrence of nine types of social taboo contents is recorded in the research. The “nudity” has been found overall highest with the occurrence of 108 times. Table. 3

Holy Quran says about the racism that, “And mankind is not anything but a single nation”. The death of race consciousness as between Muslims is one of the outstanding achievements of Islam, and in the modern world there is, as it happens a crying need for the propagation of the Islamic virtue (Professor A.J. Toynbee, 1948). It is the unfair treatment of the people who belong to different race. The behavior or belief motivated by racial stereotypes. It generally includes the practices of racial discrimination, ideologies of racial supremacy and hierarchy. Racism or the racial discrimination is mostly used to describe discrimination on ethnic and cultural bases. It is the belief that all members of each race possess characteristics, qualities, or abilities specific to the race, especially so as to differentiate it as inferior or superior to other race or races. Elizabeth Monk-Turner, Mary Heiserman, Crystle Johnson, Vanity Cotton, and Manny Jackson, 2010 in the result of the analysis of the portrayal of the racial minorities on primetime television found that White actors remained in the majority and dominance on minorities. According to Travis L. Dixon 2008 the Blacks were overrepresented as violent and criminal in relation to others in the news. The racism has been found in the prime time dramas at lowest occurrence. Table. 3

World Health Organization (2002) has defined the violence as the intentional use of power or the physical force, actual and threatened against oneself, another person or against a group or society, that either results in or has a highly likelihood of resulting in injury, psychological harm, death, mal-development or deprivation. Violence is forbidden in the Islam. The Quran says that taking of one innocent life is like taking all of mankind... and the saving of one life is like saving all of mankind. Islam teaches to spread peace and stop the violence. Sarah Eschholz, Mathew Mallard, and Stacey Flynn (2004) found that in television crime dramas 66% of the murders were committed with the help of firearm. The violent contents in the prime time dramas were the second highest after the nudity. Table. 3

The use of the drugs is not allowed in the Islam. The Quran says that they ask the Prophet (P.B.U.H) concerning wine and gambling. Say, in them are a great sin and a profit for men but the sin is greater than the profit. Gary M. Connoly, Jia-Fang Zhang, Sally Casswell, Phil A. Silva 1994 found the positive relationship between recalling the alcohol and spirit advertisement on the mass media and drinking them at the age of eighteen. According to Dale W. Russell and Cristel Antonia Russell 2009, the messages about alcohol in television programs work as information sources regarding drinking. P. P. Aitken, D. S. Leather, A. C. Scott, D. R. Eadie, and R. E. J. McNeill 1988 found that the underage drinking is reinforced by the alcoholic commercials on television. The education to alcohol consumption is made besides showing the use of alcohol on the television (Warren Breed and James R. De Foe, 1981). The habitual use of drugs and illegal substance to alter one’s mood, emotion or the state of consciousness is called drug abuse. The excessive, compulsive, and self damaging, use of habit making drugs or substances, which leads to addiction, psychological harm, psychological injury, or death. The most commonly abused drugs are alcohol, nicotine, marijuana, amphetamines, barbiturates, cocaine, cigarette, opium alkaloids, and anabolic steroids. The research found the drug abuse in the prime time dramas of Hum television. Table. 3

The obscene language is discouraged in a Muslim society. People dislike listening to such language while being in the family or even alone. According to Holy Prophet (P.B.U.H), “the believer is not a slanderer, one who curses a great deal, and one who indulges in obscenity or who engages in foul talk”. The language which is not in accordance with accepted standards of decency and modesty of a society. The swearing, cursing, foul speech, dirty words, strong language, bad language, bad words, insulting, vulgar or the adult language. Barry S. Sapolsky and Barbara K. Kaye 2009 investigated the offensive language and found 10 objectionable words per hour on prime time broadcast in comparison to 15 words per an hour on the cable programs. The findings of the obscene language remained second highest after the nudity. Table. 3

The disrespectful attitude is not acceptable in the Muslim society. Insulting the elder, parents, husband or any other person is not permitted in the Islam. According to Quran, “And you should be dutiful to your parents. If one of them or both attain old age in your life, do not say them a word of disrespect and nor shout at them but address them in the terms of honor”. The attitude expressing the lack of respect, esteem, value or courteous regard is called disrespectful attitude. The rude, offensive and discourteous attitude is also a form of disrespectful attitude. The research has shown that the occurrence of the disrespectful attitude has ranked third highest. Table. 3

The extramarital relations are not acceptable in any wise society. In the Muslim society these are totally forbidden. The relationships outside of marriage, where an illicit romantic or sexual relationship, passionate attachment, or romantic friendship occurs are called the extramarital relations. It can be on the part of either male or female life-partner. The individuals who are having affairs with married men or women can be sued by the jilted spouses in some jurisdictions or can be prosecuted in others. The extramarital relations have been found in the research. Table. 3

Divorce is the most hateful thing that is permissible in the Islam. It should be used very carefully. In the prime time dramas it is found that mother in law, sister of the husband or any other relative of wife or the husband imposes pressure to give divorce to his/her spouse beyond the legal permissible situations. The divorce is a legal dissolution of a marriage by a court or any other competent body. Sometimes a woman is forced to get or give the divorce. Sometimes a man is forced to get or give the divorce and sometimes husband and wife mutually decide to break up the life partnership legally. There are certain reasons that prevail in the society and make a woman or man to give or get divorce. Alberto Chong and Eliana La Ferrara 2009 found the positive relationship between television and divorce. The divorce cases were also found in the prime time dramas but were less in number. Table. 3

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