

Chhota bheem tell amoral values

[Experience](#), [Human Nature](#)



Television has become the trend setter and also watching television is not only for entertainment rather it reflects the socio-cultural phenomenon of the society. Now a day's every morning there are hundreds of celebrities are waiting to see our children via television window. It says many things such as from " good morning" to " good night". Television brings their dream world in to the magic screen.

A cartoon was defined as an animated program with a sequence of events scheduled for television viewing on a regular basis. The virtual cartoon characters take the opportunity to make the children happy for ever through various ways such as telling different stories, attractive wardrobe, action, language etc.,

Television becomes the suitable medium for the source of entertainment for the people in the world especially for children. Since 1950, educational psychologists, parents and media experts have been started scrutinizing television and its programs.

According to 2011 census data, 31. 1% are children among the total population in India. On the other hand, World's third largest television market is India with 138 million television households. The annual growth of Indian television industry is doubled in the past two decades. It absolutely diverse from what children is seeing in the real world, but somehow it is connected to it. Today's children will be the tomorrow's leader. Considering children as a vital social element is significant in the multiethnic society.

According to TV viewership ratings (TVR) 2011, most popular and animated series of children's genre got 85% of viewership and around 76% of content

in cartoon programs were telecast only in English in the same year. But later on due to the demand from the viewers' side, regional languages also have been considered in the year 2012.

Doordarshan was the only channel to telecast mythological stories such as Ramayana (1987) and Mahabharata (1989). These were the first programs produced and those programs created a world record in viewership. But today globalization widens the path and gives tremendous change in the media industry especially in television. There are thousands of programs and hundreds of channels are available in India. Through the small screen, several fictional characters are getting fame even in the national and international level.

Through the benefits of creating virtual ambiance in the cartoon programs, broadcasters easily grab the children's attention. For example, kids' most favorite channels such as Cartoon Network and Pogo were telecast 25, 000 episodes of animation content in the year 2011. Producing animation content is not a tough job, but it consumes more time than producing an non-animated content(Young, 2012).

Making a bond with children by telling stories has been practiced from several centuries ago. Even today, when we hear the following words “ Once up on a time”, we could remember the same words said by our grandparents or parents to us. The story telling process is not merely as passing the time. Through telling stories, we can inculcate positive effects such as changing attitude, behavior on children. Instigating stories could make a child to follow moral values that can happen to the morality of life. The most important

points in telling stories to children is what type of stories have been taught and how it was described to them. Parents should not think like story telling is a part of bed-time entertainment; but that could be the time to pass on the moral values to them. Story telling creates mutual bond between parents and their kids.

With the disintegration of joint families, the concept of telling stories is also gradually diminishing. This, in addition to the proliferation of mass media, has replaced the family members by television. There is an argument that telling stories to children through television programs may have an impact on their personality and development. In contrast, there is a counter argument that telling stories better than allowing them an extra hour to sit with a computer or television.

There are many ways for the parents to tell a story such as past life incidents, experiences and what they would listen from their parents. Apart from these, our culture has a mixture of mythological stories such as Ramayana and Mahabharata.

Review of Literature

The consequences of television have been analyzed by parents, media specialists, practitioners, communication experts and social reviewer from the year 1950 onwards. Television has the control on children's metacognitive, shared, expressive and other behaviors (Mares & Woodard, 2001).

Television sets an example of dyadic communication and several areas of family life. Children are admired by the television; because of showing numerous child characters. Children show more interest in watching television programs which consists of several child characters (Schmitt, Anderson & Collins, 1999).

Morals are also passed on to generations. Finding out the source of different moral stories are difficult, because it has come from various parts of the world. But in India, most of the stories have said and it originates from Aesop. Aesop tales are quite popular among children in India. In the same way, there are several types of stories have been taught in India.

Panchatantra tales are famous and it consists of Indian stories very similar to the Aesop's fable are based on animals kingdom. Jataka tales deals with the people who believe in reincarnation, i. e. life after death. These are the life stories as different life forms, conveying the message of honesty.

Aesop's fables area also quite popular. All children like their pet animals. Those kinds of stories make a deal with birds or animals. There are 100 stories only on animal kingdom and brilliantly attached with the moral.

Children can focus their brain power with Birbal, King Akbar's famous intelligent and clever consultant.

Myths and legends are the combined segment of human life. Those are surrounded us forever. There are 140 and more varieties of mythological stories consist several values (" Moral Stories for Kids," n. d.). According to Bennett (1995a, b) children must hear moral stories in order to develop good

values and moral literacy. Believers of conventional character education state that, listening moral stories is one of the important aspects of moral education. A child acquires an idea about how vital it is to “live” with a good quality and getting a better comprehension of the moral life by reading or listening to a moral story (Narvaez, 2002).

In the case of Malaysia, we found that the programs generally contained more positive values than negative ones, whether they were of local or foreign origins. This is due to strict censorship imposed by the government. Although both foreign and local programs can challenge the society's basic norms and values, the challenges must be balanced, conservatively expressed and ultimately have a positive contribution to humanity in the eyes of the censors. In this case, neither the program nor channel origin matters. We postulated that in a society with government censorship, the appearance of negative or positive values in television is not determined by the programs' place of origin, but by the censor's own values and perceptions (Hagiwara et al., 1999).

Traditionally our children would have been heard from parents, grandparents, neighbors, and friends; but now many of the stories they hear from the accumulation of media performed by various fictional characters (Charlotte, 2010).

In the earlier times children were used to play out with their peers, friends, and had done some kind of physical activities like cycling, playing construction games etc.,. But now the scenario has changed. Today television locked the children within the four walls. Especially cartoon

channels are making them fun and it has become a great pass time for children.(Chanda, 2008).

According to Williams (1993), “ A theme expresses a pattern among story components in a form that is abstracted from the specific story context, and it also comments on that pattern in some way. The comment need not be evaluative. Thus, we define a theme as involving a commentary attached to a core concept.” On the other hand theme is known as “ the idea that holds the story together, such as a comment about society, human nature, or the human condition” (as cited in Lukens, 1982).

Taylor (1986) studied the ability of children aged 9 -11 year old is easy to narrate an expository text in a story rather than summarizing. Goldman et al. (1984) examined the understanding of stories among children aged between 5 to 12. The cognitive structure of children aged below 10 would not make them to extract a theme. This could happen because of projecting expository text and idealistic fictional stories(Narvaez, 2002).

According to Dick Cook, chairman of The Walt Disney Studios said, “ Animation is a new and rapidly expanding area in India, and the collaboration between Disney and Yash Raj Film studios will bring the very best in story-telling and cutting edge technology together as we make wonderful films that appeal to the entire family”(Puljal, 2008).

Earlier, only cartoon network channel was there to telecast foreign cartoon progrmas. But later on, local made programs were also telecast in order to cover the people. At first, new animation content creators took

encouragement from the lowest hanging fruit available to them - popular tradition, inspiring movies like Hanuman, Krishna and Ramayana. Then came fictionalizing these mythological stories with shows such as Krishna Balram where characters based on these mythologies were placed in fictional plots. Now, we are at a stage where the linkage to mythology has dwindled further. Series like Chhota Bheem on Pogo and Roll No. 21 on Cartoon Network just have character names similar to those in mythology.

Statement of the problem

Since our childhood to till adolescent, we have been listening to stories. In an earlier times, our parents, grandparents have been telling different genres of stories with morals at the end. They know, the value system of each child would be determined by what kind of stories have been taught, how often it is repeated and how far the family members have been practiced the same. Today plenty of stories have been taught by television programs. The purpose of this study is to provide much more specific way of looking at the content of children's most favorite cartoon television program - Chhota Bheem, to determine the degree and form of moral values in a story to children.

Research Questions

The study has been done based on the following objectives.

Does Chhota bheem program teach moral values to children?

How many episodes in Chhota Bheem program contains moral values?

What kind of stories does Chhota Bheem program tell?

Do the content of Chhota Bheem is appropriate to real life?

Methodology

It is a study of television deals with what is really there on the screen. This study specifically analysed the content of Chhota Bheem cartoon program which is aired in the POGO channel. 40 episodes have been recorded for the period of four months from June to September 2012. Repetitions have not been taken in to account. Each episode runs approximately 12 minutes to 14 minutes time duration. The study had been analysed totally 615 minutes of the total episodes. Each program is analysed based on the verbal and non-verbal elements which may consists of moral values.

Theoretical Perspective

Social learning theory

According to Albert Bandura (1977), cartoon television programs are designed for children repeatedly implementing social learning theory. For example, “ Chhota Bheem,” a children’s television program, the protagonist present with a condition of how to tackle the situation and how to be an honest person and maintaining friendship forever. The result is, the children learning about the problem solving techniques, the quality of being honest are done by observing the discoveries presented by the actors. This way the concept of social learning is applied.

Labeling theory

Labeling theory is an extension of social learning theory; otherwise known as social reaction theory. According to Howard Becker, it involves how learning can occur by attaching or imposing labels, titles and attributes—real or

unreal-to others. For example, in Chhota Bheem cartoon television program the characters of various ethnic groups to behave a certain way, accidentally creating a universal stereotype not reflective of reality. As the viewing audience of that group becomes saturated with labels falsely representing their behaviors, may learn through observation how to behave specific to the fiction being propagated, and thus the label becomes reality.

Cultivation theory

According George Gerbner (1976) “ the primary proposition of cultivation theory states that the more time people spend “ living” in the television world, the more likely they are to believe social reality portrayed on television” (Wikipedia, 2012). Television cultivates from infancy the very predispositions and preferences that used to be acquired from other primary sources ... The repetitive pattern of television’s mass-produced messages and images forms the mainstream of a common symbolic environment.” Due to its accessibility and availability to the masses, television has become the “ central cultural arm of our society”(Gerbner, 1979).

Findings and Analysis

Concept:

A small incident happens in every story in the program and this is all about how Chhota Bheem and his Friends handle the every circumstance and finding solution for every problem.

Program:

The tile song consists of 54 consecutive shots and among those 12 shots deals with good values. The Jingle contains five good values associated with it. Visuals contain 60% of positive values such as kindness to people and animals, showing responsibility, being generous, helping, tolerance and unity; remaining part consists of negative values such as fighting with people or animals, showing eating laddoos always, bullying others and gender discrimination.

Figure 1 represent that majority of stories in Chhota Bheem program teach moral values to children. Relatively positive values are dominated than negative value. This signifies that the portrayal of the characters in the scene and the way they taught stories to children. There is a significant difference in showing positive values and negative values in the program.

Chhota Bheem is a very well known cartoon program among children now days. The overall programs are based on short stories or on short incidents which are held in and around Dholakpur. The program, which describes the feats of Chhota Bheem and his team of friends, is an original co-production between Turner International India and Hyderabad-based Green Gold studios. Fresh episodes are telecast in the prime time zone that is every day evening 6 p. m.

In this program Chhota Bheem and his all Friends Chutki, Jaggu and Raju sit together under the tree and are playing with each other. They all are fun loving and always ready to help each other and to the needy people. They all are good by heart. The characteristics of each character have listed below.

Characters:

Bheem:

Chhota Bheem is a nine-year-old kid who lives with gang of friends in the fictional town called Dholakpur. The character is inspired by the legendary Bheem from the Mahabharata. The protagonist of the show is Bheem. He is very powerful, intelligent and he is always ready to help others when anyone is in danger or in any problem. He never feels proud on his strength and always loves his Friends and everyone. He is stronger than anyone else. He respects every human being and always helps needy and poor people. His smartness and confidence can easily be shown on his face. He is a lovable character and like an ideal for the children. He loves to take Laddoo every time whenever he feels weak; he likes to have Laddoo and regains his power after that. He also loves to eat Bananas.

Chutki:

Chutki is a female character and a friend of Bheem. She is the sweetest character in this program. Her Pink Cheeks, Crystal Clear Eyes, Cute Voice and Two Tails make her much sweeter than others. She loves her friends and always takes care of them. She also helps her mother in house chores. She always helps Bheem by giving him Laddoos on right time so that he can save everyone from the bad situation.

Jaggu:

Jaggu is also a friend of Bheem. He is a monkey who can speak to people. He is naughty by his character. He has fun with his friends and also helps them whenever needs. His voice is also very funny.

Raju:

Raju is the cutest character in this program. He looks very cute and innocent with only two front hairs, one tooth and with his Blue innerwear. His sweet voice and his innocent actions show that he is naughty.

Kalia:

Kalia is a Pahalwaan in Dholakpur Village and always feel jealous of Bheem because of his smartness and power. He is the competitor of Bheem. He always tries to prove himself better, more powerful and smarter than Bheem but always all in vain just because of his foolishness.

Dholu-Bholu:

Dholu-Bholu is twins and so they look alike. They are the followers of Kalia but they never do believe on him while in any danger they believe on Bheem. Sometimes they help their guru Kalia but he never gave them any attention.

Indumati:

Indumati is the only daughter of King of Dholakpur Indravarma. She is also very cute. Sometimes she also joins Bheem and his Friends for some fun. She doesn't like Kalia because she always had an idea about kalia is very jealous about Bheem and his behavior is always troublesome. On the other hand, she has a soft corner with Bheem and others are friends. She always recommends seeking help from Bheem whenever the crisis occurs.

Indravarma:

Indravarma is the King of this village who is very kind-hearted & caring about all the villagers. He believes only on Bheem whenever any danger comes on the village. He always takes care of all the villagers.

Villagers of Dholakpur:

Since it is a small village, the people of Dholakpur are considerably less. The shops and houses are looking similar of how we had in the earlier times. The ambiance looks real and it make us to believe. When ever the problem comes they used to inform Maharaj Indravarma.

Implications

We had been listened stories from our parents and grand parents. Those stories strightly had a moral at the end. At the same time, the concept and the characters in those stories were real and it could be adapted with the real life situations. Today the conent in the children's television's program are turned in to commercial. But Choota Bheem run successfully because of the name of the character and portrayal of his behavior, proving team spirit through out the program.

On the other hand, though Bheem has always been portrayed as good person generally, in one episode they show him as stealing laddoos. Later on his action is justified by stating that he was hungry. At the end of the story, he threw a rock to stop flowing valcano. The impractical situations and behaviors signifies only fantasizing the spectators rather telling good values in an acceptable manner. In such a way, oneday Bheem safeguard his people and friends from raging bull in Dholakpur. A nine year old boy who is

assumed to be brave and mightiest in character is always portrayed to fight with animals and people who are bad in character in order to prove his bravery and strength. There are four episodes which contains no significant moral values at the end.

An another episode reinforce the value of helping people at the right time. Bheem helped his friend Raju who had left alone in the forest from the attack of dangerous snake and the Lion. The perceived moral of the story at the end is “ timely help is always appreciable.”

Similarly Bheem is portrayed as brave by defeating the fellow competitor called Hercules in the competition. The patriotic value has shown through his behavior at the end of the episode. This could make our children who are watching this program may have an attitude towards protecting nation’s fame is our responsibility when anything comes to damage our nation’s image that is known as “ patriotism.”

Raju admired the magical session done by the great magiciaan Jadugar. After he left, Raju found the magic wand at floor. He used it for play as his own. He changed his frends in to fruits and animals by telling wrong magic codes. Finally he was seeking the help of Jadugar uncle and realised them from the magic spell. This reinforce the value of “ not to interfere anything with out knowing what it is?.”

Bheem was tring to help the flying horse which is kidnapped by kalia . By releasing them from the custody of kalia , he proved his kindness towards animals. The story emphasizes that “ we should love animals”.

Bheem and his friends were started searching Raju's father who is abandoned during war . Bheem and his friends are searching him together and finding him out after a long journey. The story emphasizes " unity is strength".

A most aggressive chrocodile tries to attack the people at dholakpur. After a long try by others, Bheem recalls the old saying that is " before you fight understand the strengthes and weakness of your enemy". Finally he planned accordingly and defeated the wild chrocodile.

Kalia and his rowdy uncle from mumbai are planned unethical ways to win Bheem. Bheem and his friends finding their silly techniques and teaching them a lesson. This part of story signifies " You will get it accordingly what do you do."

Bheem and his friends are finding a cave which consists plenty of gold. Though their friends are interseted in gold, he adviced them not to take it and it belongs to the people of dholakpur . This segment contains significant moral at the end of the story that is " selflessness makes a man perfect."

Bheem and his friends proving once again by defeating his enemy mangal singh and saved the life of princess by giving rare medicinal plant. He reinforce the value that " saving life is precious than getting reward ."

King Indravarma deceive himself by helping pirates to get in to their boat. Bheem released them from the pirates at the end. The episode promotes the moral such as " it is not always wise to take people at their word."

In the same way Bheem release the sea princess from kalia who brought her under the custody for making money. The moral represent “ not to exploit others”.

Bheem and his friends combinely running a street show to earn money in order to release his cousin’s father from jail. The value of this segment is “ honesty beats poverty”.

Bheem trying to release his princess from the evil power. He struggles a lot to release her and finally he won. The moral denotes “ A person who shares the danger ought to get the reward”.

Kalia misuses the magic broom and tries to harm Bheem and others, but he got punishment from the witch who has left her magicbroom at Dholakpur. Similarly Bheem reveals the truth from the cheating guy called Nutwar Lal and the dishonest prime minister of dholakpur by his intelligence. There are four episodes are emphasizing the same moral such as “ Harm seek, harm find.”

Kalia and his followers Dholu and Bholu use the time machine for their own purposes. They feel ashamed when it is not belongs to them. This segment denote the value such as “ false confidence often leads in to danger.”

Bheem and his friends use their intelligence to defeat an un indentified object which comes from the sea in an episode. The moral of the story is “ Presence of mind shows the way to success.”

Bheem overcome the issue of magic seed by taking advice of the elders.

Bheem obeys elders words and solve the problem accordingly. " Listening to elders' advice never fails" is the moral of the story at the end.

Bheem was searching for a solution to win against magic giant. After long try he defeated him. The moral of the story is " every problem has a solution."

Among all the episodes, there are three episodes have reinforced the value such as " an act of kindness is a good investment."

Bheem and his friends reveals the the truth behind the cheating fellow who hides inside the tree and makes the public to believe as it is a talking tree. Finally his team members bringing him in to the king. Through this they teach us " we do not believe on superstitious things."

Bheem and his friends tries to change the mindset of a selfffish wood cutter. He is emphasising the value