

Different Art to Sustain the Culture of the Nation

Nirbhay Kumar Trigun [1]

Abstract

The process of nation building is possible through social construction and person building, because a person builds a society and a nation is formed from that society itself.

Humans, animals, animals, all living and non-living things have their own developmental process, the same process is its expression in the form of travel.

The expression is concerned with expressing one's feelings to a person according to the requirement, as well as another expression which gives rise to a formative process, that expression is possible both in the society or in the individual form.

The construction of art and its forms is also a form of this expression, from the age of Adam to the modern age, the way humans collect food resources, from the journey of luxury to the manufacture of things, from stone tools to air-conditioned rooms It is artistic.

The history of Indian art forms is Vedic and according to these Vedic traditions, it is known to us that the description of sixty-four art forms are available in the forms of architectural art, writing, singing, playing, drama, etc. which directly and indirectly affect the cultural of a nation. Has been instrumental in strengthening the legacy.

The maturity of any society and individual is attested by the art and its forms prevailing in that society, which reflects the contribution of the art forms to the nation building.

Key words: Developmental process of culture, Form of expression, Structural development of art

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I. INTRODUCTION

Everything a human see in his life. Understands and feels. The sentiments related to it which arise in the form of sensation to see it. Expresses it. Generally, man expresses this expression in a procedural manner like dancing, singing and writing with the help of his available medium. And this is the process of cultural construction by humans in the context of their environment and society.

The process of nation building is possible through social construction and person building. Because a person builds a society and through that society it is possible to build a beautiful and structured nation.

This is a formative process that is going on in relation to the living, non-living, human, society and nation. The nature of his journey, that is, the form of the constructive process, is the expression of that living person society and nation.

If this is said in the context of artistic forms, then we can understand directly that the creation of art is the result of the expression of folk. In which the prevailing consciousness gives rise to many art forms in the form of its expression form under the element of both subjectivity and objectivity or socialism. And the process of making them is the cultural history of that folk and society, under which we present the study of various art forms.

II. FOLK AND EXPRESSION

Folk literature is a mirror of society. The soul of our earth resides in the captivating lines of folklore. Different emotions have an effect on the human mind. Their true tableau or counter-image is seen only in these songs. The folklore which is sung in any region of the country reflects the emerging mood in the inner mind of the folk or society. Extremely touching and gentle emotions are the underlying grief and how many touching experiences are set in the vocal cords of songs.

This is possible because those which come out of the human mind. Rather it starts vibrating automatically. And spontaneously becomes eternal and immortal. This is the reason why the same songs of various written forms are available in traditions and human minds in the form of centuries. Which are easily converted from one generation to another. We can understand the only reason for their naturalness and universality. That this is not an expression of the form of blank imagination. Human beings enjoy whatever happens as a result of socio-economic changes in that environment and society. The same emotional expression is presented in the lyrics. That is why it is possible to say that to know the soul of any country, folk songs can be formed on the basis of it.

^[1] Designation

Such love episodes, heroic stories, will result in songs prevailing in the folk due to many social changes which are manifestations of social processes in the construction of that society. Those who influence the present from their past society, also present a strong expression for building a better society in the future.

If we try to understand the strength of the consciousness prevailing in them, in fact, freedom fighters and folklorists worked to complement each other. Mass movements had a huge impact on the civil and folk literature of our country.

The impact of the national independence movement continued to remote villages. A strong sense of nationalism, patriotism was awakened in the hearts of the illiterate, previous and suppressed masses. National values became an effective expression with the prevalence of folk songs composed in different dialects of the country. Patriotic folklorists, who feel comfortable with the rural masses and feel their sentimental feelings, have expressed their revolutionary sentiments in folk. The folklorists helped the social reformers who gave the message of renaissance to reach the public opinion.

Lokmanas (rural Indians) became aware of the views of leaders like Mahatma Gandhi, Jawaharlal Nehru, Bhagat Singh, Subhash Chandra Bose and the revolutionary consciousness was awakened. During the freedom movement, rural women started singing national folk songs in their dialects on auspicious occasions. Voices of protest started to be heard in traditional folk songs like Phag, Kajari, Malhar, Birha, Ragini, Lavani. Their consciousness was not limited to the freedom movement alone. The same consciousness was communicated against child marriage, dowry, untouchability, casteism and all social evils.

" Sousse Bharat Ke Jai Gawa

Sousse Bharat Ke Jai Gawa

Desh Banava Aisan Sundar

Jaha Re Sukh Subidha Ghar Ghar

Chhot Mot Ke Pachara Chhoda"

Lok Kavi Saday ji, who through his songs, expresses the creation of a superior India with the public. He wants India in which there is no kind of high and low discrimination. Or imagining it. This folk expression is a social expression of India at the time regarding its creation. It seems legitimate.

In which there is a living sense of social status. The situation is simple. And also suggest the creation of a better one who wants to take care of and better the society and the individual of the nation's society and its environment which is the carrier of the national interest consciousness through an artistic medium. It is the artistic form of the culture of the nation.

This consciousness in artistic form originates in many art forms beyond folk songs. In which there is a consciousness of national interest. Such as drama, painting etc.

III. TIME, SOCIETY AND CHANGES

If thought of in terms of classical art forms, of course it expresses a strong expression and relevance in terms of the reason of its composition or presentation from its artistic expression. But they do not justify newness, changing society and social, political forms. He is a Shastri because he has his

own scriptures and norms. While the nature of folk arts is independent. Therefore, if we say that strong consciousness of national interest is more expressed in folk arts then it is not an exaggeration.

In order to reach an ideological hypothesis, it is necessary to briefly discuss the decade and period, pace, status of these arts. The state of motion that can be seen in the context of social levels. And in terms of the type of presentation, it can also be considered in terms of geographical spread of different caste and linguistic class.

A large part of all sections of India are tribal areas. The dances of these tribes can be divided into different classes on the basis of anthropological and caste elements. The dance and music of the Indian tribal people are examples of strong folk styles and classical styles.

Along with these art forms which are variously associated with the agricultural agricultural life cycle, they are also art forms. Which is based on two Indian epics and several Jataka and Puranas of Buddhist, Jain and Hindu religions. Many tableaux and silent scenes and other forms of dance drama have developed through their interpretation by words, voice recitations, violations, farce and anthem. In epics, the local form has been considered the entry of great tradition into a Tuksh tradition. But in these local and regional forms, many literary forms of epics have been created. This is the strong form of consciousness.

Connected with the rural community but a separate section is those professional singers, dancers, musicians and actors. Which are known by different names in different parts of India like Bhand, Nat, Reclamation, Bunkar etc. The credit for the exchange of ideas, forms and art styles between the village and the urban center goes to this class. He was also a medium for protest and consensus and bringing reform. He also proved to be a means of socio-cultural change by promoting reform movements and emphasizing satire and commentary. The contemporary dramatics of Bhavai, Nautanki, Tirukuthu, Vithinatham etc. fall under this category. For some time, they have been called folk dramas or even traditional theater and folk dance. Those who get the right to comment on society and the public also from the society. And it reflects the same society.

The process of social change has been the basis of the development journey of Loknatya. The performance of the play from the dance has taken place between agriculture since the hunting era. Fascinating magic in collectives - fantasy styles influenced by sorcery and totmo(Performing method), gave dance a world of masks and other theater. At this stage, the routine and the play were filled with personal Bhangimao and Havabhava(Gesticulate). With the development of the process of rituals of ghosts, ghosts and super-divine powers, the character's hierarchy was determined. Krishi Karma(Agricultural Production Activities) was a technology developed as a collective enterprise. In which the related concepts of social beliefs were strengthened. The direct effects of labor and production were collectively visible in the human consciousness. This was a new cultural framework.

In which all the forms started manifesting their social culture in honorable high thoughts and contemplation. As a result of public beliefs, religion was converted into the system.

The participation of religious activities had also been established in social practices. When the people used to work in agricultural activities like harvesting right to left, their labor used to make musical and dramatic plans. New beliefs and new ideas were attached to it.

Folk culture has often expressed its spiritual and philosophical thinking through abstraction. The way of revealing the overwhelmed context to the clean spiritual elements and subtle senses is almost the same with folk culture. In order to express the abstract as tangible, the folk has often done its work from the things around them. For this, he has also considered the natural substance household material daily verbs and the word to produce his expression. Folk culture certainly has an artistic vision for both tangible and intangible genres. In both these processes there is a co-ordination of his creativity and prehistoric principles.

Modernism is a vibrant process of continuous development. It is a life system expressed by our perception and behavior. In spite of being against the tradition, the tradition itself is forced to socialize itself. The identity of the contemporaneity that humans hold in their time period. It has a relation to the metaphorical nature of modernity. It is a powerful concept of a renewable and evolving life context of its cultural achievements as an eternal seal. Modernism has made a huge inward change in our life and on the other hand, Brahma's behavior is its presence.

Teaching of ancient social system is possible only through ancient history. History is a renewable storehouse of knowledge. Therefore the study of sociology requires history knowledge. We divide time to follow history. We give different names to time or time in the ancient, middle and modern categories. For identification or, for example, for the introduction of form, quality, state, Kaal(Time) is like a river which has been tied in many places. And each dam has a different name. In philosophical discussion, Kaal is considered to be inseparable, amazing and inauspicious. Which is a continuous flow.

The river Kaal flows from the mountain up to the lap of the sea. We are familiar with Ghats. Pause for a while and see the scene there. This is social knowledge. The river flows. The knowledge behind dries up. Which we call past tense. Where we stand. That is the present tense. The future of history and sociology is not worried. In ancient times, our fund is the current method. Our social form is. The future is the essential export that is in the hands of Kaal Karma and God. Not in the hands of sociologists.

A time or period has the meaning of form, quality and condition. Nature of the then economic, social and political artistic or cultural achievements. If we discuss the Vedic period. Or even before that, consider the period. Which is called the historical period of wisdom. So we will need to analyze the entire phases of the life stages of that time, social structure, political pleasure - peace, discord and peace, economic production, power, collective beliefs and exception values. These elements will be the foundation of social studies of thought. Therefore, knowledge of history is the first step to information about social order. History is the flashlight that will recognize the sociality of our exploration period.

IV. CONCLUSION

As a result of the historical study of art and art forms, we know that any form of art is a political economic, social, economic, and even emotional change of a person in the country. In the context of this, this expression emerges as the basic social medium of the past. That is, art and artistry is an ideological expression that within itself is an indicator of all the multifaceted possibilities of society and the present situation and situation.

Art and various artistic forms of any country and the social consciousness prevailing therein are the bearers of a mirror which expresses the prevailing consciousness in the present and plays an important role in the creation of future consciousness.

For the creation of a successful introductory and cumulative form of a pure and strong process of society and society, being conscious is an essential element to be present or remain as a human sensation. As much as food for life. Consciousness provides food to the body of society and country. Because on the basis of consciousness, the person prevailing in the society and society affects him by his daily process. Which is the root factor of change. And the culture prevailing in that nation and society is the carrier of that consciousness. That is, the bearer of the food of that society is the cultural form by which the confirmed nature of the society keeps on trying to be healthy and able to operate smoothly. Any plot, nation, territory, society, individual, family Sanskrit is equally important.

Today in terms of modernity, the nature of person and consciousness has changed a lot. And changing. The external culture behavioral influence on the prevailing form of traditions is basically influencing the art and forms. Due to which the consciousness of that society and nation is directly affected. In the context of all these scenarios, protecting the culture by making a protective approach is very important in the context of society and the defense of society.

The importance of preserving and teaching the culture as the backbone of society and nation proves to be very important. Because culture plays an important role as the operator of any nation.

V. RESEARCH REFERENCE

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