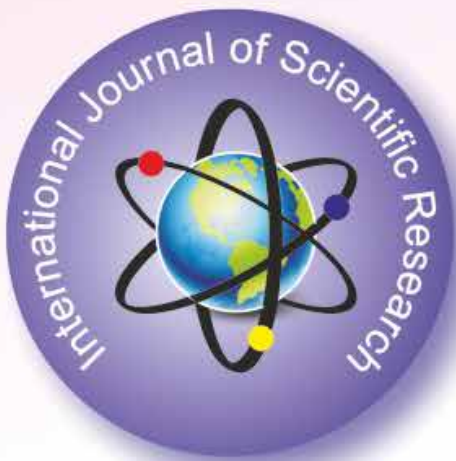


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Jhumur Dance In Tea Gardens Of Barak Valley: A Development Dimension



Mass Communication

KEYWORDS:

Dr Partha Sarkar

Assistant professor ,Department of Mass Communication ,Assam University , Silchar

ABSTRACT

This paper assesses and compares the effectiveness of folk media as tool of development in communicating messages among illiterate people in the tea gardens of Barak Valley. The Britishers were responsible for introducing tea in Barak Valley between 1840 and 1850 and today Barak Valley is famous for its world famous tea which is called the Champagne of Tea. The tea industry in Barak Valley provides employment to about 30% of the working population directly and indirectly 40% of the directly employed are woman. This is because right from the beginning women were absorbed since all field jobs such as weeding, sticking, plucking of tea leaves are well handled by women workers. This paper addresses the knowledge, attitude, and practices of tea garden labourers in the tea gardens of Barak Valley with regard Jhumur dance as sustainable folk media and its implementation in the tea gardens.

Tea gardens as a means of development

Rural development means as overall development of rural areas social, economic, political and cultural, so that the people are to lead a comfortable life. Agriculture plays the most important and decisive role in rural development. Nobody can deny this fact that most of the population in India still lives in villages and their livelihood is dependent on agriculture. Therefore, we rightly say that India is an agricultural country. Any development, which does not touch the vast masses, cannot be justified. The goals of rural economic growth in the narrow sense but as balanced social and economic development, with emphasis on the equitable distribution as well as creation of benefits. Therefore, the development strategy should be such through which the development of the rural population and rural areas is directed towards a total development of the people and their environment through concerted action. The contribution in the development of process is well accepted though its precise nature, extent and mechanism still largely elude proper understanding.

The importance of communication in mobilizing people and seeking their willing participation in the development of a country is well recognized. In India, this concern above reaching people, communicating with them and equipping them with new skills has been emphasized over and again in successive five year plans which provide the blue print of the country's planned development. No one would question the fact that India has made substantial progress since independence. The development and communication infrastructure has been enormously expended. At the same time it is also a fact on which not many people would disagree, that both development and communication scholars should study this question in detail and depth and suggest approaches and methods for more equitable and participatory communication and development.

The Barak Valley Tea Industry:

The Barak Valley Tea industry employs over 55 thousand people on a permanent basis, while a further 25 thousand or so are engaged during the plucking season which lasts from March to November. Besides these direct employment figures mentioned above, a large section of the population earns its livelihood from the peripheral sector of the industry, which consists of transport, supplies, repair establishments and others.

Till the eighties and later nineties families with 3-4 children were a common sight and this had increased the number of dependants on tea gardens. The situation later deteriorated to such an extent that tea gardens were unable to bear the burden of dependants and people were forced to migrate in search of jobs to towns and cities. The educated youth also migrated due to absence of job opportunities and those who stayed back became victims of a vicious circle of poverty.

So much so, the tea industry of Barak valley is in a bad shape, instead of the great demand from the abroad to promote tea as health drink. This is remarkably a dilemma where there is a great demand but the supply is less. This is due to certain

problems like that of the market trend related to tea changing day by day. Naturally, it is not possible to the consistency in the quality of tea. Thus the Barak Valley gardens have to face a huge hardship. The productivity of tea in Brahmaputra Valley is much higher than Barak Valley. The foremost reason is the water quality. The labourers use highly contaminated water, which in turn creates, frequent health problems to them. Certainly, it becomes an obstacle to the workforce. Organic inputs in the garden are also less. In other parts of state, they are emphasizing in rainwater harvesting but in this regard the valley is far behind.

Since, these are the common problems facing by the tea gardens, they definitely increase high production cost. Obviously they cannot face the market. These also include lack of trained manpower and no proper interaction with scientist, academicians, marketing manager and union.

Absence of money flow and resources is another important problems faced by the tea garden in Barak Valley. There have not many studies on this subject in the Barak Valley area

THE JHUMUR DANCE

Jhumur is the folk culture of the labourers of tea gardens. Many years ago they came to this valley from Orissa, West Bengal, Bihar, Birbhum, Bankura, Medinipur via Assam. Since then they have settled down here. Known for their hard working nature they were lured by the brokers to work in the tea garden and jute plantation of the British. Due to the Santhal mutiny and several other factors, the tribes were displaced and were heading towards an uncertain future during the twentieth century. At the same time British were investing money in India especially tea garden and jute plantation. To work in them they needed hard working laborers who could be more perfect than the tribals. The brokers exploited them by fully utilizing the, uncertainties. They lured the tribals to the tea garden and jute plantation by promising several facilities. Once they got trapped, it was impossible for them to come out. Their life is a saga of exploitation, manipulation, uncertainty, hardships and unfulfilled hopes. Till some years ago they were content with what they got. Throughout the day they would toil and at night they gather at one place and sing songs and also they dance that reminded them of their homeland. Some of the songs were inherited and some they composed on the sweet melodies of Jhumur kept on echoing in the tea gardens that give way to the mist clad hills in the far for generations. Jhumur is based on the realities of daily life and reflect the joys and sorrows of the tribals. It is a secular dance with a play motive. The dance is accompanied by Jhumur songs. The songs are very simple yet they have a deep underlying meaning that sway the heart.

The theme of the song may be love of Radha Krishna or any story from the epics, Ramayana, Mahabharata or some daily events of routine life. They sing this song during the marriage, birth and others festival. The women dance in the tune of the song and the male folk of the community join them with Madal beats using instruments like Majale dhap, Thanj or Kartal, Bas-

uri or Flute. Jhumur is generally performed in a group during full moon night. In this valley, it is performed after plucking the leaves from the tea garden during autumn. They also perform Jhumur during Tusu and Bhadu puja .

The tusu parab sankranti , on this occasion groups of young girls gather every evening through out the month of pousa (December- January)and sing songs which have been termed by the generic term tusu. On the day of makar sankranti the groups go out of the village to a nearby bank of a river with the goddess tusu symbolized in small clay figurines or sometimes merely as crowding balls. Different groups meet, sing song near the river bank or the pond and compete each other. The songs are accompanied by simple group movement. The men have their particular songs and dances for the occasion also , they are known as the Bhaduriya saila. The dance content is more predominant here. Men dances in a circle clockwise and anti clockwise. The female and the male folk community who perform Jhumur are the lovers of the nature , so they take maximum advantages of it by using leaves , flowers, feathers of the birds some of the songs are as follows -

"Genda pllool tulte gelam larllariar jungle ~ beta Krishna ehurl a baslli jungle

Gaeller pllool gaehe roilo , dekhe tahar ehokh therani".

There is another Jhumur dance which is known as kathi nakh (stick dance). It is also performed in any occasion. Both male and females participate in this dance form. The stepping of foot is mainly associated with this dance. They step in a very synchronized manner with the beats. In the time of presentation the men and women shake their whole body along with the stepping. This form not only reveals individual talent but also shows the collective spirit of the performers It also unfolds the characteristics of the community life as a whole. Like other community dances the primary appeal of this dance - music is to the emotions not to the intellect. Naturally the uneducated rural poor tea garden laborers are found in performing and keeping alive this fun. It is very much local oriented Garland and other easily available natural things are used in decorating themselves for their performances. Women of the folk community wear saree in a very soberly manner and the male folk generally wear dhoti, kurta and gamcha.

CONCLUSION

This dance has the potentiality to communicate in every phase.. Because the fact is when move in front of our eyes, it makes interpretation immediately than the other vocal forms. Like spoken language, dance accompanied with music and rhythms makes a good communication. Basically dance communicates the intended meaning to the members of the community with whom the dance is born and nurtured.. In India, there are~ various types of folk dances. Folk dance is basically powerful means of communication. These dances are divided in different categories, like ritual, activity, labour, fun and seasonal dance.

The Barak :Valley where less than 2% have the access of newspaper, 2.03% of the population have the radio and television or both, 42.8% know to write their names, 90% live in villages lacking many present day communication facilities, can only go for traditional means of communication. Modern mass media in such a deplorable is not only an alien concept, rather is an unknown. It can be added here that traditional dance, music and other forms are intimate to the rural people. Barak Valley, in this respect , cannot be an exception . The people not only in the phases of independent struggle, even today get so much interest in their traditional forms, especially Jhumur cannot be ignored. They are potential forms and can work better for behavioral changes as .they work in individual group level and going down to the level of audience, As they are the part of life they are able to reach the intimate social groups.

Thus making the use of already established, intimate and known communication network impacts the audience. The Jhumur dances have evolved from grassroots level of the population and the advantages are that they attract people who are poor. With skill, new contents might be added to the familiar, dear and favorite entertainment forms. Because people, especially a large section of the society who really need development information and so they can be communicated through these entertaining channel to bring about the intended changes. Thus in fine we can say that Jhumur dances are still vital and can be used as channels to see the desired social changes and development in the Valley

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