



THE EFFECT OF CORONA ON THE SPECIFIC

Miss. Namrata D. Dhale

**Assistant Professor, Department of History,
Vivekanand College, Kolhapur. (Autonomous).**

ABSTRACT:

The research presented reviews the effect on specialties. The present research has reviewed the challenges head of the spectacle as well as the conferences, spectacles and solution to the spectacles. The recherche also discusses the problem created by Tamashapata and the solution to them. This research has studied the warrant situation arising on the spectacle artist.

KEYWORDS: *The effect of corona on the 'Tamashapata'*



INTRODUCTION:

Maharashtra is rich to arts. Culture is the union of art, dress, food culture various dance arts, costs and tribes. The culture of Maharashtra has existed since ancient times The history of jewelry dates back to ancient Harappan culture. But this time the colored clay was wearing a garland of stones. But the tradition has Changed in recent times and is still going on today. In the past the dancers aware but the nobles of the dynasty were kings. Their wives and daughters did not dance. But the present situation has changed drastically. Today women from 'Bharatnatyam', 'kathak' high house can dance. In the past a women who danced was called 'Nachnari' and a women from an aristocratic. Family was called 'Nartaki' he accepted the change. But looking at the Tamasha is till looked down upon, the dancing of the women in the last spectacle is mentioned. The culture of Maharashtra has changed over time. The change between the post and the present is the biggest change. Hegel has proposed a dialectics there every person and thing in the world is changing.

When foreign power came in to existence people started trying to show how different and good their culture is in order to over throw the freeing power. This show a sense of self religion. Form this some graduates started coming forward and they started writing plays, liters, literatures discourses, kirtans. And because of all this, he started opposing child marriage, keshvapan, vartakalya etc. so the newly educated generation started talking about the place of women, the treatment given to them.

Tamasha is an invention of folk drama with a combination of music, comedy, dance and singing. The word 'Tamasha' is originally from Arabic. It meant a scene a play or natyaplay. In the post, he used to go to village faire, pitch a tent and stay a walks till 12 without keeping night.

There are a total of five types of Tamasha drams. Among them, various in stamens are mainly used in pretensions, gangs, bugs, farce, Rangbaji etc. The dholki is the main one because the Women dancing infant dances to the beat of the dholki, Zanj, kade, Bajachi peti, trangle are accompanied. The women dancing in front dances on the board in the language of tamasha and she present her invention. There are 11 notable circles. This type of Tamasha is famous in Satara, Sangli, Kolhapur some people use the word Tamasha as jam Asha Tama is described as an art from that promotes sinfulness Despite

such beliefs, it is a very popular form of folk drama in Rural Maharashtra. From saints like Eknath, the grip of religion on the minds of the people become stronger. Powada was created from the cannons of the divisive people of Dombari, Davari, Mahar, Mang, Kalhati got a new subject to make a living as a song. He is a soldier who has left home and gone to war. To her dismay, the dancing women, dressed in Lamba ant attire and full adornment, sang the songs at the Bose. Of the soldiers. From here, things get trickier.

The current situation of the Tamasha-

Tamasha usually starts after the end of Shravan month when Jatra-Yatra starts. But corona's situation on one calls the spectacle, because the trips have been canceled this has made the condition of the people in the show miserable. There are 100-200 people working in each fad, but the condition of those fads who are famous is pathetic. Because there is doubt as to whether the Tamasha will dispense in the future. The women who presents her art on board is culture, the current situation. Corona has because a Tamasha of Tamasha. Do to the ban on currency, elections and now corona the Tamasha artists have because weak how do these people live. This big question was posed by a Tamasha artist in front. Of all the people of Maharashtra.

• Challenges facing Tamasha artists-

People say that tamasha is looked down upon but in fact Tamasha is a famous place of folk art and Maharashtra people who work in Tamasha get any honorarium from the government and they do not get any compensation even if they are affected by drought. Thus there people became debut marketers let's take a look at the reasons behind this spectacle.

- 1) Creating debt bandage.
- 2) Folk art began to disappear
- 3) There is no other means of daily living
- 4) The big question of money present
- 5) The question of illiteracy will arise

The most important reason is that the attitude towards the spectacle tamasha was lowered by the cage but on the one hand the question arises as to whether the dancers in the tamasha would have the same attitude. House are destroyed due to women in the show but in reality it is an art. In 1982 Ganpatrao V. Mane chinchaniwar brought the mobile theater Tamasha to the stage. In the beginning Tamasha used to be as much as Halgi, Tuntune, Dholki but now it includes instruments like pipetti, tabala, chlobronet, guitar, congo bingo, octopus, Rambha-sambha sinth scissor etc. Tamasha is means of preserve flak culture. For example, social enlightenment was done through powada, song, Bharud that is Tamasha is a medium of social enlightenment. The artist contrives to earn a living to fill his own stomach. If there are two or three people earning from the same family the big question is how they are living in the current situation. The Tamasha can be enjoyed in terms of entailment but no one came to their and when they perform these arts, they are appreciated to such an extent that their ability to serve disappear what is the attitude of the government towards these artists. Because they don't have an honorarium these people take out loans and present their art what about such people This big question is facing all Maharashtra because the artist often tries to preserve his art but no grant is given to these artists by the government. The government distributed food grains during the corona period but how many days is the food available some where along the line these artists deserve attention. The state of Tamasha is like that of farmer. This epidemic does not stop and the government does not provide grantee. If you look at these artists the question of survival and the future of children's education. what is their future because these children have not been educated. The last question is how to live by overcoming the innumerable question of such people The Tamasha artists and the government do not seem to have much in common govt officers, culture ministers, MALS, MPS these people have never thought of Tamasha artist because by promising that the artist will not serving, they need a means of survival. This artist cannot go to work outside for example, Raghuveer kedkar, Surekha Punekar,

Mangala Bansode to who me did these people go to work? Even if these artists are saying to strut a spectacles will this folk art disappear have to the negligence of the govt? such a question has arisen.

Tamasha and films-

The films made people understand what is Tamasha, but Jayashree Gadkar, Leela Gandhi, Usha Chavan, Sarala Yevalekar, Madhu Kambikar, Sanjeevani Bidkar and most importantly Sandhya in 'Pinjra' were well received by the rural community. Tamasha was dominated by Marathi films. So Lavani began to include artists who were previously considered insignificant to wealth the film but now began to work in the films. But the teacher was spoiled by the women in the show one difference between the film and the Tamasha artist is that the Tamasha has had a bad day and it has changed the way we look at the Tamasha. Films become the medium of enlightenment of the society but some spectacles also started the work of social awareness was due work shown through the film has started to shape the society.

Tamasha Conference-

The artists had to face problems in the Tamasha conferences. In 1954 some Tamasha reform committee was set up under the chairmanship of Datta Women Potdar. In 1954 some obstacles were created. The first session of Maharashtra Tamasha Conference was held in 1955 later these contours continued. In these conferences issues of artists etc. are solved training is also given to boys and girls, all these schemes are under consideration of the government. The Tamasha solves the following problems of government growth to the actors in the Tamasha.

• The Tamasha solves the following problem

- 1) Govt grants of the actors in the Tamasha
- 2) Giving help from social organization to the actors in the show (Tamasha)
- 3) Letting restrictions on Tamasha presentation is soon as possible
- 4) To provide grants in the form of loans for the reestablishment of art in the Tamasha.
- 5) Provide temporary employment to the actors of Tamashapat to make a living.

CONCLUSION-

The reason for the decrease in the number of Tamasha shows the Tamasha was the increase in the number of YouTube videos and tickets on 70 to 80 rupees but who saw the art still come to are it these artists came to spectacles (Tamasha) in a village and said that spectacles (Tamasha) came to a village and the village leaders insisted that it was our man. They do such things but if the Tamasha manager does not leave then there are fights and abuses. They also have to deal with tearing the fabric of the tent. If a woman is dancing on the board of a Tamasha the throwing stones has been found in large numbers recently. These evil deeds must stop somewhere. The actors in the show are human like us they should be treated human beings. The whole of Maharashtra should consider the problem before them. Tamasha is a treasure of art in Maharashtra so it seems to give a direct Tamasha has been found to be a topic of entertainment. In rural areas. It is a challenge for every one to have a good view of the Tamasha artisan.

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