



FOLK CULTURE AND EMERGING MODERN INFLUENCES IN ROHRU TEHSIL: A SOCIOLOGICAL INQUIRY

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Abstract

Folk culture represents the collective identity, values, customs, beliefs, traditions, language, festivals, rituals, music, dance, folklore, handicrafts, food habits, and social practices of a community that have evolved over generations. In the Himalayan region of Himachal Pradesh, particularly in Rohru Tehsil of Shimla District, folk culture has historically been preserved through close interaction with nature, agriculture, local deities, kinship relations, and community participation. However, rapid socio-economic transformation, modernization, urbanization, technological advancement, expanding education, tourism, migration, improved transportation, digital media, and globalization have significantly influenced the traditional cultural landscape of the region.

The present study aims to examine the changing nature of folk culture in Rohru Tehsil and to analyze the emerging modern influences that are reshaping traditional cultural practices from a sociological perspective. The study explores how local traditions, folk songs, dances, festivals, rituals, dialects, traditional occupations, attire, indigenous knowledge systems, and community institutions are experiencing continuity as well as transformation in response to changing social, economic, and technological conditions.

The research adopts a sociological framework by integrating theories of social change, modernization, cultural diffusion, globalization, and cultural continuity. It investigates the relationship between traditional cultural values and contemporary lifestyles while identifying the major factors responsible for cultural transformation. The study also explores intergenerational differences in cultural attitudes and practices, highlighting how younger generations increasingly negotiate between inherited traditions and modern aspirations.

The study argues that modernization has not resulted in the complete disappearance of folk culture; rather, it has generated processes of adaptation, reconstruction, and cultural hybridization. While certain traditional practices have declined due to migration, changing occupations, commercialization, digital entertainment, and changing aspirations, several cultural traditions continue to survive through religious institutions, local festivals, family practices, and community initiatives. The increasing role of education, social media, and government-supported cultural preservation programmes has also created new opportunities for documenting and revitalizing local cultural heritage.

The findings are expected to contribute to the sociological understanding of cultural change in Himalayan societies and provide empirical evidence regarding the interaction between tradition and modernity. The study also offers policy implications for cultural preservation, sustainable rural development, heritage education, and community-based cultural conservation.

Keywords: Folk Culture, Social Change, Modernization, Cultural Transformation, Tradition, Globalization, Rural Society, Sociology, folk fair- festival, folk dress and ornaments, folk deity, Digitalization, folk beliefs and perceptions.



Introduction

Culture is the foundation of every society and represents the collective way of life, values, beliefs, customs, traditions, language, knowledge and behavioral patterns that are transmitted from one generation to another. It provides identity, social cohesion and continuity to a community. Various sociologists such as E.B. Tylor, Redfield, MacIver, White, and Gillin & Gillin have emphasized that culture is a learned and shared social heritage rather than an inherited biological characteristic.(Bryce,1969,p.7) Culture includes both material elements, such as houses, tools and technology, and non-material elements, including religion, customs, rituals, language, moral values and traditions. These cultural components continuously shape the social life of individuals and communities. (Jayapalan, 2001, pp.7-8).

Culture is not static; it constantly changes with the passage of time. Social, economic and technological developments influence cultural practices and introduce new values into society. Industrialization, urbanization, education, communication and scientific advancement have accelerated the process of cultural transformation throughout the world.(Singh,2008,pp.1-3) Cultural change affects people's behaviour, family structure, occupations, beliefs and social relationships. Although change is a natural process, societies generally attempt to preserve those cultural traditions that provide social identity and continuity. Modernization is one of the most significant forces responsible for cultural transformation. It represents the transition from traditional patterns of life towards modern values, institutions and lifestyles. Modern education, communication technology, transportation, market expansion and mass media have widened people's outlook and influenced their attitudes, aspirations and cultural practices.(Bryce,1969,p.8)) Education, in particular, functions as an important agent of social change by transmitting new knowledge and encouraging rational thinking while simultaneously preserving cultural heritage.(Singh,2008,pp.13-14).

Folk culture refers to the traditional culture of rural and relatively homogeneous communities. It is preserved mainly through oral traditions, customs, rituals, folklore, songs, dances, fairs, festivals and indigenous knowledge. Folk culture reflects the intimate relationship between people and their natural, social and religious environment. In India, folk culture forms an integral part of rural life where traditions continue to regulate everyday behaviour and community relationships. Religious beliefs, rituals, folk arts and festivals constitute the major expressions of Indian folk culture. (Rubenstein, 2011, p.510).

Himachal Pradesh possesses a rich and vibrant folk culture closely associated with its mountainous environment. The folklore, folk songs, folk dances, fairs and religious traditions of the region demonstrate a harmonious relationship between human beings and nature. These cultural traditions have historically contributed to environmental conservation, social integration and the preservation of indigenous knowledge. However, increasing exposure to globalization, urbanization, tourism, electronic media and consumer culture has accelerated changes in traditional folk practices. Many folk arts and traditions are either disappearing or undergoing significant transformation, making their documentation and sociological study increasingly important. (Bande, 2006, p.132).

Rohru Tehsil of Shimla district represents an important cultural region of Himachal Pradesh where traditional folk culture has remained relatively well preserved because of its geographical isolation and predominantly rural character. The region is known for its rich cultural heritage expressed through fairs and festivals such as Bishu, Jagra, Bhunda, Dakhneur, Chereval, Jatra, Diwali, Dussehra and Shivratri. Agriculture and horticulture, particularly apple cultivation, constitute the primary



occupations of the local population and strongly influence their social and cultural life. Although traditional joint family systems, caste relations, customs and religious beliefs continue to exist, modernization, improved education, transport, communication, migration and economic development are gradually transforming the cultural landscape of the region.

The present study therefore seeks to examine the traditional patterns of folk culture in Rohru Tehsil and analyse the emerging influence of modernization on its social and cultural institutions. The study aims to identify the changing forms of folk traditions, explore the major factors responsible for cultural transformation, and understand how these changes influence the perceptions, attitudes and way of life of rural people. Such a sociological inquiry is significant for documenting indigenous cultural heritage while simultaneously understanding the processes of continuity and change in a rapidly modernizing rural society.

Literature Review

1. **Mian Goverdhan Singh (1928)**

Mian Goverdhan Singh documented the traditional art, architecture, wood carvings, Pahari paintings and Chamba Rumals of Himachal Pradesh. His work established the cultural heritage of the Western Himalayas as an important foundation for understanding folk culture.

2. **J.C. French (1931)**

French examined the material and non-material aspects of Himalayan folk culture, including folk dress, ornaments, songs, dances, fairs, festivals and social customs. He highlighted the continuity of traditional practices over centuries.

3. **Charak (1979)**

Charak explored the history and culture of Himachal Pradesh by focusing on tribal life, religion, folk dances, folk songs, architecture and popular arts. His work connected cultural traditions with social and religious practices.

4. **Yogendra Singh (2000)**

Yogendra Singh explained that modernization, industrialization and globalization have transformed Indian culture from traditional folk society toward popular and information-based culture, resulting in major lifestyle changes.

5. **Kamal Prashad Sharma (2004)**

Kamal Prashad observed that after Independence, folk cultural activities received wider recognition, but rapid modernization also accelerated the transformation and decline of traditional folk arts.

6. **Usha Bande (2006)**

Usha Bande examined the relationship between folk traditions and ecology in Himachal Pradesh. She highlighted the role of local deities, myths, folk songs and rituals in conserving nature and sustaining traditional ecological knowledge.

7. **James M. Rubenstein (2011)**

Rubenstein argued that the spread of popular culture threatens the survival of unique folk customs. He emphasized that folk traditions, language and religion provide communities with a distinct cultural identity that should be preserved.

8. **Romila Thapar (2016)**

Romila Thapar argues that culture is a dynamic historical process rather than a fixed tradition. She explains that local customs, rituals, and identities continuously evolve under political, economic, and social influences. Her interpretation helps in understanding how folk culture in Rohru Tehsil adapts to modernity while retaining its historical roots.



9. Surender Sharma (2019)

Surender Sharma explains that globalization, education, digital media, and migration have accelerated social change in rural India. Folk traditions are not disappearing completely but are being reinterpreted by younger generations. His study provides a useful framework for examining changing folk practices in Rohru Tehsil.

10. Chait Ram (2022)

Chait Ram discusses how rural communities maintain their cultural identity despite rapid socio-economic development. He argues that local fairs, folk performances, and religious traditions remain important sources of social cohesion, although their forms are gradually changing due to education and market influences.

11. Akhilesh Pathak (2024)

Akhilesh Pathak explains that digital media, social networking, and cultural tourism have transformed the documentation and presentation of folk culture. While these developments promote cultural visibility, they also introduce commercialization and changes in traditional meanings.

Research Methodology

The present study adopts a descriptive and exploratory research design to understand the changing pattern of folk culture and the emerging influence of modernity in Rohru Tehsil of Shimla District, Himachal Pradesh. The study is primarily based on field investigation, as the available published literature on the folk culture of Rohru is limited. Therefore, direct interaction with local people and observation of their cultural practices are essential for collecting reliable information. The research aims to examine the continuity of traditional folk culture and identify the social, economic, educational, and technological factors that are influencing cultural transformation in the study area.

The study uses both primary and secondary sources of data. Primary data are collected through structured household questionnaires, personal interviews, participant observation, and informal discussions with village elders, local residents, community leaders, artisans, and cultural practitioners. Special attention is given to elderly respondents because they possess valuable knowledge about traditional customs, rituals, festivals, folk songs, folk dances, dress, language, and social practices. Field observations and photographs are also used to record cultural activities and material aspects of folk life. Secondary data are collected from government publications, village records, books, journals, research articles, and other authentic academic sources related to folk culture and rural society.

The study will use Simple Random Sampling for selecting the sample villages and respondents. Since Rohru Tehsil consists of a large number of villages, a representative sample will be selected to ensure adequate coverage of different geographical and cultural areas. Following the approach used in the chapter, approximately 20% of the villages (about 37 villages) may be selected for detailed investigation. Within each selected village, households and respondents representing different age groups, genders, occupations, and social categories will be chosen randomly to obtain reliable and unbiased information.

Research Objectives

1. To identify and document the traditional patterns of folk culture in Rohru Tehsil, including customs, rituals, festivals, folk arts, language, dress, and social practices.
2. To examine the impact of modernization on the changing patterns of folk culture and everyday life in Rohru Tehsil.



3. To analyse the major social, economic, educational, technological, and cultural factors responsible for the transformation of folk culture in the study area.

Research Hypotheses

H₁: Modernization has significantly influenced the traditional folk culture of Rohru Tehsil.

H₂: Younger generations are less likely than older generations to practice and preserve traditional folk cultural traditions.

H₃: Education, mass media, migration, and technological development are the major factors contributing to the transformation of folk culture i

Elements and Expressions of Folk Culture in Rohru Tehsil

The folk culture of Rohru Tehsil represents a comprehensive system of material and non-material cultural practices that have evolved through long interaction between the local population and the Himalayan environment. The geographical isolation, mountainous terrain, predominantly rural settlement pattern, and strong community life have collectively preserved the traditional cultural identity of the region. The study area comprises more than 188 villages, where the majority of the population continues to maintain indigenous customs, beliefs, rituals, and social institutions despite increasing exposure to modernization. Although modern education, communication, transportation, urbanization, and market expansion have introduced new cultural practices, the traditional folk culture still functions as the foundation of social life. Thus, folk culture in Rohru is not merely a collection of customs but a dynamic social institution that regulates identity, continuity, and collective consciousness.

Folk Dress and Ornaments

Traditional dress is one of the most visible expressions of the folk identity of Rohru Tehsil. The indigenous clothing system reflects adaptation to the cold Himalayan climate as well as the cultural history of the region. Women traditionally wear the Chapkan (Jhurki) made from locally woven wool, accompanied by Salwar, Kameez, Sadri, Gachi, and Dathu, whereas men traditionally wear Kurta-Pajama, woollen coats, Bushahri Topi, shawls, and mufflers. Similarly, ornaments made of gold and silver such as Murkki, Gokhru, Chanderhar, Mangalsutra, Kangni, and Dhagulas symbolize not only aesthetic values but also social status, family prestige, and marital identity.



(P-Tradition Folk Dress and Folk Ornaments)



Folk Food Habits

Food habits constitute another significant element of folk culture because they reflect the interaction between ecological conditions and cultural traditions. The people of Rohru consume locally available agricultural products such as red and white rice, maize, millets, pulses, seasonal vegetables, traditional breads, dairy products, and locally produced fruits including apples, pears, plums, cherries, walnuts, and apricots. Traditional dishes like Sigri, Bervi Roti, Poldu, Masholtu, and locally prepared beverages such as Soor remain integral parts of festivals and social gatherings. The chapter also notes the continued practice of preserving meat during winter and reports that a majority of surveyed villages consume non-vegetarian food, reflecting local environmental adaptations.

Folk Medicine

Traditional medicinal knowledge constitutes an important component of Rohru's indigenous cultural heritage. Local communities possess extensive knowledge regarding medicinal herbs found in forests, river valleys, and high-altitude regions. Plants such as Chunkhari, Kuth, Ratanjot, Hiunsholi, Neelkanthi, and numerous other herbs are traditionally used to treat stomach disorders, wounds, fever, respiratory infections, and various common ailments. The study further reveals that nearly four-fifths of the surveyed villages continue to use folk medicine despite the gradual expansion of modern health services.

Folk Handicrafts

Handicrafts represent the material expression of the economic and cultural life of Rohru. Traditional occupations include spinning, weaving, blacksmithing, carpentry, bamboo craft, rope making, and ornament production. Locally available wool, bamboo, wood, and metals are transformed into clothing, agricultural tools, household articles, baskets, and jewellery through indigenous skills transmitted across generations.



(P-Used wool from sheep or goat for making footwear & use of bamboo sticks for making kilt or chabri)

Folk Music, Dance and Musical Instruments

Music and dance occupy a central position in the cultural life of Rohru. Traditional songs accompany agricultural activities, marriages, birth ceremonies, death rituals, fairs, and religious festivals. Folk dances such as Nati and Dhur, along with indigenous musical instruments including Dhol, Nagara, Karnal, Ran Singh, Sanahi, and Baam, collectively express the emotional, religious, and historical experiences of Dnity.



(P-Folk Musical instruments & Folk dance)

Folk Deities, Fairs and Festivals

The institution of village deities (Gram Devta) forms the most significant expression of folk culture in Rohru Tehsil. Every village or pargana possesses its own deity, whose authority extends beyond religious worship to include social regulation, moral guidance, conflict resolution, and collective decision-making. Rituals involving palanquins (Rath), temple festivals, oracles (Gur), temple functionaries, and community participation continue to structure village life. Annual fairs and festivals such as Jagra, Bhunda, Jatra, Shant, Shivratri, and Bishu reinforce religious faith, collective identity, and social cohesion.



(P-Folk Dieties- Rudra Devta ji, Bandra Devta ji, Sikru Devta ji, Narayan Devta ji and Goli nag Devta ji)

Emerging Modern Influence in Rohru Tehsil: A Sociological Analysis

The analysis of the folk cultural characteristics of Rohru Tehsil demonstrates that modernization has not replaced traditional culture; rather, it has transformed its form, meaning, and practice. The influence of education, improved transportation, communication technologies, market expansion, tourism, and globalization has gradually reshaped the cultural life of the region. However, these changes have occurred unevenly across different dimensions of folk culture. While some traditional practices continue to preserve their original significance, others have adapted to contemporary lifestyles. Thus, Rohru represents a society where tradition and modernity coexist and continuously negotiate with one another.

One of the most visible areas of change is folk dress and ornaments. Traditionally, women wore Chapkan (Jhurki), Churdar Pajama, Dathu, and locally woven woollen garments, while men commonly dressed in Kurta-Pajama, Bushahri Topi, and woollen coats. The study indicates that these traditional dresses have increasingly been replaced by modern clothing such as salwar-kameez, sweaters, jackets, jeans, and ready-made garments, particularly among the younger generation. Traditional attire is now primarily reserved for religious festivals, weddings, fairs, and cultural performances, whereas elderly people continue to wear it in their everyday lives. Similarly, heavy



silver ornaments have largely been substituted with lighter gold ornaments and modern jewellery due to changing fashion trends, affordability, and convenience. These changes reflect the growing influence of consumer culture, market economy, and changing aesthetic preferences.

Modern influence is also evident in food habits. Traditional foods such as red rice (Bhat), Sigri, Bervi Roti, Poldu, and locally prepared beverages continue to remain culturally significant, particularly during festivals and ritual occasions. However, improved transport, commercial markets, and changing lifestyles have diversified dietary patterns. Packaged food items, commercially processed edible oils, bakery products, and restaurant culture have become increasingly common, especially among younger people. Nevertheless, locally grown fruits, vegetables, and traditional cuisine continue to occupy an important place in household consumption, illustrating that modernization has supplemented rather than completely replaced indigenous food traditions.

A significant transformation can be observed in the field of folk medicine. Traditionally, the people of Rohru depended heavily on medicinal herbs collected from forests and mountain slopes, and local healers possessed extensive indigenous knowledge regarding their medicinal properties. Although the study records that a large proportion of villages still use herbal medicines, the expansion of health centres, modern hospitals, pharmaceuticals, and road connectivity has gradually reduced dependence on traditional healing practices. Younger generations increasingly prefer scientific medical treatment, while folk medicine survives mainly as complementary healthcare and as part of cultural heritage. This illustrates the transition from indigenous knowledge systems to institutionalized biomedical practices.

The impact of modernization is equally visible in folk handicrafts and traditional occupations. Earlier, spinning, weaving, blacksmithing, carpentry, bamboo craft, and jewellery making formed an integral part of the local economy. The study clearly mentions that factory-produced cotton and woollen clothes, changing occupational structures, and declining availability of local wool have reduced household spinning and weaving activities. Traditional handicrafts are now largely maintained by elderly artisans or produced for ceremonial use and tourism rather than for everyday household consumption. Consequently, traditional occupations are gradually losing their economic significance while surviving as symbols of cultural identity.

Folk music, dance, and performing arts have also experienced substantial transformation. Traditional musical instruments, folk songs, and dances such as Nati and Dhur continue to be performed during fairs, festivals, and religious ceremonies. However, modern sound systems, recorded music, digital media, mobile phones, and social media platforms have altered the modes of performance and cultural transmission. Folk artists increasingly perform on public stages, government-sponsored cultural festivals, and tourism events. Rather than disappearing, folk performances are being reinterpreted as cultural heritage and identity markers within modern cultural institutions.

The institution of folk deities (Devta culture) continues to remain the central pillar of social life in Rohru, although its functioning has also adapted to modern circumstances. Village deities continue to regulate religious rituals, fairs, festivals, and community solidarity. At the same time, temple management has become more organized, religious events attract visitors from outside the region, and modern communication and transport have increased public participation. Government support for heritage conservation and cultural tourism has further enhanced the visibility of Devta traditions. Thus, while religious authority remains culturally significant, its organization increasingly reflects modern administrative and economic influences.



Similarly, fairs and festivals continue to preserve collective identity, yet their character has gradually changed. Traditionally, these gatherings functioned primarily as religious, social, and cultural events where people worshipped local deities and strengthened community relationships. Today, fairs have also become platforms for commercial trade, tourism promotion, government cultural programmes, and public awareness campaigns. Modern infrastructure, transportation, media coverage, and increasing participation from visitors outside the region have expanded their social and economic importance. Consequently, fairs and festivals now perform dual functions: preserving cultural traditions while simultaneously contributing to regional development and cultural tourism.

From a sociological perspective, these developments indicate that Rohru Tehsil is undergoing a process of cultural transformation rather than cultural replacement. Modernization has introduced new technologies, educational opportunities, consumer goods, occupational diversification, and communication networks, but traditional beliefs, rituals, festivals, folk arts, and religious institutions continue to shape the cultural identity of the region. The interaction between tradition and modernity has therefore produced a hybrid cultural landscape in which inherited customs coexist with contemporary lifestyles. This reflects the broader sociological understanding that modernization does not necessarily eliminate folk culture; instead, it redefines its functions, meanings, and modes of expression within a changing social environment.

Major Findings

The findings of this study indicate that Rohru Tehsil continues to preserve a rich and distinctive folk culture, while simultaneously experiencing significant influences of modernization. From a sociological perspective, the study reveals that folk culture has not disappeared; rather, it is undergoing a process of transformation where traditional values coexist with modern lifestyles. The geographical isolation of the region, its strong village institutions, and the continued importance of local deities have contributed to the preservation of cultural identity, whereas education, transportation, digital media, tourism, and market expansion have accelerated cultural change. The study area has historically been characterized by traditional dress, folk food, handicrafts, folk medicine, music, fairs, festivals, and the institution of village deities, all of which continue to shape the everyday social life of the people.

One of the major findings is that material aspects of folk culture have experienced greater transformation than non-material aspects. Traditional clothing such as Chapkan, Dathu, and locally woven woollen garments are now largely confined to elderly people, ceremonial occasions, and cultural festivals, while younger generations prefer modern clothing due to convenience, education, and changing fashion trends. Similarly, machine-made textiles and market products have replaced many locally produced handicrafts, reducing the economic significance of traditional occupations such as weaving, spinning, bamboo craft, and blacksmith work. Nevertheless, these crafts continue to survive as symbols of cultural identity rather than as primary occupations.

The research also finds that folk traditions remain deeply embedded in the religious and social structure of Rohru society. Institutions such as Gram Devtas (village deities), local temples, fairs, festivals, and ritual performances continue to regulate community life and strengthen social solidarity. Collective participation in festivals like Jagra, Bhunda, Bishu, Shivratri, and local Jatras reinforces social integration, cultural continuity, and intergenerational transmission of indigenous knowledge. Although younger people increasingly participate through modern forms of communication and social



media, the cultural significance of these institutions remains largely intact. Thus, modernization has altered the mode of participation but has not completely weakened traditional belief systems.

Another important finding is that modernization has created a pattern of cultural hybridization rather than cultural replacement. Folk songs are now recorded digitally, traditional dances such as Nati are performed on modern stages, and local festivals attract tourists and media attention. Traditional food habits coexist with commercially available foods, while indigenous medicinal knowledge survives alongside modern healthcare facilities. These developments demonstrate that globalization and technological advancement have encouraged the adaptation of traditional practices instead of completely eliminating them. Cultural continuity and cultural change therefore operate simultaneously within Rohru Tehsil.

Finally, the study concludes that the emerging modern influences present both opportunities and challenges for the folk culture of Rohru. Improved education, infrastructure, digital connectivity, tourism, and economic development have enhanced living standards and expanded opportunities for younger generations. However, these changes have also contributed to declining use of local dialects, reduced participation in traditional occupations, weakening transmission of indigenous knowledge, and growing dependence on market-oriented lifestyles. Unless systematic efforts are made to document, promote, and preserve the region's tangible and intangible cultural heritage, many traditional practices may gradually decline. Therefore, the study emphasizes the need for community participation, cultural education, heritage documentation, and supportive government policies to ensure that modernization and cultural preservation progress together, thereby sustaining the unique sociocultural identity of Rohru Tehsil for future generations.

Conclusion

The present study concludes that the folk culture of Rohru Tehsil continues to be a strong foundation of the region's social identity, cultural continuity, and collective way of life. The geographical isolation, close-knit village communities, and deep-rooted faith in local deities have historically helped preserve its distinctive cultural traditions. Folk customs such as traditional dress and ornaments, local cuisine, folk medicine, handicrafts, music, dance, fairs, festivals, and deity-centered institutions have not only shaped the cultural landscape but have also strengthened social cohesion and intergenerational transmission of cultural values. These cultural elements collectively represent the rich socio-cultural heritage of Rohru and distinguish it from other regions of Himachal Pradesh.

However, the study also reveals that the influence of modernization has significantly transformed the traditional cultural system of Rohru Tehsil. Improved transportation, education, digital communication, tourism, market expansion, and changing occupational patterns have introduced new lifestyles and consumption practices. Traditional clothing is increasingly being replaced by modern attire, handmade crafts are declining due to factory-made products, indigenous knowledge of folk medicine is gradually disappearing, and younger generations are showing greater preference for modern music, entertainment, and digital media. Despite these changes, many cultural practices associated with local deities, festivals, rituals, and community celebrations continue to retain their social relevance, although their forms and expressions have adapted to contemporary circumstances.

From a sociological perspective, the relationship between folk culture and modernization in Rohru is not simply one of cultural loss but of cultural transformation. Traditional and modern values coexist, interact, and continuously reshape each other. Rather than completely replacing folk traditions,



modernization has created new opportunities for cultural adaptation, documentation, and wider recognition through education, media, and tourism. This reflects the dynamic nature of culture, where continuity and change operate simultaneously within society.

Therefore, the study suggests that preserving Rohru's folk culture requires a balanced approach that integrates cultural conservation with sustainable development. Local communities, educational institutions, government agencies, and cultural organizations should collaborate to document indigenous knowledge, promote traditional arts and crafts, encourage youth participation in cultural activities, and protect intangible cultural heritage through policy support and community-based initiatives. Such efforts will ensure that the unique folk traditions of Rohru Tehsil remain a living cultural resource while adapting constructively to the challenges and opportunities of the modern world.

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