Inter Folk and Intercultural Communication and Ethnic Identity of Folk Societies around the World

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Abstract

This paper tries to investigate and has a glance over inter folk and intercultural communication and ethnic identity of folk societies around the world. The folk communication of a folk society has its own cultural identity with its register features and pidgins. Colloquial language of a folk society is an ethnic identity of the society and does not communicate as easily with some other folk society due to intercultural communication aspects. Folk communication of a cultural group is almost unique ethnic identity of the society. Intercultural communication investigations flow of communication when 'unique' societies 'meet'. In Inter people communication it is the manner by which the 'current' social circumstance of 'concordance' is kept up through conventional methods of communication between 'existing together' folk(s) and changing dynamisms happens. The 'concurrence' of territorially created social factions are the basic topic and no 'outsiders' are here in our general vicinity of concentrate other than the backhanded impacts acquired. A colossal number of such villas are there in India of which as far as possible generally contrast between each other. Social concordance of each such locales adds to the amicability of entire country as its own cost of an activity. The accompanying outline separates Inter-people communication from Intercultural communication.

Key words- *Folk, Intercultural Communication, Ethnic, Identity, Folk Society, Colloquial Language*

Introduction

Intercultural communication considers are the suppliers of the fundamental idea, however, Inter folk communication contrasts with it in different angles. So the methodological storm cellar eventually depends upon Folkloristics for the point of view or viewpoint. In this circumstance, Inter folk communication can space itself in both Folkloristics and bury social communication, as an offshoot of it. Numerous researchers of the last mentioned, contend for thoughts supporting inter folk communication, particularly in context. Or on the other hand, it is a between linkage between the two. In fact, the customary social orders are examined by Inter folk communication

Folk life

Roger D Abrahams expressed his views community and inter group. "Folklore among other things is an expression of the means by which membership in a community of understanding, judgment is established, maintained and celebrated. Studies of lore may be found which are explicitly concerned with the making of social boundaries between groups and the exploration of the quality space existing at these boundaries. This intergroup primarily has focused on a group's stereotype of others and of self." He argues for a sociological theory of folklore as "clearly the idea of 'folk' is a sociological concept in as much as the term commonly refers to social units, which manifests a profound sense of shared values, interests and activities Folklore comes to be associated generally with the expressive dimensions of traditional culture; in contrast, 'folklife' commonly means the way the group works together and the devices deployed by the group in carrying out that work." Alan Dundes wrote in his introduction part of 'Urban Folklore' explained as, "Anthropologists, generally speaking, have been primarily concerned with studying other cultures and not their own. In contrast, Folklorists have typically been engaged in studying their own cultures or selected segments of their own societies." Further, he critically examined nostalgic thoughts of customary methods for folklorists by expressing, "In conventional Anthropology and folklore scholarship, great value is still placed upon collection of raw data." He further added and said in this way. "Third world people in particular are tired of being studied by uninvited visiting Anthropologists. Declarations in various countries to the effect that anthropologists are personae non-grate has virtually forced Anthropologists to consider seriously areas of study closer to home."

Integration and intercultural communication

"The term 'Integration' commonly associates with political stability of pluralistic states. India is a typical example for a pluralistic society which can sustain only with integrating interactions. India has almost all religions of the world. The majority 'Hinduism' itself is pluralistic in nature. It is a loosely structured federation of faiths rather than a monolithic faith. Hindu Civilization represents a pattern of stabilized pluralism with well developed linkages and patterns of interdependence between

its insoluble segments than enjoy varying degrees of autonomy and identity. Birth and minimal cognitive participation are enough to identify one as belonging to the Hindu faith. In its essence Hindu civilization consists of a consciousness that allows varied and variegated moods and modes."(Dube). Syed A. Rahim, the Intercultural communication scholar also has the same opinion. He states that "An individual born and raised in that culture has genetically acquired the innate competence to be in his culture. An outsider or a culturally marginalized individual lacking cultural competence will have great difficulty in speaking the language of that culture."

Inter folk communication

After considering folkways, inter folk communication has been considered as a micro aspect in politics, sociology, history and any other relevant aspects. It is necessary to develop a clear picture of the folk life. Folklore study is the scientific pro common history for future as well as it utilizes the history for describing the background of the present. Maria Leach focuses on this angle in the observed 'Standard Dictionary of Folklore Mythology and Legend' by expressing, "The science of Folklore is an historical science; historical because it seeks to throw light on man's past; a science because it endevours to attain this goal not by speculation or deduction from some priori principle, but by the inductive method used in all scientific research." Leach's, dictionary has also observed the subject matter subjected for this study. It describes, "Both the dominant Hinduism and Mohammedanism of today have retained traces of earlier beliefs and in spreading over greater numbers of people, have also absorbed local beliefs and deities. Many of these now find expression in Folklore. Early magical beliefs are often said to have been similarly absorbed and retained at a Folklore level."

Folk festival communication

"A folk festival is primarily a village festival in folkloric sense (not tourist) as we see in Asian and other third world counties. A Folk festival can be called 'Mega folklore' as it represents oral expressions, performances, rituals, crafts, play, skills and any other folkloric expressions as a whole. Or it is a 'Public Sphere' that expresses folk culture of a people. Festival communication actively engages the participants together. It is this feature of liveliness that distinguishes folk festivals from other large-scale forms that may be observed from a distance or in television or those events in which the participants passively receive messages but have no choice of their roles. Therefore we can describe festival action as a combination of participation and performance in public context. Very little festival action is private, those acts that are, such as courtship or religious devotion, are nevertheless made possible and defined by the special purpose of a particular festival. Moreover, what is spoken, acted or displayed in festival - private or public - anticipates a response social or supernatural. This active mode then, makes demands on participants requiring their attention. And,

this concentration of attention heights consciousness is creating in intersection of individual performance and social reflexivity". (Eric Burnouw).One of the worthy definitions (for Folklore) of culture is that, "a deposit of knowledge, experiences, beliefs, values, attitudes, meanings, hierarchies, religion, timing, roles, spatial relations, concepts of the universe and materials objects and possessions through individual and group striving" (Samover)

Social and cultural communication

Between social communications is a creating field of study Casmir & Asuncion , Lande put noteworthy aspects. "As is true for the rest of the academic world, inter-cultural communication scholars must carve out their own professionally significant riches, which they hope will result in meaningful contributions or simply recognition, advancement and acceptance as equals by other social scientists within the academics. They further add something. "Theoretical frameworks of Intercultural communication, interracial communications etc. are in progress in academic world today. Intercultural communication scholars are concerned with understanding what happens when human beings from different cultures meet, interact and attempt to resolve problems in various interrelationships." Rich put his own views on this subject as, "Inter-racial communication, besides international, intercultural, contra cultural (Communication between individuals of different cultures in which one culture has super imposed its values on the other and created a dominant submissive relationship. Hr further says that, communication discourse has a distinct perspective to analysis issues such as the communication between whites and non-whites in the United States occupying a marginal position in the society and thereby introducing resentment and resultant strain into the interaction. In addition he explained about the communication aspects keeping in his mind in a cultural group. Interethnic communication (Communication between members of various non-white groups who have shared the experience of being a racial minority in a (white) dominated structure." His views on this subject lead to many discussions. Research scholars including Folklorist and anthropologists have been contributing their research findings to the field.

Ethnic group communication

Inter folk Communication is the depiction and examination of the Folk-life in miniaturized scale level to discover its essential flow, by looking at the cooperation. Then again, intercultural correspondence alludes to the communication. Between the organizations there is a Diasporas and facilitating group. Inter folk Communication, which unquestionably owes to social Communication for its fundamental hypothetical limitations, yet contrasts in the parts of 'Social other'. Since there are normally no 'others' in a society and it is an incidental gathering of unmistakable groups, however, shares numerous basic factors as tenants of the same land area. In addition, this is a more relevant approach to examine the folk life of nations like India where its greater part town society contrast in

social arrangement place to put. African nations, for example, Trinidad and Tobago which has an extensive number of ethnic groups with particular life designs likewise effortlessly respecting this technique. Ethnicity and standing are the principal dynamism of Indian folk life and class thoughts get a negligible position in a manner of speaking. Social association outlines, likewise are seen and shown in an unforeseen way. "Social stratification exists of course in the East as well as in the West. Bu it is not accentuated in the West. Moreover, in interpersonal communication one often attempts to construct a (often feigned) horizontal and equal relationship - hierarchic relations still exist and are explicitly emphasized in the East. Appearance, such as clothes and etiquette play a major role" (Servaes)

Conclusion

As opined by S. C. Dube, Usually, the word investigation connects with the political solidness of pluralistic states. India is a normal case of a pluralistic culture which can manage just by coordinating connections. India has all religions of the world. The greater part 'Hinduism' itself is pluralistic in nature. It is an approximately organized league of beliefs as opposed to a solid confidence. Hindu Civilization speaks to an example of settled pluralism with very much created linkages and examples of the relationship between its insoluble fragments than appreciate shifting degrees of self-sufficiency and personality. Birth and negligible intellectual interest are sufficient to distinguish one as having a place with the Hindu confidence. In its substance, Hindu development comprises of a cognizance that permits fluctuated and variegated mind-sets and modes. An Inter folk communication does investigate a society culture flow in communication point of view. It is an expository ethnography of an area and its different people. It gauges the level of agreement between village folks of a community and society. Multiethnic social orders are its lab and translations are essentially in folkloristic point of view. It needs subjective information, gathered through meetings and member perceptions alongside the auxiliary sources. Far-reaching controlled perception is the method for this diagnostic ethnography. Coordinating associations and correspondence inside a town society, constituting a different group of people culture are the fundamental issues of study.

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