CHAPTER: 5

DIALOGUES, COSTUMES AND TECHNOLOGY

Dialogue is a conversation between two individuals or groups. It is a literary and theatrical form, consisting written and spoken language. Its history traces back to the narrative and didactic types that are found in classical Greek and Indian literature; particularly in the rhetoric art. Dialogue as a genre dates back to Sumerian disputes of Japan and Rig-Veda to Mahabharata. Plato introduced the systematic use of dialogues as an independent art form to the westerners. He simplified the meaning of dialogue to pure argumentative conversation. Dialogue is framed by two words ‘dia’ and ‘logus’ means the conversational exchange of the thoughts in two ways. It also could be dual meanings communicated between two people. “Martin Buber” assigns Dialogue a pivotal position in his ‘Theology’ in his influential work “I and THOU”

“Dialogue is not a purposive attempt to reach conclusions but shows the very prerequisite of authentic relationship between man and man, man and woman and man and God.”[1]

Mikhail Bakhtin’s theory of dialogue emphasized “The power of discourse to understand multiple perspectives and create myriad possibilities.” [2]

Bakhtin’s theory approves the fact that, relations and connections exist among all living beings, dialogues create a new understanding that demands a change.
Paul Freire defines “dialogue, as a type of ‘Pedagogy’. Communication between teachers and students lead to better understanding and learning.”[3]

According to Paul Freire dialogued pedagogy was not just for better understanding but also influencing in few important changes in the world.

Importance of Dialogue: Today Dialogues are used in schools, colleges, companies, religious gatherings, politics, families, enabling people, of all age groups to share their perspectives and experiences on sensitive issues, it helps people resolve long standing conflicts. Mass media has contemporarily made use of dialogical analysis and dialogical self in its creation of soaps. Dialogical self theory by the Dutch psychologist Hubert Hermans projects the dialogues that take birth in between the self and the society or could be a prevailing thought. Most of the directors project this technique whenever an important decision needs to be taken.

Dialogical self theory weaves around two concepts; self and society. The concept of self involves something internal, and external that communicates or expresses, it can be a process where thoughts take birth within the mind of the person and argue among themselves in one’s mind and then are communicated as dialogues. In this process of dialogical self both positive and negative belongs to the self; it is
true that a character of a story doesn’t speak as the director wants but simply acts and reacts as a common man does in situations.

This technique of dialogical self has been adapted by several writers one of the best examples could be the soaps, where the script writer is doing the least work and the characters are speaking for themselves, which definitely is not the reality as all the characters have first taken birth in the script writers mind or the directors’ mind. Characters in the serials are obedient slaves of the directors’ thoughts but the dialogues that are thrown out to the viewers actually mesmerize the minds of the masses and make them believe that they are true.

Characters are most of the times glorified in the public because of the apt dialogue delivery, sometimes in the form of heated arguments; people like a character with whom their views match and at the subconscious level, stand by their hero/heroine and are very happy when their favorite character is handling a sensitive issue and wins that conversation.

A life with no dialogue, is like a dish served with neither salt nor sweet in it, person either laughs or weeps only after he understands the essence of communication. Hence dialogue is a must in serials or any performing art. Languages are many but the nature of functioning is the same. It is the main form of expression either in the written or in oral form. It is a game of words which can be understood or
misinterpreted or meaningless. It acts as a medium of expression to exchange ideas, thoughts, perspectives, and images that an ordinary man has assumed.

Dialogues always have a deeper impact in a message to the relationships there is a famous proverb in Sanskrit, “athi vinayam chora lakshanam” (being too polite is a character of a thief) which means if a person is to polite then it means his politeness is deceitful. Dialogues are a source of information; it throws light on the darker side of the discussion, opinions may differ from person to person and between groups on different ideas which they may agree or disagree. Knowledge is gained and transferred through a dialogue which acts as a source of information.

Dialogues used in ‘K’ Serials: In the phenomenal ‘K’ serials dialogues used are pieces of information at a primary level. It is about the prime characters of the soap, their likes and dislikes, In a nutshell an overall picture of a character is produced before the viewers by the writers and the directors through the introductory dialogues. For instance in the serial “Kasam Se” all the three sisters are introduced as totally different personalities, Bani the eldest, matured, responsible and sacrificing, Pia the second one was very glamorous and selfish. The youngest was ‘Rano’ very sensible, and loved her eldest sister a lot. All three in spite
of being sisters differ from each other. The introductory information of
the characters is described through dialogue form successfully.

Very popular Dialogues like “Tuje mere kasam, sach batao”
(swear on me and tell me the truth), it is a very common dialogue told
by a mother to a son, a husband to a wife, in between friends and
lovers. When characters are emotionally blackmailed or pressurized by
highly influential person of the family or society and information is
gathered. Another popular dialogue used is “Tume khuda ka vasta sach
batao” (for heaven’s sake please tell the truth), characters in the serials
usually dig information on personal details of a relationship in the
name of God. Hence dialogues have a stronger impact on the mind of
the speakers as well the listeners as a characters action is a response to
the dialogue that has been frequently haunting a person unconsciously.

In most of the serials, characters use this trick to read one’s
mind, if a daughter-in-law wants to know something about her sister-
in-law, one famous dialogue she uses to dig the information is “Tum
muje kyun batao gi, me tumari apni thodi hi hun” (why will you share
your secrets with me as you don’t consider me as your family member)
such dialogues usually provoke emotions in the listener as well as the
viewer.

Sometimes information is gathered by children, people use their
dialogues in a sweeter way like “Mera sabse accha bacha, mera raja,
mera sona” (you are my smartest kid, you are my darling) and slowly gather information and use it according to their whims and fancies, so dialogues are used by characters and people in general to gather information in several different ways.

The dialogues manifest characters; Dialogues are not only used to gather information but to describe a character in general. In a popular play called “Othello” Iago an avaricious character through his dialogues creates a wrong impression of Othello’s lady love, the impact of the dialogues gets manifested negatively in Othello’s mind. Hence the play ends in a tragedy.

Similarly the “K” Serials project characters that are very meek and change according to the circumstances, There is an adage often quoted the only unreliable being on this earth is man. A few influential dialogues delivered very confidently are more than enough to shake a person’s confidence in a person, relationship, or an issue. Dialogues are good manifestoes of a person, plot, or a relationship. Confidence in a relationship is either gained or lost due to the dialogues used in the conversation, a relationship can go to dogs once and for all, at the same time, if the conversation is reassuring then a relationship is stable.

In “K” serials characters are manifested according to the whims and fancies of the powerful character, usually the mother-in-law dominates over members of a family, problems or solutions, happiness
or sorrow comes from them. Henpecked husbands react to an imaginary manifestation of his family and stay loyal to their wives, in most of the serials, all the household authority is in the hands of a woman.

Dialogues that invoke anger are “Mard ka bacha hai to lad” (if you are born to a man than fight), “Biwi ke palu me kya chupa hai” (stop hiding behind your wife’s saree), “Kya lagti hai ye teri” (what relation do you share with her), “Wah kya item hai bhai” (what bombshell ?) etc these are few dialogues that immediately invoke anger among the Indian men, here are few dialogues that sling mud at a daughter-in-law; “Tera baap aake ye bartan dhoyega” (will your father wash these vessels), “Kya yahi sekhaya hai tere maa ne” (is this what, your mom taught you). Such dialogues destroy the relationships. “Kya tum muj pe vishwas karte ho, kud se zyada” when a friend, or a lover or a husband ask this to their partner and the answer is reassuring it definitely strengthens the bond.

Dialogues are expressive: Be it love, hatred, comic, tragic, ironic, witty, satirical, humor all the feelings get an outlet only through speech, the best way of expressing one’s feelings is through a dialogue as it is very lucid. Along with the continuity of the serial the viewers secretly associates themselves with the characters. Some dialogues like “the entire world is a stage and people are merely characters, they have
their exits and entrances’. In the serials, there are many such instances were dialogue address the social issues. For example in the serial “Kyun Ki Saas Bhi Bahu Thi” Tulsi asks the male dominated society as to why woman is subjected to Agni pareksha. (Test of the holy fire) She would not do it anymore because she knows that she is right. Why only women’s modesty be questioned? Why only a woman is held responsible for the culture and why not a man? When such intense questions are asked, the serial sends passive thoughts to the viewers and such dialogues usually grab the attention of the audience and increase the TRP rates of the show. Dialects differ but not the essence of the dialogues: along with the language the dialects also change. Remake of “K” serials is done in languages like Tamil, Telugu, Kannada, Marathi and Bengali.

Dialogues can be soothing, condoling, convincing, advising, they can also be provoking, aggravating, deceitful, dialogues can either create a friendship or rivalry. When dialogues touch the heart of a character, there is a lot of sympathy seen for the character, in case the dialogues hurt the ego of the person, then breakup in the relationship follows next. Many a times in the spur of the anger dialogues cause a lot of damage to the people involved in it, there are chances of high intensity fights resulting in to crimes. Dialogues teach ethics; Ethics are a set of moral values and principles taught by the older generation
to the younger generation, not just ethics all the important aspects of a
culture are introduced with the help of the dialogues, most of the
dialogues in the learning process generate ample information to make
issues vivid and meaningful and the same policy is used in the serials.
Impact of Dialogues on the Mind: A writers imaginary character
resembles, an ordinary man, could be very ambitious, selfish, a
flatterer, clever, smart, dumb, rich, poor, beautiful, handsome, ugly,
educated, uneducated, cultured, uncultured, theist, atheist, jealous,
revengeful, hypocrite, egoistic, very greedy, the list is infinite.

The dialogues used by the script writer are very popular among
the masses for instance “ tum kya jano, pyar kya hota hai”( how will
you know what love is), “kya ye tumahara akhri faisala hai”(is this
your final decision), “main tumare bache ke ma bane wali hu”(i have
your baby in my womb), mai tumahare bina nahi jee sakta and sakti (i
can’t live without you) “bhagwan mene tumse aaj tak kuch nahi manga
aaj mang thi hu”(oh god i have not asked for your favours till date),
“kya isi din ke liye pal pose ke bada kiya tha” (did i bring you up for
this day), “rishto ke kadar karna seko”(learn to respect relationships).
These are popular dialogues used in most of the Serials, by most of the
husbands ask their wives “mujpe bharosa karti ho na” (do you trust
me) the wife replies, “kudh say be zyada” (more than myself) such
dialogues are a moral support to each other.
Youngsters do not address their parents and elders with their names. A younger brother calls his older brother as ‘bhaiya’ in hindi, ‘anna’ in ‘kannada’ words differ but the meanings remain the same, this system often reminds a person of his\her limits. Dialogues in the soaps are very important to create excitement in the viewers, every character of the play has a dialogue to deliver, in the serial “Kasauti Zindagi Ki” Prerna is well mannered daughter of a close friend of Mr. Basu, Prerna is a character, who reacts to situations and circumstances aptly and is deeply in love with Anurag Basu. Both Anurag and Prerna understand each other and know each other very well, as they studied together in the same college and this fact of the serial is narrated through a dialogue in the serial.

Dialogue leaves an everlasting impression on the receivers and viewers, there are episodes in which Anurag Basu is very rude to Prerna and breaks his relationship with her due to rumors and acts like a doubting Thomas, Prerna tries her level best to convince him but the dialogues between them in their first break up disappoint Prerna as Anurag does not trust her. Dialogues most of the times satisfies the ego of the viewer, for instance in the serial “Kasauti Zindagi Ki” while Prerna realizes that Prem is a spoilt brat, she takes severe steps to make him realize that he is wrong and his family cares for him, Prerna literally thrashes Prem with a stick in a pub while he was found
partying to bring him back to track. The dialogues delivered in this episode won a lot of appreciation.

Dialogues used in the serials most of the times gather a lot of attention because of the picturization of the ups and downs of the emotions from person to person. Hence dialogues are the spices of the serials as they are mainly responsible for all kinds of changes in the society. Few best examples of literary dialogues are Plato’s dialogues, sir Arthurs dialogues, all the great epics like “Ramayana” “Mahabharata” are in the form of dialogues

Persuasive dialogues: A dialogue that convinces and persuades the listener to do what is said is called as a persuasive dialogue. The topic may be personal or professional; such dialogues are seen in families, in friendship and have changed the lifestyle of the individual. For instance in the mega serial “Kyun Ki Saas Bhi Kabhi Bahu Thi” Mihir tries to convince his mother that Tulsi would be a better wife than Payal, but his dialogue only ignites hatred and he fails in persuading his mother. In the similar serial Mihir tries to persuade Tulsi to marry him as he had realized that he had never loved Payal and he now loves Tulsi a lot. Similarly Tulsi is successful in persuading her mother-in-law to open a dance school. As it a great retreat for her and would make her look at life positively and both of them together convince the family and approve and make their job easier. The characters in serials
persuade others by hook or crook. For instance, in “Pavitra Rishta” Archana’s mother-in-law is successful in creating rift between Archana and Manav.

In the same serial Manjusha persuades her husband to cheat his parents and throw them out, in most of the serials, there are various ways or methods of persuasion. They go through an emotional blackmail. Most of times, people succumb to the persuasions. It is found in all the stages of life and Persuading weak minds could be called as ‘brain wash’, of which both the mother-in-law and the daughter-in-law complain.

In every serial mother-in-law blames the daughter-in-law for brain washing her son and criticizes her as she believes that her son dances on the tunes of his wife and most of the daughters-in-law have the same complaint against their mothers-in-law. In the Serial “Pavitra Rishta” “Savita thai” tries her level best to persuade Manav against his wife and wins it, by creating misunderstanding between them. Savita Thai is successful in ripping them apart only because she knows their intentions. One popular dialogue of persuasion in Hindi Soaps is “arre kya tum mere liye itna bhi nahi kar sakte” (can’t you do this much at least for me ?)

Information Seeking Dialogue: Digging information in relationships, family and friends, such instances are projected in the serials, women
smartly dig the skeletons out and try helping them to resolve the issue. In all the ‘K’ Serials this technique of seeking information has been adapted by the characters, so that they can play their cards safely in their relationships’. Characters like Dharmesh, Savita Thai, Komolika, Ajith, and Payal have used these techniques to play their game in the lives of the leading characters of the serial.

Information Giving Dialogues: when dialogues can seek information they can also give information. Dialogues are revealing and exposing. In the serial “Bade Ache Lagte Hain” when Natasha mal function’s Aisha’s dress, the costume just falls off on the ramp, creating a scandal. It sends shock waves in the family and the glam world, same reaction is found when Dharmesh’s first marriage is exposed.

Advice Seeking\Giving Dialogues: In almost all the serials there are episodes that either seek or give advice to their friends. In serial “Pavitra Rishta” Manav’s friend DK advices him not to divorce Archana, Similarly DK’S son seeks advice from his father. Every serial has episodes were advise is given and taken by different characters of the melodrama. Few popular dialogues in Hindi soaps “Baapa pe bharosa rakho, sab thik ho jayego” (trust load ganesha all will be fine)

Sensual Dialogues: these dialogues are very often used in the serials in erotic scenes, these dialogues are used in erotic fiction. While episodes show intimate scenes in between the leading actors, for
instance in the soap “Bade Ache Lagate Hai” episode 166 on 12\textsuperscript{th} March 2012 has scenes and dialogues that are sensual and erotic. Most of the off late ‘K’ serials do show scenes and dialogues that were not in the initial serials like ‘Kyun Ki Saas Bhi Kabhi Bahu Thi’, ‘Kahani Ghar Ghar Ki’ but in serials like ‘Bade Ache Lagte Hai’ 166 episode has dialogues that forced both the characters to come close to each other. And the intimate scenes led to great TRP.

Cheap Dialogues: involve a useless talks, gossips, quarrels, hypocrisy and criticism. This is often seen in all the stories and serials. All the mega serials show mothers-in-law and sisters-in-law gossiping about their daughter-in-laws and sons-in-law. They also pass senseless comments which are a part of the popular serials. There are few manipulating orators who are successful in creating a wrong impression about the person, for instance, the most famous and popular Antonio’s speech in which Brutus is proved wrong by skillfully praising him and sending a strong wrong message that, he was very ambitious, cruel and would prove dangerous for the country. Humorous dialogues are a must in a family drama to lighten the situations and bring in some change in the conspiracies that happen continuously in the family drama.

Conclusion: Dialogues are nothing more than the exchange of thoughts between two or more people, dialogues are in both written and
theatrical form, and dialogues are the spice of the story as they express imaginary as well factual thoughts in a man’s life. Dialogues picturize the characters and it introduces the characters to the viewers in the soaps and readers in the literary works, dialogues are descriptive expressive, impulsive, thought provoking and educative.

There are many types of dialogues that can be divided under decent dialogues and indecent dialogues, along with it, persuading dialogue, egalitarian dialogue, information seeking and giving dialogues, advice seeking and giving information, humorous dialogues, cheap dialogues, etc. Whatever may be the type of dialogue its impact is direct and lifelong. Culture industry has been successful in using dialogues to popularize their show and win a great amount of TRPs. Along with it the dialogical analysis helps people to find solutions to their problems and put an end to it.

COSTUMES

NIM SOOD: COSTUME DESIGNER OF BALAJI TELEFILMS

Nim Sood with Sister Shobha Kapoor (right)
Nim Sood had a boutique which was in loss after the 1993 riots and it was the same time she was asked to join the Balaji Telefilms. She loved designing hence took up the initiative; she did a lot of home work before designing a costume as she often went through the script met the artist and then designed a costume in which the artist is comfortable otherwise the artist will not give his or her hundred percent performance.

Based on the character portrayal she designed clothes which have turned into trend setters for the general public, she shopped jewels that matched the sari and the artist and would often design a costume that is a spectacle, saris, blouse, night wear, casuals every costume was meticulously designed based on the requirement by Nim Sood herself.

Actually working on the costumes of the negative characters is a hard work but that is also designed successfully, her saris, chudi’s and designs have won a great popularity and are the trend of the day. People at office call her masi and she feels Balaji changed her world hence she would never quit Balaji as there is no place like it and she also aspires to open a chain of boutiques all over the nation.

FASHION CODES IN EKTA KAPOORS SERIALS

Costume is defined as a set of clothes and jewellery, one dress with, like stage costumes, fancy dress, ethnic wear, etc. Indians are
known for “unity in diversity” and their diversity is seen in dress and food, the lifestyles of the Indians differ accordingly. Costume is called (angavastram) in Sanskrit, ‘anga’ means body and ‘vastram’ means clothes. It differs from region to region person to person, based on the climatic conditions and the traditional requirements.

Each State in India has an ethnic apparels, dhoti, sari, kurta, pyjama, lungi, dhothi, shalya etc. Indians all over the world are recognized by their unique dressing sense. Women before marriage are either found in lehenga-choli or in chudidaar and after marriage they wear sari. The same concept is reflected in the serials. Young beautiful girls are found in colorful Chudidars with matching bangles, ear rings, nose ring and a bindi. This is a representation of a typical Indian girl in the initial episodes of the serial.

There are characters in the Western attire in the serials; the trend changed in Twenty First Century. Men are seldom found in their ethnic dress in cities or villages. Women all over the nation still wear sari and chudidar as their identity, along with the Western dress like jeans and T shirts.

In the ancient days, both men and women would deck up with ornaments in their ears, nose, men wear ‘kadas’ in their hands and legs. Whereas women wear bangles of various metals, wood, glass etc and wear anklets. Married women always apply a pinch of vermillion in the
partition of their hair and mangal sutra in their neck as a symbol of a marriage. Rich people wear expensive ornaments of stones, pearls, gold. The similar image of a married woman is reflected on screen.

Concept of clothing: All the Gods and Goddess in paintings and carvings of sculptors are dressed and people offer saris, blouse piece, dhoti, and shalya to gods. In all the major Havanas and Homas, a silk dhoti, and shalya along with a silk sari is offered to the Gods. When the divine entities, are dressed, his devotees will naturally follow his footsteps and dress accordingly. According Manu Samhita, men and women wear different dress. Costumes differed with their ranks and communities. Nudity has always been considered sin and a main source of inspiration for domestic violence and crimes.

Clothing is not just a concept but is an Ideology that has been followed since ages; clothing draws contours to each and every person belonging to higher or lower status. Clothes have been designed for everybody in general for instances clothes of the married woman differs from that of a widow and an unmarried girl, similarly the colors and the designs of the clothes change along with the age of the person for instance the aged ones prefer simple ones rather than grand attire. Similarly men’s dress change from their childhood to student-hood and from student-hood to man-hood and from a bachelor to a married man and then his clothes change as he grows old.
While a woman performs Lakshmi pooja and the other poojas, they gift the other women with “sola shringar” (sixteen items used in making one look beautiful, so concept of costume in India is religious, historical, mythical and very much essential for a peaceful living.

Costume is a necessity and has a scientific reason behind it. Clothes not only beautify a person but also create a social image of a person in a society. In the ancient days both men and women draped long clothes around them in different forms, men used it as shalya over the shoulders and it would be a little shorter in length, and another long piece of cloth around the waist as dhothi and a longer cloth tied into a turban over the head, but kings, kinsmen, and the ordinary folk stitched clothes according to the requirement of the profession they were into.

A sari is a strip of unstitched cloth, worn by women, ranging from four to nine yards in length that is draped over the body in various styles. It is popular in India, Bangladesh, Nepal, Sri Lanka, Bhutan, Burma, Malaysia, and Singapore. The most common style is to wrap the sari around the waist, with one end then draped over the shoulder.

The word sari is derived from Sanskrit sati which means a 'strip of cloth’ and sadi, which was corrupted to sari in Hindi. Costumes are very important as they take part in four important categories they protect, social status, cultural representation and personality. A man
gets his basic identification from the kind of costume he wears, in
criminal cases, the police enquiry always begins with a vague
description of the criminal and the description definitely involves the
costume. Indian girls are seen in beautiful lehengas and cholis with
long hair, a bindi, ear ring, nose ring, bangles, anklets, with a chunari
over their head and most of the time they are busy handling the
chunari. An image of the person changes along with the costume a
typical Indian teacher is picturized in the serial malgudi days and it is a
mixed version of the East and the West. The same is reproduced in the
sari.

Legendary figures like the ‘zoro’, ‘spider man’, ‘he man’,
‘shaktiman’, joker are all familiar in the world because of the costume
identification they have, legends like ‘Shivaji’, ‘Kittur Rani
Chennema’, ‘Vanake Obava’, Gandhi, Bhagat singh, ‘Hitler,’ ‘Charlie
Chaplin’, are most of the times identified not by their work but by their
costumes that are popular on screen. Indians recognize and identify
each other as a Muslim, Hindu, Sikh, Jain, Christian a Kannadiga of
Karnataka differs from a Tamilian of Tamil Nadu, similarly, Gujarathi,
Telagaite, Bengali, konkani, Maharashtrian, Bihari, Kashmiri,
Gadwali, differ from each other from state to state and are identified
based on their costumes.
Hence the first advantage of a costume is the basic identification of a person and his gender. At times costumes are deceitful and misleading as these costumes can be used to cheat people for one’s selfish motives, at times people save themselves from grave dangers by covering themselves in costumes like burkha, a joker’s face, etc. such incidents are highlighted in the serials of Ekta Kapoor.

Apart from basic identification costumes give a social identity of being decent, indecent, rich, poor, mad, beggar, cultured, uncultured, pious, impious etc. as costumes are into the lives of people even before 600BC, they socially represent modesty and immodesty of a person.

Costumes are not always the same they differ from occasion to occasion for instance, there is a religious ritual going on, in which people always wear clean and simple clothes, the aristocratic class wears silk clothes, women make sure that they wear sindoor, toe ring, bangles, anklets, mangala sutra as they are symbols of positive energy. Sari palu is always designed and they have to wear it over their head as a symbol of grace and respect to all the elders and the ceremonies as even gods are invited in the ceremonies. The same is projected in the serials.

When people are at home they are in their casuals with light jewels that are comfortable. In twentieth century even Indians have
accepted the casual wear from the West and most of them wear it, soaps promote new designs in these casuals. Women are found in beautiful sari, nightwear similarly men are found in formal suits and casual kurtas at home. Similarly costumes for marriage are different, the bridal wear is usually a grand sari and for the groom is kurta pyjama with the traditional turban which symbolizes a fathers prestige. Bride and the bridegroom are decked like god and goddess they are found in complete ethnic wear from top to bottom. Marriage ceremonies and festivals are bright, as the participants of the ceremony are in best of their ethnic costumes and most importantly they are happy occasions. Bridal scenes turn spectacular because of the grand apparels that match the situation

Costumes worn on funerals are gloomy and plain white which symbolizes a wish to the departed soul to rest in peace and is a symbolic condolence conveyed to the family members. Christians are dressed in black on funerals and all bright colors on weddings where as the bride is dressed in beautiful white gown with a long white drape carried by the unmarried girls along with the flowers in their hands. Such scenes are also telecasted on screen. Costumes differ from person to person and region to region from one era to the other era with the additional changes because of trade and the media.
Twentieth century women apart from sari wear jeans, tops, long skirts and short skirts but miniskirts are worn by a few of the modern characters on screen and few modern people in the society. Men in town and cities are often found in shirts and trouser, Jeans and T shirts are the regular casuals and ethnic wear is seen only on occasions but the traditional wear is still common in the villages. Costumes are worn for both protections as well peer group identification.

Peer group identification: Today’s world has a lot of peer group pressure hence they dress according to the group, if a group of girls are always found in jeans and T shirt then it is for socializing otherwise a girl in a chudidar is teased as ‘behenji types’ which mean a girl from a old school. Hence people in cities and towns have given away their ethnic wear and dress up according to the necessity of the profession and the group they gel with. Such concepts and episodes are promoted on serials.

Costumes help people to bring in a comparison between a cultured and uncultured woman, their costumes differ a lot. Sari draped around, a modest lady covers all her body and does not appear sensual, where as the other drapes a sari in such a way that her navel and waist are sensually visible and her chest half covered, a modest lady doesn’t use dark colors of lipstick and applies eye liners thinly but the other uses lip stick with loud colors. She shade’s her eye lashes darkly and
has a thick eye liner that define the unique feature of her face, a modest women sits, walks, stands and talks very modestly and wears light jewellery whereas a prostitute walk, talk, and postures are always provoking and welcoming and her jewellery always catches attention as they are heavy and the same is reflected on screen.

Changes have happened since ages with initial agitation people tend to accept it as the necessity and ignore the other side of it and adapt themselves to the changes that have been happening in the world. Women wear something that is comfortable and makes their job easy. Modesty has been the appropriate function of clothes in India, and it is psychologically believed that clothes are self expressive and remind people their limits. Clothes create a social image in a society at the conscious level. People in modern attire are addressed as modern and people in traditional attire are addressed as conservative and conventional to a certain extent. Most of the times people accept the modern dresses but are not ready for the social treatment they get, women have always been asked to cover their bodies only to protect themselves from the animal instinct of a man.

The costumes designed for a daughter, mother, wife, and a woman in general represent the culture and accordingly the functions of clothes is to protect the modesty of women, according to scriptures every little thing connects a women to her culture for instance the
sindoor that she applies is for her husband’s long life and the mangala sutra is an auspicious chain this traditional culture seems to be broken in fragments because of the influential changes that are happening on huge masses because of trade and the media.

Costumes have always spoken about self, culture, social and financial status and identity to a certain extent. Costumes are simple, grand and beautiful doing the same job of covering one’s body. Artists have used costumes to make their work of art look beautiful. Characters half the time look beautiful because of their costumes and help the writer to describe a character of his play\ novel\ or any other work of art. Along with the invention of television there were great developments in the new art forms like soaps, movies, reality shows and the new inventions along with the new costumes and the traditional costumes were worn by the characters in the serials and movies.

COSTUMES IN SERIALS: the earliest of the serials was in the year 1994 and the costumes used in the serials are the ones that were newly designed in the market and were sold but the costumes do not differ much as in the twentieth century there were remarkable changes in the world of marketing and most of the clothes from the West had been produced to the market and this had been accepted by huge crowds in the towns and cities as a trend.
Acceptance of new things at a slower pace has been projected at a higher pace in the soaps, very few girls are found in the traditional dresses like churidar, lehenga-choli, or a sari. Most of the girls in the office front represent a modern dress where they are in skirts, trousers with tie and t-shirts, shoes, shirts and represent modernity in clothes and the language spoken at the professional level.

Since twenty first century Balaji Telefilms produced several serials starting with ‘K’ and very soon became very popular, in all the serials the leading ladies have represented the culture with the traditional chudidar, in the serial “Kyun Ki Saas Bhi Kabhi Bahu Thi” the early episodes of the serial show both Tulsi and Payal dressed in chudidar and the mother in laws are found in saris after marriage. Tulsi is found in sari as every other ordinary girl gets dressed after marriage, dress for men do not change much but for women sari is obligatory in few families and daughter-in-laws are accepted to follow the same. This concept of draping in a sari after marriage is promoted in the serials.

Colorful sari and matching bangles and ear rings, necklace, anklets all of it looks traditional but the way it is draped around definitely changes from character to character. Decent ladies usually cover all their body and do not expose, were as characters that are negative are always seen in clothes that reveal a lot of their body. The
clothes that these negative characters wear are very glossy all the time. The characters in the serial do pay much heed to such episodes because their revealing clothes signify that they are uncultured and dangerous.

The costumes worn by first generations of the serials “Kyun Ki Saas Bhi Kabhi Bahu Thi” and “Kahaani Ghar Ghar Ki” are simple and commonly worn by the Indians but the costumes worn by the second and third generation is nowhere close to the casual wear of a regular Indian.

Every generation represents one typical Indian girl decently dressed in a chudidar before marriage, the second generations in Kahani Ghar Ghar Ki also found characters clad in skinny tops and jeans, the costumes not just indicate the change in the trends they also indicate the dominance of modernism directly or indirectly on the generation

Costume designers have designed clothes in such a fashion that, it suits the character of the show, all the serials have at least a few old ladies or grannies in the show. The costumes designed for these ladies are very simple are often seen in light colours of cotton saris with a decent palu, most of the granies in the serials wheather married or widows the costume designed for them is very simple.

“Baa” from Kyun Ki Saas Bhi Bahu Thi, Dadi and Nani from “Kahaani Ghar Ghar Ki”, Badi Nani and Choti Nani from “Kutumb”
Prernas mom, Masi Maa from Karam Apna Apna are found in clothes that reflect simplicity and maturity. Along with it these aged ladies are either widows or are single.

Characters are dressed according to their social status, as the above mentioned ladies are widows, they have dressed themselves with simple clothes and ornaments; as widows are not allowed to dress and attract men’s attention. The serials definitely have adapted a few changes and that reflects in the serial. In “Kutumb” Choti Nani has a lot of fascination towards make up, dress, etc and is also found in a sleeveless blouse and a red lipstick with eye liner and mascara. Badi Nani of the serial reflects an old lady, who lives according to the expectations of the society. Badi Nani always engages herself in prayers and meditation and is moving towards detachment from the materialistic world.

‘Baa’ from “Kyun Ki Saas Bhi Kabh Bahu Thi” is the eldest member of the family, after her husband’s demise even “Ba” is seen with no shringara which also symbolically conveys a point that a woman’s life turns pale without her husband, which happens to be a woman’s defined world by the society.

‘Bapuji, Dadaji, Nanaji, and the other older men in a relationship are usually dressed in casual kurta pyjama, as a woman’s life is colorless without her husband similarly a man’s life does not change as
men are not associated with colors or grandeur. Life remains same for the widowers and their social status or costume does not differ.

In the serial “Karam Apna Apna” while Mr. Chatterjee goes to a party thrown by a great business tycoon Mr. Mahin Kapoor, Mr. Chatterjee feels lost as the entire passing crowd in the party gives a surprised look at him and his costume. Apart from that in few of the serials there are characters from the upper class dressed in a mini dress or a modern dress and laughs at a girl in the traditional wear (chudidar).

Most of the masses do not see the efficiency and the integrity of a person as an individual but they are taken over by the external appearance. Just like the politicians, who are dressed in simple clothes but hardly do anything for the state in spite of which they are elected.

Social images of the character differs with the costumes, in India huge masses believe that a girl is decent if she wears a chudidar and has a veil around her neck covering her chest, if a girl is found moving around without a veil in the society, then she is considered to be shameless because she is drawing a lot of attention towards her bosom.

Similarly if the girl has a loud make up and is over confident about it then she is considered to indecent, the heroines are in chudidars but they never cover their bosom with the veil that never covers her bosom but is used only to get stuck in the drawer or the
hero’s wrist watch, it is also used to fall on the hero and the heroine to signify their love, it is also used to tear and use it as bandage when her man is bleeding. Most of the directors use it in courtship for instance “Kasauti Zindagi Ki”. The leading actors are made to look sensual in these ethnic wear; when a loafer pulls the leading ladies veil she only enacts to have felt sad but the viewer’s culturally relate it and fight for her dignity. Indian costumes are used to create a popular episode.

Costume designers have been successful in designing clothes according to the acceptation of the masses. The girls come from upper class and are not aware of their culture and are often found in Western apparels. In the soaps like “Kyun Ki Saas Bhi Kabhi Bahu Thi”, “Kahaani Ghar Ghar Ki”, “Pavitra Rishta” “Kasauti Zindagi Ki” the second generation, are the daughters of Tulsi, Parvathi, Archana, Prerna are all aware of their culture and are seen in the traditional chudidars.

Sari and jewellery are obligatory for married women as they are considered auspicious. It is considered auspicious because the Hindu Goddess is dressed similarly, first job a sari does is to distinguish her from the unmarried. Secondly the long sari draped around gives a pleasant look to the women and covers the whole body. Sari and jewellery culturally represent their importance as both of them are used while performing important rituals and functions there is a method of
draping this sari and the soaps have used several different methods of draping them around giving a sex appeal to the wearers. Both sari and chudidars are a few common casuals after marriage.

Marriage is a common and a regular episode in all the serials and a perfect ethnic wear of the state is seen during the marriages, as women are found in grand Ghaghara-choli and men in dhoti’s and sherwani’s with a matching zootis(shoes) costumes for the marriage differs from state to state, for example Manav and Archana represent the Maharashtrian wedding costume in “Pavitra Rishta” similarly there are different wedding costumes for, Gujarathi’s Tamilian, Bengalis, Punjabis, etc bridal costumes differ from state to state and community to community.

Costumes designed for the parties in the serials also differ from character to character, most of them in the party are found in modern clothes where as a very few of them are seen in the fancy sari’s that are pleasant and grab a lot of attention as the cameras are focused on the leading ladies, but the blouse that the leading ladies wear are not very often worn by the common people, most of the time women at parties in the serial wear a backless blouse, or a thin strap of the blouse. Men in the party are found in suits. Suits are made of common colors and designs they don’t grab the viewers attention but it is a fact that women are beautiful hence a thing of beauty is joy for ever’ and she looks even
more beautiful in the dresses she wears. Most of the times, the general public buys the saris that have been a fashion and are marketed through the media as any new thing shown on Television will be available in the market, as sari’s are worn on many occasions they give preference to sari’s, silk sari’s are used in festivals and marriages, fancy sari’s are often used in parties, casual cotton sari’s are worn for casual wear in India.

On festivals like Holi the characters in the show are dressed in white sari, chudidar, kurta-pyjama, where as it is not true in the real life because people usually wear some casual wears that they plan to discard from their wardrobe after playing Holi, in all the serials from “Kyun Ki Saas Bhi Kabhi Bahu Thi” to “Bade Ache Lagate Hain” people are found playing Holi in white clothes, both men, women and kids are in white.

Similarly white clothes are worn even on funeral ceremonies in all the serials, people in north India are often found in white clothes during the funeral for instance the episodes that show the death of Mihir’s grandfather, and on Mihir’s death and on Mihir’s father’s death, while the ceremonies go on people come for condolence come in white clothes and the rest of the family members are also found in white clothes.
During the festivals like “karva chouta” a wife dresses up like a bride with all shola sringar and fasts for her husband’s good health, prosperity, and a long life and has a meal only after seeing the moon and offering prayers to it, on such occasions men are usually found in sherwani’s and traditional kurta pyjama’s. Woman’s bridal wear most of the times is made in red and the same is picturized in all the serials.

Marriages, festivals, and engagements are very common episodes of the daily soaps, the dresses designed for engagements are also very grand and are lehenga-choli’s for women and sherwanis for men most of the times all the men are found in beautiful kurta pyjamas and sherwani’s.

Fashion designers have mixed the Western as well the Eastern designs and have come up with costumes that are often worn in drama’s and plays, which are getting sold as the hot cake in the market today. Costumes also have played a great role in reaching the pinnacle of success in a character description of soap.

Costumes must go along with the setup, dialogue and the story line of the soap otherwise the whole projection of a character will go topsy-turvy and make it meaningless, hence right costumes on right occasions is always a benefit as costumes convey a lot of messages to the viewers.
Conclusion: Costumes depicted the cultural background of the family and the person, as they are the first glimpse of social status of a family or a person. Costumes differ from lower class to middle class to upper class and it also reflects the principles of a set of people. As principles differ from person to person depending on the cultural adaptations they make in their life.

Costumes depicted in the serial are neither completely ethnic nor modern but are a combination of both, costumes do half the job of describing characters in the serial. The directors have used apt costumes to depict a middle class girl and a upper class girl, a middle class girl is shown to believe in simple living and high thinking concept, whereas an upper class girl believes in living a glamorous life with modern clothes and heavy jewellery. Similarly directors have distinguished costumes for negative characters like ‘Ramola, Komolika, Payal,’ there are many negative characters that are dressed in an awkward fashion, even though these characters are draped in sari’s they are seldom found in pleasing costumes, the sari’s draped by these negative characters match with the lip stick and the eye makeup of the character and the overall costume represents a lot of negativism in the character.
The goody characters of the soaps are also projected in grand costumes on few occasions but the makeup is light and not gaudy the hair is either let lose or styled in a very graceful manner, hence stylists and costume designers make the characters look appealing to the audiences. The directors some times are unrealistic as they do not repeat the costume worn by a middle class girl in the soaps. The dresses and the jewellery worn by simple and positive characters in the serial are very expensive in the markets.

Any new costume designed in the market is first worn by these characters and then these costumes are sold in the market as a ‘sizzling brownie’, in many markets people find the dead ringer of the costumes. Costumes worn by the characters are known by their names like kasish sari’s Prerna sari’s Kusum saris etc. Costumes in the soap operas definitely resemble middle class but the way it is worn is not quite popular in the middle class.

NEW TECHNOLOGY

Technology is a Greek word which means ‘art, skill and craft’ and the usage of it in the advanced form. Technology is the making, it is the usage, it is the technique, it is the progress, and it is the knowledge of tools, machines and crafts. Technology is a source of information, construction and destruction. In simpler words technology is to make one’s job easier by adapting them in life.
Technology rose to prominence along with second Industrial revolution in the twentieth century. The great American sociologist Read Bain wrote that technology involves the use of all tools which include machines, utensils, clothes, dwelling, weapons, instruments, and communication, which falls under technology. Industrialists also agree to Read Bain’s description of Technology. Bain defines ‘Technology as the applied science’ in simple words technology is created by the application of skills to achieve some value and is used for comfort.

Technology has always changed according to the inventions from prehistoric times; which started from writing on leaves to books to software all these changes have remarkably brought changes in the lives of the people. Technology has altered the existing world, it has made man’s life easier, when it comes to communication there is no other competitor as communication is faster and quicker, Technology entered the field of entertainment in the form of movies, serials, videogames, music etc.

Technology has replaced books to a greater extant, very few people are found accessing to knowledge and entertainment in the libraries as most of them browse on the net and collect the required source or information on a specific topic. Book lovers always have
more access to different books written by different authors at the same
time through Technology. Religious, cultural and moral values would
be communicated to masses through these dramas and street plays,
“Satya Harish Chandra, Abhignana Shakuntala, Megha Dhoota, Jataka
tales, Panchatantra, and few sections of the epics Ramayana and
Mahabharata and tales of Gods and Goddesses used to be enacted by
the players to entertain as well enlighten the masses on their culture
and religion and their importance in each one’s life.

The storylines of the plays used to be usually related to the
common man and the relationships they shared with the society; play
of ‘Ekalavya’ reflects the importance of a guru (teacher) in one’s life
and also signifies importance of guru dakshina. There are several
stories in the Puranas that only focus on the ethical behavior of a
person, all the stories enacted in the form of dramas, plays and street
play morally educate the masses of the society hence people always
looked for the hidden meaning in the plays and adapted the same in the
real lives as a mark of tradition and culture.

History of technology:

Technology made its remarkable entry to India in the 20th
century and changed the lifestyle of the people, East India Company, a
trading company that ruled India for more than three hundred years had brought along with it few new techniques that made their life easy in India. Along with it these new techniques were introduced to people, Technology has been taking long leaps in every field from day one from fridge, to washing machine to a new software, Technology keeps growing and changing and this kind of Technology is called advanced Technology.

Man has made remarkable achievements in the field of Technology since day one from radios to television and from televisions to I phone every detail as well every activity of a man can happen over a phone, it is not necessary for a man to stand for hours together in queue to clear his bills, all the payments can be made on line, it includes payments of water bill, current bill, or money transfer and even shopping is done on line, the characters in the serials are often busy with technology.

Technology keeps changing every minute and people struggle to keep themselves updated with the changes to make their lives easier, as it is widely accepted software Technology has been used even in the Television. Models of Television have changed from huge boxes to LCD and LED’s that can be hung on the walls as they are flat, light
weighted and work according to the advanced Technology that is applied in these electronic gadgets.

Social History of Telecision: Invention of Television was a result of series of inventions which involved incredible efforts. Advanced developments in photography led to motion pictures and the color pictures. Video and audio together resulted into a Television. The first of its kind was black and white next was the color which grabbed a lot of attention in the market.

Indian Television marked its existence in the year 1959 with a transmitter and a studio. Television was a part of ‘All India Radio’ in the year 1965. Television service was provided to cities like ‘Mumbai’ and ‘Amritsar’ in the year 1972. Doordarshan was the only service provider to the seven cities of India. Color Television was introduced in 1982 and along with it the first national telecasts on Television were ‘Ramayana’ and ‘Mahabharata’. Doordarshan was the only channel that stood in this field till late 1980’s and then the government introduced regional channels along with national channels known as DD Metro, PAS-1 and PAS-4 are the satellites that are used by the Doordarshan to transmit the programs to more than half of the world. Doordarshan had highest viewers till the other channels gave a tough competition.
By the late 1990’s every home had a TV, color TV’s were in great demand, not just the cities but people in the villages also owned TV’s and it became a necessity in the market, as in the year 1992 SUN TV was launched by a south Indian company which led to the growth of marketing of the TV and programs where processed and telecasted in the regional languages.

The year 1991 was a prosperous year for the development of Television as the central government decided to let the other nations invest in the nation’s mass media with certain limitations. STAR and M TV came into India from Hong Kong and the channels were promising as they had come up with new shows and were unique in telecasting. Zee TV was the first Indian channel which was followed by the cable service provider Asia television network and the sun TV. There are around five types of Television in India and they are ‘over the air’, ‘free to air’, direct broadcast television, cable television and ITPV (internet protocol television).

TECHNOLOGY IN ‘K’ SERIALS: Balaji Telefilms has had great journey since the onset of the Television Industry, they made their mark in Zee TV with ‘Mano ya Na mano’, ‘Ithihas’ and ‘Hum Paanch’. In year 2000 “Kyun Ki Saas Bhi Kabhi Bahu Thi and
Kaahani Ghar Ghar Ki where aired on Star Plus, from the year 2000 to 2008 ‘K’ serials dominated the Television Industry.

Technology used in the making of ‘K’ serials is immensely advanced for instance sound effects used in exposing a person; instances where a person looks shocked, conspiring in a monologue, happy, entry of a new character etc. These sound effects have a direct impact on the audience as they sense either the positivity or the negativity of the characters with background music. Digitalized sound system is used in the serials; Balaji Telefilms has 33 studios and 32 editing suites that help the director to reproduce the sounds.

Sound System: Sounds rule the roost as all the characters of the serials are introduced with a background sound, while an honest son is introduced to the audience there is a pleasant music played at the backdrop. When vamps like Ramola or Komolika are conspiring there is a threatening music played, sounds differ along with the characters. Plots that reveal or expose a dark secret are backed with sounds that express shock, plots that picturize love scenes involve romantic music which is heard by the audience and not by the characters but the characters movements go with the sounds that are played, usually courting scenes involve beautiful romantic hit songs. The scenes that include failure, misunderstanding between two good characters are
backed by Bollywood songs that fit in serials, plots that depict the loneliness of the character also are supported by apt Hindi Bollywood songs.

Sounds backup every emotion of a character in the soaps, the feeling a ‘character’ is going through is exaggerated by the sounds and creates sympathy, love, hatred, liking among the audiences for the characters of the show. There are scenes that picturize the echoing of the dialogues that hurt the characters only to end up in an accident again with the imitation of a sound of an accident in the scene.

Sounds that whisper liveliness in the characters that are introduced to the audience for instance in the serial ‘Karam Apna Apna’ Guari is introduced with a lively and a bubbling song backup. When motherly affection is portrayed in a scene the scene is backed with music that conveys the intensity of the affection to the viewers. Few scenes of the serial ‘Kutumb’ were both Pratham and Gowri stand opposite to each other, the fact that both of them hate each other to the core is being made evident to the viewers with the suitable sound impact on the scene.

When characters like Komolika, Ramola, Savita thai are plotting in monologue a suitable punch is given to the scene with a sound
impact, when a chawl, mall, railway station, bus stop is portrayed in the scene the imitation of the general noise created at railway station, bus stop, chawls and malls has been reproduced to give a natural impulse to the scene making it even interesting.

Characters always have few devices fixed in their costumes probably to record the dialogues that are communicated while enacting, over all sounds catch a much of attention as a result the overall presentation of serials grab a lot of attention as sound also communicates as people differentiate between sounds as soothing sound, consoling song, healing sound, harsh sound, romantic music, tragic music, comical music, scary etc there are several sounds that reflect the feelings without much of dialogues used in the scenes.

Sounds are best used by the directors to communicate the gist of the plot of the episode, description of a character and intention of the character in that episode. Digitalized Sound recording has been best used by the directors to execute the impact of the plot on the viewers for instance the breaking of a marriage photo frame, gong of the temple bells, leading ladies Mangala sutra breaking into two, leading ladies Mangala sutra getting entangled to the hero’s chain in all the above scenes, it is the magic of the sound working on the huge stereotypical
masses and not the dialogues and most importantly dialogues are not used in such scenes.

Digitalized sound system have helped the media to projects the shows as per the directors plan, hence technology has spread its arms in the mass media to entertain the masses as it also has been one of the fastest moving industries in the market. Balaji Telefilms has produced best of the serials in its 33 studios and editing suites with lots of home work done before broadcasting the serials to all the other nations.

Cameras Act As a Text: Cameras used by the Balaji Telefilms are another important Technology used in the daily soaps, as Balaji is one of the major Mass Media company producing around 15000 hours of content and airing it on, along with the sound system, set up, costumes, cameras are very important as they capture all the scenes and are then edited before broadcasting. The cameras used by Balaji Telefilms are 480i and 560i.

Cameras are the advanced forms of photography where pictures are captured and recorded in motion along with the sound system. Hi-tech cameras are used in shooting, it is because of the cameras the characters either look beautiful or ugly, scary etc. A character is either
made to look beautiful or ugly by the director as every plot is based on the idea of the director along with the screen play and script.

Cameras of the day are used with special capabilities, for instance color variation, a character looks very simple in the initial episodes but the cameras make the characters look glamorous, ideal, and apt for the script, cameras represent a character in an interesting way to the audience. Special effects are often used to relate shock or surprise to the viewers and create curiosity among the viewers. Cameras help the directors to reproduce a thought in an effective manner to the audience, if director wants to create suspicion in the minds of the characters the plot is designed in such a manner that a camera covers more than two characters in two places and relates each other. For instance an important confidential matter is discussed by the characters and the same is overheard by the vamp, at a time and both the acts are recorded by the cameras and edited in a wonderful manner which only creates a lot of curiosity.

Cameras and its functioning is the main reason for the popularity of the show, if the recording is done accurately only then the viewers will enjoy the performance. There are varieties of cameras used in shooting a soap, for instance if the plot is in a running car the camera
used is different from the camera used on a set, all the scenes are clubbed together and then represented to the viewers.

Television has always reproduced content for the masses and is also called as mass-communication, the soaps and other shows on air have an immediate impact on the masses as they tend to unconsciously adapt the changes happening in the society and express their wish to flow with the tide. India has been witnessing a series of changes in its existence. The changes are numerous, to cite a few changes, the aesthetic sense in people has changed, casteism has reduced, education is widely spread through various sources, gender bias has reduced to a greater extent, diseases like polio, chicken pox have been attended and awareness about diseases is spread through mass communication. Technology keeps changing every day, there is a new gadget introduced to the market on daily basis, and these gadgets help its users to make life an easier one, literature has always been a teacher of moral science and society. When mass communication came into existence the first thing the society did was the panel of censor board which would telecast shows which will not harm the faith of the society and not ruin the peace of the society.

Television industry is one of the strongest industries that have deeper roots and they mint money in seconds, along with soaps and
movies there are many endorsements which communicate a wrong message to the masses. The immediate impact that can be seen is the adaptation of Western wear as the casual wear, the use of costumes, and other electronic gadgets, mobiles, internet service, etc, every important necessity of a man is launched into market endorsements and the masses accept the product. To cite a few examples “fair and handsome” is a fairness cream for men which is introduced to the market with effective endorsements and the stereotypes are used in the endorsements to market their goods.

The masses hardly think in tranquility about the products usage but still buy it as the endorsement seems to be appealing for the huge crowds. Hence mass communication is a strongest reason for the cultural changes happening in India. People who believed in verses and scriptures also believe in the new changes that are happening and it has been so because of the mass communication.

‘K’ serials have used this skill of mass communication in their soaps, the soaps address the problems of an Indian women, culture etc along with culture it also emphasizes a few important changes that need to happen at the family front and in the male dominated society. The issues that are raised in the soaps are the issues with which a common man struggles all his life, the fight between the self
(individual) and the family goes on. The want of privacy and space in life creates turmoil in the family. As families in India have a panel of elders deciding for the younger ones, in few cases the younger ones are asked to sacrifice their wishes and live up to the expectation of the family.

Cameras majorly focus on the facial expression of the characters to convey the unsaid to the viewers. The cameras used are 560i, 480i, etc. digital cameras are used to make a dull background look brighter. Characters get a face lift with these cameras. The ugliest are made to look beautiful, scars, and marks on the faces of the characters are erased, they look younger in spite of being aged. Cameras are very deceitful. It represents whatever it captures with special effects.

STAR television changed its tag line and the new concept it has come up with is “Rishta wahi soch nayi” which means the relationship remains the same but the thoughts are new, all the serials on star television are the shows that have a lot of ethical messages conveyed to large masses, “Sasural genda phul” was a serial that gave a new concept to family which loved living together without any conspiracy or hatred for each other, in which a character called ‘Suhana’ gets married to Eshan and comes to the kashyaps family only to realize that not all mother-in-laws are bad and not all daughter-in-laws are bad and
if people learn to forget each other’s mistakes then living together in a joint family is quite blissful.

In few episodes the serial conveyed an important message to the viewers that all that they watch need not be true, as it is a reproduction of the director. Suhana was represented as a ‘bechari bahu’ and people assuming it to be the truth had a very good response to the show, the important messages that had been conveyed through these serials was that everything shown on the television need not be true and people have to act smart.

The serial “Saath nibhana sathiya” is a story of two sisters married to sons of the Modi family, one is educated, learned, and tactful, were as the other one gopi is down to earth and tries her best not to break the laws and obey, there are few episodes, that show how Gopi convinces her mother-in-law to permit her to learn to read and write, the following episodes went on air with lot of appreciation from the audience. The impact of the serial was such that a night school has been established in a rural area for women who want to educate themselves. Technology brought in a social change of women’s education only with power packed performances of the artists and the rest involved in the team. This is one example that inspired women to take up a night school, few episodes of the serial made a difference,
and then one can imagine the amount of social changes that the television can bring in the lives of the people.

In the serial “yeh rishta kya kehalata hai” it is very clearly shown that there is a major difference in the thoughts of the two generations in a family. The new generation represents Akshara and Niethik who try to convince their family members about the new changes and the family accepts the changes, it is a show that represents the culture of the nation and how modernity is accepted in the society and traditional values are still respected.

Pratigya is another serial that represents the stereotypical society filled with people, with all the preoccupied thoughts and pratigya is a voice to fight such social issues and enlighten people to give first importance to humanity. All the shows definitely bag a lot of appreciation and awards as star plus definitely has a direct impact on the society. Most of the time consciously or unconsciously this technology acts as a industry that is giving birth to a new culture which seems to be a combination of both East and West.

As Television uses all the social concerns and issues as its main plot and make some adaptable changes to it and serves it to people in such a way that it is essential and is accepted by the society in huge
numbers, there are several things the show may accept and give to the society, the people tend to accept all that the hero and the heroine do in the show, wear in the show. Technology has a major impact on our culture and society.

End Note

1. Buber Martin; I and THOU; translated and printed in 1937
3. [en.wikipedia.org/wiki/dialogue]