

Relation between Swang & Agriculture

Dr. Sandhya Sharma

Asst. Prof. (Culture), Directorate of Students' Welfare, CCS HAU, Hisar

ABSTRACT

Farming is a modern and sustainable form of agriculture that provides consumers fresh natural farm products. Farming works in synchronization with nature rather than against it. Folklore is a concept that aims to revive the natural bond between agriculture and art. It aims to show the new generation the natural bond that exists between the fertility of the soil and fecund imagination that goes with the tilling of land. It is a combination of both organic produce and theatrical performances which coexisted even from the medieval times. The focus is on traditional farmers, traditional farming. Side by traditional theatre is a stepping stone. Folklore Swang will carry messages and impart information on agrarian culture. Swang & Agriculture is redefined as "AGRICULTURE". This initiative aims to educate people on the dangerous side effects of pesticides and the need to promote natural farming and to create a new work culture and food culture which is closely linked with Mother Nature and the climate. Folklore is a heartwarming idea where farming and Swang flourished alongside each other. The concept not only takes agriculture as a science but also an art bringing in the true spirit of the word agriculture. It speaks about the importance of linking agriculture with tradition and culture. Folklore revolves around the idea of farming where farmers adopt eco-friendly practices for cultivation alongside with folk theatre. The farmers work in their fields during the day time and in the night they practice music, dance and drama in the stages constructed near the field. The final performance of the art is made on the day of harvest, usually 3-4 months after the sowing.

Key word: Folklore, Swang, agriculture, culture, traditional, Festivals

INTRODUCTION

Food often has a strong cultural, religious or even political meaning attached to it. Food is no different in that respect. Folklore is a concept which is in close relationship with the society. It is a bouquet of performance of dance, music and drama also take up relevant social and political issues. A time where more and more conventional farmers are opting out of farming, But the mouths to feed are increasing exponentially day by day, it is crucial that more and more individuals and government bodies should take up farming to maintain the balance. Similarly art and theatre should not be confined to auditoriums alone, instead they should go to the fields where they can make the change. Agriculture depicts the relation which humans have with art and soil. We should adopt this culture of cultivation to promote organic farming. The message of this concept is to recall our nature, culture and the equilibrium.

Folklore-Swang is the name of the overall form of deeply entrenched qualities in a society, which is reflected in the thinking, working, eating, drinking, speaking, singing, dancing, festivals, literature, art, architecture etc. of that society. The present form of culture is the result of the methods adopted by the society for a long period of time.

"Swang is created through mutual movement involving the talents and cognizance of singers and audience alike, of story tellers and listeners- in a manner that blurs the distinction between them." All the Swang traditions have nature as an integral constituent of folklore. The age old bond of humans and nature is well expounded in it. In common they celebrate, nurture and propagate our rich cultural heritage. Swang is a symbol of the method on which we think and do the work. It also includes the non-material sense and thoughts which we gain in succession as being a family and a member of society. As a member of a social class, all achievements of humans can be inspired by its authenticity. Thus Swang relates to human-born mental environment in which all non-material products are provided from one generation to the next generation. Folklore is the microcosm of any society, through which people interact, interact, and give direction to their own manifestations and knowledge concerning life.

Agriculture India is a farming country, and there's honesty here. Farmers live and breathe farming along with their family & they love it. Farming has helped us retain our ancestral values. It teaches us to help our neighbors and anyone else who needs support. It includes being sensitive towards their animals and selfless care for them. We learn practices that conserve water and keep the soil fertile. We also learn to stand united with our families irrespective of the unproductive yield.

As much as farming is about passing on skills to the next generation

India has always been regarded as an agricultural nation. The agrarian society has made its place in our economy, culture and traditional values as well. As cultivators, farmers are pre-eminent cultural actors. They are as much artisan, creator, scientist, educator as they are an economic unit. Older farmers, in particular, are repositories of extensive knowledge about, and transmitters of value systems regarding, nature-society interactions and the impact of economic and social policies on a range of matters from the rearing of animals to the future of rural society. Their styles of farming, and associated rhythmic activities and value systems, are pivotal to food system (un)sustainability.

Relation between Swang and Agriculture:- Agriculture means it involves art along with it. Swang is our traditional folk art form, It is a concept which aims to revive the natural bond between agriculture and art. It aims to show the new generation the natural bond that exists between the fertility of the soil and fecund imagination that goes with the tilling of land. It is a combination of both farming produce and theatrical performances which coexisted even from the medieval times. The focus is on traditional farmers, farming and folk theatre Swang, which is a stepping stone. The Swang will carry messages and impart information on authentic culture. Swang is redefined as "AGRI-CULTURE". This initiative aims to educate people and to create a new work culture and food culture which is closely linked with Mother Nature and the climate.

Agriculture in India is not a mere profession but an art, tradition to be practiced by one and all. Whether you talk about Vedas or economic growth, agriculture has its own noteworthiness. It has its importance since Vedic age for example in the most ancient Ved, Rig Ved where it is mentioned about Aryans who were original natives of this country were very disciplined and organized and stayed in one place. Their main source of living was farming and animal breeding. Aryans were described as farmers. It is told in Rig Ved, "Akshairya Divyaha Krushimit Krushawaha" which means get rid of gambling and learn the art of farming. Even in Shreemad Bhagavad Geeta lord Krishna says, "Ashwatha Sarva Vrukshanam, Devarshinam, Narada Gandharavanam Chitra Ratha, Sidhanam Kapila Muni." In this shloka, Krishna compared himself with the Pipal tree which gives oxygen even at night and it is best for all trees. The importance of trees is even mentioned in the mythological book. The existence of farming and trees in our mythology and Vedas make agriculture our culture.

It is a heartwarming idea where farming and folk Opera theatre Swang flourished alongside each other. This concept not only takes agriculture as a science but also an art bringing in the true spirit of the word agri-culture. It speaks about the importance of linking agriculture with tradition and culture. It revolves around the idea of farming where farmers adopt practices for cultivation alongside with folk theatre. The farmers work in their fields during the day time and in the night they practice music, dance and drama in the stages constructed near the field. The final performance of the art is made on the day of harvest, usually 3-4 months after the sowing.

India is the home of the festivals, a vibrant country filled with happy events and fascinating mythological stories. Harvest celebrations are events that take place during a region's primary harvest because of differences in climate and main crops. Each of India's 28 states celebrates its harvest festival at various times of the year. Bihu, Pongal, Makar Sakranti, Lohri- the names and places vary, but the meaning is totally same, that is to be thankful to God for a plentiful harvest. A sizable proportion of the Indian populations actively engaged in agrarian activities. The first harvest of their new crop is a happy moment for them. it is a moment to celebrate the food that has been cultivated. Indians regard food as a gift from God and thus celebrate the harvesting of food in all seasons. Harvesting is celebrated differently in each state of India. Pongal in Tamil, Makarsankranti and Gudhi padva in Maharashtra, Lohri in Punjab, and plenty of other festivals. All of these harvest festivals have deeper roots in the divine and holistic gains of harvesting food. Let us see each one of them below:-

Lohri

Every year in the month of January, Punjab celebrates Lohri. A bonfire is lit to commemorate Lohri. It is an ancient tradition to light a bonfire during this winter festival. The bonfire was lit by ancient people to rekindle the return of longer days. Lohri, the Punjabi harvest festival, is commemorated by the consumption of freshly harvested sheaves of roasted corn. The Lohri festival commemorates the sugarcane harvest in January. Lohri celebrations revolve around sugarcane products like guruh and gachak, as well as nuts harvested in January. The radish, which can be harvested

between October and January, is another important food item for Lohri. Because the crop is suited to the agro-climatic conditions, mustard greens are mostly grown in the winter. Mustard greens are also a winter vegetable. Gajak, Sarson da saag, Makki di roti, radish, groundnuts, and jaggery are traditional accompaniments. Traditional dishes include “til rice,” which is made with jaggery, sesame seeds, and puffed rice. This dish, which is more of a snack in some places, is known as “Tilcholi.”

Baisakhi

Baisakhi, also known as Vaisakhi, is celebrated on the 13th and 14th of April each year on the first day of Vaisakha. It is a traditional Punjabi spring harvest festival. Farmers commemorate this day by thanking Mother Nature for a bumper crop. They dress up and go to the gurdwara in Punjab. Gifts are exchanged, and a ‘Guru ka langar’ is held, in which the entire community gathers to share a meal. In gurdwaras, Kada prasad is served, and dishes like Sarson ka saag, Makki ki roti, maa ki dal (kali dal), and meethe Peele chawal is prepared.

Onam

Every year in the month of Chingam, the first month according to Malayalam tradition in Kerala, Onam is an annual harvest festival. The celebrations last for ten days and culminate in Thiruvonam. Atham, Chithira, Chodhi, Vishakam, Anizham, Thriketa, Moolam, Pooradam, Uthradam, and Thiruvonam are the ten days in order. The first and last days are especially crucial. The Onam sadya (feast) is an important part of Thiruvonam, and almost every Keralite makes or attends one. The Onasadya is traditionally made with seasonal vegetables such as yam, cucumber, ash gourd, and others to reflect the spirit of the season. The feast consists of nine courses and is served on plantain leaves, but it may include over two dozen dishes, including Banana chips, Sharkaraveratti, Pappadam, Injipuli, Thoran, Mezhukkupuratti, Kaalan, Olan, Avial, Sambhar, Dal, Erisher, Molosyam, Rasam, Puliseri, Kichadi, and Pachadi, as well as various vegetable and soups such as Injipuli, Thoran, Mezhukkupuratti, Kaalan, Olan, Avial, Samb Moru (buttermilk or curd diluted in water), sweet and sour pickles, and coconut chutney. The meal concludes with a dessert called Payasam (a sweet dish made with milk, sugar, jaggery, and other traditional Indian flavors), which can be eaten plain or mixed with ripe small plantains. The curries are served with rice, usually the parboiled rice known as ‘Kerala Matta’ in Kerala.

Makarsankranti

Every year in the month of January, Maharashtra celebrates Makar Sankranti. People exchange multicolored halwa (sugar granules coated in sugar syrup) and til-gul laadoo on this auspicious day (sweetmeats made from sesame seeds and jaggery). Lunch consists of gulachi poli/Puran poli (flatbread stuffed with soft/shredded jaggery and toasted, ground til [white sesame seeds]) and gram flour that has been toasted to golden perfection in pure ghee. People greet each other while exchanging til-gul as tokens of goodwill.

Haldi-Kunku is feted by married women inviting friends and family members. As part of the ritual, guests are given til-gul and a small gift. Women make it a point to dress in black. Because Sankranti falls during the winter months in the region, wearing black adds to the festive atmosphere. People hand out sweets to everyone and encourage them to let go of any negative or angry feelings. In Maharashtra, the famous line “til gul ghya ani god god bola” (meaning “eat this sesame and jaggery and speak sweet words”) is used when distributing sweets.

Nuakhai

In the month of September, the agricultural festival Nuakhai or Navakhai is celebrated in Western Odisha and Southern Chattisgarh. It is observed to welcome the arrival of new rice for the season. The name derives from the words Nua, which means new, and Khai, which means food, implying that the farmers have newly harvested rice. The festival, which takes place the day after Ganesh Chaturthi, is seen as a new ray of hope. It is extremely important to farmers and the agricultural community. Lagan is a festival that takes place at a specific time of day. This festival will be celebrated by Aersaa Pithaa. The people remember their village god or goddess before having their nua when the lagan arrives. Food dishes include Arisa pitha (sweet dish made of rice, jaggery, and sesame), nua-bhaat (new rice), Kankala kadali bhaja (spine gourd and raw banana stir fry), jua (kheer from new rice), and tomato khatta.

CONCLUSION

Indians hold festivals to commemorate the harvesting of crops because food holds a special place in our culture. Not only is harvesting a way of keeping mind and body in ultimate harmony and happiness but so is cooking and preparing a variety of specific foods in specific seasons through festivals. All of these festivals bring together the most ancient and wonderful traditions to promote community health and happiness. Agriculture and farming has never been only about the finances or the economy. It has its looming presence in social and cultural aspects of villages. In short, it forms the very structure of the nation.



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