

Bangalis' Folk festival and Non-Communalism: Its Feature and Nature

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Abstract: Bangali is a mixed nation. The combination of blood of different nations; lineages'-community has barged into the flesh and soul of the Bangali. From the primitive time to the present the various arrived nations, bearing different lineages, creeds, races, castes, belief-reformation of the community, consuetude and customs, language and culture have been mingled highly with the norms, observance, belief and culture including the style of this region. On the contrary, exotic people as well have combined with the consuetude, customs and belief of the Bangali.

Introduction

From the anthropological point of view, the culture, customs and social behavior of a combined culture have been originated through a nation, lineages, like Astrik, Drabir, Mongalio, Alphonio and different religions like Muslim, Hindu, Christian, Bhuddha, Jaina with the combination of both Arja and Non-arjahindu culture introduces. In the middle age owing to preaching the religion Islam by the foreigners of the Arabian and the Persian, Islam has been introduced in this sub-continent. Besides the participation to the location, the arrived Muslims have been closely related with the culture of Hindu, later the arrival of Partuguej, French, Olandaj, and the English has been widespread in this Asian continent. So the combination of the different nations and communities has been united together through various festivals and cultures. The folk lives of the Bangali have turned into a non-communal nation. Such unification is very rare indeed in other nations or countries. From time immemorial, folk festival has been a part and parcel with the Bangali folk lives. As a general consensus folk festival life is taken for granted as the relation of life concerned to the folk community. But with the invention of scientific research, western civilization and citified environment, such a festival is on the wane.

Discussion and Results

The history of Bangali folk festival is wide-ranging, it can hardly be traced out when how the festival originates. It is formed with the human personality naming weal and woes in social liver. At the very beginning of the civilization human beings' lives were alone and isolated. It is scarcely to define how an isolated man shares joy and pleasure with another. The aborigine people used to live together to protect themselves from the attack of the wild animals. This aborigine starts to reside together in an island or terrains and these terrains are called villages or localities. The so-called people were guided by the goddess and goddesses. One used to revere others' thoughts and views. So, the combining theory and dogma introduce in the mind of the so-called people. It can be stated that this combining relation turns into affection and solidarity. This universal belief for the reformation has emerged as a folk festival through centuries after centuries. Infact it is noticeable that men observe festival for her own sake. This necessity is the spirit of aborigine. In the aboriginal time men used to depend on the nature for their wages. Indeed, to have a control over the nature, to have a favor of them, to keep them in discipline this folk festival ceremony has been introduced. It was difficult to collect food from the animals and the trees. Food was to be gathered through struggling with the nature. The food gathered through hardship was a fact of rapture. To express this pleasure festival originated. Moreover for the cultivation men used to supplicate to the gods for the ray of the sun and the shower of the rain. It is vivid that the aborigine used to find out meeting their needs for us through the observation of these

folk festivals. So hunting and agriculture based festivals introduced. So it is vivid that the individuals whose lives were confined in the cave and later come into contact with modern touch. These individuals are observing this folk festival with solidarity and unity. These recreational festivals are, for example; boat race, Nababarsha etc. These festivals have been accepted by all the classes of individuals deducting all the barriers of the human civilization.

With the analysis of the word meaning 'Folkfestival' and 'Non-communalism' the universal fundamental cognition can be felt. In generally 'folk' means 'people; public; man' and 'Festival' means pleasurable ceremony, gleeful feelings, jokes, entertainment etc. According to the Bangla Academy Bengali-English Dictionary 'That which gives pleasure; a ceremonial function on some occasion, eg, marriage, birth-day etc.'. From the view point of the Oxford Advanced Learner's Dictionary, 'A day or period of the year when people stop working to celebrate a special, event, religious one; Christmas and Easter are the main the Christian festivals'. In Webster's New Collegiate Dictionary, the word 'Lore' terms 'Something that is taught, something that is learned, knowledge gained through study or experience, a particular body of knowledge or tradition'. In general 'Non-communalism' means such a belief and thought overlooking religions, nation, caste, creed etc. It is said in Bangla Academy Bengali-English Dictionary 'Free from communal feeling or prejudice; liberal; liberality; universality'.

We experience that festival is a joyous ceremonial function. On the day of festivals the individuals of all the communities assemble together overlooking all the inequality, anarchism, pains, agony, separation, loneliness etc. Likewise the festival that the common individuals arrange from the inner folk-life is called folk festival.

Folkfestival is a social festival. Every walk of the individuals assembles to share her joys and sorrows. So though festival belongs to a distinctive community, its spirit of rapture and pleasure prevails every nook and corner. On the other hand, in family centered festival, all the classes of caste and creeds remain present. At locality or domestic ceremony the folks residing nearby is as well termed as folk festival. In general with the analysis of religion, caste, belief-reformation, customs, tradition, it is a mammoth task to delineate the feature of folk festival. The festivals and activities are greeted by the other community believing in opposite thoughts and philosophy. Indeed it is the belief of the reformation of the distinctive societies that results in the unification and over all the participation of the so-called human figures and it may be treated as folk festival. Thereby folk festival is such a fundamental issue that inspires the humanism.

To have a talk over the referred point 'Folk' we have come to know, that the two dimensional traces of lives; urban life and rural life. Here the term 'Folk' mean the people of the rural area. On the contrary festival signifies ostentatious activities or functions. In folk life from birth to death various pickles and catchups are celebrated in the rural areas for the reformation of the society with trivialities. Every human being in the universe may be all alone. On the day of the festival souls fly in the sky with glamour and gay. That engagement of the communities together is folk festival. So, folk festival terms as the assemble of rural functions that reflects the philosophy of the village and remote rural folks.

The spirit of the Non-communalism, the people residing home and abroad both with religious, political, economics, social, religious and cultural, concerned universal ceremonies enjoy themselves through the overall participation and even they share the grief and sorrows of other's taking those for granted as their own. The combined involvement at festival brings happiness and pleasurable looks among them. It is conducive to them to lead a convincing and satisfactory life. Folk festival presents and symbolizes the history, culture, traditional fractures, direction of the social status, religious inspiration and the passion and feeling from the core of the individual's souls. In a word in festival the history of the thousand years of Bangalis' lives, traditions and culture has brought to light. Above all festival refers to the ceremonies and activities observed by the rural folk. Hence the spirit of the soul, agglomeration and tradition of a nation subsists in it. For this reason the inner spirit is pervasive on the ceremony of Durga puja festival, Eid, Christmas day, Pahela Baisakh etc. The festival bears a hearty and rapturous mode with all and sundry. Folk spirit is the outcome of the local and rural communities.

So, on the basis of the above analysis, it can be summed up that, from time immemorial empathized and rapprochement to one another is vividly sight able in the lives of the Bangali people for the co-residence of various castes, creeds and communities at a time unitedly. The reason why it bears a universal and colorful festive look. It means folk festival results from the family, society, history, religion, culture etc. including with equilibration, indiscrete, liaisons, belief etc. Here the fundamental festival communication blooms. Today's folk lives inherited from the primitive sources pave the way to folk festival ceremonies in a full swing. The confession is to be confirmed that despite the folk festival being confined in the particular regions or communities. It includes the creeds, definite place, definite time, universal life, peace, recreation, impartiality, communalism, cultural, communication; mirror of the social status, flamboyancy in arrangement everyone's participation willingly.

So, folk festival is a ceremonial function overlooking party religion-opinion, vastest of a nation's, political, economic, social, religious concerned point. It is associated with all the classes of people and all have a ball limitedly. Non-communalism blooms in the celebration of different cultural functions. For example, Nabanna, Pausha-parban, Nababarsha, boat race etc. In the brief discussion of these festivals the spirit of Non-communalism can be illustrated. Nabanna is the festival of revealing the gratefulness or commendations. There remains no definite day and occasion. In general it is held at the eleventh hour of the month of Agrahyon. On the occasion of Nabanna festival home steads are clarified and washed. Almost majority of the people put on brand-new and clean clothes and customs to their best. This wears a mesmerizing look overlooking everything that means the term 'Nabanna' is not confined in any hard and fast customs and principles rather it is a universal festival. This festival catches sight of the fundamental spirit of non-communal sights. It the term Nabanna 'Nobo' is taken for granted as Ninth, it presents to cook curries of nine items. From these assumptions it can easily be summed up that the majority of the families remain busy to entertain their invited guests. In deed Nabanna is the medium of revealing of gratitude, rejoice and food habit. This festival observed in folk lives is very antique. The tradition and culture consist in these Bangali festivals. The present festival has lost its fundamental modes. Though some where it is being observed in a congested way.

Pausha-Parban festival is like Nabanna festival. During the month of 'Pausha' the golden corps are gathered in the peasant societies. For this it is not exaggerated to reveal that this month is the time of gathering vast rice. The peasant society jumps with gay to have a sight of new corps. The people remain busy with making different kinds of pithas with this new husked rice. The reason why it can be stated that Pausha-parban is the festival of pitha making. The ceremony of Pausha-parban is observed among all the communities. One the eve of Pausha-parban daughter and son in law come to their relatives with sweet and pitha to celebrate the day and kith and kins and neighboring well wishes invite one another. Sometimes various kinds of handmadepithas are given away among the deprived and the down trodden people. Once upon a time this season and corps based festival used to be observed in the Bangali society through gravity. With the passage of time, this Pausha-parban festival is on the verge of being submerged into oblivion. But it is expected that chucking the flow of the pernicious western culture, the Bangali nation will replace their fundamental identification. It is noticeable that the Pausha fair in Netrokona, Paushaparban centered pitha festival at the D.C hall of Chittagong and pitha festival in Dhaka is turning over a new leaf with flying colors.

One more distinguished festival in Bangali life is the celebration of Nababarsha. On this day the people of Bangali welcome the Nababarsa through various functions and festivals. Bangla Nababarsha is not a religious centered festival rather it presents the whole nations. This festival is closely integrated with the soil of Bangali. On this occasion various kinds of foods like hilsha fish, pitha are prepared for their food menu. In general the children, the youth the adolescence, the adults and even the oldest put on respective dresses like pajama-Panjabi, yellow like Shari etc. On this occasion all the classes of the Bangali enjoy themselves standing on the same platform.

Boat race is a Bangali Nation's life concerned festival. In this festival liveliness, unity and well relationship can be seen. During the month of Asar-Srabon boat race festival is celebrated on water full to the brim locally or regionally. But now-a-days this festival has been irregular due to the influence of different western recreation, socio-economic cultural influence and shortage of water in the river. Still boat-race is held on some occasion such as victory day, Independent day etc. The place, time, rules, rewards etc. of the boat race are announced few days ago. On the day of the race the songs of mike,

Sarigan songs in every boat and the rhythm including with the uses of the sculls enchant a rapturous moment. In this festival the participation of all the classes of caste-creeds and the race can be sighted. Moreover fair as well sets in the remote regions. To elucidate in brief, boat race makes its festive look gorgeously after Nabanna and Baisakhi celebration.

Besides the above mentioned festivals in Bangali lives all the classes of people including the creed, color, race, community assemble together celebrate their national festivals; for example, Durga puja and Eid festival are one of them. Although these festivals are religion concerned, its focus neglecting religious entered barrier delights the hearts of all. On Durga puja festival the Hindu community invite other community to celebrate their festival. Even due to the people of different community residing together, the volunteers from other casts are engaged to perform. Even on the honor of the day in the saddens fair is held. Different classes of people with various things participate here. So this festival does not confined in any particular cast and creed rather it decorates a widespread look over every trace of the Bangalism can be viewed through their cordial and open participation. Therefore it is seen that the celebration of the consecutive religious festival but the participation of all the communities is noticeable. So the fundamental spirit of Non-communalism of folk festival blooms with its youth.

All the festivals observed on Bangalifolklife not only the beneficial signs exist but also the recreational paths are available. It brings to light with its festival mode through various so-called rural music. Here by giving birth to child or marriage relation two-family-centered but the festival joyous mood does not only remain confined in two families but it spreads all over the nearby villagers, so it is noticeable that folk festival is the outcome of the spirit of the entire Bangali folk life.

Folk festival is the aboriginal tradition and self-identification. The way the body without soul is beyond imagination, the life without folk festival cannot sustain with its own entity. As a result, the fundamental purpose of folk festival will be hampered and it will bring misfortune to life. The existing culture in the present Bangalis' folk life is as if it were the inheritance of the aboriginal culture. At present in various ongoing existing socio-culture ceremonies which are usually held on various occasions gets decorated with their natural beautification. Indeed, this folk culture is not created by a man alone, rather all of the societies such as Sautal, Orall, Rajbangshi, Brahman-Namosudra, Hindu-Muslim, Buddha-Christian etc contribute a lot in introducing folk life.

As a nation Bangalis are indeed confined in liberal humanism forgetting cast and creed. Men from all the walks of people stand by one another and consult prospectively. Hence person or society brings the strength back to go forward in the formation of the community. For this the sympathy and affection have been tightened among the dwellers. On the contrary, the Bangalis' being host centered mind people from the world corner, have been provided with favorable shelter that enhances the beautification of the Bangalis' culture. All the festivals educate the human beings to love, to inspire and to be cooperative one another. From the commencement of the folk festival, it reveals the rejoice and hearty celebration. In the past the folk festival was observed in the lives of Bangali. It is seen that this has been engaged in family, social, religious, economic fields. When a society will lose the closer influence of the folk festival, it will be submerged in the darkness overlooking its real self-identification.

Class distinction, race and communalism-discrepancy exist through ages after ages in different countries. Differentiating the class distinction among different castes, creeds, lineages makes the society uncomfortable in the creation of mutual and cooperative society, some people for their own sake take folk festival for granted as their own asset and regard the Non-communistic people as communistic people that creates envy. Hatred, anger and self-centered mentality. To ensure a society free from such a envious personality and mentality, encouraging the people to the path of Non-communalistic thoughts and felling. To have the authentication for expressing one's thoughts and viz; it is crying need to make a Non-communistic society. To evaluate everyman viz; wish and advice of all classes of people ought to be revered from perspective viewpoints. In this regard the cognition of folk festival plays a pivotal role. Various classes of people assemble together under the same shadow of the Non-communalism. So, here the fact of holding different ceremonies of folk festival is not highlighted rather the Non-communistic cognition indeed.

The human cognition of man gets fulfilled dedicating oneself to the welfare of the family, society, country viz; the common people of the remote locality. Folk festival is helpful in making the society free from self-centered thoughts and feelings. This folk festival can unify the whole world people viz; literate-illiterate, black smith-potter, fisherman-weaver, barber, literature, politician-philosopher, mullah-moulabe, Brahman, without the heartiness and cordiality, the appeasement of folk festival cannot come to the full shape. For this love, affection, sacrifice and dedication of a person is crying need indeed. If the purpose of the folk festival turns unto joy and gay, the Non-communalism cognition will be lost into oblivion. The unification of the different casts, creeds and religion in personal life can enliven the zest of the Non-communalism and only then it will be with its full face. Otherwise the social conflict would not be effaced out. Folk festival is the inner philosophy that eradicates the narrowness of the mental sickness in personal and social life.

Conclusion

From the dawn of the Bangali civilization, people of all the walks have been living here in a harmony chucking the class distinction among themselves. But the flow collaboration and unity in the life of Bangalis' superiority to the practice of entanglement in inequity, conflict, altercation, and aggressiveness form our country and nation. For this reason, if everyone is evaluated from the view point of social life including nation, caste and creeds, unification, creation, unity and a journeyman to the devotion, the fundamental cognition-equilibration, liaison, compactness and the appeasement of Non-communalism will be teemed with its own youth.

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