

The Folk Society and Folk Media of Communication

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Abstract: Communication is a process which can convey the information from person to person and generation to generation. In the absence of modern means of communication, folk media could be impressed the people of folk society. The way of life itself was an ideal type which made communication easy and simple pertaining to folk people. Folk knowledge and everyday life of folk people always going hand in hand. Despite of contemporary changes in media and communication in terms of improvement of science and technology, the folk media of communication can draw the attention of mass even in present. The changes in folk society and folk culture due to ramification of modernization became the area of my study. The study is an essential to know the emerging patterns of communication and decreasing popularity of folk forms of recreation. It is an important to perceive the changes and understanding the attitude of folk people about their lives and culture. Modern means of technology brought drastic social changes even in Indian folk villages. Countrified-culture and village settlement patterns are being modified as a result of modern means of communication and connectivity. As a result, the village communities are being changed due to rational thoughts provoked by folk media past and mass media present.

Keywords: Folk media, folk society, folk knowledge, contemporary changes, modernization, Countrified-culture.

Introduction: Change is the law of nature. Indian village settlement is not exceptional from this norm. India is the country of village communities. More than 75% of Indian population resides in villages. Due to impact of modern means of communication, rural masses have been adopting the new life style. Improvement in science and technology has impacted over the indigenous knowledge of peasants. In spite of rapid growth of rational thoughts and amenities the villagers were adhered to their primitive culture. But in the Beginning of 21st century the slight deviation can be seen even among villagers. The changes in attitude and the cultural modernization of villagers inspired me to conduct research on village community. This is essential to make a holistic study about the emergent patterns of communication and consequent changes in the folk culture and communication, social structure and power structure. The changing factors of these were mainly due to attraction in communication pattern, urban contact, mass media and technological innovations.

Importance of the Study: Communication is a means of social change and it is a subsystem within larger social system. Lives and behavior of folk people influenced by mass media of communication. The outside influences of modern technical society influenced traditional folk society as a whole. This is an essence of my research. The mass media is playing vital role in present society. Mass media have been playing a role as repository of edutainment, entertainment and information. Folk people were getting recreation through various folk performances in the absence of mass media of communication. Ideas, beliefs, values, customs and traditions of folk people are in the changing process. Decreasing tendency of folk form of recreation and modernization of traditional, culture and communication become the area of my study.

Communication function is a subsystem within a larger social system of village. The outside changes also have made an effect on village, as it was no longer insulated from outer world. Mass media had also made an impact on lives and behavior of villagers. All these factors constituted the problem area to be concentrated in the present study. For this purpose, I have selected a village Karekallahalli. During my pilot study I have observed the signs of change and advancement in Karekallahalli village. For this, purposively I have selected Karekallahalli village as my study area.

Objectives of the Study:

Objectives of the research are as follow,

- 1) To know the nature and forms of folk communication media.
- 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 communication means.

Problematization:

- The existence and continuation of oral tradition in spite of the presence of electronic and print media.
- The integration of the little tradition in the village communication, social structure and culture.
- The attitudes and values are changing due to new communication patterns.

- Using the modern means of technology by the villages in recent decades and its impact on life style of rural mass.
- Growing commercial crops leads to market economy and its consequences standard of living.
- The emergence of alternative structures of communication due to the effect of modern communication structure in the village.
- The changes in composition and structure of cultural communicators due to lack of patronage and economic pressures of livelihood.
- Role of Government policies and programmes imposed on villagers which have brought changes in the pattern of life.
- Redundancy and discontinuation of certain part of cultural communication like sayings about weather, health, irrigation etc, due to technological innovations.
- Application of Sociological concepts like Sanskritization, Westernization and Modernization etc in contemporary rural life style.
- Realizing the effectiveness of folk means of communication to conveying the developmental programs and awareness programs to the rural mass.
- Restricted traditional values of folk society have been liberalizing due to Urban contact.
- Sociological perspectives on communication and media an empirical study.
- Structure and functions of newly emerged social institutions providing requirements of present generation.

Method of Study:

This is a qualitative research. To understand the changes occurring in a village community, I have selected Karekallahalli village as a whole, comprises 183 households. Observation of their everyday lives and activities provide me a better insight. Method of my study included an understanding of the changes taking place in rural communication process. To understand the symbolic acts and rituals, the participant observation method used and take part in the village practices like worships (pooja), marriage, festivals and all other folk programmes.

Profile of Karekallahalli village:

Karekallahalli is a medium size village located in Sirsi taluk of Uttara Kannada district in Karnataka, India with total 183 households. It is situated 30 km away from taluk headquarter Sirsi (sub district headquarter) and 150 km away from district headquarter Karwar. Karekallahalli village has population of 983 of which 505 are males while 478 are females. In Karekallahalli village population of children with age 0-6 is 155 which makes up 15.74% of total population of village. Average sex ratio of Karekallahalli village is 947 which is lower than Karnataka state average of 973. Child sex ratio of Karekallahalli as per 2011 census is 962, higher than average of 948.

Karekallahalli village has lower literacy rate compared to Karnataka. In 2011, literacy rate of Karekallahalli village was 63.37% compared to 75.36% of Karnataka. In Karekallahalli male literacy stands at 73.52% while female literacy rate was 52.83%. The total geographical area of village is 380.54 hectares. Bhasi is the Gramapanchayat of Karekallahalli village 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 kingdom of Kadamba Dynasty. Karekallahalli village is on the bank of Varada river. Varada river is tributary to the Tungabhadra river, 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 the town of Banavasi. Thus Varada river has separated Karekallahalli, Bhasi and Banavasi.

In Karekallahalli village, there are seven castes. Kare Vokkaliga, Namadari Naik, Bhandari, Ambiga, Nayak (Konkani), Grama Vokkaliga and Daivajna Brahmana. 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. Karekallahalli is usually a village of peasant families. Basically this village was collection of joint families. People of present generation are eager to convert as nuclear families. The number of nuclear families have been increasing day by day. Families are patriarchal in nature, although in the absence of senior male member females take charge of family maintenance. Senior female, widow mother and unmarried sister perform significant role. The family system in this village is secured. Relationships are secured bond in Karekallahalli, proximate relationships are protected. In spite of minor conflicts in families which can be solved by mediation of the neighbours and head of the family. Disputes can set right through conciliation with each other. All the families have small landholdings. Agriculture is livelihood occupation involved both male and female. Woman are not empowered but perform prominent role in the family function. Some of the joint families have been divided as nuclear families but not even single litigation lodged in the courts for sake of dividing family property. Arbitrators of this village do this work as per social justice.

In Karekallahalli there is practice of caste system. The members of all 7 castes follow up the norms of caste, social order is in the practice of caste system. Despite of abide by the caste system there is an intensive feeling of casteism. People have very good reciprocal relationship with each other. Irrespective of caste, people have been assimilated with other caste. The feeling of casteism and practice of untouchability are loosen their rigidity. Caste ridden practices are diminishing usually in Karekallahalli. As the people expressed that there is no approval for the intercaste marriages.

Marital bonds are not slacken in Karekallahalli. Marital relationships are endogamous forms. Families are patriarchal types, matriarchal families are exist. Despite of male dominancy in family function the widows are parenting as head of her family. Families are male dominant but women are not negligible and keep in touch with the family even long after marriage. As usually the married daughters have more respect in the family. Her suggestions are valuable in the family matters. She get hospitality from brothers even after death of father and mother. Nephew can continue the liability to invite and host his father's sisters. She is called as mother – in – law, she takes part in the important discussions of family.

The economic stability of family depends very much on women role in Karekallahali village. Women take part in agriculture as equal of male members. Women do Wednesday weekly market of Banavasi as usual like male members. Going to Wednesday weekly market of the women belong to Konkani Nayak and Namadari Naik are very rare. Women of Karevokkaligas are hard workers. They look after household functions as more as tha of male members in most of the circumstances. Family system in Karekallahalli is stable in nature. None of the family in Karekallahalli is disorganized.

The life style in Karekallahali:

Occupational mobility in Karekallahalli village is not being improved drastically. The economic transition is not so suitable for present scenery. Economic progress is not satisfactory in contemporary period. Families have small landholdings and depend on this landholdings for their livelihood expenses. The educational level of the people is very low. Due to this people have not been uplifted in occupational mobility. The ratio of migration is less in number. Urbanward migration from this village is very negligible number. There are 7 general stores in the village, supply only essential groceries for daily life. Banavasi is main marketing place for clothes, stationaries, homeappliances, bank and other gods and services. Caste based occupation is also not progressed in this village. There are 5 Daivajna Brahmin (goldsmith) families in the village. Making gold ornaments was the main occupation of these families. But they have been averted from this occupation. Ratnakar Ganapati Shet is one and only person involved in goldsmith work. Doing this occupation in Solapor city (Maharashtra state, India). He is only a person migrated to urban place, middle brother of Manjunath shet. He has been visiting to the village occasionally. Families of Davajna Brahmin are not being improved economically. A family of Manjunath shet is leading one involved with the business and developed more than others. His shop is in the heart place of the village.

Professional achievement of the people is not satisfactory. Participation in government job is nil. Small landholdings are the livelihood source, of the people. Most of the people of this village are seasonal unemployees. Agricultural laboring is the another source of income, people of Karekallahalli going to neighbor villages as troupes for wages. Majority of the people of this village are agricultural labourers. Except this there is no other sources of income, some of the youths have been involved with the ovolo. People have not been utilizing leisure period for productive handcraft. Women were weaving mat by using wine-palm feather. Women of this village call this feather as wine palm grass. The grass used even for preparing broom. Women were well skilled in weaving mats and broom making. Mat wearing was an important handcraft of leisure time. Women were selling mats and brooms themselves in the Wednesday weekly market of Banavasi. The feather and sticks (grass) of wine palm was not available nearby Karekallahalli but women were bringing from for away hill station. Due to deforestation the grass is not being available now a days. So that women have stopped this work. Women do not like to initiate again weaving mat. As they replied that when I inspired them is not worthy. According to them it is nothing but waste of time and energy.

The people Karekallahalli have more indigenious knowledge. Fish hunting is prime hobby of the people of this village. Men are very expert in fish hunting. They do this job in spare time without restriction of season. All he seasons fish being available nearly by water bodies. Varada river is main source of fish hunting. Men are more skillful to make fishing tools. People of Karekallahalli are well known to make fishing tools. The important tools are called as kooni (A kind of fishing tool). Kooni can be prepared by using bamboo. The piece of bamboo splitting as small sticks in accordance wih the convenient size and length and scraping. Then they weave kooni. There are different kinds of koonis. Some of the persons are very artful in making koonis and renowned locally. Some of the persons have involved in fishing all the seasons. Because fishes available naturally in Varada river and other water bodies.

The life style of women is in pathetic condition. Status is very low. Women have been working in agriculture as equal as that of males. Women are more hard workers than men in Karekallahalli. Rearing function o the children, household maintenance and indoor and outdoor activities carried by women by giving up modern joyful life. Women in this village are unorganized but in recent years they have been organizing under the guidance of Shree Kshetra Dharmasthal Stree Shakti Sangh. This is first and for most important formal Association in this village. Navodaya Sewa Sahaya Sangh is another formal association working in this village.

Women in this village are ignored about outer world. There is lack of Education, it is caused to make them like second degree citizens. The dress code of majority of women is traditional but grubby women have no separate source of income for maintain family and personal life. Ease less work is main cause for this. In spite of having small landholding women are work women in all the seasons. The number of work women are more than workmen in this village. Women go far away of tens kilometers from the villages for daily wage as agricultural labourers. The concept of purity and pollution about women is not lessen. Women are being followed voluntarily the norms of monthly Menorrhoea. Menorrhoea women have to be out side from the home for 3-4 days. Even though of low standard of living of people of Karekallahalli the gender discrimination is very strong.

The women of Karekallahalli perform decisive role in maintaining family. Coordination and mutual understanding is matured more between co-sisters than invariable brothers most of the time. To continue the joint family some co-sister are being maintained harmony in the family whereas brothers conflicting with each other. Women not use social media frequently but they can collect the information about development of neighbor villages. Women are well aware related to issues going on out side the family. Aged women of the family could function as link and make interaction between with each other. There are instances of disport family after few months of her death.

Women playing major role in oral, informal and symbolic interaction. Its very easy of exchange ideas. Women use goods autos as for travelling to other villages for agricultural labour work. It makes easy for communication mutually and sharing ideas. The relatives visiting to the village and hawkers are important communicators. The place where the water tap installed is another spot for exchanging ideas. There were only 3 open wells till 2002. One out of 3 wells was supplying required water for whole village. Women of entire village were congregate around the well. It was rendezvous place for women. This well is in the entrance of the village and was a center of information.

Women of this village were renowned for folk art. But present circumstance are not favorable for continuing art. The invasion of modernity is influencing intensively in present context. The tendency towards artistic behavior is being decreased day by day. As women expressed that, Hasegode. It was drawn by women only. It is a kind of folk art drawing on wall for sake of marriage ceremony. Bride and bridegroom of the marriage ceremony were sitting under this Hasegode and performing related rituals. Hasegode was most celeriac folk art drawn as square shape. But this art is being evanished now a days. In the place of Hasegode marquetry artists are drawing goddess Lakshmidivi. Or pasting a calendar of goddess. Women of Karekallahalli are very familiar for singing folk songs. Hymeneals can be sung melodious in the marriage ceremony. Bomamma W/o Somappa Patel, Lakkamma W/o Sheshagiri Hallikoppa, Nagaveni W/o Kannappa Topper, Devi W/o Kalleth Muradar, Seeta W/o Ganapati patel, Renuka W/o Guttyappa Kalener and Kannamma W/o Giddappa Baver are important singer. Women are well known for drawing as folk art. In Karekallahalli village a famous festival celebrated as farmers' festivals every year. Seege hunnime is the name of that festival. Bhoomi Hunnime is another name of this festival. The festival obviously depicts the application of folk art. In this festival women exhibit their creativity in folk art. People use bamboo basket for carrying edible eateries from family to farm for sake of festival. The basket is being decorated by folk art. Of the day of Seege Hunnime festival family members carry the basketed to the land of paddy crop. Food items filled in to the basket and vacate in the farm land for worshipping.

Findings :

- We can find the integration of the 'little tradition' in the village communication, social structure and culture.
- The attitudes and values are changing due to new communication patterns.
- Despite the presence of electronic and print media the folk media is being continued effectively.
- Objects and symbols can communicate more effectively than words.
- Due to the lack of co-ordination among the rural youths the folk recreational media are being replaced.

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