

Anthropological study of Afghan Festivals and celebrations based on cultural dimensions as learning media

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Abstract

Tradition is an important area of popular and folk culture, due to the cutting-edge significance given to lifestyle and lifestyle, great efforts have been invested in the maintenance and development of such festivals. However, as an expression of the universe, the view of the arena put forward by the galas can sometimes clash with modern social values, which soon correlate with the difficulty of human beings living together in harmony. The purpose of this case study is that the anthropology of festivals and celebrations can be used as a medium for learning history by reconstructing festival activities. This unique culture may also encompass not only the simplest traditional folk festivals but also other festivals which, from a multiculturalist perspective, are being held more and more frequently in Afghanistan. although the aim of these festivals is to aid social integration, along with their views on lifestyle, they may, in fact, make a closer contribution to legitimizing social constructs that tend to favor hierarchical variations between natives and immigrants. we are confronted here with a paradox that demands a clean and essential attitude with the help of anthropologists. This article aims to analyze historical learning about Afghan festivals based on the cultural dimension so that the results show that Afghan festivals such as Nawruz, Nowruz tricks, Janda Bala, shahtora, and Samanak are cultural dimensions for Afghan society.

Keywords: *culture, janda Bala, Nawruz, shahtora, samanak.*

Introduction

Tradition is an important area of popular and folk culture, due to the cutting-edge significance given to lifestyle and lifestyle, great efforts have been invested in the maintenance and development of such festivals. However, as an expression of the universe, the view of the arena put forward by the galas can sometimes clash with modern social values, which soon correlate with the difficulty of human beings living together in harmony (Arshi & Burns, 2018; Bitz & Emejulu, 2016). The purpose of this case study is that the anthropology of festivals and celebrations can be used as a medium for learning history by reconstructing festival activities (Arslan, Durmuşoğlu-Saltali, & Yilmaz, 2011; Latif, 2017; Samanci, 2010). This unique culture may also encompass not only the simplest traditional folk festivals but also other festivals which, from a multiculturalist perspective, are being held more and more frequently in Afghanistan. although the aim of these festivals is to aid social integration, along with their views on lifestyle, they may, in fact, make a closer contribution to legitimizing social constructs that tend to favor hierarchical variations between natives and immigrants. we are confronted

here with a paradox that demands a clean and essential attitude with the help of anthropologists. This article aims to analyze historical learning about Afghan festivals based on the cultural dimension so that the results show that Afghan festivals such as Nawruz, Nowruz tricks, Janda Bala, shahtoraha, and Samanak are cultural dimensions for Afghan society. Festivals are distinctive by way of a condensed series of events or packages related to food, drink, and attire. Food festivals, wine festivals, song festivals, dance festivals, theatre festivals, and garment fairs are just a few of the outstanding events that take vicinity at some point of the year in primary towns. Celebration, on the different hand, is the act of commemorating an occasion with celebrations. As a result, one of the key distinctions between a pageant and a social gathering is that a get-together has the purpose of commemorating an occasion with festivities, but a pageant does not. A festival, on the other hand, is a normal annual get-together (Saeedi, 1389).

Celebrations are held in public and are well-attended, even though they commemorate personal accomplishments and events. Festivals, on the opposite hand, are usually carried out in public due to the fact they're meant for the wider public. The popular public isn't invited to celebrations. They are accomplished as a part of a party of fulfillment or success. Festivals aren't honored withinside the identical manner that fulfillment or success is (Saeedi, 1389).

Literature review

Historically, festivals are social and cultural participation, space-time celebration, sharing (values, idealism, Myths, and beliefs), essential to the structure of communities and societies. In anthropological literature, festivals are a public ritual of interpretation. Genuine Carnival" where community members (again) participate and confirm Celebrate social connections (religious, ethnic, national, linguistic, historical), Relationship between ontology of predominant values and those values Projection to the future of society (Bennett, Taylor & Woodward, 2014). in modern society, festivals have the same meaning, Scope of Proposal- especially with the expression of cultural identity Lifestyle (Bennett, 2004; Bennett, Taylor & Woodward, 2014; McKay, 2000).

Today, after Woodstock3, the music festival has a similar feature. Expression of youth identity and lifestyle (Not limited to). In the current scene of musical context fragmentation, (Latif, 2017) set standards primarily by technological advances Almost as dominant and unified as commercial evaluation/certification Success and audience . As shown in previous international studies, the festival Th, therefore, represents a dynamic expression of tension (Globalization in identity, mobile, and community, affiliation and anonymity) A cultural building of the 21st century. We can now say that A festival is like a "totem point" that combines physical experience with carnal desires. Music, dance, food, clothing, drinks, sun, beaches, forests, lands, mud ... loud Purdue et al., It is "Somatic Cell Multisensory Globalization.

Fragmentation of culture and identity, the festival Mobility process, and cultural globalization. Most festivals The integration of duality represented by local and global in the changing Context: There is a settlement between maintenance and fraud (Bertho, 2009). Cultural mediation as an integral part of the language became more important in the 21st century as a result of the internationalization and globalization of communication (Lange and Paige, 2003). The role of culture in a second language is getting more and more attention Learning and education, the main focus is still on reading and writing Learn a foreign language

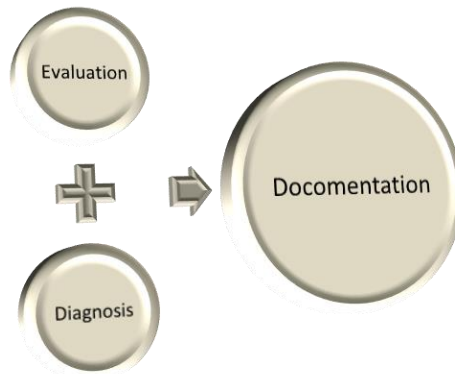
(Lafayette, 2003). Some teachers believe that the focus is on culture Apart from language learning, cross-cultural experiences are difficult and probably too difficult It is offensive to both teachers and learners (Lange and Paige, 2003).

Festivals are necessary to all societies. They have a good time cultural background and identification in addition to offering possibilities for the revitalization of groups and the improvement of trade and employment (Gaižutytė-Filipavičienė, 2020; Guo, Liu, Li, & Qiao, 2018; Meng, Yan, & Xue, 2018; Williamson, 2002). In addition to cultural content, gala's can also additionally explicitly comprise industrial activity, attracting precise attendees and performing as marketplace locations for cultural products (Knowles, 2004). Some of these festivals may go further and incorporate foreign contributions Or it is performed outside the home country and there are researchers As early as 1851, we identified such an event in a western city (Gold & Gold, 2005). Currently, festivals are part of the tourism market (Picard & Robinson, 2006), It was consciously developed as an attraction (Getz, 2008). for example, Oktoberfest, a celebration of German culture In 1810 and 2002, Munich attracted 5.7 million visitors. A very successful version running throughout North America (Honggen & Smith, 2003). Similar to St. Patrick's in New York, The Irish festival Day Parade has become known as the "Parade" Of the parade "(Marston, 2002). Because it's an element of an international festival Designed or adapted to meet the needs of different audiences In the community (MacLeod, 2006), they face common challenges Like cultural tourism and social expansion Economic conditions of major host cities (Prentice & Andersen, 2003). The relationship between local culture, identity, and globalization is at stake. There has been much debate in recent years, especially regarding the increase in the liquidity of social structures. We begin to question the connection between culture and the community (Bitz & Emejulu, 2016; Forssten Seiser, 2020; Jakučionytė, 2020; Triandis, 1996). Will be difficult To establish what the "local culture" really is since the rapid exchange between Global and local cultural flows creates a situation of lasting change. Previous,s Therefore, the analysis of cultural structures and cultural groups is increasing. Replaced by a description of the flow of culture and the "landscape" and "mobility" in it These streams merge and interact (Urry 1995; 1999). The entry includes holidays and festivals that are popular, secular, religious, or a combination thereof. Most of the entries include events that are still being celebrated or observed, but some old events and beings because references to them still appear or occur in literature and art. Contains events that do not In discourse (Helen,2004).

Research method

Library and documentary research is an integral part of research projects in many academic contexts. Researchers carefully review relevant information to determine the usefulness, reliability, and authority associated with the relevant research project, documenting when and where the material was found, and constantly tracking various sources. Responsible for Based on the above information, we selected library studies for this study and collected results from various books. This activity provides this experience can be a medium of learning in history lessons

Data collection process :



Picture 1 Data Collection prosses

Realivety between celebration and festival

The celebration consists of special sporting activities that take place for several consecutive days. They are held regularly and are larger than they are today, not every 12 months, but every 12 months within the same, not uncommon local environment. Celebration focuses on topics, unusual attractions, or inspiring community views. They are now growing on a regular basis than they are not jointly and voluntarily operated, but there is a gala created and executed by each merit, and currently, there are no merit companies. The party is of course fun! The terms "festival" and "event" are always used interchangeably, but not all events are now celebrations. These are major regular opportunities to revolve around selected movements. Celebration and gala are important opportunities and organizations prepared by society in a symbolic and colorful bureaucracy, representing the organization and the most important and fascinating composition of all nations, not the unusual local presence of the group. It is one of the elements. Over the centuries, their memories and memories have all taken the following form: In the form of a gala of mourning and joy, or a celebration of spiritual and non-spiritual carnival, they cheer and dance in addition to the mourning ritual. As a result, these gala and carnivals grow every 12 months over the previous year. Today, fans of different religions hold many celebrations on special occasions. Also, this kind of celebration or gala is due to the location of the indigenous lifestyle found in everything, so in addition to the special national rituals around the special sector from anyone else, the national and indigenous peoples. Has sides (Saeedi, 1398).

Celebration

The celebration comes from the Avestan words "sin" and "cine". This means "guilt" in Pahlavi culture, meaning worship, worship, praise, and reading. Words such as "Jamshid", "Yamshid", "Joseph", "Yousef", "Yazdan" and cities with the word "Yazd" follow the same rules and principles. The celebration has a ritual aspect, and rituals from a structuralist point of view show the rules that shape beliefs, ideas, teachings and enable social order. Celebration is part of the ritual and retaining them is a kind of compulsory and basic duty. Today, the meaning

of the celebration is the day of the vow and the joy of happiness. This is not generally the case, but the purpose of the celebration is to celebrate Avesta and the rituals and rituals that take place on a particular day of joy. But gradually the word meant a special day and day. The word congratulations were used among the Zoroastrians themselves in the form of a "jashun" or a celebration of conversation and dialogue, a ritual in which Avesta and prayers and chanting were sung. (Radi, 1394).

Festival

The festival is derived from the Latin word "Festus" for holidays and the Indo-European "debz" or "debsto" with religious roots. Festivals are truly important events and events of all nations throughout their history and are symbolically organized by society as a whole. At secular festivals, the culture of social groups is fully represented and open to the public. Therefore, festivals are a reflection of the basic actions that a community can show itself to other communities. Non-religious festivals basically include the concept of games, games, and customs (Saeedi, 1398).

Table 1. Celebration and festivals introduce in this study

No	Festival Name	Type of celebration	Month of Holding	Day of Holding
1	Janda Bala	Religious	March	21 st
2	Nauruz	National	March	21 st
3	Shaturaha	National	October	12 th
4	Samana	National	March	21 st

Cultural characteristics of celebration

Celebrations can bring the role of solidarity, the role of unity also social communication between people increases, they get to know each other so that people can establish social relations with each other, while also becoming aware of each other's ritual characteristics and celebrations. The role of celebrations goes back to the same cultural values so we follow this heritage because these celebrations are inherited from one generation to another (Saeedi.1398).

Nauroz (janda bala, shaturaha and samana)

Even the most enthusiastic followers of the Shakhimardan shrine recognize the triple The New Year celebrations of Nauroz, Janda Bala and Guli Surkh have their roots in the region's pre-Islamic past. In the case of Nauroz, the origin of the Zoroastrianism of this festival is known and its tradition is well documented, Originally derived from a much older Indo-Aryan tradition (Boyce, 1982). Nauroz is still today Celebrated in parts of Central Asia, Iran, Afghanistan, and Turkey Despite his pre-Islamic origin (especially among Kurds). Therefore, the celebration of Nauroz at Mazar-i-Sharif is hardly unique. Rather, it's related to Guli Surkh and Janda Bala festivals. March 21st or April 1st, as the first day of the Persian New Year or Nowruz, has been celebrated for over 3,000 years and is of great importance to the people of Afghanistan. Afghanistan is a country with a history of ups and downs. Every year, the people

of Afghanistan celebrate this ancient Persian religion in glory in the cities and villages of this country, based on patriotic customs and traditions, but the culmination of this splendor and celebration is the people of Balkh. It is located in Mazar-i-Sharif, the capital of Afghanistan. All over Afghanistan and the countries of the region, especially Central Asia.

The people of Afghanistan believe that Mazar-i-Sharif is the birthplace of Nowruz and the home of Jamshid or Yama, the pioneering king who is considered the founder of Nowruz. Therefore, it is very important to hold this celebration at Mazar-i-Sharif. The range of this celebration in northern Afghanistan, especially Mazar-i-Sharif, lasts for 40 days, followed by seven Iranian fruits or the same seven trays, cooked by names such as Nowruz Samanu, the 13th Badr, and red rose bushes. Will be three days. On the first day of Nowruz, senior Balkh officials visited Balkh Province in front of Vice Presidential officials and for the first time raised the "flag" of Imam Ali (AS) with the tribal elders. And people it is considered auspicious. The Janda Bala will be celebrated at Nowruz on the first day of the year. This celebration is so important that it will be held in the presence of senior government officials such as the Prime Minister, Ministers, and Governor. Jump-up is a special religious festival held at the Blue Mosque in Mazar-i-Sharif. Here, Sunnis believe that there is a tomb of Imam Ali. This is the largest recorded gathering of Nowruz, with more than 200,000 people from all over Afghanistan gathering at Mazar-i-Sharif Central Park near the Blue Mosque to celebrate with flags and the Janda Bala (Azimi, 2012).

Discussion

Municipal participation in the festival has become more common, economic and political, social, cultural, and environmental impacts on the community. While some communities are looking Satisfied with the financial resources from the event, others are looking for political and cultural resources Recognition from the rest of their society. Various studies Events such as strengthening cultural pride, participating in communities, festivals related to communication, Cultural awareness, new knowledge for the community, among many others. Typically The purpose of the community festival is to celebrate the culture of the community; Only then can the effects of the festival be combined with the building of the community. Therefore, the effect of the festival depends on the meaning created by the different actors. This article was inspired by the literature on cultural building and community events. And community progress, focusing on cultural events due to Afghan peoples.

Research limitations

1. Not a similar project was done in the area.
2. Lack of structure model related to the subject of Cultural literature.

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