

Changing Aspects of Folk Communication and Media

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Abstract: Transition of society is a gradual process which has shaken even stable folk societies also. Folk societies were characterized as ideal and traditional, small and isolated, homogeneous groups. People had strong sense of we feeling which was contradictory to the modern urban societies. Global trend is being impacted over the local living of rural masses through the ages. The living pattern of village itself gives a messages symbolically. Symbolic communication is a prominent character of folk society which can encircle entire life of village people but now the way of life is being changed due to influence of external world. In this regard media communication perform vital role that is not mere a verbal form but predominantly a non verbal which can convey the messages effectively and intimately. Modern means of communication also causing factor of contemporary change in folk media of communication and symbolic forms of communication.

Key words: - folk society, symbolic communication, folk media, folk communication, contemporary change.

Introduction: Change is an inevitable and continuous process. This is an arcanum of nature as well as society. Human society is not an exception to this. Transition of values, customs, beliefs and culture is regular and continuous. Modern technology brought drastic social changes even in Indian folk communities. Village India is not exceptional for this. Mobilization of folk village is contrary to the steady state nature of the folk villages. But it may be relatively slow compared to rapidly changing urban places. Countrified-culture and village settlement patterns are being modified as a result of modern means of communication and connectivity. Primitive society awakened itself due to rational thoughts provoked by folk media past and mass media present.

The life style of primitive folk people was considerably quite different from the highly sophisticated urban-dwellers. But in the 21st century, transition is commonly found and it made deviations in all respects. Due to impact of Information and communication technology, Indian social institutions have been changing. Intimate relations, food habits, raiments, constructing houses and roads can be cited as examples.

India is a country of villages. Indian villages are the representative of rich cultural entity of India. Self sufficiency was a common feature of villages. Rather than dependency, interdependency was very casual factor. As Charles Metcalf exclaimed that Indian villages were "Little Republic". As Panikkar opined that village, Caste and joint family system were three pillars of Indian society. Village settlement patterns and life style are changing gradually. Rural economy, Education and status of women are also changing trends.

Importance of the study: Communication is continuous process of collective life. The essence of societal life is transmitted from generation to generation. Here, the medium of communication is being changed due to improvement in science and technology. Communication is not mere a verbal form but also a non verbal. Communication has not been taking place only by the mass media of communication but also folk media of communication. Rituals, practices and festivals are some forms of communication, these forms can communicate directly or symbolically. The structure of society and the process of communication are having correlation with each other, perform decisive role. This study is an attempt to know the importance of integral process of folk communication.

Objectives of the Study :

Objectives of the research are as follow,

- 1) To know the nature and forms of folk communication.
- 2) To understand the objects and symbols used in the folk communication medium.
- 3) To consider the interpretative understanding of the folk Community.
- 4) To understand the changes that have come about in folk media usages due to the influence of modern society.

Problematization: The holistic study of folk village is an attempt to know the changes have been occurring in folk culture as well as structural changes in recreational media. In spite of rapid changes are being befall in outer world there is integration of the little tradition in the social structure, cultural aspects and village communication in general. The lathering force of modern electronic and print media on little communities can never vacate existence and continuation of oral tradition. Consequently that these new pattern of communication are able to bring changes in values and attitudes of rural masses. In fact, the effect of modern mass media of communication even in the village succeeded to bring alternative structures of communication. Innovative modern means of technology impacted over the rural masses, then it activated to modify life style.

Folk community is well known for agriculture for the sake of livelihood resources. But in the recent decades economic activities are in changing trend. Due to technological innovations farming and method of farming are modified from traditional mode to reformative mode. Economic status of folk people is being improved because of growing commercial crops and people have tendency to market oriented agriculture presently. Modified agriculture has brought increased to more dependency on new technology in all respects. Self sufficiency and interdependency are fundamental features of folk society but in contrast folk people are losing their indigenous knowledge. Economic dependency again incapacitate the rural peasants. Cultural communication and communicators are capable to direction pertaining to economic activities and functioning as patronage to solve economic crisis. Technological innovations made functional gap between cultural communication and economic livelihood. Rural peasants are also go away from the cultural communication consequently that folk knowledge is not utilizing for health, education, occupation, weather, agriculture and irrigation. Folk knowledge must be applicable for economic advantages.

The role of the government plays decisive that should be bring radical reformation. Implementation of government policies for the welfare of rural people must be undertaken as per rural setup. Folk media can propagate these policies effectively to the folk people as usual indigenous manner in vernacular language that can interpenetrate the mind of them that could be bring changes in the pattern of life. Overall development of folk communities rely on the developmental programmes launched by government. The realizing function about the developmental programmes can be done competently through the folk performances. Government too know the effectiveness of folk media while conveying these messages forever. So that government has to notice vital role of folk media and patronize the folk media.

Sociology of communication is the special field which deals with the media communication. Sociological concepts are applicable for social life that interpret the contemporary life by potentiating the indigenous knowledge. Sanskritization, Westernization and Modernization are important sociological concepts that uphold the changing factors even in the caste system and caste based rural communities. There can be commonly found that the influence of urban fictitiousness on rural elegance. Due to urban contact the traditional values have been liberalizing with reference to folk society. Restricted social values of traditional society are being weaken because of urban invasion. In the name of division of labour and super specialty new social institutions are establishing. These newly established social institutions are enable to fulfill the ambitions of present generation. This is caused to change in structure and function of contemporary rural life.

Method of Study: This is a qualitative research, carried out with having adopted participant observation method to study the folk community which is systematic and useful, for the systematic description of attitudes and events which have been occurred in folk village. For this, the researcher has chosen Karekallahalli village as research area. The researcher has chosen this folk village purposively. Before choosing this village the researcher has rambled and visited many folk villages. Among those villages, finally opted this village because it is relatively more folk cultured village as the researcher found. As per research etiquette, the study of folk village has to be direct and face to face with the informants. In order to collect essential information about the topic the participant observation method has been used. Its a suitable method which can provide reliable information. This is the method as usually adopted by the anthropologists. Its a co-related study between folk society and anthropological doctrines. Ethnographic methods have been adopted in this holistic study which is appropriate to deal with the rural people and easy to study their life style.

The profile of Karekallahalli village:

Karekallahalli is a medium size folk village located in Sirsi taluk of North Canara district in Karnataka state, India. This village comprises totally 183 households. It is situated 30 km away from taluk headquarter Sirsi (sub district headquarter) and 150 km away from district headquarter Karwar. The total geographical area of this village is 380.54 hectares.

Karekallahalli village is situated on the shore of Varada river. The Varada river and its overflowing flood in every rainy season has changed entire life of this village. Link road of this village is kachha. The village is surrounded by paddy land, it is the distinctive feature of Karekallahalli. Fear of inundate is very common to the people of Karekallahalli in every rainy season. The village is not historical and historical evidence and sculpture are not available. Families of this village having features of indigenous group, comprises original inhabitants. Locally this village is called as 'Sannamane'. Documentary sources are not available for the

local name of 'Sannamane'. People believe in ghosts and tempter. As the people of the present generation have given information about the possibility of people were residing one kilometer away from the present village settlement. It might be shifted around two centuries ago.

Sl. No.	Name of the caste	House holds	male	female	total	% of population
1	Kare Vokkaliga	161	451	423	874	88.91
2	Nayak	01	4	3	07	0.71
3	Bhandari	01	2	4	06	0.61
4	Ambiga	02	4	6	10	1.01
5	Daivajna Brahmana	05	18	12	30	3.05
6	Gram Vokkaliga	02	3	4	07	0.71
7	Namadari Naik	11	23	26	49	4.98
total		183	505	478	983	100

Table: Caste wise households and population.

Bhasi is the Grama Panchayat of Karekallahalli and Banavasi is the hobali (Revenue centre) of this village. People of Karekallahalli village are very intimate to Banavasi town and do marketing on Wednesday weekly market. Banavasi is a small town, historically it was the kingdom of Kadamba Dynasty. Karekallahalli village is on the bank of Varada river. Varada river is tributary to Tungabhadra river, which originates in the north-east part of Shimoga district and flows north and east, is an east flowing river in the district and passes through some parts of Uttara Kannada near Banavasi. Thus Varada river has separated Karekallahalli, Bhasi and Banavasi.

People of Karekallahalli have involved with the agricultural occupation for their livelihood. They have small land holding. People do work as agricultural labour at the time of leisure for the maintenance of family. This is very common among both males and females. No government employees in this village till today. Social and cultural bonds are considerably strong in Karekallahalli. The present sex ratio of Karekallahalli village is 947 which is lower than Karnataka state average of 973 (2011 census). Members of each caste are intimate and having the life style of 'Little Community'. The study is an effort to assess the changing aspects of folk communication and media.

Changing community :- The structure and functions of folk community utterly different from sophisticated urban communities. Karekallahalli is considerably a folk village consists of traditional characteristics of folk society as delineated by Robert Redfield in his article 'The folk society.' The pattern of constructed houses and the relationship between adjoined neighbors can clearly portray the features of folk community. Outlook of Karekallahalli village proves the homogenous living settlement. Kachcha houses and roads are symbolic forms, built as usual manner in accordance with the cultivation friendly. Agriculture is a major occupation of this village but mode of cultivation is being changed in recent days. Bullock carts were used as means of transportation of agricultural products but recent trend is in the place of these carts the tractors, tillers and goods autos are being used. Barter system and traditional measurement-gauges are being used. People of this village believe in magicians and witchcraft. Priority is given for magicians to cure all kinds of sickness particularly this tendency is more among Kare Vokkaligas. They occasionally visit neighbor village 'Amblikoppa'. Basavaraj Magaler is a wizard son of late Ningajja Magaler. He was a locally putative wizard. Folk medicine is being consumed by people of Karekallahalli village to cure their diseases. Huvajja Karegundar is a folk physician of Kareallahalli, son of late Ramajja Karegundar who was renowned folk physician. Due to campaign of health service activists and health related governmental programmes the tendency towards these folk medicine and faith on magicians are losing importance.

Symbolic forms of communication is inseparable part of communication pertaining to folk community. Folk communities are literally renowned for living settlement of peasants. Objects and symbols are the means to delineate the abstract ideas and concepts. These objects and symbols can communicate more effectively than wordings. Some of the rituals also do symbolic communication. For example a woman wear white saree could be represented as widow and person shaved head was an indication of death occurred in his family. Mangala sutra is just not a golden ornament, but it indicates that the women is married. Wearing dresses, instruments of art and music, ornaments, colours and other equipments represent occasional importance symbolically. In Karekallahalli village, as aged informant noticed that dhoti was the symbols of married male member and traditional handloom saree to the married women. Parrot green saree was one and only preferred colour for marriage ceremonies.

At present modifications are occurred in this village. As the researcher noticed, only aged female have tattoos on their hands from elbow to wrist but at present none of newly married women have tattoos as the same, but by contrast young men are having tattoos.

Communication in folk communities is in direct form and reciprocates personally. The considerable factors like nature of occupation, caste commitments, kith and kin relations and ritualistic practices make inter group as well as inter personal communication in several circumstances. Correlation can be seen between culture and communication in folk community as a whole. The role of informal means of communication can not negate in routine works that circumscribe with their daily lives. This form of communication can fulfill the needs of folk people and it provides moral and socio-psychological support. Folk related recreational means of communication is being diminished due to the acceptance of advanced mass media.

In Karekallahalli there were three open wells delve by government scheme. It was a place of informal communication. But now a days water taps have been installed. All the people of this village have small land holdings and they are involved in their agricultural works and rest of the times they travel to other villages seeking wages. Goods Autos are being used for transportation. While travelling they could informally communicate their sorrows and happiness with each other. Self Help Group is working effectively. Shree Kshetra Dharmasthala Stree Shakti Sangh is a prominent and formal agent for communication. Rituals are other important traditional forms of folk communication. People of Karekallahalli assemble together to perform calendaric festivals of the village that make strong integration. Marriage ceremony is an important social communication that performed as teamwork of entire village. Family of bride or bridegroom is just do finance and make the decision in accordance with the guidance of senior citizens of the village. On the day of the marriage ceremony at least a member from each family shall involve in the ceremony and acts like a facilitator for cooking and other arrangements. On the day of marriage none of the families would prepare food at home. Modern musical instruments are being played in marriage ceremonies. Marriage related folk songs are nominally sung and they are not given much importance.

Folk media was only entertaining medium which could entice folk people, who were deprived from the advanced electronic media. Easy accessibility of modern mass media have emaciated older folk media. In Karekallahalli 94 out of 183 households are having television for recreation, young men of this village are getting addicted for TV programmes. Drumming, Kolaata, enacting dramas probably happen once in a year and they are the important recreational folk forms of this village. Due to lack of co-ordination among the young men, they are not showing much interest towards folk arts.

Conclusion: -

Homogeneity and social solidarity are the very common characteristics of village community. Direct and face to face communication are crucial feature of traditional societies. Reciprocal relationship among folk people could convey the messages related to contemporary issues. Indigenous knowledge oriented tasks of folk societies can improve occupational skills. The process of socialization is taking place in folk communities in systematic manner that can avoid immoderate behavior of the youth. Agriculture and allied agriculture occupations are used to gather the people in a particular place where the information shared among them. Urban ward migration of folk artists caused to urbanism and affected the rural dwellers. Transportation system brought drastic changes pertaining to culture, beliefs and inter personal communication. Recent trend among folk people is blind imitation of urban way of life and it tends to seclude from folk way of life.

The life of folk people is renowned for symbiont that conveniences to develop mutual give and take relationship. Jajmani was the economic system of rural life that was facilitating inter dependency of all castes of the village. It is inevitable to go along with liberalization, privatization and globalization but countrified culture has to be preserved.

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