



TRANSFORMATION OF DANCE, ANCIENT TIME TO POST INDEPENDENCE ERA IN INDIA

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ABSTRACT: - Dance is a form of creative expression through physical movement that includes rhythmic movements that accompany music. Historically, dance has been used in celebration and religious observances. Dance has played an important role in human societies since ancient times and continues to evolve and develop today.

The separation among concepts here server as a means to think about, plan, and discuss dance.

- 1) SPACE, where is movement performed?
- 2) TIME, when is movement performed?
- 3) FORCE, how is movement performed?
- 4) BODY, what is being used to perform?
- 5) FORM, how is dance structured?
- 6) VESTIBULAR, move off balance with swings and spins.

KEYWORD: - Dance, classical, traditions, performed, fascination, Participatory.

INTRODUCTION: - Dance is a type of art that generally involves movement of the body, usually rhythmic and to music, performed in many different cultures and used as a form of expression, social interaction and exercise or performance setting.

The earliest evidence of dance in India was the discovery of a bronze figurine of a dancing girl from the Indus valley civilization excavations at Mohenjo-Daro and Harappa, which goes back to at least 6000B.C. Depiction of dance is also commonly found in many ancient cave paintings and sculptures at stupas and temples.

There are a number of classical and semi-classical and Semi classical dance forms in India, each of which is reflective of the culture and ethos of a region or a group of people. There are seven main classical dance style in India, which include 'Bharatanatyam' of Tamilnadu, 'Kathakali' and 'Mohiniattam of Kerala, 'Odissi' of Orissa, 'Kathak' of Uttar Pradesh and other parts of North India, 'Kuchipudi' of Andhra Pradesh and 'Manipuri Ras' of Manipur.

OBJECTIVES OF THE STUDY :- Even though there are a great many aims art can have, six that are particularly significant and influential are religious and ceremonial, social commentary, story-telling, self-expression, beauty and emotion.

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Geetika katha
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2. Sangeet Natak

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3. Dance of India (Shobhna Gupta)
(Har-Anand publications, 2002)
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4. INDIAN SCULPTURE.

Ancient, classical and medieval
(Stella Kramrisch)

METHOD OF THE STUDY: - The primary data were collected by

1) Participant observation

2) A purposive sampling technique has been used to select the dancers. At the stage of data analysis, qualitative analysis methods were carried out.

ORIGIN OF DANCE: - Dance is a form of art made by purposefully recreating selected sequences of human motion which can be imbued with the values of aesthetics and symbolism acknowledged by performers and observers from within the particular culture. The dance itself can be free form or have a predefined choreography that may or may not align with traditions of origin or historical period.

Indian classical dancing started around 2000 BCE in India as a joyful and celebratory activity of devotion to Hindu deities. Many of the performances are choreographed to retell stories of the Gods and other historical accounts. All styles of Indian classical dance are vibrant, expressive and spiritual. The dance can be performed to serve various functions (social, competitive, ceremonial, martial, erotic...)

Still it also has two distinct forms: theatrical dance in which dancers perform for an audience and participatory social dance where dancing in a group is encouraged by anyone. Participatory dances are most commonly performed at weddings, social gatherings, and festivals. They can be enjoyed with folk music alone or in groups (pairs, lines, chains or other forms).

Theatrical dance is known for having more elaborate choreography, planning, costume, scenery and other elements that make the entire production feel more professional. The performers of theatrical dance are usually professional who practice their craft over the years. After several thousand years, dancing managed to completely infuse itself into our key of life. Here I find more information about this fascinating activity and the impact it can have on our lives.

1. DANCE DURING ARYAN PERIOD: - Aryans linked Nritya to Yoga, made it simple to learn and gave it a spiritual meaning. They used practice of dance to purify and strengthen their mental state and capabilities. Aryans believed that dance was a powerful medium for purifying the soul and taking it out of darkness and evil thoughts. They elevated their state of mind through practice of dance. Aryans laid great importance on purity and considered purity as beauty.

Beauty was however considered to be mother of Nritya. Nritya was considered as an expression of beauty.

2. INDIAN DANCES DURING VEDIC PERIOD: - During the Vedic age, Indian Dance took anew turn. It was enriched with new emotions and variety of presentation. In the Vedas, which belonged to this age, the word 'Nritya' has been mentioned at various places. It is also revealed that the Rishis of this age were well aware of the art of dancing.

We thus see that during Vedic Age, dance was an important social activity. In the festivals and function Nritya was essential performance and was viewed highly.

3. DANCE DURING THE RAMAYANA: - Dance was fully developed during the period of Ramayana. It is known from the Valmiki Ramayana that people belonging to both high as well as lower strata of society in this period were skilled in all the three arts of music singing, dancing and instrument playing.

It can thus be concluded that various types of arts including singing and dancing attained significant progress and improvement during this age.

4. Dance during the period of Mahabharata: - Dance got fully developed during the Mahabharata period (During this period the number of dancers was very the master of the art and dancing). The main characters of Mahabharata were quite skilled in the art of dancing.

5. Dance during 3rd century AD: - In the closing stages of 3rd century A.D. the art of dancing underwent revolutionary transformation. This was the period of 'Nagas'. It was during this age that Muni Bharat, the great master of Music, created 'Natyashastra' which is still available.

Then Gupta period has been referred as the Golden period of Indian history. The great poet and play wright Kalidasa belonged to this period and his plays prove that drama, dances and music were evolved and established in their classical form. Dances were developed through plays and many famous dancers such as Malavika of Malavikagnimitram and Urvashi, main character of 'Vikramourvoshiyam' a play by Kalidasaa belonged to this period.

6. DANCE DURING RAJPUT PERIOD: - Rajput period extended from 687 A.D to 1000 A.D. During this period art forms were not practiced by masses but became a profession by personal choice, Many of idols, Sculptures, Paintings were destroyed by invaders.

The Dhrupad and Dhaman styles of singing were born during the period and much advancement was made in dance form. It was during this age, that change were ushered into costume of kathak but the Spirituality of Vedic age began to vanish gradually.

To derive pleasure and entertainment from dance, Bhavas were depicted in a relatively cheap style and gradually dance came to be associated with prostituted.

In South India the environment for dancing continued to the classical a spiritually as it was not affected by Muslim culture. The kings in South India established dance school and bequeathed village to dance teachers, various dance Mudras were sculptured on the pillars of the dance schools.

During the period belonging to Vijaynagar kingdom Krishnadev Rai had set up a "Ganika Nagar" for the dancers. The dancers used to live here as Devdasis. During this period 'Bharatnatyam', 'Kathakali', 'Kuchipudi' and 'Yakshagan' were in full bloom along with Kathak.

Advent of the European races into India resulted into an appreciable influence Western culture on Indian culture. Since they had brought rich cultural traditions with them, this age can also be referred as "Renaissance of cultural consciousness" as Europeans in their spare time used to listen and watch

Indian music and dance and this provided an opportunity for Indian dance and music to evolve on the international sense.

It was during this age that the music began to be taught through institutional medium due to efforts made by Pt. Vishnu Narain Bhatkhande and Pt. Vishnu Digamber Paluskar, who set up music institutions in various province of the country. Gopinath , Reata Devi Shankaran Nam boodri, Smt Rukmini Devi Arunded, Meenakshi Sundaram Pillai, Smt Bela Saraswati, Sri Ram Gopal and Sri Uday Shankar who performed overseas and made Indian classical music and dance internationally recognized. We may this conclude that during European age Indian dance was revitalized.

7. INDIAN DANCERS POST INDEPENDENCE: - The country shid the yake of slavery on 15th August 1947, which led to popular awakening in various shaeres including fine arts. As a result Indian dances became popular among masses. In major cities of the country, institutes dedicated to classical dance style in regard to presentation makeup, dress, and use of musical instruments, light and sound. Many books have been written in Hindi, English and other language on Indian dances.

Post-independence Indian dances entered the homes of the common man and the art has achieved a status and recognition in the society. People belonging to all classes feel a sense of pride in learning classical dance.

Our Government has played an active role in encouraging classical daces and as a results, its future appears quite bright.

Conclusions: - The main highlight o this paper is to look at the origin of dance in Ancient India and its various aspects through a cybernetic approach while understanding and analysing the various factors and behavioural patterns of different users.

Since the down of human civilization, dance remained in close connection with us. Here you can find out more about this fascinating part of our culture, all from its root in ancient civilization to the modern times.

Indian dance is divided into three district elements: 'Naritta' (rhythmic element) 'Nritya' (combination of rhythm with expression) and 'Natya' (drama). The dance could express a powerful, strong, firm or the masculine aspect (tandava) of the soft, flowing, and subtle or the feminine aspect ('lasya').

The themes for most of the Indian dance are taken from the ancient texts, the Epics and Indian's rich mythology and folk legends.

Since Indian dance has traditionally been associated with religious or devotional aspect of life, every dance beings with a prayer. It is mentioned in 'Abhinaya Darpana, that "those who are versed in the 'Science of Dance' consider dancing as vulgan if the actress does not being with aprayer".

After thriving for centuries in temples, the Indian classical dance reached the royal courts and received patronage under many dynasties. Dance concerts or public performance are a comparatively recent phenomenon. All forms of Indian dance, whether classical, modern or folk are immensely popular all over the world.

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