

CULTURE OF KUMAON – PEOPLE, LIFESTYLE, ART AND CRAFT

Yogesh Singh Adhikari,

Research Scholar,
Department of Sociology , D.S.B Campus,
Kumaun University, Nainital.

Prof. D.S. Bisht,

HoD,
Department of Sociology , D.S.B Campus,
Kumaun University, Nainital.

ABSTRACT

A land of myths, and mountains, Devbhoomi Uttarakhand , is one of the most beautiful northern states of India. The beauty of Uttarakhand is almost celestial. Snuggled in the foothills of the majestic Himalayas, Kumaon is located in Uttarakhand, the northern hill province of India. Kumaon has its own distinct and impressive tradition, festivals and culture. Folk dance, music and festivals are a huge part of Uttarakhand culture. Many cultures and ethnicities coexist here with peace and harmony. The land of Kumaon region of Uttarakhand is full of artisans and variety of art and craft. The people of Uttarakhand indulge in vivid celebrations and performing of rituals around the year due to their deep- rooted collection with nature and the rich mythology. Like their simple lifestyle, the festivals and fairs in Uttarakhand are also simple yet culturally rich. Each season is welcome with hearty folk songs and dance and so are the agricultural periods. Kumaoni's are fond of music, folk dance, and songs accompanied by local musical instruments like murli, bina, and hurka. Folk dances of Kumaon region involve a lot of interesting tales. To please their gods and goddesses the regions of Kumaon perform various dance arts are BaradaNati folk dance, Nritya Pandava, Dhurang, Dhuring, Chhura and Chapeli. The state's unique culture encompasses traditional rites, ritual, beliefs, folklore, customs and language.

Keywords: Tradition , Culture, folk dance, folk music, beliefs, festivals

Culture is the link structure of values of society and development of life. The influence of Himalayan geographical features is visible on the food, music, dance and folk arts of Uttarakhand. The culture here consists of inherent qualities and highest ideals. There is an inseparable relationship between the folk culture of a state and its local residents. The unparalleled beauty of the great Himalayan mountains, spiritual purity and natural diversity add new dimensions to the folk culture of Uttarakhand. Many dance forms expressing human feelings are prevalent in the folk culture of Uttarakhand. Langvir is a male dance form of Uttarakhand, which is

inspired by physical exercise. Wherein 'Bara' folk dance is performed on some special religious festivals. Apart from this, Jhumila, Chanchari, Cholia etc. are the famous dances of this place. Bedu Pake is an ancient folk song of international fame from Uttarakhand. Mangal, Basanti, Khuded etc. are the most popular songs here. Beautiful paintings, pottery paintings, folk art paintings etc. are also prevalent in Uttarakhand, which are used to decorate the temples and houses. The hill Kangra painting style here is world famous. Its development took place in Uttarakhand between the 17th to the 19th century. The Garhwali style of Kangra painting is

known for its proximity to nature, while the Kumaoni style is famous for its geometric type of structures. Woolen shawls, sweaters, scarves, gold ornaments. Garhwali basket handicrafts, embroidery and wood carving are important handicrafts of Uttarakhand.

The state of Uttarakhand is famous for its unique folk art and culture. In some of the folk genres of the state, it has also made its own special identity in the country and the world. In this direction, our state government is continuously working to enhance various aspects of folk art and culture. The rich folk culture of the state of Uttarakhand is seen in various fairs and festivals of the state along with the forums. These folk arts and folk arts have started gaining momentum due to the efforts of the state government. Therefore, people in the country and the world are getting curious to know about the folk art and culture of Uttarakhand. While the government has tried to provide a platform to these folk art through various mediums, it has also started welfare schemes for the conductors of folk art and culture. Under which a directory has been prepared for the folk artists in the state, which has the details of all the folk artists. At the same time, the State Directorate of Culture is also publishing the works of old folk artists, for which necessary help is also being provided by the directorate of Culture to take it forward.¹

The directorate of Culture of Uttarakhand, in collaboration with the scholars of folk art and culture, is also continuously preparing a framework for the welfare of artists and protection of culture, due to which a new dawn is being seen in the field of folk art and folk culture in Uttarakhand. Today, it is the result of the government's seriousness in the field of folk culture that the state anthem has been prepared. At the same time, the traditional dhol has also got the status of a state instrument. Apart from this, pension and insurance schemes are also being operated for folk artists. Today, the conduct of workshops in folk disciplines under the Guru-Shishya tradition is also included in the innovative efforts of the government. The results of which are visible on various forums outside the state in the form of spectacular cultural performances.

The government does not want to leave any stone unturned in helping the folk artists of Uttarakhand for their better performance. Therefore, the government has also started the scheme of free distribution of costumes and folk instruments for the folk artists. The main reason behind this is the reason that now the folk artists have started to remain fixed for these needs. In this direction, the directorate of Culture is also arranging scholarships for folk artists. In which the new generation of folk artists can learn the traditional genres and take them further.² Two students of Garhwal Central University are also running a campaign to connect Uttarakhandis living in different countries to promote the folk culture and dialects of Uttarakhand widely on the world state. These people are promoting the culture and dialect of Uttarakhand all over the world. Village level artists also opportunity is being given through digital medium.³

The ancient folk art of Uttarakhand is no longer limited to beautifying the courtyard, dehri and walls of the house on special occasions. This art has taken a commercial form outside the traditional hobby. It has opened new avenues of employment for many art loving youth. Today, from file folder covers to the textile industry, ancient Aipan art is leaving its mark. Special initiative is being taken by our state government to promote Aipana art. The Uttarakhand Handicrafts and Handloom board has appointed even designers to provide design and training to the youth. Today Almora and Haldwani are becoming its hub. The folk art of Uttarakhand, which has been going on since the princely period, is known as Aipan. Today the market demand for app design is also increasing. Even the demand for even is increasing instead of texture on the walls of the newly constructed buildings. Today, important work is being done by the state government to increase the Aipan products at the national level stationery today, File tax pan stand, bag, pooja pali, nameplate rings including many other products are being prepared from Aipan print.⁴

The state government is going to take important steps for the preservation and promotion

of the culture and folk arts of Uttarakhand. Under the Sprint of Uttarakhand, the culture and art of the state will be given a platform. The way the Northeast has preserved its folk arts and traditions, on the same lines, the state government of Uttarakhand is also going to take steps under this program. In this episode, the proposed Pandit Deendayal Upadhyay Residential Training Centers at Dehradun and Haridwar will not only provide shelter to the rich cultural heritage of the state, but will also record the knowledge scattered in the form of traditions. Exhibitions will be organized under the Sprint of Uttarakhand, in which the glimpse of folk arts will be seen in the country and abroad.

In fact, the folk heritage of Uttarakhand with heterogeneous geography has been very rich. Especially the folk art, tradition and handicrafts of the mountainous region used to be in shambles at one time. But the changing times have hit all of them too. Traditional musical instruments associated with the depths of folk life like dhol-damau are limited. Now even the number of these instruments is worth counting in the fingers. The same situation is with traditional folk dances and dancers as well as

craftsmanship. In the absence of inscription and state shelter, the folk arts and traditions, which have been identified here, have reached the verge of extinction. The main reason for this is not being able to connect traditional art with employment. But now the state government is serious in this direction.⁵

CLASSIFICATION OF RESPONDENTS ON THE BASIS OF INFORMATION ABOUT THE SCHEMES BEING RUN BY THE GOVERNMENT FOR FOLK ARTISTS

In this era of information technology, folk artists are also getting exposed to modern means of communication, television, cinema, mobile internet and newspapers. Information about the schemes being run by the government for folk artists is easily available today. When the respondents were asked about the Information about the schemes being run by the government for the folk artists, the answers they gave in this regard. They are presented in the following table.

Table - 1

Classification of respondents on the basis of information about the schemes being run by the government for folk artists.

Sl. No.	The nature of the classification	Frequency	Percent
1.	Yes	176	71.25
2.	No	71	28.75
Total		247	100.00

It is clear from the table that 71.25 percent of the respondents are aware of the schemes being run by the government for the folk artists and 28.75 percent of the respondents are not aware of the schemes being run by the government for the folk artists..

CLASSIFICATION OF RESPONDENTS ON THE BASIS TO BENEFITS

RECEIVED FROM THE SCHEMES RUN BY THE GOVERNMENT

Many welfare schemes and pension and financial assistance have been arranged by the state government for the local folk artists. In villages, their information is received from time to time by the village headman, sarpanch, area panchayat member, through newspapers and television. Do local folk

artists get the benefit of the schemes run by the government today? When the respondents were asked by the researcher, the responses received in

this regard have been presented in the following table.

Table - 2

Classification of respondents on the basis of considering the changes taking place in folk culture and folk art.

Sl. No.	The nature of the classification	Frequency	Percent
1.	Yes	177	71.66
2.	No	70	28.24
Total		247	100.00

It is clear from the table that 71.66 percent of the folk artists believe that they take advantage of the schemes run by the government for the folk artists. With this, 28.34 percent of the folk artists believe that the public artists are not able to take the benefits of the public welfare schemes run by the government.

WITH THE WORK BEING DONE BY THE GOVERNMENT FOR THE FOLK ARTISTS

When the researcher asked the local folk artists selected for the study area whether you were satisfied with the work being done by the government for the folk culture and local folk artists, then the answers given by the selected respondents were given as follows is presented in the table.

CLASSIFICATION OF RESPONDENTS ON THE BASIS OF SATISFACTION

Table - 3

Classification of respondents on the basis of satisfaction with the work being done by the government for the folk artists.

Sl. No.	The nature of the classification	Frequency	Percent
1.	Satisfied	166	62.20
2.	Dissatisfied	81	37.80
Total		247	100.00

It is clear from the table that 62.20 percent of the respondents are satisfied with the work being done by the government for local folk artists and for folk art. Whereas 37.80 percent of the folk artists are dissatisfied with the works of the government which

are being done by the government for the folk art and folk artists.

Classification of Respondents on the Basis of Knowledge of the Pension system being run by the Government for Folk Artists

Pension has been arranged for the folk artists by the Uttarakhand government. Such folk artists who are working for the protection of the folk arts of Uttarakhand, they will get a fixed amount by the government is provided. When the question was

asked by the researcher whether you are aware of the pension arrangement made by the government, the answers given by the respondents in response to this have been presented in the following table.

Table - 4

Classification on the basis of information about the pension system being run by the government for the folk artists.

Sl. No.	The nature of the classification	Frequency	Percent
1.	There is Information	163	65.99
2.	There is no Information	84	34.01
Total		247	100.00

It is clear from the table that 65.99 percent of the respondents believe that they are aware of the pension system being run by the government for the local folk artists, whereas 34.01 percent of the folk artists are aware of the pension system being run by the government. Which is being run for folk artists, the respondents are not aware.

CLASSIFICATION OF RESPONDENTS ON THE BASIS OF KNOWLEDGE OF GOVERNMENT LOAN SCHEMES

Today our government is committed for the development of every section. Many government

loan schemes are being implemented by the government for the development of every section of the society, due to which each section is developing and joining the mainstream. Many programs have been implemented by the government for the upliftment of local folk artists of Uttarakhand state. It is being implemented, which also includes loan scheme for artists, through which local artistes of Uttarakhand can further enhance their skills. When the researcher asked about whether the respondents were aware of the government loan schemes being run by the government for the folk artistes, what was told by the respondents in response to it is presented in the following table.

Table -5

Classification of respondents on the basis of knowledge of government loan schemes.

Sl. No.	The nature of the classification	Frequency	Percent
1.	There is Information	153	61.94
2.	There is no Information	94	38.06
Total		247	100.00

It is clear from the table that on the basis of being aware of the loan schemes being run by the government for the local folk artists, 61.94 percent of the folk artists are aware of the loan schemes being run by the government for them, while 38.06 percent of the folk artists Respondents are not aware of the loan schemes run by the government to artists, which are being run for folk artists.

CLASSIFICATION OF RESPONDENTS ON THE BASIS OF THEIR

KNOWLEDGE OF GOVERNMENT RUN HEALTH SERVICES

For the respondents of the present study, who are related to the local folk art and folk singing of Uttarakhand, conducted by the government? The study the level of information and awareness of health services, when the researcher was asked whether you are aware of the health services run by the government, which have been run by the government for the public. The answers given by the respondents in response to this are presented in the following table.

Table - 6

Classification of respondents on the basis of knowledge run health services.

Sl. No.	The nature of the classification	Frequency	Percent
1.	Yes	183	74.09
2.	No	64	25.91
Total		247	100.00

It is clear from the table that 74.09 percent of the folk artistes are aware of the health service being run by the government for them and get the benefit of the health services run by the government for the local folk artists. Whereas 25.91 percent of the folk artists are not aware of the health services run by the government.

CLASSIFICATION OF RESPONDENTS ON THE BASIS OF DIFFICULTY FACED BY FOLK ARTISTS IN GETTING BENEFITS OF GOVERNMENT SCHEMES

Implementation of several welfare schemes by the state government of Uttarakhand for the folk artists who are related to the folk art, folk culture, folk dance, folk singing, craftsmanship and local wood art of Uttarakhand and work for their promotion and protection being done. Is every folk artists in government the benefits of schemes are easily known to him when he was asked whether you find it difficult to get the benefits of government schemes, the answers given by the respondents in response to them are presented in the following table.

Table -7

Classification of respondents on the basis of difficulty faced by folk artists in getting benefits of positive schemes.

Sl. No.	The nature of the classification	Frequency	Percent
1.	Difficulty ensures	100	40.48
2.	There is no difficulty	147	59.52
Total		247	100.00

It is clear from the table that 40.48 percent of the folk artists face difficulty in getting the government schemes run by the government for them. While 59.52 percent of the folk artists are aware of the schemes run by the government, the local folk artists who are related to folk art, do not face any difficulty in getting the benefits of these schemes. These folk artists develop by getting the benefits of government schemes joining the mainstream.

CLASSIFICATION OF RESPONDENTS ON THE BASIS OF RECOGNITION OF FOLK ARTISTS FROM SOCIAL MEDIA

Today is the era of science and technology. In this era of science and technology, rationality has a very

important place, through reasoning, the power of man's thinking and understanding has increased today, due to which the power of man has increased. There is overall development. Along with this, with the development of the means of communication, today the events happening in on place reach the other place within minutes. Today the prevalence of Facebook, Instagram, YouTube, Whats App and Telegram has reached the rural society as well. Through these people are making their identity in the society and connecting with each other. When the researcher asked the folk artists whether folk artists are getting recognition today by the use of social media, the answers given by the respondents in response to this area presented in the following table.

Table - 8

Classification of respondents on the basis of recognition of public artists through social media.

Sl. No.	The nature of the classification	Frequency	Percent
1.	Yes	139	56.28
2.	No	108	43.72
Total		247	100.00

It is clear from the table that 56.28 percent of the folk artists have got recognition through the use of social media in relation to the use of social media by the local folk artists. Whereas 43.72 percent of the

folk artists have not got any recognition from the use of social media.

Classification of Respondents on the basis of Acceptance Folk Culture and Folk Arts are effective in Environmental Protection

The Lokgram or Janya or culture contained within the periphery of the folk culture of Uttarakhand is recognized for its distinctive cultural traditions. Folk culture is closely related to our environment. In Kumaon the spirit of environmental

protection is fundamentally included in the legislation of the prevailing folk rites, the information received from the respondents in this subject has been presented in the following table.

Table - 9

Classification of respondents on the basis of considering folk culture and folk arts and effective in environmental protection.

Sl. No.	The nature of the classification	Frequency	Percent
1.	Yes	219	88.66
2.	No	28	11.34
Total		247	100.00

It is clear from the table that 88.66 percent of the respondents consider our culture to be effective for environmental protection, while 11.34 percent of the respondents do not consider our culture to be effective for environmental protection.

Folk culture of Uttarakhand, folk art and folk dances have special importance. The folk culture here keeps all the people together. In our folk culture, all human beings in the society are equal. Solidarity is the main feature of the folk culture of Uttarakhand. Are the folk culture and folk arts of Uttarakhand helpful in keeping people from different sections of the society united? The responses given by the respondents to the question are presented in the following table.

CLASSIFICATION OF RESPONDENTS ON THE BASIS OF CONSIDERING FOLK CULTURE AND FOLK ARTS AS HELPFUL IN KEEPING DIFFERENT SECTIONS OF SOCIETY TOGETHER

Table - 10

Classification of respondents on the basis of considering folk culture and folk arts as helpful in keeping different sections of society together.

Sl. No.	The nature of the classification	Frequency	Percent
1.	Yes	226	91.50
2.	No	21	8.50
Total		247	100.00

It is clear from the table that 91.50 percent of the respondents agree that the folk culture and folk art of Uttarakhand keep all the people together. Whereas according to 8.50 percent of the respondents, folk culture and folk art cannot unite every section of the society..

CLASSIFICATION OF RESPONDENTS ON THE BASIS OF TAKING PLACE OF FOLK ART ONLY ON THE BASIS OF FORMALITIES

Western culture and civilization have erected a grand building on the ruins of our cultural institutions, folk arts. This western civilization has changed the nature of our folk art. Today, folk art has remained confined only to the stage of cultural events. Regarding taking the place of folk art only for formalities, when respondents were asked whether only formalities have replaced local folk art today? So the answers given by the respondents in response to this are presented in the following table.

Table - 11

Classification of respondents on the basis of taking place of folk art only on the basis of formalities.

Sl. No.	The nature of the classification	Frequency	Percent
1.	Yes	210	85.02
2.	No	37	14.98
Total		247	100.00

It is clear from the table in the present time, 85.02 percent of the respondents believe that only formalities have taken the place of folk art in the present time. Whereas 14.98 percent of the respondents do not believe so.

AT PRESENT, THE CLASSIFICATION OF RESPONDENTS ON THE BASIS OF BELIEVING THAT THE MAIN OBJECTIVE OF FOLK ARTISTS IN LIMITED TO EARNING MONEY

All the selected respondents of the study area are associated with the folk arts of Uttarakhand. All these folk artists do the professions related to folk dance, folk music, folk painting and woodworking. This business is also done by the respondents of run their livelihood. When the respondents were asked by the researcher whether the main purpose of folk artists in the present time is limited to earning money? So in response to this, what the folk artists told, it has been presented in the following table.

Table - 12

At present, the classification of respondents on the basis of believing that the main objective of folk artists is limited to earning money.

Sl. No.	The nature of the classification	Frequency	Percent
1.	Yes	191	77.33
2.	No	56	22.67
Total		247	100.00

It is clear from the table that in relation to considering that the main purpose of folk artists is limited to earning money, 77.33 percent of the respondents believe that the main purpose of folk art is only and only to earn money. In contrast, 22.67 percent of the respondents do not agree with this.

CLASSIFICATION OF RESPONDENTS ON THE BASIS OF PROMOTION OF FOLK CULTURE AND FOLK ART THROUGH MASS COMMUNICATION

Today, in this era of modernization, the means of mass communication are developing rapidly. People establish contact with each other even sitting far away. It is the result of these means of mass communication that any cultural program in Dehradun can be seen by the person sitting in Dwarahat. When the respondents were asked by the researcher whether folk culture and folk art are being promoted through mass communication? So the answers given by the folk artists in response to this are presented in the following table.

Table -13

Classification of respondents on the basis of promotion of folk culture and folk art through mass communication.

Sl. No.	The nature of the classification	Frequency	Percent
1.	Yes	213	86.24
2.	No	34	13.76
Total		247	100.00

It is clear from the table that 86.24 percent of the respondents believe that folk culture and folk art have been promoted through the medium of mass communication. Whereas 13.76 percent of the respondents do not believe that folk culture and folk

art have been promoted through the medium of mass communication.

CLASSIFICATION OF RESPONDENTS ON THE BASIS OF CONSIDERING

ENVIRONMENTAL IMBALANCE AS THE CAUSE OF DECLINE OF FOLK CULTURE

At present, the environment has not been spared from being polluted. The main reason for this is the materialistic tendency of man. Man is tampering

with nature indiscriminately to seek comfort for himself. Due to which our environment has been destroyed. At the same time, our culture has also not been able to escape from degradation. The responses given by the respondents in relation to considering environmental imbalance as the reason for the addition of folk culture are presented in the following table.

Table - 14

Classification of respondents on the basis of considering environmental imbalance as the cause of folk culture.

Sl. No.	The nature of the classification	Frequency	Percent
1.	Yes	177	71.66
2.	No	70	28.34
Total		247	100.00

It is clear from the table that 77.86 percent of the respondents selected for the study believe that environmental imbalance is responsible for the decline of our folk culture. Whereas 28.34 percent of the respondents do not believe.

CLASSIFICATION OF RESPONDENTS ON THE BASIS OF RESEARCHES ON FOLK CULTURE, FOLK ART AND FOLK ARTISTS HAVE NOT PLAYED A ROLE IN THEIR REVIVAL IN THE TRUE SENSE

Research work is being done on the folk culture, folk art and folk artists of Uttarakhand in one way or the other. Sometimes research is done by the researchers in the context of folk culture and sometimes research is done to know the social, economic and cultural status of the folk artists. When the researcher asked the folk artists on this subject whether the research being done on the folk culture, folk art and artists of Uttarakhand is really helpful in their revival? So what has been told by the respondents in response to this is presented in the following table.

Table - 15

Classification of respondents on the basis of acceptance of Researches on folk culture, folk art and folk artists have not played a role in their revival in the true sense.

Sl. No.	The nature of the classification	Frequency	Percent
1.	Yes	29	11.74
2.	No	218	88.26
Total		247	100.00

It is clear from the table that according to 11.74 percent of the folk artists, the research being done on the folk culture, folk art and folk artists of Uttarakhand has played their role in their revival in the true sense, according to 88.25 percent of the respondents, the folk culture of Uttarakhand, folk in folk art. Research on artists has not really played its role in their revival.

CLASSIFICATION OF RESPONDENTS IN RELATION TO THE BASIS FOR TAKING CONCRETE STEPS BY THE GOVERNMENT FOR THE PROTECTION OF WOOD ARTISANS

In earlier times, wooden or wooden utensils were used in homes. Curd was stored in Theki, Harapia. This curd was good in taste. Along with this, it was also healthy for our health. With the change of time, wooden utensils have also been removed from our homes. Today steel utensils are being used in their place. These utensils also harm our health. Today even the rich folk artists of wood art have stopped making wooden utensils, because people are not even buying them today. Some who were artists of woodwork.

They have also given up their work on wood. The answers given by the respondents on asking questions related to the selected respondents to know that now concrete steps are being taken by the government for the protection of the artisans of wood. They are presented in the following table.

Table - 16

Classification of respondents in relation to the basis for taking concrete steps by the government for the protection of wood artisans.

Sl. No.	The nature of the classification	Frequency	Percent
1.	Yes	89	36.03
2.	No	158	63.97
Total		247	100.00

It is clear from the table that 36.03 percent of the folk artists believe that concrete steps are being taken by the government for the protection of the

artisans of wood. Whereas according to 63.97 percent of the respondents, no concrete steps are

being taken by the government for the protection of the artisans of wood.

CLASSIFICATION OF RESPONDENTS ON THE BASIS OF SCHEMES MADE BY THE GOVERNMENT TO TAKE FOLK ART TO THE COUNTRY AND ABROAD

Many works are being done by our government to promote local folk art and folk culture. The Culture Department of Uttarakhand is playing an important role in this direction for the preservation and promotion of folk culture, folk art, folk dances of Uttarakhand. When the folk artists were asked by the researcher whether our. The government has made any plan to take folk art to the country and abroad. In response to this, what was told by the respondents is presented in the following table.

Table - 17

Classification of respondents on the basis of schemes made by the government to take folk art to the country and abroad.

Sl. No.	The nature of the classification	Frequency	Percent
1.	Has planned	97	39.27
2.	Not planned	150	60.73
Total		247	100.00

It is clear from the table that on the basis of the schemes made by the government to take folk art to the country and abroad, 39.27 percent believe that our government has implemented various schemes and programs to take folk art to the country and abroad. Whereas 60.73 percent of the respondents do not agree that our government has not made any plans and programs to take local folk art to the country and abroad.

On asking the selected respondents for the study area about the information about the schemes being run by the government for the folk artists, 71.25 percent of the respondents said that they are aware of it while 28.75 percent of the respondents were aware of the schemes being run by the government for the folk artists information is not available. Regarding taking advantage of the schemes being run by the government for the folk artists, 71.66 percent of the folk artists believe that they take advantage of the schemes run by the government for the folk artists. With this, 28.34 percent of the folk artists believe that the public

artists are not able to take the benefits of the public welfare schemes run by the government. Regarding being satisfied with the work being done by the government for local folk artists and for folk art, 67.20 percent of the respondents are satisfied with it, while 37.80 percent of the folk artists are dissatisfied with the work being done by the government for the folk art and folk artists are being done. Regarding the public artists being aware of the pension system being run by the government for local folk artists, 65.99 percent of the respondents believe that they are aware of it, while 34.01 percent of the folk artists are getting the pension system being run by the government, which is not known to the public. Respondents are not aware that it is being run for artists.

On the basis of being aware of the loan schemes being run by the government for the local folk artists, 61.94 percent of the folk artists are aware of the loan schemes being run by the government for them, while 38.06 percent of the folk artists are being run by the government.

Respondents are not aware of the loan schemes being run for folk artists. In relation to the health services run the government for the local folk artists, 74.09 percent of the folk artists are aware of the health services being run by the government for them and they are getting its benefits we do. Whereas 25.91 percent of the folk artists are not aware of the health services run by the government. Regarding the difficulty in getting the government schemes run by the government for the local folk artists, 40.48 percent of the folk artists have difficulty in getting the government schemes run by the government for them. While 39.52 percent of the folk artists are aware of the schemes being run by the government, the local folk artists who are related to folk art, do not face any difficulty in getting the benefits of these schemes. These folk artists are joining the mainstream of development by availing the benefits of government schemes.

Regarding considering folk arts as effective in environmental protection, 88.66 percent of the respondents consider our culture to be effective for environmental protection. Whereas 11.34 percent of the respondents do not consider our culture to be effective for environmental protection. In relation to the use of social media by local folk artists, 56.28 percent of the folk artists have got recognition through the use of social media. Whereas 43.72 percent of the folk artists have not got any recognition from the use of social media. Regarding considering folk culture and folk arts as effective in environmental protection, 88.66 percent of the respondents consider our culture to be effective for environmental protection. Whereas 11.34 percent of the respondents do not consider our culture to be effective for environmental protection. Regarding considering the folk culture and folk arts of Uttarakhand as helpful in keeping different sections of the society united, 91.50 percent of the respondents agree that the folk culture and folk art here keep all the people together. Whereas according to 8.50 percent of the respondents, folk culture and folk art cannot unite every section of the society. In the present time, 85.02 percent of the

respondents believe that the place of folk art is only for formalities in the present time has taken. Whereas 14.96 percent of the respondents did not agree. At present, with regard to considering that the main objective of folk artists is limited to earning money, 77.33 percent of the respondents believe that the main purpose of the business of folk art has remained only and only to earn money. In contrast, 22.67 percent of the respondents do not agree that 86.24 percent of the respondents believe that folk culture and folk art have been promoted through the medium of mass communication. Whereas 13.76 percent of the respondents do not believe that folk culture and folk art have been promoted through the medium of mass communication.

77.66 percent of the respondents selected for the study believe that environmental imbalance is responsible for the decline of our folk culture. Whereas 28.34 percent of the respondents do not believe so. According to 11.74 percent of the folk artists, the research being done on the folk culture, folk art and folk artists of Uttarakhand has played a role in their revival in the true sense has not really played its part in their revival. 36.03 percent of the folk artists believe that concrete steps are being taken by the government for the protection of the artisans of wood. Whereas according to 67.97 percent of the respondents, no concrete steps are being taken by the government for the protection of the artisans of wood.

REFERENCES

1. www.drishtias.comFolk Culture of Uttarakhand.
2. www.hindinews18.com-Unique Folk Art of Uttarakhand and the Government took steps to Promote Culture.
3. www.mjagran.comTake Mountain Culture to the World stage Move to go.
4. www.amarujala.com "Uttarakhand's Cottage Industry Appan Lok Fala's hobby Opened the door of Employment.
5. www.majagran.com "Sprint of Uttarakhand now Folk Culture and Folk Artists will get the stage."