

# COMPREHENSIVE ANALYSIS OF PERFORMING ART; CULTURAL AND RELIGIOUS BELIEFS OF UTTARAKHAND

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## ABSTRACT

*The traditional performances and performing art of Uttarakhand are more like hidden treasures that encompass an ocean of beliefs, traditions, cultures, and customs. Performance art has evolved over centuries and shaped the envisaged future. It reverberates the past and presents in context to a multiplex of various performing art activities, which are sometimes hidden and now acknowledged as performing activities. The study seeks to explore all the major performing arts of Uttarakhand in respect of culture, symbolic significance, and process. The study also focuses on the changing trends of performing art from ancient to modern times. The major performing art like Jhora, Chounphula, Choliya, have been taken into consideration for the development of a thorough understanding of the same. Through the narratives and juxtapositions, the narration of its visual culture has been examined and evaluated to shape its very context. The data has been collected through taking interviews of performance artists, discussing with people of Uttarakhand, collecting of images and the recording of live events.*

**Keywords:** *Performing arts, culture and art, folk songs, folk dance, heritage and culture, symbolic*

## INTRODUCTION:

Art is referred to as the creativity of creating an emotion, expression, or artwork. Art is classified or divided into subfields, including painting, sculpture, performing arts, applied arts, literature, and architecture. This study focuses on performing arts. Performing art is an expression performed with special skills, gestures, postures, and aesthetic approaches by an artist or group of artists in day-to-day life activities or in front of an audience. In Natyashastra (XXVII, 51) Bharat Muni mentioned that “a spectator is one who has no obvious faults, who is attached to drama, whose senses are not liable to destruction, who is clever in guessing (putting two and two together) who can enjoy (others) with those who suffer and who has all these nine qualities in himself” (Rangacharya, 2005). Even in the contemporary way of performance a real or imagined audience or spectator are required all the time. Digital innovation in performance art also needs an audience too for the channelization of thoughts, performing act, energy, or some context related to it. Music, dance and theatre are parts of performing arts. These parts have a vital role in influencing tradition and culture all over the world.

Performing art is generally a performance presented by performer, including;

- Theatre which includes any form of dramatic presentation, spoken or silent,
- Musical theatre/opera which includes any dramatic performance of which music is an integral part,
- Dance which includes any form of rhythmical movement,
- Music/concert which includes any musical form whether classical, traditional or popular.

The performing arts encompass everything from dance, theatre, and instrumental and vocal music to comedy, reciting a verse, and much more. A variety of cultural expressions that exhibit human creativity and are, to some extent, represented in numerous other cultural heritage areas are part of these. Among performing arts, music is probably the most universal and is present in every community. It is usually a core part of other performing arts along with other areas of cultural heritage, such as rituals, and festive moments. (UNESCO, intangible cultural heritage)

“The performing arts cover a wide range of activities, including humor, reciting poetry, dancing, theatre, instrumental and vocal music, and much more. These include a wide range of cultural manifestations that reveal human inventiveness and are, to some extent, represented in many other categories of cultural heritage. Music is perhaps the most prevalent performance art and is found in all societies. It frequently forms a crucial component of other performing arts as well as other facets of cultural histories, like rituals and happy occasions.” (Intangible Cultural Heritage, UNESCO)

Almost all the visual or creative art-practices is derived from the term aesthetics which stands for science of beauty or science of judgement of beauty. From the very ancient times almost all the creative practices and Performing art and in particular is related with the term of aesthetics and Rasa theory is the core of it. Performing art can be studied and understood with the help of rasa theory. The word rasa is often used in the context of all artistic disciplines and is widely known. The mention of rasa which is known as juice/essence or pleasure can be found the old Indian commentary of Natyashastra by Bharat Muni. According to Chaudhary “we read a piece of creative literature whether in lyrical or epical form or composed in any other genre like drama, story, novel or even essay written in an elegant style, we get pleasure out of that as a reader, and when we watch a drama or one act play on the stage or on the screen, we enjoy that as a spectator” (Chaudhary, 2010). Thus, in traditional context the major aim of performing art is to convey the idea to produce the rasa or juice in the mind of the spectator and without this a performance or artwork cannot be considered proper or accurate.

Uttarakhand is famed as Devbhoomi earlier known as Uttaranchal, formed on 9th November 2000 as a single state that was curved out from Uttar Pradesh. The state is known as the land of gods. Uttarakhand is very famous for its rich, and diverse culture, history, and scenic beauty. Uttarakhand name is derived from the Sanskrit words Uttara meaning North, and Khand meaning Land, simply means Northern Land. The name finds mention in early Hindu scriptures as the combined region of "Kedarkhand" present day Garhwal and "Manaskhand" present day Kumaon. (Tourist heritage of Uttarakhand, Uttarakhand open university) The whole of Uttarakhand has its two major divisions, Kumaon and Garhwal, which comprise 13 districts. (Tour my guide) The state is very famous for many of the holy rivers of India like the Ganga, Yamuna, and many others. The state is known for its beauty throughout the world because of its flower-filled valleys.

The performing arts is a performance done by people and then practiced by the audience of their interest. There are a majority of incidents and activities which are performed in daily life and have a certain pattern which also creates a similarity with the term performing art. The pattern is related to certain activities and an act of doing something, in literary terms we do not consider them as performing art but modern-day performance art practices and New-media art experimentation can be taken into consideration to bridge the very gap. If explored thoroughly, these acts of activities indicate multiple performances of human life. The purpose behind the activity is solely fictional or ritualistic, but they formed a unique sense and belonging to the performing art in an abstract and symbolic manner.

### **Historical Background:**

Performing art is existing since the mythological era. As can be observed and studied in the Vedas, the holy Bhagwat Gita, the Natya shastra, and Kamasutra. These books have shreds of evidence for the existence of dance, music, and abhinaya (theatre). It is being seen that earlier this was not studied as a stream but was used for entertaining and recreational purposes. The first clear discussion of performing arts is found in Bharat Muni's Natyashastra. Brihaddesi ragas were mentioned and given names in Matanga's work. Many kings, like Samudra Gupta, King Bhoja of Dhara, Akbar, etc., supported performing arts. In the Vedic and medieval eras, performing arts were used to raise public awareness. The performing arts were initially employed for religious propagation and other socioreligious reasons during their early stages of development. For instance, hymn chanting regulations were provided in the Vedas.

### **LITERATURE REVIEW:**

Uttarakhand is often called the "Land of Gods " and celebrated for its cultural legacy deeply intertwined with lively oral traditions, including folk stories, legends, proverbs and mythologies that serve as the state's past, culture and life principles. This custom is still practised in both the countryside and city regions. It provides insight into Uttarakhand's cultural legacy. The investigation shows how spoken stories act as a wellspring of wisdom. (S. Semwal, P. Maurya)

The paper has discussed the geographical and cultural divisions of Uttarakhand. And also mentioned the performing arts of the state which include jhora, jagar, hurkyaribol, etc. The study comprises of major different art forms of gharwal and Kumaon, the rang wali picchoddi is also mentioned as a major part of the culture of Uttarakhand. the tribal groups and their art and artifacts have also a major contribution to weaving the rich culture

of the state. the day to day life activities of the tribes also include performances, and practising their art. The Gharwal School of miniature painting and the folk art of the state are also mentioned in the study. (Joshi, 2019)

The region's rich cultural traditions and expert craftsmanship are reflected in the colourful tapestry that is Garhwal's creative legacy which ranges from elaborate woodwork to traditional paintings (Prashant 2008, Sharda 2010, Datta 2020, Khandari et.al.2021). The discussion of traditional attire and jewellery with cultural beliefs is being discussed. the influence of a local martial arts dance form named choliya is mentioned, and the dhol and damau and their significance are also covered. the fairs and festivals of Uttarakhand have been listed too. Major government projects for the development of art and culture have been studied and mentioned in the study such as the Bhuli project, sustainable tourism, USOCA, and Securing Pahadi heritage. (S. Rawat, 2024)

The music and dances of Uttaranchal which embodies its geography and religion are inseparable from its lifestyle. Limited to the Garhwal and Kumaon regions, the music features dhols, hurka and thall interspersed with folklore. From Chounphula during celebrations to Mangal during rituals and Jagars during worship, every occasion and emotion has its song. Various tribal and ritualistic dances, Bhotiya, Langvir Nritya and Chapeli are performed during festivals and fairs and represent rich traditions. The visitors are suggested to take a look at the cultural heritage of Uttaranchal in 'sihagiri' music and dance patterns.

The performing arts of Uttarakhand are deeply connected as the fabric of its society, serving as expression, entertainment, and cultural preservation. The performing arts play an important role in celebrating the region's heritage and fostering a sense of togetherness. From the melodious strains of traditional music echoing through mountain villages to the graceful movements of folk dancers at festive gatherings. (Handa, 2002)

Uttarakhand is generally rooted in history, which traces its roots back to ancient civilizations and Kingdoms. The region is a spot of diverse cultures influenced by the migrations, invasions, and trade routes that crossed the Himalayas for several years. The cultural beauty is being reflected in the art, architecture, cuisine, and its vibrant performing arts. (Handa, 2003)

The study states that women's representation in folk dances such as Jhora, Chounphula, Thaidya, and other art forms is very much independent as no male is involved in these performances. He notes that the roles are only assigned to females. These performances were specially performed in the front yard of the houses making circles dressed in traditional attires. The involvement of men was the challenge for these roles. (J. Chandra, 2015)

Uttarakhand's performing arts are linked to the changing seasons and agricultural cycles of the region. Festivals such as Holi, Diwali, and Makar Sankranti are celebrated with fervour, with music, dance, and theatrical performances reflecting seasonal rhythms and agricultural traditions. For example, songs sung during the festival of Basant Panchami welcome the arrival of spring, while dances performed during harvest festivals express gratitude to the land and its bounty.

### **Objectives:**

- To explore the historical development of the performing arts of Uttarakhand.
- To analyse the folk culture and folk art of Uttarakhand.
- To observe the changing trends in performing arts with modernization.
- To analyse the performing art in the context of the contemporary era.

### **RESEARCH METHODOLOGY:**

The study bases its critical inquiry and findings on the mixed-methods approach, combining qualitative and quantitative data collection. The findings are based on various cultural, social, and religious beliefs of people of the society. Images of dances and religious ceremonies have been included to process the image as data. Primary data collection includes interviews with local people, professional artists, and priests. And a survey was conducted for the local people to form an understanding of the reviewed studies on the bases of their connection and application. The survey has been conducted among 156 respondent's Secondary sources are books and research papers from which the theoretical approach of the performing art has been observed and examined.

## EXPLORATION OF PERFORMING ART:

The culture of Uttarakhand cannot be imagined without folk rituals, folk music, folk dance, and other religious activities. The state itself has many castes and religions but the customs and folk culture of Uttarakhand binds the people together. The festivals, marriages, and other religious ceremonies have a sense of togetherness. In Uttarakhand, every ritual and every function has its performing arts which are being performed for some specific reason at some specific time. The performing arts is a performance done by people and then practiced by the audience of their interest. There are many folk dances, songs, music, and theatre. (Sati, 2017)

### Analysis of Popular Performing Art forms:

#### Bharada Nati:

The folk dance flourished and developed in the area of Jaunsar – Bhawar in the Dehradun district. This art is performed by both males and females dressed in colorful traditional costumes. The females wear traditional dresses with traditional jewelry for the performance.



Figure 1 BHARADA NATI

Source

[https://www.google.com/search?q=barada+nati+dance+of+uttarakhand&sxsrf=ALiCzsZxbIEDMhNqX7EGlyY0ExgVrLSa1A:1665975502449&source=lnms&tbm=isch&sa=X&ved=2ahUKewjflpywoub6AhWwcGwGHXBED6wQ\\_AUoAXoECAIQAw&biw=756&bih=754&dpr=1.25#imgre=VIttkvK5tLB-EM](https://www.google.com/search?q=barada+nati+dance+of+uttarakhand&sxsrf=ALiCzsZxbIEDMhNqX7EGlyY0ExgVrLSa1A:1665975502449&source=lnms&tbm=isch&sa=X&ved=2ahUKewjflpywoub6AhWwcGwGHXBED6wQ_AUoAXoECAIQAw&biw=756&bih=754&dpr=1.25#imgre=VIttkvK5tLB-EM)

The performance is live for the audience at special functions and on some festive eves. The dance form is known for the duet part where the male and female of the group enjoy interacting through the song and discuss some jokes or happy moments of their life. The rasa generated with the performance is *Shringara* (love), and *Hasya* (Laughter). The musical instruments are used for this performance i.e., Dhol, Masakbeen, Damana, Casio, etc.

#### Langvir Nritya:

A dance form known for its acrobatic moves and stunts; The dancers perform various stunts such as backflips, somersaults, and handstands. This dance form is only restricted to men. The art is being performed in the Tehri Gharwal region. The bamboo pole is fixed on the ground and then the performer climbs on the pole and balances on his stomach on the top, the other group of performers rotates around the pole in a circle.

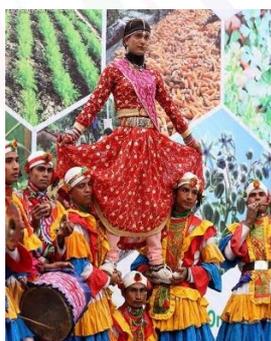


Figure 2 LANGVIR NRITYA

Source:[https://www.google.com/search?q=Langvir+dance+of+uttarakhand&tbm=isch&ved=2ahUKEwihIzIoub6AhV4G7cAHYGZC6AQ2cCegQIABAA&oq=Langvir+dance+of+uttarakhand&gs\\_lcp=CgNpbWcQAziECCMQJzoFCAAQgAQ6BggAEAcQHICJBVjcK2C8LmgAcAB4AIABmwKIAAdYXkgEFMC42LjiYAQCgAQGqAQtd3M](https://www.google.com/search?q=Langvir+dance+of+uttarakhand&tbm=isch&ved=2ahUKEwihIzIoub6AhV4G7cAHYGZC6AQ2cCegQIABAA&oq=Langvir+dance+of+uttarakhand&gs_lcp=CgNpbWcQAziECCMQJzoFCAAQgAQ6BggAEAcQHICJBVjcK2C8LmgAcAB4AIABmwKIAAdYXkgEFMC42LjiYAQCgAQGqAQtd3M)

#### Jhora/ Chancheri:

The dance form is very popular in the Danpur Patti of the Bageshwar district. This is a very common dance form of the Kumaon region which is performed in the morning or evening, for welcoming spring, at fairs, and also to celebrate weddings. This is a form where no caste forms exist as the higher and lower caste have their different Jhoras. The men and women also have separate jhora. The performers together revolve holding each other's hands with bodies slightly bent. The dance started with the first beat of *the Hurka* (a musical instrument) and carried on with cymbals, and flutes inside the circle. The men are dressed in kurta pajama and a cap, and women are dressed in the traditional lehnga choli with auspicious *Phichoda* (a fine cloth or Dupatta) followed with traditional

Kumauni jewelry i.e., Kumauni Nath, *Guloband* (neck jewelry), *Ponchi* (hand jewelry), etc. The rasa generated with the performance is *Shringara* (love), and *Hasya*. (Bisht, 2020)



Figure 3 JHORA CHANCHERI

Source: [https://www.google.com/search?q=jhora+chancheridance+of+uttarakhand&tbm=isch&ved=2ahUKewjftyre6AhXQktgFHWf5DRwQ2cCegQIABAA&oq=jhora+chancheridance+of+uttarakhand&gs\\_lcp=CgNpbWcQAzoECCMQJzoFCAAQgAQ6BggAEAcQHjoHCAAQgAQQGFdzB1ivLGCaMGgAcAB4AIABuwKIAeUak](https://www.google.com/search?q=jhora+chancheridance+of+uttarakhand&tbm=isch&ved=2ahUKewjftyre6AhXQktgFHWf5DRwQ2cCegQIABAA&oq=jhora+chancheridance+of+uttarakhand&gs_lcp=CgNpbWcQAzoECCMQJzoFCAAQgAQ6BggAEAcQHjoHCAAQgAQQGFdzB1ivLGCaMGgAcAB4AIABuwKIAeUak)

### Choliya dance:

The dance has its roots thousands of years ago and flourished in the *Khasiya* (caste used to denote Rajputs) kingdom of Khasdes. As the basic origin of this dance form is, Marriages were conducted or performed at the point of the sword. The word *Khaisya* is used to denote the Rajputs. The Rajputs carry this dance form as a part of their marriage ceremony. In this dance the men only participate and dance with swords and shields in their hands, the dance is performed from the groom's home till they reach the bride's house. Musical instruments here are being played by different castes i.e., Dhol by Harijans, *Turi*, or *Ransingh* (air-blown instruments) by *Bairagis*, *Jogis*, or *Gosains* (caste).

The music played is war accompanied by the sword-fighting feats and jumps and turns of the body. The performers wear a long Chola with a churidar pajama, one cross belt, one belt around the waist, patties on the leg, and a turban. They decorate their faces with Chandan and red vermillion. The dance is most popular in the Almora and Champawat regions of Kumaon. The performers have a team of 22 members, eight dancers, and 14 musicians. The *Veer*, *Hasya* can be felt during the performance. (Bisht, 2020)



Figure 4 CHOLIYA DANCE

Source: [https://www.google.com/search?q=choliya+dance&rlz=1C1CHZN\\_enIN910IN910&sxsrf=ALiCzsaSXEK14wwMN39qc4LX6o7xR2cBCw:1665977656369&source=lnms&tbm=isch&sa=X&ved=2ahUKewiDk6Wzqub6AhWqwTgGHToBIIQ\\_AUoAXoECAIQAw&biw=756&bih=696&dpr=1.25#imgre=LhDQ9bPEqWvISM&imgd](https://www.google.com/search?q=choliya+dance&rlz=1C1CHZN_enIN910IN910&sxsrf=ALiCzsaSXEK14wwMN39qc4LX6o7xR2cBCw:1665977656369&source=lnms&tbm=isch&sa=X&ved=2ahUKewiDk6Wzqub6AhWqwTgGHToBIIQ_AUoAXoECAIQAw&biw=756&bih=696&dpr=1.25#imgre=LhDQ9bPEqWvISM&imgd)

### Chounphula/ Jhumeilo:

A dance that is performed in the Gharwal region from *Basant panchi* (spring) to *bikhot* (Baisakhi). The performance is carried by the ladies at night in a circle, also known as the spinning dance. The main motive of this dance form is to welcome the spring season. The joyful and cheerful songs are sung by the ladies only. No musical instruments are being played and the *taal* (rhythm) is generated by the clapping of hands and tapping of the foot. *Chounphula* (a dance form) and *jhumeilo* (a dance form) folk songs are generally used to praise the natural beauty of the state. The dance focuses on the *Hasya* rasa. (Bisht, 2020)



Figure 5 JHUMEILO

Source: [https://www.google.com/search?q=jhumeilo+dance+of+uttarakhand&tbm=isch&ved=2ahUKewjpkxsoub6AhVihNgFHYVMBt8Q2cCegQIABAA&oq=jhumeilo+dance+of+uttarakhand&gs\\_lcp=CgNpbWcQAzoECCMQJzoHCAAQgAQQgDoFCAAQgAQ6BggAEAcQHIDgB1jIGGCBHGgAcAB4AIABgwKIAIYUOkgefFMC45LjGYA](https://www.google.com/search?q=jhumeilo+dance+of+uttarakhand&tbm=isch&ved=2ahUKewjpkxsoub6AhVihNgFHYVMBt8Q2cCegQIABAA&oq=jhumeilo+dance+of+uttarakhand&gs_lcp=CgNpbWcQAzoECCMQJzoHCAAQgAQQgDoFCAAQgAQ6BggAEAcQHIDgB1jIGGCBHGgAcAB4AIABgwKIAIYUOkgefFMC45LjGYA)

### Thali, Jadda, and Jhainta:

Thali is a graceful dance performed by women. Jadda and Jhainta are the dances performed by men and women in the Kumauni region. The dance is performed in a circle, and the performers are not professional as the females and males when get bored from the work perform this dance form to entertain. No music, musical instruments, or no specific costumes are required. The dance form is performed only for entertainment and recreational purpose.



Figure 6 THALI, JADDA, AND JAINTA

Source: [https://www.google.com/search?q=village+ladies++dance+uttarakhand&tbm=isch&ved=2ahUKewiR4paZrb6AhUQJLcAHT0QDH4Q2cCegQIABAA&sq=village+ladies++dance+uttarakhand&gs\\_lcp=CgNpbWcQAzoECCMQJ1DaBliAGGChG2gAcAB4A1AB2wGIAYgQkgEGMC4xMS4xmAEAoAEBqgELZ3dzLXdpei1pbW](https://www.google.com/search?q=village+ladies++dance+uttarakhand&tbm=isch&ved=2ahUKewiR4paZrb6AhUQJLcAHT0QDH4Q2cCegQIABAA&sq=village+ladies++dance+uttarakhand&gs_lcp=CgNpbWcQAzoECCMQJ1DaBliAGGChG2gAcAB4A1AB2wGIAYgQkgEGMC4xMS4xmAEAoAEBqgELZ3dzLXdpei1pbW)

### Shotiya Tribal Folk Dance:

The art is performed by the Bhotiya tribe of Gharwal as they have their typical dance forms Dhurang and Dhuring which are connected to death ceremonies. It is believed that the soul liberates the dead person to live in the body of a goat or another animal. The art is very similar to the hunting dance of Nagaland. (Bisht, 2020)



Figure 7 SHOTIYA TRIBAL DANCE

Source: [https://www.google.com/search?q=shotiya+tribal+folk+dance&rlz=1C1CHZN\\_enIN910IN910&sxsrf=ALiCzsY6qEOBRzryxCsoNpnrJ5ZuOvQv0w:1666020501916&source=lnms&tbm=isch&sa=X&ved=2ahUKewjO3tGBYuf6AhVmZWwGHARjBfoQ\\_AUoAnoECAIQBA&biw=778&bih=696&dpr=1.25#imgcr=kaowpy](https://www.google.com/search?q=shotiya+tribal+folk+dance&rlz=1C1CHZN_enIN910IN910&sxsrf=ALiCzsY6qEOBRzryxCsoNpnrJ5ZuOvQv0w:1666020501916&source=lnms&tbm=isch&sa=X&ved=2ahUKewjO3tGBYuf6AhVmZWwGHARjBfoQ_AUoAnoECAIQBA&biw=778&bih=696&dpr=1.25#imgcr=kaowpy)

### SOME PROMINENT ARTISTS OF UTTARAKHAND:

The performing art of Uttarakhand also has its contemporary rivals working in various performing art of Uttarakhand. The known artist for their work is Pritam Bhartwan, Narender Singh Negi, Basanti Devi Bisht, Maya Upadhyay, Hema Negi Karasi, Anisha Ranghar, Gajender Rana, Shweta Mahara, Natasha Shah, Padam Gusain, Sanju Silodi, Diksha Badoni, Akash Negi.

The Pritam Bhartwan also known as jagar Samrat and awarded with Padma Shri in 2019 honoured by President of India Ram Nath Kovind. Also received many awards from the state for major contributions to the growth of traditional art forms in the state. The singer is mainly known for his jagar performances. The artist has sung many devi jagar. The artist has sung many songs on different Shakti peeths (Devi temples) of Goddess Durga. Some of the famous songs are *Jai jwala tero dhyam jagola*, *Nareni Durga Bhawani*, *Rajrajeshwari jagar*, and *Hantya Jagar*. A special talent of the artist of playing dhol can be also observed. The artist has also made songs for the chappeli dance. Some of the songs are *Rajuli*, *Saruli*, *Band Amrawati*, *Mohna teri murli baje*, etc.

Narender Singh Negi also known as Garh Ratan is the first folk singer of Uttarakhand awarded with sangeet Natak Akademi in 2019. The artist is known for his diverse nature in folk and traditional songs. The majorly performs jagar, Basanti, and many other forms. The artist is famous for *Nagarja*, *Narsingh*, and *Devi Jagar*. He has composed many songs but is very famous for composing songs based on current situations of the state i.e., *Negi da*, *Hathan Whisky Pilayi*, *Tehri duban laguyn cha Beta*, *Veer bhado ku desh*, *Nauchami narena*, *Devbhoomi ku nau badly*, *Syali ramdei*, etc. The artist also performs devotional songs and mangals, some famous songs are- *Dena Hoya*, *Triyuginarayan*, *Jai ambe Ambika Bhawani*, and *Khela panso*.

Basanti devi bisht was awarded Padma Shri in 2017, *Rashtriya Matoshri Devi*, *Ahilya Samman* in 2016, and *Teelu Rauteli Nari Shakti Samman*. She is the first women singer of the jagar of Uttarakhand. Basanti devi bisht is very

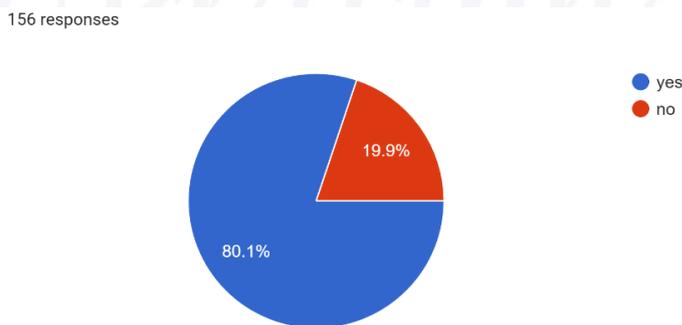
famous for her nanda devi jagar. She has a group of members that include a dholi, some musicians, and her co-singers.

Artists such as Natasha, Akash Negi, Shweta, Sanju Silodi, and Padam Gusain are known for their folk dances and acting also. The artist Sanju Silodi is an actor as well as a dancer he became famous on his super hit album *Bubli tero mobile* sung by Gajender Rana. As some of the artists for the above-mentioned group also perform live on stage i.e., Shweta Mahara Kumaoni artist known for her famous song *Cream Paudara* performs on many shows conducted at fairs and festivals. The major fair of Uttarakhand in Bageshwar named Utraini Kauthik (the festival is celebrated in the second week of January majorly known as Makar Sankranti) hosts a platform for such artists for 3 to 5 five days to perform for a live audience. Many more such fairs and festivals are organized by the government and NGOs and other entertainment organizations to create a social awareness of the culture and traditional customs of the state. Many schools and universities also organize competitions regarding these art forms where the participants are called to perform such cultural art forms of the state and then rewarded.

## SURVEY

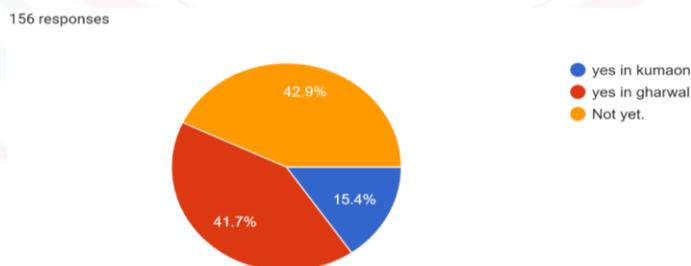
We discussed all the performing arts of rich cultural state, but nowadays these performing arts are getting vanished. The practices of folk songs and dance are nowadays not carried in their special functions or time. For the observation of the performing art of Uttarakhand, a survey has been done through a floating questionnaire and the major focus was the young generation as well as the adults. This survey was conducted among Garhwali Kumauni and people from other states. The responses are as follows:

- Are you familiar with the culture and performing arts of Uttarakhand?



Out of 156 responses, 125 people said they are familiar with the culture and performing arts of Uttarakhand and 31 said no. This states that the majority of the people are aware and familiar with the culture and performing arts of Uttarakhand.

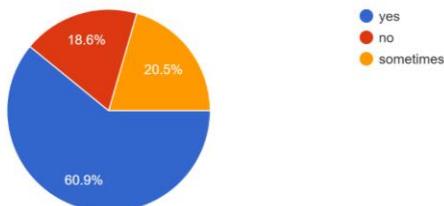
- Have you experienced the *Doli Jaat* or *Yatra* in Uttarakhand?



Out of 156 responses, 67 people said they didn't visit the traditional *Doli jaat* in Gharwal nor in Kumaon, 65 experienced the Garhwali *Doli jaat*, while 24 experienced the Kumauni *Doli jaat*. This shows that the people have not yet experienced the cultural Doli fests in the villages or even they are not happening due to many reasons of Palayan or Modernization in the hills of Uttarakhand.

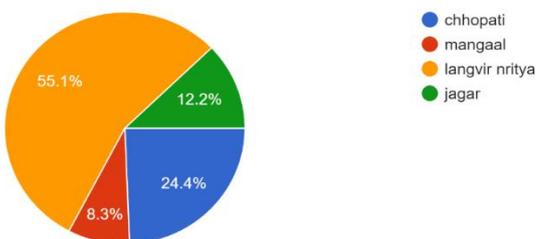
- When you visit your villages do you see the ladies performing some dance or singing folk songs at festivals?

156 responses



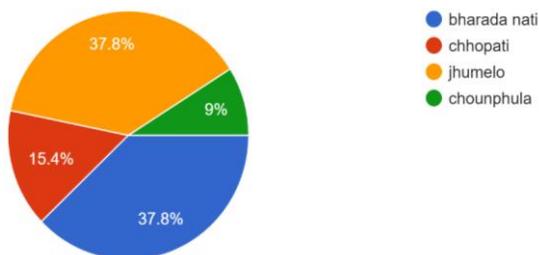
The major practices of the performing arts in the state have decreased as we can see in the above chart, as only 60.9% of people have seen such performances in the village at festivals. 18.6% of the respondents have never experienced such performances and 20.5% have sometimes seen these kinds of arts in their villages at festivals.

- Name the Dance form you see in the images



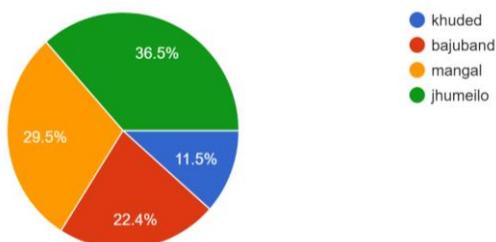
Because of the lack of proper knowledge of the culture and performing arts of the state some of the respondents could not recognize the dance form. As only 55.1% of respondents stated the correct name of the dance form and this clearly indicated that people may be aware of the dance form but don't have significant knowledge about the variety and this also indicated that they don't usually participate in such activity where these dances are performed.

- Name the Dance form you see in the images.



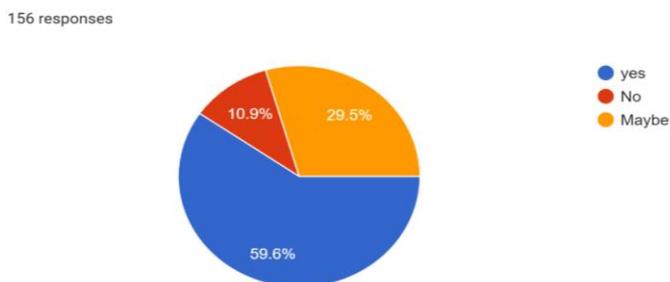
Only 37.8% of respondents stated the correct name of the dance form. Not even 50% answered correctly because with the trend of modernization, the culture and tradition of the state are developing but to some other extent.

- Name the Dance form you see in the images.



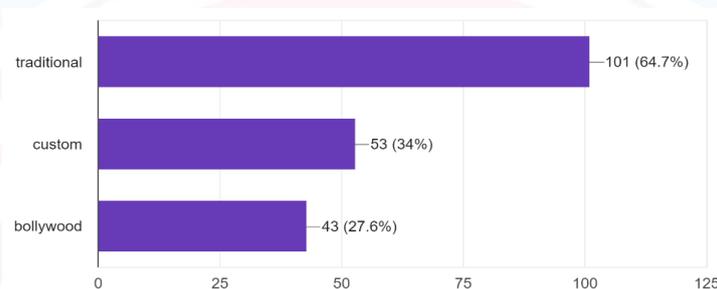
Only 29.5% of respondents stated the correct name of the dance form and this again indicates the lack of awareness of such dances.

- Do you think due to modernization the traditional forms are lacking?



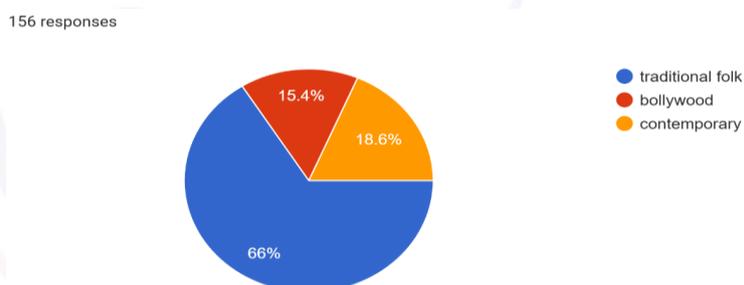
The respondents admitted too that modernisation and its impact is also a reason while only 10.9% stated no in the response to the asked question.

- Which dance form or songs nowadays do you prefer to enjoy?



In the response, the majority of the respondents are saying that they prefer to enjoy traditional form or style so this indicates that people feel more connected to the traditional roots when comes to enjoyment.

- If you are given a chance to perform a dance or song for the audience, what would you choose?



During this survey when asked about performance, a majority of respondents agreed that they enjoy traditional songs and music as compared to the modern songs which showcases people are very much connected to the roots of their indigenous culture.

## CONCLUSION

To conclude, it can be taken into consideration that the rich and varied performing arts of Uttarakhand illuminating both their cultural relevance and their predecessors. We have looked at various performing arts during the study, including music, dance, and theatre, which have played a significant role in Uttarakhand's cultural heritage for many years. It has been taken into consideration that the performing heritage and culture of Uttarakhand has its roots in the development of civilization. One of this study's significant results is the close relationship between Uttarakhand's performing arts and its natural environment. The amazing majesty of the Himalayas, the gushing rivers, and the colourful fauna and flora are frequently depicted in the traditional music and dances of the state. The natural heritage of Uttarakhand is celebrated and preserved through these artistic endeavours, which also serve as a kind of entertainment. Through the exploration of data and information, it has been identified that the people of Uttarakhand are very connected to the roots of its culture but the new generations are adopting this with a fusion of modernity. On various occasions, the people celebrate the performing art through ritualistic depiction, ceremonial

practices, and traditional beliefs i.e., making of sweet dish *arsa*, performing *jhumeilo* while harvesting crops, and performing mangal in marriage processions.

The survey which has been conducted to gather the responses, indicates the interest and demand of these forms from the perspective of people. Through the survey the motive of changes due to modernization is clear, and the changes in the pattern, and performance is seen. During the survey, it is also seen that the youth nowadays is very interested in the traditional culture but not able to get the valuable resources. The government should take some action toward securing the traditional culture of Uttarakhand. Some events can also be organized to promote the same where artists can also get the opportunity to earn their livelihood. Even at institutional level and school level, such programme can be promoted so that people feel more connected towards such arts.

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