

## **Dissection of the Culture of Bangladesh as Affected by Indian TV Drama and Serials**

Imdadul Haque<sup>1</sup>  
Md. Akter Hossain<sup>2</sup>

<sup>1</sup>Assistant Enumerator, Institute of Epidemiology Disease Control & Research (IEDCR), Mohakhali, Dhaka-1212, Bangladesh.

<sup>2</sup>Master of Philosophy (M. Phil) Researcher, Jagannath University, Dhaka-1100, Bangladesh.

---

### **Abstract**

This study mainly aims at justifying the status of compliance regarding Culture is reflected through the attitudes, norms, and values that shapes up the behavior of human being. At present rather than the traditional factors like religious belief, societal values, age-old norms, satellite channels and the programs broadcasted are more influential in shaping cultural identity. More specifically, Indian channels and their programs like dramas and serials are influencing our people to divert into their culture. As a result, there are found various changes among people in their lifestyle like dress up, speaking style, eating habit, entertainment, norms, values, etc. This article aims at portraying the present situation of Indian TV channels and their programs, especially dramas and serials, in our country identifying the addiction level of the viewers to those serials and the reasons behind the high popularity of those serials among all ages, sexes, and education levels. Moreover, it also tries to find out the weak points of Bangladeshi channels according to the respondent's view. In addition, this paper argues that in the future our unlimited interest in Indian serials will affect our norms, values, socialization process, social institutions, and especially our future generation.

**Keywords:** Dissection Culture, Indian TV Drama, and Indian TV Serials.

---

Date of Submission: 05-10-2021

Date of Acceptance: 20-10-2021

---

### **I. BACKGROUND OF STUDY:**

Culture is a complex whole that includes knowledge, belief, art, law, customs, and other capabilities and habits acquired by man as a member of society. (Lane and Ericson: 2007). It is a backbone of any society and a nation. Every country has its own culture. Bangladesh has a long history in its culture and the culture of Bangladesh is very attractive. It is a melting pot of races. Bangladeshi culture is influenced by three great religions. There are Hinduism, Buddhism, and Islam. Bangladeshi traditional culture is fully reflected in its architecture, literature, dance, music, drama, language, dress pattern, and painting, etc. Among these cultures, the music of Bangladesh is so much popular in the remote part of the sub-continent. Ustad Alauddin Khan and Ustad Ayet Ali Khan are two names in classical instrumental music who are internationally known. The store of folk song abounds in spiritual lyrics of Lalon Shah, Hason Raja, Romesh Shill, and many anonymous lyricists. There is also music enriched with Jari, Shari, Bhatiali, Murshidi, and other types of folk songs. Nazrul and Rabindra sangeet is a Bengalese precious tradition (Bangladesh.com:2012). Classical forms of the sub-continent predominate in Bangladeshi dance. Whereas the tribal dances, particularly popular are Manipuri and Santal. Bangla songs like Jari and Shari are presented accompanied by the dance of both male and female performers.

Television broadcasts various programs that include dramas, musical show, movies, talk show, quiz etc. Among all of the programs, drama is a unique tool to explore and express human behavior, feelings and emotion. It highlights the picture of a society in a dramatic style which seems to a spectator or viewer that he is performing himself as Shakespeare quoted, "All the world's a stage, and all the men and women are merely players"(Shakespeare:1623). Nowadays Indian drama serials (Hindi and Indian Bangla) have become the most popular entertainment in our country and it is getting more popularity. The term 'Indian TV serials' means soap operas that are written, produced, filmed on India, with characters played by Indians, with episodes broadcasted on Indian television channels ( Shoma:2008). A good percentage of our population now watches Indian drama serials. Female of various categories like pre-teens, teens, students forms renowned institutions, working women, homemakers, old age women almost women in every sector are the main viewers of Indian serials. Moreover, not only women but also the male members of the family and children are the viewers of Indian

serials. Undoubtedly it can be said that such kind of involvement of female population must affect our future generation, either negatively or positively.

Indian TV such as star plus, star jalsha, zee bangla and sonar the most popular in Bangladeshi region. The major programs on these channels are movies, serials, dramas, crime programs, music programs and reality shows. These TV channels viewers are blindly following the Indian culture what are portrayed in these serials (Anwar: 2005). Bangladesh is the second largest Muslim majority country. Around 90% of the people of Bangladesh belong to Muslim which has a great influence on its culture and history (Bangladesh.com:2012). Likewise, in India, Hinduism is the dominant faith practiced by over 80% of the population (Asian Info: 2010). It is evident that Muslim and Hindu not only two religion but also two social orders. Because their eating habit, clothing, speaking, script, sculpture in a word, their entire culture is totally different. Bangladesh is a Muslim majority country mentioned above but her population is losing their local culture gradually due to Indian drama, serials, which are highly influenced by the Hinduism culture (Mirsha:2012). From this background, the popularity of these drama serials is increasing to a great extends in our country. People are receiving the serials like nicotine. As a result, its impact is spreading in every sphere of our society. It is not only changing our society but also making our lives more complicated. While female are generally more interested in these Indian serials, males are now also becoming increasingly interested in Indian drama serials. The impact of Indian dramas is so strong that it will take a good amount of time to take it off. It is not a matter of weeks or months but years. Moreover females spent a significant amount of time watching the serials (Morshed: 2012). The women who watch them while having food or doing any others works are badly affected by contemplating on them (Ruwandeepea: 2011). Some women have even reduced the number of dishes they cook in a hurry. They forget to eat while watching these Hindi serials. They can pass a day without eating but they cannot avoid Hindi serials in a day (Shuvo: 2009).

Mother's attention towards their kids has been lessened by spending a long time on watching the television which causes personality disorders in long term (Ruwandeepea: 2011). In this way they kill the quality time that should be spent with the family. Some husbands are ignored by their wives. They do not pay their attention to them because of these drama serials. And the negligence concerns affects indirectly to increase household problems. Moreover, behavior changes can be observed in some of the people who followed these serials rigorously. Recent time Indian drama serials are becoming very much popular in Bangladeshi communities. Our men and women and also our young generation are clearly affected by Indian culture which is a tremendous alarming for our own culture (Mozammal: 2012). These people practically adopt the Indian culture by watching such serials, leaving very little space for our own culture. We can see people imitate Indian fashion, mentality etc. (Anwar, 2005). The very examples are those of Shari, sleeveless dressing, short shirts, less use of cheddar (Malik: 2011). Now there are Indian rituals involved in our weddings. Earlier when Bangladeshi weddings were limited to two holds (Garlic), a wedding and, a reception or maybe engagement ceremonies at times, now some people have wedding ceremonies which last for at least seven to ten days (Shuvo:2009). A large number of people are seeing wearing Indian style of dressing and using Hindi words in common conversation (Qamar&Asim: 2012)

Thus, we are losing command over our mother tongue because we are highly influenced by Indian dramas (Malik: 2011). Indian culture is eating up the creativity and productivity of many talented Bangladeshi individuals. Rather than expressing their own thoughts and ideas, they prefer to copy the Indian culture (Shuvo: 2009). This is the extent of influence that Indian serials have on the minds of Bangladeshi people (Anwar: 2005). Today television has become a part and parcel of our life. Without seeing television people cannot think of their everyday life. In the past, Bangladeshi culture was so much glorious and its popularity spread out besides countries. Famous cultural part was jatra, folk, song, tribal dance, variable song etc. But now for Bangladesh, there are the significant cultural shift arises due to the emergence of satellite television in 1992 (Islam, 2013). Before that BTV was the dominant medium and it has been showed Bangladeshi cultural program. Now there are various regional channels of satellite TV particularly the Indian channels like Zee Bangla, Star Jalsha, Zee TV, Star plus, Sony TV serials are influencing the cultural sphere of Bangladesh. (Page and Crowley: 2001).

Extra marital relationship is one of the common features of Indian serials. Comparing to those Hindi serials, Bangladeshi serials or dramas are so much better. Bangladeshi dramas do not teach people to suspect or hate one another or arouse jealousy in people. These programs are centered on ordinary people and they reflect the real Bangladesh. But now all the programs are not like this. There are some Bangladeshi entertainers who are now following the Indian drama serials because they think that they would be more successful if they copy Indian drama and serials. There was also a time when Bangla film songs were an exact copy of Indian film songs. There is still a lot of influence of Indian movies in the Bangla film industry starting from the plot of the film, the costumers, songs etc. Nowadays Indian drama serials are also copied in Bangladesh. This is alarming issue in our present society and culture. People are now addicted to see these dramas and serials. In this way, the penetration of Indian culture in Bangladesh is so much menacing. So considering the present condition and as

no proper study was done before about this issue which is important at the present situation of Bangladesh, I am eager to make a study on it.

### **Objectives of the study**

#### **Broad Objective**

The main objective of this paper is- "To identify the main nature of Indian drama serials and measure its long term effect on Bangladeshi culture."

#### **Specific Objectives**

- To know the demographic profile of the respondents.
- To identify nature of Indian drama serials.
- To find out people's perception toward Indian drama serials.
- To examine the impact of Indian drama serials that differs from our local culture.

## **II. LITERATURE REVIEW**

Bangladesh has a long history in its culture. The land, the rivers and the lives of Bengali people formed a rich heritage with marked differences from neighboring regions. It has evolved over the centuries and encompasses the cultural diversity of several social groups of Bangladesh. The Bengal Renaissance of the 19th and early 20th centuries noted Bengali writers, saints, authors, researchers, thinkers, music composers, painters, and film-makers have played a significant role in the seeds of a nascent political Indian nationalism and was the precursor in many ways to modern Indian artistic and cultural expression. The culture of Bangladesh is composite and over the centuries has assimilated influences of Hinduism, Jainism, Buddhism, Islam and Christianity. It is manifested in various forms, including music, dance and drama, art and craft; folklore and folktale; languages and literature; philosophy and religion; festivals and celebrations as also in a distinct cuisine and culinary tradition.

"In the mirror of production" Baudrillard turned his attention to the analysis of contemporary society. The society is dominated no longer by production, but rather by the "media, cybernetic models and steering systems, computers, information processing, entertainment and knowledge industries and so forth." (Baudrillard:1989). Emanating from these systems is a veritable explosion of signs. He describes the postmodern world is that is characterized by simulations (Baudrillard: 1989). We have live in "the age of simulation" Simulation leads to the creation of simulacra. Distinction between signs and reality imploding, it is increasingly difficult to tell the real from those things that simulate the real. Baudrillard talks of "the dissolution of TV into life, the dissolution of life into TV" (Baudrillard: 1983).

Baudrillard describes this world as hyper reality. The media cause to be a mirror of reality. But become that reality or even more real than that reality. He also focuses the culture, which he sees as undergoing a massive and "catastrophic" revolution. That revolution involves the masses becoming increasingly passive, rather than increasingly rebellious. Indifference apathy and inertia are all good terms to describe the masses saturated with media signs, simulacra and hyper-reality. The masses are not seen as manipulated by the media, but the media are beginning forced to supply their escalating demands for objects and spectacles. Baudrillard sees contemporary society as a death culture, with death being the "paradigm of all social exclusion and discrimination" (Baudrillard: 55). The emphasis on death also reflects the binary opposition of life and death. In contrast, societies characterized by symbolic exchange and binary oppositions in general and more specifically the opposition between life and death. It is anxiety about death and exclusion that leads people to plunge themselves even more deeply into the consumer culture.

Modern fashions and beautiful actors have become the most attractive items in these dramas for 40% of women. They tend to select the same fashion that they see in these dramas while they do shopping. The counterpart that has created about women by these dramas is very artificial one. It emphasizes to clad with very nice clothes if you are woman. The counterparts of women in these dramas are similar to artificial dolls. One woman respondent said that her grandmother whose age is 74 is getting ready for a tour to India and is trying to find a similar sari that is worn by Tulsi at "Mahagedar" (Ruwandeepa: 2011)

In the article of "Hindi serials" Anwar observed that the people who actually see these shows are delusional, because what these serials show is too farfetched. They are all basically the same. It is manipulating the minds of the people in our country, and as a result, India is only gaining more money. Instead of people utilizing their time, and engaging in productive activities, people indulge in this mindless drive. Indian TV shows hardly give Bangladeshi shows a chance. He added "These shows are not in tune with reality, they are not only impractical, but are inappropriate for young children who have impressionable minds." (Anwar: 2005)

Daniel Lerner's "The passing of the Traditional Society" illustrates the major ideas of the early mass media and modernization approach. Lerner's one model was the mass media. It performed a special function: by exposing individuals to new people, ideas and attitudes, it accelerated the process of modernization. (Lerner: 1958). According to Lerner, the mass media were important agents of modernization. Third world people could

expand their empathy by exposure to mass media, which should them new places, behavior and cultures. Mass media had the potential of blowing the winds of modernization into isolated traditional communities and replacing the structure of life, values and behavior there with ones seen in the western society. Mass media system flourished only in societies that were modern by other standards. Its medium creates social change also. These generalizations came out the data collected in Middle East, Lerner suggested that the historical sequence of these changes was natural, as exemplified in the development of Western societies (Lerner:1958).

### **Cultural Globalization**

Modernization thinker argues “modernization is the process through which the less developed countries acquire the characteristics of more developed countries. Mass media is often considered as the catalytic agent of modernization. The mass media could help to break down the traditionalism which is the major obstacle to modernity. In this perspective “hindigenization” through Hindi movies, satellite programs, Hindi serials etc. can play vital role to modernize or globalize Bengali culture. People’s mind or thinking power or brain is taken to centre from periphery. For example, western countries are giving scholarship and taking brain from periphery or rest of the world. But patriotic people can gain brain from western countries and apply their experiences to their own society based on their own socio-economic context that has been done by Japan, India etc. Japan followed western industrialization but applied technologies, innovations, ideas based on their own socio economic context. Indian movies are followed by Hollywood but produced in local language and culture. In the earlier age, India was dominated by the national broadcaster Doordarshan. The Indian government relied on Doordarshan as a way of building national unity. Zee TV was the largest and most successful of the Indian TV channels which sprang up alongside Doordarshan. The key to Zee TV’s success is “indigenization”- the adaptation of general entertainment formula to the Hindi language, unlocking the north Indian market. It boosted the demand for cable connections in the metropolitan cities of north and became a magnet for advertisers. In India, the popularity of zee TV networks helped the cable TV networks to spend from a cottage industry to a national media presence, opening India to a plurality and competition in its own domestic environment and giving access to a showcase of international voices and images.

For example, in a Hindi serial, heroine was married to a young scientist but she was convinced to divorce by giving false explanation of his husband as mad. She was requested by her brother to marry another rich but fraud boy but she was eagerly expecting to get married with his first husband and speaking in strong voice to him to come to her marriage ceremony and got married again if he loves her. With the help of another girl, she finally got married to her first husband. She requested her husband to do business and earn much money but her husband promised that he will prove people can be rich through merit, writing. Firstly, people are learning how a marriage can be breakdown through giving wrong identity of bride or groom. Secondly, rich blindly prefer rich in relationship. Thirdly, positive learning from the hero to be rich through academic work. Fourthly, managing marriage with tactics. Fifthly, accumulating wealth with conspiracy is a business. People are Learning subconsciously these attitude and behavior that are affecting overall culture as accumulation of wealth through conspiracy is a deviance in Bangladeshi culture but the serial is showing it to people’s mind through using good word business. Dress up in the Hindi films is half naked in many scenes that attract young boys and girls. Many Bangladeshi boys and girls are now following such dress in their daily life style. This is no denying the fact is that the half naked dress of the models inflames sexual behavior. That leads young boys and girls to the uncontrolled sexuality and pay less heed to constructive work and thinking. Hindi movies, serials etc. educate criminal action. It shows how to do harm counterpart, how to originate dispute among family members even how to kill people. It teaches to kill opposite by mixing poison in food or hiring villain to success operation. These may give ideas to the criminals who viewed the serials to commit offensive activities.

### **Theoretical Framework of Study:**

In this section, the most influential theoretical approaches to the study of the mass media in the following

#### **Functionalist Theory**

The media theorist (Denis Mcquail: 2000) reviewed the most important social functions of the media which are given below with the combination of the ideas of Charles Wright and Harold Laswell: Firstly, surveillance stated that the media provides us with a continuous flow of information about the world, from webcams and radio reports that alert us to traffic jams, to rolling weather reports, the stock market and new stories about issues that affect us personally. Secondly, if surveillance gives us data, integration and correlation help us to interpret these data and to connect them to our interests and everyday lives. It provides support for established social norms and has an important role in the socialization of children. Thirdly, Continuity means the media has a function in expressing the dominant culture recognizing new social developments and forging common values. Fourthly, Entertainment refers there can be no question that entertainment is one of the most important functions of mass communication media. The media provides amusement, diversion and reduces

social tension. Fifthly, Mobilization which encourages economic development, work, religion or support in times of war, the media can campaign to mobilize society to meet these objectives. When people watch television nowadays, for example, they are also often doing other things- eating, chatting with others in personally or on the telephone, reading newspapers, making love and so on. Sometimes they are doing a number of these things at the same time. (Wright: 1960).

Table of functions of mass communication and their results are given below:

Function	Results
Surveillance	Inspection
Integration and correlation	Interpretation
Entertainment and play	Pleasure
Cultural continuity	Socialization
Mobilization	Unification

### Media Determinism

Marshall McLuhan started the entire world in 1964 with his statement that „the medium is the message.“ (McLuhan: 1964). His classic understanding media is really fairly clear about what he meant by the medium is the message. He is saying that the most important effect of the communication media is that they affect our habits of perception and thinking. Primitive people emphasized all five senses- smell, touch, hearing, sight, taste but technology, media have caused people to emphasize one sense over others. He says it influenced our thinking, making it linear, sequential, regular, repeated and logical. It led to specialization and technology but it also led to a sense of alienation and individualism. TV in contrast to print emphasized more of the senses. McLuhan described TV as a visual, aural and medium. TV is going to detribalize us. We will move away from individual nation states and become a global village. McLuhan said that the TV generation is the first post literate generation. He suggested that parents today are watching their children becoming „Third World“ and due to TV and other new media, children don't think the same way their parents did. “If Horner was wiped out by literacy, literacy can be wiped out by rock,” McLuhan said on a public television program dealing with his life and work.

### III. METHODS:

The study has been collected by mixed method which is based on quantitative data and qualitative data. Quantitative data is information about quantities; that is, information that can be measured and written down with numbers. Qualitative data is information about qualities; information that can't actually be measured. For quantitative data, survey method has been used. For qualitative data, case study has been used. The study has been collected in a rural area located in Bhola District .The name of the countryside is Charfasson Upozila. The people of these villages are attracted to Indian drama or serials and they spend their valuable time to watch these serials. So, the villagers have provided valuable information of this Indian drama or serials. Sampling procedure is an important step in any research. In this study data has been collected from rural area through the use of purposive sampling method. The whole data collection process has been based on the study objectives and the total sample size is 120. Among them 30 are male, 55 are female and 35 are children respondents. Here women and children respondents are most rather than male respondents. Data has been collected through survey method. For survey method questionnaire is necessary which based on structured, semi-structured questionnaire. Here to get proper answer many questions has been followed open-ended style. The study is mainly dependent on the data collected from the rural area. Data has been collected by case study and interview schedule. Whereas, secondary sources like different journals, books, research publications and other documents are used to collect data.

**Table -1: Demographic Characteristics of the Respondents**

Demographic Characteristics of the Respondents		
Demographic characteristics	Age	Percentage
Age	Child Age (0-18)	25
	Adult Age (19-30)	26.67
	Adult Age (31-45)	33.33
	Adult Age (46-65)	12.5
	Old Age (65+)	2.5
	Total	100

Sex	Sex	Percentage
	Male	25
	Female	45.83
	Children	29.17
Total		100
Occupation	Occupation	Percentage
	Businessman	10.83
	Teacher	10.83
	Student	35
	Housewife	25.83
	Banker	13.33
	Farmer	2.5
	Maid servant	1.65
Total		100
Educational Status	Educational Status	Percentage
	Elementary	20.83
	Secondary	31.76
	Higher secondary	20
	Higher education	19.17
	No education	8.33
Total		100

Source: Fieldwork: 2016

Table-1 shows that most of the respondents belong to adult ages and the least respondents are of old ages. These ages percentage is 33.33% and the respondents belong to 31-45 ages. 26.67% and 12.5% of the respondents belong to 19-30 ages and 46-65 ages. 25% of the respondents belong to child ages and rest 2.5% of the respondents are of old ages. Most of the respondents are in adult ages because these ages' people are highly attracted to watch Indian serials and such type of respondents are available. According to Table-1, Most 45.83% of the respondents are female, 29.17% of the respondents are children and the rest 25% of the respondents are male. The number of female respondent's is more than that of male or child because they get more free time when they situated at home and so they get more time to watch television. Table-1, exhibits that highest percentage of the respondents are students and lowest percentage of the respondents are maid servants that are 35 and 1.65 respectively. One quarter of the respondents is housewives. Very limited percentages of the occupations are business (10.83%), teaching (10.83%), bank officers (13.33%) and farming (2.5%). Table-1 shows that most of the respondents (31.67%) have secondary background and the least 8.33% of the respondents (8.33%) is uneducated. The percentage of elementary (20.83), higher secondary (20) and higher education (19.17) are much closed.

**Table- 2: Nature of Indian Drama Serials**

Nature of Indian Drama Serials		
Nature of Indian Drama Serials	More Preferable channel	Percentage
More Preferable channel	Star Jalsha	37.5
	Zee bangla	12.5
	N Tv	10.83
	Star Plus	5
	Dipto	9.17
	Others	25
	Total	100
Reason for dislike Bangladeshi channel	Reason for dislike Bangladeshi channel	Percentage
	For excessive ad	62.5
	Poor standard programs	21.67
	Use of colloquial language	7.5
	See Bangladeshi channel	3.33
Others	5	

	Total	100
Favorite Indian channel	Favorite Indian channel	Percentage
	Star Jalsha	54.17
	Star Plus	5.83
	Sony 8	3.33
	Zee bangla	25
	Others	11.67
	Total	100
Favorite types of character of the serials	Favorite types of character of the serials	Percentage
	Parents	20.83
	Brothers	15.83
	Wives	30
	Grandparents	8.33
	Children	17.5
	Others	7.5
	Total	100

Table-2 shows that more than one third of the respondents (37.5%) preferred channel is star jalsha for the cause of language and attractive story and lowest 5% of the respondents preferred channel is Star plus for the cause of language barrier. The percentage of the viewers of N TV and Dipto are very close. One quarter of the respondents (12.5%) fascination to Z Bangla, on the contrary, 25% of the respondents prefer other channels such as ATN Bangla, Z cinema, Life ok, Z movies etc. So this table shows that Star jalsha is the most popular channel in the countryside of Charfasson. Table-2 exhibits that majority of the respondents (62.5%) do not watch Bangladeshi channels because of excessive ad and another 21.67% of the respondents avoid watching Bangladeshi channels because of poor standard of the programs. Here standard is meant by them as enjoyable programs. Among the reasons, the percentage of excessive ad is three times more than the percentage of poor standard programs. Some other reasons for disliking Bangladeshi channels are excessive using of colloquial languages (7.5%) and others (5%). Table-2 reveals that most of the respondents' (54.17%) favorite Indian channel is Star Jalsha, only one quarter of the respondents have fascination to Z Bangla. The percentage of the viewers of Star jalsha is two-fold of Z Bangla. Other Indian channels are liked by 11.67% of the respondents, besides 5.83% of the respondents' priority is Star plus as their favorite channel and the least of the respondents (3.33%) like Sony 8. It is understood that star jalsha or Z Bangla's serials areas like as nicotine because if anyone watches these serials once or twice, they are addicted to watch these serials to know what will happen in the next episodes. Table-2 shows that 30% and 20.83% of the respondents like wives' character and parents' characters respectively. But 17.5% of the respondents like to watch the serials for children's acting whereas brother's characters are liked by 15.83% and grandparents characters are preferred by 8.33% of the respondents and only 7.5% of the respondents like other characters. Maximum respondents like wives characters because of their well behavior and capacity for solving many problems for the protection of their families.

**Table -3: Perceptions towards Indian Drama Serials**

Table- shows that a significant number of the respondents (53.33%) replies that these serials basically present intrigue and envy and a poor percentage of the respondents (4.17%) think other issues are presented in these serials. According to the respondent's answer, percentages of family conflicts (19.17%) and extra or pre-marital affairs (16.67%) are very close. 6.67% of the respondents think that serials basically present history of life. Instead of knowing the worst sights of these serials (intrigue and envy- opinion of the maximum viewers), they can't avoid watching these serials which is alarming.

Basically presented in Indian serial	Frequency	Percentage
Life philosophy	8	6.67
Intrigue and envy	64	53.33

Extra and pre-marital affairs	20	16.67
Family conflicts	23	19.17
Others	5	4.17
Total	N=120	100

Source: Fieldwork, 2016

Table- shows that majority of the respondents (52.5%) think that the main theme of these serials are related to family problems and another 16.67% of the respondents say that main theme of the serials are conflict between mother-in-laws and daughter-in-laws. But same amount of respondents (10%) think that family bondage and pre or extra-marital love relation are the themes of these serials. Finally 10.83% of the respondent's replies that love and romance are the main theme of the serials of Indian channels. Due to showing family related problems in serials which are almost similar to real life, most of the people are interested to see it.

Main theme of the serials	Frequency	Percentage
Family problem	63	52.5
Love and romance	13	10.83
Family bondage	12	10
Conflict between mother-in-law and daughter-in-law	20	16.67
Pre and Extra-marital love	12	10
Total	N=120	100

Source: Fieldwork, 2016

Table- shows that a large number of the respondents (58.33%) manage time to watch serials in leisure period; by stopping work, one quarter of the respondents (17.5%) manage time to watch serials, another 11.67% of the respondents manage time by giving up studying or sleeping. The percentage of the respondents answer for managing time to watch serials by giving less attention to children is 6.67% and other (5.83%) ways to manage time is very close.

Time manage to watch serials	Frequency	Percentage
Giving less attention to children	8	6.67
By stopping work	21	17.5
In leisure time	70	58.33
Giving up study or sleep	14	11.67
Others	7	5.83
Total	N=120	100

Source: Fieldwork, 2016

Table- exhibits that a good number of the respondents (25.83%) like those serials because of their family bondage. The issue of conflict between mother-in-law and daughter-in-law of that particular serial is chosen by a notable number of the viewers (21.6%) whereas the love relationship is favorable for 15% of the respondents. Acting and songs of potol in that serial is liked by 14.17% of the respondents which is close to the answer on behalf of decorations (12.5%). The lowest percentage (10.83%) of the respondents highlights other reasons for liking that particular serial. As family bondage is always preferable to all of the people, most of the viewers watch these serials for this positive aspect.

Reason of like those serial	Frequency	Percentage
Family bondage	31	25.83
Conflict between mother-in-law and daughter-in-law	26	21.67
Love relations	18	15
Decorations	15	12.5
Acting and songs of potol	17	14.17
Others	13	10.83
Total	N=120	100

Source: Fieldwork, 2016



Table- reveals that highest 20.83% of the respondents mention that the sincerity of parents towards children and other family members are the reason of choosing the characters. Well behavior of the actors or actresses is marked as a reason by 18.33% of the respondents. One third of the respondents (13.33%) like children are funny acting. Due to the mentality of staying together, 12.5% of the respondents like that characters and cordial behavior towards one another is also a reason which respondent's percentage is near to the previous like 11.67%. 10% of the respondents like the character because of exploring the truth and 8.33% of the respondents like actors or actresses honesty. Lowest percentages like 5% of the respondents choose that character for other reasons. So it's clear that all of the reasons are positive sights for why people like to see their favorite characters.

<b>Reasons of liking the character</b>	<b>Frequency</b>	<b>Percentage</b>
Well behave	22	18.33
Want to stay together	15	12.5
Cordial behave towards one another	14	11.67
Sincerity of parents towards children and other family member	25	20.83
Funny acting of children	16	13.33
Exploring the truth	12	10
Actors honesty	10	8.33
Others	6	5
Total	N=120	100

Source: Fieldwork, 2016

**Table -4: Impact of Indian Drama Serials that differs from our Local Culture**

Table- shows that one third of the respondents love to apply the positive sites of characters of the serials in their practical lives whereas only 12.5% respondents like to enjoy the family bondage of the serials and love to apply in their real life. 20.83% of the respondents apply their strategies for solving any problems in their real lives. 16.67% love to maintain their family like that of the serials. Similarly the same amounts of respondents do not apply the incidents of serials in their real lives. Here, the positive sight of characters of serial's application in viewers real lives is almost two fold than no application of serial in real lives that indicates the maximum influence of Indian serials among the viewers.

<b>Application of serial in real life</b>	<b>Frequency</b>	<b>Percentage</b>
Maintaining of own family like serial	20	16.67
Follow their family bonding	15	12.5
Follow the positive sight of their characters	40	33.33
Applying their strategies for solution of any problems	25	20.83
No application	20	16.67
	N= 120	100

Source: Fieldwork, 2016

Table- shows that a large number of the respondents(33.33%) opinion is that serials are changing their family's culture which is almost two fold of the percentage of teaching something new (17.5%) as the impact of serials on families. These serials are spoiling the creativity among the family members are thought by one quarter (23.33%) of the respondents. But 20.83% of the respondent's opinion is that these serials are indulging to consumption which is a great impact on family's culture. Rest 5% of the respondent's answer is that Indian serials have other impacts on their family culture. Cultural change, spoiling creativity, indulging to consumption- all of these are negative indicators of changes which are uprising among the family's culture due to the effect of serials.

<b>Impact of serials on family culture</b>	<b>Frequency</b>	<b>Percentage</b>
Changing the culture	40	33.33
Teaching something new	21	17.5
Spoiling the creativity	28	23.33

Indulging to consumption	25	20.83
Others	6	5
Total	N=120	100

Source: Fieldwork, 2016

Table- shows that highest percentage of the respondents (43.33%) thinks that due to these serials, the attention of children/ family members to studies have decreased gradually. Whereas 38.33% of the respondents opinion was on behalf of wasting their children's/family member's time behind the serials which is close to the previous. Another 11.67% of the respondents see the impact of serials on their children/ family member in the demand of buying dresses like the characters of the serials and the lowest percentage of the respondents (6.67%) observes other impacts of serials on their children and family members. When the children or other family members waste their time and decrease their attention to studies, these are alarming impact of serials that can spoil the future generation.

Type of impact on child/family	Frequency	Percentage
Wastage of time	46	38.33
Decrease attention to studies	52	43.33
Buying dresses like the characters of the serials	14	11.67
Others	8	6.67
Total	N=120	100

Source: Fieldwork, 2016

Table- shows that a large number of the respondents (37.5%) find similarities between the incidents of serials and real life in the context of their family conflicts where 35% of the respondents mention family bonding as the similarities between the incidents of serials and real lives. Though family conflict and family bonding are opposite concept to one another, the percentages of these two are very close. Similarities in the context of personality between the characters of serials and real lives are found by 16.67% of the respondents and 10.83% of the respondents identified other similarities between the incidents of serials and real lives. As family conflict and family bonding are two common features of every serial which are most familiar to all of the families, people can easily find similarities with their real lives and serials.

Similarities between incidents of serials and real life	Frequency	Percentage
Personality	20	16.67
Family bondage	42	35
Family conflict	45	37.5
Others	13	10.83
Total	N=120	100

Source: Fieldwork, 2016

Table- shows that a significant number of respondents (35%) think that these serials are disturbing to studies whereas only 10% of the respondents believe that these serials are helping in development of family relationship. According to the opinion of the 30% of the respondents, these serials are increasing family conflict and the rate of breaking down conjugal lives is increasing due to watching these serials excessively are said by 25% of the respondents. From the percentages, negative impacts are shown uprising which is alarming to the social norms.

Impact of watching these serials excessively	Frequency	Percentage
Development of family relationship	12	10
Breaking down conjugal life	30	25
Increasing family conflict	36	30
Disturbing studies	42	35
Total	N=120	100

Source: Fieldwork, 2016

Table- shows that a considerable number of respondents(30.83%) think the differences in quality of the programs with Indian channels is major reason for decreasing the fascination for local programs. 22.5% of the respondents think that the tendency of imitation is another reason for decreasing the fascination for local programs. 20.83% of the respondents say that there is no variation in stories which is another reason for decreasing fascination for our local culture and this percentage is close to the percentage of tendency of imitation. 15.83% of the respondents believe that poor presentation style is another reason for decreasing attraction for local culture and 10% of the respondents think that other reasons are responsible for decreasing appeal to our culture. So it is clear that gradually the attraction of our local programs is losing due to above mentioned reasons.

<b>Reason for decreasing the fascination for local program</b>	<b>Frequency</b>	<b>Percentage</b>
Difference in quality of programs with Indian channels	37	30.83
Poor Presentation style	19	15.83
No Variation in story	25	20.83
Tendency of imitation	27	22.5
Others	12	10
Total	N=120	100

Source: Fieldwork, 2016

Table- shows that 35% of the respondents have found changes in rituals in their families due to serials. 30.83% identify changes in recreational programs in their families.Both of the numbers are very close. 25% say that there are changes in celebration of marriage function following the systems of the marriage shown in serials and rest 9.17% respondents have found other socio cultural changes in family system due to serials. When it finds changes in culture of a society that indicates negative consequences to all of the social norms and values and customs.

<b>Socio-cultural changes due to serials</b>	<b>Frequency</b>	<b>Percentage</b>
Marriage function	30	25
Rituals	42	35
Recreation	37	30.83
Others	11	9.17
Total	N=120	100

Source: Fieldwork, 2016

Table- shows that one third (33.33%) of the respondents think that serials are inspiring to extra-marital affair among youths or adolescents and 27.5% think that serials are instigating the tendency of pre-marital affairs among youths or adolescents. Among the respondents, 25% have found others changes in characteristics of youths or adolescents and 14.17% of the respondents think that serials are inspiring in telling lies. When extra marital affair increases in a society, it becomes so much harmful to the social norms and Indian serials are aggravating this disease.

<b>Personal characteristics among youths or adolescents</b>	<b>Frequency</b>	<b>Percentage</b>
Inspiring to extra-marital affair	40	33.33
Inspiring tendency of pre-marital affair	33	27.5
Inspiring to telling lies	17	14.17
Others	30	25
Total	N=120	100

Source: Fieldwork, 2016

### **Findings from Survey Data**

In the present context of the world, culture of a country is not confined to a territorial barrier. For Bangladesh, the significant cultural shift arises due to the impact of regional channels of Satellite TV; particularly the Indian channels like Star Jalsha, Z Bangla, Zee TV, MTV, Star Plus, Sony TV serials are influencing the cultural sphere of Bangladesh.

In the study almost half of the respondents are female, 29.17% of the respondents are children and the rest of the respondents are male. Majority of the respondents are in adult ages and it's belong to 31-45 ages. Most of the respondents are students and the respondents are housewives. Highest respondent's educational status is secondary level. Almost hundred percent of the respondents have television set in their house and all of them watch television regularly. Majority of the respondents watch television average 30 minutes to two hours regularly. Maximum respondents watch Indian channels which are almost two fold of the viewers of Bangladeshi channels. So it is clear that the impact of these Indian channels is so high in Charfasson Upozila.

More than one third of the respondents (37.5%) prefer Indian channel Star Jalsha for the cause of same language and attractive stories. Half of the respondents do not watch Bangladeshi channels because of excessive add and about a quarter of respondents (21.7%) do not get any enjoyable source of the Bangladeshi programs, so they do not watch Bangladeshi channels.

About two third (70%) of the respondents watch only Indian channel which affects our cultural norms, values, believes and change our society's outlook gradually. More than 50% of the respondent's most favorite Indian channel is Star Jalsha. Although they enjoy other channels such as Z Bangla, Colors Bangla, Star plus etc. Audience takes these serials as like as nicotine to them that are very harmful for their consciousness. For watching these serials, sometimes they avoid their work. Most (53.33%) of the respondents think that these serials basically present intrigue and envy. These serials also present history of life, extra or pre-marital affairs, family conflict issues which are irrelevant to our cultural tradition. The data reveals that highest 52.5% respondents think that family problem is the main theme of these serials. Therefore, love and romance, conflict between mother-in-law and daughter-in-law, extra or pre-marital affairs are the main themes of the serials.

Almost half of the respondents manage time to watch serials in leisure period. In various ways others respondents manage time to watch serials. Fan of Potol kumar ganwala's serial is so high rather than other serials. Kiron mala, bodhu boron, bojhena se bojhena, punnipukur, milonthithi, goiendaginni, bhutu which are also popular serials in Charfasson Upozila.

Family bondage is the reason for liking those serials by massive 25.83% respondents. Therefore decorations, love relations, conflict between mother-in-law and daughter-in-law, acting of potol which is also the reason for liking those serials. Maximum respondents like wives character because of their well behave and capacity for solving many problems for the protection of their families. Because of parent's sincerity towards children and other family members, 20.83% respondents like this characters also.

One third (33.33%) of the respondents families are much influenced by Indian serials. If they were busy in any work, even study when their favorite serials are starting, they leave their work or study to watch those serials. 37.5% of the respondents apply the incidents of serials in their personal life sometimes and the third of the respondents apply the incidents of serials in their personal life. So it is clear that Indian serials or drama are dominating our local culture. Enormous 33.33% respondents apply the positive sights of their favorite serials character in their real life.

About one third (33.33%) of the respondent's opinion is that serials are changing their family's culture. Cultural change, spoiling creativity, indulging to consumption which is serials negative impact influenced our whole culture and society. Maximum 50% of the respondent's children/family members watch serials. Others respondents watch cartoons, movies, songs etc. which percentage is very little. the attention of children/family members to studies have decreased gradually, 43.33% of the respondents stated that Indian serials affect our women and children very much. 37.5% of the respondents mention that they are personally influenced very little by these serials. 37.5% of the respondents find similarities between the incidents of serials and real life in the context of their family conflicts. According to figure-9, more than fifty percent (54.17%) of the respondents thought that youths are more influenced by the dresses of the characters of those favorite serials. In recent times for the cause of the deprivation of 'pakhi dress' two children committed suicide in our country which is the direct impact of addiction to the role of actress 'pakhi' of the serial 'bojhena se bojhena'. 35% of the respondents think that these serials are disturbing to studies. The impact of watching serials excessively are breaking down conjugal relation and increasing family conflicts. Causes of watch these serials excessively, conjugal relation are breaking down, family conflict are increasing also in this Upozila .

Reveals that 96.67% respondents think that due to watching Indian serials, the fascination of our local program is decreasing day by day. 30.83% people think that the differences in quality of program with Indian channel are the major reason for the decreasing rate. Changes in ritual system due to watch Indian serials are mentioned by 35% respondents. There are others changes in marriage system, recreation, life style etc. which is seen in the area. the language pattern of our culture is changing due to using Bangla with Hindi language. And finally reveals that highest 33.33% respondent's opinion is that serials are inspiring to extra or pre-marital relationship among youths or adolescent.

#### IV. CONCLUSION

Nowadays, in our country, television entertainment is all about Indian channels and most popular programs are inevitably Indian serials. Indian drama serials not only popular in India but also it is much popular among the people of all ages in Bangladesh. The family is hardly seen in Bangladesh where Indian drama serial (Hindi or Bangla) is not seen. At present, our day to day activities show the reflection of Indian serials. The Bangladeshi people soon began to become addicted to the Indian culture. They ate, drank, walked, talked, shopped, and slept like Indian people. They still do. As days passed, the number of Indian channels began to increase. Indian culture is eating up the creativity and productivity of many talented Bangladeshi individuals. Rather than expressing their own thoughts and ideas, they prefer to copy the Indian culture. The influence of Indian culture is uncontrolled everywhere. Children, who have been growing up watching these Hindi programs, fail to understand the true value of our culture. They talk and dress like the Indian TV stars. People enjoy these dramas and imitate the life style represented in these serials which is undermining our culture and spreading the culture of Hinduism. Our culture is at a stake now due to the addiction in Hindi drama serials. Bangladeshi people have to be conscious. Our culture, our music, our language are so rich and vibrant. There is so much to see, listen and enjoy. We need to divert ourselves and look at what we have in our country and be proud of it, before we start looking at what others have to offer. Only this way shall we be able to free ourselves from the evil influence of foreign cultures. There is proverb, "if you lose your culture, you will lose your identity". So, time has come to think what is telecasting in this Indian daily soaps and what we are learning. Otherwise, if we fail to identify the negative consequences of these serials we will lose our identity as Bangladeshi by the course of time.

In the area more than half of the people are being influenced by watching Indian serials. Almost 47.5% people love to enjoy the matters like family bondage and the conflict between mother-in-law and daughter-in-law. One third of the respondents try to apply the positive sites in their real life. A significant number of the people (58.33%), manage time to watch serials in leisure period. Most of the people find similarities between the incidents of serials and real life in the context of family conflict. For watching excessively those serials majority of the people complain that for reason studies are now facing dangerous situation. Due to watch those serials, youth or adolescents character are decreasing day by day. Among them extra-marital affairs are increasing gradually (33.33%). So, these serials have huge impact on family life. As a result their culture is changing and creativity is declining. More than half of the people are highly influenced by serials. More than 50% of the young respondents are influenced by dresses of the actors and actresses of the serials. Almost 65.83% respondents think that recreational and ritual activities are changing due to serials.

#### REFERENCES

- [1]. Ammarah, K.& Ali, (2014).The Impact of Indian Dramas on Language and Dressing of Females, University of Gujrat Press, Punjab.
- [2]. Akande, W. (2002)."The Drawbacks of Cultural Globalization", Journal of Alternative Perspectives in the Social Sciences, Vol. 2, Special Issue No1, pp.192-215
- [3]. Ashraf, K. (2011). Portrayal of Women by Star Plus Soap Operas: A Feministic Perspective, Pakistan Journal of Social Sciences (PJSS), Vol. 31, No. 2
- [4]. Asian Info, (2010). "India's religion and philosophy.
- [5]. Anwar, B. S. "Hindi serials"(2012).The Daily Star, Bangladesh, December 12.
- [6]. Bangladesh.com, (2012). "Discover the diverse culture of Bangladesh", Bangladesh Centre for Community Development Inc.January 15, 2012.
- [7]. Bryant and Thompson, (2004).Youth Culture and the Universities, Newcastle University Press, Newcastle.
- [8]. Butt, S.S. (2005).Projection of Hindu religion in Star Plus Operas, Lahore College for Women University, Lahore
- [9]. Charles R. Wright, (1960). Functional Analysis and Mass Communication, p-24 University of Pennsylvania Philadelphia.
- [10]. Chomsky, N. (2002).Was There an Alternative? Seven Stories, New York, pp.9-11
- [11]. DeFleur, ML. Ball-Rokeach, SJ. (1989).Theories of Mass Communication, (5th ed). Sage Publications. New York.
- [12]. Gerbner, G. Morgan, M. & Signorelli, N. (1994).Growing up with Television: The Cultivation Perspective, Norwood, Apex Publications, Boston, pp: 17-41.
- [13]. Kreps, G.L. & Thornton, B. C. (1992). Health Communication Theory & Practice, Prospect Heights, IL: Waveland Press, Florida.
- [14]. Krishnan, & Dighe, (1990). Affirmation and Denial: Construction of Fertility on Indian, SAGE Publications, New Delhi.
- [15]. Lane J. & Ericson, S. (2007) Culture and Politics, Ash gate publishing Limited, England, pp-16-17.

- [16]. Lasswell, H. D. (1948). *The Structure and Function of Communication in Society*. University of Illinois Press, pp.117-129.
- [17]. Lerner, D. (1958). *The Passing of Traditional Society: Modernizing Middle East*, Free Press of Glencoe, New York.
- [18]. Max Horkheimer, (1972). *Traditional and Critical Theory*, Herder & Herder, New York, pp. 198-199
- [19]. McQuail, D. & Windahl, S. (1993). *Communication models for the study of mass communication*, London: Longman, p- 100.
- [20]. Mirsha, K. (2012). *History of Indian Drama*, SAGE Publication, New Delhi, pp: 59-63
- [21]. Rao, L. (1963). *Communication for Development: Theory and Practice for Empowerment*, SAGE Publication, New Delhi, pp: 101-103.
- [22]. Singhal, A. & Rogers, M. (2002). *A Theoretical Agenda for Entertainment-Education*, pp: 117-135, John Wiley & Sons, Inc. New York.
- [23]. Fameeda, P. (2014), *The Construction of Female Characters in Contemporary Hindi Serial: Post Liberalization*, *Research Journal of English Language and Literature (RJELAL)*, Vol. 2, No. 4
- [24]. Helal, A. (2014), "Impact of Indian dramas on daily life", *ASA University Review*, Vol. 8 No. 1, p-61
- [25]. Huda, Z. (2005). "Problem of National Identity of the Middle Class in Bangladesh and State-Satellite Television", PhD Thesis (unpublished), University of Warwick, p-49
- [26]. *International Journal of English and Literature*, Vol. 4(10), pp. 566-573
- [27]. Islam, A. (2013). "Hindigenization of Bangladeshi Culture through the Penetration of Satellite TV: Paradigm of Modernization vs. Dependency Theory", V. 18, p- 94
- [28]. Jaspal, S. (2011). *Impact of Television Commercials on the Social and Moral Behavior of Indian Viewers*, *International Journal of Humanities and Social Science*, Vol. 1, No. 7
- [29]. Karim, D. (2010). "Media and Youth Identity in Pakistan: Global- Local Dynamics
- [30]. Lilly, J. (2013). "Political mobilization, the mass media as an instrument." University of Pennsylvania.
- [31]. Mankekar, P. (1999). "Screening Culture, Viewing Politics: Ethnography of Television, Womanhood and Nation in Postcolonial India", SAGE Publication, New Delhi, p-29
- [32]. McLuhan, M. (1964). "Understanding Media: The Extension of Man", *Journal of Communication*, V. 28, No-4, pp: 54-60
- [33]. Meehan, D. (1983). "Ladies of the evening: Women Characters of Prime-Time Television."
- [34]. Mozammal, (2012), "Indian Satellite Channels are affecting our culture negatively", pp: 38-40
- [35]. Munshi S. (2008). "Television Soaps Play a Role in Empowering Women", p-117
- [36]. Morshed, M. (2012). "Indian Drama Serials and their impacts on our society", *Daily Independent Bangladesh*, (English Daily), December 06, 2012.
- [37]. Musa, ABM. "Varotiyo Serial ebong Bangali Sanskrit" *The Daily Prothom Alo*, 5 September 2013.
- [38]. Page, D. and Crawley, W. (2001). "Satellites over South Asia: Broadcasting, Culture and the Public Interest", New Delhi: Sage Publications.
- [39]. Qamar, M., Asim, M., Shawar, D. and Zafar, M. I. (2012). "The Impacts Assessment of Indian Culture on Pakistani Society in Faisalabad", *International Journal of Research in Social Sciences And Humanities*, Vol. 1, No. V, pp. 53-62
- [40]. Ruwandeepa, V D, (2011). "Impact of Indian Tele-dramas on Women's Behavior in Sri Lanka" *International Journal of Communicology*, Vol. 1, No. 1, pp. 31-40
- [41]. Shamsher, R. & Abdullah, N. (2012). "Effect of Satellite Television on the Culture of Bangladesh", *European Journal of Business and Management*, V- 4, No.9, p-45
- [42]. Shuvo, S. (2009). "Effects of Hindi Serials on Bangladesh", p-89
- [43]. Yousuf, A. Azmi, S. & Ziad, A. (2014). "Positive and Negative Effects of Postmodernism on the Mass Media", *International Conference on Global Trends in Academic Research*, Bali, Indonesia.
- [44]. Zahid, D. (2007). "Impact of Cultural Globalization on the Upper Class Youth in Dhaka City: A Sample Study Bangladesh e-Journal of Sociology, Vo- 4, No- 2. pp. 1-11
- [45]. <file:///E:/Research/Indian%20Drama/Indain%20drama.html>
- [46]. [http://www.academia.edu/409394/A\\_Cultural\\_Economy\\_of\\_Satellite\\_Television\\_in\\_India](http://www.academia.edu/409394/A_Cultural_Economy_of_Satellite_Television_in_India)
- [47]. [http://www.deccanherald.com/content/37364/television-soaps-play-role-empowering.h\\_tml](http://www.deccanherald.com/content/37364/television-soaps-play-role-empowering.h_tml)
- [48]. <http://www.uq.edu.au/ccsc/the-passing-of-traditional-society-modernizing-middle-east>
- [49]. [https://www.dukeupress.edu/Screening-Culture-Viewing-Politics/index\\_viewby=subject&categoryid=6&sort=author.html](https://www.dukeupress.edu/Screening-Culture-Viewing-Politics/index_viewby=subject&categoryid=6&sort=author.html)
- [50]. [www.asaub.edu.bd/asaubreview/.../v8n1s118](http://www.asaub.edu.bd/asaubreview/.../v8n1s118)
- [51]. [www.asaub.edu.bd/asaubreview/.../v8n1s118...](http://www.asaub.edu.bd/asaubreview/.../v8n1s118...)
- [52]. [www.iiste.org/Journals/index.php/NMMC/article/viewFile/8405/8509](http://www.iiste.org/Journals/index.php/NMMC/article/viewFile/8405/8509)