



An Analytical Study of Folk Culture, Assamese Literature and Environmental Awareness through Education in Assam

Nawsahad Ali Ahmed

Assistant Professor, Department of Assamese,
Sontali Anchalik College, P.O. Mahatoli, District. Kamrup-781136

ABSTRACT

The present investigation is an exploratory one which aims at studying the role of folk culture, Assamese literature and environmental awareness through education in Assam. An analytical study the principal aim of the study is to examine the impact of folk culture, Assamese literature and environmental awareness through education in Assam state. This paper is an attempt to describe the major research carried out on indigenous people and how their knowledge can be utilization for human resource development in India with special reference to Assam and highlights two major aspects of application of human resource development and environmental awareness towards educational development and development of a national language. Linguistic reorganisation has been a mistake. Nevertheless, by developing a common national language, popularising the use of more and more modern Indian language among the people and reforms in the national educational system. Human potential is an essential factor of development. Human beings are to be converted into human resource. Development does not start with goods; it starts with people and their knowledge, skills and abilities. Without these three, all resources remain latent, untapped and potential. Lastly, the paper describes the various problems for utilizing the indigenous knowledge, source knowledge, forms of knowledge etc. and its solutions. Hence regional language or upsurges are in fact various responses to national crises, emanating both from the failure of the existing system and mass discontent against it.

KEYWORDS: Exploratory, Indigenous, Knowledge, Folk Culture, Assamese, Literature and Environmental Awareness, Education.

Introduction:

The primordial affiliations are mutually reinforcing, language and religion are particularly, so language may also be a way of reviving primordialism. When marginalisation, displacement and dispossession are defined in ethnic, religious, linguistic, or other terms, the desire for liberation is at once to found a new society. Hence, the longer such movements go on, the more the history of violence becomes part of a cultural inheritance, and the more an obligation for the living...death by violence not only redeems the patrimony, it is the legacy of the young the role of indigenous knowledge for folk culture, Assamese literature and environmental awareness through education. The challenges of education towards 21st century, stress appears when our bodies react to a challenge, mental or physical, by increasing Success of the nation is determined by the quality of its citizen. Nation is not built by bricks and mortars but by

the quality of men. It does not require any evidence to say that society and its development are positively correlated to the development of education. The definition of indigenous is something or someone who is native to an area or who naturally belongs there or originating or occurring naturally in a particular place, native. An example of indigenous is the native Assamese languages state in Assam and Assamese group life involves mutual awareness. Group members are aware one another and their behaviour are determined by this mutual recognition calls the consciousness of kind.

Among the states of the North-East region, Assam has the most varied cultural traditions and mixture of cultures. Assam is rich in natural resources and the fertile land, particularly in the Brahmaputra valley added to the richness of the state. At one point of time, Assam was connected with China by great Silk Route, while, china was connected to the Roman Empire through Assam. From ancient times, different groups of people came to Assam for various reasons-for doing business, for pilgrimage and even as invaders and some stayed back in the state and a social group, is in fact a system of social interaction.

Significance of the Present Study:

The present study was conducted to explore the study of involvement is a condition of total participation of the self as a knower, organizer, observer, status seeker and as socialized being. There can be no single remedy against Assamese culture, a state of its own. It aims at purification, within the ritual boundaries of one's own- -whatever its particular form, primordialism is always a revolution of the saints and have been mainly responsible for the origin and continued activities of Assamese folk –culture as well as awareness programme. This is the need of the hour that girls and women should be studied as learners so that their special problems of education may be understood properly and existing educational provision may be modified accordingly. In the light of the above discussion of the significance of the study under investigation, the title of the study has been fixed as, “Role of Indigenous Knowledge for Folk Culture, Assamese Literature and Environmental Awareness through Education in Assam: An Analytical Study”. This is the essence of the traditional practices regarding origin of the folk culture in our society. Thus, according to this paper, originally, as an allegorical explanation of the functional division of society, the study assumes practical significance. The indigenous is something or someone who is native to an area or who naturally belongs there or originating or occurring naturally in a particular place, native. An example of indigenous is the native Assamese languages state in Assam. Assam has a rich tradition of folk songs, which are sung on different occasions and in different environments. Some of these have been obsolete and others are flowing with force. Marriage songs (Biya-naam), appeasing song (Nisukani Geet) Kamripi and Goalparia folk songs are most popular among other folk songs like-Aainam,Dhainaam, Dotara (Tokari) songs, Chiyageet, Nangeli Geet (cow-boy song), cherradhek etc. Unfortunately, the role and system has not proved to be fully successful in producing the desired results. The emergence and role of demands for separate independent literature in favour of Assamese language can also be included. It operates in several different forms and in almost all parts of the Assam state.

Statement of the Problem:

The problem under investigation entitled is, “An Analytical Study of Folk Culture, Assamese Literature and Environmental Awareness through Education in Assam”.

Objectives of the Present Study:

The main objectives of the present study investigation are as follows:

- i).To studies the effect of indigenous knowledge for folk culture and Assamese literature in Assam.
- ii). To find out of racial identity of the linguistic communities with especial reference to Assam languages status.

Methodology:

The method is essentially an analytical and descriptive survey method used, collecting response from the representative population through environmental awareness.

Analysis and Discussions:

Education plays a vital role in social change and development and may help the process of far-reaching environmental awareness, social change by using its liberating role of examining and analysing the existing folk culture, Assamese literature, and environmental awareness towards education in Assam. A few elements of folk culture of Assam are briefly analysed and discussed below:

Literature: The Barmah dynasty established in the middle part of the 4th century and the following royal dynasty first used Sanskrit and later on Assamese (evolved from Sanskrit) as the official language. However, the modern Assamese language has been formed after crossing various stages from the time of evolving from Sanskrit. From the scriptures of Barmah dynasty, Salastambha dynasty, Paul dynasty, Koch royal dynasty and Ahom scriptures this fact comes out. However, the Ahoms used their own Tai language. The first modern newspaper form of Assamese language Journal 'Arunodoi'.

During the period from 10th and 14th century, the only written Assamese literature was mostly a collection of songs called Charyapada. In the 14th century, Hem Saraswati, Rudra Kandali, Haribar Bipra, Kavirantna Saraswati and Madhab Kandali created literature in verse form based on Purana and other ancient Indian epic. Madhab Kandali was patronized by Barahi King Mahamanikya. Other scholars were patronized by the king of Kamata. It is important to mention that Madhab Kandali translated the Ramayana into Assamese, titled 'Saptakanda Ramayana', which was the first work of translation from Sanskrit into a North Indian language. The field of indigenous knowledge utilization has emerged from several different research traditions including history and philosophy of science and the sociology of knowledge.

The Vaishnavite movement launched by Sankaradeva and Madhabdeva in the 15th century influenced the life of the people of Assam in all aspects. This religious movement had a major impact on Assamese literature and a lot of poetry, songs, prose, charit puthi, drama etc. were written during that time. The main subject matters of these literary works were Ramayana, Mahabharata, Purana, theories of Hindu religion etc. Sankaradeva and Madhabdeva themselves wrote a number of classics. Sankaradeva's Kritan, and Madhabdeva's Namghosha and the Borgeets of both the gurus were most popular among these. The plays (Ankiya Naats) of Sankaradeva – Patniprasad, Kaliya Daman, Keli Gopal, Rukmini Haran, Parijat Haran, Ram Bijay; Dadhi Mathan of Madhabdeva and his Jhumuras 'Chordhara' and 'Pimpara Guchowa' etc. are presented before huge gatherings of spectators at Namghar and Satras. The first naat (drama) Chihnajatra of Sankaradeva was even written and staged before Shakespeare's drama. The famous textile design of Sankaradeva the Brindabani Bastra was a magnificent creation of the Assamese weavers. This textile design has been preserved in British museum and in a few other famous museums in parts.

After Sankaradeva and Madhabdeva, prominent writers like Bhattadev, Ananta Kandali, Ram Saraswati and others kept up the tradition of Assamese literature. The real Assamese prose writing was first introduced by Bhattadev with his writings like Katha Geeta, Bhagawat Katha, Ratnawali Katha etc. Staying away from the ambit of the Sankari style of writing, writers like Pitambar Kavi, Durgabar Kayastha, Su-kabi Narayandev, Mankar and others also enriched Assamese literature. They composed stories based on lyrics like Devi Manasaa, Padmaa, Sati Beula etc. The 'Padya Geeta' written by Govinda Mishra born in 16th century is still widely popular. The histories written under the patronage of the Ahom

kings also enriched Assamese literature. First those were written in the own language of Ahoms, but from the 16th century onwards, those were written in Assamese language also. During the British rule, a number of such histories were restored, preserved and printed. Those include Deodhai history, Tungkhungiya history, Kachari history, Jayantiya history, Tripura history, Padya history, Padshyah history etc. The modern Assamese language evolved after the American Baptist Missionaries published the first Assamese magazine Arunodoi in 1846. Generally, the Assamese literature was influenced by various styles and characteristics of European literature.

Folk Culture: Assam has a very rich cultural heritage. In addition to the common cultural heritage, every tribe and sub-tribes have their own rich traditional cultural heritage. Every tribe has its own dialects, folk-literatures, ornaments, food habits, housing culture, agriculture, fishing culture, various festivals, style of using cane and bamboo, family & social relationships, customs and traditions, dresses, music, traditional musical instruments etc. The natural feelings and expressions of a society or community is reflected by its folk culture. These traditional cultures practised for years are acquired by the people without any formal training. But a person can understand the tradition of other's culture through especial observation of environmental awareness only through education in Assam. Of late, the social scientists have shown keen interest in the traditional folk cultures of different groups of people of the world. A few elements of folk culture of Assam are briefly analysis and discussed below:

Bihu is the community festival of Assam. Three Bihu festivals are observed in Assam- Bohag (Rangali) bihu, Kati (Kongali) bihu and Magh (Bhogali) Bihu are also observed in the months of Bohag (Baishag), Kati (Kartik) and Magh respectively. Bihu is celebrated by all people of Assam with traditional gaiety. The Bohag bihu is celebrated from the last day of Assamese month of Sot (Chait) to the first six days of Bohag. The last day of the Sot month is called the Sankranti or Domahi and that day is observed as: "Garu Bihu" (Bihu festival for the cows). Cows are an important part in the life of the Assamese person, who mostly depend on agriculture and that is why the day is dedicated in the name of cows. Cows are especially treated on that day. On that day, cows are given a good bath in the rivers and ponds. The first day of the month of Bohag is called "Manuh Bihu" (Bihu for the human). People wear new cloths on that day and the younger ones seek blessings from the elders. Different sports and cultural activities are organized in public places. Bihu naam (Huchari) followed by bihu dance are performed by the groups of people in all houses. The hosts welcome them and seek blessings. The women of Upper Assam perform typical Jeng Bihu. Different communities of Assam observe Baha bihu with their own style in a befitting manner. Bodo, Rabha, Karbi, Missing, Deuri, Tiwa etc. communities have different dresses, songs customs to observe bihu in a very colourful manner. The vast Assamese culture means these multicolour cultures of all ethnic groups of people. The people also greet each other with "Bihuwans". Different tribes of the state also observe Bihu with their own traditional ways. Some of the old traditions of observing Bihu are not seen in modern times. Instead, cultural programmes and different sports activities are organized in public places in towns and cities as well as villiges. Perhaps, Ahom King Rudra Singha first organised Bihu in public place by organizing the festival in the courtyard of Rong Ghar.

The Bihu dance is accompanied by some instruments like Dhol (Drum), horn pipe (Pepa), flutes (Siphong of Bodos), Gagana etc., which are different in different communities. Some othe festivals are observed in some places which are homogenous to Bahag Bihu. Among those, Deul in Darrang, Bhatheli, Suweri, Bar Gopal etc. in old (undivided) Kamrup, Baash puja in Goalpara are important. Assam has a rich tradition of folk songs, which are sung on different occasions and in different environments. Some of these have been obsolete and others are flowing with force. Marriage songs (Biya naam), appeasing song (Nisukani geet) Kamrupi and Goalparia folk songs are most popular among other folk songs like Aainam, Dhainaam, Dotara (Tokari) song, Chiyageet, Nangeli Geet (cow-boys song), Cherradhek etc.

Major Finding and Conclusion:

The present study revealed the analysis and major findings and conclusions as follows:

From the observation of the most touching aspects of folk culture, Assamese literature and environmental awareness through education in Assam. As already mentioned that the main ethnic groups of people in India are also found in Assam and the process of cultural assimilation also happened in Assam as occurred in India. As a result, a mixed culture was developed in Assam with the integration of Arya and Anarya. The old name of Assam was Pragiyotishpur and Kamrup. These names are found in old writings including the Ramayana, Mahabharata, Vishnu Puran, Kalika Puran, Yoginitantra, writings of Hiuen Tsang and even in the inscriptions of ancient Royal families. These two Sanskrit words have connected Assam to the Hindu mythology or Hindu astrology. Noted scholar Banikanta Kakati was of the view that the words Pragiyotishpur and Kamrup originated from similar words in the Austric language. The Ahoms ruled the state from the 13th century. Some experts opined that the name Assam (Asom) emerged from sanskritization of the words 'a-cham' and 'ha-chom' used by the Ahom and the Bodo people respectively. The technique he adopted in his stories is the technique of Assamese folk-tale. It is a great contribution to the present day children as it gives a lot of knowledge about the Assamese culture and has a positive effect on the development process of society. The main objectives of the present study investigated were focus as studies the effect of indigenous knowledge for folk culture and Assamese literature in Assam and found that racial identity of the linguistic communities with especial reference to Assam languages status.

In conclusions, it can be understood from folk culture, Assamese literature and environmental awareness on Assamese society with special reference to north-east region identified in Assam is located. The whole society is like a book to study the folk culture of it. To know valuable elements of folk culture, one has to observe the activities and behaviours of the common people of the society. Hence, finally the findings of this study the folk culture of Assam means the diverse cultural heritage of all sections of people including the tribes and sub-tribes. In conclusion therefore, the researcher ardently hopes that this important field of investigation would be continued and carried over with the passage of time. Therefore, for deep penetration into their perception their own physical, social, temperamental, educational, moral and intellectual spheres of the romanticism in Assamese literature.

Remedial Measures:

The focus in this issue is on putting education in values and for character building on the national agenda. Keeping in view the above obstacles the following suggestions are forwarded to increase the extent of indigenous is the native Assamese languages state in Assam influenced. Following suggestion may guide in making fields more authentic. A study may be conducted on vast area sample may be large in size and other stated may be taken.

BIBLIOGRAPHY:

Abha, Chauhan, 'The Status of Tribal Women in India', Trends in Social Science Research, Vol. 3, No. 2, December 1996.

Birhasgiri, B., 2007. Boro Dialects of Brahmaputra Velly, Linguistic study. GU, Guwahati.

Chawla, D. and Sondhi, N. (2011). Research Methodology Concepts and Cases. Vikas Publication House Pvt Ltd, Noida-01.

Dutta, B.P.N., 1994. Languages of North –East, Asam Prakashan Parishad. Trends in Social Science Research, Vol. 3, No. 2, Guwahati.

Encyclopedia, 2001. Environmental Awareness Areas Concept: New York; American Foundation for the Blind.

Koul, L. 2003. Manual for Environmental Project Work. New Delhi: School of Education, IGNOU.

Khaleque, A., 2013. Impact of Historical Companion to Postcolonial Literature in English, Published by UGC Abstracts, Department of Education, Rupahi College, Nagaon. Approved by UGC Publication/ISSN2221-88, Vol.No.VI/I.