

CRITICAL REVIEW ON FOLK CULTURE WITH SPECIAL REFERENCE TO MODERNIZATION AND GLOBALIZATION

MOLOY MUKHERJEE

Research Scholar

AR19BPHDHI005

Enrollment No.

HISTORY

Dr. DHARAM RAJ PAWAR

Supervisor

SARDAR PATEL UNIVERSITY, BALAGHAT

DECLARATION: I AS AN AUTHOR OF THIS PAPER /ARTICLE, HERE BY DECLARE THAT THE PAPER SUBMITTED BY ME FOR PUBLICATION IN THE JOURNAL IS COMPLETELY MY OWN GENUINE PAPER. IF ANY ISSUE REGARDING COPYRIGHT/PATENT/ OTHER REAL AUTHOR ARISES, THE PUBLISHER WILL NOT BE LEGALLY RESPONSIBLE. IF ANY OF SUCH MATTERS OCCUR PUBLISHER MAY REMOVE MY CONTENT FROM THE JOURNAL WEBSITE. FOR THE REASON OF CONTENT AMENDMENT/OR ANY TECHNICAL ISSUE WITH NO VISIBILITY ON WEBSITE/UPDATES, I HAVE RESUBMITTED THIS PAPER FOR THE PUBLICATION. FOR ANY PUBLICATION MATTERS OR ANY INFORMATION INTENTIONALLY HIDDEN BY ME OR OTHERWISE, I SHALL BE LEGALLY RESPONSIBLE. (COMPLETE DECLARATION OF THE AUTHOR AT THE LAST PAGE OF THIS PAPER/ARTICLE)

Abstract:

Folk culture can combine cultural elements from several locations and exist in both urban and rural settings. In addition to providing information about a territory's environment, region and the impression of its folk culture also informs contemporary ideas like identity, habit, indigenous knowledge, heritage, and authenticity. In contrast to historical aspects takes into account of the human culture. In this article, critical review on folk culture with special reference to modernization and globalization has been discussed.

Keywords: Folk Culture, Modernization, Globalization

INTRODUCTION:

The definition of the word "folk" in the condensed Oxford Dictionary is an aggregation of people in relation to a superior. In contrast, American folklorist Allan Dudes defines "the term folk" as "any group of people who share at least one common factor... It could be a common occupation, language, or religion—but what is important is that a group formed for whatever reason will have some traditions which it calls its own". A group could be as big as a nation or as tiny as a family under this inclusive meaning of "folk."

RELATED REVIEW OF LITERATURE:

This dissertation by Rabindra Maharjan (2021) examines how the Dph Khala from Kirtipur Newar villages are adapting to the changing apprenticeship environment. One of the oldest musical traditions in South Asia is the Dph tradition, which originates in Nepal. The native Newars of Kathmandu have been carrying out this custom for decades. The goal of this study is to evaluate how the DPH music heritage may be evolving as a result of apprenticeships, which are becoming more and more disassociated from their historical contexts in a variety of ways or to varying degrees. I refer to this process as a transition from apprenticeship to performance. The study also investigates the connection between conventional apprenticeship and contemporary genres that integrate the Newar musical legacy. I make the case that the DPH music heritage is most likely evolving as a result of altered apprenticeships after reviewing the sociopolitical impacts and reasons underlying musical changes. A survey in Kirtipur that used statistical analysis found that modernization and globalization had a big impact on DPH music. The study also adds to discourses on ethnic and indigenous identity as well as ethnographic literature on musical tradition and change with a focus on modernity. The Dph group in TDK (Tahnani Dph Khala, Kirtipur) adapted to new kinds of apprenticeship in order to preserve their culture, which helped to revive their once-endangered musical tradition. No matter their gender or caste, interested members of the community can now take part in DPH's music apprenticeship.

Bengal has historically been the adobe of Indian traditional living, according to Roy Mou (2020). Folk culture is a part of West Bengal's rural heritage, just like it is in other parts of the world, and includes a variety of music, dance, painting, and theater forms. East Bengal, or modern-day Bangladesh, together with West Bengal, which share cultural affinities, were collectively referred to as Bengal in terms of politics in then-India. So far, the term "folk culture" has been used to refer to "Lok" or people in general. Thus, the illiterate common people of rural Bengal are those who establish, sustain, and nurture folk ways of life. Folk culture's

roots are deeply ingrained in religion, entertainment, marriage, love, emotion, health, education, festivals, loneliness, and a variety of other human sentiments. However, since urbanization, globalization, and westernization have increased over time, Bengali folk culture is now fighting an uphill battle.

According to Ritu Agarwal (2019) investigation, globalization is the process of quickly integrating nations and occurs through increased overseas trade and foreign investment. According to social theorists, it essentially refers to better options for movement amongst and involving individuals today in situations regardless of geographic constraints. The world has become a "global village" as a result of economic liberalization and globalization. The interaction between men and women from different areas is rising. Food preferences, wedge behavior, lifestyles, and viewpoints are now becoming more globalized as a result. Globalization has had an equal impact on positive and negative cultural and social values in India. There is no disputing the fact that globalization has improved people's lives by creating new work opportunities. Additionally, it has influenced this nation's cultural legacy. People who have a stronger sense of knowledge and self-awareness of identity genuinely respond to every move the state of India makes in the direction of economic, cultural, and political modernization. If cultural modernization violates or fails to promote the core cultural values of a society, its language, social practices, and ways of life, it is disliked. This is because it is a product of the forces of globalization. The members of nearby cultures and communities have experienced a revived sense of self-awareness, and this is likely to be helpful in fostering an adaptive reconciliation with the forces of globalization. The ties that are both subtle and obvious, defining the historically existing regions and towns' cultural interdependence, serve to support rather than undermine the nation's identity. As India deals with the forces of modernization and globalization, these ties seem to be getting stronger.

According to Kartick Chandra Barman's (2018) explanation, Dinajpur is truly a well-known ancient location in Eastern Bengal, where several old documents bearing various historic names have been discovered. Rajbanshi is the name of an indigenous people and the largest ethnic group that settled in West Dinajpur. Generally speaking, there have been a number of indigenous groups of people known as the Rajbanshi group. The cultural, economic, and

cultural conditions during the medieval era set them apart from other national communities, and their status was partly or entirely governed by their own customs, traditions, or even unique laws that were in effect at the same time. The folk literature was distributed in this particular region among the rural society of the Rajbanshi group, despite the fact that those sociocultural traditions began to become partially detached from its website. These were the only keepers and carriers of West Dinajpur's folk literature and culture. Folk culture is influenced by folk literature. One of the essential elements of folk literature is folk culture. Speaking of men to men helps to commonly propagate and expand this particular myth. Folk literature refers to a group of people's oral traditions, cultural practices, and traditions. It is expressive literature or spoken art. Our multilingual and heterogeneous society's folk literature is integral to its language and culture. Folk literature also contains many legends, stories of battle, the paranormal, miracles, love, valor, the great, etc. There has been a folk tradition or even a dental mythology that has persisted from generation to generation for a considerable amount of time in this particular area. In general, folklore is more ancient and stronger than written literature. The transmission of oral tradition into writing and print does not invalidate its status as folklore, but freezing or even fixing its form will help to keep it alive and spread it to people who are not its native or even basic audience.

Adhikary C. (2018) found that an effort was made to gather and examine the folklore and oral traditions of the Chain group in West Bengal within an ethnohistorical framework. These comprised lullabies, rhymes, Gambhira songs, Alkap, Jhumur, riddles, marriage songs, and more. All were gathered through fieldwork.

Hitesh Mohapatra (2017) looked into the broad role that globalization can have on a global scale. It has once again left its footprints in every aspect of existence. The exchange of ideas and world perspectives has significantly changed people's lifestyles and standards of living all around the world, not only in India. The Indian culture is actually not a barrier to this specific transformation. Growing globalization has loosened its grip on our deeply ingrained customs and habits. India is regarded as having a rich cultural experience and taking great pride in its traditions. India has undergone a process of westernization, yet globalization has also had an impact on Indian culture that has spread across the globe. A geographic region's traditions and

culture have special relevance in light of their distinctiveness, and this serves as a defining characteristic that sets one population inside a boundary apart from another. Due to globalization, this particular uniqueness has been compromised to varying degrees. When they enter a developing nation like India, the impact is much more noticeable.

According to Triveni Dutt (2017), the impact of globalization may be observed by analyzing the many trends in cultural and social patterns both in its early phases and in the present day. The term of choice for describing the current era is gradually becoming "the Era of Globalization." The intensity of the rekindled feeling of self-awareness created among the local communities and cultures is actually likely to succeed in fostering an adaptive reconciliation with the forces of globalization. The ties that are both subtle and obvious, defining the historically existing regions and towns' cultural interdependence, serve to support rather than undermine the nation's identity. The impact of globalization on Indian culture is excellent. We misuse the term "globalization" in the name of reason, science, and advancement, but we ignore the fact that what sets us apart from other states is our culture. India has a rich cultural history, and it takes great satisfaction in the fact that its traditions are well known throughout the world. India has not just become more westernized as a result of globalization; Indian culture has also been spared from its effects on a global scale.

This is the integration of economies, markets, industries, countries, and policymaking on a global scale, according to Renuka Devi's (2017) research. The process of regional and national economies, civilizations, and cultures becoming more integrated into the global community of trade, communication, transportation, and immigration is described by the term "globalization." The term "globalization" has recently been broadened to include a wider range of aspects and activities, including culture, media, technology, sociocultural, political, and biological elements. In the recent past, globalization was frequently largely focused on the economic aspects of the planet, like trade, foreign direct investment, and international capital flows. It is a process of communication between the governments, businesses, and citizens of other countries; it is fueled by international trade, investment, and information technology. This particular process has an impact on the environment, culture, political systems, economic growth, and prosperity, as well as the physical health of people. Both the positive and negative

effects of globalization are felt around the world. Globalization has significantly contributed to each of the negative repercussions of scientific advancements, which stem directly from environmental issues brought on by climatic influence, air, water, and soil pollution, as well as cybercrime. No region is untouched by the effects of globalization, whether in terms of employment opportunities, trade, business, or even the financial and economic health of the nation.

According to Ghosh P. (2015), the literal definition of globalization is the process through which local or regional phenomena are transformed into global phenomena. Every aspect of human life is being significantly impacted by globalization, whether directly or indirectly, on every continent of the world. Every economic, technological, sociocultural, and political power participates in the process of changing the way of life in every community at every level. Modernization, which includes advancements in science and technology as well as interactions that cause people to begin migrating more frequently, is the process by which globalization occurs. Furthermore, it has a significant impact on culture, particularly the indigenous culture of tribal societies. The indigenous people, the initial settlers, primarily reside in forested, hilly, and other often remote areas that are rich in mineral resources. Their natural environment genuinely influences the way they live. India is a country with several different ethnic groups, with 08.6% of the overall population being tribal in 2011 and a variety of languages, economies, and sociocultural phone systems. Inequality, poverty, and the depletion of forests and land regions are all negative effects of globalization. The following study shows how globalization in West Bengal has affected the pattern and standard of living of socially disadvantaged people (the tribal people). Any society's or even an individual's health would be reflected in their quality of life. It also covers the actual physical, socioeconomic, and cultural aspects of people's lives in West Bengal. In 2011, West Bengal's tribal residents contributed 0.71% of the state's overall population.

According to Sudipta Mukherjee (2015), an exceptional number of tourists are drawn to India by its specific cultural richness and cultural tourism items. West Bengal is simply one of the Indian states with a significant cultural tourism offering, even if all of them are very strong in terms of their own cultural presence. Folk lifestyles create uniqueness and authenticity in the

local and international tourism businesses. In this regard, it is crucial to provide tourism experiences that can reunite travelers with their native cultures. West Bengal's folk art and cultural traditions are all ethnic in nature. Jhumur and Bhadu of Bankura, Nanchni, and Jhumur of Purulia are maybe the best examples of how they remain within a particular geographic area. Folk culture tourism encourages local and regional tour operators, local people, and tourism promotion agencies to continue recognizing culture as an economic driver. This particular essay explores how folk culture tourism helps creators and performers sustain their trends by boosting income. This essay also looks at the folk and cultural tourism destinations in West Bengal that are run by performing artists and folk art form hubs for the preservation and promotion of their priceless cultural resources. It also looks at how folk cultural hubs and villages can be created by taking specific initiative and receiving support from a number of self-help groups, banks, cooperative societies, and the state government.

According to Sadykova Raikhan (2014), globalization is ongoing and irreversible in the modern world. Globalization also affects how cultural norms change. Additionally, there is a reciprocal penetration of various artistic movements as well as an exchange of those trends. Globalization describes the quickening of national integration into the global phone system. It contributes to the strengthening of cultural bonds between people who migrate and one another. There is a drawback, though. Sadly, they frequently forget about their own culture when they favor one particular art form. Young people are no longer concerned with their own culture. Additionally, the development of the nation's art in its own distinctive manner receives less focus. Similarly, art serves the goals of the financial sector. Due to this, it is imperative that you become knowledgeable about how culture and globalization interact.

According to Rajeev Upadhyay (2014), this work summarizes and analyzes the impact of globalization on Indian cultural and social values. As a result, this particular study has evaluated, supplied, and confirmed a number of research studies. On the basis of prior research successes, social and cultural issues like gender inequality, values, family structure, and equal opportunities, as well as the social safety net, cinema, literature, music, language, festivals, the healthcare system, technology, education, administration, way of life, medications, and

television, have been discussed in this particular newspaper. In this specific study, the findings from those studies have been summarized and presented.

Manjunath K. (2014) claimed that everyone now talks about globalization and claims that the entire world is essentially a global village. This has been especially true in the last two years. In its most basic form, it refers to "integrating" the domestic economy with the global one. Globalization has a significant positive and negative impact on rural and Indian life. The urban and rural lifestyles in India are viewed as two sides of the same coin. They are both more affected by globalization and are mutually dependent on one another. India is gaining international prominence and is becoming a big economic and political force. As a result, the paper clearly explains how complex the phenomenon of globalization is as well as how it affects both urban and rural lifestyles. It has a significant impact on both rural and urban Indian lifestyles. As a result, urbanization and rural development have made remarkable progress.

Md. According to Mizanur Rahman (2013), the dynamics of Bangladesh's rural development have significantly changed in a globalized world. There are several positive and negative effects of globalization, free trade, and privatization on rural development. This research attempts to focus on three main effects of globalization on peripheral development, including effects on the environment, women, and poverty. The author used a combination of qualitative and quantitative techniques to address the analysis issues of how environmental degradation was impacted by globalization, as well as how it affected females and poverty reduction in Bangladesh. According to the content analysis, globalization has had a significant negative impact on the environment, including land degradation, deforestation, soil erosion, soil fertility loss, water logging, toxicity and salinity of soils, destruction and harm to coral reefs, mangroves, and fisheries, loss of ecosystem and biodiversity, contamination of air and water bodies, and other factors that have led to significant environmental catastrophes in Bangladesh. The findings of the study on the impact of globalization on reducing poverty revealed the fact that exponential increases in agricultural progress, particularly in cereal plants, as well as an increase in labor costs have helped Bangladesh's rural poor to a greater extent than previously thought. The substantial privatization of Bangladesh's agricultural sector led to the expansion of agricultural progress. This helped the country's abundant growers adopt modern agricultural

techniques, agrochemicals, pesticides, and fertilizers, and privatization also made it easier for them to access cheaper tube wells and other agricultural inputs, as well as expand irrigation facilities. However, the privatization strategy had little effect on the extremely impoverished farmers.

According to Gramin Vikas Seva Sanshtha GVSS (2013), several forms of tribal and traditional art as well as culture are truly investigated. The socioeconomic issues of the subject matter addressed by the survey are genuinely examined, as is the impact of tribal and folk art and culture. The level of acceptability and acceptance of regional folk music and folklore, as well as the marketability of those who practice regional tribal and folk art and culture, are typically researched.

Hilal Wani (2011) noted that the rise of a borderless global industry and global economic integration are frequently the only two factors associated with globalization. Globalization also brings about significant changes in the social, political, and cultural spheres. Globalization is not a kind of internationalism that is inclusive or progressive. In its place, some localisms of social, economic, and political organization—localisms that are capitalist and neo-liberal in nature—are expanding profitably on a global scale. Globalization is a hegemonic process because of the combination of material and ideological factors that make its growth possible. Neither does globalization foster or even develop choice, possibilities, or economic freedom on all fronts; rather, it is more like a monoculture of beliefs in terms of politics, ideas, and economics. The main effects of globalization have been the transformation of traditional religions and belief systems, the beginning of the breakdown of traditional community clothing and shared norms due to consumerism, cyberculture, new-fangled religions, and changing work ethics and function rhythms, the rapidly spreading anomie that forces an ever-increasing number of people to revert to the readily available pretentious religious banalities, and the emergence of new religions. In conclusion, lifestyle is a technique of living that is constantly changing. Modern technological advancements have accelerated the process of change in two key areas: reducing cultural variety and strengthening the hegemonic control of free trade, as well as the independence of communication at all levels.

According to Yi Wang's (2007), globalization is currently a major trend around the world. In actuality, globalization isn't only homogenization; on the contrary, it strengthens cultural identity. This is how opponents of globalization see it. To begin with, people are subjects rather than passive recipients of cultural effects; they have the power to reject or even adopt culture. The advancement of science and technology has also brought people closer together than in the past. Globalization's sense of "togetherness" does not at all conflict with diversity. People are becoming more concerned with the distinctiveness and particularity of their own culture in the current era of globalization. Cultural identity provides a sense of self, a sense of nation, and a sense of community that has global relevance as well as regional understanding. Globalization closely resembles the ideas of convergence and hegemonic command in terms of science, economic development, and engineering, but in a deeper sense, it fosters cultural identity. This particular essay aims to clarify the precise mechanisms by which globalization and cultural identity might interact in a positive way. The world is more and more "together" if globalization is understood in terms of togetherness.

According to Raka Shome (2006), this essay explores the results of an interdisciplinary investigation into globalization. It emphasizes the need for transnational, cross-disciplinary approaches that are morally aware of how globalization's injustices continually influence intellectual techniques, notably in the West and North. The essay's main goal is to encourage correspondence academics to evaluate and reconsider the U.S.-centered perspectives that typically guide multidisciplinary research in the field, especially when taken into account in the light of globalization's disparities.

According to Primrose Maryprasith (1999), there are typically two opposing processes that go along with globalization: one is a celebration of recently opened international communications, and the other is opposition to what's seen as an invasion of international culture. This investigation specifically looks at these kinds of tasks in terms of perceptions of Bangkok's music scene. The focus is actually on three main musical genres: Thai popular music, Thai country music, and Thai classical music, all of which feature Thai language lyrics when performed. These musical categories, as well as the shifting relationships between them, are actually explored in terms of three interconnected aspects of how people value music: the

function of music in education, the state of that function, and the musical vocations that support national identity. One hundred undergraduate students from five colleges completed two sets of surveys, as did one hundred eight secondary music teachers from one hundred eight schools. Ten respondents from nine record labels participated in an interview. Although the students respected both country and Thai classical music as national emblems, they identified more with Thai popular music, which has emerged as the dominant regional musical output as a result of the globalization of the music industry. On the other hand, the educators recognized Thai popular music as a submission to foreign culture.

CONCLUSION:

Folk culture has to do with how the average person in society makes a living. The primary lyrics of folk culture are essentially the same everywhere since they are linked to everyday people and the natural world. The term "Folklore" (previously coined by William John Thomas) launched a global cultural movement in 1846. The 19th century saw the spread of this idea throughout all of Europe.

REFERENCES:

- Adhikary, C. (2018). Oral Literature and Performing Arts of a Marginalized Community: The Chain of West Bengal. *Contemporary Voice of Dalit*, 10(1), 28–47.
- Ghosh P (2015) Impact of Globalization on Tribal World of West Bengal. *Arts Social Sci J* 6: 104. doi:10.4172/2151-6200.1000104.
- Gramin Vikas Seva Sanshtha GVSS, (2013). "Evaluation Study of Tribal/Folk Arts and Culture in West Bengal, Orissa, Jharkhand, Chhatisgrah and Bihar," Working Papers id:5264, eSocialSciences.
- Kartick Chandra Barman (2018) Folk literature among the Rajbanshis of West Dinajpur: A Brief Study” *International Journal of Research and Analytical Reviews*. Volume 5, Issue 4.
- M Renuka Devi (2017) Globalisation impact on Indian economy and culture” *International Journal of Applied Research* 2017; 3(3): 617-622.

Manjunatha K. (2014). Impact of Globalization on Indian Rural and Urban Life” I.J.E.M.S., VOL.5 (4) 2014: 274- 276.

Md. Mizanur Rahman (2013). Threats and Opportunities of Globalization on Rural Development: Perspectives from Bangladesh.

Mohapatra, Hitesh. (2017). Indian Culture and Globalization.

Primrose Maryprasith (1999). The Effects of Globalization on the Status of Music in Thai Society.

Rabindra Maharjan (2021). The effects of globalization, modernization, and politics on the apprenticeship of Dāphā music (An ethnographic study from Tahnani, Kirtipur, Nepal), Uppsala University Master’s Thesis.

Raka Shome (2006). Interdisciplinary Research and Globalization, The Communication Review, 9:1, 1-36, DOI: [10.1080/10714420500500828](https://doi.org/10.1080/10714420500500828)

Ritu Agarwal (2019). The Effects of Globalisation on Indian Society and Culture” Volume 6 I ISSUE 2, ISSN 2348 –1269, Print ISSN 2349-5138.

Roy, Mou. (2020). Folk Culture of West Bengal -A Driving Force to Promote Cultural Tourism 22.

Sadykova Raikhan (2014)” The interaction of globalization and culture in the modern world” Procedia - Social and Behavioral Sciences 122 (2014) 8 – 12.

Sudipta Mukherjee (2015)” Promotion of Tourism Through The Rich Folk Culture of West Bengal” Volume : 4 | Issue : 11.

Triveni Dutt (2017) Globalization and its Impact on Indian Culture” RJPP, Vol. 15, No. 1.

Upadhyay, Rajeev. (2014). Socio-Cultural Impact of Globalization in India.

Wani, Hilal. (2011). Impact of Globalization on World Culture. 2. 33-39.

Yi Wang (2007). Globalization Enhances Cultural Identity” Intercultural Communication Studies XVI : 1 2007.

Author’s Declaration

I as an author of the above research paper/article, hereby, declare that the content of this paper is prepared by me and if any person having copyright issue or patentor anything otherwise related to the content, I shall always be legally responsible for any issue. For the reason of invisibility of my research paper on the website/amendments/updates, I have resubmitted my paper for publication on the same date. If any data or information given by me is not correct, I shall always be legally responsible. With my whole responsibility legally and formally I have intimated the publisher (Publisher) that my paper has been checked by my guide (if any) or expert to make it sure that paper is technically right and there is no unaccepted plagiarism and hentriacontane is genuinely mine. If any issue arises related to Plagiarism /Guide Name /Educational Qualification /Designation /Address of my university/college/institution/Structure or Formatting/ Resubmission / Submission /Copyright / Patent/Submission for any higher degree or Job/Primary Data/Secondary Data Issues. I will be solely/entirely responsible for any legal issues. I have been informed that the most of the data from the website is invisible or shuffled or vanished from the data base due to some technical fault or hacking and therefore the process of resubmission is there for the scholars/students who finds trouble in getting their paper on the website. At the time of resubmission of my paper I take all the legal and formal responsibilities, If I hide or do not submit the copy of my original documents (Aadhar/Driving License/Any Identity Proof and Photo) in spite of demand from the publisher then my paper may be rejected or removed from the website anytime and may not be consider for verification. I accept the fact that as the content of this paper and the resubmission legal responsibilities and reasons are only mine then the Publisher (Airo International Journal/Airo National Research Journal) is never responsible. I also declare that if publisher finds any complication or error or anything hidden or implemented otherwise, my paper maybe removed from the website or the watermark of remark/actuality maybe mentioned on my paper. Even if anything is found illegal publisher may also take legal action against me

MOLOY MUKHERJEE
Dr. DHARAM RAJ PAWAR
