

FOLK PERFORMING ARTS AND GLOBALIZATION

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Art has been defined by many in many ways .Tolstoy (inimical to human well-being),Hebil (cinematography is art),Bal Jack (creation of nature is art),Aravinda (self –vision is art),etc. have talked about art . Many say that art means beauty vision.

What makes the artist and the viewer happy is art. This is a saying that applies to all kinds of arts . Folk arts are not similar to this .Besides giving peace to the mind art also leads to culture in human beings. There is a saying ‘In Gandhijis time mass communication was achieved by non mass media . About a hundred newspapers in Gandhijis time six radio station under the British influence Belgangaadharnath . Tilak to rebel against such a powerful British , Gandhijis ‘Rural Darshan’ performing arts like Geigi , Lavani , Mahathi , Tamasha of Karnataka .Bhavai of Gujarat, Nautanki of North and Kyal of Bengal.Jatra , Terukoothu in Tamil Nadu , Burakatha in Andhra Pradesh ,Thullar in Kerala. , Among them Hearikathe or Kathakirta and pupagation of the movement “.Dr H.K.Ranganath expressed this view in his essay ‘Folk Arts in Communication ‘Folk art forms were used as effective media during the freedom struggle . Folk of India control of population growth , family planning principles , benefits of alphabet learning , dangers of thumb signatures, importance of education , awareness about road accidents – all these opportunities were successfully handled our culture folk visual arts understand the way of communities. Today performing arts give a convincing account of the course of human life in the past.”The acts of worship and rituals are born as arts and become full-fledged arts. One way is the arts born for the propagation of religion or sect and then they become public arts beyond the purpose of religion and then they become public arts beyond the purpose of religion . Another way is art itself as a profession and then it does not grow as a heritage . One way is the emergence of new arts as a protest against the existing system . Thus, many of Karnatakas curiosity is aroused. Arts are the main source of study of our culture. The oral history of the working class can be understood in its true form,and through this history can also b reconstructed on the basis of ftruth “ ,trust As there are arts that point to tradition religion loyalty entertainment theater ethics, worship[etc.there are tribal arts that are different from these .Besides there are also arts where dance instruments and song are predominant.

Such art and culture nowadays the rich are not able to understand the experience instead it is seen as a profit . It is becoming a symbol of preatige . For him , art is seen only as a commodity for sale . Such commodity culture has spread all over these days . In this regard it can be seen that the whole

world has transformed into ugly market . patterns enter the market , so the different patterns that are part of this ground culture dissapper . As a result the culture of the land is not able to compete with them . As a result of betting , gambling , stock market etc. the agricultural sector is the target of extreme desiter because there is no pro-life vision in man.

Arts such as Kunita , Kolata , Dollu Kunita Dodata, Yakshagana etc, were encouraged by the agricultures field Greed for wealth is running the arts . Arts are becoming commercialized and mechanized . Due to this the enthusiasm for life is hidden and one sided thinking has covered our life. Art forms that are part of it are being destroyed.

Since trade and profit are the main objectives of globalization, its impact on folklore is profound. 'Folk' is product of culture and culture is a product of social and economic activity , Society is divided into groups , island . One group polices were seen as unfamiliar to the other . This discrimination of the caste system did not affect the Folk arts as well. Soon the arts fell into disfavor as the literary culture is a product of social and economic activity society is divided into groups on the basis of caste system so cutures are divided into groups islands . one groups policies were seen as unfamiliar to the other . The discrimination of the caste system did not affect the folk arts as well . Soon the arts fell into disfavor as the literary culture was found to be an alternative system for managing life. As education took advantage the structures behind the arts were loosened . Arts soon fell out of favor as it is seen as an alternative system for the livelihood of the villagers, and religious festivals became less popular as villagers flocked to cities for livelihood . As a result art exhibitions are not encouraged only if there is a change in the nature of the arts or in the performances they will gain the support of the people . That is why centers of practice were started to introduce arts like veergase mela , kovalita Yakshagana , Mudalapaya with minor changes . But the lower castes do not have such opportunities . There is no positive feeling among the advanced castes about the plank played by the Harijans . Blowing or beating leather instruments is usually done by the backward castes. Looking at this , the stabilization of the pigmentation system which is responsible for toning and toning the skin is seen to continue . Educatec people from disadvantaged communities are not only disdainful of the arts of their caste but also interested in the arts of the upper caste or modern technology driven cinema . They turn to TV.For elders clan crafts are sacred. If seen a generational clash begins as their children are humiliated . Todays system of education has not elevated folk crafts to the level of arts to be respected . Hence folk arts have suffered deom modernity . Because of this many of our professional heritages and related arts are cornered . Propaganda about Karapala Mela is not for Halava art not for Gorava art Veerashaivas entry into the Karapala Mela kept it alive key puppetry belongs to others and its artists are gone without encouragement . Made in wood Karnadaru , A.S. made by Murthy Shivaramakaran learned Yakshagana . Taught it rose to the level of education because it was done by the super intelligent . Today they are influenced by a one-sided culture . As a result a situation is being created in which many arts will perish or get a different transformation and the orginal culture wil become extinct Kolata , Yakshagana Bayalata all have the necessity of changing their form in a homogenous culture . Yakshagana , Bayalata folk art are performed in different ways in each culture .But its nature is changing due to globalization . To plough to blow , to plough . There is no physical labour for man as he knows how to use machines for everything .So it is not possible to enjoy folk arts like harvest dance, Kolata ,Dollukunita which were

formed as a part of agricultural culture . Sitting in front of T.V serials has always been a part of entertainment . So the opportunities for literature and arts which were being performed for the sake of Rishi and entertainment were missed . The modern man does not like the world of reality as much as he likes the world of illusion because of mechanical visions.

A movie where mechanical goods come through . If people sit in front of media such as television arts are losing their appeal due to its technical appeal. Due to the advent of discos and cabaret it is not possible to see such arts there is always T.V as well as bhajans and ghost worship. Arts like Dollukunita also have to deal with these effects .Mechanical devices come and forces us to see them in a different form. Festivals are disappearing in villages . The state of the performing art in their absence. What in villages people are less inclined to perform them in towns they are being performed in a different form . A money – making method is being developed by creating mechanical technology and casual attire and put on a costume he was nor introduced to the real life change is inevitable now . Earlier beetle wings were used . But now this dress is indispensable in the glaring light .

People who were organizing festivals in the villages used to display arts as a part of it and express unity and friendship . Globalization has made such situations non-existent . If the kansale dance is performed among the devotees at Madeshwara s fair ,it is considered an art ofworship . If the same art is displayed in public places in cities it will be considered amateur art . Kansale which is performed for hours on the hill is seen as art form of worship but for the people of the city it is seen as a mere art form and ends in a limited period . In the developed caste communities there is a reluctance to perform such performing arts because the literary arts at the higher social level have more respect and prestige , so the youth of that class are inclined to practice it for example Janumada Jodi in the movie :Here we see Kansale being performed as art only and not the actual performance watching experience . In the movie Jogi the songs have been commercialized as per the metaphor

Elo Jogappa is your house

Elo Jogappa is your basement

Folk rhythms have been used to appeal to masses . Due to this the original folk art disappeared and only its rhythm remained .Art faded. Those who survived became financially empowered. Even if you look at folk handicrafts the same has happened.

A pot ,a mat ,a flower , these are designed and made with high – tech materials and make double money . Globalization has influenced those who make it so that we should buy it as soon as possible . If we see human handwork in folklore then we see the attraction of machines in high – tech material production . Folk art did not remain an art of occasional use .Not remaining as a worship background. Cinema, TV (Janumada Jodi , Jogi) are being used in assembly ceremonies and processions leaving their original roots and losing their identity. The speed of seeing them is different Nandidhvaj Kunita , Kansale , Goravara Kunita , rain dance all these lose their dignity when separated from the environment . They leave it as something to push away . Any art loses context and becomes disrespectful to art as a whole. This is what is happening now.

Even though it is used in movies there is no thrill . The price is the only motivation for the main item . So chances are high that the rejected arts will be remembered Nandihvaja Kunita, Dollu Kunita Tamburi Mela – all these were important from the point of view of rituals faith . Liberalization. All of these seem to have a bearing on commercialization. The emotion and devotion that was the background of the art show is not important to the multinational companies will not last . Initially they were devotional of death's mercy, arts reached . Even now, as the atmosphere, the significance native is losing they are the stage arts and the family is also losing its important atmosphere . Due to the arrival of wealth all the beliefs are going away but even though the material wealth is coming the richness of the heart is not going away . But rich countries don't seem to have faith in this way . Folk art needs to be saved just like civilized music is saved . When everything has a price in money .If learner is given massage, his life will improve. Art also remains. The learner also gets respect. Even though folklore is used in the media, there is no vitality. As the time frame folklore is used in the media, there is no vitality . As the time frame of the show was fixed , everything that needed to be said was cut short. There was also a change in the language. As the vernacular was replaced by modern terminology, it became easier for those involved in research. Even though the wedding traditions are simplified, there are occasions to create an episode that will be remembered for a long time. Health was good for those performing watching and singing folk art performances . Watching the economy is dominant in all spheres of life , an economic culture is created . when this capitalist ownership , the economic culture we find remains the same and it has to be the western capitalist culture for example , one of our traditional arts , Yakshagana , is in English presently its purpose is one of our kind . This effort is indeed commendable if it is to be introduced overseas . But the wealthy west can also gain ownership of it . As the exposure to English increases, there may come a day when this art form is not presented in the native language if real sensibility can reach man , it must lose that possibility it must go on becoming abnormal.”

The ideals of Buddha, Basava, Gandhi, Ambedkar should become our true bases so that art literature all become part of culture . However the benefits of globalization cannot be denied . It is true that perhaps the performing arts will not languish in the face of globalization if we know what kind of encouragement this should take. The change expected by the people at the global level should be brought in the performing arts. Use of electronic media should be complete. As the world is a small village every information needs to be reached at high speed, when the basic objectives of performing arts are taken along with the information of performing arts are taken along with the information technology, the academies and organizations that are very concerned about art should come forward . From government grants to university grants financial and commissions have to work continuously.

Today's globalization is also an integral part of culture. Culture is a human – made approach to the world by itself for itself. So globalization should not be considered as a curse. So anything that can be achieved with technology can also be kept indigenous Eg: If the tap water was once despised, who has the patience to drink well water today? As human beings adopt technology step by step in their life , there is a need to challenge the popular media as a challenge to other media in the field of entertainment . A film director is really smart, he knows what people's taste is and uses his art to make his film a hit at the box office. Finally he is a carrier of culture. I have so many cultural elements that are disappearing. The need for art to somehow reach people is very urgent today. About their country,

language and arts , it is not different from this globalization itself . Immediately the caller surrenders to the mobile . Why the concern about globalization?

Today, there is a need to identify and organize those who are interested in the field of knowledge and technical knowledge for our people . If we don't realize this , we still need then like umbrellas. The things are likely to consume the younger generation .

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