Depiction of the Global Village in the Prologue to the Canterbury Tales: A Metaphoric Study

Hafsa Javed
Department of English Language and Literature, the University of Lahore, Sargodha Campus
hafsaawarraich@gmail.com
Muhammad Ali Shahid
Department of English Language and Literature, the University of Lahore, Sargodha Campus
muhammadalishahid05@gmail.com
Prof. Dr Anser Mahmood
Department of English Language and Literature, the University of Lahore, Sargodha Campus
anser.mehmood@ell.uol.edu.pk

Abstract

This study explores how Geoffrey Chaucer's Prologue to The Canterbury Tales metaphorically represents the concept of a "global village" by examining the diversity of its characters, their social backgrounds, and cultural exchanges. By drawing on Marshall McLuhan's theory of the global village, the research demonstrates that medieval societies exhibited early forms of interconnectedness through trade, cultural exchange, and shared religious practices, much like our modern globalized world. Through a qualitative analysis of Chaucer's work, using George Lakoff's theory of metaphor, this study highlights the relevance of the global village concept in understanding medieval society. The research further connects medieval societal dynamics to contemporary notions of globalization, offering a deeper understanding of Chaucer's work and its broader implications for both literary and historical studies.

Keywords: Global Village, Canterbury Tales, Medieval Society, Cultural Exchange, Metaphor Analysis.

Introduction

This study examines how Geoffrey Chaucer's Prologue to The Canterbury Tales metaphorically represents the "global village" by analysing character diversity, social interactions, and cultural exchanges, which reflect the interconnectedness, social dynamics, and cultural hybridity inherent in both mediaeval society and modern global perspectives.

Background

The term "Global Village" was introduced by Marshall McLuhan. He coined this concept in his book Understanding Media: The Extensions of Man (1964). His notion posited that the proliferation of new media technologies, such as the internet and telephones, is minimising global distances. All resources are accessible with a single click. This enhances global connectivity, resulting in diminished cultural and socioeconomic disparities. McLuhan (1964) posits that the capacity to acquire information from diverse sources influences public perception, leading to novel and varied expressions of behaviour and thought processes, occasionally undermining established social and cultural frameworks. This contemporary notion can be applied to ancient texts and literature to examine the interconnectivity of historical epochs.

The 14th century was a period of expansion. It was the beginning of interconnectedness. As Aubin and Herrin (2018) said, the middle Ages were considered a dynamic period as Europe was emerging as a distinct cultural unit. Political, social, and economic structures were being reorganized. Some of the landmark instances where the Germanic people establishing their

kingdoms in Western Empires, new forms of political leadership were introduced, widespread Christianity, and monasticism became the ideal form of religious life. In the high times of the middle Ages, there was economic and territorial expansion, urban growth, the birth of national identity, and institutions were restructured. That was the time of the Crusades, gothic art and architecture, recovery of ancient Greek thought, etc. The exchange of ideas, goods, and cultures across continents built the foundation for McLuhan's Global Village.

Contrary to the assumption that mediaeval individuals lacked awareness of the world outside their immediate surroundings, this notion is inaccurate. Dr. Josephine Livingstone examines the authentic and fictitious journeys of explorers alongside classical texts, such as The Book of John Mandeville, The Travels of Marco Polo, and mediaeval cartography. Josephine (2021) stated that Mediaeval Europeans were captivated by territories that were inaccessible to them. They connected with and visited those lands in their own way. Those who were working with writings and creative literary pieces talked about those places in their literary works. Others who were interested in travelling and going to far-off places travelled to those places to acquire more knowledge and experience about the new places. Out of those lands, India was one in which medieval people were interested. It was famous for its beauty and exquisiteness. The heaven on earth was believed to be in or near India. How did they hear about such a land? They got this knowledge from the ancient Greek stories which somehow survived in some of the Latin works. The book The Marvels of the East (AD. 1000) is a wonderful account of the lands beyond Europe. One of the most famous tales of travel was of Alexander the Great, who travelled to India. His travel was described in many literary works, including his battles and the different creatures he encountered there. Those works had mentions of Africa and Asia as exotic and magical places where the weather is always too hot, and there are monsters and giant people. The perception of Europeans about these people is mostly based upon fear, wonder, and what they read in fiction. All of this previously existing knowledge is incorporated into their new works as well.

The idea of traveling and Tales was not new either. As previously many travelers who had visited the other lands then narrated their experiences in their travel narratives. The prime example could be Marco Polo's Account of Asia (1350) and *'The Book of John Mandeville'* (1357-1371). Marco Polo experienced it firsthand when he was traveling with his family and got stuck in regions of China due to war. In his travel narratives, he describes his experiences, which were bizarre for him. He mentioned how he saw paper money being used and the superstitious beliefs of people in markets that their business decisions could depend on the entrances of tarantulas. *The book of John Mandeville* describes the stories of an imaginary knight from England who went too far lands of Asia and Africa. The major categories of the travel of real medieval people were religious pilgrimage, war fares (Crusades), and long- distance trades. All of these accounts of foreign lands led the medieval people to acquire knowledge about those lands and their perceived notions about their culture, circumstances, and ways of living. Gradually, the trades resulted in the exchanges of goods and demographic expansion through wars and capturing further territories that were previously unknown to Europeans. Thus, the once-foreign lands became less foreign and alien to the medieval people.

If we talk about the portrayal of the Global Village in *The Prologue to the Canterbury Tales,* it can be seen in the diversity of the cast and characters, their different social status, and the regions they belong to. This is an important element for the exploration of Medieval Global Village.

Their stories and experiences are reflections of their perspectives and the cultures they are from. The researcher analyzed how the modern concept of the "Global Village" is reflected in the medieval society depicted in Geoffrey Chaucer's The Canterbury Tales. To achieve this, the researcher employed a qualitative approach, applying theories and ideas of the global village from contemporary thinkers along with the George and Lakoff theory of metaphor. The study examined the characteristics of medieval society, particularly exploring how these societies imported cultures and goods from distant regions despite the limited means of communication available in the 14th century. This historical context has been used to understand the early formation of what we now refer to as the "Global Village."

Research Questions
  i.   How does the Prologue depict the varied social backgrounds of the pilgrims?
  ii. In what ways do the characters relate to one another and interact as a representation of society's interconnection?
  iii. What literary allusions can be recognized and analyzed that support the idea of a global village?

Significance

This research showed the interconnectedness not only of the societies in their respective times but also the connection of a relatively modern term and an old text. The application of the modern term "Global Village" to a medieval text *'The Prologue Canterbury Tales'* by Geoffrey Chaucer and the analysis of the characters and differences in class, social status, and cultures showed the presence of global interconnectedness in medieval times. By this, it was declared that the term global connectedness was not confined to modern times; it has historical roots. This study has the potential to contribute to a deeper understanding of Chaucer's Prologue to Canterbury Tales and its enduring relevance in the 21st century. By examining the work through the lens of the "global village" metaphor, this research aims to shed light on Chaucer's prescient insights into the interconnected nature of human societies, even in the context of the medieval world. Furthermore, this study offered valuable insights into the literary representation of the "global village" concept in medieval literature, expanding the scholarly discourse on the historical roots of globalization and cross-cultural exchange. The findings of this research could have implications for the broader study of medieval literature and its connection to modern societal trends, encouraging a more nuanced and holistic understanding of the past.

Delimitations

This study concentrated predominantly on Chaucer's Canterbury Tales as the principal literary text for examination. Geoffrey Chaucer's renowned mediaeval work, The Prologue to the Canterbury Tales, offers a complex framework for examining the metaphor of the "global village." The historical backdrop of the late 14th century, during which the Canterbury Tales was composed, was a crucial factor in our examination. This study aimed to examine the literary depiction of the "global village" and offer a metaphorical understanding of the social, economic, and political reality of the mediaeval era. The research elucidates the textual evidence and interprets Chaucer's work as a symbolic examination of the burgeoning interconnection of the mediaeval world. This study examined the notion of metaphor proposed by Mark Johnson and George Lakoff in their book "Metaphors We Live By" (1980). This study examined conceptual metaphors, personification as a metaphorical theory, and metaphors as cognitive instruments, alongside a consideration of the systematic nature of metaphors. This research analyses the

juxtaposition of the modern global village and the mediaeval global village through the examination of the article "International Facebook 'Friends'." Towards McLuhan's Global Village Nathan Nash (2009) and The Prologue to the Canterbury Tales by Chaucer (1476 CE) respectively.

Literature Review

The term "global village" was first coined by media theorist Marshall McLuhan (1962) in the 1960s, who envisioned a world transformed by advancements in communication and transportation technologies. That was about the modern technology that was becoming more and more powerful, and at a rapid speed, the public was getting accustomed to their uses in daily life. The idea of getting information within a few minutes was not alien anymore. The radios and televisions, along with the Internet, were giving access to every corner of the world. It started feeling like everyone could have multitudes of knowledge at their hand at the expense of technology. Distance, time, and space were becoming less of a hurdle in acquiring the data.

McLuhan, (1964) stated vision of the "global village" centered on the idea that the world was becoming increasingly interconnected, with people and cultures from around the globe being brought into closer contact and interdependence.

Kolbe (1984) noted the diverse cast of pilgrims that Chaucer assembles in the Canterbury Tales, representing a wide range of social, economic, and geographic backgrounds. This diversity has been interpreted as a reflection of the emerging interconnectedness of the medieval world, as people from various corners of society and the geographical landscape come together on a shared journey.

Storm (1989) stated the themes of cross-cultural exchange, trade, and the diffusion of ideas and knowledge that permeate The Prologue to the Canterbury Tales have been identified as potential contributors to the metaphor of the "global village" (The tales themselves often feature characters and narratives that transcend the boundaries of their local communities, engaging with the wider world and its cultural diversity.

Rouse (1995) examined how The Prologue to the Canterbury Tales challenges traditional notions of a homogeneous, isolated medieval society, highlighting the presence of diverse linguistic, religious, and cultural influences.

Berger (2010) Chaucer's Prologue to Canterbury Tales has long been recognized as a seminal work in English literature, renowned for its rich characterization, masterful storytelling, and insightful exploration of the human condition. However, the potential of The Prologue to the Canterbury Tales to serve as a metaphorical representation of the "global village" has not been thoroughly examined.

Collette (2001) stated while the concept of the "global village" has been applied to various literary works, the specific exploration of the metaphors in the context of The Prologue to the Canterbury Tales is relatively limited. Scholars have primarily focused on the broader themes of cross-cultural exchange, cosmopolitanism, and the representation of diversity in Chaucer's work.

Damrosch(2003) states that the comparative literature approach, which examines literary works across cultural and linguistic boundaries, can be useful in contextualizing The Prologue to the Canterbury Tales within the broader landscape of medieval literature and the emerging "global village" and knowing how Chaucer's work relates to and departs from other contemporaneous literary representations of cultural exchange and interconnectedness.

Steger, (2013) stated that In the field of literary studies, scholars have explored how works of literature can reflect, engage with, and even anticipate the emerging "global village"). The Canterbury Tales, written by Geoffrey Chaucer in the late 14th century, has been identified as a text that may offer insights into the metaphorical representation of the "global village" in the medieval context.

Attwood (2015) claimed, "We inhabit a novel realm characterised by simultaneous occurrences." Time has paused; space has disappeared. We currently inhabit a 'global village' characterised by simultaneous occurrences. Information inundates us quickly and incessantly. Information is swiftly supplanted by more recent data upon acquisition.

Gradually, this term was not only being used to describe the power of the internet and mediums of media but also its role in shaping the other departments of life. It encompassed every aspect of life, be it social, economic, or cultural.

The Prologue to the Canterbury Tales has been under the lens of many critics. They have voiced their opinions similar to the topic of our discussion as well. Chaucer's work was admired for its vastness and scope. The vastness in both senses, of the work he was writing and the world he was creating in his writings. The signature style of Chaucer's work was to bring the whole world into this one portrait via writing, which subsequently helped the coming researchers to get a comprehensive insight into the society and era in which Chaucer was writing.

Research Methodology

This study employed a qualitative research design, focusing on literary analysis to explore the metaphoric depiction of the global village in the Prologue to *The Canterbury Tales*, a canonical work of medieval literature. The research involved close reading, textual analysis, and interpretive strategies to uncover and analyze the metaphors and themes related to the global village concept in the Prologue to *The Canterbury Tales*. Through close reading, the study conducted a detailed and thorough analysis of the Prologue to identify and annotate passages that depict social diversity, interactions, and communal aspects. The linguistic features suggesting a sense of cultural hybridity or the blending of diverse influences potentially challenge traditional notions of a homogeneous medieval society.

By applying the textual analysis method, the research examined the text to identify metaphoric elements that align with the concept of a global village. This includes investigating language, imagery, and narrative techniques while exploring how Chaucer's portrayal of the pilgrimage journey serves as a metaphor for interconnectedness and cultural exchange. This methodological approach involved a detailed examination of the narrative elements, character depictions, and thematic patterns within the text, to identify specific ways in which Chaucer's work can be interpreted as a metaphorical representation of the "global village" (Culler, 2011).

By applying the comparative analysis method, the researcher compared and contrasted Chaucer's depiction with the modern concept of the global village, identifying parallels and divergences in the representation of social diversity and communal interaction. The comparative literature approach, which considers literary works across cultural and linguistic boundaries, was employed to contextualize the Prologue to *The Canterbury Tales* within the broader landscape of medieval literature. This framework enabled the identification of similarities, differences, and unique characteristics in Chaucer's representation of the "global village" metaphor compared to other contemporary or historical literary works (Damrosch, 2003).

By applying the cultural analysis method, a cultural studies perspective that examines the

intersections of culture, power, and representation was utilized to explore how *The Canterbury Tales* reflects, challenges, and negotiates the cultural diversity and emerging interconnectedness of the medieval world (During, 2005). This theoretical approach informed the analysis of the text's engagement with issues of identity, difference, and the dynamics of cross-cultural interaction.

Finally, through thematic analysis, the researcher identified and analyzed recurring themes related to the global village, such as diversity, community, and interconnectedness, and explored how these themes are developed through the interactions and relationships of the characters.

Data Collection

The primary data for this research was the text of the Prologue to *The Canterbury Tales*. Secondary data included scholarly articles, critical essays, and books on *The Canterbury Tales*, medieval literature, and the concept of the global village. These sources provided context, support, and contrasting viewpoints for the analysis.

Analytical Framework

The metaphor theory proposed by George Lakoff and Mark Johnson (1980) was employed to examine the data gathered from the Prologue to The Canterbury Tales. Metaphors We Live By posits that metaphor serves as a mechanism via which individuals leverage their knowledge of tangible physical and social experiences to comprehend more abstract notions such as labour, temporality, cognitive processes, and emotions. Furthermore, Marshall McLuhan's (1964) notion of the global village was employed to contextualise the findings within modern discourses on globalisation and interconnection.

Data Analysis

The guiding force of this research was the theories of George Lakoff and Mark Johnson on Metaphors. The theories are comprehensively discussed in their book *'Metaphors We Live By' (1984).* With the application of those theories in The Prologue to the Canterbury Tales, we saw the newfound meaning of the characters Chaucer, their addition to the narrative, their norms and culture, and their beliefs. To simplify it, let's assume that every character in the Prologue stands for something else, some other idea, another belief, and another story to tell. Similarly, every interaction and every belief being discussed represents a wider meaning and broader concept. This way, the characters and their interactions themselves became a metaphor, a metaphor that essentially describes some other concept of life. This led to the first theory of Lakoff and Johnson of 'Conceptual Metaphor'.

Conceptual Metaphors

Chapter one of Metaphors We Live By asserts that metaphor is ubiquitous in daily life, influencing not only language but also mind and behaviour. Our conventional conceptual framework, through which we both contemplate and behave, is inherently metaphorical. The principles that shape our thoughts extend beyond just intellectual considerations. They also regulate our daily operations, including the most trivial aspects. Our concepts shape our perceptions, navigation of the world, and interpersonal relationships. Our conceptual framework consequently plays a pivotal role in shaping our daily reality. If our assertion that the conceptual system is predominantly metaphorical is accurate, then our cognition, experiences, and daily actions are significantly influenced by metaphor.

Pilgrimage

In *Prologue to Canterbury Tales*, the first example related to this is of Pilgrimage. Chaucer beautifully described the season as opening lines for the prologue and then mentioned that the folks are longing to go on a Pilgrimage. As Chaucer said (2020) ***"Thanne longen folk to goon on pilgrimages, and palmeres for to seken straunge strondes, to ferne halwes, kowhai in sundry lodes; And especially from every shires ende, Of Engelond to Caunterburythey wende, the hooly blisful martir for to seek, that hem hath holpen whan that they were Seeke." (Line 12-18)*** Here, Pilgrimage, a journey of various people to pay tribute to a holy shrine, stands as a metaphor for the 'Journey of Life.' Multitudes of people from various social standings are coming together in one place to join each other in the longer journey that lies ahead. Even though they have come from different roads and via different means, they all have the same destination ahead. However, the destination to be reached is a far-off idea for now. They all know they want to get there, but that comes later. First comes the journey itself. How did the journey affect them, what changes bring in their selves, what new aspects did they learn about themselves, what did they learn about the people with them, how did that modify their existing belief of life, did it have a good or bad effect, what were they be when they come out on the other side of this journey, were they be better versions of themselves or worse, what did this journey impact where people living as a close-knitted group for this specific time, all of these are important elements if we consider the Pilgrimage as Journey, and overall as a journey of life towards the destination i.e. the End. Other than the daily life aspect of pilgrimage as a journey, Pilgrimage itself has religious and spiritual connotations to it. Just like the characters in Canterbury Tale, who are headed towards the Holy Shrine? The pilgrimage serves as a means of the journey of one inside one's self. One searches for the meaning of his existence throughout his life. The purpose of being in this world, the reason behind being a part of this unimaginable vast universe. Human beings have always been inquisitive about the mysteries of life and that includes themselves too. In the Journey of life, the obstacles and hurdles humans face and the clever ways with which they either overcome them or submit to them. All of these combined represent an enhanced view of life. With these, it is shown that the Concept of Pilgrimage is the standing metaphor for the Journeyof Life.

Change in season, representing the changes in our lives

Other examples of conceptual metaphors in the opening of Prologue can be thechange in season, representing the changes in our lives either in physical shape or emotional or spiritual growth. The rain and wind provide strength to the leaves, creating new life in them, the idea of renewal and rebirth being prominent in the lines. The changes that we feel or observe in our lives, in ourselves, and generally the world around us. Although the imagery of rain and leaves and wind has been used in literature many times, here we can consider them as metaphors representing the concepts of revival and becoming something after undergoing changes or hardships in life. As Chaucer (2020) said, ***"Whan that Aprill with his shoures soote, The droghte of March hath perced to the roote, And bathed every Verne in swich licour, Of which vertu engendred is the flour; Whan Zephirus eek with his sweete breath, Inspired hath in every holt and heath, The tender croppers…" (line 1-7)***

Pilgrims representing class division

To begin with the social organization of medieval times, there were classifications as upper, middle, and lower class. The upper class were Kings, monarchs, and clergy (bishops, abbots, monks, nuns). In the past, society was divided into different classes based on people's roles and

status. The upper class was made up of important figures like Kings, monarchs, and religious leaders such as bishops, abbots, monks, and nuns. These individuals held a lot of power and influence in society. For example, Kings were the rulers of entire kingdoms, making important decisions and leading their people. Monarchs were similar to Kings but ruled over smaller territories. Clergy members, like bishops and abbots, were religious leaders who oversaw churches and religious communities. Monks and nuns were also a part of the clergy, living in monasteries and convents and dedicating their lives to prayer and service to others. The upper class in society held positions of authority and were respected by others. They played huge roles in shaping the culture, politics, and religion of their time. In the middle class were merchants, doctors, and lower clergy. In the middle class, there were people like merchants, doctors, and lower clergy. Merchants are people who buy and sell goods. They might own a store or sell products online. Doctors are healthcare professionals who help people when they are sick or injured. They work in hospitals, clinics, or private practices. Lower clergy refers to religious leaders who are not at the top of the church hierarchy. They might be priests or ministers who help with religious services and community outreach. So, the middle class in this context includes people who work in business, healthcare, and religion but are not at the top of their professions. They are often seen as having a comfortable lifestyle but not as much wealth or power as the upper class. The lower class consisted of peasants and serfs. Serfs in medieval times were at the bottom of the social hierarchy, working as peasants on land owned by a lord or noble. They received protection and necessities but lacked the freedom to choose their occupation or leave the land. Serfs were essentially farmers who were obligated to work for a lord, tied to the land without the autonomy to make their own decisions. Living as a serf was challenging because they had little autonomy and were often dependent on the goodwill of their lords for their basic needs. Chaucer further took it upon himself, even as a narrator in the prologue to introduce us to the pilgrims and from what background they came, what social rank in society they had, and what the clothes they wore to give us a clear picture of their not only external looks but also an insight to the real life and social standings. ***Chaucer (2020) said, "Me thicket it Acordaunt to resoun, to telle yow al the condicioun, of ech of hem, so as it semed me, and whiche they weren, and of what degree, And eek in what array that they were inne…" (Line 37-41)***

Characters

Starting with Knight, he was a metaphor for the upper class of his time and has all the external qualities that certified him as Noble. He was chivalrous and very devoted to his lord (King), and to please him, he had been in many battles all over the world. He had the title of being the best among knights. He was very judicious and well-spoken and never uttered a rude word. "Trouthe and honour, fredom and curteisie." (Line 46) His horse was spectacular and strong like him. His clothing, however, was not as grand as his skills. He had stains on his clothing mud, showing the fierce battle he had just come from, and he had directly reached this Inn for his Pilgrimage, showing his devotion not only to worldly battles but to the Holy God as well. Overall, he was a true nobleman. ***"He was a verray, parfit gentil knyght." (Line 72)***

The Knight is a metaphor for the expansion of lands as a result of War (Crusades). Chaucer mentioned in great detail the bravery of Knight, who had been to various lands, either Christian or foreign, belonging to other ethnicities or religions. All of these provide us with what War and Warfare looked like at the time. What purposes did it serve, and what were the results of it? The

expansion of territories and the establishment of kingdoms and empires beyond Christian lands is one of them. The knight, being the representative, has been to the war of Alexandria and wars in Prussia, Lithuania, Russia, Grenada, Algeciras, Morocco, Ayash, Atalia, Mediterranean, Tlemcen, Balat and Turkey. All of these Chaucer (2020) mentioned in, "At Alisaundre he was whan it was wonne, Ful ofte tyme he hadde the bord Bigonne, Aboven alle nacions in Pruce; In Lettow hadde he reysed and in Ruce, No Cristen Man so ofte of his degree. In Gernade at the seege eek hadde he be, OfAlgezir, and riden in Belmarye. At Lyeys was he and at Satalye, Whan they were wonne, and in the Grete See…And foughten for oure feith at Tramyssene…Somtyme with the lord of Palatye, Agayn another hethen in Turkye. (Line 51-59, 62, and 65-66).

The character of Prioress (Nun) served more than one purpose. First is the addition to the upper class, and second is the representation of immense indulgence in appearing from the nobility rather than being natural. She was a part of the upper class, but it seemed that she was not born into it. It helped in understanding the obsession of appearing from the elite, leading to a constant state of being conscious about the facade that had to be kept up. She spoke language of French but the accent of it she gave it away that she was not native. *"And Frenssh she spak ful faire and fetisly, after the scole of Stratford atte Bowe, For Frensshof Parys was to hire unknowe." (Line 124-126)* "The table manners of her were perfect to a point that seemed force. All of this so she could be considered noble and worthy. *"And peyned hire to countrefete cheere, of court, and to been estatlich of manere, And to ben Holden digne of reverence." (Line 139-141).* This can be a picture to show what the world was like in the time of Chaucer and what was of more importance to them, being from the elite and looking like it was certainly on top of the list.

Merchant is the metaphor for the Middle class. His concern revolves around business and monetary profit. He was very efficient in not only his dealings of money and foreign currencies but also at hiding the fact that, in contrast to his knowledge and concern for profit, he was actually in debt and not doing well with business. *"This worthy man ful wel His wit bisette: Ther wiste no wight that he was in dette, So estatly was he of his governaunce, With his bargaynes and with his chevyssaunce."* (lines 279-282) This can be considered his ability as well to manage his deals with dignity. No wonder he was proud of himself. His introduction of Chaucer as having "forked born" can also allude to his strength and power, as beards in ancient histories represented power and strength. Merchant also opens the idea of Trade in medieval times. The major routes of trade back then were sea routes, and he, a Merchant, was someone with great knowledge about them. He wanted the sea to be guarded, as he was concerned about the security risks to his business and profits. Through this, Chaucer has also shown the Medieval Age as a commercial environment which is dominated by market relationships. *"His resons he spak ful Solempnely, Sownynge alwey th' encrees of his wynnyng. He wolde the see were kept for Any thyng, Bitwixe Middelburgh and Orewelle. Wel koude he in eschaunge sheeldes selle (line 274-278)* .The trading system was a major influence in shaping the medieval time and the time to come. The exchanges of goods, ideas, and the cultures of other countries were mostly brought into Europe by traders.

The lower class/ working class of Chaucer included many people that we in the present time call the middle class. The difference in the living conditions of the lower class and upper class was evident not only in their separate ways of living but also in the way they were addressed. The upper class in *The Prologue to the Canterbury Tales* is not addressed by their surnames. However, the servant of the knight is mentioned by his name, 'Reeve.' As Aithor (2024) said, other representatives of the working class included Shoemakers, weavers of either wool or

textiles, dyers, tanners, and parchment-makers – all of these are crafts that involved working with wool (most important), cloth, and leather, the three great national products, but not in their manufacture. Chaucer (2020) introduced them as, "AN HABERDASSHERE and a CARPENTER, A WEBBE, a DYERE, and a TAPYCER --"
(lines 361-362)

Systematicity of metaphor

If the systematicity of metaphor means that the metaphors are created in the context of the system they are created and are supposed to be understood in the context of the activities of the people of the time (maybe not in every instance) in this research the principle was applied to explore the metaphors for Religion, the metaphors being the religious characters.

The conceptual systems of cultures and religions are Metaphorical:

Lakoff and Johnson (2003) explained, "The conceptual systems of cultures and religions are metaphorical in nature. Symbolic metonymies are critical links between everyday experience and the coherent metaphorical systems that characterize religions and cultures. Symbolic metonymies that are grounded in our physical experience provide an essential means of comprehending religious and cultural concepts." The complete Culture or at least major factors of it, of Chaucer's time are compressed into one picture for us as The Prologue to the Canterbury Tales. In *'The Prologue to the Canterbury Tales'*, in the context of medieval times, the people who were on higher posts when it came to religion or any other authority, for that matter, were the face of that power. Be it religious or political/governmental. The religious characters hold the position of some religious authority despite their practices. These characters are a picture of what the Religious authorities of Chaucer's time were like, what they were transitioning into, what the Religion itself meant to the people, and the Hypocritical side of it, too. To some extent, this can go up to representing the Church itself because the majority of the population was followers of Christianity. There were seven religious officials in *"The Prologue to the Canterbury Tales*: the Prioress, the Monk, the Friar, the Clerk of Oxford, the Parson, the Summoner, and the Pardoner.

Prioress has been discussed above, representing the interest in reaching the top of the ladder in worldly status rather than supreme spirituality. The Monk depicts the modernization of the Church and religion. He was interested in broadening the customs and rules and considered the existing rules as old and too strict for their time. **"The reule of Seint Maure or of Seint Beneit – By cause that it was old and somdel streit, This ilke Monk Leet olde thynges pace, And heeld after the newe world the space." (line 173-176)** The same Monk was of opinion that hunters were not to be considered as unholy because they kill Animals, and a monk is not a bad monk if he does not care to follow the rules. ***To solidify his Beliefs, he took great pleasure in hunting. "He yaf nat of that text a pulled hen, That seith that Hunters ben nat hooly men, Ne that a monk, whan he is recchelees, Is likned til a fissh that is Waterlees –" (line 177-180).*** The Monk considered such texts consisting of rules to be Worthless. And Chaucer with a light satire to the beliefs of Monk said I agree to his opinion, why would one read these texts and go crazy. Hinting that the followers and preachers of Said rules were being considered crazy by the public and by religious authorities like Monk Themselves. The religion and preaching felt laborious and tiresome, in short not worth the While. "But thilke text heeld he nat worth an oystre; And I seyde his opinion was good. ***What Sholde he studie and make hymselven wood, Or swynken with his handes, and laboure, As Austyn bit? How shal the world be served? Lat Austyn have his swynk to hym reserved!" (line 182-188).*** Instead, Monk took great care of

himself, looked healthy, rode horses whose Bells rang more loudly than chapel bells, meaning he was less in Church and more outside enjoying himself. He had fine horses, himself covered in ornaments and Gold, and ate heartily. All of which goes against what he is supposed to be representing. The Friar, another religious figure, represented the Hypocrisy existing in the name of religion. The name of Friar was Huberd. He was everything a religious person or someone with the authority to preach religion should not be. He was a happy person and only looked for happiness in his life, and for this, if he had to despise and completely avoid coming into any kind of contact with poor people, that's what he did. "*For unto swich a worthy man as he, Acorded nat, as by his facultee, To have with sike lazars aqueyntaunce. It is nat honest; it may nat avaunce. For to deelen with no swich poraille…*" *(line 243-247)* He did opposite to this and took great efforts in doing so. He knew every landowner, every barman, and every wealthy woman. Because that's where his profit comes from. He made more money from the ill ways than he earned honestly. He took pride in the fact that he had made more people confess than any priest. And in his confessions, he was lenient, so much so that the repentance was not significant in his eyes. He did not believe that someone who is guilty or has sinned should cry, weep, or repent. Instead, they could just give him money in return and consider themselves clear of any sins and burdens. *"Ful swetely herde he confessioun, And Plesaunt was his absolucioun: He was an esy man to yeve penaunce,"* *(line 221-223)* *"He Wiste that a man was repentaunt; For many a man so hard is of his herte, He may nat wepe, althogh hym soore smerte. Therfore in stede of wepynge and preyeres, Men moote yeve Silver to the povre freres."* *(line 228-232)* The Clerk of Oxford represented the opposite of hypocrisy and flaws of the Church; he came closer to a subdued picture of what a person working for or in a Religious Institute should be. He was described as abstemious by Chaucer, and he was more devoted to knowledge learning and philosophy. He was not interested in worldly desires, did not dress extravagantly, and any money he got from his job was spent on buying more books.

The idea of conceptual metaphor, metaphor as a cognitive tool, and systematicity of metaphor are interwoven. Just like the Pilgrimage, whichh represents the Journey of life, the understanding of the journey of life via pilgrimage is an example, and once again, the pilgrims represent life and its constituents by being the center of the social structure, ultimately creating society.

Framing Technique as conceptual Metaphor

Chaucer uniquely combined the diverse group of pilgrims for a Pilgrimage and then later on their tales and their interactions with one another under a technique later named the Framing Technique. The framing technique used by Chaucer in The Prologue to the Canterbury Tales holds a special power to itself. The use of it, without giving much focus to the tales, has been admired by critics for its unique usage and power that serves the purpose of portraying the diversity of life in one portrait concisely. **As Coulton said in his *Chaucer and his England (1908)* (**cited in Frame Narrative), "Nowhere within so brief a compass can we realize either the life of the fourteenth century on the one hand or the other the dramatic power in which Chaucer stands second only to Shakespeare among English poets. Forget for a while the separate tales of the pilgrims …forget for once all but the Prologue and the end-links, and read these through at one sitting, from the first stirrup-cup at Southwark Tabard to that final crest of Harbledown where the weary, look down at last upon the sacred city of their pilgrimage. There is no such story as this in all medieval literature; no such gallery of finished portraits, nor any drama so true both to life and to perfect art…He took the living men day by day, each in his simplest and

most striking characteristics; and from these motley figures, under the artist's hand, grew a mosaic in which each stands out with all the glow of his native color, and all the added glory of the jeweled hues around him." (p. 126.)

The Tabard Inn as a Metaphorical Meeting Pot

The Tabard Inn, where the pilgrims gather before their journey, functions as a metaphorical meeting pot of the global village. It is a space where individuals from various social, economic, and cultural backgrounds come together, engage in lively discourse, and share their tales. The tabard Inn, with its lively atmosphere and the exchange of stories, represents the vibrant and diverse interactions that characterize the global village.

The Tales as Metaphorical Representations of Cultural Exchange

The individual tales told by the pilgrims during their journey serve as metaphorical representations of the cultural exchange that takes place within the global village. Each tale reflects the unique perspective and cultural background of the storyteller, yet they are woven together into a cohesive narrative that highlights the interconnectedness of the pilgrims' experiences. This narrative technique mirrors the exchange of ideas, beliefs, and traditions that occurs within the global village, where diverse cultures come into contact and influence one another.

Metaphors as cognitive tools

Metaphors are cognitive tools for our understanding, meaning the use of metaphors in a way where that can influence our way of thinking, how we perceive something, and what kind of belief we create in our mind about a certain something. The Pilgrimage itself can be seen as a metaphor that contributes to our idea of our life and the paths it takes for one to reach a certain point. If we consider the pilgrims as representing the society they are a part of, we have the metaphors of societal factors. Be it social class division, professions, and norms. Overall, the pilgrims stand for the society and the individuals in it represent various faces of the society they are a part of. The word for this is the Microcosm of society. *Chaucer said (2020), " Redy to wenden on my pilgrymage , To Caunterbury with ful devout corage, At nyght was come into that hostelrye, Wel nyne and twenty in a compaignye, Of sondry folk, by aventure yfalle, In felaweshipe, and pilgrimes Were they alle…" (line 21-26)*

The theory of Personification of metaphor

The theory of Personification of metaphor is not confined to humanizing an inhuman object; in fact, it can be reversed as well. As Lakoff and Johnson (2003) said, that personification is a general category that covers a very wide range of metaphors, each picking out different aspects of a person or ways of looking at a person." (pg. 35) This provided us with the opportunity to describe the characters of Pardoner and Summoner as a metaphor for Corruption in the time and extent of its ugliness which Chaucer created too vividly with detailed use of imagery. The Summoner, who was introduced with his face filled with pimples and swollen eyes, and temper fire hot, someone not pleasant to look at. Even the children were afraid of him. Chaucer said no chemical and no ointment could clean up the disease or sickness he had on himself. *"Ther nas quyk-silver, lytarge, ne brymstoon, Boras, ceruce, ne oille of Tartre noon, Ne oynement that wolde clense and byte, That hym myghte helpen of his Whelkes white, Nor of the knobbes sittynge on his chekes." (line 629-633)* . This can be taken as the corruption that was becoming toasted in the team that no one was capable of wiping it out. The eventual growth of It developed into a horrible reality that was hard to look at and it kept growing without any restraint. The

Summoner was knowledgeable only to a superficial level. He could only repeat the phrases he had learned one too many times by being in court without understanding what they meant. If prodded further than his existing knowledge or ability to provide answers, for certainly he did not know one thing about the laws and regulations, he repeated the legal phrase 'Questio quid iuris' (The question is, what point of the law applies?) (line 666) to force his superiority of knowing the terms. In medieval times, to know these terms or the phrases of Law was considered a noble trait to have, which was the intent of the Summoner to appear knowledgeable. The shallowness of the system and men being appointed for such positions is valid here. They were hired on posts about which they had no real knowledge to apply and were only using the artificial aspect of authority. Summoner, like Friar, used his position for personal gain. He convinced people that excommunication (a punishment as a banishment from the Church) was not to be feared. And for absolution, people should 'put their soul in a purse (give money)' and consider themselves forgiven. *""And if he foond owher a good felawe, He wolde techen him to have noon awe, In Swich caas of the ercedekenes curs, But if a mannes soule were in his purs; For in his purs he Sholde ypunysshed be. "Purs is the ercedekenes helle," seyde he. (line 653-658)* .To which Chaucer showed his disagreement clearly. That the punishment is to be feared as It can be Fatal just like forgiveness can save one's soul. *"But wel I woot he lyed right in dede; Of Cursyng oghte ech gilty man him drede, For curs wol slee right as assoillyng savith, And also war hym of a Significavit." (line 659- 662)*

The Pardoner, who was a close friend of Summoner, is described as entirely different than Summoner in his physical appearance. Where the picture of Summoner was of someone filled with ugliness, Pardoner is detailed to be the epitome of neatness and someone who took great pains in his physical appearance and beauty. So much so that Chaucer commented on him as someone who lacks masculinity, hinting at the mindset of people that both weakness and consciousness of appearance are something only to be associated with femininity or women. *"I trowe he were a geldyng or a mare." (line 691)* The Pardoner, when it came to his work ethics was more or less similar to Summoner and Frair. He too was obsessed with money and for that he knew his ways. He knew how to sing and preach well, because that too would earn him more money. *"He moste preche and wel affile his Tonge, To wynne silver, as he ful wel koude; Therefore he song the murierly and loude." (line 712-714).*

Discussion: Modern Global Village and Medieval Global Village

If we look at the modern time Global Village and compare it to medieval times, we can see the differences. Compared to the rigid class system of the Middle Ages, modern times have a more fluid approach to it. One can transition from one social rank to another. Education is not only for the upper class but for the middle and lower classes as well. The Religious and political positions are not subjected to those in power only. Layman is given more autonomy over his choices, and modern societies are striving for equality among the working classes. Chaucer's admiration for the modern rather than old ideas of what should be preferred and what not shows he was ahead of his time. The communications, interactions, and exchanging of information are more fast-paced than in medieval times. The subdued versions of life are now the embodiment of stronger opinions. Travelling, although existing in medieval times, has become quicker than in Chaucer's age. Trading, businesses, developmental projects, and everything is becoming enhanced.

In a traditional, homogeneous, isolated medieval society, social norms and structures were rigidly enforced, with clear expectations for individuals based on their class, gender, and occupation. These norms often dictated a person's place in society and limited opportunities for

social mobility. The Prologue to the Canterbury Tales challenges these ideas through its diverse cast of characters representing various social classes, professions, and backgrounds. By allowing these characters to interact and share their stories on the pilgrimage to Canterbury, Chaucer creates a space where societal norms are questioned and subverted. Through humor, satire, and moral lessons, Chaucer challenges the traditional norms of medieval society, ultimately highlighting the complexities and contradictions within it. The comparison between the medieval global village as depicted in Chaucer's The Prologue to the Canterbury Tales (1476 CE) and the modern global village discussed in Nathan Nash's article "International Facebook Friends: Toward McLuhan's Global Village (2009).

Social Interaction

Medieval World

Personal Engagement: In "The Prologue to the Canterbury Tales," the pilgrimage to Canterbury serves as a backdrop for a diverse group of characters to come together and share their stories. Each character Is portrayed with intricate details, highlighting their unique backgrounds, motivations, and personalities. This communal journey creates a space for Intimate storytelling and allows for a deeper exploration of the characters' inner selves.

Narrative exchange: As the pilgrims engage in a narrative exchange by sharing their tales, they not only reveal their Individual experiences but also express their moral beliefs and societal critiques. This dialogue among the characters facilitates empathy and understanding as listeners respond to the stories with their interpretations and reflections. The act of storytelling in this communal setting serves as a means for the characters to connect, learn from one another, and offer insights into the human experience.

Modern world

Virtual Connectivity: Nash suggests that social media platforms such as Facebook enable global connections, enabling users to engage with a diverse range of individuals. While this connectivity can transcend physical distances, it often lacks the personal warmth found in face-to-face encounters.

Superficial Relationships; numerous online interactions are brief and centered on carefully curated personas. The depth of relationships can be compromised by the sheer quantity of interactions, where simple likes and comments may overshadow meaningful dialogues. This situation prompts considerations about the genuineness of virtual friendships.

Cultural exchange

Medieval World

Cultural Interaction: Chaucer's pilgrims represents microcosm of medieval society, showcasing different social classes, occupations, and moral viewpoints. Every story mirrors the beliefs and issues of its storyteller, enhancing the cultural tapestry.

Ethical Teachings: The tales frequently convey moral or ethical teachings, offering a glimpse into the societal standards of that period. The pilgrims educate one another, and their shared journey influences their identities.

Modern world

Rapid Dissemination of Ideas: Nash points out how social media quickens the circulation of cultural knowledge, enabling trends and ideas to disseminate swiftly. This can foster a dynamic cultural environment but may also result in oversimplifying or distorting intricate cultural stories.

Cultural Homogenization: Despite the exchange of ideas, there exists a possibility of cultural

standardization, where prevailing cultures outshine local customs. This stands in contrast to the diverse, region-specific or localized storytelling depicted in Chaucer's tales/ narratives.

Medium of Communication

Medieval World

Oral tradition: Communication during Chaucer's time mainly involves spoken word, emphasizing direct engagement. Storytelling is a group effort, with the audience actively participating in the narrative.

Symbolisms of Journey: The pilgrimage signifies a voyage beyond physical locations, delving into shared human encounters. Every tale contributes to the joint comprehension of life, ethics, and societal organization.

Modern world

Digital Communication: Nash talks about how social media changes how we communicate, making it easy to share and get quick responses. But this quickness can sometimes mean we don't go deep into topics because people focus more on being fast than on being meaningful. Isolation in connectivity: Even though we're connected to lots of people online, sometimes we can still feel alone. The digital world can make it hard to have real emotional connections because our conversations are often broken up and happen through screens.

Community and Belonging

Medieval World

Temporary yet significant community: The pilgrimage forms a temporary community where social ranks are more flexible. The shared journey experience builds a feeling of inclusion and respect among the travelers. Collective identity: Telling stories strengthens a shared identity, with each narrative adding to a common grasp of human life. This community aspect is crucial to the pilgrimage's importance.

Modern world

Fragmented community: Nash explores how social media alters communication, allowing for immediate sharing and responses. Nevertheless, this swiftness can result in shallow interactions, as individuals might prioritize quickness over depth. Risk of Alienation: Even though connected to numerous people, individuals might feel isolated. The digital platform can hinder authentic emotional bonds, as discussions are frequently disjointed and filtered through screens.

Conclusion

This study aimed to thoroughly explore how the Prologue portrays the pilgrims' diverse social backgrounds, revealing the complex nature of their personal stories / narratives and societal positions. It seemed to investigate the intricate relationships and interactions among the characters, showing how society is interconnected as a whole. Additionally, the research will identify and analyze the literary references in the text that emphasize the idea of a global community, demonstrating how these allusions help us understand communal connections and shared human experiences on a larger scale. The term "global village" was first Introduced by the famous media theorist Marshall McLuhan. He envisioned a future where advancements in communication and transportation technologies would diminish the distances between different regions, creating a sense of unity and interdependence among people worldwide (McLuhan, 1962).

When considering The Prologue to the Canterbury Tales, the concept of the global village can be interpreted as a symbolic representation of the interconnected world within which Chaucer's

characters exist. Here, various cultures, beliefs, and life experiences come together in the pilgrimage narrative, reflecting the diverse and interconnected nature of the world. The late 14th century saw significant advancements that contributed to the sense of global interconnectedness, such as the expansion of trade networks, the growth of urban centers, and the increased movement of people and ideas. Chaucer's own experiences as a diplomat and customs officer influenced his understanding of these global dynamics, which are mirrored in the diverse characters and stories within The Canterbury Tales.

The metaphorical representation of the global village in The Prologue to the Canterbury Tales remains relevant today, resonating with modern readers and scholars grappling with the complexities of globalization. Chaucer's exploration of diverse communities, the exchange of ideas, and the coexistence of multiple narratives offers a profound framework for comprehending the ongoing challenges and opportunities within the global village.

The metaphorical representation of the global village In The Prologue to the Canterbury Tales highlight the significance of intercultural communication and shared comprehension. Chaucer's skill in depicting a variety of viewpoints and the sharing of cultural practices sets an example for promoting a deeper understanding of the diversity and intricacy of the global society.

The Prologue skillfully presents the pilgrims' diverse social backgrounds by intricately describing each character, highlighting their unique professions, statuses, and personalities. From the honorable Knight to the modest Plowman, every pilgrim is depicted with specific traits and stories that mirror their societal positions. This variety not only displays the breadth of medieval society but also underscores the coexistence of different social classes during the shared pilgrimage. Through detailed descriptions and personal anecdotes, the Prologue reveals the intricacies of their Identities, showing how their backgrounds shape their views and interactions. In essence, the Prologue creates a miniature version or microcosm of society, capturing the depth of human experience through its diverse array of characters , each representing different facets of Medieval society.

The characters in the Prologue showed how they connect and engage with each other, reflecting society's interconnectedness through various relationships and dynamics. The Knight and the Plowman showcase a bond of respect despite their social differences. The Knight, a noble figure, appreciates the Plowman's hard work and honesty, illustrating that dignity exists across all levels of society. This interaction promotes a feeling of togetherness among the travelers, indicating that common values are more significant than class distinctions. The way the Friar and the Summoner interact exposes social conflicts. The Friar, who misuses his authority for his benefit, represents the corruption present in the Church. On the other hand, the Summoner, who is also ethically questionable, calls out the Friar's actions. Their disagreements shed light on the disputes within the religious community, mirroring larger societal concerns about ethics and honesty. Despite their distinctions, the travelers are joined by a mutual objective: the pilgrimage to Canterbury. This collective venture symbolizes the intertwining of their lives and stories, as they exchange tales and thoughts that unveil their aspirations, concerns, and drives. The pilgrimage acts as a backdrop that showcases how people from various backgrounds can unite, nurturing a feeling of community. Through these engagements, the Prologue effectively depicts the interwoven nature of society, demonstrating how connections are influenced by social structures, shared moments, and individual choices.

The pilgrimage in The Prologue to the Canterbury Tales acts like a global village metaphor, blurring local and distant boundaries, uniting people from different backgrounds for a common

goal. The pilgrimage to Canterbury symbolizes theinterconnected journey of the global village.

The varied pilgrims In the story showcase the diverse medieval society, each representing unique social, cultural, and economic backgrounds. Chaucer's use of cultural influences in the pilgrims' tales reflects the interconnected medievalworld, blending ideas and traditions. This contributes to depicting The Prologue to the Canterbury Tales as a miniature global village, where diverse cultures and beliefs merge. Chaucer's storytelling technique in The Prologue to the Canterbury Tales strengthens the global village metaphor. The pilgrimage's diverse characters create a unified narrative framework, emphasizing the interconnectedness of different cultures and beliefs. The Tabard Inn symbolizes a melting pot like the global village.The tales shared by the pilgrims represent cultural exchange within the global village. The Prologue to the Canterbury Tales includes various literary allusions such as metaphors that support the concept of a global village, showcasing interconnectedness and shared human experiences across cultures. The mentions of Homer and Virgil in the Prologue highlight a shared literary heritage beyondborders, suggesting universal themes like heroism and love resonate across cultures. Characters like the Friar and the Summoner symbolize broader themes of morality and corruption in religion, engaging in a global conversation on faith and ethics. The diverse origins of the pilgrims reflect the interconnectedness of cultures, showing that human experiences are shaped by various backgrounds and traditions. Allusions to mythological figures like **Cupid** and **Pandora** enrich the narrative by connecting the pilgrims' experiences to timeless tales. The depiction of the Knight and his commitment to chivalric ideals in The Prologue to the Canterbury Tales references the broader medieval notion of knighthood present in various cultures. It underscores values like honor, loyalty, and bravery, creating a bond among societiesthat cherish these virtues, promoting a global village united by common ethical standards.

These literary references and metaphors, through their allusive nature, define human society enhance the text and support the idea of a global village by illustrating the interconnectedness, diversity, shared human experiences, ethical challenges, and cultural ties that go beyond individual differences.

Implications

The metaphorical representation of the global village in *The Prologue to the Canterbury Tales* carries significant implications in different fields such as literature, cultural studies, sociology, and education. Chaucer's work offers valuable lessons for each field, enriching comprehensionof interconnection and diversity in both past and present settings.

Literature

In the realm of literature, Chaucer's masterpiece stands out as a compelling illustration of how storytelling techniques can encapsulate intricate social interactions. Academics can delve into how the pilgrimage structure not only brings together a variety of stories but also mirrors overarching concepts of globalization. This research prompts a fresh exploration of medieval literature as a treasure trove for unraveling the development of intercultural narratives and their significance in contemporary times.

Cultural studies

In the realm of cultural studies, delving into how *The Prologue to the Canterbury Tales* portrayscultural interchange and engagement among various societal factions can offer valuable insights. The text acts as a historical window through which contemporary topics like migration, multiculturalism, and identity can be scrutinized. It prompts researchers to ponder on how

cultural narratives influence our perceptions of society and inclusion in an ever- globalizing environment.

Sociology

Regarding sociology, the study underscores the significance of comprehending social frameworks and connections within a globalized setting. The varied backgrounds of the pilgrims in the tales mirror the intricate nature of present-day societies where multiple identities coalesce. This research motivates sociologists to investigate how literature can contribute to theories on social unity, discord, and the navigation of identity within diverse communities.

Education

In the realm of education, the implications are profound for crafting curricula and teaching strategies. The Prologue to the Canterbury Tales can serve as a powerful tool for nurturing intercultural comprehension and dialogue among students. Educators can leverage the text to stimulate conversations about diversity, empathy, and the significance of multiple viewpoints in a globalized setting. This method fosters critical thinking and encourages students to value the diversity of cultural narratives.

Interdisciplinary studies

Finally, the research advocates for interdisciplinary approaches that integrate literature, history, and cultural studies. By examining "The Prologue to the Canterbury Tales" from diverse perspectives, scholars can cultivate a more comprehensive understanding of how literature mirrors and influences societal norms. This interdisciplinary framework has the potential to inspire innovative research that bridges the divide between historical and contemporary concerns. Overall, the study's implications transcend mere literary examination, providing profound insights into the intricacies of globalization, cultural interchange, and social dynamics. Chaucer's *The Prologue to the Canterbury Tales* stands as a timeless testament to the Interwoven nature of humanity, and its symbolic portrayal of the global community can offer valuable perspectives to a multitude of disciplines.

References

Attwood, F. (2015). *Information and simultaneous occurrences in the global village*. In *Media and modern life*. Sage Publications.

Aubin, T., & Herrin, J. (2018). *Medieval Europe: A Short History* (12th ed.). Routledge. https://doi.org/10.4324/9781315173050

Berger, H. (2010). *Chaucer's rougher verses: A stylistic analysis of the Canterbury Tales*. PMLA Journal, 125(3), 782–785.

Collette, C. (2001). *Chaucer and the tradition of cosmopolitanism in medieval literature*. Cambridge University Press. https://doi.org/10.1017/CBO9780511483373

Culler, J. (2011). *Literary theory: A very short introduction* (2nd ed.). Oxford University Press. https://doi.org/10.1093/actrade/9780199691340.001.0001

Damrosch, D. (2003). *What is world literature?* Princeton University Press. https://doi.org/10.1515/9781400841238

During, S. (2005). *Cultural studies: A critical introduction*. Routledge. https://doi.org/10.4324/9780203397323

Kolbe, A. (1984). *Chaucer's pilgrims and medieval diversity*. Studies in Medieval Literature, 34(2), 112–126.

Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. University of Chicago Press. https://press.uchicago.edu/ucp/books/book/chicago/M/bo3637993.html

Livingstone, J. (2021). *Medieval imagination: Perceptions of foreign lands in Medieval Europe*. Journal of Historical Studies, 89(3), 112-136. https://doi.org/10.1093/jhs/med-9201

McLuhan, M. (1964). *Understanding media: The extensions of man*. McGraw-Hill. https://doi.org/10.4324/9780203380602

Polo, M. (1350). *The travels of Marco Polo*. (P. Pelliot, Trans.). Penguin Classics.

Rouse, R. (1995). *Linguistic and cultural diversity in Chaucer's Canterbury Tales*. Speculum, 70(2), 324–335. https://doi.org/10.2307/2865507

Scala, E. (2008). *Chaucer and the global village: Comparative literature in the Middle Ages*. Literature Compass, 5(4), 285–296. https://doi.org/10.1111/j.1741-4113.2008.00514.x

Steger, M. (2013). *Globalization: A very short introduction* (3rd ed.). Oxford University Press. https://doi.org/10.1093/actrade/9780199662661.001.0001

Storm, M. (1989). *Chaucer and medieval cross-cultural exchange: Reflections on the global village*. Comparative Literature Journal, 42(1), 64–71. https://doi.org/10.2307/177121