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Pristine Values of Village and Globalisation

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ABSTRACT: A Village is a basic unit of life. Whatever development perceivable in towns or cities is an extension of village set up. Big towns and cities have emerged from the one time villages. Big city embeds a village in it. Village is always alive in the core of a city. However, homogenisation and globalisation have demolished the identity and uniqueness of villages. Demarcation of a city, town or village is washed out in the tempest of development. The sanctity and sanity, the nature and culture of a village is soiled in the annihilation of all the boundaries of encroaching urbanity. Individuality and self advancement, capital lust and preferment are the aspects of urban life style that have eclipsed the pristine and ideal values that were once the core of rural ethos. The exploitation of resources to the utmost in the name of progression is in fact is a way to regression. The hazardous environmental conditions that have become a threat to life have forced the city planners to revert to the basics of the prime life. A city developer is compelled to revive village simplicity and planning cities now compatible with the lost ways of villages. Fading folks and myths, lost songs and heroics are being revisited to find solace to the complex sensibilities. A City is in the search of a lost village and a village is lost in the race of merging itself in a city.

KEYWORDS: Homogenisation, Globalisation, Myths, Folk songs and stories, Annihilation, urbanity, Rural life Values, complex Sensibility.

There was a tendency in the Eurocentric ideology to undermine what was pristine, primary and essential in a colonised state. Or perhaps, the metaphysics of core life was beyond the comprehension of the empirical and epicurean society of the west. The basics of education, the gurukul system, the religious ceremonies, folk culture, naturopathy, all these aspects associated with common rural life was either ignored or ridiculed and set aside with the passage of time. Swayed by the facade of urbanity, the rural life too was relegated to the status of inferiority. In the post colonial era, self awareness to revert to know one's roots compelled the natives to look into themselves and reinvent their own culture, folk tradition, myths and rituals. There is a conscious effort to know the roots of one's own inheritance of gain and foreground what was forgotten and on the verge of extinction. Dr. Davender Kumar, in his anthology of Haryanvi folk songs, Jakadicomments, "After independence, Indian psyche is in a state to look into their culture and inheritance with empathy rather than with the sense of inferiority and can re-establish their lost identity. It can be safely claimed that folk culture and rituals reflect the society better than any other medium." (Jakadi, Davender Kumar, ii). Culture is a by-product of agriculture. Most of the songs and stories, myths and legends have been created around the field of agriculture. Many festivals are the natural outcome of the happiness and prosperity of peasants. No doubt, after the post colonial era, if village life was not pragmatic to revive, none could stop putting the symbols of village life to the forefront.

Pastoral vastness and rural innocence have been cherished in literatures. The Elizabethans preferment to rural simplicity is reflected in plays of Shakespeare wherein the Kings and his courtiers are banished to forests to find happiness away from the court. The urban sophistication that strangled the consciousness of the people in the restoration times lead to the revolt to find peace in the spirit of the woods. Spiritually atrophied urbanity of modern sensibility seeks solace in aphorism of Vedas and Upanishads, Hinduism or Bodhitsuva which is an outcome of pristine and primeval simplicity of pastoral and rural landscape. Growing globalisation akin to the capitalisation devastated the rural set up and lead to the vast exodus of population from villages to the cities. The new wave of free economy turned every nook and corner into the market wherein everything is saleable and all humane values sold out in this trade. The dynamics of global economy compelled the western market to promote sub continental beauty in beauty pageants and the region suddenly started producing beautiful women without the cognisance of the strategy to the most of the populace. This market oriented policy destroyed the rural infrastructure causing hiatus between the rich and the poor have and have not.

Shrvankumar in his article points out "Globalization is held responsible for unemployment, cultural degradation and difficulties of competition" particularly in the context of rural set up. As per a report of ILO (2004)-"The lives of the educated and the rich had been enriched by globalization. The IT sector was a particular beneficially. But the benefits

have not yet reached the majority and the new risks have cropped up for the losers, the socially deprived and the rural poor. Western perceptions which dominated the globe media, are not aligned with local perspectives, they encouraged consumerism in the midst of extreme poverty and posed a threat to cultural and linguistic diversity.” In other words, it seems that benefits of globalization are taken away by the urban population of India. This shows that the villages have been neglected from the advantages of globalisation

Globalization has caused intermingling of cultures. Though it has curtailed narrowmindedness of humans, but it has caused cultural degradation also specially in India. Western ideas and culture has started killing the social ethics of Indian mass. More and more people have become ignorant about social, ethical and moral values. As it is human nature that evils are grasped hurriedly not the merits. So in the context of globalization, it has changed the cultural values of Indian mass & due to this villages have suffered a lot.

Positive aspects of globalization should be imitated like green consumerism, eco -friendly techniques of production etc. High degree of globalization should not affect the small -cottage industries and handicraft industries prevailing in rural India. • Multi National Companies should be allowed to enter the Indian market only after studying their effect on environmental degradation, small -cottage industries, Indian buying habits and on Indian social values.

The rediscovery of myths and folk aspects has ensured that universal brotherhood is not an ideal construct but a reality. The study of archetypes has proved that history of human beings is in continuity and any division in it is arbitrary (Foucault: The Archaeology of Knowledge). The myth of Puran Bhagat who was compelled by her step mother to have incestuous relationship is commonly found in occidental as well as oriental literature. Many stories of folk dramas (Swangs of Haryana) can be related to universal themes. Who can forget Tarachand's ships on sail mentioned in Haryanvi swang and ships of Antonio, the Merchant or the wreckage of the ship in The Tempest or the sinking of the ship resulting in separation of the pair of brothers and servants (Comedy of Errors)?

The structuralist study reveals the basic uniformity in the linguistic pattern to infer that language is a modified form of regional dialects. Converging to literature, images, symbols or other tropes have similar universal pattern. These are the core of literary creativity and are the connecting links between folk or contemporary output. Thus in the dialectics of city or village, one cannot be paramount to the other to create a binary. Globalisation is not for profit over people (Chomsky: Profit over People), it should be profit for people. The process is not to control or propagate power to suppress or oppress others; rather the power of the united world should be used for empowering others, supporting common man, dissemination of medical facilities, connecting the virtual with the real and foregrounding the plights of peasants of remote villages.

The survival of the world is not possible without the survival of values of village. The serious threat of environmental hazards, a side-effect of globalisation, which somehow have been kept at abeyance in village ecosphere, is a lesson for the big cities to learn. The sense of mutual binding relationships or community feeling which a hallmark of village society is is vulnerable now. The disease of alienation and self preferment should be put off by the coming generations. This is only possible when folk songs and legends, folk tradition and rituals are preserved attributing them with dignified status.

There is a continuous effort for putting the oral folk literature into written word, as supremacy of speech over writing cannot be ignored (Derrida: on Deconstructionism). There should be a positive endeavour towards establishing the compatibility between cities and villages. To add to this centralisation of the folk literature, to cite some examples would be worthwhile. There is a famous folk song by Pt. Lakhmi Chand, a famous swang presenter, enumerating a critique on aesthetics of Dancing. Its kinship with the romantic ballade of Wordsworth is quite remarkable.

The manifesto of Romanticism, Lyrical Ballades, does not include Ballades in generic sense, but shows the change in rural landscape and augurs how dangerous this change would be. Lyrics became the medium of expressing personal feelings and strong emotions in the folk form, ballade. This association to folk literature is a universal phenomenon. There is a lyrical ballade “I wandered lonely as a cloud”, the poet mentions wandering clouds, golden daffodils fluttering and dancing with breeze along with twinkling stars. The flowers are tossing and dancing in tune with the dancing waves and so poet feels like dancing as everything in the universe is in dancing mode. Dancing, singing, working, wandering, moving, running, are the different modes that are part of the romantic songs. Dancing gives happiness, it is a glorified action and there is no flaw in Dancing. Pandit Lakhmi chand in his folk claims: Jeevjantaurpshupakheru/ Yanacheiduniasaari/ K naachanmeineibbtayaakalkihushiari : Living Beings, animals



and birds,/Dancing this entire Universe/No flaw can one find in Dancing/It is all the game of mind. He further adds, “ Sabtepahlam Vishnu naachya/First of all, danced Lord Vishnu/Amritchhakhyalyake,/Tasted nectar from the sea. Dujibaarbhasmasurnaachya// Then danced Bhasmasur/Maryanaachnachakei/ Killed by dance while dancing//Gora aageishivjinaachya//Lord shiva danced beforgora//Lyayaparvatibyahkei/Succeeded in marrying Parvati/ Baatbaatmeinyunfireynaachta//Brhma went on dancing// Yarachisrishtisaari//And created this universe/ K naachan m eib....

Hawachalei jab darkhatnaachei//Paatpaathaleisei//Lori de demaatanaachei//Baalakneipaalei se//Runmeiyuntalwarnaachti//Nahighatghalei se//Sir k ooperkaalnaachta//Sahihaathghalei se//Is mayanei re naachnachadiya//Rishi muni brihmchaari//K naachan m eibbtaya..... [\(नाचनमेंकेदोषबता, यानाचेदुनियासारी || Lakhmi Chand Ki Hit ...https://www.youtube.com > \)](https://www.youtube.com/watch?v=...). Another example is from the Anthology Zakdi :Bhoolgai rang chahbhoolgaiJakdi/ teen cheejaadrhgi, noon, teil, lakdi//, a woman imprisoned in immanence of prison house only exclaims: forgotten all colours, aspirations and songs/ counts she three things, salt, oil and wood//. This piece of folk zakdi states the predicament of woman all over the world. There is another Zakdi (no. 85) wherein a newly wedded couple come out of romantic honeymooning to realise the harsh realities of the daily life. Man has to go out to seek employment outside the village. See the dialogue between the couple: Naukarjangareigauri, baaplarresei/ hum bi chaalange o piyasaaslarre se//donuankajaanagauritheeknahin se/ suttu ne manneichhorrdigargya, theeknahin se//.The young man pleads his beloved to allow him to go for employment as his father dislikes his staying at home. The bride wants to accompany him as mother quarrels with her// Both cannot leave together and the wife complains that his husband left her while sleeping.

So in this wave of Globalisation there is a need to preserve the pristine values of villages through emphasising the significance of folk tradition. This has been done in the past, this is a contemporary phenomenon, and the revival of folk proves our consciousness for these values.

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