

ज्ञानोत्सव बिहार 2023

पिण्डारूच, दरभंगा, बिहार-847306

4-5 नवम्बर 2023

पिंडारूच
PINDARUCHH

स्मारिका

आयोजक

अनादि फ़ाउन्डेशन

डी एल/ 2020/518

प्रधान कार्यालय: प्लाट न. 3,

सेक्टर 9, द्वारका

नई दिल्ली-110077,

क्षेत्रीय कार्यालय: नारायणपुर ,

पिण्डारूच, दरभंगा, बिहार-847306



Gyanotsava Bihar

Pindaruch, Darbhanga, Bihar, 847306

4th and 5th November 2023 (Saturday & Sunday)



Call for Abstract

It is our pleasure to invite you to our annual conference “Gyanotsava Bihar”, organized by a group of scholars from Bihar, under the aegis of Anadi Foundation. Gyanotsava is a multidisciplinary forum of scholars who want to promote the production and dissemination of research on Bihar. Gyanotsava has 140 members from various universities of the world and is still growing. It holds fortnightly webinars and an annual conference. You may have attended many conferences in urban centres and big universities, but this year’s Gyanotsava is unique. It is going to happen in a village beside a huge pond in a mango orchard. We will arrange your stay free of charges in the village. Moreover, a number of reasonably good hotel accommodations are available near Darbhanga airport; only about 10 km from this village and interested participants may book online in advance. Research scholars and local delegates do not need to pay any delegate fee for Gyanotsava conference.

We feel that villages have been centres of knowledge production throughout the long span of the history of Indian civilization. It is time to reclaim that space once again as a centre for learning. We are planning lectures and thematic presentations by distinguished social scientists working on Bihar. Please come and be a part of this campaign of research and discourse creation on Bihar. Papers are invited on themes related to economics, history, politics and culture of Bihar. We are open to comparative studies in which one of the states should definitely be Bihar. A good paper from work in progress will also be considered.

You may send your abstract to gyanotsav.bihar@gmail.com in under 250 words.

Date of Conference :	4 th & 5 th November 2023 (Saturday & Sunday)
Place :	Pindaruch, Darbhanga, Bihar 847306 (Coordinates: 26.2492N, 85.8588E)
Email :	gyanotsav.bihar@gmail.com
Abstract word limit:	250 words
Deadline for Submission of Abstract:	15 th August 2023
Notification for Acceptance:	1 st September 2023
Deadline for Final Paper submission:	15 th October 2023
Delegate fee:	Rs.1000/-

For further enquiries please contact:

Dr. P. K. Choudhary

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We look forward to seeing you at Gyanotsava Bihar.

ज्ञानोत्सव: एक प्रस्ताव

बिहार सिर्फ उद्योगों के मामले में ही पिछड़ा राज्य नहीं है, यह अकादमिक शोध या रिसर्च के मामले में भी पिछड़ा हुआ राज्य है। बहुत ही कम स्कॉलर बिहार को अपना रिसर्च का विषय बनाते हैं। बिहार के अकादमिक संस्थान तो शोध के मामलों में अपनी दिलचस्पी लगभग खो चुके हैं। लेकिन युवा विद्वानों की एक नई पीढ़ी अभी अभी विश्वविद्यालयों में आई है, जो थोड़ी सी उम्मीद जगा रही है। यह पीढ़ी भी कहीं सुस्त न पड़ जाए इसलिए नया माहौल बनाना जरूरी है।

दूसरी बात, अकादमिक माहौल के अभाव में कई प्रतिभाशाली लोग राजनीतिक और प्रशासनिक पद हासिल करने की होड़ में लग जाते हैं। यदि शिक्षा-संस्कृति जगत में नायक बनने की कोई संभावना ही नहीं हो तो सत्ता के गलियारों में प्रतिभा दिखाना मजबूरी बन जाती है।

इन्हीं विचारों ने ज्ञानोत्सव के स्वप्न को जन्म दिया है। क्या बिहार पर शोध करने वालों को एक मंच पर लाया जा सकता है? क्या हम नए सांस्कृतिक नायकों का अभिनंदन कर सकते हैं?

कई साथियों के साथ मौखिक चर्चा से यह विचार पनपा कि प्रतिवर्ष दो दिनों का ज्ञानोत्सव बारी बारी से राज्य के किसी विश्वविद्यालय या महाविद्यालय में आयोजित हो। इसमें किसी एक विभाग पर चर्चा केंद्रित न हो कर बिहार से संबंधित कला, इतिहास, समाजशास्त्र, राजनीतिशास्त्र, दर्शन, साहित्य आदि विषयों से संबंधित सत्र रखे जाएं। भीड़ जुटाने पर जोर न दिया जाए। यदि 20 पेपर और 50 श्रोता हों तो इसे सफल माना जा सकता है।

शोध पत्र या रिसर्च पेपर यदि हिंदी में लिखा जाए तो सर्वोत्तम होगा। मजबूरी में अंग्रेजी भी चलेगी, जिसका निहितार्थ हिंदी में सबों के लिए उपलब्ध कराया जा सकता है।

ओड़िसा में प्रति वर्ष *गवेषणा चक्र* नामक सम्मेलन पिछले 35 वर्षों से सफलतापूर्वक आयोजित हो रहा है, जिसमें विदेशों से भी ओड़िया विद्वान भाग लेते हैं। इसकी पूरी कारवाई ओड़िया भाषा में ही संपन्न होती है। हम इनसे सीख सकते हैं।

यदि आप अपने रिसर्च से बिहार के विकास में योगदान देना चाहते हैं तो ज्ञानोत्सव के आयोजन से जुड़िए। अभी इसमें कोई प्रेसिडेंट और सेक्रेटरी नियुक्त नहीं है। जल्दी ही एक संचालक मंडल का गठन होगा और जिम्मेदारी बांटी जाएगी। यह संस्था निर्माण में एक अभिनव प्रयोग होगा, जिसमें पदसोपान विहीन संस्था संचालन को ठोस रूप दिया जा सकता है। अतीत में संस्थाओं के अंदर गुटबाजी और पदों का दुरुपयोग एक बड़ी चुनौती रही है। नई पीढ़ी यह आजमाना चाहती है कि क्या उसके पास कोई लोकतांत्रिक विकल्प है?

यदि 20 विद्वानों द्वारा बिहार के किसी भी विषय से संबंधित शोध पत्र प्रस्तुत करने का आश्वासन प्राप्त हो जाता है तो नवंबर के महीने में छठ पर्व के ठीक बाद ज्ञानोत्सव का आयोजन संभव हो सकता है। अभी चर्चा शुरू ही हुई है, आप अपने बहुमूल्य विचार अवश्य भेजें। युवा विद्वानों से संपर्क स्थापित कर उन्हें उत्साहित करें। यह बिहार के विकास में अकादमिक समुदाय का एक बड़ा योगदान हो सकता है।

(जुलाई 2022)

ज्ञानोत्सव : बिहार संबंधी शोधकर्ताओं का एक मंच

2022 के जुलाई महीने में दिल्ली विश्वविद्यालय के कुछ मित्रों के बीच आपसी चर्चा में तीन बातें उभर कर आईं। *पहला*, बिहार से संबंधित विषयों पर शोध करने वाले विद्वानों का एक साझा मंच होना चाहिए। *दूसरा*, बिहार के विश्वविद्यालयों में स्थित एवं विशेषतः नवनियुक्त प्रोफेसरों को बिहार से जुड़े विषयों पर शोध करने के लिए प्रोत्साहित किया जाना चाहिए। *तीसरा*, बिहार पर होने वाले शोधों को राज्य की शिक्षित जनता के बीच प्रसारित करने का प्रयास किया जाना चाहिए। इसके लिए *हिंदी* भाषा में इन शोध सामग्रियों को उपलब्ध कराना भी आवश्यक समझा गया। अतः *बिहार से संबंधित ज्ञान के उत्पादन और वितरण* कार्यों को संयोजित करने का संकल्प लिया गया।

शुभस्य शीघ्रम की सलाह पर 5 और 6 नवंबर 2022 को दरभंगा में *ज्ञानोत्सव* नाम से प्रथम अकादमिक अधिवेशन आयोजित करने का निश्चय किया गया और एक *व्हाट्सएप ग्रुप* बना कर विद्वानों को जोड़ा जाने लगा। इस अवधारणा को विद्वानों ने इतना पसंद किया कि कुछ ही सप्ताह में बिहार पर शोध करने वाले 100 से अधिक विद्वानों ने अपना परिचय भेज कर इस अकादमिक अभियान का हिस्सा बनने की सहमति प्रदान की, जो अब 150 तक पहुंच चुकी है। इसमें दिल्ली के सभी विश्वविद्यालयों के अतिरिक्त कई आईआईटी एवं अमेरिकी तथा यूरोपीय विश्वविद्यालयों के विद्वान शिरकत कर रहे हैं।

बिहार के विश्वविद्यालयों में पढ़ा रहे युवा साथियों की मदद से 5 और 6 नवंबर 2022 को कामेश्वर सिंह दरभंगा संस्कृत विश्वविद्यालय के भव्य दरबार हॉल में *दो दिवसीय अधिवेशन* सफलतापूर्वक संपन्न हुआ। इसके चार सत्रों में 14 शोधपत्र प्रस्तुत हुए। शोध पत्रों पर इतनी जीवंत चर्चा हुई कि कुछ लोगों ने समकालीन बिहार के उदासीन अकादमिक माहौल में इसे एक बेहतरीन उदाहरण के रूप में सराहा। 5 नवंबर की शाम डेलीगेटों के लिए एक *सांस्कृतिक संध्या* का कार्यक्रम हुआ जिसमें समदाउन, महेशवाणी और निर्गुण का गायन स्थानीय लोक कलाकारों द्वारा किया गया। 6 नवंबर की सुबह *हेरिटेज वाक* का आयोजन एक नई शुरुआत थी। इस अधिवेशन में करीब 40 विद्वानों ने भाग लिया।

आगे के लिए यह निश्चय किया गया कि प्रतिवर्ष नवंबर के प्रथम या द्वितीय सप्ताह में इस प्रकार का *अकादमिक अधिवेशन* आयोजित होना चाहिए। पुनः 4 और 5 नवंबर 2023 को शनिवार और रविवार के दिन अगला ज्ञानोत्सव प्रस्तावित है।

इसके अतिरिक्त पूरे वर्ष भर महीने में दो बार *ज्ञानोत्सव वेबिनार* करने का निश्चय किया गया। यह श्रृंखला रिकॉर्ड कर You Tube पर *बिहार व्याख्यानमाला* के रूप में अपलोड किया जाएगा। इतना ही नहीं, अच्छी प्रस्तुतियों को संकलित कर *प्रकाशन* की भी योजना बनाई गई है। बिहार से संबंधित शोधों और *शोध सामग्रियों की सूची* संकलन करना भी अपेक्षित है।

यदि आप भी बिहार से संबंधित किसी विषय पर शोध करते हैं या रुचि रखते हैं तो ज्ञानोत्सव समूह के सदस्य बन सकते हैं। बिहार सिर्फ उद्योगों के मामले में ही नहीं शोधों के मामले में भी पिछड़ा हुआ राज्य है। आप अपने रिसर्च से बिहार के विकास में योगदान दे सकते हैं। ज्ञानोत्सव को *शोधकर्ताओं के जीवंत नेटवर्क* के रूप में विकसित कर एक दूसरे के रिसर्च में मदद कर सकते हैं। आइए बिहार पर अकादमिक शोधों को प्रोत्साहित करने के लिए ज्ञानोत्सव समूह से जुड़ें!

(नवम्बर 2022)

Why Gyanotsava Bihar 2023 is Special

- ❖ Rural Venue
- ❖ Frugal Budget
- ❖ Non-Governmental Funding
- ❖ People's Initiative
- ❖ Community Participation
- ❖ Bihar Centric
- ❖ Village Perspective
- ❖ High Academics
- ❖ Grassroots Academics
- ❖ Collective Leadership

GUEST SPEAKERS

Padma Shri Dr. Usha Kiran Khan


Padma Shri Dr. Usha Kiran Khan is a noted literature from Mithilanchal. She writes in Maithili and Hindi. She has contributed numerous novels, stories, dramas, and literary criticism. There are several accolades to her credit. In 2011, she won a [Sahitya Akademi Award](#) for the Maithili novel *Bhamati: Ek Avismaraniya Premkatha*. In 2012, she was awarded a [Kusumanjali Sahitya Samman](#) by the [Indian Council for Cultural Relations](#) for her novel *Sirjanhaar*. Dr.Khan was awarded the [Padma Shri](#) in 2015 for her service in the field of literature and education. She is also a recipient of Hindi Sewi Samman, Mahadevi Verma Samman, Dinkar Rashtriya Puraskaar, Vidya Niwas Mishra Puraskaar, and Bharat Bharti Samman.

Shri Sanjay Sajjan

Sanjay Sajjan is a social activist driving cow-based rural economy in the districts of [Gaya](#) and [Aurangabad](#) in [Bihar](#). A leader in raising the [social](#) and [environmental](#) issues, he has set examples by reviving the river [Ramrekha](#), which flows through Gaya and Aurangabad. His immense determination to accomplish the mission has influenced the local people to join him in expanding the river revival activities in the region. Associated with [Lok Sansad](#), he has been relentlessly fighting for the causes of environment and livelihood of rural people. A post-graduate from [Magadh University Bodhgaya, Bihar](#), Sanjay has accomplished such enormous tasks that seem elusive to common man.

Shri Gajanan Mishra

Shri Gajanan Mishra is a retired IAS officer. Known for his keen interest in socio-economic and historical issues related to Bihar in general and Mithilanchal region in particular, post retirement he has been independently researching on agronomics, irrigation, history & historical artefacts, etc. of this region.

A photograph of a vibrant rainbow arching across a clear blue sky. The rainbow's colors are distinct, with red at the top and violet at the bottom. Below the rainbow, a dense line of green trees and foliage stretches across the horizon. The overall scene is bright and serene.

SESSION – I
ISSUES IN LANGUAGE
AND LITERATURE

FROM ERRORS TO EXCELLENCE: AN AI-DRIVEN APPROACH TO CORRECT ENGLISH GRAMMATICAL MISTAKES AMONG BIHARI STUDENTS

Dr Amrendra K. Sharma

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Abstract

Learning English grammar poses challenges, especially for learners whose native language has a different sentence structure or word order. Bihari learners mainly speak local languages like Bhojpuri, Magahi, and Maithili apart from Hindi. Naturally, they may face specific difficulties due to the differences between their native languages and English. Some of the grammatical errors are caused by Mother Tongue Interference also.

The paper investigates the prevalent grammatical challenges faced by students in Bihar while learning English and proposes an innovative solution using Artificial Intelligence (AI) technology. The study delves into problematic areas of grammar such as article usage, verb tenses, subject-verb agreement, prepositions, word order, pluralization, pronoun usage, negation, modal verbs, direct and indirect speech, phrasal verbs, and conditional sentences. By analyzing these challenges in the context of Bihar's linguistic background, the research aims to identify the root causes of errors. Leveraging AI-powered tools, the paper proposes a novel approach to address these issues, offering personalized learning experiences through interactive exercises, targeted feedback, and adaptive assessments. The proposed AI-driven solution holds the potential to revolutionize language education in Bihar, bridging the gap between linguistic patterns of Hindi and English grammar intricacies, thereby empowering students to achieve higher levels of language proficiency.

Key Words: Bihari learners, grammatical errors, mother tongue Interference, Artificial Intelligence, language proficiency

MAITHILI URDU: A STUDY OF NOMINAL AND VERBAL MORPHOLOGY

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Abstract

Mithilanchal region is the name of an area in Bihar that comprises Dharbanga, Samastipur, Begusarai, Madhubani, Sitamarhi, Khagaria, and Muzzafarpur districts. Maithili Urdu does not have its own script or literature, yet it has maintained an oral history of over many centuries. The main languages spoken in Mithilanchal are Maithili, Hindi, Urdu and Bangla. Maithili Urdu has been frequently spoken by the residents (especially Muslims) of this region and has become an important part of their identity, however, the majority of educated Muslims formally speak Urdu. Maithili Urdu has contributed in enriching the Hindi, Urdu and Maithili language and literature very profoundly. Though Maithili Urdu had contributed profoundly to Maithili, Hindi, and Urdu literature but serious extensive linguistic research work has not been carried out on this dialect. Some scholars have done research on some aspect of Maithili Urdu, however, no serious descriptive study has been done on Maithili Urdu. This paper is an attempt to study the nominal and verbal morphology of Maithili Urdu and how it is different from Maithili, Hindi and Urdu.

Keywords: Maithili Urdu, nominal and verbal morphology, Maithili language and literature.

राजाराम प्रसादक लोकसाहित्य इतिहासमे लोक कथाक संक्षिप्त विश्लेषण

निखिल कुमार

शोधार्थी (मैथिली)
ल.ना.मि.वि.वि. दरभंगा**Abstract**

लोकवाङ्मयमे पसरल श्रुतिगत साहित्य लोकसाहित्य कहल जाइत छैक। वास्तवमे लोकसाहित्यक कोनहुँ विधाक स्वतंत्र अभिव्यक्ति स्वच्छन्द बहैत बसात सदृश सतत् संचरणशील होइत अछि, जकर सीमा देश अथवा कालमे बान्हल नहि रहैछ। वसतुतः निःसीमा एकर कथा लोक-वृत्ति-प्रवृत्ति प्रेरणास्पद एकर अभिव्यक्ति तथा मनोहारी एकर स्वरूप होइत अछि। सार्वधिक सरल स्वभाविक तँ ई तखन होइछ जखन बिनु विविध साहित्य शास्त्रीय नियमनहुँक आकर्षणमे ई शिष्ट साहित्य बैसी बुझि परैछ। एहि लोकसाहित्यक नैसर्गिक निर्माणक इतिहास सेहो बड़ मनोरञ्जक अछि, कहियो जन लोक प्रकृतिक प्रमी छल आओर प्राकृतिक जीवन व्यतीत करैत अछि। तखन ओ आडम्बर आओर कृतिमतासँ कोसो दुर रहि केँ सरल एवं सादगी जीवनकेँ अपनबैत छल ओहि समयमे सहो लोकनिक सब साहित्यक रचना करैत छल, मुदा ओहि साहित्यमे नहि रुढिगतवादक झमैला छल आ नहि अलंकारक बोझ ओ नहि कथा शिल्पविधान पर ध्यान रखैत छल ओहि समयमे त स्वच्छन्दता एवं सरलताकेँ अवधरि साहित्यक सर्जना करैत छल।

एहि लोकसाहित्यक केँ अध्यनक सुविधाक हेतुएँ लोकसाहित्यककेँ निम्न भागमे विभाजीत कयल गेल अछि।

- लोकगीत
- लोकगथा
- लोककथा
- लोकनाट्य
- लोकसुभाषित

मैथिली लोकसाहित्यक क्षेत्रमे हमरा लोकनिककेँ विभिन्न सम्प्रदाय भेटैत अछि आ ओकर आधार लोककथा अछि।

लोक कथाक जन्म संसारक उत्पतिक संग भेल अछि आ लोककथा परंपराहमें पलैत अछि।

लोक-कथा वा लोक-खिस्सा पिहानी आवेत अछि ओकरामे आश्चर्य, भय आओर रतिक उदय भेल अछि जे लोक केँ मानविय अस्तित्वक अभिन्न तत्त्व अछि।

इएह तीनु मौलिक भाववेगी प्रेरणासँ जतय लोक अपन विकास कयल आओर मुल आदिम मानसक बिज वपन क ओहिमे कल्पना सभक सहो जन्म देल, जाहिसँ कथाक निर्माण होइत अछि आशर्चक आवेग जिज्ञासा आओर ज्ञान-विज्ञानक मुलाधार नहि, इ आरभिक मनोस्थितिमे मुल आदिम मानसमे कल्पनासँ चमत्कारिक आओर जादुइ कथा तत्वकेँ सहो जगबैत अछि भयावेग क्रर एवं प्रक्रम सोर्यक कथा तन्तु रुप ग्रहण करैत अछि। रति क काज त अत्यन्त विशद आओर व्यापक अछि। लोक कथाक विविध तन्तु सभकेँ इएह भाववेग मुर्त करबैत अछि। एहिसँ लोक अपन यथार्थ अस्मिताकेँ चिन्हि पबैत अछि।

LINGUISTIC IDENTITY - DNA OF SOCIETY

Rajesh Kumar
IIT Madras

Abstract

The loss of linguistic identity of a community may lead to undesirable consequences. To prevent it, a geographical landscape must be identified with the its language and culture. In this talk, I make an attempt to explain and examine deconstruction of the idea of 'hindi-heartland'. I explore the dimensions of economic breakdown, political dissolution, and cultural losses of a society under fictitious identity. An awareness of fundamental ingredients that are constitutive of identity leads to prevention of disastrous imbalances in the sociopolitical health of democracy, development, and diversity.

Finally, I aim at concluding the talk establishing connections between history and future of Bihar vis-à-vis linguistic identity.

STATUS OF EDUCATION AMONG MINORITY GIRLS IN BIHAR

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Abstract

Education is of prime importance for all (i.e. male and female belonging to any religion, caste or creed). It dispels ignorance from our life and leads us towards light. We speak about Sarva Shiksha Abhiyan, then how our mission would be fulfilled if half the population of a country share in education is not satisfactory. Literacy among Hindu female is 70.78 percent, Muslim female is 62.41 percent, Christian females 76.78 percent and Sikh female 71.32 percent. Education among the Hindu, Muslim and Sikh females are less than the national average literacy of 72.98 percent and among them the lowest literacy is found among the Muslim minority females. (2011, Government of India census).

As Rastria Madhyamik Shiksha Abhiyan visualizes secondary education as Universal, where do Minority Girls stand?

My paper aims to find out the reason behind the poor education among the Muslim girls of Darbhanga, (which is a dissection of Bihar) on the basis of –

1. Parental Attitude
2. School Reach
3. Environment of School
4. Environment of Class
5. Curriculum representation
6. Custom and tradition of Muslim Society

Keywords: Education, Minority Girls, Parental Attitude, Environment, Curriculum

TOWARDS A HISTORY OF THE ENGLISH LANGUAGE EDUCATION IN BIHAR

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Abstract

Bihar is a multilingual speech community with strong traditions of learning local and alien languages. Yet this pre-dominantly rural community did a good job of learning, teaching and using English. Bihar has also produced a good number of teachers of English and “authorities” on this language. Through methods and materials that may have been unconventional, successful learning of the new language was ensured. Those that wanted to know and learn more found their doors and roads open. History of all this, of the people who thought it necessary to learn, teach and use this language overcoming cultural and other prejudices, their struggles, successes and failures, etc. are yet to be written in a credible manner.

The proposed paper may begin by making a case for writing the history of this tradition of learning alien languages by people in this region. It will offer a view of the unique situation of English among other languages in Bihar, and will then move on to sketch the growth in the numbers of its learners and its use in this region. The paper will also offer a list of some well known grammarians of the English language who were born and taught in Bihar. It will then offer an overview of the rise and decline of the English language teaching in Bihar. The final section would point to some sources for writing this history.

THE EMERGING LITERARY SPHERES OF BIHAR: LANGUAGE POLITICS AND TRANSLATION.

Pragya Singh

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Abstract

Bihar is one of the states of India which did not witness a language movement as strong as rest of the country and clubbing of different regional languages of Bihar under the homogeneous umbrella of Hindi was not seen as a threat to other language cultures of Bihar. Upon exploration, one finds that Bihar has many languages and the three commonly known languages are Maithili, Magahi, and Bhojpuri. Bhojpuri continues to be the most popular language, and it is part of Bihari popular culture, Magahi is the language derived from the ancient Magadhi Prakrit and has been in existence since the time of Magadha Empire. However, Maithili is the only language of Bihar which managed to get the status of one of the official languages of independent India and found a place in the coveted eighth schedule of the Indian constitution.

This paper attempts to explore the language politics of Bihar and the emergence of literary spheres of different languages of Bihar through translation. The texts chosen for this study are *The Bride*, an English translation of Maithili classic *Kanyadan* by Harimohan Jha, translated into English by Lalit Kumar. *Phoolsunghi*, a Bhojpuri historical novel by Pandey Kapil, translated into English by Gautam Choubey and *The Book of Bihari Literature*, an anthology edited by Abhay K including English translation of Bihari literatures. *The Bride* and *Phoolsunghi* are the first and only existing English translation of Maithili and Bhojpuri novels. The paper also aims to place the study of the above mentioned translated texts in the engaging domain of translation which is one of the interdisciplinary areas offering a sight of literary productions, theorizing of texts, languages and of cross-cultural communication of various kinds.

MAITHILI LANGUAGE REVITALIZATION AND NEP 2020: BRIDGING POLICY AND PRACTICE

Smriti Asha

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Abstract

This research study delves into the intricate dynamics of Maithili language revitalization within the framework of the National Education Policy (NEP) of 2020 in India. The Maithili language, revered for its cultural and linguistic significance, has faced challenges related to declining usage and recognition, prompting the need for concerted efforts in its revitalization.

Through an in-depth examination of NEP 2020's provisions about language education, regional languages, and cultural preservation, this research sheds light on the potential synergy between policy objectives and the preservation and promotion of the Maithili language. It explores how these policy directives manifest in practice and their impact on Maithili language revitalization efforts.

Furthermore, this research identifies challenges and opportunities in the interface of Maithili language revitalization and NEP 2020, presenting recommendations for policymakers, educators, and advocates. It emphasizes aligning educational policies with language preservation and cultural heritage objectives, thereby contributing to a more inclusive and culturally diverse educational landscape.

In conclusion, this study offers a comprehensive analysis of the Maithili language's revitalization journey under NEP 2020, highlighting the imperative of translating policy into practice to preserve and promote this invaluable cultural and linguistic heritage.

Keywords: Maithili language, revitalisation, NEP 2020, language policy



SESSION – II
HISTORY, SOCIETY AND
POLITICS

PREVALENCE OF EARLY MARRIAGE IN BIHAR: CHALLENGES AND WAY FORWARD

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Abstract

Child marriage (CM) violates human rights and affects the lives of millions of girls and women worldwide. While there has been progress in reducing CM over the past two decades (UNICEF, 2018)¹, the COVID-19 pandemic has led to a resurgence of this practice, especially in Sub-Saharan Africa and South Asia (UNICEF, 2021)². In India, CM remains a significant concern, with states like Tripura, West Bengal, and Bihar having the highest prevalence. This paper examines the factors contributing to CM and discusses effective approaches to eradicate CM in Bihar.

The paper derives from a study on the enablers of CM in rural Bihar. Conducted in 2021, the research employed a mixed-methods approach, including a large-scale survey, in-depth interviews, and focus-group-discussions. The participants, selected through a multi-stage sampling, represented 12 districts in Bihar, comprising of 6 districts with high prevalence of CM; 3 with medium prevalence; and 3 with low prevalence. A total of 12,590 individuals participated in the study, including married and unmarried females (14-25 years), males (16-26 years), primary gatekeepers (parents), and secondary gatekeepers (community leaders). Participants were mainly asked questions on perceived utility of education (PUE); belief, norms, attitude towards CM; and tendency to control girls' sexuality. Parents' aspiration for children and youth's time-use was also recorded for the study. For this paper, we primarily utilize participants' response on PUE, norms/attitude towards CM, youth's time-use and parents' aspiration for children.

Our paper shows encounters between patriarchal norms and efforts of women's empowerment is often manifested in people's transitional attitude towards practices like CM in rural Bihar. Despite the condemnation of the practice, societal pressure and limited livelihood opportunities for girls make CM appear as a rational choice. The study found that secondary gatekeepers, who play a crucial role in upholding social norms, had the lowest PUE for girls (40.2 out of 100). In contrast, mothers (73.8 out of 100) and fathers (71.8 out of 100) showed higher PUE scores. However, reluctance towards girls' education was apparent in parents' responses.

¹ UNICEF (2018). New global estimates of child marriage. Data & Analytic Section, Division of Data, Research and Policy. UNICEF: New York. https://www.girlsnotbrides.org/wp-content/uploads/2018/03/CM_burden_release_webinar_15Mar18_final_.pdf

² UNICEF (2021). Towards ending child marriage: Global trends and profile progress. UNICEF: New York. [Towards-Ending-Child-Marriage-report-2021.pdf](https://www.unicef.org/india/reports/towards-ending-child-marriage-report-2021.pdf)

Parents cited poor academic performance or early marriage as reasons for withdrawing their daughters from school. However, qualitative data highlighted that girls' performance is also affected by the disproportionate burden of domestic work. The paper shows prevalence of a higher perceived utility for girls' domestic-work than their education among the gatekeepers. Moreover, parents expressed a gender disparity in their aspirations for their children, with a majority aiming to educate their daughters only until the higher-secondary level and their sons up to the master's level. Clear gender-gap in parents' aspiration for their children reiterates their perseverance towards conventional gender roles.

The paper also explores effective strategies for preventing CM in rural Bihar. It shows a negative association between PUE for girls and the prevalence of CM. During the pandemic, over 50% of married females and 47% of married males cited the devaluation of education as a reason for early marriage. The study found a clear correlation between educational attainment and PUE for girls, with higher educational levels positively influencing PUE among unmarried girls, fathers, and mothers.

Furthermore, the paper highlights the role of social networks in empowering girls and women. Having a larger peer network increased PUE among unmarried girls, and being associated with women's collectives positively impacted PUE among women. Additionally, parents residing in villages with better development status demonstrated more equal aspirations for their children. Knowledge of government schemes also influenced participants' perception of the appropriate age of marriage.

In conclusion, this paper provides a critical analysis of the primary triggers of CM and offers feasible recommendations to reduce its prevalence in Bihar. Despite the rigorous efforts of the state government, more than 40% of minor girls in Bihar continue to face early marriage. The paper intends to inform and strengthen the initiatives aimed at ending CM in Bihar.

Keywords: Child-marriage, social norms, patriarchy, gender, perceived utility of education

**REGAINING THE GLORY OF VILLAGE REPUBLIC BY EMPOWERING SECOND SEX:
THE JOURNEY FOR BETTER GOVERNANCE**

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Abstract

Governance is a kind of relation between 'govern' and 'governed'. With the evolution of social organisation, we find a social hierarchy around us, where few individuals played a dominant role. To a greater extent these organisations have been dominated by men. Critics called it Patriarchal society. As an institution Village Republics (i.e., Village Panchayats/Village Communities) has been in the existence since long time. Bihar (Magadh) has been the land of one of the earliest *republics* in history. The village communities that lead to self-ruled governance is still a widely prevailed structure of governance in Bihar and definitely at pan India level.

The governance through *Village Republic* has been dream of Gandhian model of democracy, but it has not been given due consideration by the constitution makers. After prolonged discussion and development, the provisions of *Village Republic* got constitutional status in 1992. It broadens the base of women representation in democratic process. Bihar is amongst those few state that ensure 50% of seats allocation to the Second Sex. To an extent it breakdown the dominance of Patriarchal mind set in the model of self-ruled governance.

This paper will highlight the political empowerment of Second Sex as well Strengthening of Village Republic (Village Panchayat). As a case study... Panchayats of Biraul block, Darbhanga district (Bihar) will be taken into consideration. The methodology adopted will be descriptive and analytical in nature.

Key Words: Second Sex, Village Republic, Governance.

MAKING SENSE OF 'POLITICS' IN INDIAN INTELLECTUAL TRADITION: RAJNITI-RATNAKARA OF CHANDESVARA

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Abstract

The understanding of 'Politics' or '*rajniti*' in Indian intellectual tradition is often associated with Kautilya's *Arthashastra*. However, numerous treatises on politics exist in *dharmashastra*, *nitishastra*, and *arthashastra* traditions. They discuss the nature of the state, the concept of sovereignty, justice and the role of politics in society. This paper examines the conceptualization of these terms by focusing mainly on Chandesvara's *Rajniti-Ratnakara*. Chandesvara was an authoritative legal scholar of the Mithila School of Hindu Law and Politics. He is also the author of *Dharma* or *Smriti* digest – *Ratnakara* – divided into seven parts, namely – *Kritya Ratnakara*, *Dana Ratnakara*, *Vyavhara Ratnakara*, *Suddhi Ratnakara*, *Puja Ratnakara*, *Vivad Ratnakara*, and *Grihastha Ratnakara*. His works influenced the theorization of politics, laws, and state in Mithila for nearly six centuries.

Chandesvara belonged to a family of noted scholars and statesmen. They were well-versed in sacred literature and played an important role in the intellectual life of Mithila. Chandesvara was associated with the ruling dynasty in Mithila and flourished under the last king of the Karnata Dynasty (founded by Nanya Deva in the 11th Century), Hari Singh Deva. He witnessed the rise of the Delhi Sultanate and the defeat of Hari Singh Deva by the imperial forces of Delhi under Ghiyasuddin Tughlak in 1324.

Before Chandesvara, political treatises in India were written in *dharmashastra*, *arhtashastra* and *nitishastra* traditions. However, in the eleventh Century, a new genre of writing emerged within the *dharmashastra* tradition. They began to exclusively use the term '*rajniti*' in their treatises – such as *Rajniti Kalpataru* by Lakshmindhara Bhatta, *Rajniti Kamdhenu*, *Rajniti Ratnakara* by Chandesvara and so on. *Rajniti-Ratnakara* is divided into sixteen chapters and deals with subjects like – *kingship*, *ministers*, *religion*, *justice*, *councillors*, *forts*, *policy*, *treasury*, *army*, *leadership*, *ambassadors*, *administration*, *authority and punishment*, *appointment*, *coronation* and so on. This book also presents the prevailing account of politics in other treatises. Through this text, this paper seeks to understand the nature of politics and state as construed in the Indian intellectual tradition at the beginning of the first millennia.

Rajniti-Ratnakara came to light in the first half of the twentieth Century. For this paper, I am relying on the second edition of this book published by Kashi Prasad Jayaswal from *The Bihar and Orissa Research Society*, Patna, in 1936. This edition is based on then available five manuscripts – belonging to Pt. Bachcha Jha, Principal of Sanskrit College, Muzaffarpur; Pt. Sivesvara Sarma, Lalganj, Madhubani; Babu Kshemdhari Simha, Madhubani; Sir Ganganath Jha; and Darbhanga Raj Library. I wish to revisit these MSs to develop a more accurate understanding of politics and state in Indian intellectual tradition. However, I am relying exclusively on KP Jayaswal's edition of 1936 for this paper.

RECONSTRUCTING FOLK HISTORY: A STUDY OF ANCESTOR WORSHIP IN THE FOLKLORES OF BIHAR

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Abstract

History by its nature is a discipline dependent on archaeological and literary sources like monuments and documents to lay a verifiable framework of references. As a result, it mostly revolves around rulers and their political apparatus. Not only Colonial and Nationalist historiography but a large part of even Marxist historiography has turned around polity, land grants and taxation. The history of common people and silent communities is rather absent in most of these histories. Subaltern historiography, which claimed it to be a 'history from below', has also some limitations. Perhaps we need to give more attention to the notion of Folk Historiography to make a case for history writing of non-urban communities in its totality, both from above and below.

The statist elite creates its record, but tribal and rural communities hardly do it. They create memories. Our challenge is how to make the collective memories a source of history writing in India. It has to depend on oral traditions, myths, legends, and folklore, to write the history of folk heroes and role models. It may not present the chronology of events, because communities weave their narratives around non-linear circular time. For these communities, time is not a flowing river but it is like a lake which has no beginning and no end. This paper will try to discuss the concept of hero worship and ancestor worship as a form of historical collective memory of various communities. It will study the folklore of heroes like Amar Singh-Keval Singh, Basawan Bakhtaur, Deena-Bhadri, Fekuram etc. to understand how ancestor worship and collective memory of oppression gave shape to these narratives.

TRACING THE HISTORY OF MY VILLAGE: ISSUES AND CHALLENGES

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Abstract

This presentation is about a history writing project undertaken by a non-historian and is currently at its nascent stage. In this short presentation I shall talk about the necessity for undertaking this project and highlight the challenges I faced at the time of conceptualizing this project itself. Since this is a project in progress at its early stage, I shall share the difficulties in positioning myself while narrating the story of my village which has about 480 years long existence. I shall share a few important characteristics / facets of my village which may be fascinating and useful for the audience at this stage. This presentation does not aim much of a discussion on the content as it is in a very early stage but look forward to suggestions for overcoming the challenges of availability and reliability of resources. Through this presentation I shall also explore the possibilities of collaboration with experts in the field.

BIHAR: THE LOST, FOUND AND STILL SEARCHING IDENTITY.

Sumit Kumar

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Abstract

History is about continuity and change. A state like Bihar can be easily presumed to have more continuity than change, but an unbiased and deeper analysis can turn this presumption around and allow us to see the ever-changing region with its changing identity. The word Bihar originates from the word Vihara, which means Buddhist dwelling. At present, neither there are any substantial Buddhist monasteries nor is there any hold of globally recognized Buddhist ideas in Bihar. This is the state of a doctrine that originated in Bihar around 2500 years ago. Following a similar line, Jainism, the Ajivikas, the Vratyas, and different philosophical traditions are almost lost in Bihar. They are just part of history and occupy a very little space in the subconscious of Biharis. They are the lost traditions. Similarly, in the course of history, new things are added to the identity of Bihar, like Patna emerging as a major place in Sikh religious geography as the birth place of guru Gobind Singh or the Sher Shah Suri legacy related to Sasaram, but Bihar not only formed a brighter picture in due course of time, but on the gloomy side, its identity became entangled with poverty, deficiency of all types, a labor supplying and a very caste-charged society. But as change is the only constant, Bihar is searching for its identity in these dialects of present and past, in between a striking underdevelopment and the inherent greatness of its deep-rooted tradition. This paper will be just an attempt to highlight the already-happening phenomenon in which a new identity of Bihar is being rediscovered in due course of time.

प्रारंभिक मध्यकालीन पूर्वी भारतीय मूर्ति कला शैली में कर्णाट राजाओं का योगदान

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Abstract

प्रारंभिक मध्यकाल मूलतः पाल, प्रतिहार और राष्ट्रकूटों के द्वारा किये गये त्रिपक्षीय संघर्ष के लिए विशेष रूप से जाना जाता है। प्रारंभिक मध्यकालीन बिहार को सामान्यतः पाल शासन और पाल कला के कारण याद किया जाता है जबकि इसी प्रारंभिक मध्य काल में उत्तरी बिहार में पाल शासन के साथ-साथ और पाल शासन से अलग कुछ अन्य स्थानीय शासक भी शासन में शामिल थे, जिसके अवदान और योगदान की चर्चा अपेक्षाकृत कम की गई है। पाल शासकों से अलग अन्य शासकों के द्वारा उत्तरी बिहार में शासन करने की जानकारी तत्कालीन अभिलेखों के अध्ययन के आधार पर समझने की कोशिश की जा रही है। अब इतिहासकारों के बीच सामान्यतः 1097 ईस्वी में पूर्वमध्यकालीन तिरहुत की शासन व्यवस्था कर्णाट वंशीय नान्यदेव के अधीन स्वतंत्र रूप से आने की बात को स्वीकार किया जाने लगा है लेकिन राष्ट्रकूट, चंदेल आदि विभिन्न वंशों के शासन के संबंध में स्वीकार्यता नहीं है।

तिरहुत में फैले हुए छोटे बड़े मन्दिर, मठ, देव स्थल की मूर्तियाँ तथा समाज के अन्य क्षेत्रों में इधर उधर संरक्षित सिक्के, अभिलेख जैसे पुरातात्विक स्रोत हमारे लिये महत्वपूर्ण हैं, लेकिन यह ध्यान देने की बात है कि ये सभी पुरातात्विक महत्व की वस्तुओं की सतत उपेक्षा की जाती रही है। अभी तक पूर्वमध्यकालीन तिरहुत की पाषाण प्रतिमाओं का विस्तृत अध्ययन गंभीरता से नहीं किया गया है। पाषाण प्रतिमाओं का निर्माण लम्बे समय से होता रहा लेकिन पाल शासन के दौरान एक नई कला शैली विकसित हुई। अराजकता के दौर में आठवीं शताब्दी के मध्य में बंगाल और बिहार में पाल शासन की शुरुआत हुई जबकि उत्तरी बिहार में कर्णाट शासन की शुरुआत ग्यारहवीं शताब्दी के अन्तिम समय में हुई। कर्णाट शासन के दौरान भी मूर्ति कला में परिवर्तन दिखाई देता है जो पाल मूर्ति कला से बिल्कुल अलग है। तिरहुत में मूर्ति कला शैली के विकास को समझने के लिए परम्परानुसार प्राचीन काल से चली आ रही प्रतिमा शैली को क्रमिक रूप से जानना आवश्यक है। इन प्रतिमाओं में कर्णाट राजाओं के योगदान से संबंधित नवीन तथ्यों को लेकर मैं ज्ञानोत्सव बिहार द्वारा आगामी 4-5 नवम्बर, 2023 को आयोजित संगोष्ठी के लिए "पूर्वमध्यकालीन तिरहुत की मूर्ति कला में कर्णाट राजाओं का योगदान" विषय पर अपना शोध सारांश प्रस्तुत कर रहा हूँ।

CASTE OF THE PATNA HIGH COURT: ANALYSING THE JUDGEMENTS ON RESERVATIONS, MASSACRES, AND CASTE CENSUS

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Abstract

The analysis of the Indian Judiciary is primarily carried out by implying that the judges are more or less unbiased and are guided by law and the constitution. While some scholars highlight the class and state-centric ideological biases, none tend towards formulating anything like caste biases in their study. This paper breaks with this dominating framework. Choosing Patna high court as the primary site of enquiry, the paper interrogates the caste biases of the Indian judges. The paper is divided into three sections. The first section deals with the judgements on the reservation, which originated in Patna high court. This section argues that the court, while dealing with the reservation cases, adopts the regressive interpretation of the Indian constitution. The second section of the paper presents a close analysis of the judgements of the Patna high court on several massacres cases (Bara massacre, Bathani tola, Laxmanpur Bathe, Shankarbigha, Nagari Bazaar, Miyanpur massacre) which were the result of the Agrarian conflicts in the rural Bihar. This section opens up the deep incoherency and inconsistencies in dealing with such massacre cases by the high court. The last section of the paper traces the attitudes of the Patna high court in dealing with the ongoing caste survey case. Side by side, the paper presents an analysis of the caste of all the judges who were/are involved in passing all these judgements, which is discussed in this paper.

Keywords: *Caste, Judiciary, Patna high court, reservation, massacres, caste census.*

A photograph of a double rainbow arching over a line of green trees. The sky is clear and blue. The text is centered over the image.

SESSION – III
PERSPECTIVES ON
ECONOMY

FINANCIAL INCLUSION OF FARMERS IN BIHAR: THE CASTE-CLASS DYNAMICS

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Jindal School of Government and Public Policy

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Abstract

The government of India in the last decade has undertaken several initiatives to strengthen financial inclusion in the country, particularly for the marginalized group of people living in both rural and urban areas. One such scheme has been the Pradhan Mantri Jan Dhan Yojana (PMJY). The scheme provided for the opening of saving accounts for the entire population without the need to maintain a minimum balance. Besides, insurance coverage has also been provided for a large section of the population. PMJY has been an initiative to bring a large section of the population within the ambit of institutional finance who, in earlier cases, largely depended on non-institutional sources for their financial requirement. This paper shall investigate the efficacy of such institutional financing, particularly in improving inclusivity for socially and economically marginalized farmers. Since agriculture in Bihar has been the most critical sector employing an overwhelming proportion of the state's total population, it is imperative to understand how far farmers living at the margin socially and economically have become part of formal financial systems. Based on National Sample Survey unit-level data, the paper shall argue that the inclusivity of the entire financial system can only be seen from broader perspectives by bringing some fundamental changes in the macroeconomic policy regimes and cannot only be addressed technically. Though the opening of accounts in the institutional bank is an important step forward, it is far from being a sufficient condition to promote inclusive finance. The paper shall flag specific policy challenges for inclusive finance in the state.

THE CONSTRUCT OF TECHNOLOGY AND SOCIETY IN AGRICULTURE OF BIHAR

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Abstract

The relationship between technology and society can be viewed differently by different groups of people. The central assumption of this deferential in a society's approach towards technology and its impact on labour shapes this paper. The study attempts to understand the usage of technology in agricultural systems with special focus on Bihar and draws a comparison of labour employed in agriculture sector of India. The paper will rely on primary research from 200 households of Bhojpur and Kaimur districts of Bihar. The study further uses secondary level information from PLFS 2021 and 2017 in order to substantiate national level data. Technological determinism has often been explored as a linkage between technology and society. The study is an attempt to further explore Bihar's socio-economic background and agricultural landscape around the construct of technology in Bihar with the support of secondary and primary information. The need and assessment of social welfare programs and their reach is also studied with an emphasis on awareness in the study area. The paper discusses the extension of use of agricultural technology in terms of machinery, fertilizers, HYV seeds and irrigation in different socio-economic groups and in turn relating it to the labour force participation in the sector.

TOWARDS THE END OF SEMI-FEUDALISM

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Abstract

Semi-feudal relation implies the relation between landlordism and tenants with a view to capitalist perspective. That leads to rural urban migration and develops the concept of remittance (transfer of money at home). The use of that remittance is on paying debt as well as on changing consumption behaviour, has been studied by various studies in the World. This paper is going to check majorly the semi-feudal relation by preferences for remittance. It is observed from this study, paying debt is almost at last preference while consumption is the first. This reflects towards the end of semi-feudal relation in rural economy.

Keywords: Semi-feudalism, Remittance, Migration and Preference.

**ACCESS TO NON-FARM EMPLOYMENT IN CONTEMPORARY INDIA: A STUDY OF
BIHAR AND PUNJAB**

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Abstract

Rural non-farm diversification in India is taking up new roles amidst increasing agrarian distress. In this context, two issues have been examined in this paper: first, the nature of rural non-farm diversification, and second, the accessibility of households to rural non-farm employment in diverse socio-economic geographies in India. The present study examines the said issues in Punjab and Bihar. The study is predominantly based on unit level data of the latest round of the Situational Assessment Survey of Agricultural Households (NSSO) and field survey data conducted in the State of Bihar. Findings suggest that while non-farm activities are largely adopted by landless and marginal land households in both states, there are a few lucrative options available which are being accessed by large landholders in Punjab. Overall, caste, gender and education are dominant determinants that work as barriers to the entry for rural households. The findings recommend that institutional reforms along with public policies should be prioritised towards generating sustainable non-farm livelihood options while eliminating multi-dimensional exclusions in rural labour markets considering regional prerequisites.

BEYOND MADHUBANI PAINTING: IMPORTANCE AND ISSUES RELATED TO GI IN BIHAR

Nalin Bharti

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Abstract

Geographical Indication (GI) is defined by World Intellectual Property Organization as Intellectual Property which serves to recognize a product that originates from a precise geographical area and that has a excellence, repute, or other features that are fundamentally attributable to its geographical origin. GI tags are for the products of the greatest achievements of *human and nature* that have been preserved from generation to generation. These tags are to celebrate and recognize the products having a unique identity that is connected with the place of origin. Geographical Indications of Goods (Registration and Protection) Act was passed by Indian Parliament in 1999.

GI tags boost economic growth, employment opportunities, the income of local people, exports of the nation, tourism, and the Medium and Small Scale Enterprises (MSME) sector and also assist farmers of that place. Many GI products are produced by tribal communities and farmers for years and years in India. Helping them by protecting their traditional skills and knowledge will make us closer to sustainable growth.

Madhubani painting was the first product registered as a GI product from Bihar. Mithila region has also contributed the second product registered as Mithila Makahana for GI tag in 2023. Till now only 16 products registered as a GI products from Bihar. Bihar accounts less than 5 % of India's total GI registered products which is much low compare to states like Uttar Pradesh. Around 11 states of India is much ahead in terms of GI registration from Bihar. Considering Bihar's rich cultural heritage and rich geographical set up it is indeed important to include many more products in the GI list which may be further go for registration. Being a populated states Bihar can also see various economic opportunities inherent in the GI registration.

**UNVEILING SOCIOECONOMIC DYNAMICS: EXPLORING THE INTERSECTION OF
GENDER, CASTE, AND POLICIES IN AGRICULTURAL LIVELIHOODS - A CASE STUDY
FROM KATIHAR DISTRICT, BIHAR**

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Abstract

This paper presents a comprehensive study conducted within the confines of a village in Katihar District, Bihar, aimed at deciphering the intricate interplay between gender, caste, and social dynamics in influencing access to agricultural policies and subsequent effects on livelihoods. In this microcosmic exploration, we delve into how these multifaceted factors converge to shape the accessibility, implementation, and impact of policies tailored for farmers and agricultural development.

Employing a qualitative research approach, the study utilized a combination of in-depth interviews, group discussions, and visual documentation through photographs. The qualitative data analysis was facilitated by the utilization of Atlas.ti, a software tool designed for qualitative analysis. Our findings shed light on the profound connections between local sociocultural dynamics and broader macroeconomic policy implications.

The results underscore the significant impact of caste, gender, and intricate social interdependencies within the village community on the accessibility and effectiveness of agricultural policies. The study reveals that the presence of deeply ingrained social hierarchies and gender disparities influences the distribution of resources, information, and opportunities among farmers. These disparities are reflected in the formulation and execution of policies, ultimately affecting the village's agricultural landscape and the livelihoods it sustains.

ISSUES IN THE TOURISM INDUSTRY OF BIHAR

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Abstract

Bihar was ranked last (28th) in the Sustainable Development Goals India Index rankings, 2023 and is consistently performing poorly on most of the indicators. Bihar is one of the poorest states of the country and the lack of any major industries or major IT hub has hampered the economic growth of the state badly. Bihar is in the world's most densely populated river basin and hence it has a very large young workforce available. But this workforce is mostly unskilled or semi-skilled as the state lacks the necessary quality infrastructure needed to make its workforce industry ready. The lack of good job opportunities forces the unskilled or semi-skilled as well as trainedwork force to migrate to other parts of the country or world. The lack of basic physical infrastructure and a good favourable environment needed to bring major industrial investment has hindered the industrial growth of the state significantly. So, huge industrialization and job creation is a distant dream for Bihar and revolutionary changes are needed to retain good talents from the state and reverse-migrate people to the state.

One sector in which Bihar has huge untapped potential is tourism. Buddhism originated here, One of the oldest universities existed here and had glorious past, oldest democracy existed here and many other such important historic and spiritual places and circuits existed here. The paper tries to study the major issues related to the tourism industry of Bihar and discusses about suggested solutions to tap this highly unutilized industry.

A photograph of a double rainbow arching across a sky with soft, hazy clouds. The rainbows are positioned in the upper half of the frame. Below the rainbows, a dense line of green trees and foliage spans the width of the image. The overall scene is peaceful and natural.

SESSION – IV
CULTURES IN TRANSITION

**THE TRANSFORMING TEXTURE OF INTIMACY: TRANSITIONING FROM VILLAGE
FRIENDSHIP TO URBAN FRIENDSHIP IN BIHAR AND GOA.**

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Abstract

Urbanisation transforms the manner people interact and bond. On the one hand, as compared to rural areas, cities offer more opportunities to mingle with people from diverse backgrounds and therefore increase chances to forge relationships outside home. On the other hand, urban environments are also likely to erode the social fabric and increase loneliness. The effects of urbanization on friendship are therefore paradoxical.

This paradox is clearly visible in Purnea (Bihar) and Margao (Goa), the two cities studied in the present research. In Margao, residents are much more likely to forge intimate ties outside their household – on average, they almost have twice more close friends than in Purnea. Yet, in Purnea, the practice of friendship – when it occurs – appears more intense, more passionate, with more physical and verbal displays of affection and much more spontaneity than in Margao. How to explain this conundrum? What do variations in terms of texture of intimacy between these two cities tell us about the impact of urbanization on human relations?

First, the paper argues that, contrary to common views, individualism actually boosts, rather than hampers, friendship practices. As urbanization generates wealth, individuals are increasingly self-reliant – I will explain how this, counter-intuitively, opens room for intimate friendship to flourish. Second, the paper suggests that the rise of close friendship is happening at the cost of more collective forms of sociality – I will for instance discuss the disappearing practice of *adda* in the *macchans* of Purnea. However, while it is tempting to romanticise communal socialization and lament its loss, these changes may in fact benefit certain populations, and particularly women. Third, the paper underlines that the modernisation of friendship practices in Bihar and Goa is not akin to Westernization: in India, individualist and collectivist tendencies are not necessarily contradictory.

Using a mix of quantitative and qualitative data, the paper tackles crucial questions related to the future of social coexistence in urbanizing in India.

GENTRIFYING OF BHOJPURI MEDIA INDUSTRY

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Abstract

After its reconfiguration in the early 2000s, the Bhojpuri film industry has been integrated into the vernacular media industry which interfaces film, music and televisual practices. Post 2015, in order to offset the damage done by pirate and informal circuits of media circulation (CD/DVD and downloads), Bhojpuri film and music economies turned to streaming. Recently, Bhojpuri films are premiering on YouTube for free as well as on OTT platforms such as MX player where one does not even have to avail a monthly or yearly subscription. Cheapening of mobile data and smartphones, rise of streaming economy and network television have enabled the Bhojpuri media industry to not only overcome the crisis of media piracy but also reduce the film industry's dependence on the perennially volatile exhibition sector. Bhojpuri film is one among several media forms implicated in one another within a network of vernacular media (visual, aural, televisual, etc.), where the cinema is neither at the center of Bhojpuri media production, nor does it exactly possess a discrete constitution. Bhojpuri cinema operates within a diffuse body of media practices within the emergent Bhojpuri media assemblage.

As the Bhojpuri media economy inches more in the direction of formalising its practices, Bhojpuri cinema has experienced concomitant shifts in narrative strategies and star packaging. Bhojpuri media's tentative shift from its provincialism is informed by a gamut of aspirational indices. Bhojpuri media has been regularly accused of being coarse and not family-friendly by the upper caste-class constellation. As Bhojpuri media finds itself increasingly domesticated on television and streaming platforms, this paper would show that inducting the Bhojpuri-speaking, middle-class audience that had forsaken Bhojpuri media in its post-2000 makeover, is a decisive move not only to widen its trade but also to reorient its image. Such a maneuver allows Bhojpuri media, and especially, Bhojpuri cinema, to bring in the absent figure of the woman within its blanket viewership. Of late, a few Bhojpuri films have garnered releases in multiplexes, a far cry from its usual habitus: the run-down theatre. In addition to this, Bhojpuri film stars are seen collaborating with popular Hindi musicians for music videos produced by big labels such as T-Series. Evidently, these moves are predicated upon the aspiration for a crossover audience. In this paper, I argue the Bhojpuri media industry is inching towards gentrifying itself textually as well as narratively. And, it is the cinema that is leading at the front of this refurbishing of Bhojpuri media. Bhojpuri cinema had been thriving on the margins of the Hindi film exhibition. However, a new imaginary of its viewership coupled with recent shifts in its strategies of exhibition has marked Bhojpuri cinema's aspiration to not only situate itself in the mainstream but also to gain respectability. This paper problematises the relation between the Hindi and Bhojpuri cinemas.

Keywords: Bhojpuri cinema, Bollywood, Media assemblage, Vernacular, Gentrification

मिथिला, प्रकृति-बोध एवं महिलाएँ

मनीष कुमार

शोधार्थी, समाजशास्त्रविभाग-, महात्मा गांधी केन्द्रीय विश्वविद्यालय, बिहार

Abstract

इस शोध-पत्र का मुख्य केंद्रबिन्दु मिथिला की महिलाओं का प्रकृति के साथ संबंध एवं इको-कॉस्मोलॉजी का अध्ययन करना है। आज प्रकृति के विनाश लीला का जो दृष्टांत है वह सिस ज्यादा पितृसत्तावादी और पूंजीवादी मूल्यों से प्रभावित है। इस पृथ्वी को उक्त के दृष्टी से देखा, समझा और उपभोग किया गया। महिलाओं की चेतना एवं दृष्टी प्रकृति के साथ सह-अस्तित्व का जीवन एव नैतिकता को केंद्र में रखती है। परन्तु इसे सामाजिक विर्मश एवं पर्यावरणीय नीतियों में नगण्य के बराबर जगह दिया गया है। मानव केन्द्रित (Anthropocentric) दृष्टिकोण या इसे कहें पूंजीवादी सोच ने पृथ्वी और मानव जीवन के अस्तित्व पर प्रश्नचिन्ह लगा दिया है। समसामयिक वैश्विक एवं भारतीय प्राकृतिक परिदृश्य संकटकालिन परिस्थिती से गुजर रहे हैं। भारत सहित विश्वभर में प्रकृति केन्द्रित बोध, नैतिकता और मूल्य हस हो रहे हैं। लेकिन वहीं मिथिला की महिलाओं में प्रकृति-बोध, सांस्कृतिक एवं धार्मिक विश्वासों के साथ दैनंदिन जीवन में देखा जा सकता है। यह शोध-पत्र महिलाओं के पारिस्थितिकी केन्द्रित संज्ञानात्मक संरचना एवं अभिव्यक्ति का पड़ताल करता है। एथनोग्राफिक अंतर्दृष्टि जिसमें मुख्यतः सहभागी अवलोकन, सामूहिक विमर्श एवं असंरचित साक्षात्कार तथ्यों के संग्रहण में उपयुक्त विधि के रूप में उपयोग किए गए हैं। मैथिली महिलाओं का प्रकृति-बोध एवं प्रकृति के चेतन एवं अचेतन तत्वों के प्रति सम्मान एवं कृतज्ञता सांस्कृतिक आचरणों, अनुष्ठानों, विश्वासों, मूल्यों एवं विश्वदृष्टि में प्रतिबिम्बित होती है। प्रकृति और इनके मध्य गहन कृतज्ञता से ओत-प्रोत संबंधों को इको-आध्यात्मिकता से प्रेरणा मिलती है। जो इन्हें समष्टि के साथ सह-अस्तित्व के साथ रहनें और पारिस्थितिकी केन्द्रित व्यवहार करने का मार्गदर्शन करती है।

मुख्य-शब्द :- प्रकृति-बोध एवं महिलाएँ, मिथिला, इको-कॉस्मोलॉजी, सह-अस्तित्व

CREATING A DIGITAL ENTERTAINMENT MARKET: A CASE STUDY OF BIHAR

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Abstract

Digital Entertainment markets have literally created a watershed moment in many parts of the world, not excluding Bihar. The disruptive properties of a digital economy have brought dramatic changes to a whole host of industries, from entertainment (both music and films), to publications (newspaper, magazines and journal), to advertisement, to media and several others.

The conventional music industry felt the pangs of a sea change in how music would both be produced and distributed. The digitisation of the entire music supply chain has been rather sweeping. The costs of producing, distributing and consuming music have radically dropped in the last 20 years.

How have such changes impacted music creation in Bihar requires closer examination? We will attempt to examine whether the low hanging fruits of the digitisation process has made significant inroads into creating a new music industry. What are the processes involved and how do we see it developing in the near future? What are certain unique features of such a development?

ROLE OF BIODIVERSITY IN SHAPING CULTURE - A CASE STUDY OF MITHILA REGION

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Abstract

Climate of a region coupled with associated environmental attributes help create a biodiverse system that ultimately shapes the culture of an area. Mithila region in India is known for its water bodies that constitute a repository to the diverse group of aquaphytes and associated animal biota in the form of fishes, gastropods, crabs etc. There are diverse ways of consuming these food items. The region is known for its rich phytodiversity of paddy and mango varieties. People are in the habit of consuming various types of leafy and flower vegetables also. Of late, a grass called **Katrajhar** (vetiver) has gained global acclaim on account of its potentials for soil conservation. The grass is formally worshipped in this area and could be held as '**Adiparva**' of land conservation that should attract wider global attention. This region has a practice of cluster plantation of sacred trees that helps maintain a serene environment. '**Maachh, Paan and Makhana**' i.e., fish, betel and gorgon nut are specifically associated with Mithila culture. Government of Bihar has initiated steps for procuring a GI tag for 'Rohu' fish under the name of **Mithila Rohu**. GI tag has already been procured for **Mithila Makhana**. An Ayurvedic mention of Makhana having spermatogenic properties has been experimentally corroborated through feeding trials on animals. This provides a scientific justification to Makhana being associated with the **Kojagara** festival that is essentially a marital ritual in which Makhana is gifted in Mithila to the groom from the bride's side. Mithila art finds its manifestation in the form of Mithila paintings that earlier incorporated the use of plant based colours. The famous '**Sikki**' art is based on vetiver grass that is abundantly available in Mithila flood plains. A number of folk tales resonate with the practices related with cultivation and the use of millets till a few decades back. The paper takes into account the facets of biodiversity that have contributed to the formation of Mithila culture.

Keywords : Mithila, Biodiversity, Culture, Makhana, Cluster Plantation

UNDERSTANDING BIHAR THROUGH CHHATH SONGS

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Abstract

Indigenous songs are non-interchangeable and exclusively sung as a part of a ceremony or a festival in various communities. In modern days, songs for Chhath stand out culturally. A veteran singer 'Sharda Sinha' continues to remain popular with a variety of themes and videos released every year during this festival. One of the most recent ones were on calling back workaholic or busy residents of Bihar living outside the state to return home for the festival. Similarly, doing Chhath along with fighting the challenge of COVID had millions of views and brought the viewers together despite social distancing. This study focuses only on 15 Chhath songs sung by Sharda Sinha and aims to

- i. Classify these songs based on the stages of the six days of preparations and the main festival of Chhath.
- ii. Identify and describe the tune, music, instruments and the language used for these songs.
- iii. Understand how these songs appeal to the listeners irrespective of the language they speak as a Bihari.

Analyse the discourse of these songs to understand this festival of Bihar.

CULTURE OF BHOJPURIYAS

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Abstract

This paper focuses on culture of Bhojpuri speakers to develop a better understanding of their specific lifestyle, festivals, traditions and more. A number of folk songs in Bhojpuri have always helped to carve out social, economic and political aspects of Bhojpuri region which all together intersect with the cultural affiliations. This paper intends to use Bhojpuri folk songs and more as a defining dimension seeking culture of Bhojpuriyas (speakers whose mother tongue is Bhojpuri). Another aspect of this paper is that the survey responses of this study have tried to analyze inside account of Bhojpuri speakers (attitude of Bhojpuri speakers towards their culture) to capture the essence of Bhojpuri culture. Cinema in Bhojpuri has been explored adding to the colourful and varied dimension of a culture amongst Bhojpuri speakers. In whatever manner preservation of Bhojpuri culture is done it needs to include all for whom the preservation is done. Bhojpuri speakers are not just respondents of this study however, a larger linguistic category. So, whenever the preservation of their culture is attempted it should include both educated and uneducated, both rural and urban Bhojpuri speakers, both Bhojpuri men and women and more. Bhojpuri Speakers have been called bhojpuriyas by UdaiNarainTiwari in his book, The Origin and Development of Bhojpuri (2001). It is significant to mention that there is a gap in scholarly works on the elaboration of the term bhojpuriyas. This paper seeks to discuss the definition of the term bhojpuriyas, their society and cinema.

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जरूरी है अंदर के गांव को बचा कर रखना

By Panchayat Toli, 04/07/2020

डॉ प्रदीप कांत चौधरी

बचपन गांव में नहीं बीता। गांव कभी कभार जाता था, पर उसकी कोई ऐसी याद नहीं है, कोई नोस्टाल्जिया नहीं है। हालांकि गांव से इतना दूर भी नहीं था, कस्बानुमा शहर लहेरियासराय-दरभंगा जहां मेरा बचपन बीता उसमें शहर की कोई ऐसी चमक नहीं थी कि गांव जाने पर कोई खास अंतर नजर आए। इसीलिए गांव मेरे अंदर कहीं बैठा रहा। हमारे चाल-चलन, आदतें और संस्कार गंवई ही बने रहे। यह पकड़ इतनी मजबूत थी कि जब मैं करीब 30 वर्षों बाद गांव फिर से गया तो ऐसा लगा जैसे हमेशा से यहीं रहता आया हूं। सन 2008 के बाद से गांव आना जाना काफी बढ़ गया और मैं बिलकुल सहजता से उसके अंदर समा गया। गांव के लोगों से घुल मिल गया।

गांव से जो पीढ़ी दर पीढ़ी का रिश्ता होता है, उसीमें यह खूबी होती है कि कोई यदि सौ साल बाद भी या कई पीढ़ियों के गुजर जाने के बाद भी अपने गांव आए तो उसे अपनापन महसूस होगा। कुछ न कुछ लोग उसे पहचान लेंगे और उसके दादा परदादा की कुछ ऐसी कहानी सुना देंगे जो उसे भी नहीं पता थी। गांव शायद एक भूगोल नहीं है, वह एक जीवन शैली है, एक दर्शन है, एक विश्व दृष्टिकोण है। इसीलिए गांव में नहीं रहते भी एक गांव हम सब के अंदर जिंदा रहता है। और जब वह अंदर का गांव मर जाएगा तो पारंपरिक भारत भी मर जाएगा। भारत एक जड़हीन, परंपरा विहीन उजड़ा हुआ महज एक भौगोलिक अवधारणा बनकर रह जाएगा। शायद गांव में रहने से ज्यादा अपने अंदर के गांव को बचा कर रखना जरूरी है।

मेरे अंदर गांव को जिंदा रखने में मेरे बाबा श्री देव कान्त चौधरी की बड़ी भूमिका थी। बचपन में जब भी हम उमस भरी गर्मी की रातों में थोड़ी सी हवा सिहकने के लिए बाहर बैठे रहते या सर्दी की रातों में आग के पास बैठते तो बाबा गांव की पुरानी कहानी सुनाते। उन कहानियों में तारीख नहीं होती सिर्फ घटनाओं का विवरण होता। ज़्यादातर कहानियों में जमींदारी मिलने और उस पर आए संकट से निबटने के किस्से होते। उन्होंने बताया कि हमारे पुरखों में से कोई एक ज्योतिषी थे जो गर्मी की भरी दुपहरी में पेड़ के नीचे बैठे कुछ गणना कर रहे थे। बगल से मुगल बादशाह हुमायूँ खुद गुजर रहा था और उसने पूछा कि पंडितजी आप क्या कर रहे हैं। उन्होंने बताया कि चन्द्र ग्रहण का हिसाब लगा रहा हूँ कि अगला कब होगा। हुमायूँ ने कहा कि यदि उनकी बात सच निकली तो उन्हें इनाम मिलेगा। बेचारे हुमायूँ को पता नहीं था कि भारतीय ज्योतिषों ने काफी पहले इस पर महारथ हासिल कर ली थी। चंद्रग्रहण उसी तिथि को हुआ और इनाम में उन्हें चौधरी की उपाधि मिली। बाबा ने न तो उनका नाम बताया न ही कोई तारीख।



बाद में जब मैंने बिहारी लाल 'फितरत' की 'आईना-ए-तिरहुत' पढ़ी तो पता चला कि "धनपत चौधरी को दिल्ली के सम्राट से 'चौधराई' की उपाधि मिली थी। धनपत चौधरी के बाद हुमायूँ चौधरी को शाही दरबार से परगना-पिंडारुच की चौधराई मिली थी" (पृ. 187)। लगता है हुमायूँ के हाथ से परगना मिलने के पीछे भी इस नाम की कोई भूमिका है। पर इतना जरूर है कि अकबर के शासन से पहले ही इस परिवार को जमींदारी की कमान मिल चुकी थी और इस अर्थ में यह दरभंगा महाराज को अकबर से मिली जमींदारी से भी पुरानी जमींदारी थी।

मैंने अपने पिताजी को जब 'एटलस ऑफ द मुगल एंपायर, (Pindaruj, 10A, 26+85+)' में पिंडरुच परगना का उल्लेख दिखाया तो वे बहुत खुश हुए।

बाबा एक किस्सा सुनाते थे कि अंग्रेजी राज में एक बार जमींदारी नीलामी का नोटिस आ गया था। कारण क्या था? शायद एक पैसा लगान की रकम में कम चला गया था। उस समय नियम यह था कि दी गई तारीख को लगान की रकम और विवरण एक कपड़े में सील बंद कर ट्रेजरी ऑफिस के अहाते में फेंक दिया जाता था। लगान जमा करने वाले लोग इतने ज्यादा होते थे कि उनको व्यक्तिगत रूप से रिसिव करना संभव नहीं था। बाद में उनकी गिनती होती थी और रसीद मिल जाता था। उसी पोटली में गलती से एक पैसा कम चला गया और नतीजा नीलामी का नोटिस निकल गया। पास के ही

एक महाजन ने जमींदारी खरीद ली, लेकिन परिवार के कुछ सदस्य कलकत्ता हाई कोर्ट में अपील करने गए। जब रास्ते में जा रहे थे तो जंगल में उन्हें एक देवता ने स्वप्न दिया कि मैं कोयला महाराज हूँ मुझे अपने साथ अपने गांव ले चलो और पूजा दो तो तुम्हारा कल्याण होगा। उन्होंने कहा कि यदि हम मुकदमा जीत गए तो आपको अपने साथ ले चलेंगे। वो मुकदमा जीत गए और कोयला महाराज जो एक पत्थर के रूप में वहां पड़े थे, उनको अपने साथ ले आए। कोयला महाराज अभी भी हमारे ग्राम देवता के रूप में प्रतिष्ठित हैं। ग्राम देवता के अध्ययन में मेरी रुचि इसी कहानी से पनपी। ये कैसा नाम है : कोयला महाराज ! पर बाद के अध्ययन से लगा कि यह कहानी भी विकृत होकर आगे बढ़ी है।



कोयला महाराज मल्लाह समुदाय के एक प्रमुख देवता हैं जो कमलादेवी के सहचर भी माने जाते हैं। मल्लाह लोग समुद्र यात्रा पर जाने से पहले कोयला महाराज को दूध का अर्घ्य और बलि देकर नाव के अग्र भाग की पूजा करते थे। हमारे गांव में कोयला महाराज के थान पर सूअर की बलि कुछ दशक पहले तक होता आया था। ऐसा लगता है कि पिंडारुच परगना की जमींदारी मिलने से पहले यह मूलतः मल्लाहों की बस्ती थी और यहां का कोयलास्थान काफी प्रसिद्ध था। मिथिला में कई कोयलास्थान अभी भी मौजूद हैं, इसलिए कोयला महाराज को जंगल से यहां लाने की कहानी में भ्रम ही दिखाई देता है।



इस गांव के लोग अंग्रेजी शिक्षा के प्रति काफी पहले ही आकर्षित हो चुके थे। शायद 1857 के बाद के बदले हुए सत्ता समीकरण को यहां के लोगों ने जल्दी समझ लिया। बकौल 'आईना-ए-तिरहुत' दरभंगा के कलक्टर ए. बी. मैकडोनाल्ड ने 1877 ई. में मित्र लाल चौधरी को ऑनररी मजिस्ट्रेट और म्युनिसिपल कमिश्नर बनाया और एक सनद दिया था। उससे भी एक पीढ़ी पहले श्री शिवलाल चौधरी ने इस इलाके में काफी प्रतिष्ठा अर्जित की थी। इन सबका असर हमारे

गांव पर यह पड़ा और कई पढ़े-लिखे और नामी गिरामी लोग यहां से निकले। मेरे पितामह के बड़े भाई जस्टिस रति कांत चौधरी का नाम इनमें सबसे विख्यात रहा है।

कविवर चंदा झा (1831-1907) का जिक्र यहां बहुत जरूरी है, जो मैथिली रामायण (1892) के रचयिता और बहुत सम्मानित साहित्यकार माने जाते हैं। चंदा झा का जन्म इसी गांव में हुआ था लेकिन उनका परिवार इस गांव से खुश नहीं रहा। प्रायः उन्हें वह सम्मान नहीं मिला, जिसके वे हकदार थे। उनकी पढ़ाई लिखाई अपनी नानी के घर हुई और परवर्ती जीवन ठाढ़ी गांव में बीता। शायद मालिकान और भगिनमान (बहन की संतान) का यह अंतर्द्व द्व हमारे गांव को एक बड़े सम्मान से कुछ हद तक वंचित कर गया। आज भी इस तरह की बात कभी-कभी सुनाई देती है, लेकिन कई ऐसे बुद्धिमान व्यक्ति भी हैं जो इन संकीर्णताओं से ऊपर उठने के लिए प्रेरित करते हैं। हमारे गांवों में कैसे-कैसे फ़ाल्ट लाइन और दरारें होती हैं उसकी यह एक बानगी भर है।



अपने एक ग्रामीण सूर्य नारायण महाराज से गांव की एक कहानी जो सुनी है, उसने दाईवती के लिए मेरे मन में एक अलग स्थान बना दिया। अंग्रेजों के साथ नजदीकी के सवाल पर गांव में एक बार दो गुट बन गए, एक विलायती और एक देशी। एक गुट ने गुप्त बैठक की और तय किया कि जब दूसरे गुट के लोग गांव से बाहर रहें तो उनके घर को लूट कर आग लगा दी जाए। यह बात गोपिया चमार की लड़की दाईवती को पता चल गई। दाईवती 6 फीट लंबी एक साहसी महिला थी, जिसके न्यायपूर्ण विचार की तूती अगल-बगल के गांवों तक गूंजती थी। वह कई गांवों के पंचायती में आमंत्रित होती थी।

जब उसे इस षडयंत्र का पता चला तो वह पुरुषों की तरह धोती, कुर्ता, पगड़ी पहन, लाठी लेकर तैयार हो गई और अपने

साथ कपिलेश्वर राम नामक एक छोटे बच्चे को लेकर अन्य स्थानों पर मौजूद पहलवानों को सतर्क करने घुप्प अंधेरी रात में निकल गई। सुबह चार बजने से पहले अगल-बगल के गांवों से मदद पहुंच जाने के कारण गांव में एक भारी अग्निकांड घटित होने से बच गया। आने वाली पीढ़ियों को उस दाईवती का शुक्रगुजार होना चाहिए और साथ ही साथ आधुनिक विद्वानों को गांवों के अंदर के सामाजिक समीकरण और लिंगभेद संबंधी सिद्धांतों पर भी कुछ प्रश्नचिन्ह लगाना चाहिए।

हमारा गांव आज़ादी के आंदोलन का केंद्र तो नहीं था लेकिन यहां चरखा हर घर में मौजूद था। 1970 के दशक तक सूत कातकर महिलाएं कुछ न कुछ आय प्राप्त करती रही हैं। अब खादी ग्राम उद्योग का भवन खंडहर हो गया है और अपने जीर्णोद्धार के लिए नयी पीढ़ी की बाट जोह रहा है।

दरभंगा महाराज लक्ष्मीश्वर सिंह ने 1874 में तिरहुत रेलवे की शुरुआत दरभंगा से समस्तीपुर तक भीषण अकाल के दौरान अनाज पहुंचाने के लिए की थी। दरभंगा से सीतामढ़ी के बीच रेललाइन की शुरुआत भी इसी तिरहुत रेलवे द्वारा 1890 ई. में की गई थी। हमारे पंचायत में ही मोहम्मदपुर रेलवे स्टेशन और बाज़ार है। इसलिए यह गांव काफी पहले यातायात की दृष्टि से बाहरी दुनिया के संपर्क के जुड़ चुका था।

पिंडारुच गांव अपनी सामुदायिक संस्थाओं के लिए काफी पहले से प्रसिद्ध रहा है। यहां का नाट्य परिषद बहुत लोकप्रिय था। पिंडारुच ड्रमैटिक सोसाइटी की स्थापना 1920 के दशक में हुई थी और प्रत्येक दुर्गा पूजा में नाटकों का मंचन इसके माध्यम से किया जाता था। इसके नाटक पूरे जिले में बहुत प्रसिद्ध थे जिसने गांव को एक अलग पहचान दी थी। पिंडारुच प्राइमरी, मिडिल और हाई स्कूल न जाने कितने विद्वानों और अधिकारियों का पहला शिक्षण संस्थान रहा होगा। बिहार में स्कूली शिक्षा के ध्वस्त हो जाने के बावजूद अभी भी इस विद्यालय के परिणाम जिला में अच्छे माने जाते हैं।

आजकल क्रिकेट की लोकप्रियता के समय में इस गांव ने भी क्रिकेट के खेल को भारी प्रोत्साहन दिया है। यहां कई बार जेनेरेटर से रोशनी कर डे एंड नाइट क्रिकेट का आयोजन हो चुका है। अब गांव में एक सामान्य सा स्टेडियम भी बन गया है और प्रतिवर्ष कई प्रकार के क्रिकेट मैच का आयोजन किया जाता है। **गांव में 'पांचजन्य पब्लिक चैरिटेबल ट्रस्ट'** द्वारा जीएलए हेल्थ सेंटर का सफल संचालन हो रहा है, जिसमें रु.10 की फीस पर लोगों का इलाज किया जाता है। वैसे शहर से नजदीक होने के कारण लोग वहीं जाकर इलाज कराना पसंद करते हैं।

इस गांव के लोगों की मुख्य रुझान सरकारी नौकरी की तरफ रही है। यहां व्यवसाय या उद्यम कभी भी पल्लवित नहीं हुआ। आज भी इस पढ़े-लिखे गांव में भारी बेरोजगारी है। लोग नौकरी की खोज में भारत के विभिन्न शहरों तक जाते हैं। गांव ने कभी अपने यहां रोजगार पैदा करने की किसी योजना को गंभीरता से नहीं लिया। वैसे कुछ उद्यमी व्यक्तियों ने एक बार अगरबत्ती बनाने और बेचने की एक शुरुआत की थी और वह बड़ा लोकप्रिय भी हुआ था, परंतु वह भी आगे नहीं बढ़ सका। हाल में ही गांव के कुछ नौजवानों ने बांस के उत्पादों के निर्माण और बिक्री के लिए एक परियोजना पर काम करना शुरू किया है। देखना होगा यह कहां तक आगे बढ़ता है। **क्योंकि गांवों की मुक्ति गांव के अंदर विभिन्न प्रकार के लघु और सूक्ष्म उद्योगों के विकास से ही संभव दिखाई देती है।** (साभार: पंचायत खबर डाट काम)

(लेखक दिल्ली विश्वविद्यालय में इतिहास के प्रोफेसर रहे हैं।)



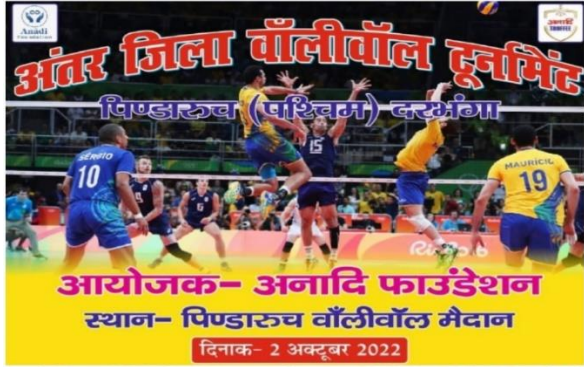
ज्ञानोत्सव बिहार 2023 आयोजन समिति

प्रो श्रीश चौधरी
प्रो मंजू रॉय
डॉ विजय कुमार चौधरी
डॉ मनिंद्र नाथ ठाकुर
डॉ अवनींद्र नाथ ठाकुर
डॉ सत्यनारायण प्रसाद
श्री रिपुंजय ठाकुर
डॉ जितेंद्र कुमार
डॉ अभिमन्यु कुमार
डॉ अनुपमा
डॉ अवधेश कुमार
श्री तेजकर झा
डॉ संजीव कुमार चौधरी
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श्री नीरज कुमार
डॉ अनामिका प्रियदर्शिनी
डॉ प्रदीप कांत चौधरी

ज्ञानोत्सव बिहार 2023 स्वागत समिति

श्री मुनीन्द्र कांत चौधरी
श्री प्रियनाथ चौधरी
श्री मिथिलेश मिश्र
श्री अविनाश कुमार मिश्र
श्री इंदु बोध झा
श्री आदित्य झा
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श्री इंदु चौधरी
श्री मणि कांत चौधरी
श्री मनोज कुमार चौधरी
श्री सुशील पासवान
श्री राज कुमार झा
श्री माधव झा
श्री ऋषि चौधरी

अनादि फाउंडेशन के कुछ अन्य प्रकल्प



प्रशासनिक

वस्त्र उद्योग के क्षेत्र में काम करनेवालों को रोजगार करने में जुटा मंत्रालय: मुकेश कुमार

वस्त्र उद्योग के क्षेत्र में काम करनेवालों को रोजगार करने में जुटा मंत्रालय: मुकेश कुमार



गोपी जयंती पर एक लाख से अधिक लोगों का हुआ रोजगार

वस्त्र उद्योग में रोजगार की संभावना

खंड के पिंडारूच गांव में संगलवार को निर्मादि उद्यम विकास संस्थान द्वारा प्रशिक्षण वस्त्र उद्योग प्रशिक्षण केंद्र 3 उपग्रह-नारायण विहार के डीजीएम गाल करने में किया। इस संस्थान के अध्यक्ष ने अनदि फाउंडेशन के अध्यक्ष, कोशल विकास एवं उद्यम विकास के लिए सभी आवश्यक कार्य लेने की योजना है।

वस्त्र उद्योग के क्षेत्र में काम करनेवालों को रोजगार करने में जुटा मंत्रालय: मुकेश कुमार

अनादि उद्यम विकास संस्थान हैड ब्लॉक प्रिंटिंग प्रशिक्षण कार्यक्रम आयोजित

अनादि उद्यम विकास संस्थान के अध्यक्ष मुकेश कुमार ने बताया कि प्रिंटिंग प्रशिक्षण कार्यक्रम का उद्देश्य है कि लोगों को रोजगार देने के लिए प्रशिक्षण प्रदान किया जा सके।

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कपड़े की मांग बढ़ाने पर बल

कपड़े की मांग बढ़ाने पर बल

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अनादि उद्यम विकास संस्थान के अध्यक्ष मुकेश कुमार ने बताया कि प्रिंटिंग प्रशिक्षण कार्यक्रम का उद्देश्य है कि लोगों को रोजगार देने के लिए प्रशिक्षण प्रदान किया जा सके।

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कपड़े की मांग बढ़ाने पर बल

कपड़े की मांग बढ़ाने पर बल

कपड़े की मांग बढ़ाने पर बल

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आयोजक
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