

UNITY AND DIVERSITY: A TRUE REFLECTOR OF CULTURE OF HARYANA

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ABSTRACT:

The paper examines the varied cultural traits of Haryana. Haryana has a rich heritage of its culture. The heritage of Haryana's culture is reflected by the excavation of the idols and the objects of ancient heritage, found at various sites of Haryana. All these are contemporary of Indus civilization. The other cultural traits like the layout of traditional houses in the villages particularly in the Southern part of Haryana, reflects architectural arts of Haryana. Similarly, the Murals of Chaupals of Southern Haryana reflects its cultural unity through the depiction of traditional folk of Haryana. Apart from the Art and Architectural styles, its Songs or Lok Geet at different occasions, the way of cultivation by the plough and other agricultural equipment, the traditional attire of the village men and women, the varied food habits reflect the Haryana's regional heritage cultural, which has given a 'regional identity' and varied dimensions of 'cultural heritage' of Haryana. In Haryana, particularly the Southern Haryana, the first priority has always been the army. It has been observed that every seventh army man is Haryanvi. It is therefore, it has been maintained in accordance with changing scenario. Hence, the whole Haryana represent a composite form of varied cultural attributes, which ultimately reflects its unity in diversity. The varied regional dialect also reflect the diversity, but their linguistic spirit is one. Similarly, the Folk songs, the Festivals, the Peers, the Panchayatiraj system, Deras are characterised with varied regional attributes, but it reflect a unity in Haryana composite culture.

KEY WORDS: *Unity in Culture Diversity, Haryana's Composite Cultural Heritage, Regional Character, Linguistic Spirits.*

INTRODUCTION:

Prof. Azajuddin Ahmad (1992) has tried to identify the 'Centripetal force' in Indian culture. Centripetal means, a binding force which tend to unite the people of different races, colours, languages, regions and the religion. Similarly, the 'Centrifugal force' tend to produce a 'Cultural lag'. It has been observed that the 'Centrifugal force' mainly the product of modern society, which has given rise to a 'Plural society' and ultimately, given rise to lost of cultural identity. With regarding to Unity and Diversity of Haryana's cultural traits, it has been observed that the two forces, as we have maintained earlier, work to justify the unity and diversity through these two forces. In Haryana, which is mainly a land of agricultural, attributed by the 'Centripetal force'. It has been proved conducive to binding the Haryanvi cultural traits by representing the State culture, as Haryana's composite culture. The cultural traits which include the Haryanvi songs, Folk songs, Ragni, its murals on old villages houses and choupals, the Desi food habits, the traditional attire and simple mode of living by the men and women of rural Haryana. Howerer, A.R.Desai (1982) rightly said that the rural cultural identity is

determined by its norms, values, folk songs, festivals, the rituals and the performance of sacraments are same of rural cultural traits of rural India.

Keeping in view the above mentioned cultural traits, which are usually hold good upon the Haryana's culture too. In this various cultural traits have been analysed in relation to its regional entity. Haryana where the 'Core area' which include district Rohtak, Sonapat and Jhajjar reflect their regional cultural character through its typical 'Theth Boli' its contribution in the Indian army, the major arena of political conflict, traditional attire of male and female, the typical rural folk, typical traits of dominant caste, identified by their physical strength, dominancy in the rural areas, agricultural activities, a considerable share in the Indian army, as well as in the Haryana politics, cumulatively given rise to develop the core area of Haryana's composite culture (Ranbir Singh,2012).

HARYANA'S HERITAGE OF JOINING ARMY:

In Haryana, where the youth's first priority, particularly in the core area and the southern Haryana, joining the army, has been become a 'Paripati' of Haryana cultural heritage. Since the first and second world wars, there has been an outstanding contribution of Haryanvi youth in the India. Earlier it was 16 percent share in the Indian army, and now though it has reduced to a considerable extent i.e. 4 percent (editorial Haryana sanvad, 2010), but still it has a considerable share in the army. How 'Joining the Army' has been become an integral part of 'Haryana's composite culture'? The answer of this question lie with the historic past of Haryana's cultural heritage. The story behind this phenomenon has been determined by its topography, which has given rise to develop the 'mind set' of the people, particularly the people of Haryana, who reside in the central and southern part of Haryana, give a due share in the 'Indian army'. It is partly because of unsatisfactory physiographic condition for the development of agricultural activities in past. As a result, it has given rise to find a good option for themselves to join the army. And ultimately, it has become, an integral part of 'Haryana's cultural heritage' is still continue with slight changes in the percentage of share in the army. Till now, every seventh jawan of Indian army is represented by Haryana (Sanik samachar,2015).

UNITY AND DIVERSITY OF HARYANA'S CULTURAL HERITAGE:

Whole Haryana state is a land, where a famous Mahabharata battle, has been fought between Kaurav and Pandava, at the Kurukshetra. The historic past of 'Haryana's cultural heritage' has been enriched by the preaching of 'Bhagwat Geeta', where the lord Krishana has given, his 'Updesh' to Arjuna. All these 18 lessons of 'Geeta' acts as a true reflector to reveal a true image of the facts associate with human activities in relation to his 'Karma' he does during different successive phasis of his life. This 'Karma theory' has become an applied part of human deeds, who does in his day to day work. Thus, the 'Geeta' of lord Krishana, has also become, not only for Haryana, but it has also been become a part of Indian cultural heritage too (Eyncyclopedia of Haryana).

HARYANA- A LAND OF SARASWATI AND INDUS CIVILIZATION:

Retrospectively speaking, the land of Haryana which has been a land of Saraswati and a Indus valley civilization in the ancient period. As discussed by Prof. Suraj Bhan (1982) in his several writings which highlight the 'Regional cultural character' of the land, which has been enriched through different successive periods. In this context, as Prof. Suraj Bhan used to say. " There is an outstanding contribution of both the rivers for enriching the 'Haryana's cultural heritage'. The Saraswati river, which used to flow in the central part of Haryana, which include districts Kurukshetra, Pehwa town area and meet at 'Sangam' at Allahabad, now

known as 'Triwani'. This Haryana's cultural heritage has been become an integral part of India's cultural heritage' too.

In case of Indus civilization, which has also been spread up to Haryana's territory. The excavation of 'Mitathal' of district Bhiwani and 'Rakhi Garhi' of Jind district is a living evidence of Haryana's cultural heritage. The remains of different commodities like pots, terracotta bricks made street walls, bath rooms, ornaments and other daily using commodities found here, have given rise to develop and enriched the 'Haryana's cultural heritage'. All these findings have significantly contributed to preserve the cultural heritage of Haryana, even for today (Sunil Malik,2016).

HARYANA'S CULTURAL HERITAGE OF RURAL FOLK:

Haryana has a rich cultural heritage, which has developed by its 'cultural heritage' of rural folk. As Raghuvinder Malik, has been given an outstanding contribution for preserving the 'cultural heritage' of Haryana, by collecting the most of the commodities of rural folk. His 'Rich collection' reveal the true picture of Haryana's composite culture. The main items of his collection are the old plough, the terracotta pots, 'Mat and Matkane', Jhalars, Nagade, old ornaments and the commodities of daily use, have been collected in a systematic way. Similarly, the 'folk songs' which are sung at different social occasions, has enhanced the Haryana's cultural heritage at a apex level. Similarly, the concept of 'Chaupal' which is a symbolic representation of 'communal harmony' where the people from different caste, religion and race sit together at 'Hukkah' and exchange their views on different burning issues.

The other cultural traits of rural folk of Haryana, are the festivals which are celebrate during different festive seasons, like Holi, Deewali, Teej, Vasant Panchmi and other seasonal festivals. The celebration of all these festivals reflect the 'Spirit of cultural heritage' which have been transferred during different successive periods. The 'Kinshipties' is one of important cultural traits of Haryana's heritage culture. There has been a good tradition of Haryana's cultural there has been a vital significance of the kinshipties of inter relation between the son-father, son-mother, brother-sister and among the brothers. This cementing force of 'Kinshipties' has been cultivated through the force fathers of different successive periods. The 'Khap Panchayat' which is another 'cultural feature' of social institution playing a significant role for preserving the 'cultural heritage of Haryana's old political institution, the 'centripetal force', developed by the 'Khap Panchayat' has been proved conducive to maintaining the 'Taboos' against the 'Gotras system' of dominant caste of Haryana. The Khap Panchayat have been playing a vital role to keep the 'Haryana's composite cultural heritage' even today. The constructive work of 'Khap Panchayat', has been given an outstanding contribution for developing the 'Neighbourhood brotherhood' among different castes of different rural areas of Haryana (Satpal Singh and Dalbir Singh,2013).

Hence, it is obvious that the cultural heritage of Haryana is retained by the individual as well as the joint-efforts, done by different organisations, institutions through their consistant efforts, made through different successive periods. It has been observed that the cultural heritages developed through different institutions, have been boosted the 'Haryana's cultural heritage' in a sustainable way. The ancient and modern 'cultural traits' reflect the continuity and change in the cultural heritage of Haryana, which is quite visible with the present changing scenario.

CONCLUSION:

Haryana has a rich historic past of its 'cultural heritage' which is reflected through its folk songs, its ancient civilization which has been associated with 'Saraswati' and 'Indus valley' civilizations. The other cultural traits like attire, food habits, folk songs, folk dances, festivals, the kinships and the army affects culture has been preserved through different successive generations. In order to keep the 'Haryana cultural heritage' live, the institutions like 'Khap Panchayats' and the educational institutions have been playing a vital role for maintaining the 'cultural heritage' live even today. The role of National and State Archives has a special significance for conserve the ancient monuments of Haryana. It has been observed that there is ample scope for 'conserving the Haryana's composite culture', so that the rich heritage of Haryana cultural heritage, may be maintained in accordance with changing scenario. It also require an urgent need of government and non-government organization and the 'cultural policy makers', so that the cultural heritage of 'Haryana's composite culture' may be maintained for witnessing the forth coming generations of Haryana.

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