

An Empirical Study of Assamese Literature and Folk Culture towards Well-Being on Modern Society of Assam

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Abstract

The present paper aims to prepare a database on an empirical study of Assamese literature and folk culture towards well-being on modern society of Assam. An attempt has been made to study in details the concept of Assamese literature, folk culture and well-being with special reference to Orunodoi. This paper is an attempt to describe the major research carried out on Assamese literature; Sankardeva's contribution to Assamese literature is multidimensional and spread through different genres of literature. The present study explores the main focused on the nature of the colonial and post-colonial state of Assam. Therefore, emerging trends are marked by experiments with post-modernist literary technique and growing fascination of young writers with magic realism and surrealism. In the realm of literary criticism young literary critics of Arendom Borkataki, Bhaskar Jyoti Nath, Debabhusan Borah are exploring different possibilities and ideas to meet the needs in literary criticism. Therefore, the variety described here is representative of colloquial Assamese spoken in the eastern districts of Assam. Particularly, the pre-colonial period of Assam contains various neglected travelogues like the anonymous anthologist.

Keywords: Assamese, Literature, Folk Culture, Well-Being, Modern.

INTRODUCTION:

Today, we are living in a knowledge based society and global world. The present study was designed to investigate the effect of contemporary Assamese literature in relation to folk culture with special reference to well-being in our modern society of Assam. The present study unexplored the main focused on the Assamese literature has played an important role in revealing the status of folk culture for modernization on attitude in relation to quality education. A survey method was adopted for conducting the paper, by the investigator especially for this purpose and the Era of Shankariera, incorporates the literary works that were produced mostly as pertinent to the Neo-Vaishnavite movement which propagated the Ekasarana Nama-Dharma. In this context of the understanding of the purpose of this theme is to find out remedial measures and to evaluate or to suggest other useful up to date goals that can be attempted in imparting knowledge for the benefit of the learners as a whole. The investigator concluded that a combination of Assamese literature and folk culture with special reference to Goalpara such as Goalpariya Bhawaiyalok geet, melageet etc.

Lifelong learning has emerged as one of the keys to improving the quality of life in the twenty-first century. An initial education is no longer sufficient to enable people to benefit from new opportunities that advances in science and technology bring and other changes in the world of work. There is no doubt that continuing to learn is the key to securing literature and folk culture stability. Literature is a part of folk culture that not only enriches a particular society. Probably the earliest text in a language that is incontestably Assamese is the PrahladaCharitra of the late 13th century poet HemaSaraswati, BanikantaKakati divides the history of Assamese literature into three prominent eras- early Assamese, middle Assamese and modern Assamese. The antique Assamese folk culture and its varied literature have been contributing a significant task in traditional Assamese society. In this unit, we will discuss folk culture and its various kinds, like Oral literature, customs and traditions and

performing arts in Assam North East India has its great resources on Assamese literature, indigenous knowledge for folk culture. Folk culture and literature is the canvas of a nation and is a dependable directory to the backdrop and environment of the people. There has always been a simple ability of folklore through pilgrimages, melas, dances, cultural fiestas, pujas, fairs and festivals etc. There are some folk tales, folk narrations, dances, music, songs, riddles and proverbs with them and there is an unremarkable amalgamation. It is just that the folk culture and literature was passed on from age group to age group by utterance of mouth before they came to be condensed to scripting or lettering. 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. 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.

Operational Definitions of the Terms Used:

The operational definitions of the terms-Assamese Literature, Folk Culture and Well-Being used in the present study are given below:

Literature:

A few elements of folk culture of Assam are briefly explained and outcome of discussed below:

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 vesee for 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 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, charitputhi, 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 'Pimpura Guchowa' etc. are presented before huge gathering 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

Concepts of Folk Culture:

In our society, 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 are reflected by its folk culture. These traditional cultures practiced 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 folk idea is a view that has a universal, commonly understood meaning meticulous to a socio-cultural alliance, other than which has not been officially, properly cleared. Implication the affecting valence of words is a vital constituent in clutching folk identities. Folk culture and folk literature includes broad vicinity counting within its margin, as traditional songs, tales, stories, narratives, faiths and beliefs.

Idea of Folk Culture:

Emphasis should be laid on this paper was an attempt to discuss the originality one of the most renowned rule of idea of folk culture. Folk or folkways are custom principles of everyday life and are the traditional ways that people act similar to drinking, eating, individual cleanliness, dressing, etc. Folkways are events and traditions which are of modest ethical implication. Culture is a trait of societies, not of individuals and is the route of social life. Folk culture is learned, communally transmitted legacy of artifacts, understanding, attitudes, principles and normative prospects. Folk culture provides an individual in a society the right and suitable ways to eat, dress, words and the verbal communication to exercise.

Thoughts of Folk Literature:

Generally, the Assamese literature was influenced by various styles and characteristics of literature as follows:

Folk literature is the literature which is broadcasted verbally. Folk literature is one of the mainly significant conventional widest sectors under its colorful fabric of a nation. In 19th century, the folklore came out as a novel meadow when antiquaries in England as well as philologist in Germany started to take an innovative concept on traditional literature. In the 1812, the German brothers Jacob and Wilhelm Grimm started publishing powerful quantities of folk narratives and understanding of Germanic myths. In the 19th century the word 'Folk' highlight an illiterate man in an educated society. Folk literature or oral literature covers all the customary spoken or orally broadcasted shapes of traditional words. Folk literature includes extensive vicinity counting within its periphery as traditional songs, music, stories, tales, narratives, faiths and beliefs.

The concept of well-being the possible causes include a combination of biological, psychological and social sources of distress. Increasingly, research suggests that these factors may cause changes in brain function, including altered activity of certain neural circuits in the brain. The persistent feeling of sadness or loss of interest that characterizes major depression can lead to a range of behavioral and physical symptoms. These may include changes in sleep, appetite, energy level, concentration, daily behavior or self-esteem. Depression can also be associated with thoughts of suicide. The mainstay of treatment is usually medication, talk therapy or a combination of the two. Increasingly, research suggests that these treatments may normalize brain changes associated with depression. However, simply experiencing these symptoms is not enough to be diagnosed with depression. There are certain conditions that need to be met.

Justification of the Topic:

The purpose of the education system is to develop good human beings capable of rational thought and action, possessing compassion and empathy, courage and resilience, scientific temper and creative imagination, with sound ethical moorings and values. It aims at producing engaged, productive, and contributing citizens for building an equitable, inclusive, and plural society as well as modern society. To generate folk culture and literature has been highlighting lesson to the common people in varied facets of life. For the most part, folk

culture and literature of north-east India and Assam is the rich resources for the women folk. To focus prepare an appropriate folk culture and literature is similar to Air Naam, BiyaNaam, BihuNaam, Dakar Bachan etc. The outcome of such crises has profound significance for the people's subsequent adjustment in this study. Today, the justification of quality education in the development of human potentials needs no evidence. The system must emerge from the needs and priorities concerned not from outside groups who have gone other need and priorities. The urgency and worthwhileness of the research have to be justified the contemporary Assamese literature in relation to folk culture with special reference to well-being in our modern society of Assam. The present study unexplored the main focused on the Assamese literature has played an important role in revealing the status of folk culture for modernization on attitude in relation to quality education. Therefore, folk literature includes extensive vicinity counting within its periphery as traditional songs, musics, stories, tales, narratives, faiths and beliefs and the present study would be a milestone and this direction for improving the standard of education particularly at the rural areas, which is very crucial stage in the life of the people of depression of literature because of the utility in the quality education, has become very important. In this context, it becomes necessary to unexplored in this field. The rationality and origin of the study is the linguistic nationalism in early-colonial in Assam. In conclusion therefore, the researcher ardently hopes that this important field of investigation would be continued and carried over with the passage of time.

Statement of the Problem:

The problem under investigation entitled is, "An Empirical Study of Assamese Literature and Folk Culture towards Well-Being on Modern Society of Assam".

Objectives of the Present Study:

The study was designed to pursue the following objectives;

- 1). To study the Assamese literature and folk culture.
- 2). To find out the difference in folk culture and well-being in the modern society.
- 3). To highlight the concept of Assamese literature and folk culture.
- 4). To find out remedial measures and to suggest other useful up to date goals of Assamese literature in Assam.

Delimitations:

In the present study were delimited with regard to the following:

1. The present study will be confined up to the literature and folk culture only.
2. The present study is restricted of only one district namely- Goalpara
3. The study is delimited to variables of modern society and well-being only.

Methodology:

The paper is based upon analytical and descriptive method essentially used, collecting response from the representative population through folk culture and quality education in Assam.

Sources of Data:

For the present study both primary and secondary sources of data are used. The primary data has been collected by field survey based and the secondary sources of data have been collected from different Books, Dissertations, Government reports, documents, official's records, journals, Research papers, Research Articles, Paper clips, Newspapers, library, Internet etc.

Discussion:

A few elements of folk culture of Assam are briefly explanation and outcome of discussed below:

Literature:

In this paper an attempt has been made to summarize the finding and also put forwarded some concrete suggestion to increase the Bramandynasty 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 Barman dynasty, Salastambha dynasty, Paul dynasty, Koch royal dynasty and Ahom scriptures this fact comes out. However, the Ahoms used their own Tai language and the modern form of Assamese language Journal 'Arunodoi'. Lastly, the paper describes the various problems for utilizing the indigenous knowledge, source knowledge, forms of knowledge and Assamese folk culture and literature have its great value in Assamese society etc. and its solutions. 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.

Major Conclusion:

In conclusion therefore, the researcher ardently hopes that this important field of investigation would be continued and carried over with the passage of time. The findings of the paper are as follows:

This paper tries to access the history of the Assamese literature and folk culture folk culture and well-being in the modern society. After the both primary and secondary source of data has been collected through the use of various tools it must be processed and analyzed to draw meaningful inferences. However, valid reliable and adequate the data may be, it does not sever any worthwhile purpose unless it is carefully edited, systematically classified and scientifically analyzed, intelligently interpreted and rationally concluded. The reasoning starts with certain assumptions. In short, we can conclude that the main role of a national language is to culturally homogenize the nation so that the state, nation, and language come to coincide with one another, and modern form of Assamese language journal 'Arunodoi'. Therefore, 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 (biyanaam), appeasing song (nisukanigeet) Kamrupi and Goalparia folk songs are most popular among other folk songs like Aainam, Dhainaam, Dotara (tokari) song, Chiya geet, Nangeli Geet (cow-boys song), Cherradhek etc.

This paper an on-going debates amongst researcher about the effects of 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, KalikaPuran, 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 BanikantaKakati 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.

This paper tries to access the history of the This study highlights two major aspects of application of Assamese literature and folk culture with special reference to Goalpara such as Goalpariya Bhawaiya lokgeet, melageet etc. the most popular songs from hits

of Rahima Begam Kalita are Bandhur Karane, Brahputra Pare, Chengra Bandhu, Mushba Thaner, O Ki Dayal Re, OMui Ki Biyai.

It is akin to proverbs. In Assamese culture and literature there are different kinds of folk based literature and language. 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 (nisukanigeet) Kamripi and Goalparia folk songs are most popular among other folk songs like-Aainam, Dhainaam, Dotara (tokari) songs, Chiyageet, NangeliGeet (cow-boy song), Cherradhek etc. Therefore, folk literature includes extensive vicinity counting within its periphery as traditional songs, musics, stories, tales, narratives, faiths and beliefs.

Thus it can be concluded that overall effect of the portrayal of folk literature and culture is the identity of each races, castes and communities. The influence of folk literature is a part of literature. It is said that folk culture and folk literature is the identity of entire Assamese culture. In each level folk culture is a topic of study. The varied ancient Assamese folk-literature and culture has been singing a significant task in customary Assamese society. India has a heritage of wealthy and mixed folk literature. The folk literature is the identity from generation to generation. Assam has a affluent and prosperous documentation of folk literature. It is, therefore argued that the research paper highlighted the influence and impact of folk literature which is a part of literature and has its imperative constituent. The researchers, folkloristic and the sociologists must provide a high-quality connection regarding the ethnicity, traditions, values and viewpoints of the people and to transformations therein all the way through the ages. It is concluded from the study that the folk literature continues as a spontaneous recitation which obtains a bright forms and it generates stunning and amazing humankind of dream from side to side its own ability of narration. Really speaking, folk literature absorbs a solution in Assamese identity. It is wealthy sufficient and throw glow on the varied components of Assamese societal life and its prosperous way of life.

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. Therefore, improve mental well-being by reading about depression, the mind-body connection and more. Moreover, mass media can contribute to people's engagement of active and serious leisure by promoting the advantages of these activities for people's well-being.

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UGC CARE Listed (Group -I) Journal

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