

# CULTURE COMMUNICATION THROUGH ART FESTIVALS WITH SPECIAL REFERENCE TO JAMMU AND KASHMIR FESTIVAL IN BHOPAL

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## Abstract:-

The ideas, customs and social behaviour of an individual people or society can be explained as term 'Culture'. Culture is not a new term for any of us and Indian culture is worldwide famous for its richness. In this study researchers focused on the cultural communication through an event i.e. Jammu & Kashmir Mahotsava that held in Bharat Bhawan, Bhopal. Jammu & Kashmir Mahotsava was the event that shows the various aspects of Jammu & Kashmir state, which includes food, dressing, language, music and dance and many more. Objectives of the study were to study the interest of audience, audience's source of information, type of audience with respect to the activity & passivity and also to study the effectiveness of cultural communication through events. The planned sample framework was 160 but the researcher got back 140 questionnaires. The questionnaire has 13 questions where 12 were closed-ended and one last question was open ended. Including the demographic questions, there were 19 questions in total. In the end researchers concluded that respondents get maximum information from newspapers and they love to attend all these events but their regularity is not high and in the end responded wanted some more facilities.

**Key Words :-** Cultural Communication, Media, Theatres, Folk Culture, Art Festival

## INTRODUCTION

Theatre occupies a significant place in Indian culture. India has always been a paradise for art lovers, be it music, dance or drama. However, perhaps it would be fair to place theatre a notch above music and dance because it essentially incorporates both the forms. The various aspects of theatre have been comprehensively discussed in a particular text composed in ancient India known as the *Nāṭyaśāstra*. The *Nāṭyaśāstra* ascribed to the Indian sage Bharata is generally considered to be the earliest treatise on dramaturgy. The Sanskrit term for 'Drama' is *Nāṭya*. *Nāṭya*, says, Bharata Muni, is an imitation of the various emotions and situations of the people through *abhinaya* (acting). The word Abhinaya is a combination of

two words, '*abhi*' meaning 'towards' and '*ni*' meaning 'to carry'. Thus, *abhinaya* literally means carrying the performance of a play to the point of direct ascertainment of its meaning towards the audience (Pandya, 1990). Communication refers to the act of transmission of ideas between individuals through the use of significant symbols. It is a process by which a person or a group of persons attempts to make another person or a group of person aware of its ideas on a particular subject. It is of paramount importance to social living as social life can exist only when meaningful symbols are transmitted from one individual to another. Thus, communication essentially refers to the process of establishing commonness among the

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participants involved in the act of communication through the act of information sharing. When any communication process continues for a considerable period of time, particular attitudes and values are inculcated in the minds of the audience which ultimately leads to building of social relationships. Emphasizing the importance of communication in building up of relationships, Raymond Williams asserts that men and societies are tied together to relationships in describing, learning, persuading and exchanging experiences. This exchange of experience is facilitated by communication. (Mukhopadhyay, 1999) Thus, it is only fair that theatre is seen as a medium of establishing a relationship of commonness between the actor (communicator) and the audience (communicated) that hinges on the art of communication. Communication as a human function is multi-dimensional in nature. While communication has primarily been regarded as an information sharing process, the scope of communication is vast indeed. It includes a wide range of functions such as instruction, persuasion, education, entertainment, development and so on. Over the ages, all the communication mediums have evolved themselves to accommodate the various functions of communication and this is true of the theatre as well. We shall now discuss how the theatre as a communication medium can significantly contribute towards performing the various communication functions. The term “culture” refers to the complex collection of knowledge, folklore, language, rules, rituals, habits, lifestyles, attitudes, beliefs, and customs that link and give a common identity to a particular group of people at a specific point in time. Culture is sometimes used in a specific sense to refer to the worlds of creative expressions or, as William puts it, 'the works and practices of intellectual and especially artistic activity' (1988:90). Traditionally, this sense of the term was reserved for elite or 'high' forms of literature, music, arts and theatre, but increasingly its use also encapsulate *popular culture*. Tylor (1871) said that culture stands for

beliefs, ideas, customs, laws, morals, arts and other capabilities and skills are acquired by man as a member of the society.

Music and dance include various style of instrumental and vocal music and also various type of dances as also dance-dramas. According to several writers all type of art shares some common feature, these are: *one*, a tradition, or heritage, which provide the impulse; *two*, a body of art –*motifs*, norms and material apparatus which make possible the execution of art; *three*, cannons of appraisal; *four* emphasize on practice as the main way to attending mastery and *five*, an implicate permission to innovate. But the exact filling of the outline provided by common features differs from one art type to another, as also from one people (culture, tradition) to another. Therefore the study of art the only attitude that can insure scientific objectivity is that on *culture relativism*, i.e., of accepting the possibility of beauty having as many magnification as there are cultures. However in the ultimate analysis, the excellence if an art product is higher to the degree to which it is able to transcend local colorations, and local social values and embody universal truth and values. Judged functionally i.e., in terms of the responsiveness to immediate needs, primitive art is as good as modern art is; but judged from the point of view of great art being an embodiment of universal values, it does not come up to the standard often enough. However this as may be expected because the social economic and social intellectual conditions in which primitive man lives deny him a universal vision.

The value of arts and culture to society has long been debated. We know that arts and culture play an important role in promoting social and economic goals through local regeneration, attracting tourists, the development of talent and innovation, improving health and wellbeing, and delivering essential services. These benefits are 'instrumental' because art and culture can be a means to achieve ends beyond the immediate intrinsic experience and value of the art itself.

This review concentrates on identifying robust research that explores to what extent arts and culture bring these benefits to individuals, communities and society. However, we are also aware of the intrinsic benefits of arts and culture experiences, such as aesthetic pleasure, which are seen as private and personal. These intrinsic benefits to an individual spillover to 'instrumental' impacts: Bhopal is a cultural city conducting artistic activities throughout the year. The people of Bhopal also actively participate and involve in such events. The present study is directed towards understanding the attitude of cultural audience. Bharat Bhawan is the main cultural centre of Bhopal, it has been organising state based cultural events since last one year. They have previously hosted festivals like Rajasthan Mahotsava, West Bengal Mahotsava, Odisha Mahotsava, Himachal Mahotsava, Maharashtra Mahotsava, Bihar Mahotsava, Punjab Mahotsava and so on and recently Bharat Bhawan organised Jammu & Kashmir Mahotsava during 17<sup>th</sup> - 23<sup>rd</sup> November, 2016. The present study dealt with the feedback of the audiences who attended this cultural event with the aim to study the relevance of such festivals in context to Jammu & Kashmir Mahotsava festival.

### **Review of Literature**

Dr. Rabindranath Manukonda (2013) explains in his study *'Theatre- Communication the captivities and enchants'* that India is still a developing country and still 65% population lives in rural area where availability of mass media is very low. Theatre is one of the most effective ways of participatory approach method where people can participate and can see and talk about the taboos of the society which reflects the society openly. This paper critically analyses about development and how theatre can be used as a tool of effective communication in the process of development and social change. He argues that theatre is one of the oldest ways of effective communication methods across the world. Still today in a developing country like India where still sixty five percent of population

lives in rural areas where mass media reach is very low the relevance of Theatre for Developmental issues and programmes is very much relevant and quite essential. Theatre for Development (TFD) is more than simply making and performing plays. It gives target group representatives who typically develop and perform the plays the opportunity to plot own stories, involvement and addressing matters that are relevant to them. This is one of the most effective ways of participatory approach method where people can participate, see and talk about the taboos of the society which reflects the society openly.

Kapil Kumar and Debastuti (2013) in their study *'Interpreting theatre as a communication medium'* write that over the ages, all the communication mediums have evolved themselves to accommodate the various functions of communication and this is true of the theatre as well. This paper is a humble endeavour towards interpreting the theatre as a communication medium that can significantly contribute towards performing the various communication functions. It seeks for approaching the study of communication in the Indian perspective drawing comparisons between Aristotle's Poetics and Rhetoric and Bharata's Nāṭyaśāstra. They said that the first and foremost function of any communication endeavour remains information. It is from the information function of communication that all the other functions find application. The primary function of any form of media, thus, is to collect, store, process and disseminate information in order to help the receivers understand and react to their existing environment. Duran (2013) in his work *'A Swot Analysis on sustainability of Festivals: The Case of International Troia Festiva'* expressed that since early times, people held ceremonies or festivities shaped by their culture in order to express their happiness, sorrow and joy, and their successes in acquisition of food clothes, and achievements. They have been defined differently in accordance with the culture of the community as festivals, carnivals, fairs,



festivities, feasts, and carousals. Nowadays, there are plenty of local, regional, national and international activities that take place annually or periodically. As significant motivations of tourism, festivals are the leading figures of the development and promotion plans of numerous destinations

### **Theoretical Framework**

**The transmission of cultures and communication through arts festivals among people can be understand through** Narrative Transportation Theory. **This theory** proposes that when people focus themselves in a story, their attitudes and intentions change to reflect that story. The mental state of narrative transportation can explain the persuasive effect of stories on people, who may experience narrative transportation when certain contextual and personal preconditions are met, as Green and Brock postulate for the transportation-imagery model. Narrative transportation occurs whenever the story receiver experiences a feeling of entering a world evoked by the narrative because of empathy for the story characters and imagination of the story plot.

### **Objectives:**

**The objectives of the study are:**

- 1) To study audience's source of information for the cultural event
- 2) To study the interest of audience towards the arts festivals
- 3) To study the type of audience with respect to activity and passivity
- 4) To study the effectiveness of cultural communication through events

### **Methodology**

The study carried out with primary as well as secondary data. The primary data this is collected with the help of survey method and using self made close and open ended questionnaires. Primary data collection is given the highest priority in this study and it draws information directly from the field. The nature of this study is relied on quantitative and qualitative data which is taken from descriptive method.

### **Sampling:**

The sampling technique was purposive sampling under non-probability sampling technique. The respondent chosen were according to the purpose of the study. This technique was used to get the right data from the interested audience and reduce the causality from respondents' side. The planned sample framework was 160 but the researchers got back 140 questionnaires. The loss of 20 respondents were expected and the sample frame was designed to suit this condition.

### **Data collection:**

The tool for collecting the data for the study was survey using questionnaire. The study was done in Bharat Bhawan (Bhopal) during Jammu and Kashmir Mahotsava organized by Bharat Bhawan from 17<sup>th</sup> to 23<sup>rd</sup> November 2016. The researchers collected the data from the venue on four alternative days, i.e., on 17<sup>th</sup>, 19<sup>th</sup>, 21<sup>st</sup> and 23<sup>rd</sup> November 2016. The questionnaire has 13 questions where 12 were closed-ended and one last question was open ended. Including the demographic questions, there were 19 questions in total. Here three of the demographic questions were for the reference and authenticity of the research including name and contact details of the respondent and other three included age, gender and occupation of the respondent.

### **Data analysis and Interpretation**

The Data gathered for this study is organized, coded and analyzed using Statistical Packages for Social Science (SPSS) where Frequency and Percentage were used to present the result of the study.

SN		Category (s)				
1	Age (in years)	18-26	27-35	36-44	45-53	Above 54
		16.8%	25.6%	28.4%	16.3%	12.9%
2	Gender	Male		Female		
		58.6%		41.4%		
3	Occupation	Students	Govt. Employee		Private Employees	Others
		29%	21%		24%	26%
4	Education	Secondary	Senior secondary	Graduate	Post graduate	Other
		18.4%	20.6%	26.5%	23.2%	11.3%



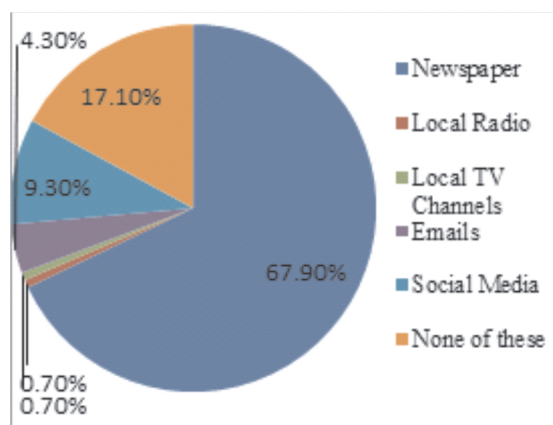
### statistics of respondents

In table 1 it is revealed that:

- Out of all, maximum number of participants belonged to the age group of 36-44 years (28.4%) and followed by participants of the age group of 27-35 years (25.6%). 16.8% are from 18-26 years age group. 45-53 are 16.3% and only 12.9% participants are from the above 54 age group.
- Male respondents were more (58.6%) as compared to female respondents (41.4%).
- 29% school and college students from different age group have participated in this study followed by 24% private employees. 21% respondents are in private jobs and 26% respondents are retired as well as other jobs.
- After analyzing the data, the researcher found that the ratio of graduate respondent is higher in this study i.e. 26.5% followed by post graduate respondents i.e. 23.2%. The percentage of secondary and senior secondary students is 18.4% and 20.6 % respectively. 11.3% respondents are from different other educational background i.e. PhD, Engineering, Medical etc.

### Showing Information source from mass media

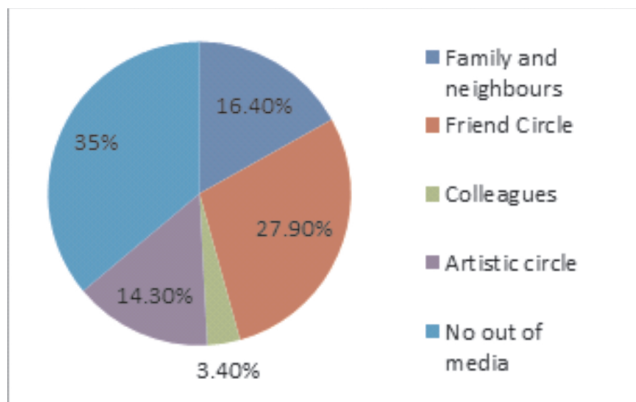
Category	Frequency	%
Newspaper	95	67.9%
Local Radio	1	0.7%
Local TV Channels	1	0.7%
Emails	6	4.3%
Social Media	13	9.3%
None of these	24	17.1%
<b>Total</b>	<b>140</b>	<b>100%</b>



According to the data analysis, respondents get maximum information from newspapers with 67.9% as it shows that newspaper is the most effective medium, information source other than newspaper, local radio, local television channel, social media email are comes under 'other' category where respondent reacted with 17.1%, social media is third largest source of information with 9.3%, 4.3% respondents get information by e-mail, whereas local radio and local news channel are on 0.7% each with least information source.

### Showing Information source apart from mass media

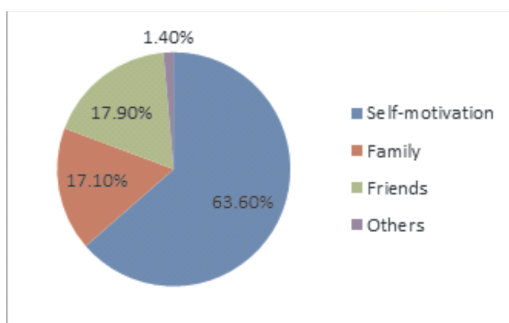
Category	Frequency (%)
Family and neighbours	23 (16.4%)
Friend Circle	39 (27.9%)
Colleagues	9 (3.4%)
Artistic circle	20 (14.3%)
No out of media	49 (35%)
<b>Total</b>	<b>140</b>



Response for the Information source other than media, where maximum percentage lies in no information source other than media with 35 percent, respondents get information from family and neighbour is 16.4%, 27.9% respondents gets information from their friend circle, 14.3% respondent gets information from their artistic circle and 6.4% of information were deliver by colleague.

#### Showing Motivations for attending cultural event

Category	Frequency (%)
Self-motivation	89 (63.6%)
Family	24 (17.1%)
Friends	25 (17.9%)
Others	2 (1.4%)
<b>Total</b>	<b>140</b>



According to the data analysis, 63.6% respondent

are self- inspired for attending cultural events, 17.1% and 17.9% respondent are inspired by their family and friends respectively, at last 1.4% respondent are inspired by others.

**Table 4 showing Program Interest**

Category	Frequency
Theatre	55 (39.3%)
Classical Music	23 (16.4%)
Folk music and dance	17 (12.1%)
Food stalls	2 (1.4%)
Theatre and classical music	10 (7.1%)
Theatre and folk	14 (10%)
Theatre and food	4 (2.9%)
Classical and folk	2 (1.4%)
Classical and food	1 (0.7%)
Folk and food	2 (1.4%)
Theatre, classical and folk	7 (5%)
Theatre, classical, folk and food	3 (2.1%)
<b>Total</b>	<b>140</b>

In this cultural event respondent are mostly interested in theatre with 39.3%, classical music was the interest of respondent with 16.4%, 12.1% of respondent interest in folk music and dance, respondent are least interested in food stalls with 1.4%. Respondent interested in both theatre and folk music and dance are 10%, respondent interested in theatre and classical music is 7.1%. Respondent interested in theatre, classical music, folk music and dance are with 5%, respondent interested in theatre and food stalls are with 2.9% followed by 2.1% of respondent interested in all activity of event. Classical music, folk music-dance, and folk music-dance and food stalls are interest the interest of respondent with 1.4% for each, lastly 0.7% of respondent interested in classical music and food stalls.

**Table 5 showing Opinion about increase in time (day) duration and frequency of cultural events**

According to the data analysis, 77.1% of respondent are in favour to increase the time duration of these cultural events, followed by 14.3% respondent didn't suggest for increasing

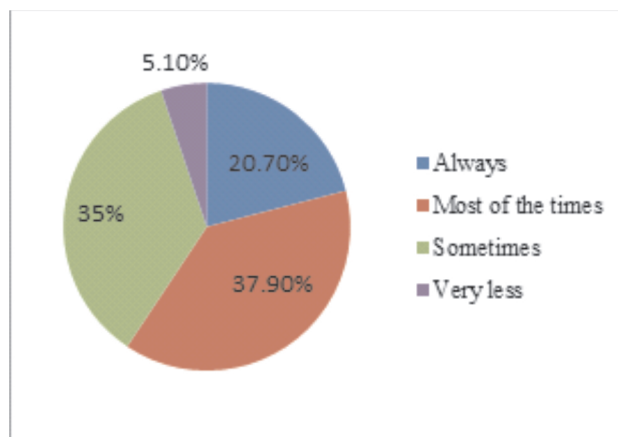
Category	Frequency	%
Yes	108	77.1%
No	12	8.6%
Can't say	20	14.3%
<b>Total</b>	<b>140</b>	<b>100%</b>

time duration, lastly 8.6% of respondent suggest not increasing the time duration of these cultural events.

**Showing the frequency of going to cultural events**

Category	Frequency (%)
Always	29 (20.7%)
Most of the times	53 (37.9%)
Sometimes	49 (35%)
Very less	9 (5.1%)
<b>Total</b>	<b>140</b>

According to the data obtain, the 37.9% of respondents mostly attend or go for the cultural programs, 35% respondents sometimes go for these programs, whereas 20.7% respondents always attend cultural programs, respondent who fall in category of very less are with 5.14%.



**Table 7 showing when the last cultural event was attended**

Category	Frequency	%
This Week	55	39.3%
Last Week	20	14.3%
Last Month	36	25.7%
This Year	29	20.7%
<b>Total</b>	<b>140</b>	<b>100</b>

There is much regularity in Respondents as they go for cultural programs, 39.3% respondents attend cultural events in weekly basis, 25.7% respondent attended any cultural event last month, 20.7% respondent attended any cultural event last year and 14.3% respondent attended last week.

**Table 8 showing response to open-ended question for suggestions**

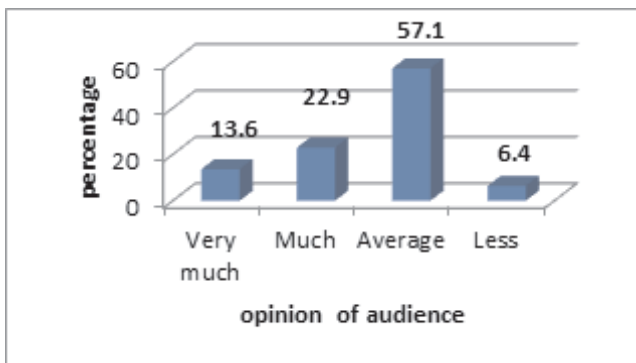
Category	Frequency	%
Unfilled	28	20%
Positive Response	39	27.8%
More Publicity	28	20%
Time Management	14	10%
Translation of language of performance	11	7.8%
Facility by organisers	8	5.7%
Variety of stalls	5	3.6%
Interaction with artists	4	2.8%
Concern for artist	3	2.1%
<b>Total</b>	<b>140</b>	<b>100%</b>



According to the data analysis, 20 are unfilled questionnaire and 80 are filled questionnaire in which the responses are categorized as positive response 27.8%, more publicity is the second category with 20%, time management are comes in responses with 10%, translation of language comes as suggestion with 7.8% of respondent, facility of organiser suggest by 5.7% percentage of respondent, variety of halls are suggest by 3.5% respondents, interaction with artists are suggest by 2.8% respondent and lastly concern for artist are suggest by 2.1% respondent.

#### Showing knowledge communicated by the cultural event

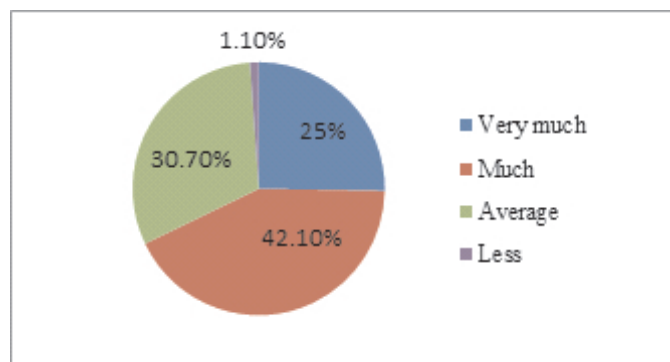
Category	Frequency (%)
Very much	19 (13.6%)
Much	32 (22.9%)
Average	80 (57.1%)
Less	9 (6.4%)
<b>Total</b>	<b>140</b>



According to the data analysis, 57.1% of respondent gain average knowledge about the Jammu and Kashmir with this cultural event followed by 22.9% of respondent gets much knowledge about the Jammu and Kashmir. 13.6% of respondent gets very much knowledge about the Jammu and Kashmir, lastly 6.4% of respondent get very less knowledge about the Jammu and Kashmir from this cultural event.

#### Showing satisfaction towards communication of cultural events of the festival

Category	Frequency
Very much	35 (25%)
Much	59 (42.1%)
Average	43 (30.7%)
Less	3 (1.1%)
<b>Total</b>	<b>140</b>



Respondent with 42.1% are much satisfy with the knowledge communicate through Jammu and Kashmir event, followed by 30.7% respondent are average satisfy with the knowledge communicate through Jammu and Kashmir event, 25% respondent are very much satisfy and lastly 1.1% of respondent are less satisfy.

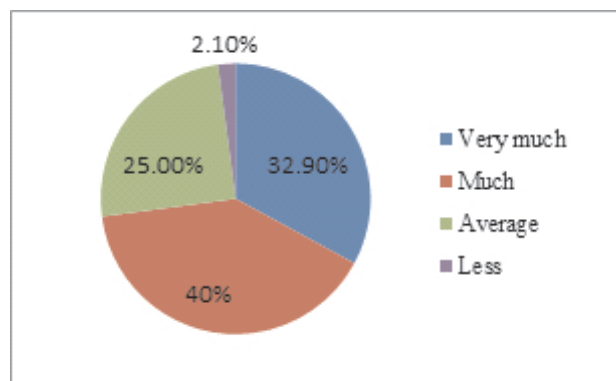
**Table 11 showing change in thought regarding the state Jammu and Kashmir after attending cultural event**

Category	Frequency
Very much	37 (26.4%)
Much	49 (35%)
Average	44 (31.4%)
Less	10 (6.1%)
<b>Total</b>	<b>140</b>

According to the data analysis, 35% of respondent seems Jammu and Kashmir cultural event much effective for their thought change about the Jammu and Kashmir state and their culture, followed by 31.4% respondent gets average thought change about Jammu and Kashmir state and their culture through this event, Jammu and Kashmir event is very much effective for the 26.4% respondent for their thought change. 6.1% of respondent are very less affected with the Jammu and Kashmir event for their thought change.

**Showing how much did you like the concept of Jammu and Kashmir Mahotsava**

Category	Frequency
Very much	46 (32.9%)
Much	56 (40%)
Average	35 (25%)
Less	3 (2.1%)
<b>Total</b>	<b>140</b>



Respondents with 40% much like the concept of the Jammu and Kashmir cultural event, 32.9% respondent very much like the concept of Jammu and Kashmir cultural event, 25% of respondent are average like the concept of this event and 2.1% respondent less like the concept.

**Conclusion**

In the present study the researcher works on Cultural Communication through Jammu and Kashmir where major findings are drawn through data analysis. The researcher found major source of information for cultural events is Newspaper. Mostly people don't use any informational source rather than Print Media. In this cultural event respondent are mostly interested in theatre programmes i.e. theatre artistic performances and there would be higher scale of audience if there is increase in the time duration of the performances. The respondents are highly active for attending cultural events and they are passive about their regularity and the effectiveness of knowledge. This showed average through this event among respondents while the level of satisfaction among them are high after attending the event. The Jammu and Kashmir Mahotsava shows the different aspects of culture. From data obtain we conclude that the most of the respondent seems to have change of thoughts in the end like the concept of this event. In the end we can conclude that these type of events are very effective for expanding the knowledge about the particular state and it is used in changing the thoughts among them.

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