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## Folklore under the Impact of Global World

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### **Abstract:**

*Folklore is actively shared by men and women of our society. The tradition and customs handed down by our proud ancestors are under the grip of modernization. The progress of science and technology made a rapid progress. It made the world into a micro world. The rapid urbanization fairly made an impression on the life and culture of rural society. The globalization has changed the life of the people in great deal. They even fill the threat of identity crisis. The paper aims at to discuss folklore and different genres of under the grip of globalization.*

**Keywords:** Globalization, tradition, ethnic, transformation, people's lore

### **1. Introduction**

Globalization is a grand process of increasing socio, economic, industrial, trade, and cultural relation among the people living in all parts of our universe. The term refers to the process which is considered essential for transforming the world into an inter-related and inter-dependent global or micro village. It aimed open access to markets, securing the benefits of free trade and equal participation in securing sustainable development for all the people. Globalization simply means that the world has become more and more easily accessible and open to anyone of us. But, the phenomenon of globalization is looked upon by many as a new form of encroachment on the local or regional territories. That is why the critics of globalization outright castigate it as an evil and the enemy of human progress and democracy.

The 'Lore' of people of folklore consists of myths, legends, tales, music, oral history, proverbs, jokes, popular beliefs and customs included in the traditions of a culture, sub-culture, or group. So, it certainly included the set of practices through which those expressive genres are handed down. It articulates by nature a culture and provides a part of the historical picture of tradition. If we consider the tribes of northeast, globalization has already made an inroad into the life and culture of its people.

### **2. Globalization and Its Impact on Folklore**

The globalized format of market economy as well as the entertainment sector has already encroached upon the traditional life and culture of the people. The whole world leading to poverty and ill health of the people. Hence, scholars and rustics have expressed the fear that large scale commodification of their culture would erase their unique identities. Impact of globalization and colonialism upon the ethnic societies and on people along with politics of the north-east had already been experienced the people of the region. The onslaught of globalized cultural has compelled small societies to have a re-look into their own ethnics before agreeing to change their less susceptible social values and norms aptly titled "India's North-East-Paradise Unexplored". An oral-derived cultural poetics used to be explored within the domain of the local-global nexus so that globalization instead being a threat could be considered as an opportunity.

Modern bihu songs have emerged as a very popular performing art form throughout north-east India and in the rest of the country. The present bihu dances and songs, apart from the colourful ethnic dances of the region like bagrumba, and bardwisikla of the Bodos, Gumrag or Mishing bihu of the Mashing's have become a new testament these days. The revolution in entertainment sector, the VCDs, YouTube make a good business today. But, the rapidity with which the songs and dances have changed and modernized to cater to the market forces is really a matter of concern. The modern songs produced by the singers and lyricists have led us to the creolized world of music. The real identity of the music we listen to in these days is neither traceable nor appreciable. Rather, it is a pure hybrid of many influences and borrowings popularly known as cork or fusion music. This is the direct and indirect result of the impact of film, media and globalization.

Though the prima facie cause of witch-hunting appears to be superstition and lack of awareness among the tribal people, the real cause of the disease lies perhaps deeper. A definite link exists between forms of ownership of land and persecution of women is borne out by a number of field surveys and research communal and control of land have given way to legal ownership of land by men, and witch-hunting has become popular as an extra-legal method to deprive tribal women of control over land. A critical issue regarding land and water acquisition by the multinationals body is commercialization of land, forests and water. Under the impression of globalized culture everything in this world has been commoditized and commoditization does not honour an ethic of the sacred. The modernization of cultures and cultural products are in grave danger owing to the adverse impact of globalization of the universe. In

this connection we can cite the example of bihu festival tunes of Assam, Lai Haraoba of Manipur and the traditional boatman's songs are being reset to the beats of techno-pop and soft rock. The original bihu songs are now going to be vanished. People get easily attracted to the western music and culture. They don't even hesitate to place aside their own culture. The ethnic textile of the tribes of India do not have an opportunity to be globally marketed. This is owing to lack of resources of this ethnic textile. But, modernization and sense of aesthetics and utilitarianism in fashion is applied to the ethnic dresses. These traditional materials feared to be hijacked from the community itself.

Preservation of cultural heritage of the smaller communities is an important aspect which we must not lose sight of. The communities and their cultural heritage have a clear uniqueness and they should be empowered to negotiate for their rights over the folk products in any transaction.

Globalization has become a dominant feature of the world economy over the last decade. Numerous nations are becoming integrated into the global economy through trade and capital flows. Many Indian economists feel that the process of globalization is irreversible and inescapable. But, economists, scholars and thinkers in the western world do not feel so.

Michel Chossudovsky (1997) feels that globalization and IMF and World Bank policies have ruined different countries. It has only brought about the globalization of poverty. Alan Rugman (2000) feels that there is a trial based production in the United States, Japan and Europe. In major industries such as automobile, consumer electronics, chemicals and petro-chemicals, there is a very large amount of intra-industry, indeed intra-firm, trade and investment. In a brilliant review of the international economic relations in the 20<sup>th</sup> century, Ian Clark (1997) argues how fragmentation of communities and countries are interlinked with globalization. James Petras and Henry Veltmeyer in their book, *Globalization Unmasked* (2001) have described globalization as another form of imperialism and how American multinationals are benefiting through the process of globalization. The Human Development Report on South Asia 2001, released by UNDP is perhaps the strongest critic of globalization. This report is entirely conferred to the effect of globalization in South Asian countries. The report concludes that "during the globalization phase about half a people in South Asia have experienced a decline in their incomes. The benefit of globalization have remained limited to a small minority of educated urban population. As a result, income inequalities have increased." The reports also argues that South Asia, which is the home of the largest number of poor people in the world (515 million), did not make much progress towards poverty reduction as a result of globalization. Soumen Sen in his book "Folklore in North East India" has highlighted that folklore represent the archaic thought of mankind, their feelings and world-view. It articulates a culture and provides a part of the historical picture. It is widely agreed that there are many aspects of folklore which are as wide a life itself. In this sense the Indian equivalent of folklore, lokayana, coined by Suniti Kumar Chatterji, expresses the real scope of folklore as it signifies a way of yanaloka life of a people. Another purpose, observed by researchers such as Edward B. Taylor (1832-1917), Andrew Lang (1844-1912) and James Frazer (1854-1941), was to reach a deeper understanding of human culture all over the world. Lang in his essay, "The Method of Folklore", states that comparison is the way of doing folklore research.

Dr. Anil Boroin his artistry *Globalization and Local Cultures: The Tribes of North East India* highlighted the impacts of globalization on different tribes including the Bodo Tribe. Bordoloi (2004) has highlighted on the folklore of Assam as a whole. The folk religion, folk songs, festivals etc. get highlighted in his books.

The tribes of India have a very rich tradition of folklore. It has not at all been explored in depth. These are handed down from generation to generation by word of mouth. In the long run they have undergone a drastic change owing to assimilation with people of other communities. This one of the impact of globalization on 'lore' of people.

### 3. Conclusion

Thus, owing to the forces of globalization in our society is changing very fast. The tragedy is that we are not sure whether it is changing for the better or worse. Infact, we are living in a historical era of enormous possibility which may appear to be either negative or positive. Although the old baron (society) is slowly dying, the exact form of a new one has yet to be fully conceived. But, nobody can deny that the leading architects of the so called brave new world today are the same wealthy elites or ruling forces who shaped the old one. Taking the stereotype of hegemonic culture of Gramsci we may say that the captains of globalization maintain control not always through violence and political and economic coercion but also ideologically through advertisement and brain-washing through a hegemonic in which their values become ultimately the common sense values of all in the society. An oral-derived cultural poetics need to be explored within the domain of the local-global system or nexus so that globalization instead being a threat could be considered as an opportunity.

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