



RESEARCH PAPER

Gender Contestation and Identities: A Multimodal Analysis of Selected Pakistani Plays (Dramas)

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ABSTRACT

Women's contestation is becoming the leading cause of misrepresented image of women in society. Digital media is promoting contested images of women which are affecting the minds of the new generation. Present research aims to explore the contested images of women in Pakistani TV dramas "Jhooti" and "mere paas tum ho" using a multimodal analysis. The study employs three multimodalities: image representational meaning, interpersonal interpretation, and textual representation, and also utilizes colour symbolism theory. Additionally, responses from students of BS English, 8th semester, from two universities in Multan, the Institute of Southern Punjab and Bahaud-din-Zakriya university, were collected and analyzed through a combination of quantitative and qualitative methods. Data is collected through questionnaire. This is primarily done to know how the young generation perceive women's image through the lens of media. The study's findings suggest that Pakistani electronic media does not accurately portray the image of women in society through its drama serials, often depicting those who defy stereotypes as "rebels" and promoting the idea that women who stay at home are the "ideal."

KEYWORDS

Colour Symbolism Theory, Multimodal Analysis, Pakistani TV Dramas, Representation of Women, Stereotypes

Introduction

For the past many decades, women have been enchained with stereotypes. They are being subordinated by society and its norms. "Gender stereotypes are widely held beliefs about attitudes, characteristics, behaviors and roles of women and men" (Endendijk, Groeneveld, & Berkel, et al, 2013). Most of the time women have been misrepresented and are even labeled as "contested". They are often represented as negative, rebellious, and evil, which makes women appear as negative character has overcome their real image in society. The real strength of women's character and personality is often subsided or ignored.

Since (1947), when Pakistan came into existence till now, it is being governed by patriarchal domination/culture. Patriarchal culture never lets women cross the border line of stereotypes, because this can cause women's prevalence and growth which can create hindrance for men's dominance over women. Over years, mental approaches of

women stereotyping are being promoted to bound women with stereotypes to inhibit their growth, and to flourish the patriarchal structure.

Electronic media is one of the finest product of technology, which not only surrounds people but highly influences the minds and thinking processes of people. Electronic media is highly influential in building our perception, specifically regarding gender stereotypes which ultimately results in building up the image of men and women in the society. In other words, "media plays a powerful role in establishing and perpetuating social norms" (Katz, 1999, p.230).

Media, whether it is T.V, social media, or any other type of media, is generating stereotypical ideologies, especially regarding females, and so these stereotypical notions regarding females project them as the subject of contestation when they try to break the stereotypical cultural ties. It tries to manipulate the thought process of the people to think and behave the way which would be best suited to the present societal norms. Media propagates what is wrong and what is right, how certain genders should behave, which thing is acceptable, and what is considered taboo. It gives the people a to-do list, which clearly illustrates what is wrong and what is right. A stereotypical image of a good woman is characterized by certain qualities. She should be generous, tolerant, quiet, educated, compassionate, trustworthy, compromising, understanding and hospitable. She is considered responsible to take care of her house, obey the decisions made for her marriage and to take care her children, husband and in-laws after marriage. She is expected to hide her own emotions for the sake of her family. On the contrary, a woman who does not have these qualities is stigmatized, with stereotypes like Four-Faced, Clever, Liar, unpredictable, schematic, rebellious, and so on. It builds their overall personality in society, forgetting that a single individual cannot mark the rest of the population as bad.

Literature Review

This section will focus on theories related to multimodal analysis and color symbolism, the traditional bases of gender roles in Pakistan and the role played by media in portraying an image of the female gender in TV dramas.

(Ali & Batool, 2015) conducted research to investigate the representation of women in print media, utilizing Foucauldian discourse analysis to study and analyze multiple newspapers of the time. The results of the study revealed that women were portrayed as weak, dependent, sexualized, and performing domestic roles, further demonstrating the media's bias towards a patriarchal society and male hegemony. The research highlighted the negative impact of media in Pakistani society, where women are often associated with stereotypical images, and the media's failure to accurately depict reality. Due to the lack of objectivity in the media, people tend to accept these skewed images as normal and unquestionable. This study shows how important it is for the media to show women in a more fair and accurate way.

In a similar study, Zia (2007) examined the representation of women in media, highlighting the underrepresentation of women in journalism, with only 5% of women working as journalists. This underrepresentation is due to societal perceptions that women lack decision-making power and are not assertive enough to work in the field of journalism. Society often sees women as better suited for fields such as fashion, the arts, and culture, where they can showcase their physical beauty and conform to stereotypical gender roles. This research highlights the need to challenge societal perceptions and provide equal opportunities for women in all fields, including

journalism, to achieve a more accurate and diverse representation of women in media. The portrayal of women characters in Pakistani contemporary Television dramas was investigated by (Roy, 2016). In her research, she tried to investigate that how strong a woman is in reality and is also shown in the latest TV dramas that females are fighting against the stereotypes and are stepping out of their conventional roles and such type of acts are shown in a positive and appreciated way. These dramas are showing the modern and civilized Pakistan where the trends have been changed from conventional to liberal, especially regarding women who were in the main lead role, they have become acceptable for the society.

The portrayal of female characters in eight soap operas of Hum TV regarding their educational qualification and career choices was investigated by (Iqbal & Abdar, 2016). In their study, it was identified that about 70% of female character's educational qualification and carrier choices were not specified in these dramas. In addition to all of this, it was also noticed that females portrayed in these dramas also lack decision-making power and were living suppressed lives.

There are comparatively few studies that deal with the subject of women contestation in Pakistani dramas which are analyzed through multimodal discourse analysis. Earlier studies were conducted in different perspectives coupled with the notion of women's image. In one research (Ashfaq & Shafiq, 2018) conducted a study on "Contested Images of 'Perfect Women' in Pakistani Television Dramas" to analyze that how women are represented as perfect women and what are the specific stereotypes that are associated with good women and bad women in Pakistani dramas. This research aimed to find out that how media is setting specific stereotypes for women what are the attributes of good women and bad women. (Ashfaq & Shafiq, 2018) in their research concluded that gender representation is not a universal phenomenon instead they are culturally dependent stereotypes, that set how gender should be represented in a particular way. Pakistani television dramas are rein enforcing patriarchal society.

Study titled "An Analysis of Hindi Women-Centric Films in India", was analyzed by doing the content analysis of the movies in which middle and parallel cinemas were compared and the representation of women was done in such a way that they encouraged social change in the treatment of women in Indian society by showing that women were emotionally and financially independent (Sarkar, 2012).

A research conducted on "Breaking Gender Stereotypes: A Multimodal Analysis of Selected Pakistani Electronic Media Advertisement". This research analyzed how media is breaking gender stereotypes which can be seen in advertisements, how they are projecting women. Women are in the limelight and are capable of performing all the tasks. On the other hand another thing that needs to be taken into consideration is that how Pakistani youngsters help to elevate the status of women by breaking gender stereotypes. This research was conducted using Multimodal discourse analysis (Afshan, 2018).

Ali S. (201) conducted a research on "Representing Gender Stereotypical Roles of Women in Television Advertising in Pakistan". For this research, multiple advertisements were taken and it was concluded that women are always shown doing the household work and there is a relation between the advertisement and stereotypical role of women. There is a misrepresentation or under-representation of women. Thus it can be said that women representation is based on stereotypical gender roles (Ali S. , 2018).

Yasmin, M. et al. (2015) analyzed the newspapers for the period of 7 years i.e from March 2007 till March 2014. It was concluded that newspapers were more inclined to the naming and description about their ages. Therefore it can be said that Pakistani print media is enjoying the freedom advocating justice and equality, but is actually reporting disadvantages about society and same about women (Yasmin, Sohail, & Mangrio, 2015).

The color symbolism theory is a set of systematic approaches that are based totally on the application of colors to find out the uniqueness of their attributes, characteristics of individuals, cultures, and emotional responses. The color symbolism theory is a set of systematic approaches that are based totally on the application of colors to find out the uniqueness of their attributes, characteristics of individuals, cultures, and emotional responses. Talking about gender differences and their choices, it was found that most likely women have a favorite color as compared to men (Radeloff, 1990). According to (Cerrato, 2012), color symbolism is used to deliver an idea or a particular notion about anything which is considered impossible to be delivered with the use of words only. (Cerrato, 2012) in his book, has listed the colors with their specific meanings these are given below:

1. "Red" color is associated with blood which commonly is symbolizing anger, danger, and violence, but it is also associated with beauty, love, and passion (so it has two extremes one with danger other with love).
2. "Orange" represents autumn; it is the color of creativity, tolerance, and energy.
3. "Yellow" color is the symbol of life, it also symbolizes happiness, energy, wisdom, and hope.
4. "Green" represents the color of nature and growth; it refers to newness, freshness, and prosperity.
5. "Blue" is known as the calming color; it represents something with great qualities of masculinity.
6. "Purple" color symbolizes power, royalty, and richness.
7. "Brown" is regarded as the earth color; it is associated with kindness and humility; down to earth virtue. It also represents hardships in life or poverty.
8. "Black" a very unique color of its kind, is regarded as the death color; it symbolizes darkness, sadness, evilness, and witchcraft.
9. "Grey" color symbolizes decay or old age; it represents dullness and fall of life.
10. "White" represents hope, light, goodness, peace, and purity.
11. "Golden" represents self importance, pretentious and victory.
12. "Silver" represents ever changing, hiding from others.

(Guilford & Smith, 1959) Found that men were generally more tolerant toward achromatic colors than women. Thus, Guilford and Smith concluded that women are more color-conscious and their color taste is more flexible and diverse as compared to men. Likewise, (McInnis & Shearer, 1964) in their research found that blue and green

colors were more favored among women than men, and women preferred tints over shades. They also found that 76% of women and 56% of men preferred cool colors, and 51% of men and 45% of women chose bright colors.

The present study is concerned with the contested images of women in Pakistani dramas. The practical implications of this study are to create awareness regarding the contested images of women that are presented through dramas and how these images are impacting their real image in society.

Material and Methods

This research is descriptive in nature. Descriptive research aims to describe a population, situation or phenomenon precisely and completely. It can answer what, where, when and how questions, but not why questions. In this study, the researcher has analyzed how contested images of women are represented in dramas. Both qualitative and quantitative methods have been used for the analysis of Pakistani TV dramas. Two Pakistani dramas have been analyzed using multimodal analysis and color symbolism theory. The reason for applying the functional theory of multimodality was to explore how different modes are woven together to construct meaning in dramas. The analysis of dialogues was carried out using Kress and Van Leeuwen's functional theory of Multimodality (Grammar of visual discourse, 2004), focusing on 'representational meaning of the image', 'interpersonal meta function, and 'textual meta functions. While the color symbolism theory was applied to explore that what types of colors are selected to represent the images and for this purpose, the cover /title page of the drama was selected. Following are the steps which are followed in multimodal analysis.

1. Title of the drama
2. Representation of women in leading roles
3. Storyline of dramas
4. Translation of the dialogues
5. Application of the functional theory of multimodal analysis
6. Application of color symbolism

Close-ended questions are defined as question types that are asked to the respondents to choose from a distinct set of pre-defined responses like Multiple Choice Questions. To gather quantitative data from respondents. In the present research close-ended questions and Likert Scale Multiple Choice Questions were applied. Students from 8th semester department of English were taken, from two universities of Multan, Institute of Southern Punjab and Baha-ud-din Zakriya university, through random sampling. 120 questionnaire were carried out 60 from each university.

Likert scale is a type of psychometric response scale in which the respondent will specify their level of agreement with the statement. It has typically five options (1) Strongly disagree; (2) Disagree; (3) Neutral; (4) Agree; (5) Strongly agree. With the help of this scale, the researcher has collected the data and analyzed it quantitatively

Results and Discussion

Following is the analysis of the drama "Jhooti" and "Mere paas tum ho" which have been selected for this research to identify how women in dramas are portrayed "contested". In addition to this, results obtained from the questionnaire are also mentioned below.

First drama “Jhooti”

Background of Drama

The drama “Jhooti” is set in the comedy, romance genre written by Ali Moeen. It has total 26 (twenty-six) episodes, and the running time of each episode is 35 to 47 minutes. Distributors of this drama are ARY Television networks. During the run of this drama, it was having the top rating among the top 5 dramas its TRP (television rating point) was 11.4, according to google.

The whole story orbits around a girl who is cunning and belongs to a lower/middle-class family. Her only goal in life is to grab a rich man by any means, to full fill her desires. She tries to put all the hurdles away that might can cause hindrance in her way to her desired goals by using her skills in lying, cheating and stealing.

Nimra is a girl who is a nightmare for her home, her two brothers and mother are against her due to her stealing and lying habits while her father favors her as she is his darling and only daughter. But whenever someone caught her doing scheming or stealing she screams out loudly saying that the person is physically abusing her. But her father protects her by saying that she is the only daughter of him, just out of fatherly love. Nimra has a like-minded friend Samina, who gave ideas to Nimra, how to grab a rich guy and live a lavish life. Nimra belongs to a middle-class family what they own is a shop (general store) and a house where they live, but Nimra has some big dreams and she is not satisfied with what she has. Soon she receives a marriage proposal from a neighborhood shop owner, “Nasir” but Nimra refuses this proposal at once because she thinks that she cannot marry a “parchoonwala” like her father.

Later on, her friend makes her mind to grab this opportunity and marry Nasir, then ask him to give her a large amount of “Haq Meher”, get her name on all of his property and then leave him immediately after marriage. On the other hand, Nasir was truly in love with her with loyalty and sincerity, and he does everything to make her happy, even lends a loan of 15 lac to pay Nimra’s “Haq Mehar”. But Nimra as not being fair at all with Nasir does not try to adjust in her family (in-laws) and starts putting allegations on her in-laws, that they physically and verbally abuse her. She even paints fake bruises and cuts to show her parents that how she is staying in that house with lots of compromises. Due to her misconduct at every level initially, Nasir ignores but later on, he realizes that she does not want her marriage to work, so on the spot he gives her divorce. This was a big trauma for her father so he got a heart attack due to stress and pain. Soon after this incident a couple of months have passed and now she meet her match finally, a boy named Ali. Ali pretends that he is a business tycoon and manages a lot of property and this rich attitude was so impressive for Nimra that she falls in love with him immediately due to his shiny money-mindedness, there is a well-known proverb “all glitters are not gold”. Likewise, they got affiliated with each other and then he proposes her to marry him and she immediately accepts his proposal and marries him soon. Later on, after their marriage he starts saying her that we are short of money you should ask for your share in your property from your parents and brothers and then we will invest them in business, she agrees as she trusts him, so by every means she gets her share from her property during this period her parents passed away, but for her, it was not a big deal it was okay for her. After giving all the money to Ali he gives divorce papers in her hands and at the same time, her best friend appears on the scene which shows that it was her best friend’s plan and both of them betrayed her in terms of friendship and love, now the “Karma” happened that what Nimra used to do with others happened to herself. Nimra remains homeless and tries to reach his brothers

for shelter but due to the miseries that she has given to them, they refuse to take her. Now the only option left to her was of her ex-husband, Nasir but she finds that he no more lives in Pakistan and has gone to Dubai. Finally, she reaches someplace to seek refuge at some women's shelter where she hacks her hair off, and slowly she loses her mind. The drama ends with an insane Nimra babbling about being a "Jhooti".

This drama is based on falsehood it is giving a picture that woman who are rebellious or if something out of cultural context face a lot of miseries. In addition to this it also shows that Pakistani women nowadays are money minded and negative. In this drama, few religious concepts are also wrongly presented by adding negative connotations with them like "Haq Mehr" which can make people insecure in these pious religious acts of doing marriage as it could be counted in terms of cheating or fraud. Moreover, this drama also shows that women are money-minded they live for money and care for nothing else except money not for their marriage even. Lying, scheming, stealing, backbiting are shown as main attributes of women these days. Through this drama the patriarchal culture of Pakistani society wants to show the real face of today's woman.

Setting of the Drama

This drama was aired on ARY Digital from 1 February 2020. It has a total 26 number of episodes. The duration of each episode was from 35 to 47 minutes. This drama was shot at usual places of everyday life, there was nothing imaginative regarding the environment. The main locations were of a middle-class house and "parchoon shops". Even the characters also belong to middle-class families.

Title of the Drama

Title of the drama itself is very ironic, the title itself suggests one of the characteristic of females as "Jhooti" which literally means "liar". Before watching this drama it gives the impression that it is all about a woman who is a liar. One thing that needs to be taken in consideration is that this characteristic is highlighted only for females as it is "Jhooti" not a "Jhoota".



Figure 1 First image of the drama "Jhooti"

ویسے تیرے طلاق کے بارے میں پتہ چل گیا ہے پورے محلے کو

Nimra: "tamasha jo itna hua tha kaise na phailti baat"

تماشہ جو اتنا ہوا تھا کیسے نا پھیلتی بات

Samina : "Lekin khair is tarhan to hota he is tarhan k kamoon main , kam se kam paise to mil gie tujhe"

لیکن خیر اس طرح تو ہوتا ہے اس طرح کے کاموں میں ، کم سے کم پیسے تو مل گئے تھے

Bhabhi arrives at the scene and starts listening to their conversation,

Nimra: "Yar bus mujhe afsos is baat ka he ke abba bistar se lag gye"

یار بس مجھے افسوس اس بات کا ہے کہ ابا بستر سے لگ گئے

Samina : "uncle ne dil pe bohat le liya na is baat ko . Waise Nimra tujhe ek baat boloon agar thora sa or khail lete na to dukan bhi tere naam ho jati"

پہ بہت لے لیا نا اس بات کو . ویسے نمرہ تھے اک بات بولوں اگر تھوڑا سا اور کھیل لیتے نا تو دکان بھی تیرے نام ہو جاتی

Nimra: "dekh jo milna tha wo mil gaya or shukar kar yeh mere chalaki thi k mil gaya , warna to is shadi main nira nuksan tha "

دیکھ جو ملنا تھا وہ مل گیا اور شکر کر یہ میرے چالاکئی تھی کہ مل گیا ، ورنہ تو اس شادی میں نرا نقصان تھا

Samina: "Han waise dekha jai to bhagte chor ki langot b kafi hoti he, Aare bhai zevar wagera mila k dekhain to tees, chalees lakh rupe banta he, he Na! Sahi he."

ہاں ویسے دیکھا جائے تو بھاگتے چور کی لنگوٹ بی کافی ہوتی ہے ، آری بھائی زیور وغیرہ ملا کے دیکھیں تو ٹیس ، چالیس لاکھ روپے بنتا ہے ، ہے نا ! سہی ہے

Nimra: "bus main kabhi sochti hoon Nasir ka to bara afsos hota he keh bechara dono latawan mere piche baghta rahta tha"

بس میں کبھی سوچتی ہوں ناصر کا تو بڑا افسوس ہوتا ہے کہہ بے چارہ دونوں لاتوان میرے پیچھے بھاگتا رہتا تھا

Samina: "meri jaan yeh sare mard ek hee jaise hote hain jab tak inka apna gharz pura nahi hota na peeche peeche kutte ki tarhan dum hila k ghoomtye rahte hain, ek bar inka gharz pura hua nahi k ankhai"

میری جان یہ سارے مرد اک ہی جیسے ہوتے ہیں جب تک انکا اپنا غرض پورا نہیں ہوتا نا پیچھے پیچھے کتے کی طرح دم ہلا کے گھومتی رہتے ہیں ، اک بار انکا غرض پورا ہوا نہیں کے انکھیں

Suddenly Nimra's bhabhi Zubia appears on the scene

Bhabhi : "mujhe pehle hi yakeen tha k tum ne koi kaarstani ki ho gi , tumhain sharam nahi ati?"

مجھے پہلے ہی یقین تھا کہ تم نے کوئی کارستانی کی ہو گی ، تمہیں شرم نہیں آتی ؟

Nimra : angrily "tumhain sharam nahi ati bhabhi meesnion ki tarhan mere darwaze k bahir khare ho k batain sun rahi ho"

تمہیں شرم نہیں آتی بھابی میسنیوں کی طرح میرے دروازے کے باہر کھڑے ہو کے باتیں سن رہی ہو

Bhabhi : “acha hua jo maine sara khuch sun liya , un shareef logon ko to tumne zalil kiya hi kiya , hamain bhi beizzat karwaya ab main batati hoon sb ko!”

اچھا ہوا جو میں نے سارا کچھ سن لیا ، ان شریف لوگوں کو تو تم نے ذلیل کیا ہی کیا ، ہمیں بھی بے عزت کروایا اب ! میں بتاتی ہوں سب کو

Nimra : “theek he jao ja k batao , jis ko batana he batao kyun k uth gie mujhe is ghar se nikalne wale”

ٹھیک ہے جاؤ جا کے بتاؤ ، جس کو بتانا ہے بتاؤ کیوں کے اٹھ گئے مجھے اس گھر سے نکلنے والے

Bhabhi : “bataon gi to main zaroor , kyun keh yehi such he or such sub k samne ana chahiye , samjhi tum?”

بتاؤں گی تو میں ضرور ، کیوں کہ یہی سچ ہے اور سچ سب کے سامنے انا چاہیے ، سمجھی تم ؟

Nimra : in a more harsh tone “jao jao ja k batao , jaoooooooooooooo, maine kaha niklo yahan se , jao (shoutingly) ”

جاؤ جاؤ جا کے بتاؤ ، جاوووووو ، میں نے کہا نکلو یہاں سے ، جاؤ

Samina: “jane de to kyun fikar karti he”

جانے دے تو کیوں فکر کرتی ہے

Nimra : “kiya jane de ?”

کیا جانے دے ؟

Samina: “saaron ki hamdardi tere sath he”

ساروں کی ہمدردی تیرے ساتھ ہے

Nimra : “batain sun rahi he meri , ja k bataon gi!”

باتیں سن رہی ہے میری ، جا کے بتاؤں گی

Samina : “Nimra tu dhian rakhna iski baat pe koi yakeen na kr pai”

نمرہ تو دھیان رکھنا اسکی بات پہ کوئی یقین نا کر پائی

Nimra: “maine dushman banin hain na! , nimat loon gi main in se”

میں نے دشمن بنیں ہیں نا ! ، نمٹ لوں گی میں ان سے

Now officially Nimra is divorced, staying at the parental house with her parents soon she meets a boy Ali who introduces him as a big property dealer. She got interested in him due to the wealth that he showed soon they get married but then Ali asks Nimra to ask for her share in property or house so that they can invest that somewhere else and so she does in the lust of doubling her money. But Ali has some other plans for Nimra, he betrays her and runs away with her money which was shocking for her, in the end, nobody gives her a refusal, not even her brothers her parents are already dead. Now she went to some women's shelter home and the only thing she is babbling is a “shooting”.

Image Characterizing the Main Cover Image of the Drama



Figure 2 Second Image of drama “Jhooti”.

Representational Meaning of the Image

The above image includes different modes such as the main lady, mask, and two boys with the same woman at back as a background image, and then the text. The main image is of the woman in a suit-wearing dupatta and kameez in plum color holding a mask in her hand of her face. This image representing that the girl is two-faced her real face is dangerous while on the other hand she is shown holding a mask of innocence. Similarly, the text on this image shows that it is the cover image of the drama “Jhooti” which is written in highlighted words that it is written by Ali Moin, and directed by: Syed Ramish Rizvi.

Interpersonal Interpretation

It is the cover image of “Jhooti” drama, which is clearly showing what the story is all about, the main image, which is of a woman wearing shalwar kameez which shows that she belongs to the region of Pakistan. In addition to this she is portrayed as negative “two-faced” as she is holding a mask in her hand which implies that, she wears the mask of innocence but, she is not. Instead she is a negative or scheming type of girl which is evident from her ironic smile. She is just wearing a mask of innocence, playing double standards just to make her wishes come true which is the storyline of this drama as well. The two background images describe that she is involved with these two boys and these men play a major role in the drama and her life as well, one on right is the person with she played game with him for money and on left is the person who played with her for money. In short it gives an overall image of Pakistani women, as normally people are of the view that “dramas are close to our lives”, which ultimately means that what thy present is true.

Textual Representation

Talking about the text written on the cover page is primarily the main drama name which is “Jhooti” this word is a complete package in itself. Jhooti literally means a liar, moreover, it is specifically used for a woman in this drama not for a man. Coming to the other written text is “written by: Ali and directed by: Syed Ramish Rizvi”, another thing which is evident here is that Pakistan being a patriarchal society implies itself how the women are in our society and about their negative traits and how a woman should be. This drama which gives an overall negative and contested image about a woman is written by a male writer and directed also by a male. Resultantly this shows male

dominating culture in Pakistani society and their thoughts for women as they want to bound women among four walls by spreading negative ideologies related to their character with the help of media.

Applying Color Symbolism

In this image, the girl is wearing a purple dress and is also holding a mask in her hand which shows the dual nature of her character. According to (Cerrato, 2012) the purple color is the symbol of power and richness. These traits tend to be found in her character as well. She is powerful and dominating that is why her character is playing a dual role. On the other hand, looking at the background colors two colors are used primarily one is "red" which shows anger, danger, and violence while the color "grey" represents the sense of sadness and dullness in life at the same time.

Second Drama : "Mere paas tum ho"

Background of the drama

This story is about love and betrayal, sometimes love is not enough to keep some people happy. Danish is a simple and honest man with higher moral values of idealized Pakistani culture. He works as a government servant. His world revolves around his wife Mehwish and son Rumi this is the reason that this drama was named so "Mere pass tum ho". But unfortunately his wife Mehwish got an extramarital relationship with a businessman Shehwar Ahmad whose attraction to wealth influenced her to be with him. He even offers Mehwish a high-position job in his office with a very high salary but Mehwish's son and husband disapproved of her job in his office as they suspect that something fishy was going on.

Soon after, the Pandora box opened t last and revealed about Mehwish and Shehwar's secret relationship. After this Mehwish asked for a divorce from Danish leaving him and her son behind, she starts a new life with Shehwar. After almost 6 or 7 months of a live-in relationship with Shehwar, she convinced him to marry her but on the day of their wedding, Shehwar's first wife Maham arrives back in Pakistan and stops their marriage. She is the sole owner of the wealth that Shehwar was having. When she realizes that Shehwar was going to marry Mehwish she slaps Mehwish tightly across the face and asks her to leave her house immediately and take her filthy face away from her eyes. Subsequently, Shehwar Ahmad loses both his wealth and respect because of Maham who put him in jail in the case of doing forgery, hence he abandons Mehwish at once. When Jewish visits him in jail he refuses to even acknowledge her and asks her to go away from his life and blames her that she was the reason that his wife has put him in jail. This thing makes her realize what she did and what she gets as, a result of being disloyal to her husband. Mehwish has nowhere to go now and on the other side Danish sold his old flat and invested the money in the stock market and luckily he became rich over these months.

During these months Danish develops a friendly relationship with Rumi's teacher Hania but she develops real feelings of love for Danish. She even proposes to him as she fell in love with him but Danish does was not in the mood of acknowledging her feelings. Mehwish on the other hand contacts Danish's business partner- Salman for help for a shelter. He was a mutual friend of theirs from college. Through him, she asks for Danish's forgiveness repeatedly and requests to meet him for once. Danish sends her a message through Salman that he has forgiven her but he does not want to meet her all. She even makes attempts to suicide but Danish doesn't show any affection neither turns

up to meet her at the hospital. After insisting a lot from Rumi and Salman, Danish finally agrees to meet Mehwish once. When he meets her he suffers a major heart attack as she now reminds him of all the grief of disloyalty due to this he passes away in the hospital. Even Maham forgives Shehwar and brings him home but demotes his post in the office from the CEO to a minor executive reminding him what he was before marrying her. This reminds Shehwar what he did was his mistake and leaves Maham's home and life forever.

Setting

Location set for this drama is very commonplaces of everyday life, but the highlighting locations of this drama are, a small flat that belongs to Danish while a large mansion which belongs to sheer and a fully furnished big company office which also belongs to Shehwar, while another office locations of a small government office of Danish.

Title

Title of the drama “mere paas tum ho” from a man’s end portrays the picture of loyalty from man’s side while disobedience and dishonestly from women’s side

Episode 10 scene 3

It is a very dramatic scene in which Mehwish is influenced by Shehwar and his proposal. It seems that Mehwish was waiting for this proposal where she could get an opportunity and so she will leave her husband. Shawar offers her that this is the time to think with whom she wants to continue her life with him or her husband. He also gave the reference of a “station” which refers to the station of Danish or him. After taking a while to think in the later scene it is shown that she says “yes”.

This drama seems to be very much helpful to promote women's stereotypical image in addition to their contested image. In reality, Pakistani women live for their families, they leave their parental home to live with in-laws and husbands. They sacrifice their interests and their well-being for the well-being of their husbands and family. Things that women do are not just out of love but they feel that it is their duty and so a woman of such a cultural background when is shown betraying their husbands, makes the viewers forget about their sacrifices and this is what media tends to do. Another aspect of the modern world is also highlighted through this drama and that is of “live-in relationship”, this drama also promotes such types of illicit relationships which are contaminating the minds of the upcoming generation. This drama also presents women as characterless and cheater, that it is very easy to tempt a woman just by showing off one’s wealth and money.



Figure 3 First image of the drama “Mere paas tum ho”

Giving the waiter a tip and then shawar said

Shahwar : “bohat bohat shukriya”

(بہت بہت شکریہ)

Mehwish : “hum yahan kyun aye hain ?”

(ہم یہاں کیوں آئے ہیں ؟)

Shahwar : “yahan koi meeting nahi he”

(یہاں کوئی میٹنگ نہیں ہے)

Mehwish : “to ?”

(تو ؟)

Shahwar : “lets make it a meeting !, hum dono k beech , baithen gaye chai piyein gaye , or phir yeh teh karain gaye k hamain jana kahan he yahan se”

(لیٹس میک اپ آ میٹنگ ! ، ہم دونوں کے بیچ ، بیٹھیں گئے چائے پین گئے ، اور پھر یہ تہ کریں گئے)
(کے ہمیں جانا کہاں ہے یہاں سے)

Mehwish : “yahan se kahan jana he che bje wpsi ki flight he na !, nahi he kiya ?”

(فلائٹ ہے نا ! ، نہیں ہے کیا ؟؟ یہاں سے کہاں جانا ہے چھ بجے وپسی کی)

Shahwar : “tum rest karo”

(تم ریست کرو)

Mehwish : “cigarette nahi piyen gaye ap”

(سگریٹ نہیں پیئیں گئے آپ)

Shahwar : “che baje ki flight confirm he, aath baje tum Karachi utro gi , wo to teh he, To kiya yeh bhi teh he k hum kahein bhi jain gaye wapis ayein gaye , hamesha tum utar k uske paas chalii jao gi ? , wapis uske paas jana he to che baje ki flight se kyun , flight us se pehle bhi jati he”

(چھ بجے کی فلائٹ کنفرم ہے ، آٹھ بجے تم کراچی اترو گی ، وہ تو تہ ہے ، تو کیا یہ بھی تہ ہے کے ہم)
(کہیں بھی جائیں گئے واپس آئیں گئے ، ہمیشہ تم اتر کے اسکے پاس چلی جاؤ گی ؟ ، واپس اسکے پاس جانا ہے تو چھ بجے کی فلائٹ سے کیوں ، فلائٹ اس سے پہلے بھی جاتی ہے)

Mehwish : “please shehwar! wo bohat possessive he, wo mujhe kahein jane nahi de ga”

(پلیز شہوار ! وہ بہت پوسیسو ہے ، وہ مجھے کہیں جانے نہیں دے گا)

Shahwar : “faisla jane wala ka hota he rokne wale ka nahi , kai bar dekha he maine tumne bhi dekha ho ga , jaldi main log ghalat train main baith jate hain , phir kiya karte hain ? baithe rahte hain ? , baithe rahain gaye to jain gaye kahan , kisi k liye jim k baithe nahi rahte wahan , agle station k ane ka intazar karte hain , or train rukte hi

utar jate hain , tumhare pas che gante hain , baith k socho or faisla karo , samjh lo k agla station ane hi wala he”

فیصلہ جانے والا کا ہوتا ہے روکنے والے کا نہیں ، کئی بار دیکھا ہے میں نے تم نے بھی دیکھا ہو گا ، (جلدی میں لوگ غلط ترین میں بیٹھ جاتے ہیں ، پھر کیا کرتے ہیں؟ بیٹھے رہتے ہیں؟ ، بیٹھے رہیں گئے تو جائیں گئے کہاں ، کسی کے لیے جم کے بیٹھے نہیں رہتے وہاں ، اگلے اسٹیشن کے آنے کا انتظار کرتے ہیں ، اور ٹرین رکتے ہی اُتر جاتے ہیں ، تمہارے پس چھ گھنٹے ہیں ، بیٹھ کے سوچو اور فیصلہ کرو ، سمجھ لو کہ اگلا اسٹیشن آنے ہی والا ہے)

Mehwish : “utar jaon?”

(اُتر جاؤں ؟)

Shahwar : “pata he k ghalat train main baith gai ho to utarna hi parre ga , utarne ka faisla karo to mere darwaze pe knock karna maine bhi utarna he , tumhain dhoondte hue main kai station agye a gaya”

پتہ ہے کہ غلط ترین میں بیٹھ گئی ہو تو اترنا ہی پڑے گا ، اترنے کا فیصلہ کرو تو میرے دروازے پہ (نوک کرنا میں نے بھی اترنا ہے ، تمہیں ڈھونڈتے ہوئے میں کئی اسٹیشن آگے آ گیا)

Scene 7 shows the compete scene 3 knocks shawar’s door

Mehwish : “main agle station pe utarna chahti hoon shehwar”

(میں اگلے اسٹیشن پہ اترنا چاہتی ہوں شہوار)

Shahwar : “pakka?”

(پکا ؟)

Mehwish : “pakka !”

(! پکا)

Title cover page of the drama



Figure 4 Second image of the drama “Mere paas tum ho

Representational Meaning

In the image two people are there one is a man and the other is a woman, they look like a couple. Their image is on the right side of the image. In this picture the main image is of the girl "Mehwish" whose hands are held by a man "Danish" who is sitting by his knees in front of her, both of them are the main characters of this drama. Moreover, this woman is wearing a skin brown dress with red embroidery and she has brown hair, while the man is wearing a black shirt and the background color is also dark brown. The text which states "Mere pass tum ho" is written in bold golden color. A small logo on the left top corner is also present, that logo is of ARY Digital.

Interpersonal Meaning

Ary digital drama series has presented a drama "mere pas tum ho", this drama seems to be portraying man as a hero all in all and women as a villain. This drama has made a significant contribution to shifting people's mindset from about women as weak or petty creatures to their representation as contested ones. Through this drama women's disloyalty, weakness of the character and, lusty nature are shown.

Textual Meaning

The textual representation given in this image is of the logo 'ARY digital', which means that this drama is aired on ARY digital channel. Another text is written in a bold and bright golden color that is "Mere pass tum ho" it is the title name of the drama. This title means that "I have you I need nothing else", and these lines are said by the male (Danish) to his wife (Mehwish). This textual representation describes a lot about the theme of the drama, which is meant to give a positive and sympathetic image of men while women on the other hand are shown wicked and evil who loves a loving husband for wealth and on the contrary side her husband believes that his wife is everything for him, that is why the title is named so, "mere pas tum ho".

Applying Color symbolism

In this image, the main character is wearing a skin dress with red embroidery, while the man in front of her is wearing a black colored shirt. Moreover, the background is dark brown, and the text/title written on the image is golden in color. According to Cerrato (2012) skin color is an earthly color that shows humility but when it gets embellished with red embroidery it becomes dangerous and evil, through the picture it is portrayed that even out of danish's love still, Mehwish developed evil thoughts of betraying him. On the other hand, the black shirt of Danish represents death and which tends to be seen at the end of this drama. The dark brown background represents the hardships in life, here the hardship being faced in the relationship of husband and wife. Another color is used is the golden color which is color of the text represents wickedness and lust for money and highlights the beauty, and, ironically, the title name which is the dialogue of male hero is in golden color shows that his true love was overcome by the lust for money.

Questionnaire Analysis

Table 1
Pakistani electronic media is portraying the "real image"

Scale	Number of students
Strongly Disagree	17

Disagree	29
Neutral	24
Agree	33
Strongly Agree	17

Table 2
Woman as schematic, jealous, ruthless and rebellious

Scale	Number of students
Strongly Disagree	5
Disagree	18
Neutral	14
Agree	49
Strongly Agree	34

Table 3
Women who stays at home are “ideal women” while women who break the stereotypes are considered as “rebel”

Scale	Number of students
Strongly Disagree	10
Disagree	30
Neutral	19
Agree	41
Strongly Agree	20

Table 4
TV dramas is affecting the “real image” of woman in society

Scale	Number of students
Strongly Disagree	5
Disagree	16
Neutral	11
Agree	50
Strongly Agree	38

Table 5
while women are shown as the root cause of all evil doings

Scale	Number of students
Strongly Disagree	10
Disagree	29
Neutral	14
Agree	45
Strongly Agree	22

Table 6
World has changed and so the time and thoughts, but still the stereotypical mindset regarding women is the same.

Scale	Number of students
Strongly Disagree	6
Disagree	14
Neutral	14

Agree	58
Strongly Agree	28

Table 7

Pakistani dramas put their energies to bring in focus, how a woman can be so evil/bad, rather than highlighting the real strengths of her personality and character

Scale	Number of students
Strongly Disagree	7
Disagree	13
Neutral	19
Agree	51
Strongly Agree	30

Table 8

There are rarely few dramas which may present women in an elevated or progressive way

Scale	Number of students
Strongly Disagree	2
Disagree	4
Neutral	11
Agree	66
Strongly Agree	37

Table 9

Ideologies regarding gender stereotypes which are generated through Dramas, insist our minds to believe that whatever concepts they are showing us, is the reality of our society

Scale	Number of students
Strongly Disagree	7
Disagree	10
Neutral	19
Agree	63
Strongly Agree	21

Table 10

Pakistani dramas portray women as an extremist, either they show the stereotypical image or the rebellious one

Scale	Number of students
Strongly Disagree	2
Disagree	14
Neutral	23
Agree	62
Strongly Agree	19

According to the results of the above given questionnaires collected from the young generation; they find it true that real images of women are presented on TV, which means that women of the real world and women of dramas are the same, having the same attributes and qualities. For example in the drama "jhooti" the main character is shown lying, stealing, and scheming evil plans so after watching that drama, there is a possibility that the audience will turn their minds and will think that all girls do the same

or it is true about them Above shown results clearly shows that Pakistani dramas are showing the contested images of women, and the results calculated from the questionnaire are proof that it is also impacting and contaminating the minds of the people/young generation.

Conclusion

The present study explored the role of electronic media in promoting gender contestation. For this study Pakistan's most top rated dramas were selected for this research "Jhooti" and "mere paas tum ho".

Talking about the drama "Jhooti", here the title of the drama itself opens the gate for discussion. One characteristic that is already told about females is that they are liars means "Jhooti". Here another thing should be taken in consideration that it is not used for males instead it I used for females so it is not "Jhoota" (as that would stand for any male) but it is "Jhooti" means a female liar. The first impression of this drama is that it is all about the negativity of women starting from its name till end of the story. Moving next, in this this drama, it exhibits the qualities of a negative woman who is the main leading character of this drama. She is shown scheming, she knows how to snatch money and property from his to be husband. She is also a habitual liar and a thief too, she used to steal gold and other precious items from her own house. Here basically she is shown having two faces one is her real face which is evil and the other is an innocent one that she pretends in front of others. Thus after watching this drama it gives the contested image regarding today's women, who are only money-minded, selfish, and cheaters. This drama clearly shows women having no emotional attachment to anything and even that religion has also become a joke for today's woman. Moreover it is also shown that she uses religion as a tool to accomplish her goals. Likewise in this drama concept of "Haq Mehr" has been demoralized to a great extent.

Another drama "mere pass tum ho" the soul concept of this drama is to present women as disloyal. It represents that how a woman despite being loved so much, getting all the necessary things still betrays her husband for wealth, money, and status and ultimately loses his trust. Thus this drama gave the representation of contested women. Moreover that today's women do not care for internal emotions or feelings what only matters for her is wealth, social status all the materialistic things. The title of the drama is also ironic that the male protagonist says "mere pass tum ho", which means that he is saying to his wife "you are the world to me" and is ironic in the sense that for the female antagonist every materialistic thing means to her except for him. Thus it is clear that dramas are representing the contested images of women.

The findings clearly shows that portraying the contested images of women affect their overall image in society, such types of images are not only portraying the false reality but are also bounding them with stereotypes. Therefore policymakers should play their part to facilitate the women by portraying a better and progressive image of them, which can inspire the world and other women around the globe. This will help them to grow faster and with ease.

This study would also be very helpful for future researchers to conduct other studies related to gender stereotypes and gender contestation. Comparative studies could also be conducted to explore the perceptions and practices of women across educational institutions as well as to generate data related to the issues of gender contestation in Pakistan.

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