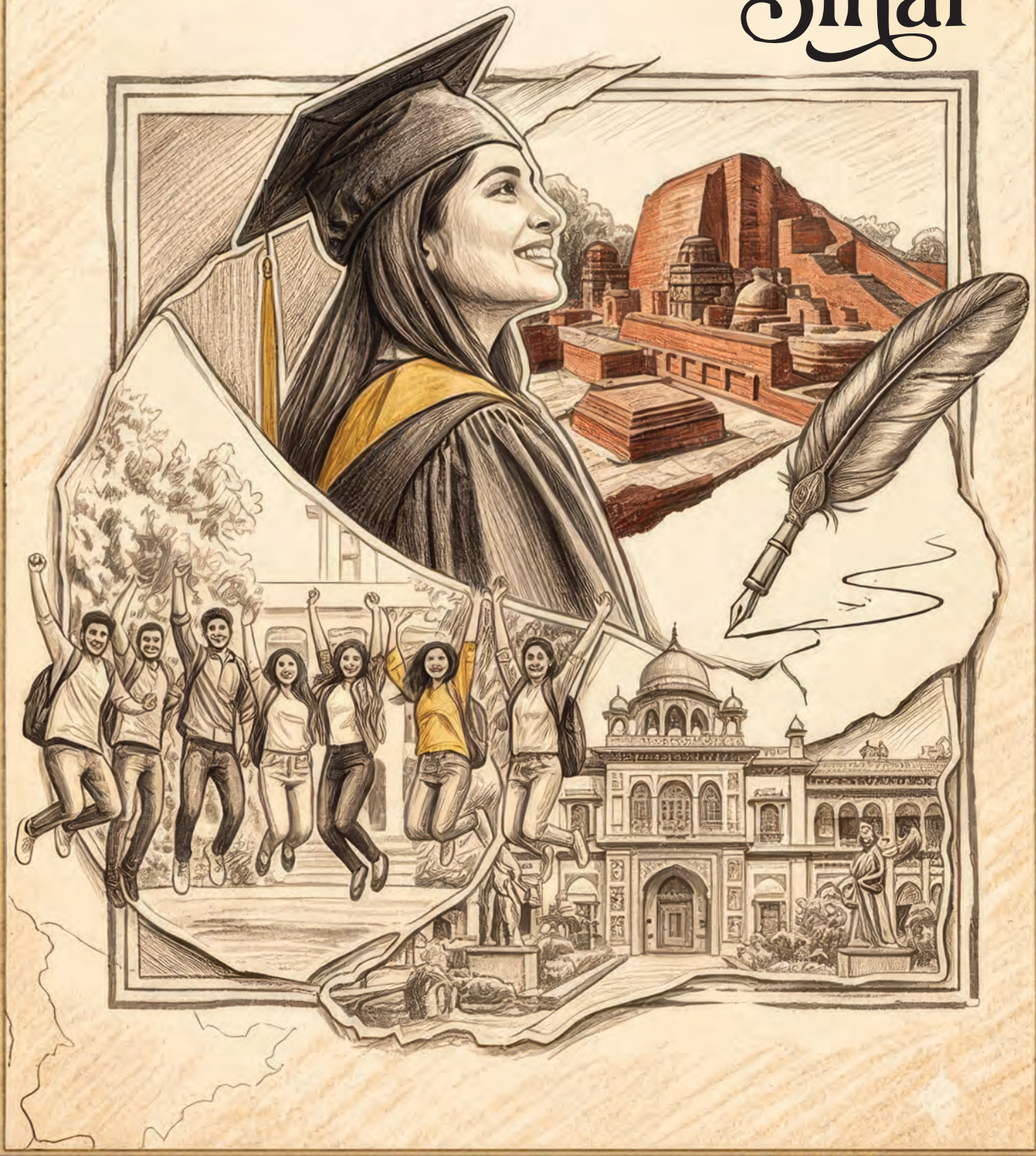
प्रज्ञा बिहार

Volume I, Issue 1
July - September, 2026

Pragya Bihar



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Volume I, Issue 1
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- **PATRON**
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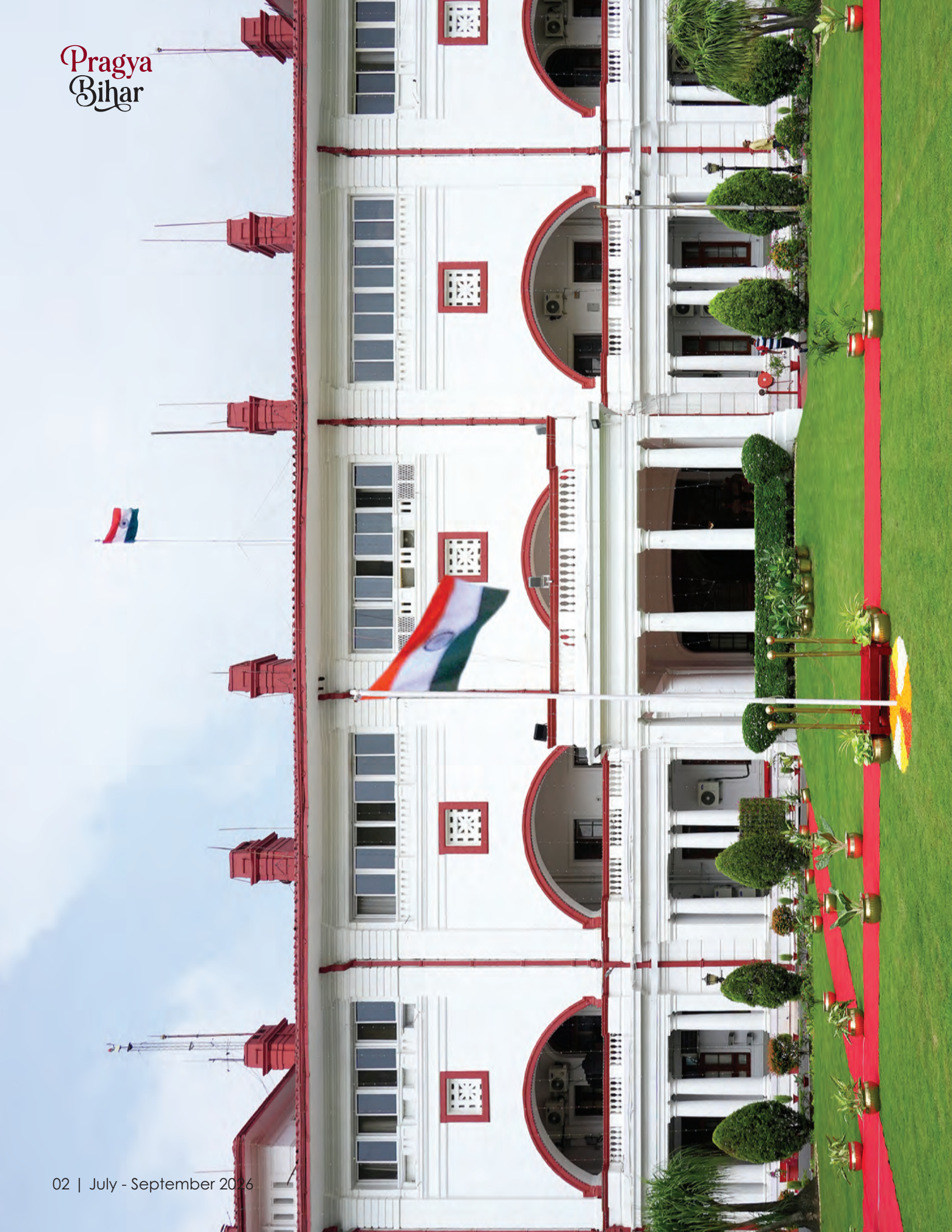


Message from the Hon'ble Governor, Bihar

Lt Gen Syed Ata Hasnain (Retd)

PVSM, UYSM, AVSM, SM, VSM & Bar (Retd)

Knowledge has always been Bihar's greatest gift to India and to the world. Long before knowledge became recognised as an instrument of national power, this land nurtured traditions of learning, enquiry and debate that transcended geography and generations. Nalanda, Vikramshila, Vaishali and Bodh Gaya remind us that ideas have the power to outlive kingdoms and shape civilizations.

Pragya Bihar seeks to draw inspiration from that enduring legacy.

This publication was conceived not merely as a magazine, but as a platform where scholarship, public policy, history, science, governance and culture converge. Its purpose is simple yet ambitious—to stimulate informed thinking, encourage meaningful dialogue and showcase the intellectual vitality of Bihar.

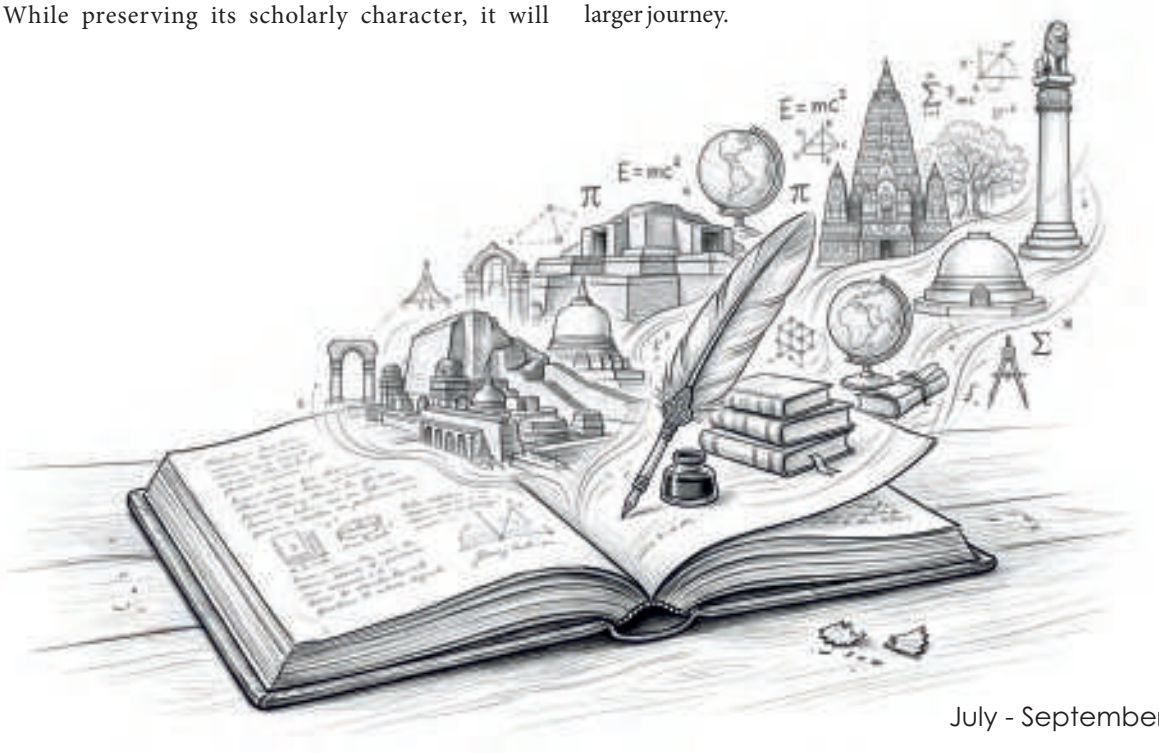
The present issue continues that endeavour through carefully researched and thought-provoking contributions. Yet every meaningful institution must evolve. Knowledge is not static; it grows through participation, debate and the constant exchange of ideas.

In the coming months, Pragya Bihar will gradually expand its horizons. While preserving its scholarly character, it will increasingly become a forum for a wider community of contributors— academics, researchers, administrators, professionals, innovators, students and distinguished Biharis across the world. Alongside analytical articles, readers will find reflections on contemporary developments, notable achievements, significant initiatives within our universities and institutions, and stories that capture the changing aspirations of Bihar.

Our objective is not merely to record events, but to interpret them; not merely to preserve knowledge, but to create it; not merely to celebrate Bihar's glorious past, but to participate in shaping its future.

I invite scholars, institutions and thoughtful citizens to regard Pragya Bihar as their own journal—a forum where ideas are examined with intellectual rigour, mutual respect and an abiding commitment to the public good.

If Bihar once illuminated Asia through the power of knowledge, there is no reason why it cannot once again become a beacon of learning, innovation and enlightened public discourse. May Pragya Bihar contribute, in its own modest yet meaningful way, to that larger journey.



Notes from the Chief Editor

Dipak Kumar Singh, IAS

Additional Chief Secretary to Hon'ble Governor of Bihar

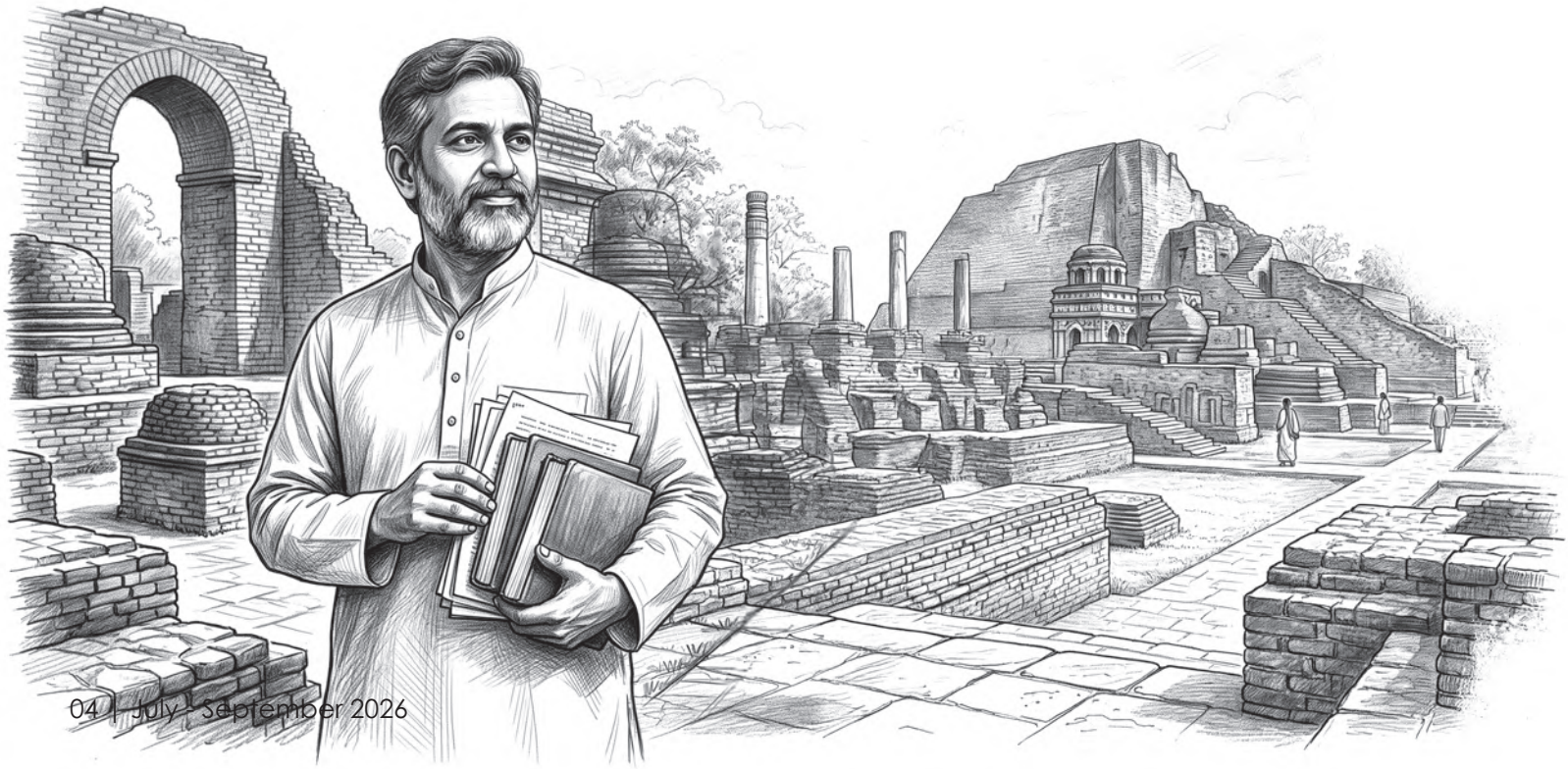
It gives me immense pleasure to present Pragya Bihar to the esteemed readers. It is partly an act of afterthought and partly an act of faith. The original idea was to conceptualise and present a magazine, encapsulating the activities of the Bihar Lok Bhawan and a few articles meant for the general readers. But given that magazine is essentially a transient affair and carries a sense of levity about itself and encouraged by the Hon'ble Governor, we stumbled upon the idea of some sort of journal- not the typical, dense, technical and jargonised journal but something like a hybrid between a magazine and a journal- less of a magazine and more of a journal. An act of faith as we hope that it becomes better and more inclusive with the passage of time and is able to engage scholars from the academia as also the general readers.

As the Hon'ble Governor is the Chancellor of the state Universities, it is incumbent upon the Lok Bhawan to foster a culture of dialogue and debate, reflection and interaction, deliberations and alternative views. At a time when books are increasingly going out of fashion, span of attention is on the wane and readers seem to have deserted magazines and serious journals, it becomes imperative for the Lok Bhawan to undertake such a venture. Unencumbered by the factor of viability, dedicated to excellence and committed to making it the voice of scholarship, we at Lok Bhawan sincerely believe that Pragya Bihar will be able to be an effective voice of prolific polyphony.

The maiden issue of the journal covers eclectic and interesting contributions- ranging from Mathematics to Economics, literature to popular culture, History to Art and a few Bihar-specific issues like Gangetic Dolphins and labour and unemployment in Bihar. I must express my gratitude to all the contributiors who- despite the constraints of time- kept their promise and sent their contributions.

In our efforts, we have been encouraged and guided by the H.E. Governor. He himself is a prolific writer and writes regularly for the national dailies on issues that matter for the nation including Geo-Politics, national security and foreign policy. His article titled ' Nalanda Approach' which figures in this issue- eloquently argues how Nalanda University with its sense of inclusiveness, excellence, distinction and sense of possibility could be a template for the present- not in any revivalistic sense but in very progressive ways.

We look forward to being enriched by your incisive views, informed opinions and genuine feedback on this issue.



From the desk of Editor

Sanjay Kumar, IAS

Additional Secretary, Bihar Lok Bhavan

A creative venture seeking to straddle the domains of both a magazine and a journal but leaning towards the latter is bound to induce ambiguities, raise hackles and exasperate puritans. Be that as it may, we hope that this maiden issue of 'Pragya Bihar' succeeds in engaging the readers who could always interact with us to make it a better version of itself.

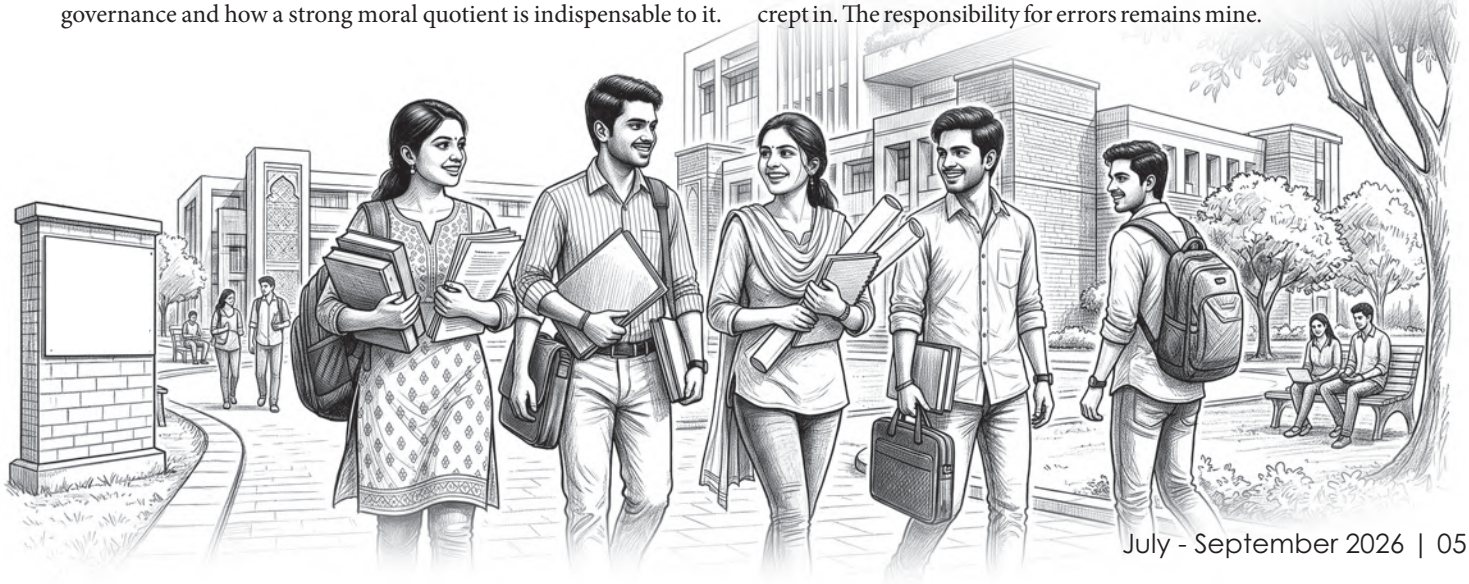
The first issue seeks to cover an eclectic range of issues. Lt Gen Syed Ata Hasnain (Retd), Hon'ble Governor, Bihar in his essay 'The Nalanda Approach' makes an eloquent case for leveraging the sense of civilizational affinity and continuity- not in any revivalistic or triumphalist sense but in advancing the cause of osmosis and symbiosis of knowledge. Dr. Sudhanshu Kumar carries the process forward and discusses different dimensions of the knowledge economy and how business can't remain and go on as usual.

'The Mathematics of Waiting' by Dr. Vipul Snehi is an interesting article exploring the relationship between mathematics, psychology, public management of crowd, governance and other related aspects. The writing and reconstruction of History- with historians located in the present and dealing uncertainly with often fragmentary sources from past- has always been a contentious issue. Prof. Ratneshwar Mishra takes a close look at some of these issues and particularly the responsibility of historians. Alakh N. Sharma deals with education, employment and policy priorities especially in the context of Bihar's youth.

B. Rajender, a serving IAS Officer, dwells upon the system of governance and how a strong moral quotient is indispensable to it. Dr. Swati Kumari in 'Reels, Capitalism, and the Rewired Psyche' engages herself with the ubiquity of reels, its commodification and how it amounts to digital re-colonization. An essay on Salman Rushdie and his storytelling also finds a place in the journal. From literature to Urban Geography and here Dr. Rash Bihari Prasad Singh suggests ways to make urban conglomerates sustainable. Gangetic Dolphins- at the receiving end of increased commercial activities in the Ganges- receive an empathetic understanding from Dr. Gopal Sharma.

In the context of how to make academic writing publishable, Pushpendra enlivens standard practices with his personal insights. Dr. Rakhi Kumari, Principal, Art and Craft College, Patna is eminently qualified to write a piece on the Mithila wall painting tradition and its interface with environment. The issue-apart from academic writing-also highlights the activities of and events held at the Bihar Lok Bhawan. The transition from Raj Bhawan to Lok Bhawan is a statement of significant democratic import and this aspect has been ably highlighted by D.N. Sudhanshu, Public Relation Officer at the Bihar Lok Bhawan.

This maiden issue is as much about hope as anxiety, as much about anticipation as apprehension. Each quarter, we will strive to engage scholars from different domains to dwell upon issues that matter and in a style that is engaging and interactive. It is for the esteemed readers to decide its worth or otherwise and how it could be improved. Needless to say, while awaiting feedback and reactions, we are alive to the possibility of inadvertent errors having crept in. The responsibility for errors remains mine.



THE NALANDA APPROACH

INDIA'S CIVILISATIONAL PATHWAY TO THE GLOBAL SOUTH

Lt Gen Syed Ata Hasnain (Retd)
Hon'ble Governor, Bihar

India's rise in the twenty-first century is often discussed through the frameworks of economics, technology, military capability and geopolitics. These are important markers of national power. Yet, one of the most enduring dimensions of India's emergence lies elsewhere — in civilisation, culture and intellectual heritage. As the world enters an era increasingly shaped by competing narratives and strategic alignments, India possesses a unique advantage: the depth and continuity of its civilisational experience.

The revival of Nalanda is not merely the reconstruction of an ancient university. Nor should it be viewed only as a heritage initiative or a tourism project. Properly understood, it represents the re-emergence of an Indian civilisational framework through which India can engage the Global South, ASEAN, East Asia and large parts of the Indo-Pacific world.

Historically, Nalanda represented one of humanity's earliest transnational knowledge ecosystems. Scholars travelled from across Asia to study philosophy, medicine, astronomy, linguistics, governance and ethics. Nalanda connected India to the world through ideas rather than conquest, scholarship rather than coercion, and dialogue rather than domination. That distinction remains profoundly relevant today.

Across centuries, India's engagement with Asia travelled through monks, scholars, universities and intellectual exchange. Buddhism became the single most influential carrier of Indian civilisation across South Asia, Southeast Asia, East Asia and parts of Central Asia. Yet what travelled outward from India was not religion alone. It carried ethical frameworks, philosophical traditions, systems of debate, linguistic influence and modes of intellectual inquiry.

The geographical and spiritual core of much of this civilisational movement lies in Bihar — a state I have the privilege to serve as Governor, and one whose historical inheritance carries significance far beyond its boundaries.

Nalanda, Bodh Gaya, Rajgir, Vaishali and Vikramshila together form what may be described as a living civilisational geography — a "Nalanda Corridor". This is not merely a collection of monuments or pilgrimage sites. It is an interconnected intellectual and cultural space linking India with large parts of Asia through shared historical memory. The strategic implications of this are substantial, although they are often insufficiently appreciated.

The modern world is witnessing an increasing contest over narratives, legitimacy and cultural influence. Nations are rediscovering heritage not only as a matter of identity, but also as a source of long-term geopolitical relevance. In such an environment, India possesses an extraordinary reservoir of credibility because it remains the original source of one of the world's great ethical and philosophical traditions.

India's soft power therefore does not arise from projection alone. It arises from authenticity. Countries across the Buddhist world continue to look towards Bodh Gaya and Nalanda with reverence and emotional connection. This creates opportunities for engagement that extend far beyond conventional diplomacy. Heritage circuits, academic partnerships, cultural exchanges, manuscript preservation projects, archaeological cooperation, youth interactions and spiritual tourism can collectively create durable people-to-people linkages across Asia and the Global South. The importance of all this cannot be overstated.

For many countries of Southeast Asia and the wider Indo-Pacific, India is not a distant external power entering the region for strategic convenience. India is already embedded within their civilisational memory. That gives India a uniquely natural and non-coercive basis for engagement.

Much of that historic outreach radiated from the ancient centres of Magadh and Pataliputra in present-day Bihar. It was from this region that some of India's most influential political, intellectual and cultural impulses travelled across the seas. The Gupta era, often described as India's Golden Age, helped shape a civilisational influence and enduring connect extending deep into Southeast Asia through trade, scholarship, language, art, architecture and systems of thought. What emerged was not political domination in any sense, but a broader cultural sphere often described by historians as "Greater India".

The enduring relevance of this history lies in the fact that India's engagement with Asia was built through attraction rather than coercion, and through shared cultural confidence rather than imposed authority. The Nalanda Approach must, therefore, become part of India's larger diplomatic and cultural imagination.

This does not imply revivalism in a narrow or ideological sense. Nor should it be seen as an attempt to romanticise the past. The real significance of Nalanda lies in its future orientation. It represents the possibility of combining ancient wisdom with contemporary relevance. This is where the role of Nalanda University becomes particularly important.

The new Nalanda University, established with strong international participation and support, has the potential to emerge as far more than an academic institution. It can become a centre for intercultural dialogue, climate studies, peace studies, ethics, sustainable development and Asian intellectual partnerships. In an era where universities increasingly shape narratives and leadership networks, institutions like Nalanda acquire strategic significance.

The fact that Nalanda University is a Net Zero campus is especially noteworthy. Located in an ecologically sensitive Bihar, it reflects the continuity between ancient Indian thought and modern sustainability concerns. Long before environmental consciousness became a global policy imperative, Indic traditions emphasised harmony between humanity and nature, moderation in consumption, and ethical restraint.

These ideas resonate deeply in a world grappling with climate stress, social fragmentation and mental anxiety despite material progress. The Nalanda Approach also has an important domestic dimension. India possesses one of the youngest populations in the world, yet modern education often produces professional competence without civilisational rootedness. Reconnecting young Indians with the country's intellectual traditions is therefore not a matter of nostalgia; it is a matter of national confidence.

For too long, Bihar itself has been viewed largely through the prism of developmental challenges, while its extraordinary civilisational inheritance remained underemphasised. Yet few places in the world possess such depth of intellectual and spiritual history. Bihar once illuminated Asia through knowledge and scholarship. The revival of Nalanda is, therefore, also the restoration of historical self-confidence.

This matters because nations that understand and articulate their civilisational strengths shape global conversations more effectively. India today stands at an important inflection point. Economic growth, technological advancement and strategic confidence are increasingly being accompanied by a rediscovery of civilisational identity. The challenge is to ensure that this rediscovery remains inclusive, scholarly, outward-looking and globally relevant. The Nalanda Approach offers precisely such a pathway.

It allows India to engage the Global South not merely through development partnerships or strategic cooperation, but through shared cultural memory, intellectual exchange and ethical dialogue. It enables India to connect with ASEAN and the wider Asian world through authenticity rather than assertion.

Most importantly, it reminds the world that India's greatest historical influence did not arise from imperial expansion. It arose from the power of ideas. The revival of Nalanda is therefore not a return to the past. It is the rediscovery of India's future role in Asia and the world.

CONVERGING WISDOM

KNOWLEDGE AT THE CORE OF ECONOMIC GROWTH

Dr Sudhanshu Kumar
OSD (Policy), Bihar Lok Bhavan,
Associate Professor (Economics)

Abstract: A substantial segment of economic frameworks often overemphasises physical capital accumulation. However, persistent global disparities show that infrastructure alone cannot guarantee sustainable growth. Modern growth theory demonstrates that long-term prosperity relies on the deliberate creation, diffusion, and application of knowledge. As a non-rival asset, knowledge operates under increasing returns, elevating productivity without exhaustion. This paradigm echoes classical Indian philosophy, which treats knowledge as infinitely renewable and inherently transformative. Together, these frameworks suggest that developing economies must transition from resource expansion to the cultivation of dynamic learning ecosystems.

"Economic growth springs from better recipes, not just from more cooking." - Paul M. Romer (2016)

The Imperative of the Knowledge Paradigm

A central question in development economics is why some regions become centres of prosperity while others remain economically stagnant despite significant public investment. Throughout much of the twentieth century, economic development was seen mainly as the accumulation of physical resources. Infrastructure such as roads, irrigation systems, power plants, ports and industrial facilities were regarded as the main drivers of growth. However, global experience shows that infrastructure investment alone is not sufficient to ensure sustained economic progress.

Many regions endowed with abundant natural resources frequently continue to grapple with persistent challenges such as unemployment, low productivity, limited industrial dynamism, and weak total factor productivity. In contrast, economies with comparatively modest natural resource bases have nonetheless achieved notable prosperity. This divergence has prompted a fundamental reconsideration within models in economics, emphasising that sustained development depends not solely on physical capital but also on the creation, diffusion, and effective utilisation of knowledge.

Reflecting this paradigm shift, the Organisation for Economic Co-operation and Development (OECD), in its report on 'The Knowledge-Based Economy (1996),' stated that "the wealth of nations increasingly depends on their capacity to produce, distribute and use knowledge." In the contemporary economy, ideas represent highly valuable productive assets. Unlike land or machinery, knowledge increases through sharing and generates benefits that reach well beyond its originator.

The Evolution of Knowledge in Economic Thought

The recognition of knowledge as a critical driver of economic development emerged gradually through successive generations of economic thought and growth theory. As early as 1776, Adam Smith, in *The Wealth of Nations*, demonstrated that productivity gains arise not merely from an increase in the quantity of tools or physical inputs, but also from the specialisation and division of labour. His celebrated example of the pin factory illustrated how the repeated performance of specialised tasks enables workers to develop greater dexterity, expertise, and efficiency. Through experience and task-specific learning, workers accumulate skills and practical insights that enhance productivity. Smith thus implicitly recognised the economic significance of accumulated human skills and experiential knowledge as sources of productive efficiency. Although his analysis did not explicitly engage with contemporary concepts such as innovation systems or the knowledge economy, it provided an early intellectual foundation for understanding how learning, skill acquisition, and the accumulation of expertise contribute to sustained economic progress.

A significant advancement in growth theory came with Robert Solow's work in the 1950s. Solow showed that economic growth could not be fully explained by increases in labour and capital alone. A considerable share of growth was due to improvements in productivity and technology. This unexplained element, called the 'Solow Residual,' highlighted the central role of technological progress in long-term development. However, a critical question remained: What are the exact economic mechanisms that drive technological progress?

This question was taken up more systematically by economists such as Paul Romer and Robert Lucas in the 1980s and early 1990s through the development of endogenous growth theory. Their work fundamentally reshaped the understanding of economic growth by placing knowledge, innovation, and human capital at the centre of the growth process. Rather than treating technological progress as an external force, endogenous growth theory emphasised that new ideas, skills, and innovations are generated within the economic system and can therefore become sustained sources of productivity and long-term growth.

As Romer famously observed, "Economic growth springs from better recipes, not just from more cooking." The analogy captures a central insight of the theory: while material resources-the "ingredients"- are inherently finite, knowledge- the "recipe" creates possibilities for continually discovering new and more productive ways of combining and using those resources. Economic progress, therefore, depends not simply on accumulating more physical inputs, but increasingly on a society's capacity to generate, absorb, and apply ideas and knowledge.

Knowledge as a Non-Rival Economic Asset

To understand how knowledge drives sustained economic expansion, we must analyse its unique microeconomic properties, which set it apart from traditional physical assets. Paul Romer's breakthrough lay in identifying that knowledge possesses two distinct economic properties: it is non-rival and partially excludable. These are fundamentally different from physical assets.

On the other hand, traditional economic goods, whether physical capital (K) or natural resources ®, are strictly rivalrous. While a machine serves only one user at a time, an idea can be used by millions simultaneously without depletion. Once developed, innovations such as new farming techniques, software programs, or scientific discoveries can be replicated and shared at minimal cost. These characteristics make knowledge a powerful driver of increasing returns to scale. The cumulative nature of innovation, where new insights build upon existing ones, accelerates progress. As knowledge spreads throughout society, productivity increases not only for individuals or individual firms but also for entire regions and economies.

Robert Lucas (1988) expanded this perspective by highlighting the significance of human capital refers to the internalised competencies, cognitive skills, and technical expertise embodied within individual through education and training. Education, skills, and continuous learning not only enhance individual productivity but also strengthen a society's ability to absorb and adapt new technologies.

Unlike non-rival blueprints, human capital is rivalrous because an individual's labour can only be deployed in one location at a time. However, Lucas demonstrated that investments in human capital generate powerful positive externalities. A highly educated workforce does not just boost individual productivity; it creates a collaborative environment that enhances a society's collective

capability to absorb, adapt, and implement complex technologies developed elsewhere.

Within this framework, investment in education is regarded as a strategic driver of future growth rather than merely a social expenditure. Consequently, modern growth theory redirects development policy from the accumulation of physical assets toward the cultivation of capabilities. A region's capacity to generate and apply knowledge is now a critical determinant of its success in the global economy.

Classical Indian Perspectives on Knowledge

The modern economic view of knowledge as a non-rival, self-multiplying asset aligns closely with classical Indian philosophy. Indian epistemology or the theory of knowledge, ज्ञान-मीमांसा/gyan-meemansa, distinguishes between gyan (ज्ञान), pure knowledge or spiritual realisation, and Vijñāna (विज्ञान), applied knowledge, scientific understanding, or empirical secular discernment. Jñāna represents the foundational comprehension of reality, whereas Vijñāna represents the structured application of that understanding to the material world.

Unlike physical wealth, अर्थ (Artha), which diminishes when shared or divided, the classical text Subhashita observes that knowledge is a unique treasure:

न चोरहार्यं न च राजहार्यं, न भ्रातृभाज्यं न च भारकारी ।
व्यये कृते वर्धत एव नित्यं, विद्याधनं सर्वधनप्रधानम् ।।

(Na chora haryam na cha raja haryam,
na bhratrbhajyam na cha bharakari.

Vyaye krte vardhata eva nityam,
vidyadhanam sarvadhanapradhanam.)

This translates to: "It cannot be stolen by thieves, nor confiscated by kings; it cannot be divided among brothers, nor does it burden the bearer. The more it is spent, the more it increases continuously. The wealth of knowledge is supreme among all forms of wealth."

This ancient insight directly anticipates the economic property of non-rivalry: knowledge is an asset that expands through dissemination rather than depleting through consumption.

The developmental implications of this philosophical paradigm are explicitly articulated in the Bhagavad Gita:

"न हि ज्ञानेन सदृशं पवित्रमिह विद्यते"
(Na Hi Jnanena Sadrisam Pavitram Iha Vidyate)

"There is nothing in this world as purifying and uplifting as knowledge."
— Bhagavad Gita, Chapter 4, Verse 38

From a socio-economic development perspective, knowledge eliminates structural barriers, broadens opportunities, and enhances societal well-being. Knowledge is an emancipatory force that frees individuals from the limitations of low-productivity labour, broadens opportunities, and elevates societal well-being. It transforms demographic potential into productive capacity and translates aspirations into economic progress through the cumulative effect of shared ideas.

When we place modern endogenous growth theory alongside classical Indian philosophy, we see a clear conceptual convergence regarding how knowledge functions within human societies. The "recipe" framework of Paul Romer and the transformative Jñāna of the Indian tradition both point to the same conclusion: sustained prosperity is an intellectual and institutional achievement, not a material status.

Table 1: The Syncretic Flow of Knowledge Concepts

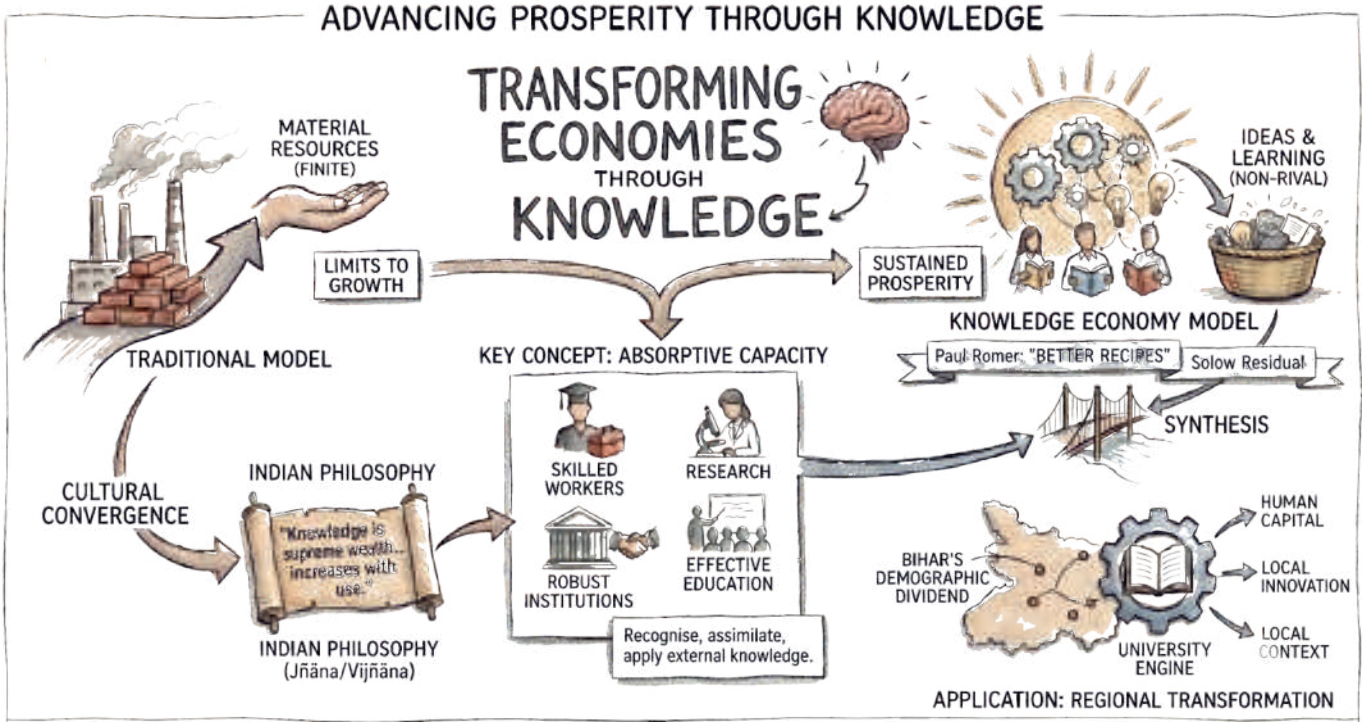
Conceptual Dimension	Endogenous Growth Theory	Indian Philosophical Systems
Core Characterisation	Non-rival, partially excludable economic asset.	Inexhaustible, self-multiplying, supreme wealth (Vidya-dhanam).
Primary Mechanism	Increasing returns to scale; avoids diminishing marginal returns.	Continuous growth through sharing and dissemination (Vyaye krte vardhata).
Societal Impact	Drives Total Factor Productivity and structural transformation.	Purifies structural barriers and elevates well-being (Pavitram Iha Vidyate).
Operational Catalyst	Human capital accumulation and institutional absorptive capacity.	Cultivation of inner capability (Sadhana) and intellect (Buddhi).

Growth Bottlenecks and Absorptive Capacity

The insights of endogenous growth theory and Indian epistemology have immediate practical relevance for underdeveloped and economically lagging regions. Sustainable development cannot be achieved through physical infrastructure alone; it requires an ecosystem that encourages learning, innovation, entrepreneurship, and strong institutions.

One major reason less-developed regions struggle to catch up economically is their limited *absorptive capacity*. Coined by economists Wesley Cohen and Daniel Levinthal (1989), this concept refers to an economy's ability to recognize the value of new external knowledge, assimilate it, and apply it productively. Technologies developed elsewhere do not automatically generate local prosperity; regions must cultivate the capacity to interpret, adapt, and implement external innovations within their own contexts. Absorptive capacity depends on skilled workers, researchers, robust institutions, and effective education systems. Without these foundations, regions cannot integrate advanced technologies and instead remain locked into low-value, resource-dependent activities.

Closely related is the process of *structural transformation* - the shift of labour from low-productivity sectors to higher-productivity ones. Economic development requires a continuous shift of



labour from low-productivity sectors (such as subsistence agriculture) to high-productivity sectors (such as advanced manufacturing and knowledge-intensive services). This structural transformation cannot be achieved by public spending alone.

This transition requires sustained investment in skills, research, and innovation. Regions lacking knowledge capabilities often remain confined to low-value activities despite substantial public spending. Historical evidence underscores that sustainable development arises not merely from infrastructure investment but from parallel commitments to human capital and institutional strength. When a society invests in education and institutional capacity, it unlocks the potential of its people, turning labour from a basic input into an innovative force capable of generating increasing returns.

Translating Ideas into Growth: The Strategic Value of Educational institutions

The increasing significance of knowledge has enhanced the role of universities and other higher education institutions. Formerly regarded mainly as centres of teaching, universities are now recognised as strategic drivers of economic development. Their most prominent contribution lies in the development of human capital.

These institutions produce engineers, doctors, teachers, scientists, entrepreneurs, managers, and public administrators who constitute the foundation of a modern economy. The calibre of these graduates has a direct impact on productivity.

In addition, higher education institutions can function as centres for research and development. Through scientific inquiry and innovation, they generate new knowledge that enhances agricultural productivity, industrial performance, public services, and technological capacity. Globally, regions with world-class universities, with emphasis on quality research, consistently demonstrate higher levels of innovation and economic dynamism.

These institutions can further facilitate knowledge transfer through industry partnerships, technology incubation centres, start-up ecosystems, and policy engagement. They play a critical role in translating scientific discoveries into practical solutions for society and the economy. In a knowledge-driven context, higher education institutions function as economic assets that directly contribute to regional transformation.

Case Application: Leveraging Demographic and Knowledge Dividend in Bihar

The principles of modern growth theory and Indian epistemology hold immediate relevance for Bihar. In recent decades, the state has made notable progress in physical infrastructure, socio-economic indicators, and overall economic growth. Yet, Bihar continues to rank low among Indian states on several key measures, with persistent challenges in per capita income, industrialisation, employment generation, and human development.

At the same time, Bihar possesses one of India's greatest development assets: a young and energetic population. This demographic strength has the potential to become a powerful engine of transformation- provided it is supported by quality education, skill development, and opportunities for innovation.

Historically, Bihar was home to some of the world's most renowned centres of learning, attracting scholars from across the globe and symbolising the region's intellectual leadership. The challenge today is not merely to celebrate this legacy but to reimagine it for the twenty-first century. Rebuilding this reputation requires modern education hubs that attract international talent,

promotes cross-disciplinary research, and encourage open intellectual debate.

While the state has expanded access to higher education and established new institutions through infrastructure development, lessons from the growth theory shows that physical facilities alone are insufficient. As endogenous growth theory emphasises, classrooms and campuses are only the starting point. The true catalyst for development lies in creating dynamic ecosystems that nurture learning, research, experimentation, and problem-solving. An open environment where ideas can be freely tested, shared, and scaled enables a region to harness the self-reinforcing power of non-rival assets such as knowledge.

Conclusion: Discovering Better Recipes for Sustainable Development

The evolution of growth theory, enriched by insights from classical Indian philosophy, demonstrates that sustainable development is ultimately driven by human capital, continuous innovation, and strong institutions. While physical capital provides a necessary foundation, it is knowledge that transforms resources into enduring prosperity. In a global economy increasingly shaped by ideas, regions that invest in higher education, research, and innovation are best positioned to achieve rapid and inclusive growth. To use scarce resources effectively and secure long-term competitiveness, the pursuit of excellence and world-class standards is essential.

For Bihar, the central challenge lies not only in expanding infrastructure or attracting investment but in building an environment that enables the generation, diffusion, and application of knowledge to address region-specific needs. By leveraging its youthful population and strengthening higher education institutions, the state can convert its demographic advantage into a powerful engine of transformation. Yet, sustainable prosperity requires discovering and applying new methods rather than repeating established practices. As Paul Romer's modern growth theory reminds us, progress stems from developing better solutions, not merely increasing output.

For underdeveloped regions more broadly, the path forward demands moving beyond models focused solely on physical accumulation. Reviving economic momentum requires cultivating ecosystems that excel at creating, sharing, and applying new ideas to local challenges. True growth is achieved not by scaling outdated practices but by continually finding better ways of doing things.

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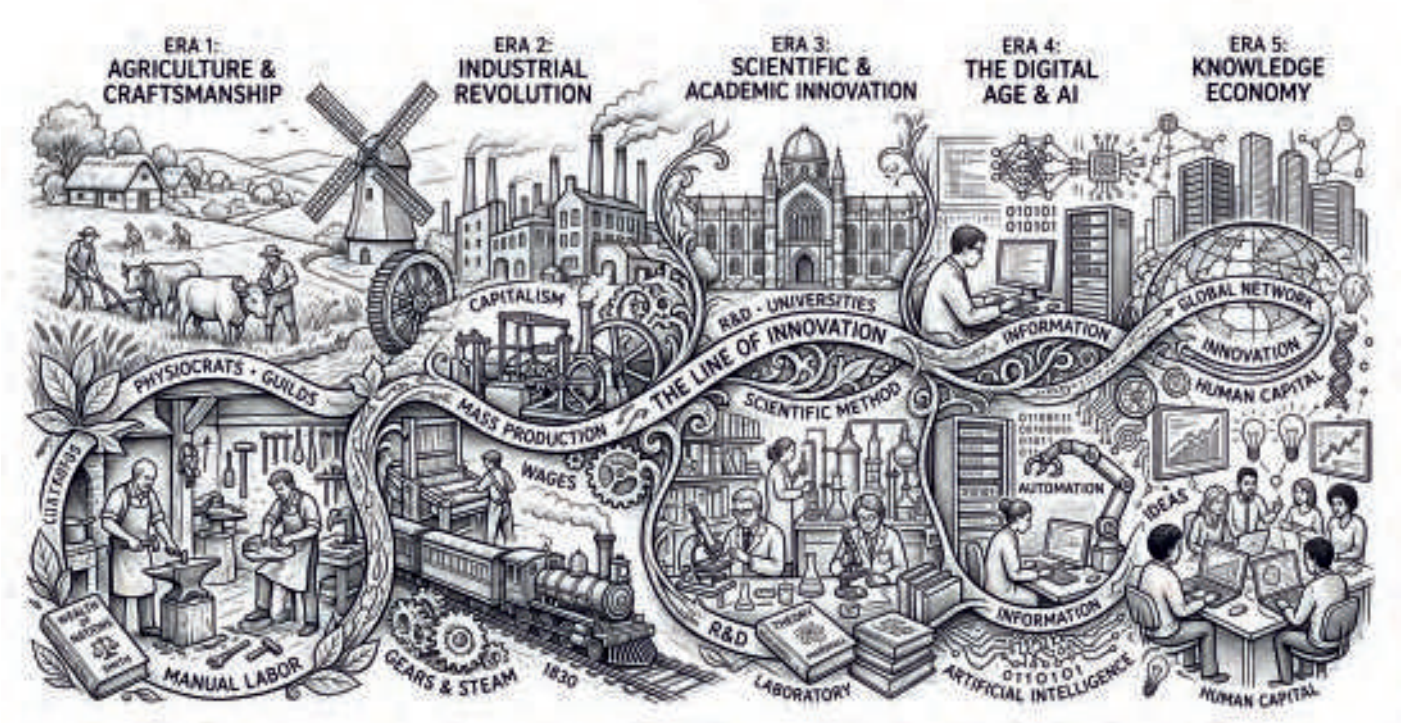

THE MATHEMATICS OF WAITING

QUEUES, PROBABILITY, AND THE PUBLIC ETHICS OF TIME

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This article examines ordinary Indian situations of waiting—railway waitlists, hospital corridors, traffic crossings, examination portals and public-service applications— through the language of queueing theory, probability and public ethics. Beginning with the movement of a railway PNR status from WL to RAC, it argues that waiting is not merely a private inconvenience or a philosophical metaphor, but a measurable relation among arrival, service, capacity, information and trust. Foundational ideas from Erlang's (1909) work on telephone traffic, Little's Law, and the waiting-time paradox are explained in a non-technical manner and connected to public systems such as healthcare, roads, examinations and time-bound governance.

The article also distinguishes between avoidable delay produced by weak design and necessary waiting required by fairness, care, learning and discovery. Its central claim is that mathematics does not make waiting cold; properly understood, it makes our concern for human time more precise.

Keywords: *waiting; queueing theory; probability; Little's Law; public ethics;*

A Number on a Platform

There are some things in India which one understands not through books, but by standing still. A railway platform before dawn is one of them. A family waits under a pale tube-light with steel trunks, school bags, water bottles and the quiet seriousness of travel. The signal on the phone is weak, so someone raises the device a little and refreshes the PNR status again. The screen says WL 42. A few hours later it becomes WL 18. By evening, perhaps, it becomes RAC. Nothing visible has happened. No train has arrived, no seat has appeared, no official has spoken. Yet the mood of the family has changed. Hope has moved because a number has moved.

That small movement is one of the most human forms of mathematics. A waiting list is not merely a list; it is probability made public. It tells us that life is not always divided between yes and no. Between confirmation and cancellation lies a long middle region where expectation, anxiety, chance and calculation live together. In Indian railway practice, the distinction among confi-rmed, RAC and waitlisted status is not just informal language; it affects whether a passenger may undertake the journey after chart preparation (IRCTC, n.d.). The traveller may not know the language of probability, but he understands its pulse. He knows that a lower number means a larger possibility. He knows that someone else's cancellation may become his comfort. He knows that the system is invisible, but not entirely unknowable.

The railway example is important because it begins where mathematical writing for the public should often begin: not with a theorem, but with a scene. The mathematical content is already there, hidden in a familiar experience. A waitlist is an ordered set of uncertain claims on limited capacity. It changes when other passengers cancel, when quotas are released, when charts are prepared or when alternate arrangements become possible. In formal language, such a situation may involve stochastic movement, allocation rules and capacity constraints. In ordinary language, it is the strange experience of watching possibility move.

From a Line to a System: Queueing Theory

Mathematics is often imagined as a world of blackboards, formulae and examinations. But there is another mathematics which lives quietly in ordinary waiting. It appears when patients sit outside a hospital room, when vehicles pause at a crossing, when students refresh a result page, when an application waits for approval, and when a scholar returns again and again to an unfinished proof. In all these situations, mathematics is not a frightening subject. It is a way of understanding the relation between arrival, capacity, time, information and hope.

The simplest way to understand this relation is not through a formula but through a doorway. Imagine a room with one door and one table. People keep entering the room, but each person can leave only after being served at the table. If people enter slowly and the work at the table moves steadily, the room remains calm. If people enter faster than they can be served, the room begins to fill. The people inside may blame the clerk, the clerk may blame the crowd, and the crowd may blame fate; but beneath the irritation there is a simple balance. A line grows when incoming need is larger than outgoing service.

This is the heart of queueing theory, the mathematical study of waiting lines and service systems. Historically, the subject did not appear as a complete theory from the beginning. It grew from a practical problem of telephone traffic. Agner Krarup Erlang, working with the Copenhagen Telephone Company, used probability to analyse random telephone calls and the capacity required to handle them. His 1909 paper on telephone conversations is widely treated as the starting point of modern queueing theory, while later accounts describe how Erlang's practical traffic problems matured into a major branch of applied probability and operations research (Erlang, 1909; Kingman, 2009). The modern word queue may suggest a line of people, but mathematically a queue is wider: it is any arrangement in which demand arrives, waits, receives service and leaves.

A queue therefore has at least five ingredients: Something arrives; something serves; the service takes time; the capacity is limited; and some rule decides who is served first. The rule may be first-come-first-served, as at an ordinary counter; priority-based, as in an emergency room; appointment-based, as in a clinic; or rank-based, as in examinations and selections. Standard texts classify queueing systems through arrival patterns, service-time distributions, number of servers and service discipline (Gross et al.,

2008). Yet the human intuition is much simpler: waiting is what happens when need meets finite arrangement.

Little's Law and the Waiting-Time Paradox

Mathematicians sometimes write the most compact balance of waiting as Little's Law: $L = \lambda W$. In technical terms, the long-run average number in a stable system (L) equals the long-run effective arrival rate (λ) multiplied by the average time spent in the system (W) (Little, 1961). The idea is simple: the number of people waiting depends on how many are coming in and how long each one remains before leaving. If applications arrive every day but decisions are made only once in a long while, pending work will grow. If patients arrive continuously but only one counter is open, the queue will lengthen. If cars enter a narrow road from many directions, delay will appear even when every driver wishes to move quickly.

A useful metaphor is rainwater. If rain falls slowly and the drain is wide, the courtyard remains clear. If rain falls heavily and the drain is narrow, water collects. Nobody blames the water for gathering. The right question is not why the water is impatient, but whether the drain, the slope and the outlet have been designed for the rain that actually arrives. Little's Law performs a similar civic service. It shifts attention from irritation to structure. The formula does not tell us the whole story of a hospital, an office or a railway station; it gives us the first disciplined question to ask.

This way of thinking prevents us from blaming people too quickly. A long queue is not always proof that citizens are impatient, nor is it always proof that officials are careless. Sometimes the structure itself is mismatched. Sometimes the arrival of people is not matched by the capacity to serve them. Sometimes information is poor, so everyone gathers at the same point. Sometimes a process has too many unnecessary steps. Mathematics, when explained gently, teaches us to ask a better question: where exactly is the delay born? Is it at entry, verification, decision, communication or delivery?

There is another small paradox which deepens the story. A person who reaches a bus stop at a random time may feel that buses are always late, even when the timetable looks reasonable. The reason is not merely bad luck. When intervals between buses are unequal, a passenger arriving at a random moment is more likely to fall inside a longer gap than a shorter gap. This phenomenon is known as the waiting-time paradox or inspection paradox. Masuda and Porter (2020) explain it as a mathematical source of a very ordinary frustration. In public life, this is a useful warning: averages can be truthful and still fail to describe experience. A system may announce an average service time, while the citizen who arrives at the wrong hour meets the longest gap. The formulae of waiting also contain a practical warning for institutions. If a system has no spare capacity, even a small variation in arrival or service time can create a visible queue. People do not arrive like drops from a perfectly regular tap. They come in bursts: before a deadline, before a festival, after an announcement, during admission season or after a policy change. Service also varies: one case is simple, another requires scrutiny; one patient needs a prescription, another needs emergency intervention. Queueing theory insists that variation is not an exception but a part of the system itself (Gross et al., 2008). A good institution plans not only for the average day but also for the crowded hour.

Waiting, Information and Trust

There is a mathematics of duration, but there is also a psychology of waiting. David Maister's influential essay on waiting lines observed that uncertain waits feel longer than known waits, unexplained waits feel longer than explained waits, and unfair waits feel longer than equitable waits (Maister, 1985). These observations may appear obvious, but they are profound for public systems. A train delayed by one hour causes frustration; a train delayed by one hour without an announcement causes anger. The delay may be identical on the clock, but not in the mind.

Time is not felt only by the clock. Time is also felt by expectation. Ten minutes spent talking to a friend may vanish. Ten minutes spent outside an operation theatre may expand painfully. A known delay is lighter than an unknown delay. A fair delay is easier to accept than an arbitrary delay. Information does not remove waiting, but it gives waiting a shape. Trust often begins when uncertainty is made honest.

The difference between waiting and being kept waiting is theref-ore essential. Waiting may be unavoidable when resources are finite and demand is irregular. Being kept waiting often means that the person does not know whether the matter is moving, whether it has been forgotten or whether some hidden rule is operating. In sociological studies of state institutions, waiting has been examined not merely as lost time but as a political and social experience through which citizens learn their distance from authority (Auyero, 2012). A humane public culture should not merely ask people to wait; it should make waiting legible.

Legibility is not a luxury. A token display in a hospital, a railway delay announcement, a university result portal that actually updates, an online status for a certificate, a reasoned notice, a public

list, an acknowledgement receipt or an expected processing time can reduce anxiety even when it cannot eliminate delay. A handwritten token at a small clinic may perform the same moral function as a digital dashboard in a large office: it tells the waiting person that the system has seen him. Such devices convert opaque waiting into ordered waiting. They also produce accountability: once a process is visible, it can be examined. Mathematics gives the system a measure; communication gives the citizen a sense of respect.

Hospitals, Roads and Examinations

In a hospital, the question of waiting becomes deeply human. A patient does not wait like a passenger; a patient waits with pain. A mother outside an emergency ward, an old man folding a prescription in his pocket, a child waiting for a blood report- none of them experiences time as a neutral unit. Five minutes of uncertainty can feel longer than thirty minutes of informed waiting. This is why a good hospital does not merely count patients; it understands urgency. The person in greater danger must be attended earlier, even if another person arrived first. Mathematically, this is a priority system. In ordinary language, it is compassion arranged in order.

Healthcare queueing is not a decorative application of mathematics. Patient flow has been studied as a serious operational question because delays in registration, consultation, diagnosis, admission, discharge, laboratory reporting and bed availability can interact with one another (Green, 2006). A queue in one part of a hospital may create a queue elsewhere. If beds are unavailable, emergency rooms slow down. If reports are delayed, doctors cannot decide. If discharge is delayed, incoming patients cannot be admitted. The moral significance of the mathematics is clear: a hospital queue is not merely a line; it is a chain of dependencies affecting fear, pain and dignity.

Traffic offers another lesson. A road is like a shared container; it has a capacity. If movement enters it in a disciplined manner, it can serve many people. If too much enters too quickly, the road begins to overflow into congestion. Traffic-flow theory studies the relationships among speed, density and flow, showing that the behaviour of the road cannot be reduced to the wish of any single driver (Gerlough & Huber, 1975). Each driver may think only of his own delay, but the road responds to the behaviour of all. A driver who cuts across may gain a few feet and cost the road a few minutes. The mathematics here is not against speed; it is against disorder pretending to be speed.

Examinations create a quieter kind of waiting. A student may spend years preparing, but at the final moment the future arrives as a number: marks, rank, cut-off, merit list. Before the result, every possibility is alive. After the result, life takes a direction. That period in between is a sensitive mathematical interval. The student is not only waiting for information; he is waiting for a career path, a family expectation and often a new identity. An examination system is a ranking system, but a ranking system becomes just only when its rules are visible.

The examination example shows that ordering is not the same as justice, though justice often requires orderly procedures. A merit list is a mathematical object, but it becomes socially meaningful only when the rules of evaluation, moderation, reservation, tie-breaking, publication and grievance redressal are clear. A delayed result, an unexplained correction or an opaque process does not merely postpone information; it suspends lives. Here again, mathematics and ethics meet. Numbers must not only be correct; they must be trusted.

Public Time and Time-Bound Governance

Many institutions have invisible waiting rooms. A proposal waits for noting. A pension case waits for verification. A promotion case waits for a meeting. A certificate waits for a signature. Some of this waiting is necessary because public decisions require care, scrutiny and responsibility. Careless speed can be as unjust as careless delay. But waiting becomes painful when no one knows where the matter stands. There is a difference between waiting by rule and waiting without information. The first may protect fairness; the second weakens trust.

The ethics of waiting begins with a simple recognition: human time has value. Every hour spent in avoidable uncertainty is not merely an administrative residue; it is a portion of someone's life. Yet this recognition does not require sentimental governance. It requires better design. Forms can be simplified. Repeated verification can be reduced. Status tracking can be made public. Peak demand can be anticipated. Priority categories can be justified. Backlogs can be measured. Deadlines can be realistic. In this sense, mathematics becomes a grammar of administrative humility: it reminds systems that pending work is not abstract load but accumulated human expectation.

India's Right to Public Services framework gives this idea a concrete institutional form. The Bihar Right to Public Services Act, 2011, for instance, is built around notified services, designated officers, stipulated time limits and appellate mechanisms (Government of Bihar, 2011). When a state promises time-bound public service, it is doing something mathematically significant: it is converting indefinite waiting into accountable waiting. It does not claim that every service can be instant; it says that waiting must have a limit, a responsible authority and a route of redress.

Recent digital governance efforts in Bihar also show why visibility matters. Reports on launch of initiative such as the Right to Public Service appeal and review platform highlight paperless processing, digital signatures and real-time dashboards as tools intended to improve transparency, efficiency and accessibility (Nezami, 2025). These measures are significant because citizen's frustration often stems not only from delays but also from not knowing whether the application is active in the system. A dashboard cannot deliver justice by itself; yet, when combined with service standards and accountable officers, it can turn silence into trackable movement.

At the same time, zero waiting is not always possible or even desirable. Some waiting protects fairness because cases must be examined. Some waiting protects quality because decisions need evidence. Some waiting protects equality because a queue prevents immediate preference from becoming privilege. The aim of a mature system is not to abolish all waiting, but to distinguish necessary waiting from avoidable delay. It should preserve the waiting that fairness requires and reduce the waiting that poor design produces.

This distinction is central for a public institution. A citizen can accept a process that is slow but visible more easily than a process that is fast for some and mysterious for others. The queue, when fair, can be a democratic instrument: it says that the powerful and the weak must submit to the same order. But a queue without explanation, without priority for genuine urgency or without movement becomes a theatre of helplessness. Thus, the mathematics of waiting must be joined to the ethics of communication.

Waiting as Attention and Discovery

There is, however, one kind of waiting which should not be hurried. A researcher knows it well. A theorem may resist for months. A paragraph may refuse to become clear. A scientific experiment may produce data before it produces understanding. A poet may carry a line for years before it finds its form. This waiting is not the waiting of a broken system. It is the waiting of ripening. Here delay is not failure; it is incubation. Some ideas come late because they must arrive whole.

Mathematics itself has grown through such waiting. Problems have waited for generations before yielding to a new method. A student of mathematics learns, sometimes painfully, that intelligence is not only quickness. It is also the ability to remain with a question without forcing a false answer. George Polya's classic account of problem-solving emphasises understanding the problem, devising a plan, carrying it out and looking back--a process that often requires repeated return rather than instant success (Polya, 1945). There is a patience of the mind which is different from passivity. It is active, attentive and disciplined.

The philosopher Simone Weil placed unusual importance on attention, treating it not as strain but as a form of receptive waiting: the mind must be emptied of premature claims if it is to receive truth (Weil, 1951). This is close to the mathematician's experience before a difficult problem. One tries examples, fails, returns, abandons, remembers and reformulates. Often the solution does not come by force. It comes when the mind has waited long enough to see the problem differently.

Thus, life asks for a double wisdom: to reduce unnecessary waiti-ng outside us and to respect necessary waiting within us. Public systems should improve design, increase capacity where possible, communicate honestly and treat human time as valuable. At the same time, students, scholars and citizens must also learn that not every delay is an enemy. Some delays test us; some train us; some prepare us for what we are not yet ready to receive.

A Return to the Platform

The railway platform, therefore, remains a fitting image. It is a place between departure and arrival, between anxiety and announcement, between a printed timetable and the uncertain life of events. People waiting there may not speak in philosophical language, yet they understand something profound. A journey begins before the train arrives. It begins in expectation, in the calculation of possibility and in the discipline of staying ready.

Mathematics cannot remove waiting from human life. But it can help us distinguish between unavoidable delay and avoidable delay, between fair order and careless postponement, between patience that deepens life and delay that diminishes dignity. It can show that a queue is not merely a line of bodies, but a structure of arrivals, services, rules, capacities and expectations. It can show that probability is not merely a chapter in a textbook, but the pulse of uncertain hope. It can show that time is not only measured in minutes, but also in trust.

The next time we see a line outside a counter, a patient in a corridor, a student watching a result portal, a traveller checking his waitlist or a young researcher sitting quietly before an unsolved problem, we may see more than delay. We may see the hidden mathematics of human expectation. Waiting, when understood, is not empty time. It is a place where probability, order, attention, hope and public ethics meet.

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विद्रूप होता इतिहास और इतिहासकार का दायित्व

प्रो रत्नेश्वर मिश्रा
पूर्व प्रोफेसर एवं अध्यक्ष, इतिहास विभाग, ललित नारायण मिथिला विश्वविद्यालय, दरंभगा।

आज इतिहास और इतिहासकार संकट और तनाव में है। ऐसे संकट किसी सीमा तक सदैव रहे हैं पर अब इतिहास का अस्तित्व ही संकटापन्न लगता है। इतिहासकार अपनी विचारधारात्मक प्रतिबद्धता के कारण कई बार राजनीतिक प्रवक्ता भर लगता है, तो अनेक अवसरों पर अपनी बौद्धिक ऐकान्तिकता के कारण आमजन की संवेदनाओं को समझने में असमर्थ। परिणामतः राजनीतिक-सामुदायिक ऐजेंडा को लेकर चलने वाले लोग ऐतिहासिक तथ्यों का चयन एवं संयोजन मनमाने ढंग से करने लगते हैं। सामाजिक संचार माध्यमों ने स्थिति को और दुरूह तथा विकृत बना दिया है। सत्ताधारी सदैव ही इतिहास की पाठ्यपुस्तकों के साथ छेड़खानी करते रहे हैं। दूसरे शब्दों में इतिहासकार जब सामान्य पाठक तक नहीं पहुँच पाता है तो शातिर बुद्धि के लोग इतिहास को अपने ढंग से दूषित करते हैं। इतिहास क्रमशः तथ्यपरक की जगह मिथक तथा कल्पना से परिपूर्ण होने लग जाता है। इतिहासकार तो वैसे भी अतीत की वस्तुपरक सच्चाई को स्थापित करने और तथ्यों की आत्मनिष्ठ व्याख्या का निवारण करने की समस्याओं से जूझता रहा है।

इतिहास सीधा-सीधा अतीत नहीं है। यह निश्चित रूप से मनुष्य के दूसरे मनुष्यों और पर्यावरण से अतीत में हुई अंतःक्रिया का चित्रण है। अतीत में भोजन, वस्त्र तथा आवास की समस्याओं के समाधान के प्रयास, सामाजिक-राजनीतिक संगठनों एवं धार्मिक-दार्शनिक विश्वासों के उद्भव और विकास तथा पारिणामिक मानव संस्कृति एवं सभ्यता की स्थापना के यथासंभव यथातथ्य निरूपण की चेष्टा है। इतिहास का पिता कहे जाने वाले हेरोडोटस के जमाने से ही इतिहास लेखन के नियम विकसित होते रहे हैं। आधुनिक काल में वीबर और रांके के समय से इन नियमों को अधिकाधिक दृढ़ता दिए जाने के कारण जॉन बैकनल बेरी ने घोषणा ही कर दी कि 'इतिहास विज्ञान है, न कम न अधिक'। प्राचीन यूनान और रोम एवं यहूदी तथा इस्लाम धर्मावलम्बी देशों में इतिहास लेखन इसी तरह विकसित हुआ। चीन प्रामाणिक तिथिक्रम के उल्लेख को सर्वाधिक महत्व देता रहा। वहाँ निरंतरता, राज्य निर्देशित एकरूपता तथा कन्फ्यूसियस के नैतिक विचारों से भी इतिहास सम्पृक्त रहा। इन सबसे भिन्न भारतीय इतिहास लेखन भारत की प्रशंसनीय ऐतिहासिक समझ, अपनी विकसित सभ्यता तथा संस्कृति और संस्कृत, पाली, तमिल आदि भाषाओं में उपलब्ध प्रचुर स्रोत सामग्री के बावजूद प्राचीनकाल में कल्हण की राजतंरगिणी को छोड़ कोई सही रूप में इतिहास की पुस्तक नहीं प्रस्तुत कर सका। ऐसा मिथकों, दन्तकथाओं तथा ऐतिहासिक तथ्यों के घालमेल, अनेक संवत्सरों के प्रचलन से उत्पन्न तिथिक्रम की अस्पष्टता तथा कर्म, प्रारब्ध, पुनर्जन्म एवं जन्म-मरण के चक्र से मुक्ति के दर्शन को समझने में लगे रहने के कारणों से हुआ प्रतीत होता है।

जो भी हो, पाश्चात्य प्रत्यक्षवादी या पोजिटिविस्ट इतिहासलेखन जिसमें तथ्यों, प्राथमिक स्रोतों तथा वस्तुनिष्ठता को बहुत महत्व दिया गया, उसके विरूद्ध भी प्रश्नचिह्न खड़े किये जाने लगे। 1874 में

नीत्से ने अपने परिघटनावादी या फेनोमेनोलोजिस्ट दर्शन के माध्यम से चिन्ता व्यक्त की कि ऐतिहासिक समझ जीवनहीन विज्ञानवाद के अधीन हो गई और उसकी सर्जनात्मकता समाप्त हो गयी। 1960 के दशक से तो उत्तर आधुनिकतावाद तथा अन्य अनेक अनुषंगी विचारधाराओं के उदय से इतिहास लेखन में साहित्यिक, दार्शनिक-धार्मिक- आध्यात्मिक परंपराओं, मिथकों आदि का महत्व बढ़ा और पूर्व से स्थापित वस्तुनिष्ठता तथा इतिहास की रैखिक प्रगति की अवधारणा के स्थान पर अनेक इतिहास की उपस्थिति की अवधारणा आयी। 1989 में फुकुयामा ने इतिहास के अन्त की घोषणा ही कर दी पर इतिहासकारों के लिए विचारणीय है कि वस्तुनिष्ठता की रक्षा तथा मानव इतिहास की समेकित समझ इतिहास की अस्मिता बना, रखने के लिए प्रयोजनीय है या नहीं।

सारी दुनिया में सत्ताधारकों ने प्रायः ही इतिहास का उपयोग अपने शासन की वैधता तथा उच्चता सिद्ध करने और अपने राजनीतिक अभीष्ट की सिद्धि के साधन के रूप में किया है। दरबारी इतिहासकार तो उस उद्देश्य से ही रखे जाते थे। 15वीं से 20वीं शताब्दी तक औपनिवेशिक शासको ने उपनिवेशों में अपनी सभ्यता के संस्थापन के लिए जो हथकंडे अपना, उसे ही 'सिविलाइजिंग मिशन' कहा गया पर उनके शासनकाल में हए, प्रतिरोध आंदोलन स्वतन्त्रता के बाद उपनिवेश द्वारा उग्रता से अंकित किए जाने लगे, वे अपनी सांस्कृतिक सम्पन्नता को भी चित्रित करने लगे। दोनों ही स्थितियों में शुद्ध वस्तुनिष्ठ इतिहास का क्षरण होने लगा। उत्तर आधुनिक तथा उत्तर उपनिवेशकाल में इतिहास लेखन में शासकों तथा अभिजनों को महत्व देने के स्थान पर नारियों, श्रमिकों अथवा सामाजिक-आर्थिक-सांस्कृतिक-राजनीतिक रूप से वंचित-उपेक्षित समूहों को महत्व दिया जाने लगा। मार्क्सवाद में भी ऐसा होता है, पर दोनों प्रकार के इतिहास लेखन के सैद्धांतिक आधार अलग है। मार्क्सवाद यदि शोषक-शोषित की वर्ग-चेतना तथा वर्ग संघर्ष एवं सर्वसमावेशी समन्वित मानव इतिहास की बात करता है तो उत्तर आधुनिकतावाद उपाश्रयी वर्ग के पृथक समूहों की स्वायत्त चेतना एवं विखंडित इतिहास की बात करता है। उसमें भी अधिक नया इतिहास लेखन पूर्व के इतिहास लेखन के प्रविधिक पूर्वाग्रहों का विरोध करता है। अभिजन की जगह बहुजन को केन्द्र में रखकर किए गए इतिहास लेखन को कई विद्वान इतिहास के प्रजातंत्रीकरण के रूप में देखते हैं पर कई अन्य की दृष्टि में यह इतिहास का विखंडन ही नहीं है बल्कि उसके अस्तित्व पर ही प्रश्नचिह्न खड़े करता है।

विचारधारा ने इतिहासलेखन को झकझोर दिया है। विचारधारा और विचार एक ही नहीं है। विचारधारा जहाँ इतर दृष्टिकोणों को समझने या उनमें निहित स्वीकार्य तथ्यों को समझने की शक्ति को कुन्द करती है वहीं विचार अपेक्षाकृत विवेकशील बनाकर माननीय स्वतंत्रता और अधिकार के पक्ष में क्रियाशील बनाता है। विचाराधारा को जानना, समझना तथा उसमें निहित यत्किंचित कल्याणकारी तत्वों को अपनाना वांछित हो सकता है पर उसमें सम्मिलित काल्पनिक, मिथकीय, अनैतिहासिक तथा कभी-कभी समाज के लिए अहितकर तत्वों को अनावश्यक महत्व देना सर्वथा अनुचित है। इससे संवाद करने की मानवीय क्षमता नष्ट होती है जबकि संवादशीलता ही सभ्यताओं के विकास की आधारभूमि रही है। विचारधाराओं के मकड़जाल में उलझकर मनुष्य की विचारशक्ति कुंठित हो जाती है और उसकी मानसिकता अपने में सारे गुण और अन्यत्र सारे दोष देखने की हो जाती है।

इतिहासकारों द्वारा स्वतःस्फूर्त अथवा सत्ता के निर्देश पर एकपक्षीय इतिहास लेखन सर्वथा आपत्तिजनक तथा अस्वीकरणीय होना चाहिए। ऐतिहासिक तथ्यों के साथ छेड़खानी तथा इतिहास संशोधन-संपादन के विरूद्ध भी इतिहासकारों को दृढ़तापूर्वक अपना पक्ष रखना चाहिए। विश्व इतिहास में इतिहास के सम्पादन के दृष्टान्त कई हैं।

संयुक्त राज्य अमेरिका में हारवर्ड स्थित विधि विद्यालय के प्रतीक चिह्न को 1936 में इसाक रायल जूनियर के पारिवारिक प्रतीक चिन्ह की नकल पर बनाया गया होने के कारण उसका विरोध तथा गेल के एक कॉलेज से जॉन सी० कैल्हून के नाम हटा, जाने के समर्थन में जब आवाज उठाई गई तो प्रदर्शनकारियों की माँगें इसलि, स्वीकार कर ली गई कि रॉयल और कैलहून दोनों दास प्रथा के पक्षधर थे। इसके विपरीत इंगलैंड में 2020 में ऑक्सफोर्ड के ओरिएल कॉलेज स्थित उन्नीसवी शताब्दी के उपनिवेशवादी सेसिल रोड्स की मूर्ति हटा, जाने के लिए चला, गए आर.एम.एफ. अथवा रोड्स मस्ट फॉल आन्दोलन की मांग स्वीकार कर लिए जाने और इस हेतु नियुक्त जाँच आयोग की भी अनुकूल अनुशंसा उपलब्ध रहने के बावजूद मूर्ति नहीं हटाई गयी। दोनों ही स्थितियों में अंतिम निर्णय शासक वर्ग की मनोदृष्टि से प्रभावित था। विचारणीय है कि क्या इतिहास के तथ्य अनुकूल हों तो उन्हें बना, रखा जाय और प्रतिकूल हों तो उन्हें समाप्त कर दिया जाय।

इतिहास के तथ्य पसंद या नापसंद हो सकते हैं और लोग अपने तर्कों से उसकी प्रशंसा अथवा भत्सर्ना कर सकते हैं, किन्तु किसी भी स्थिति में उन्हें नष्ट किया जाना मान्य नहीं होना चाहिए। अनेक दृष्टान्त उपलब्ध हैं, जब शासक वर्ग या विचारधारा के अनुसरण में स्मारक स्थापित कि, जाते हैं, चयनित घटनाओं के स्मरणोत्सव मनाए जाते हैं, पाठ्य पुस्तकें लिखवायी या संशोधित करवायी जाती है, संग्रहालय बनवा, जाते हैं, चुने हुए मृत व्यक्तियों की प्रशंसा अथवा निन्दा बदलते संदर्भ के अनुसार की अथवा करवायी जाती है और इस क्रम में किसी व्यक्ति के जीवनकाल की उपलब्धियों और संदर्भों की अवहेलना की जाती है तथा कभी-कभी तो उन्हें विकृत भी किया जाता है, पर साथ ही सत्तासीन अथवा कई अन्य लोगों की जीवनियाँ इस तरह लिखवायी जाती हैं जिससे उनकी छवि बनायी या बिगाड़ी जा सके। बदलते सन्दर्भ के अनुसार छवि-निर्माण इतिहास का संशोधन एवं सम्पादन है जो मात्र मान्य ऐतिहासिक प्रविधियों द्वारा उचित ठहराए गए तथ्यों के आधार पर ही किया जाना चाहिए। सत्ता या विचारधारा के प्रहार से तथ्य ही नष्ट हो जायँ, यह सर्वथा अमान्य होना चाहिए। इतिहास के तथ्य स्वतः सिद्ध अथवा अभिगृहीत सत्य की तुलना में बहुत नाजुक होते हैं और एक बार वे नष्ट हो गए तो उनकी पुनर्स्थापना असंभव हो जा सकती है।

इतिहासकारों का इस क्रम में दायित्व होना चाहिए कि पर्याप्त शोध के बाद उपलब्ध तथ्यों तथा उनके सन्दर्भ स्रोतों को लिपिबद्ध कर दें। अन्यथा 1952-1960 में हुए केन्या के माउ-माउ विद्रोह के सिलसिले में अंग्रेज औपनिवेशिक शासकों में जिस तरह अभिलेखागारों में सुरक्षित उससे संबंधित संचिकाओं को नष्ट कर देने के आदेश दिए थे उस तरह शासक वर्ग सर्वत्र इतिहास के तथ्यों को नष्ट करवा सकता है।

इतिहास का संशोधन कई बार स्थापित ज्ञान में उपलब्ध विषमता अथवा असंगतता को चुनौती देकर भी किया जाता है और ऐसा प्रायः उन तथ्यों को अपेक्षाकृत अधिक महत्व देकर जो या तो उल्लेखित होने से छूट गए अथवा उनका उल्लेख गौण रूप में हुआ। तथ्यों का छूटना जानबूझकर भी हो सकता है और अनजाने में भी, परन्तु उनका पुनर्स्थापन सदैव उनकी महत्ता, इतिहास की मान्य धारा को प्रभावित करने की उनकी क्षमता तथा सर्वाधिक इतिहास की प्रविधियों के अनुसार उनकी प्रामाणिकता स्थापित करने के बाद ही किया जाना चाहि,। कई घटनाओं का उल्लेख इस कारण छूट जाता है क्योंकि जाने-अनजाने वे कहीं लिपिबद्ध ही नहीं की जाती हैं। उदाहरणार्थ, द्वितीय विश्वयुद्ध काल में भारतीय राष्ट्रवादियों द्वारा कई बार चेतावनी दी गयी कि भारतीय संसाधनों का औपनिवेशिक शासकों द्वारा युद्ध की आवश्यकताओं की पूर्ति के लिए अधिक उपयोग नहीं किया जाय, परन्तु जो नहीं करने के लिए कहा गया वही किया गया। भारत से अत्यधिक मात्रा में चावल ब्रिटिश साम्राज्य के विभिन्न हिस्सों में भेजा गया और परिणामस्वरूप भारत में अकाल पड़ा तथा तीस लाख से अधिक लोग कालकवलित हुए। इस दृष्टिकोण से जिस ब्रिटिश प्रधानमंत्री चर्चिल को युद्धकाल का श्रेष्ठ नायक माना गया था वह वस्तुतः खलनायक सिद्ध होता है किन्तु उनका यह मूल्यांकन ऐतिहासिक वृतान्तों में अनुपलब्ध सा है। इतिहासकार ऐसे स्मृति लोप को किसी स्थिति में अपने आचरण का हिस्सा नहीं बनने दें।

उपनिवेशकों से मूल्यवान वस्तुओं तथा सांस्कृतिक कलाकृतियों की लूट या चोरी का इतिहास प्रायः लिखा ही नहीं गया। ग्लासगो और कैम्ब्रिज जैसे विश्वविद्यालयों तथा लन्दन जैसे शहरों का निर्माण दास व्यापार से अर्जित धन से किया गया, पर इस तथ्य का उल्लेख इतिहास की किताबों में न के बराबर है। इसके विपरीत किप लिंग के श्वेत लोगों के बोझ के सिद्धांत का प्रचार-प्रसार व्यापक पैमाने पर किया गया। इस तरह का असंतुलन इतिहास लेखन को बहुमान्य नहीं होने देता है।

कई बार शासक वर्ग जनसामान्य की माँगों पर विचार-विमर्श किए बिना उन्हें खारिज कर देता है और इस कारण वह न तो अभिलेखों में अंकित हो पाता है और न इतिहास में। अनेक घटनाओं पर सत्ता की चुप्पी या उसकी ओर से शब्दों का इस प्रकार उपयोग कि वे इतिहास के पन्नों तक पहुँच ही नहीं पाती हैं। द्वितीय विश्वयु) के बावजूद भारत में ब्रिटिश उपनिवेश का बना रहना, सोवियत रूस में विरोधियों का निर्वासन या तथाकथित शुद्धिकरण तथा जापान पर अमेरिका द्वारा परमाणु बम गिराये जाने जैसी हृदय विदारक घटनाओं के पक्ष में भी तर्क दिए जा सकते हैं पर उनके कारण जो दुष्प्रभावित हुए अथवा जो मात्र जानने के उद्देश्य से ऐसे तथ्यों की खोज में हों, उनके हित में सत्य को अंकित करना इतिहासकार का दायित्व है। सत्य लिखने में मितव्ययी होना इतिहास के प्रति अपराध है।

यह उल्लेख कर देना भी श्रेयस्कर है कि इतिहास के अधिकांश संकट स्वयं इतिहासकारों द्वारा सृजित हैं, विशेषकर तब जब वे मात्र अकादमिक अथवा शोध परक इतिहास लेखन में व्यस्त रहने के कारण सामान्य पाठक तक नहीं पहुँच पाते हैं और सामाजिक संचार माध्यमों के बढ़ते प्रभाव के आज के युग में आसानी से उनके लेखन को दुर्बोध, पक्षपातपूर्ण तथा तथ्यों को जानबूझकर धूमिल करने का प्रयास बताया जाता है। ऐसे छिछले और उच्छृंखल इतिहास लेखन के प्रमाण हैं तथाकथित व्हाट्स ऐप इतिहास। प्रसिद्ध इतिहासकार विलियम डैलरिम्पल ने अपनी हाल में प्रकाशित पुस्तक 'द गोल्डेन ऐन्ड हाउ एन्श्येन्टि इन्डिया ट्रान्सफॉर्ड द वर्ल्ड' द्वारा यह स्थापित करने की चेष्टा की है कि प्राचीन भारत की सांस्कृतिक तथा ज्ञान विषयक श्रेष्ठता बताने के लिए पर्याप्त इतिहास सिद्ध तथ्य तथा साक्ष्य है, फिर भी मात्र मिथकों अथवा अभिगृहित अथवा तथा कथित स्वतः सिद्ध प्रमाणों का सहारा लेना अवांछित है। तात्पर्य यह है कि इतिहासकार गंभीरतापूर्वक अपना कार्य करता रहे जो अतीत का वस्तुनिष्ठ परीक्षण मात्र है न कि विचारधारात्मक व्यक्ति निष्ठ एक पक्षीय परिचय स्थापित करने वाली कहानी या साहित्य का सृजन करना, जो रसोदेक तो कर सकता है पर सत्य को क्षणिक ही सही, भ्रम में डाल देता है और इतिहास विद्रूप हो जाता है।

इतिहास का संशोधन-सम्पादन निरंकुश अथवा प्रजातांत्रिक सभी प्रकार की शासन प्रणालियों में दिया जाता है। घोषित तौर पर ऐसा सुन्दरतर समाज के निर्माण अथवा तथाकथित रूप से इतिहास के छुपाए गए तथ्यों को प्रकाशित करने के लिए किया जाता है पर वास्तविक अभीष्ट प्रायः ही एक की छवि को निखारना और दूसरे के छवि को धुमिल करना होता है। उदाहरणार्थ नाजी नियंत्रण से 1945 में प्राग को मुक्ति दिलाने वाली रूसी लाल सेना के सेनापति जेनरल कोनेव को सम्मान प्रदान करते हुए साम्यवादी निरंकुश शासन द्वारा 1980 में उनकी मूर्ति लगवायी गई पर 1968 के प्राग के वसन्त सुधार आन्दोलन के कुचलने में उनकी भूमिका के कारण 2020 में उक्त मूर्ति हँटा दी गई। ऐसी भ्रमोत्पादक तथा विरोधाभासी बातों पर इतिहासकार तथ्य और इतिहासलेखन के अन्तसंबंधों एवं शासन और विचारधारा के तौर-तरीकों के संदर्भों को स्पष्ट रूप से समझकर ही विचार कर सकता है। इसी तरह किसी नाम का हटाया जाना, बदल दिया जाना अथवा पुनर्स्थापित किया जाना, किसी-न-किसी रूप में इतिहास के तथ्यों के संग हस्तक्षेप है और इसलिए यह इतिहासकारों का कर्तव्य है कि वे अंतिक कर दें कि ऐसा कब, क्यों और कैसे हुआ। उनका यह दायित्व इसलिए भी महत्वपूर्ण है क्योंकि परिस्थितिवश सत्ता या विचाराधारों के अनुसरण में कभी-कभी तथ्यों का बड़े पैमाने पर अस्वीकरण संभव है परंतु सत्यनिष्ठा के लिए इतिहासकार का आग्रही बना रहना प्रत्येक स्थिति में सर्वोपरि अभीष्ट है, दूसरे शब्दों में अतीत की खोज और भविष्य के लिए अतीत की ज्ञातव्य बातें लिखकर सुरक्षित करना, उसका मिशन है न कि औरों की तरह कोई पारितोषिक या खजाना।

BIHAR'S YOUTH AND THE FUTURE OF WORK

EDUCATION, EMPLOYMENT AND POLICY PRIORITIES

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Creating productive and reasonably paid work for young people is a major development challenge. A large youth population can support economic growth, social mobility and innovation when the transition from education to work is timely and successful. When suitable jobs are scarce, the same demographic strength appears as unemployment, long searches for work, repeated preparation for competitive examinations, low-paid informal employment or migration. This challenge is especially important in Bihar, where the youth population remains large while regular wage employment, manufacturing and modern services are relatively limited (Sharma, 2022; IHD - ILO, 2024).

Open unemployment alone does not capture the full problem. Many young people cannot afford to remain without work and therefore enter casual labour, unpaid family work or low-return self-employment. Educated youth, by contrast, may wait longer for public employment or secure salaried work. Women may remain outside the labour force because of study, unpaid domestic and care work, safety concerns, social restrictions or the absence of acceptable jobs. Employment policy must therefore consider three indicators together: labour force participation, the proportion actually working and unemployment among those seeking work.

This paper examines Bihar's youth employment challenge using the Periodic Labour Force Survey (PLFS) for 2025 and other official sources. It follows the Indian definition of youth as persons aged 15-29; international reports commonly use ages 15-24. The discussion places Bihar in the global and national context, reviews its demographic and educational changes, analyses the structure of employment, and examines gender, location, education and the share of youth not in employment, education or training (NEET). It concludes with policy priorities designed for a broad academic and public readership.

The Global and Indian Youth Employment Setting

Global youth unemployment has declined from its pandemic-era peak, but young people continue to face greater difficulty than adults in entering stable work. In 2023, about 64.9 million persons aged 15-24 were unemployed worldwide and the global youth unemployment rate was 13.0 per cent. Many employed youth were in temporary, informal or low-paid work, and young women continued to face larger barriers (ILO, 2024, 2025). Educational participation has increased: the share of youth attending school or training rose from about 38 per cent in 2000 to 48 per cent in 2023. This is an important achievement, but it also raises expectations regarding the quality and security of work.

India shows the same imbalance between expanding education and insufficient suitable employment. In 2025, the youth labour force participation rate (LFPR) was 46.0 per cent, the worker population ratio (WPR) was 41.4 per cent and the unemployment rate was 9.9 per cent (MoSPI, 2026). The gender gap was wide: LFPR was 64.0 per cent for young men but only 27.5 per cent for young women. Educated entrants often wait for regular salaried or public employment, while many working youth remain in informal and low-productivity activities. Thus, a low unemployment rate can sometimes reflect the necessity of accepting poor work rather than the availability of good jobs (IHD - ILO, 2024).

Bihar's Youth Bulge and the Demographic Opportunity

Bihar is one of the states in which the youth population will remain exceptionally large. The number of persons aged 15-29 was about 35.4 million in 2021 and is projected to reach 39.0 million in 2031 before declining modestly to 37.9 million in 2036. Although the youth share of Bihar's population is expected to fall from 28.8 to 25.5 per cent, the state's share of India's youth population may rise from 9.5 to 11.0 per cent because population ageing is occurring faster elsewhere. Bihar will therefore become increasingly important to India's future labour supply, migration patterns and economic geography.

A demographic advantage is not an automatic result of having more young people. It emerges only when improvements in health, learning, women's participation and employment allow a larger working-age population to become more productive. The years before 2031 are particularly important because Bihar's youth population is still increasing (Table 1). Better school completion, stronger colleges and technical institutions, work experience and adequate job creation during this period can raise earnings over the entire working life. Prolonged inactivity or unemployment, on the other hand, results in lost income, experience and confidence (IHD - ILO, 2024; Sharma, 2022).

TABLE 1: BIHAR'S PROJECTED YOUTH POPULATION AND DEMOGRAPHIC POSITION

Indicator	2021	2031	2036
Youth population aged 15-29 (million)	35.4	39.0	37.9
Youth as share of Bihar population (%)	28.8	27.7	25.5
Youth as share of working-age population (%)	49.0	45.2	41.6
Bihar's share in India's youth population (%)	9.5	10.9	11.0

Source: Based on the Report of the Technical Group on Population Projections (Ministry of Health and Family Welfare, 2020).

Educational Participation and the Rise of Higher Education

Educational profile of youth

Educational participation in Bihar has expanded, but the profile of youth remains below the national average. In 2025, 40.0 per cent of Bihar's youth had completed secondary or higher secondary education, compared with 45.3 per cent for India. Graduates and persons with higher qualifications formed 12.3 per cent of the youth population, against 17.3 per cent nationally. At the other end, 10.2 per cent had no education, more than twice the all-India share, and 37.5 per cent had studied below the secondary level.

Bihar consequently faces two linked challenges. Young people with limited schooling require foundational literacy, numeracy, practical skills and access to stable entry-level work. Those completing secondary school need clear routes into higher secondary education, technical courses, apprenticeships and employment with opportunities for advancement. Graduates need a wider range of professional, technical, managerial and public-service jobs. A single short training programme cannot meet these different needs, and training cannot substitute for job creation.

TABLE 2: EDUCATIONAL COMPOSITION OF YOUTH AGED 15-29, BIHAR AND INDIA, 2025

Highest education completed	Bihar (%)	All India (%)	Gap
No education	10.2	4.6	+5.6
Below secondary	37.5	32.8	+4.7
Secondary/higher secondary	40.0	45.3	-5.3
Graduate and above	12.3	17.3	-5.0
Total	100.0	100.0	-

Source: Authors' calculations from PLFS 2025 unit-level data. Percentages may not sum to 100 because of rounding.

Expansion and quality of higher education

Higher education has expanded rapidly from a low base. Total enrolment increased from 16.46 lakh in 2016-17 to 26.23 lakh in 2021-22, while female enrolment rose from 6.97 lakh to 11.75 lakh. The gross enrolment ratio (GER), which measures enrolment in relation to the relevant age group, increased from 12.8 to 17.1 per cent. However, the all-India GER was 28.4 per cent in 2021-22, leaving Bihar 11.3 percentage points behind (Table 3) (Government of Bihar, 2025; Ministry of Education, 2024).

TABLE 3: SELECTED HIGHER EDUCATION INDICATORS FOR BIHAR

Indicator	2016-17	2021-22	Change
Total enrolment (lakh)	16.46	26.23	+9.77 lakh
Female enrolment (lakh)	6.97	11.75	+4.78 lakh
Gross enrolment ratio (%)	12.8	17.1	+4.3 percentage points
All-India GER (%)	-	28.4	Bihar is lower by 11.3 points

Source: Government of Bihar (2025) and Ministry of Education (2024).

Bihar had 39 universities and 1,197 colleges in 2023-24, besides teacher-training centres, engineering colleges and polytechnics (Government of Bihar, 2025). The value of this network depends on teaching quality, laboratories, work placements, career services and links with employers. Location also matters because travel and housing costs restrict access for poorer students and many young women. General degree programmes should strengthen communication, digital skills, quantitative reasoning and exposure to work, while technical courses should connect to recognised occupations and actual employers. Institutions should publish simple information on completion, placement, starting wages and further-study options.

The Employment Structure into Which Bihar's Youth Enter

The structure of Bihar's economy limits the range of work available to young entrants. In 2025, agriculture and allied activities accounted for 45.7 per cent of workers aged 15 years and above, compared with 40.9 per cent nationally. Manufacturing employed only 7.0 per cent, well below India's 12.2 per cent. Construction, by contrast, employed 19.6 per cent, seven percentage points above the national share. Trade, hotels and restaurants had a similar share in Bihar and India, but Bihar had smaller employment shares in transport, business services and public and social services (Table 4).

This pattern has two major consequences. First, the small manufacturing base restricts stable non-farm opportunities for school leavers, diploma holders and graduates. Second, construction and small trade absorb labour but much of the work is casual, seasonal and weakly protected. The shortage is therefore not simply one of skills; Bihar also lacks enough jobs at different skill levels. A broader economic base is essential if education is to lead to improved employment rather than prolonged waiting (Sharma, 2022).

TABLE 4: BROAD SECTORAL DISTRIBUTION OF EMPLOYMENT, PERSONS AGED 15 YEARS AND ABOVE, 2025 (%)

Broad industry	Bihar (%)	All India (%)	Gap
Agriculture and allied activities	45.7	40.9	4.8
Mining and quarrying	0.0	0.3	-0.3
Manufacturing	7.0	12.2	-5.2
Electricity, gas and water supply	0.5	0.7	-0.2
Construction	19.6	12.5	7.1
Trade, hotels and restaurants	13.7	13.5	0.2
Transport, storage and communication	4.9	6.2	-1.3
Finance, business & real estate	1.7	3.6	-1.9
Public administration, health, education and other services	7.1	10.1	-3.0
Total	100.0	100.0	-

Source: Authors' calculations from PLFS 2025 unit-level data. Usual status (principal and subsidiary status). Percentages may not sum to 100 because of rounding.

Migration is an integral part of Bihar's labour market. According to an IHD study around two-thirds of the rural households in Bihar are migrant households (defined as those who have at least one migrant) (Sharma, 2025). It enables workers to enter construction, manufacturing, transport and service jobs in other states, and remittances support households at home. Migration should not be viewed only as a sign of failure. The central questions are whether people migrate by choice or because acceptable local work is unavailable, and whether they receive reliable information, fair wages, safe housing and portable social protection. Bihar needs both stronger support for migrant workers and more quality employment within the state.

Youth Employment and Unemployment in Bihar

Overall position

The PLFS data reveal a sizeable gap between Bihar and India. In 2025, Bihar's youth LFPR was 34.3 per cent, 11.7 percentage points below the national rate. Its youth WPR was 30.1 per cent, 11.3 points lower than the all-India figure. Youth unemployment was 12.1 per cent in Bihar, compared with 9.9 per cent nationally (Table 5). These measures must be read together: Bihar has both lower participation and lower employment, so unemployment among active jobseekers captures only part of the problem.

TABLE 5: LABOUR MARKET INDICATORS FOR BIHAR AND INDIA, 2025

Age group and indicator	Bihar (%)	All India (%)	Gap
Youth LFPR, age 15-29	34.3	46.0	-11.7
Youth WPR, age 15-29	30.1	41.4	-11.3
Youth unemployment rate, age 15-29	12.1	9.9	+2.2
LFPR, age 15 and above	49.3	59.3	-10.0
WPR, age 15 and above	47.4	57.4	-10.0
Unemployment rate, age 15 and above	3.8	3.1	+0.7

Source: Authors' calculations from PLFS 2025 unit-level data. Usual status (principal and subsidiary status).

The age contrast is equally important. Among all persons aged 15 years and above, Bihar's unemployment rate was 3.8 per cent; among youth it was 12.1 per cent. A young labour force participant was therefore more than three times as likely to be unemployed as a participant in the wider working-age population. Some difference is expected because first-time jobseekers need time to find work, but the scale of the gap points to a shortage of suitable entry-level employment.

Rural-urban and gender differences

Bihar's rural youth unemployment rate was 9.8 per cent, only moderately above the all-India rural rate of 8.3 per cent. Urban youth unemployment, however, reached 31.3 per cent, more than twice the national urban rate. This reflects intense competition for a limited number of regular jobs and insufficient growth of urban employment beyond construction and small services.

Young women face the largest participation deficit. Female youth LFPR in Bihar was 12.5 per cent, compared with 27.5 per cent for India, and female WPR was only 10.8 per cent. In rural Bihar, female unemployment was 9.5 per cent, but the LFPR was just 12.8 per cent; the primary issue is therefore entry into the labour market. In urban Bihar, only 10.1 per cent of young women participated and 4.6 per cent were working. The estimated unemployment rate among participants was 54.2 per cent (Table 6). Because the participating group is small, this estimate requires caution, but it nevertheless indicates a severe shortage of acceptable work.

TABLE 6: YOUTH LABOUR MARKET INDICATORS BY LOCATION AND SEX, 2025 (%)

Group	Bihar LFPR	Bihar WPR	Bihar UR	India LFPR	India WPR	India UR
Rural male	58.6	52.8	9.9	65.5	60.2	8.2
Rural female	12.8	11.6	9.5	29.3	26.8	8.6
Rural persons	34.8	31.4	9.8	47.3	43.4	8.3
Urban male	48.5	35.4	27.1	60.9	53.8	11.8
Urban female	10.1	4.6	54.2	23.2	18.9	18.9
Urban persons	30.4	20.9	31.3	43.1	37.2	13.6
Total male	57.2	50.5	11.8	64.0	58.0	9.3
Total female	12.5	10.8	13.6	27.5	24.4	11.3
Total persons	34.3	30.1	12.1	46.0	41.4	9.9

Source: PLFS Annual Report 2025 and authors' calculations from unit-level data. Usual status (principal and subsidiary status), age 15-29.

Women's employment depends on the conditions and location of work as much as on qualifications. Safe transport, affordable accommodation, childcare, suitable hours, toilets and protection from harassment influence whether women can enter and remain in employment. Education and training are necessary, but they cannot overcome these constraints unless jobs are also reachable, safe and worthwhile for women and their households (IHD - ILO, 2024).

Education, Employment and Unemployment

The relationship between education and unemployment is not straightforward. Youth with little schooling often enter work early because their households cannot finance a long search. Their lower unemployment may therefore reflect work in agriculture, casual labour or unpaid family enterprises rather than good labour-market outcomes. Educated youth can usually search longer and are more likely to seek regular work matching their qualifications and expectations.

In Bihar, unemployment rose from 3.0 per cent among youth with no education to 6.0 per cent below secondary level and 9.0 per cent among those completing secondary or higher secondary education. It reached 34.2 per cent among graduates and above, compared with 22.7 per cent nationally (Table 7). This should not be interpreted as evidence that higher education lacks value. Education can improve long-term earnings and job quality, but its benefits depend on the supply of suitable work. In Bihar, graduate numbers have risen faster than professional, technical and managerial employment, while employers often seek experience that new entrants do not possess.

TABLE 7: YOUTH UNEMPLOYMENT RATE BY EDUCATION, 2025 (%)

Education level	Bihar (%)	All India (%)	Gap
No education	3.0	2.3	+0.7
Below secondary	6.0	4.0	+2.0
Secondary/higher secondary	9.0	8.1	+0.9
Graduate and above	34.2	22.7	+11.5
Total	12.1	9.9	+2.2

Source: Authors' calculations from PLFS 2025 unit-level data. Usual status (principal and subsidiary status), age 15-29

Youth aged 15-29 constituted 90.7 per cent of all unemployed persons aged 15 years and above in Bihar (Table 8). Their share exceeded 90 per cent among unemployed graduates, those with secondary or higher secondary education and those below secondary level. Unemployment in Bihar is thus principally a problem of entry into work rather than displacement at older ages.

TABLE 8: SHARE OF YOUTH AGED 15-29 AMONG ALL UNEMPLOYED PERSONS AGED 15 YEARS AND ABOVE, BY EDUCATION, 2025 (%)

Education level	Bihar (%)	All India (%)	Difference
No education	71.7	58.4	+13.3
Below secondary	95.5	83.4	+12.1
Secondary/higher secondary	91.9	86.2	+5.7
Graduate and above	90.1	83.5	+6.6
Total	90.7	83.8	+6.9

Source: Authors' calculations from PLFS 2025 unit-level data. Usual status (principal and subsidiary status).

The appropriate response combines better education with stronger labour demand. Colleges and technical institutions need closer links with firms, cooperatives, hospitals, schools, public projects and social enterprises. Paid internships and apprenticeships can provide the initial experience employers seek. Public employment remains important, but it cannot absorb all educated entrants; career guidance must present a wider range of occupations, entry routes, wages and work locations.

Youth Outside Employment, Education and Training

The NEET indicator captures young people who are neither working nor studying or receiving training, and therefore provides a broader view than unemployment. In 2025, 32.1 per cent of Bihar's youth were NEET, compared with 25.0 per cent for India. The male rate was 8.0 per cent in both Bihar and India, but the female rate was 54.2 per cent in Bihar and 42.2 per cent nationally. Bihar's disadvantage is therefore largely a gender issue. Rates were high in both rural and urban areas, showing that the problem is not confined to rural location.

TABLE 9: NEET RATE AMONG YOUTH AGED 15-29, 2025

Group	Bihar NEET (%)	All India NEET (%)	Gap
Male	8.0	8.0	+0.0
Female	54.2	42.2	+12.0
Persons	32.1	25.0	+7.1
Rural persons	32.4	25.0	+7.4
Urban persons	30.0	25.0	+5.0

Source: Authors' calculations from PLFS 2025 unit-level data. Usual status (principal and subsidiary status), age 15-29.

NEET is not a single condition. It includes examination candidates, discouraged jobseekers, young people engaged in unpaid care, persons with health or disability constraints and those who left education without a route to work. A standard training course cannot meet all these needs. Support should first identify whether a young person requires employment, further study, care services, rehabilitation or assistance in restarting a job search, and then connect that person to a practical next step without stigma.

Policy Priorities

Place job creation at the centre of economic policy

Bihar must expand productive non-farm employment in agro-processing, textiles, manufacturing, tourism, logistics, health, education and local services. Industrial and service clusters require reliable infrastructure, finance, skilled workers and market access. Construction, already a major employer, can offer better livelihoods through certification, apprenticeships, safety training and stronger labour standards (IHD - ILO, 2024). But modern sectors included IT enabled services and now AI related activities need to expand in the state so as to absorb the local advanced youth.

Strengthen the transition from education to work

Career guidance and labour-market information should reach students before they select courses. Apprenticeships, paid internships and supervised work experience should be expanded, including through support to small firms and institutions. Training providers should be assessed not only by enrolment and certificates but also by placement, job retention, wages and subsequent progression. Courses with persistently weak outcomes should be redesigned or discontinued. The improvement in the quality and standard of education, both school and higher education needs to undertake in a mission mode. As the economy is likely to be more and more knowledge-intensive, its importance is obvious

Increase women's participation

Women's employment requires safe transport, hostels, childcare, secure workplaces and predictable hours. Public investment in health, education and care services can create jobs for women while meeting essential social needs. Support for women entrepreneurs should go beyond credit to include market access, business advice, digital systems and public procurement opportunities.

Make migration a safer and more positive strategy

Migrant workers need verified job information, skill recognition, portable social protection and assistance at destination. Training should respond to labour demand within and outside Bihar. At the same time, greater availability of quality local work would reduce distress migration and allow workers to move by informed choice rather than necessity.

Improve labour-market monitoring

Employment goals require clear definitions and transparent reporting. A Bihar labour-market dashboard should regularly publish participation, employment, unemployment, NEET, wages, apprenticeships, migration and placement outcomes, disaggregated by gender, age, education and social group. Combining survey evidence with administrative records would permit timely assessment and policy correction.

Conclusion

Bihar's demographic position gives it a central place in India's future labour market. Its youth population is projected to approach 39 million in 2031, while educational participation and higher-education enrolment have increased. Yet employment has not kept pace. In 2025, youth participation and employment rates were more than eleven percentage points below the national averages; youth unemployment was 12.1 per cent, urban youth unemployment 31.3 per cent and graduate unemployment 34.2 per cent. Young women's participation was especially low, and more than half were outside employment, education and training.

The central lesson is that neither the unemployment rate nor the number of training certificates is an adequate measure of progress. A youth in low-paid family work, a graduate waiting years for a secure job, a woman prevented from working by unsafe conditions and a migrant in insecure construction employment face different constraints. Policy must offer different routes into productive, safe and reasonably paid work. Bihar can still benefit from its large youth population, but action before 2031 is crucial: broader job creation, stronger education, large-scale work experience, support for women's employment, safer migration and credible labour-market information must advance together.

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LESSONS FOR C

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"Public service must be more than doing a job efficiently and honestly. It must be a complete dedication to the people and to the nation."
- Margaret Chase Smith -

Public Service is not merely an avenue of employment; it is an instrument of nation-building. An officer carries not only administrative authority but also the moral responsibility of protecting public trust, constitutional values and social harmony. The real strength of governance does not emerge from power alone; it flows from integrity, discipline, wisdom and balance.

Over the years, I have observed that many young officers enter the service with great enthusiasm, energy and idealism. However, the real challenge of administration begins after joining the field — when one has to simultaneously manage official responsibilities, public expectations, political pressures, personal life and ethical dilemmas. In such circumstances, an officer's ability to manage himself becomes more important than his ability to manage files.

Administration is ultimately the art of balancing power with restraint, authority with humility and ambition with simplicity.

The Thin Line Between Personal and Official Life

One of the first lessons every officer must understand is that the dividing line between personal and official matters is extremely thin. A civil servant is always under public observation. The public may forget a speech or an order, but they remember behaviour, conduct and reputation. An officer's lifestyle, financial habits, personal relationships and public dealings gradually shape his administrative credibility.

An officer's private conduct eventually shapes public reputation. Society carefully observes how civil servants behave, spend, speak, respond and live. Therefore, personal discipline is not a private matter alone — it directly influences administrative credibility. In ancient India, Kautilya repeatedly warned that those

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entrusted with state authority must maintain the highest standards of self-control and ethical conduct. The State can function efficiently only when its administrators remain disciplined in both public and personal life.

An efficient officer without integrity may create fear, but never respect. On the other hand, an honest and balanced officer earns lasting trust. "He who conquers himself is the mightiest warrior." The officer who cannot manage personal affairs properly will eventually struggle to manage public responsibilities effectively.

Simplicity is Strength

"Live simply so that others may simply live."
- Mahatma Gandhi -

Public service becomes difficult when personal desires become excessive. A civil servant who develops habits of luxury and comparison slowly becomes vulnerable to compromise and pressure. Simplicity, therefore, is not weakness — it is administrative protection. A simple lifestyle gives freedom — freedom from greed, comparison and dependence.

I have always believed that officers should live within their means, avoid unnecessary extravagance and maintain discipline in expenditure. The temptation to compare oneself with others is one of the biggest sources of dissatisfaction in life. Every officer must remember that administrative authority is temporary. Designations, official vehicles, staff and privileges change with postings and time.

A District Magistrate today may become a Joint/Additional Secretary tomorrow and vice versa. Therefore, officers must learn to adjust gracefully to changing roles, facilities and public visibility. An officer who remains balanced during both prominence and obscurity develops true administrative maturity.

In administration, contentment is a great strength. Comparison with others destroys peace of mind and weakens judgement. "Wealth consists not in having great possessions, but in having few wants." — Epictetus

Integrity Must Be Visible

"Integrity is doing the right thing, even when no one is watching."
- C. S. Lewis -

Integrity in public life is not confined only to avoiding corruption. Integrity is reflected in transparency, discipline, financial honesty and fairness in conduct. Corruption does not begin with large misconduct; it often begins with small compromises — informal favours, casual misuse of official resources, unnecessary gifts or personal obligations.

I often say that an officer should not only be honest but should also appear to be honest. Public confidence depends heavily upon perception. Even small actions create impressions: like- how bills are paid, how official resources are used, how gifts are handled, how relationships are maintained.

An officer must be extremely careful in financial dealings. Bills should always be paid properly and promptly. Gifts received from persons having official dealings should be treated with caution and transparency.

A reputation built over decades can be damaged by one careless decision. Public confidence depends greatly upon perception. Ancient Indian statecraft consistently emphasised ethical restraint in public life. *"The king shall first discipline himself before attempting to discipline others."* — Kautilya advised rulers and administrators to remain vigilant against temptation because misuse of authority ultimately destroys both the individual and the institution. **Integrity creates trust; trust creates legitimacy; legitimacy creates effective governance.Organising Life and Work**

"Lost time is never found again."
- Benjamin Franklin -

Administration demands systematic work habits. Disorder in personal life eventually affects professional efficiency. Every officer should maintain organised records and personal files, including: service records, income tax files, insurance documents, investment records, medical records, property returns, confidential reports, utility bills. Digital organisation and regular updating of records are equally important today.

An officer who cannot organise his own affairs will eventually struggle to manage public administration efficiently. Similarly, systematic time management is essential. Officers should maintain diaries, schedules and follow-up systems.

One practical principle I strongly recommend is the "15-Minute Rule" — any available period of fifteen minutes or more during the day should be utilised productively for pending work. Digital archiving and regular updating of documents are equally essential today. A disorganised officer wastes enormous energy in avoidable confusion. On the other hand, systematic habits create clarity, speed and peace of mind.

The difference between average and exceptional officers often lies not in intelligence but in discipline and organisation.

Managing Superiors with Professionalism

"Respect is earned by how you treat others."

The administrative system functions through institutional hierarchy. Officers must learn how to work effectively with seniors while maintaining dignity and professionalism. An officer should always: listen carefully, avoid unnecessary arguments, go with solutions rather than only problems, maintain punctuality, communicate clearly, execute tasks sincerely.

Many officers misunderstand confidence as confrontation. This is a mistake. The administrative system functions through hierarchy and institutional discipline. Officers must understand that professionalism requires both confidence and humility.

"Educating the mind without educating
the heart is no education at all."
- Aristotle -

Professional courtesy and reliability are remembered throughout one's career. One must never confuse temporary access to power with lasting respect. The burden on senior officers is usually enormous. A good subordinate officer reduces pressure rather than increasing it. Professionalism, humility and reliability are qualities that seniors remember throughout one's career.

Working with Political Leadership

"Neutrality is the soul of civil service."

Civil servants work within a democratic framework. Elected representatives are constitutional stakeholders in governance and deserve institutional respect. An officer must maintain cordial and professional relations with political executives while preserving neutrality and integrity. One should listen patiently, speak politely and explain rules clearly. Public representatives often carry genuine grievances of citizens.However, an officer must never compromise neutrality for personal gain or postings. The strength of the administrative system lies in impartiality. An officer who seeks postings or influence through political alignment ultimately weakens his own impartiality. The credibility of the civil service rests upon fairness and constitutional neutrality. Politicians may appreciate efficient officers, but lasting credibility comes only from fairness and professionalism.

Family: The Silent Foundation of Service

A peaceful family life gives mental stability during difficult phases of service. Behind every successful civil servant stands a family that silently bears the burden of transfers, uncertainty, irregular schedules and emotional pressure.

Officers often become so absorbed in official responsibilities that they unintentionally neglect family life. This creates emotional imbalance over time. Whatever time is available should be meaningfully spent with family members. Officers must learn to appreciate the sacrifices made by spouses, parents and children. Frequent transfers are an inseparable part of administrative life. Therefore, families of officers must also develop resilience, adaptability and emotional strength. A peaceful family environment gives emotional stability during difficult phases of service. Frequent transfers are part of administrative life. Therefore, officers and their families must develop adaptability, patience and emotional resilience. An officer who neglects family eventually loses emotional balance.

Dealing with Stress, Transfers and Marginalisation

"Adversity introduces a man to himself."
- Albert Einstein -

Every officer eventually faces difficult phases: unexpected transfers, periods of reduced importance, criticism, lack of recognition, professional isolation. Such situations are natural in administrative life. An officer should not become emotionally dependent on position or visibility. Periods of comparative inactivity should be used for self-development: reading, writing, research, hobbies, physical fitness, intellectual growth. "Difficulties strengthen the mind, as labour does the body." — Seneca

The balanced officer treats adversity as a phase, not as a permanent condition. A balanced officer does not collapse during adversity because his identity is larger than his designation.

Human Behaviour and Administrative Grace

"Knowledge gives humility; from humility comes worthiness." — Hitopadesha Administration is fundamentally about dealing with people. Simple manners create extraordinary goodwill: acknowledging greetings, saying "please" and "thank you," treating staff respectfully, maintaining humility, remaining approachable.

An officer may possess great authority, but arrogance weakens leadership. Drivers, clerks, peons and field staff form the operational backbone of administration. Officers who treat them with dignity receive loyalty and sincerity in return.Human sensitivity is one of the most underrated qualities in governance. Power without humility eventually creates isolation. The higher an officer rises, the greater the need for humility. Citizens remember kindness longer than authority. Subordinates may obey power, but they willingly follow character. Power is temporary; relationships endure.

Anonymity: The Forgotten Virtue of Civil Service

"Do your work and let it speak for itself."

- Ancient Indian Wisdom -

In recent years, public administration has entered an era of continuous visibility. Television, digital media and social media platforms have transformed the relationship between government and citizens. While communication is essential, civil servants must remember a fundamental constitutional principle: **the institution must remain larger than the individual.** The finest civil servants in Indian history built institutions, not personal brands.

The civil servant's role is to implement policy, strengthen institutions, support elected governments and remain politically neutral. Personal publicity should never become an objective in itself. Visibility may bring popularity; anonymity preserves credibility. A good officer should be known for outcomes rather than appearances. The measure of success is not the number of followers on social media but the number of citizens whose lives have improved because of good governance. *"The fragrance of a flower spreads only in the direction of the wind. The fragrance of virtue spreads in all directions."* — Dhammapada.

The best officers often leave behind infrastructures, reforms, institutions and systems—while leaving very little evidence of themselves. That is the highest form of public service.

Delivery: Governance Must Reach the Last Citizen

"The welfare of the people is the highest law." — Ancient Indian Statecraft Integrity gives legitimacy to governance, but delivery gives it meaning. Citizens do not judge governments by files processed, meetings conducted or speeches delivered. They judge governments by outcomes—whether roads are built, schools function, pensions reach beneficiaries, hospitals provide services and grievances are resolved.

For a civil servant, good intentions are not enough. Administration demands execution. The finest officers combine vision with implementation, policy with outcomes and commitment with results. Delivery requires: disciplined time management, regular field visits, continuous monitoring, data-based decision-making, responsiveness to citizens, teamwork and accountability. The difference between average and exceptional officers often lies not in intelligence but in discipline, follow-up and execution. An honest officer who cannot deliver creates disappointment. A delivering officer without integrity creates danger. Good governance requires both. The Real Meaning of Success in Public Service

Success in administration should not be measured merely by rank, posting or visibility. Real success lies in: preserving integrity, maintaining self-respect, earning public trust, balancing family and service, remaining mentally peaceful, completing one's career with dignity and serving society honestly.

> The balanced officer is not the one who merely survives in service, but the one who remains ethical, effective and humane throughout the journey. Public life offers power, recognition and influence. But it also demands sacrifice, discipline and restraint. Ultimately, an officer must remember that the civil service is not a path to privilege alone — it is a path of responsibility. The finest officers are remembered not for the power they exercised, but for the fairness they demonstrated and the trust they inspired.

Conclusion

"Be the change that you wish to see in the world."

- Mahatma Gandhi -

The Indian Administrative Service offers immense opportunities to contribute to nation-building. However, administrative brilliance without personal balance eventually leads to exhaustion and conflict. Officers must therefore cultivate: integrity, simplicity, discipline, humility, emotional balance, professionalism and compassion. These qualities are not acquired through training modules alone. They are built daily through habits, choices and conduct.

The finest officers are remembered not for the authority they wielded, but for the trust they inspired and lives they touched. A truly successful officer is one who can complete his career with dignity, peace of mind and the respect of society.

The future of governance will not be shaped merely by technology, artificial intelligence or administrative reforms. It will be shaped by the character of those entrusted with public authority. For a civil servant, four principles must serve as a lifelong compass: **Integrity in conduct, Delivery in performance, Humility in leadership and Anonymity in service.** If these four principles guide our actions, public service will remain not merely a career, but a noble instrument for nation-building.

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Short-Form Video as Psychic Infrastructure und

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This article examines algorithmically curated short-form video platforms, especially Instagram Reels and the wider culture of reels, as psychic infrastructures under platform capitalism. The central argument is that reels are not merely brief entertainment, casual youth culture or harmless distraction; they are patterned environments that train attention, organise desire and make selfhood increasingly dependent on visibility, metrics and algorithmic recognition. Drawing on Neo-Marxist cultural theory, postcolonial thought, media studies and the psychology of reward and recognition, the article reads the reel as a cultural form in which attention becomes data, expression becomes labour and local aspiration is often filtered through globally dominant aesthetic codes. The analysis does not deny pleasure, creativity or democratic access. Instead, it asks what happens when pleasure itself becomes the route through which extraction, comparison and mimicry enter ordinary life. By bringing together the culture industry, spectacle, surveillance capitalism, data colonialism, digital colonialism and theories of subject formation, the article proposes decolonial digital literacy as a humane response: not a simple exit from platforms, but a disciplined practice of reading interfaces, resisting metric worship and recovering cultural agency within unavoidable digital environments.

Keywords: short-form video; Instagram Reels; platform capitalism; psychic infrastructure; culture industry; attention economy; surveillance capitalism; digital colonialism; postcolonial theory; decolonial digital literacy

When Entertainment Becomes Environment

A reel often begins without ceremony. A thumb moves. A face appears. A song arrives already familiar, though one may not remember where it was first heard. A recipe, a dance, a joke, a political slogan, a fitness routine, a fragment of heartbreak, a luxury apartment, a devotional clip, a teacher explaining grammar, a stranger crying in a car - each appears for a few seconds and disappears before it can become fully accountable to thought. The

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user has not entered a cinema hall, a classroom or a marketplace. Yet, within the same narrow vertical frame, all three have arrived.

The apparent smallness of the reel is its cultural disguise. Because it is short, it is treated as harmless; because it is entertaining, it is treated as non-serious; because it is personal, it is treated as free. A different premise is necessary. Short-form video is not simply a new format of communication. It is a social environment in which perception is trained, attention is harvested, affect is organised and selfhood is increasingly prepared for visibility. The point is not that every reel is manipulative or that every user is passive. The point is that the form itself has become a powerful arrangement for shaping what feels desirable, visible and valuable.

Platform companies commonly describe recommendation systems in the language of relevance and personalisation. TikTok's public explanation of its For You feed states that videos are ranked through signals such as user interactions, video information and device or account settings, with stronger interest signals - including whether a user watches a longer video to the end - carrying greater weight than weaker contextual signals (TikTok, 2020). Instagram has similarly acknowledged that ranking and recommendation depend on signals through which the platform estimates what users may find interesting or engaging (Mosseri, 2021). Such explanations are important, but they also reveal a deeper transformation. The platform does not merely respond to desire after desire has formed. It participates in the formation of desire by presenting possibilities, measuring response and returning refined versions of what the user is predicted to continue watching.

The term psychic infrastructure is used here deliberately. Infrastructure is usually imagined as something external: roads, bridges, electricity grids, classrooms, offices, bureaucratic systems. It organises movement, access and behaviour. Reels organise something more intimate. They arrange attention, comparison, aspiration, anxiety, memory, self-presentation and recognition. They teach users, gently and repeatedly, what is worth seeing, how quickly one must respond, what kind of self travels well and how cultural value is translated into metrics.

The argument therefore moves from the screen to the self, and from the self to society. Neo-Marxist cultural theory helps explain how entertainment becomes commodity, labour and spectacle. Postcolonial theory helps explain why the global circulation of platform aesthetics is not culturally neutral. In societies shaped by colonial histories, uneven digital infrastructures and powerful aspirations toward global visibility, the promise of reach may reproduce older hierarchies in newer forms. The reel becomes a small screen on which capitalist extraction, cultural aspiration and postcolonial mimicry meet.

Such a claim must remain humane. Reels can educate, console, mobilise, amuse and connect. They have allowed ordinary creators to reach audiences outside traditional media gatekeeping. A teacher from a small town, a folk singer without industry access, a student explaining an examination topic, or a woman narrating everyday injustice may find an audience that older institutions denied. The democratic surface is real. Yet a surface can be democratic and extractive at the same time. A platform may expand expression while narrowing the conditions under which expression becomes visible. The task is not moral panic but careful reading: to understand how the form works on the mind, how the platform converts life into value and how users might inhabit digital culture with greater critical agency.

From Culture Industry to Algorithmic Intimacy

The critique of mass-mediated pleasure has a long genealogy in cultural studies. Adorno and Horkheimer's account of the culture industry remains useful because it identifies how capitalist culture standardises enjoyment while presenting it as choice (Adorno and Horkheimer, 2002). Debord's theory of spectacle similarly argues that social relations under modern capitalism are increasingly mediated through images, so that life appears to itself as representation (Debord, 1994). These frameworks were developed before algorithmic feeds, but they remain relevant because reels intensify rather than abolish the old problem: culture becomes most powerful when domination appears as entertainment.

At the same time, the short-form video platform is not merely television in a smaller frame. The earlier culture industry distributed standardised products to mass audiences. Algorithmic

platforms distribute personalised streams to measured subjects. This is the crucial shift. Srnicek (2017) describes platforms as businesses built to position themselves as intermediaries and to extract data from interactions. Van Dijck, Poell and de Waal (2018) show how platforms reorganise social institutions through datafication, commodification and selection. Nieborg and Poell (2018) extend this analysis to cultural production, arguing that cultural goods become contingent commodities shaped by platform markets and algorithmic infrastructures.

The word personalisation has a comforting sound. It suggests that the platform knows the user and serves the user's individuality. But personalisation can also mean that the user is continuously profiled, nudged and folded back into a circuit of prediction. Zuboff (2019) names this regime surveillance capitalism: a system in which human experience becomes raw material for behavioural prediction and modification. The reel is central to this logic because it produces dense behavioural data at high speed. A user may watch, skip, pause, replay, share, comment, follow, save or search within seconds. Each gesture is small, but the pattern is valuable.

Scholars of algorithms have warned against treating recommendation as a neutral technical convenience. Gillespie (2014) argues that algorithms shape public relevance by organising what becomes visible. Beer (2017) examines algorithmic power as it enters everyday judgement and governance. Bucher (2018) shows that algorithmic power is often felt affectively, through anticipation, anxiety and the labour of becoming visible. The reel is not governed only by content; it is governed by ranked visibility. What appears before the eye is already the result of decisions about relevance, likely engagement and commercial value.

This is where culture becomes intimate. The algorithmic culture industry does not simply offer images to a mass audience; it learns the rhythms of individual response. It enters the user not only as story or image but as tempo. The creator learns when to cut, when to smile, when to reveal, when to exaggerate and when to compress. The viewer learns when to lose patience. Slow development begins to feel like failure. A pause feels dangerous. Complexity must justify itself quickly. The reel trains not only taste but rhythm; not only desire but endurance.

Attention, Boredom and Extractable Life

The most immediate commodity of the reel is attention, but attention should not be understood merely as time spent before a screen. Attention is the opening through which the world enters consciousness. It decides what is noticed, what is ignored, what is repeated and what becomes memorable. When a platform captures attention, it captures more than a few seconds. It captures the conditions under which desire begins to move.

Short-form platforms make this capture feel frictionless. Autoplay removes the need for fresh consent after each clip. Infinite scroll weakens the natural stopping point that older media forms often possessed. Recommendation systems reduce the burden of choice while increasing dependence on machine selection. The user experiences flow; the platform receives measurement. The pleasure is real, but so is the extraction. The difficulty of critique lies precisely in this doubleness.

Reels also change the texture of waiting and boredom. Earlier moments of boredom - in a queue, on a bus, between tasks, before sleep - could become moments of stray thought, conversation or silence. Reels occupy these intervals with ready-made stimulation. This is not merely a habit of entertainment; it is a reorganisation of psychic space. The mind learns that every gap can be filled, every idle moment can be monetised and every mood can be matched with a feed. Crary's critique of 24/7 capitalism is useful here, for it shows how late capitalism seeks to colonise forms of time once partially protected from productivity and consumption (Crary, 2013). Under platform capitalism, even rest becomes an opportunity for capture.

Yet attention is not extracted only by force. It is invited through pleasure, relevance and recognition. A reel may teach a recipe, make someone laugh, offer companionship to loneliness, revive a song from childhood or create a sudden feeling of being understood. That is why the form is powerful. It does not work because it is empty. It works because it is affectively intelligent. It locates the user at the level of mood and rhythm before argument has time to arrive.

This affective intelligence makes critique ethically delicate. To mock reel-users as shallow is to miss the social conditions that make the feed attractive. Many people reach for short-form video because life is tiring, lonely, repetitive, competitive or economically harsh. The feed offers humour after work, language lessons during travel, devotional music in the morning or a sense of company at night. The problem is not that people seek relief. The problem is that relief is increasingly offered through systems that study, monetise and redirect the vulnerabilities to which they provide temporary comfort.

The Commodified Self and the Internalised Audience

Perhaps the most intimate effect of reel culture is the reorganisation of self-perception. The camera no longer waits at the edge of experience; it enters experience in advance. A visit to a cafe, a classroom activity, a new saree, a book purchase, a temple visit, a political opinion or a child's birthday may be imagined as footage before it is lived as memory. This does not mean that such experiences become false. It means that experience increasingly carries a second life as potential visibility.

The self in this environment becomes a portfolio of moments. The question is no longer only, Who am I? It becomes, Which version of me can circulate? This is the psychic depth of platform capitalism. It does not merely sell products to the self; it invites the self to become product-like: coherent, attractive, repeatable, recognisable and measurable. Banet-Weiser's account of brand culture helps explain how authenticity itself becomes a commodity (Banet-Weiser, 2012). Duffy's work on aspirational labour shows how creative passion can become unpaid or underpaid labour sustained by the hope of future reward (Duffy, 2017). Abidin's concept of visibility labour further explains how the work of being seen becomes continuous, intimate and emotionally demanding (Abidin, 2016).

The algorithmic audience is different from the human audience. A human audience may respond with conversation, affection, disagreement or silence. The algorithmic audience responds with distribution. It may reward without explaining, ignore without apology, revive an old video without warning or

bury a careful one without visible reason. The creator learns to read this silence as judgement. The platform thus produces a peculiar psychology: confidence and insecurity, performance and exhaustion, hope and dependence, all attached to numbers that appear objective but are never fully transparent.

This condition is not limited to professional influencers. The influencer is only the clearest figure of a wider cultural situation. Ordinary users too begin to arrange the self through visibility. A private life may remain private, but the imagination of possible publication reshapes it. The feed becomes a mirror that does not simply reflect the self; it suggests what the self should become in order to be recognised.

Such recognition is often tenderly desired. Users do not seek visibility only out of vanity. They seek acknowledgement, community, economic possibility, creative expression and sometimes survival. A small-town teacher explaining literature, a young woman narrating everyday sexism, a folk singer sharing a local tune or a student posting study notes may all use reels to cross boundaries that older institutions kept closed. A humane critique of platform capitalism must therefore avoid contempt for the desire to be seen. It must ask why being seen is increasingly organised through systems that convert visibility into extraction.

The Postcolonial Mirror: Algorithmic Mimicry and Digital Re-colonisation

The politics of reels becomes sharper in postcolonial contexts. Platforms are global, but visibility is not evenly distributed. The technical interface may appear the same in Delhi, Darbhanga, Lagos, London or Los Angeles, yet the cultural pressures within that interface are unequal. Dominant languages, accents, lifestyles, beauty standards, consumer objects and editing styles often travel with greater ease. Local forms circulate too, but frequently after being compressed into a style legible to global platform culture.

Postcolonial theory offers a necessary vocabulary for this condition. Fanon (2008) showed that domination works not only through institutions but through the interior life of recognition: the subject learns to see the self through the eyes of power. Bhabha (1994) theorises mimicry as a conflicted process through which the colonised subject approximates dominant forms while never fully belonging to them. Said's analysis of Orientalism also reminds us that representation is not innocent; it can organise unequal relations between those who look and those who are made visible (Said, 1978). In reel culture, these older questions of recognition and representation return through technical systems.

The term algorithmic mimicry describes the adaptation of self and culture to the imagined preferences of a recommendation system embedded in unequal global media economies. Creators may learn, sometimes without explicit instruction, which gestures, interiors, languages, bodies, jokes and aspirations are rewarded. The result is not simple imitation. It is a negotiated performance: local life seeks visibility by translating itself into forms the platform is more likely to circulate.

The related phrase digital re-colonisation must be used carefully. It does not mean that platform capitalism is identical to territorial colonialism. It means that certain colonial patterns - extraction, dependency, hierarchy, cultural standardisation and the conversion of local life into externally monetisable value - reappear through digital infrastructures. Couldry and Mejias (2019) call attention to data colonialism as a new appropriation of human life through data relations. Kwet (2019) analyses digital colonialism as a condition in which technological infrastructures and corporate power reproduce imperial asymmetries in the Global South. Jin (2015) similarly reads global platforms through the lens of platform imperialism.

Reels participate in this process at the level of everyday aesthetics. A local festival may become visible when edited to a trending sound. A regional language may travel when accompanied by subtitles and familiar meme structures. Traditional dress may circulate as beauty content, cultural authenticity or exotic spectacle. None of this is automatically harmful. Circulation can preserve, translate and celebrate culture. The problem begins when the terms of circulation are so narrow that local specificity must become consumable before it becomes visible.

This is why the reel is a postcolonial object. It holds together two desires: the desire to speak from one's own place and the desire to be recognised by a system whose standards are not fully one's own. The creator stands before a global mirror. The mirror offers reach, but it also edits the face.

Speed, Envy and the Wounded Attention

Reels do not govern only through content. They govern through affect. They quicken the pulse of attention, produce micro-comparisons and attach emotion to metrics. A viewer may not consciously believe that another person's luxury, beauty, body, English fluency, relationship, confidence or productivity defines success. Yet repeated exposure can make such images feel like the background weather of aspiration. Fisher's account of capitalist realism is useful here: capitalism becomes most powerful when its values appear as the natural atmosphere of life rather than as a system open to challenge (Fisher, 2009).

The platform does not merely show commodities. It makes life itself appear in commodity form. A morning routine becomes a productivity template. A face becomes a beauty project. A relationship becomes proof of desirability. Reading becomes an aesthetic; spirituality becomes a mood; dissent becomes a shareable performance. The danger is not that these expressions are false. Many are sincere. The danger is that sincerity itself becomes formatted for circulation.

Psychologically, the reel works through a mixture of satisfaction and incompletion. Each video is brief enough to promise closure, yet the feed as a whole never closes. The user receives tiny endings without an ending to the session. One more video may amuse, inform, console or surprise. One more may also deepen comparison, agitation or fatigue. The system does not need the user to love every clip; it needs enough unpredictability to keep the next gesture alive. Bishop's study of YouTube algorithmic culture similarly shows how creator anxiety and self-optimisation emerge when visibility depends on opaque platform systems (Bishop, 2018).

The cultural cost of such speed is not only distraction. It is the weakening of slower forms of attention. Reading a difficult poem,

listening to an elderly person's story, thinking through a political argument, learning an art or sitting with grief all require duration. A society trained only in the tempo of the feed may find difficulty not merely boring but almost offensive. The critique of reels is therefore also a defence of time. Human beings need intervals that are not immediately optimised.

At this point, literature becomes more than a discipline; it becomes a mode of resistance. Literary reading asks the mind to stay, to return, to notice ambiguity, to hear silence and to recognise another consciousness without reducing it to a caption. Williams (1977) reminds us that culture is not only a set of products but a lived process of meanings and values. For literary studies, the problem with reel culture is not that it is visual or popular. The problem is that it can normalise a nervous impatience with complexity. A humane education must therefore protect the capacity for slow attention, not by rejecting new media, but by teaching students to move between speed and depth without surrendering one to the other.

Decolonial Digital Literacy: Reading the Interface

If reels are psychic infrastructure, resistance cannot be reduced to individual willpower. It is not enough to tell users to scroll less, just as it would not be enough to tell citizens to breathe less polluted air. The problem is environmental. Yet environments can be read, contested and redesigned. Decolonial digital literacy begins with naming the system: asking who owns the platform, what forms of attention it rewards, which languages and bodies become visible, which histories are flattened and how metrics are made to feel like truth.

Such literacy must be more than technical awareness. It must also be cultural and affective. A student should learn not only that an algorithm ranks content, but that ranking can reorganise self-worth. A creator should learn not only how to increase reach, but how reach may discipline voice. A teacher should learn not only to use reels for pedagogy, but to ask what habits of attention the form encourages. A citizen should learn not only to identify misinformation, but to recognise how speed, anger and repetition can produce political feeling before evidence is weighed.

Freire's idea of critical consciousness remains relevant because it treats education as the practice of reading the world, not only the word (Freire, 1970). In the digital present, reading the world means reading interfaces. Noble (2018) and Benjamin (2019) show that technological systems can reproduce racial and social hierarchies while appearing neutral. Milan and Trere (2019) and Ricaurte (2019) argue for data and algorithmic critique from the South, warning against universal models that ignore colonial histories and situated knowledge. Decolonial digital literacy must therefore begin from place: from language, caste, gender, region, class, labour and memory.

Concrete practices can be modest but meaningful. Users can pause before forwarding a reel that produces instant anger. Creators can ask whether a trend expands their voice or merely borrows it. Teachers can place a reel beside a poem, a political speech, a folk song or an advertisement and ask students to examine rhythm, desire, gaze and omission. Institutions can include algorithmic literacy in media education. Regulators can demand transparency, accountability and meaningful user control. None of these practices is sufficient alone. Together, they create friction against inevitability.

This response does not assume exit from platform ecosystems. For many people, platforms are now tied to livelihood, expression, education and social belonging. To demand total withdrawal would be unrealistic and, for some, unfair. The more serious task is to inhabit platforms without surrendering the whole imagination to them. Decolonial digital literacy is therefore not nostalgia. It is the effort to recover agency inside conditions that cannot simply be abandoned.

The Screen and the Larger Self

The reel appears and disappears quickly, but its cultural work is cumulative. It teaches the eye to expect speed, the self to seek metrics, the creator to imagine visibility before expression and the user to experience desire as recommendation. Its power lies not in any single video but in repetition. A single drop does not shape stone; repeated drops do.

> **Short-form video under platform capitalism should therefore be understood as psychic infrastructure. It is economic because attention and data are monetised. It is cultural because visibility is organised through dominant aesthetic forms. It is psychological because self-worth, comparison and aspiration become entangled with metrics. It is postcolonial because global platforms can reproduce older hierarchies of recognition through new technical systems. It is philosophical because it asks what kind of inner life remains possible when the conditions of attention are designed for extraction.**

To call reels psychic infrastructure is not to deny pleasure, creativity or agency. It is to insist that pleasure has a politics, creativity has conditions and agency requires literacy. The question is not whether people should enjoy reels. The deeper question is whether a society can enjoy them without allowing them to quietly define the limits of desire, beauty, success, memory and selfhood.

A humane digital culture would not ask users to become machines of visibility. It would allow attention to rest, culture to remain thick, local expression to appear without being flattened and young people to know that their worth is not identical with circulation. Such a culture will not arrive automatically from platforms that profit from the opposite. It must be taught, argued, practised and defended. The screen is small, but the struggle around it is not.

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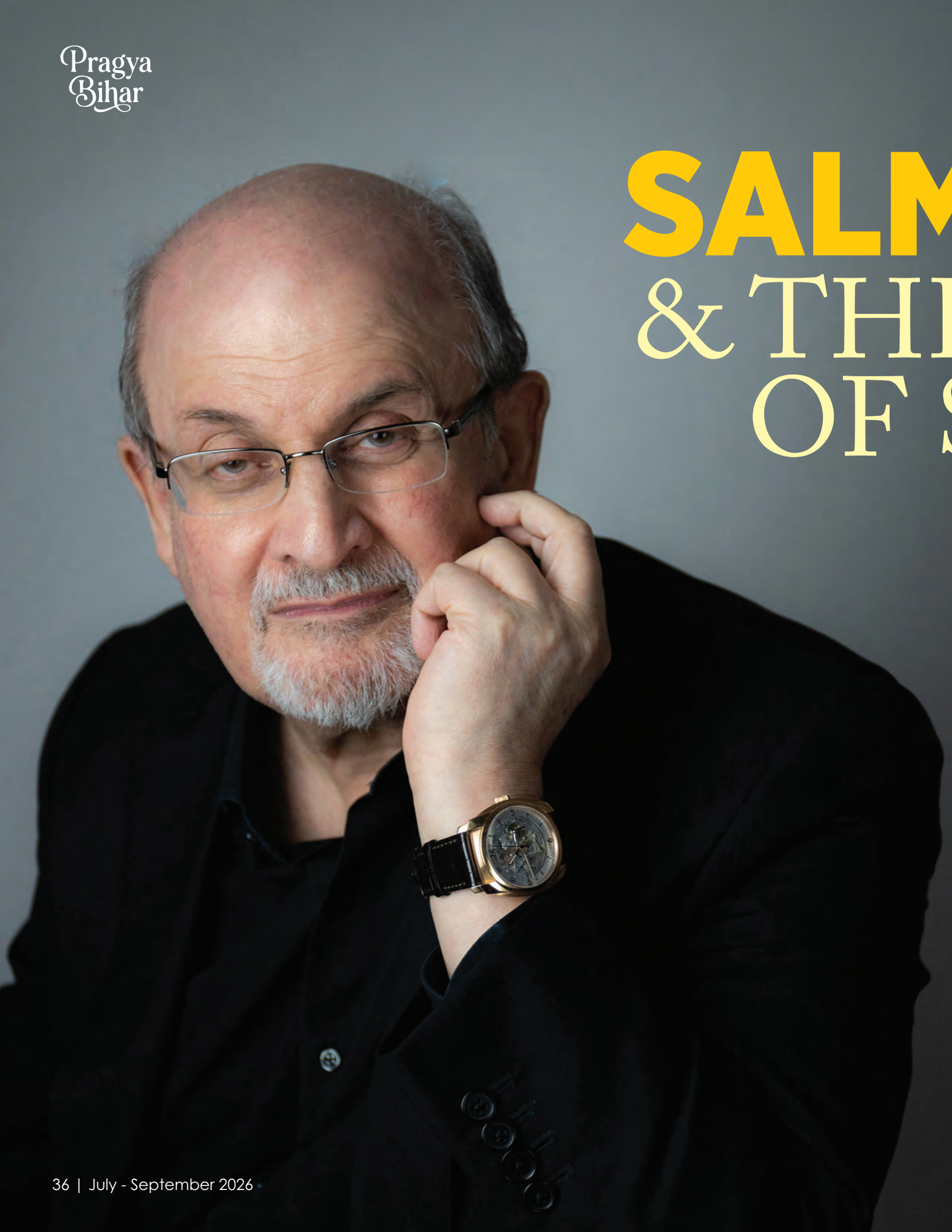

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MAN RUSHDIE
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STORYTELLING

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Salman Rushdie—with his fierce commitment to freedom of expression and with his inimitable style of telling stories—has used stories to put his views across. Stemming from a variety of eclectic sources, these stories are neither immutable nor sacrosanct. Characters, locales, and story sequences interact unpredictably but interestingly to create magic. This writing seeks to understand the mojo and magic of his craft.

Stories- probable and improbable, credible and gullible, straight and labyrinthine, historical and mythical, real and fantastic in varying combinations that could be imagination-defying and imagination-fuelling at the same time - Salman Rushdie's style of magical realism takes recourse to all manners of stories and the ways stories are told across space and time. The centrality of Storytelling to his oeuvre finds eloquent justification in 'Joseph Anton'- his autobiographical book written in third person about his beleaguered fatwa years, " To grow up steeped in the stories was to learn two unforgettable lessons: the stories were not true but by being untrue they could make him feel and know truths that the truth couldn't tell him; second, man was the Story-telling animal, the only creature on the earth to do so to understand what kind of creature it was....the story was his birthright and nobody could take it away." This life-affirming belief in the centrality of stories and this defiant belief to keep telling stories amidst mortal perils that he found himself up against- places him in a league of his own.

Why Stories?

One could try a few explanations- howsoever tentative and provisional they might be. Maybe because he hails from Bombay and he sets great store by Bombay and no matter where he went and what he did, Bombay with its cosmopolitanism and eclecticism, hybridity and pluralism, anonymity and familiarity did not leave him. Bombay is a permanent backdrop in his stories. With the transformation of Bombay into Mumbai, the acclaimed writer is both anxious and concerned. His stories seek to reclaim Bombay of his childhood which keeps slipping through his fingers because what was once capacious and protean threatens to turn parochial and procrustean. This transitional space breeds stories that speak of innocence and innocence injured, nostalgia and nostalgia dented, tensions between past and present where prophets of doom test incorrigibility of hope and the author keeps clinging to small scraps of optimism.

It is equally probable to argue that migration leads to loss- loss of language, loss of land, loss of culture and the migrant feels adrift in a land that is alien where he is permanently on probation if not on trial. In such an alien and impersonal land, he feels that he is losing grip on his cultural resources. Amnesia stares him in his face and memories play tricks. Recalling stories is a way to feel connected, to feel less disenfranchised and to not lose one's way in the morass of forgetfulness. Only naturally, stories recalled do not exactly correspond to the ways stories had been told or heard. With the passage of time and attendant ravages of amnesia, stories themselves undergo changes. So stories could be told, retold, reinvented, rediscovered, taken liberty with, upended. In short, there is nothing sacrosanct about stories. In Midnight's Children, narrator Saleem Sinai goes by remembered truth and not literal truth.

Maybe because in the Rushdian scheme of things, stories-even if not sacrosanct- are immortal while humans are mortal but

human beings- especially those in power- believe that it is the other way around. Rushdie repeatedly refers to ' The Arabian Nights' or ' The Thousand Nights and One Night' in which Scheherazade tells a new story to the tyrant king Shaharyar each night and leaves the story unfinished and evades and avoids uxoricide for the day till the time Shaharyar is besotted with her after one thousand and one nights and abandons the idea of killing her. In the Rushdian scheme, stories are defiant of death, decay and destruction.

> Maybe because stories summon imagination and imagination amounts to power against the forces of dystopia. In 'Imaginary Homelands', he passionately argues that no dystopia has ever been so powerful or absolute as to render imagination futile and that to imagine is to have power. Stories- replete with the wisdom of antiquity and complexity of trajectory- are more often than not layered affairs. Stories are about imagination, improbable possibilities, inscrutable subjectivities, frequent contradictions, animated inanimate, about dissent and defiance, about challenging the limits of the known and the experienced.

His style of writing- magical realism-is the liminal space between real and fantastic. In Midnight's Children, the protagonist Saleem Sinai is born at the exact moment of India's independence and is telepathically linked to 1,000 other magical children.' In Haroun and the Sea of Stories', a young boy named Haroun undertakes a magical journey to restore the storytelling abilities of his father Rashid, who has lost his magical gift. In the process of writing, Rushdie challenges the boundaries of reason and objectivity and pushes the case of imagination.

History and Stories

E.H. Carr defines History-writing process as a process of dialogue between past and present. The Historian- located in the present- approaches sources which are essentially fractured and fragmented. The fragmentary nature of sources together with historian's own subjectivities ensures that history-writing would always remain a provisional, subjective and fragmentary exercise. Rushdie is not enamoured of the objectification of history- writing. As he puts forth, "In History, reality is built on our prejudices, misconceptions and ignorance as well as on our perceptiveness and knowledge." Here it could be instructive to refer to a few of his works which have great historical events as the background but which do not attempt to write history the way historians with pretensions of objectivity tend to write history.

In *Midnight's Children*, historical events and fiction interpenetrate each other's domain with bewildering ease. Saleem Sinai, using his telepathic powers, assembles a Midnight Children's conference to reflect upon the issues India found itself pitted against in its formative phase in the context of tremendous diversities and the attempt to fashion out a nation-state against such diversities. Saleem's story is the story of India, his predicament is India's predicament. Numerous wars, disasters but most notably, the imposition of Emergency constitute the backdrop. With the imposition of Emergency, the potency of the Midnight children is lost. After that, Saleem is left with little so all he does is to piece together fragmented pieces of his life and try to put together both his personal history and that of his still-young nation. This chronicle is meant for his son, who, like his father, is fettered to the fetters of history.

In a more recent book, *Victory City*, Rushdie-while dealing with the rise and fall of Vijaynagar- employs magical realism liberally to drive home the point as to why an empire survives and how it goes to dust. A close understanding of the book enables one to argue that an empire survives and thrives as long as it is receptive to new ideas, is accommodative of dissent, is amenable to alternative ways of understanding and doing things, where men are tolerant and women are empowered, where sense of entitlement does not afflict the high and the mighty, and it is a place without holy cows, certitudes, orthodoxies and sense of paranoia. When these life forces dry up, when megalomania takes over and hubris sets in, empires go tumbling down. In the novel, the long, acrimonious, often bloody battle between the fanatic Vidyanand and sapient-tolerant Pampana is a battle in which the dice is loaded heavily against the latter. Goodness requires cultivation and internalisation but evil sets in and gets embedded easily. In the novel, magical realism finds a free run and it is through improbable stories that the novel pans out….Kampana ages extremely slowly to survive for 247 years- as long as the Vijayanagar empire would survive before hurtling out of existence. Crows and parrots gather intelligence. Men and women metamorphose into birds. Their improbability apart, it is the formidable power of storytelling that illuminates the dark recesses of history and it is the hidden meaning lurking underneath these stories that is important.

The reference to the two books above is certainly not an attempt to indulge in selectivism. One could easily refer to other books by the intrepid author but the wider point in relation to the interaction between story and history remains the same. First, the process of writing history could never be an objective process. Second, myths, anecdotes, fables, parables and stories do not detract from history but contribute to and enliven the proceedings of History.

Stories and their Sources

Hailing from the land of 'Kathasaritsagar, and 'Panchatantra' and rich story-telling traditions, stories come easy to him. Indian epics and extremely rich mythology are almost tailor-made for his way of writing. Hindu gods, demons, incarnations and creation and destruction myths find way into his books, interact with his other characters, emphasise the fragmentary nature of human existence and the universe as it exists. We have already referred to two of his books in the foregoing paragraphs. The title of *The Moor's Last Sigh* is taken from the story of Boabdil, the last Moorish king of

Granada. Besides, Islamic traditions like the Qur'an, Sufi tales, Arabian Nights and others inform his writing in *Two Years Eight Months and Twenty-Eight Days* and a few other works. Rushdie casts a wide net and he draws upon Persian and Arabic literature including *Shahnama* and Western literature. Among others, Gabriel Garcia Marquez has been a great influence upon his writings. But it is his childhood in Bombay, his family anecdotes including the troubled relationship between his parents, his exposure to Pakistan- as so eloquently described in *Shame-Pakistan*-the *failure of dreaming mind* , his experiences of migration to Britain, his accomplishments and tribulations, his fatwa years- these and many other sources and experiences inform his writings.

But all said, it is the Indian connection: "To live in India was to feel replete-full of ideas, arguments, images, sounds, smells, faces, stories, sensuality, intensity and love."

What makes Rushdie distinctive is that he does not necessarily use these stories as they have come down. He creates stories within stories within stories and a palimpsest- complex but befitting the context of his writings- starts informing his writings. Multiple storytelling traditions get combined and what results subsequently is layered narratives where it is difficult to tell fact from fiction. At this point, it could be relevant to discuss *Haroun and the Sea of Stories* partly because it was published in the immediate aftermath of the declaration of fatwa when the author was besieged and beleaguered, when his ability to spin and tell stories was on mortal trial and partly because it encapsulates all the themes that have been close to his heart especially with regard to the freedom to tell stories and how this freedom is not bestowed but taken.

Haroun and the Sea of Stories

The novel- meant for his son- centres around Haroun Khalifa whose storytelling father loses the power to tell stories and succumbs to depression after his wife abandons father and son. She runs away with a neighbour who looks down upon him in no uncertain terms, "What is the point of stories that are not even true?" Haroun- in order to restore the storytelling prowess of his father- undertakes a surreal journey to the ocean of the streams of story. There, he discovers the tyrannical Khattam-Shud who is anti-story. He stands for the negation of freedom of expression and represents censorship and puritanism. Along the way, he comes across unusual companions like Iff the Water Genie who collaborate with him in fighting off sinister forces and rescue the stories.

The book reminds one of *Fahrenheit 451* and how a group of bibliophiles commit themselves to memorising books so that they could survive the ravages inflicted by pyromaniacs and arsonists. It is about the centrality of stories to the way we are and how stories with their fluidity, irreverence and non-conformism get the goat of tyrants. It represents the triumph of 'Gup' over 'Chup' and the victory of the power of imagination. Its characters are equally enchanting and interesting: Princess Batcheet- daughter of King Chattergy, ruler of Gup, and the fiancée of Prince Bolo. General Kitab is the commander of the Guppee Army, called the Library.

What do stories amount to?

The storytelling traditions that Rushdie employs and deploys in his novels amount to the intrepid freedom of the writer to say what has not been said and what must be said and that nothing is off- limits.

These stories amount to his emphatic assertion that cultural relativism is fine in the sense of non- intrusive multiculturalism but it must not be allowed to mask prejudice, bigotry and threat of violence. That in an open society, no ideas or beliefs could be ring-fenced and freedom must ring in the Bazaar of conflicting views. These stories amount to the responsibility of the writer to make pictures of the world and if writers abdicate this task of imagining and making the pictures of the world to politicians, it will be one of history's greatest and most abject abdications. The formidable power of imagination where, as N.F. Simpson says, 'the long arm of law does not reach.' And the equally formidable power of freedom, "Without the freedom to offend, it ceases to exist. Without the freedom to challenge, even satirize all orthodoxies, it ceases to exist. Language and imagination can't be imprisoned, or art will die, and with it will die, a little of what makes us human."

राज्य के कुलपतियों के साथ बैठक

01 जून 2026 को बिहार लोक भवन के दरबार हॉल में विश्वविद्यालयों के कुलपतियों के साथ बैठक आयोजित हुई। बैठक में विद्यार्थियों को गुणवत्तापूर्ण शिक्षा सुनिश्चित करने हेतु महत्त्वपूर्ण निर्देश दिए गए। कुलपतियों को छात्र-छात्राओं से नियमित संवाद स्थापित करने, उनकी समस्याओं व सुझावों पर ध्यान देने तथा उत्कृष्ट प्रदर्शन हेतु 'चांसलर्स अवार्ड' प्रारम्भ करने का निर्देश दिया गया। शिक्षकों व शिक्षकेत्तर कर्मियों को समय पर वेतन व सेवांत लाभ सुनिश्चित करने, महिलाओं की सुरक्षा हेतु प्रभावी व्यवस्था करने और आंतरिक शिकायत समिति गठित करने पर बल दिया गया।

टी.बी. मुक्त बिहार राज्यस्तरीय सम्मेलन

10 जून 2026 को पटना के अधिवेशन भवन में 'टी.बी. मुक्त बिहार राज्यस्तरीय सम्मेलन' आयोजित हुआ। इस अवसर पर आदरणीय राज्यपाल महोदय ने टी.बी. मुक्त भारत अभियान में उत्कृष्ट कार्य करने वाले अधिकारियों एवं कर्मियों को सम्मानित किया तथा सभी हितधारकों को उनके योगदान के लिए बधाई दी। उन्होंने कहा कि क्षय रोग उन्मूलन की सफलता चिकित्सीय हस्तक्षेप, तकनीकी उपायों, जन-जागरूकता और सामुदायिक सहभागिता पर निर्भर करती है। 'नि-क्षय मित्र' पहल को सामुदायिक सहभागिता का प्रभावी उदाहरण बताते हुए अधिकाधिक लोगों को अभियान से जुड़ने का आह्वान किया।

'इस्सिक-कुल अंतरराष्ट्रीय फोरम-४०' का उद्घाटन समारोह

18 जून 2026 को चोल्पोन-अता, किर्गिज गणराज्य में आयोजित 'इस्सिक-कुल अंतरराष्ट्रीय फोरम-40' के उद्घाटन समारोह में आदरणीय राज्यपाल महोदय ने भाग लिया। फोरम का उद्घाटन राष्ट्रपति सादिर झापारोव ने किया। प्रथम पूर्ण अधिवेशन को संबोधित करते हुए आदरणीय राज्यपाल महोदय ने भारत-मध्य एशिया के सभ्यतागत संबंधों पर प्रकाश डाला और "नालंदा दृष्टिकोण" के माध्यम से शिक्षा, अनुसंधान व नवाचार से वैश्विक साझेदारियों को सुदृढ़ करने पर बल दिया। इस अवसर पर उन्होंने विशेष व्याख्यान दिया और भारत-किर्गिज शैक्षणिक सहयोग को बढ़ाने का आह्वान किया।

27 जून 2026 को बिहार लोक भवन में आयोजित 'राज्यस्तरीय अग्नि सुरक्षा तैयारी' सेमिनार का उद्घाटन आदरणीय राज्यपाल महोदय ने किया। इस अवसर पर 'फायर सेफ्टी डिक्लेरेशन' भी प्रारंभ हुआ। उद्घाटन सत्र में आदरणीय राज्यपाल महोदय ने निरंतर प्रशिक्षण, जन-जागरूकता, फायर ऑडिट, मॉक ड्रिल और नामित फायर सेफ्टी अधिकारियों की आवश्यकता पर बल दिया। उन्होंने जागरूकता कार्यक्रमों को जिलों व पंचायतों तक पहुँचाने, आधुनिक तकनीकों जैसे कृत्रिम बुद्धिमत्ता व जीआईएस से जोखिम मानचित्रण करने तथा वनाग्नि जैसी चुनौतियों हेतु अग्रिम तैयारी सुनिश्चित करने का सुझाव दिया।

03 मई 2026 को पटना साहिब गुरुद्वारा परिसर में साहित्य अकादमी, नई दिल्ली एवं गुरुद्वारा प्रबंधन द्वारा "श्री गुरु तेग बहादुरः जीवन और शिक्षाएँ" विषय पर राष्ट्रीय संगोष्ठी आयोजित हुई। इस अवसर पर आदरणीय राज्यपाल महोदय ने कहा कि गुरु तेग बहादुर जी का जीवन साहसपूर्ण नेतृत्व, न्याय की रक्षा और स्वतंत्रता को नैतिक दायित्व मानने की प्रेरणा देता है। उन्होंने अंतरात्मा की स्वतंत्रता, विविधता में विश्वास और असहमति के अधिकार की रक्षा को लोकतांत्रिक समाज की मूल शक्ति बताया।

05 मई 2026 को आदरणीय राज्यपाल महोदय ने गया हवाई अड्डे पर वियतनाम के राष्ट्रपति तो लाम का स्वागत किया।

06 मई 2026 को अखिल भारतीय आयुर्विज्ञान संस्थान, पटना के सभागृह में द्वितीय दीक्षांत समारोह आयोजित हुआ। इस अवसर पर आदरणीय राज्यपाल महोदय ने 336 मेडिकल विद्यार्थियों को उपाधि और 17 उत्कृष्ट विद्यार्थियों को स्वर्ण पदक प्रदान किए। उन्होंने कहा कि राष्ट्र की स्वास्थ्य सेवा प्रणाली को सुदृढ़ बनाने में युवा चिकित्सकों की भूमिका अत्यंत महत्त्वपूर्ण है। आदरणीय राज्यपाल महोदय ने विद्यार्थियों को चिकित्सा नैतिकता, करुणा और पेशेवर उत्कृष्टता का पालन करने हेतु प्रेरित किया तथा गरीब और वंचित वर्गों के प्रति संवेदनशील रहने का आह्वान किया।

07 मई 2026 को पटना स्थित गांधी मैदान में नवनियुक्त मंत्रियों का शपथ ग्रहण समारोह आयोजित हुआ। इस अवसर पर आदरणीय राज्यपाल महोदय ने 32 मंत्रियों को पद एवं गोपनीयता की शपथ दिलाई।

08 मई 2026 को मगध विश्वविद्यालय, बोधगया परिसर में धर्म संस्कृति संगम, गयाजी द्वारा 'भारतीय लोकतंत्र में सर्वधर्म समभाव की भूमिका और चुनौतियाँ' विषय पर राष्ट्रीय संगोष्ठी आयोजित हुई। इसका शुभारंभ आदरणीय राज्यपाल महोदय ने दीप प्रज्वलित कर किया। उन्होंने कहा कि बिहार वह पावन भूमि है जहाँ विभिन्न धर्म, संस्कृतियाँ और परंपराएँ सदियों से साथ विकसित हुई हैं। यही भारत की वास्तविक पहचान और सबसे बड़ी ताकत है। नालंदा, गया और बोधगया की धरती साझा सांस्कृतिक विरासत और राष्ट्रीय एकता का प्रतीक है।

पटना स्थित मगध महिला कॉलेज के वार्षिकोत्सव कार्यक्रम 'उड़ान' का आयोजन 11 मई, 2026 को कॉलेज परिसर में किया गया। इस अवसर पर शैक्षणिक, सांस्कृतिक और सह-पाठ्यक्रम गतिविधियों में उत्कृष्ट प्रदर्शन करने वाली 18 छात्राओं को स्वर्ण पदक प्रदान किया गया। साथ ही सर्वश्रेष्ठ एनसीसी कैडेट और एनएसएस स्वयंसेवक को भी पुरस्कार देकर सम्मानित किया गया। इस अवसर पर आदरणीय राज्यपाल महोदय ने कहा कि ज्ञान ही किसी व्यक्ति के व्यक्तित्व का सबसे महत्वपूर्ण आधार है और वह उसे गहराई, परिपक्वता और स्थायी सम्मान प्रदान करता है। बाहरी आकर्षण, आत्मविश्वास और शारीरिक क्षमता तभी सार्थक होती है, जब उसके साथ व्यापक ज्ञान, निरंतर अध्ययन और सीखने की प्रवृत्ति जुड़ी हो। उन्होंने विद्यार्थियों को नियमित रूप से समाचार-पत्र पढ़ने, समसामयिक विषयों से जुड़े रहने तथा अपने विचारों को लेखन एवं संवाद के माध्यम से समाज के समझ रखने के लिए प्रेरित किया।

12 मई 2026 को बिहार लोक भवन में उच्च शिक्षा विभाग एवं सभी विश्वविद्यालयों के कुलपतियों के साथ बैठक आदरणीय राज्यपाल महोदय ने की। उन्होंने निर्देश दिया कि 'समर्थ पोर्टल' के कम से कम 10 मॉड्यूल्स का तत्काल क्रियान्वयन मिशन मोड में सुनिश्चित किया जाए। साथ ही उच्च शिक्षा व्यवस्था के अध्ययन एवं सुधार हेतु तीन टास्क फोर्स गठित करने का निर्देश दिया, जो अन्य राज्यों की सर्वोत्तम प्रथाओं का अध्ययन करेगी। कुलपतियों ने वीडियो कॉन्फ्रेंसिंग से भाग लेकर अपने सुझाव प्रस्तुत किए।

19 मई 2026 को नालंदा विश्वविद्यालय, राजगीर के तृतीय दीक्षांत समारोह का आयोजन विश्वामित्रालय सभागार में हुआ। इस अवसर पर आदरणीय राज्यपाल महोदय ने 14 देशों के 219 विद्यार्थियों को उपाधि प्रदान की। उत्कृष्ट प्रदर्शन करने वाले 08 विद्यार्थियों को स्वर्ण पदक दिए गए। आदरणीय राज्यपाल महोदय ने नालंदा, राजगीर, वैशाली और विक्रमशिला को मिलाकर 'नालंदा कॉरिडोर' की अवधारणा पर बल देते हुए इसे विश्व की महान बौद्धिक और आध्यात्मिक विरासत की पुनर्स्थापना बताया। उन्होंने शिक्षा, अनुसंधान और नवाचार से वैश्विक साझेदारियों को सशक्त बनाने का आह्वान किया।

21 मई 2026 को बिहार लोक भवन में भारतीय सांस्कृतिक संबंध परिषद्, विदेश मंत्रालय के अंतर्गत 'युवा, संस्कृति और कूटनीति – भारतीय तरीका' विषय पर संवाद कार्यक्रम आयोजित हुआ। इस अवसर पर आदरणीय राज्यपाल महोदय ने विभिन्न देशों के विद्यार्थियों से संवाद करते हुए कहा कि भारत का वैश्विक उदय केवल आर्थिक या सैन्य शक्ति पर नहीं, बल्कि युवाओं के आत्मविश्वास, सांस्कृतिक निरंतरता और कूटनीतिक विश्वसनीयता पर आधारित होगा। उन्होंने भारत की सभ्यतागत चेतना, लोकतांत्रिक मूल्यों और विविधता में एकता को वास्तविक शक्ति बताया।

22 मई 2026 को पटना स्थित अधिवेशन भवन में बिहार पशु विज्ञान विश्वविद्यालय का चतुर्थ दीक्षांत समारोह आयोजित हुआ। इस अवसर पर आदरणीय राज्यपाल महोदय ने 142 विद्यार्थियों को उपाधि और 11 उत्कृष्ट विद्यार्थियों को स्वर्ण पदक प्रदान किए। उन्होंने कहा कि दीक्षांत समारोह वर्षों की मेहनत और अनुशासन का उत्सव है, जो समाज और राष्ट्र के प्रति उत्तरदायित्व भी सौंपता है। आदरणीय राज्यपाल महोदय ने ग्रामीण अर्थव्यवस्था, खाद्य सुरक्षा, वैज्ञानिक कृषि और नवाचार पर बल देते हुए विद्यार्थियों को उद्यमिता की दिशा में आगे बढ़ने का आह्वान किया।

29 मई 2026 को बिहार लोक भवन के दरबार हॉल में 'एक भारत श्रेष्ठ भारत' के तहत 'युवा संगम फेज-6' कार्यक्रम के अंतर्गत पंजाब प्रतिनिधिमंडल के साथ आदरणीय राज्यपाल महोदय ने संवाद किया। इस अवसर पर उन्होंने कहा कि ज्ञान ही वास्तविक शक्ति है और युवाओं को बहुआयामी ज्ञान अर्जित करने का प्रयास करना चाहिए। पंजाब और बिहार की ऐतिहासिक, सांस्कृतिक तथा आध्यात्मिक महत्ता का उल्लेख करते हुए उन्होंने बिहार को प्राचीन सभ्यता और विविध आस्थाओं का संगम बताया।

राज्य में भारत की जनगणना-2027 का विधिवत शुभारम्भ 17 अप्रैल, 2026 को स्व-गणना के माध्यम से आदरणीय राज्यपाल महोदय ने अपनी जानकारी दर्ज कर की। इस अवसर पर उन्होंने राज्य की जनता से स्व-गणना सुविधा का अधिकतम उपयोग करते हुए अपने परिवार का विवरण स्वयं ऑनलाइन दर्ज करने की अपील की।

UNDERSTANDING URBAN ECO-SYSTEM AND MOVING TOWARDS SUSTAINABILITY

Prof Rash Bihari Prasad Singh
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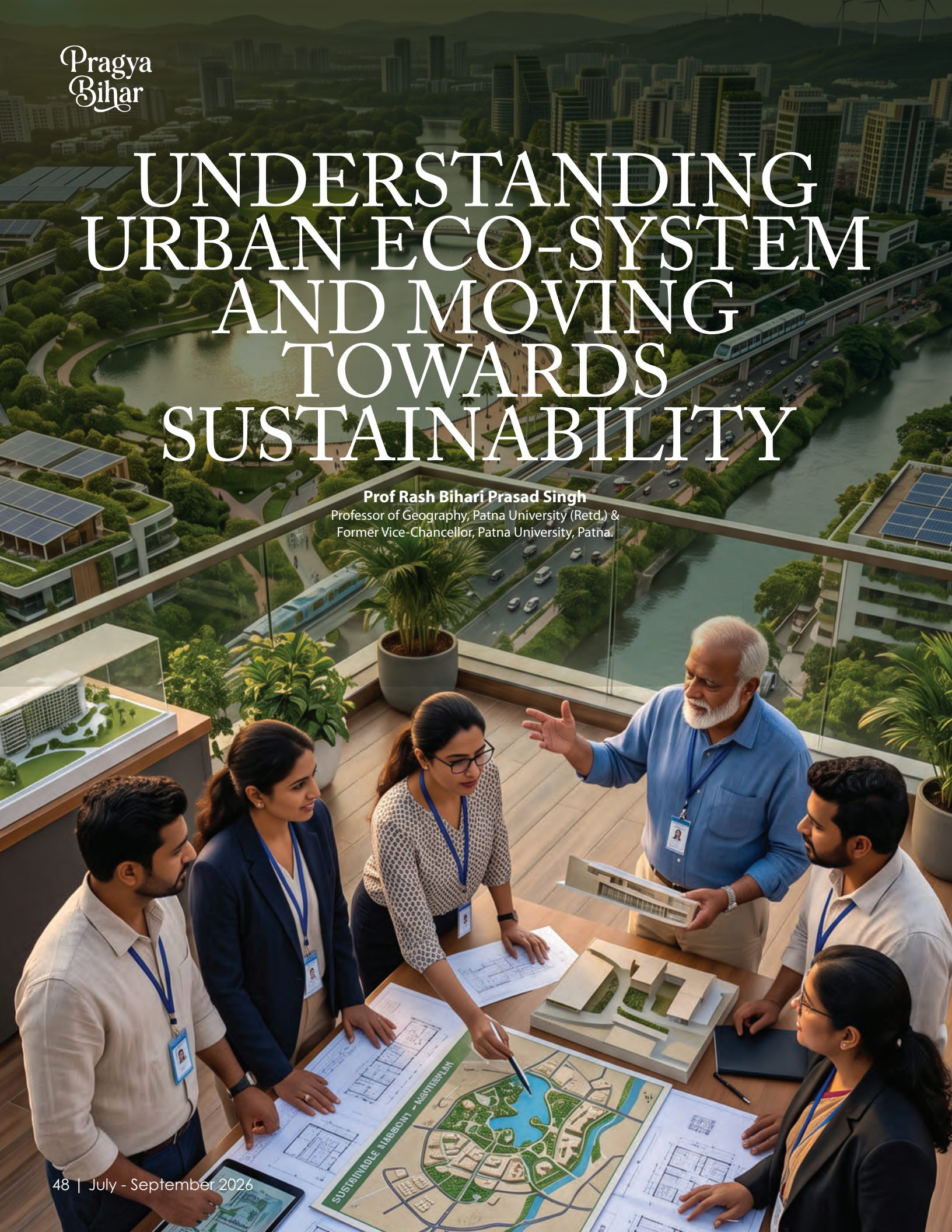


A continuous process of interaction between abiotic (matter and energy or non-living) and biotic (living species) components of the earth system create global eco-system. It is vast and complex. Hence, an eco-system over a defined geographical space has been a matter of concern from human need's point of view.

Eco-systems are broadly divided into two parts:

(1) Eco-system bearing dominance of the components of nature, e.g. mountain eco-system, oceanic eco-system, etc.

(2) Eco-system bearing dominance of the components of human beings, eg. urban eco-system, social eco-system, etc.

Unlike natural eco-systems, urban eco-systems are a hybrid of natural and man-made elements whose interactions are affected not only by natural components or environment interactions but also, rather in a bigger way, by the size of population and trend of the growth of population, its culture, heritage, human behavior, religion, customs, heritage, occupational structure, built-up environment, provision of social amenities, institutional activities, local politics and governance, economy, land use and social organizations.

The dwelling of large size of population with varied activities and behavioral dynamism over small area (site) creates immense pressure over the limited service capacity of natural components at the very site. This leads to urban ecological imbalances and this is a great challenge before the mankind.

Rapid urbanization trend has become a global phenomenon. Developed countries are already over urbanized, leading to several kinds of ecological crises. Developing countries are blindly moving towards rapid urbanization, ignoring the capability of the small area to provide sustainable and eco-friendly habitat ecology. As per World Bank report, 2026, 57.7% population of the world (urban population) lives over 0.5 percent of the World's total area. It is estimated that this figure may become 68 % by 2050.

So far as India is concerned, its villages were about 6 lakh in 1951. It has marginally increased to 6.4 lakh in 2011. On the other hand Urban population and urban centers increased from 3016 to 7935 and urban population 17.3% to 31.2% respectively from 1951 to 2011. There are also 380 urban agglomerations and 53 million cities as per 2011 census. Presently, it is estimated that urban population has reached around 37 percent, living in 7935 towns and cities. Million cities also increased form only 3 in 1951 to 53 in 2011. There are 6 cities having population above one cr. each. It is estimated in 2026 (World Bank). They are Delhi (3,70cr), Mumbai (2.21cr), Kolkata (1.58cr), Bangalore (1.44cr), Chennai (1.23cr) and Hyderabad (1.13cr).

The Urban sprawl all over the world has emerged as a fearsome ecological crisis. Rural lands are being changed into transitional land where urban functions are encroaching the rural system. As per UNDP report, on an average, everyday 64 km^2 land in being converted into urban built-up area. It may be considered as a symbol of development but it is a disastrous system of development. Development with damage to nature has emerged as a general rule in spite of having several global efforts at the highest level to bring zero level emission, restricting the global warming within one degree increase by 2100 and restoration of climate, environment and biodiversity to a sustainable level where human beings along with other spaces may live over the space of the earth system in an eco-friendly environment.

Challenges Ahead: Some ecological challenges have emerged due to rapid urbanization and they are as follows:-

1. Rural-Urban migration on large scale.
2. Spatial expansion of urban built-up areas
3. Slum growth
4. Reverse urban demographic Pyramid
5. Continuous increase in urban poverty
6. Increase in urban crime
7. Social, racial, ethnical, linguistic and religious tension
8. Urban pollution leading to health crisis.
9. Depletion of ground water
10. Rapid increase in heat islands rather linear heat islands.
11. Rapid decline in green cover
12. Rapid growth of consumerist economy, leading to environmental degradation and enormous residuals in the form of non-degradable matters.
13. Inadequate social provision or amenities leading to degradation of urban Social System.
14. Transport system causing air and noise pollution.
15. Growth of endemic/pandemic causing health hazards. Covid-19 is the glaring example. It was largely in urban areas.
16. Polluted water reservoirs.

Need to move towards urban sustainability: -

Sustainable urban development is the only way to reduce the Challenges before urban system and also to make towns and cities livable not only for the present generation but also for future generation. The need of Sustainable urban development is now globally realized and due to that UNO declaration (2015) on Sustainable development agenda includes sustainable development of cities and communities as one of the declared 17 goals (it is goal no 11). Its target year for achievement is 2030. Even other goals like zero level of hunger, poverty eradication, climate action plan, gender equality and all others need to be implemented in the holistic way so that urban centers also become able to reduce these problems in such a way that towns and cities become livable.

In fact, Urban Sustainability is an approach to bring holistic growth of urban centers, giving optimal weightage to environmental, social and economic sustainability.

Smart village as a Pre-Condition for sustainable urban eco-system

Rural-Urban migration is a dominant demographic phenomenon in developing countries. It is the phenomenon causing rapid

growth of mega cities in developing countries. The migration is due to poverty, lack of job opportunities, lack of education and amenities in villages. Primary economy brings slow development and lack of infrastructural inputs make the development slow. In such circumstances, rural - urban migration becomes the main factor of population explosion in metro and bigger cities. This explosion needs to be stopped to make city smart.

The migration trend could be contained only by developing Villages or providing all kinds of urban facilities in villages. There is a need to revive PURA Scheme of A.P.J. Abdul Kalam, former President of India.

The author of this paper himself has worked a lot on the rural ecology/village ecology and how to promote Sustainable Village Eco-system (SVE). For the purpose given two models are developed. It was presented by the author in 2016 as a part of Presidential address at Annual Congress of National Association of Geographers at Mysuru and later on published in Annals (journal) in 2020. They are:

Sustainable Development Schemes within the city.

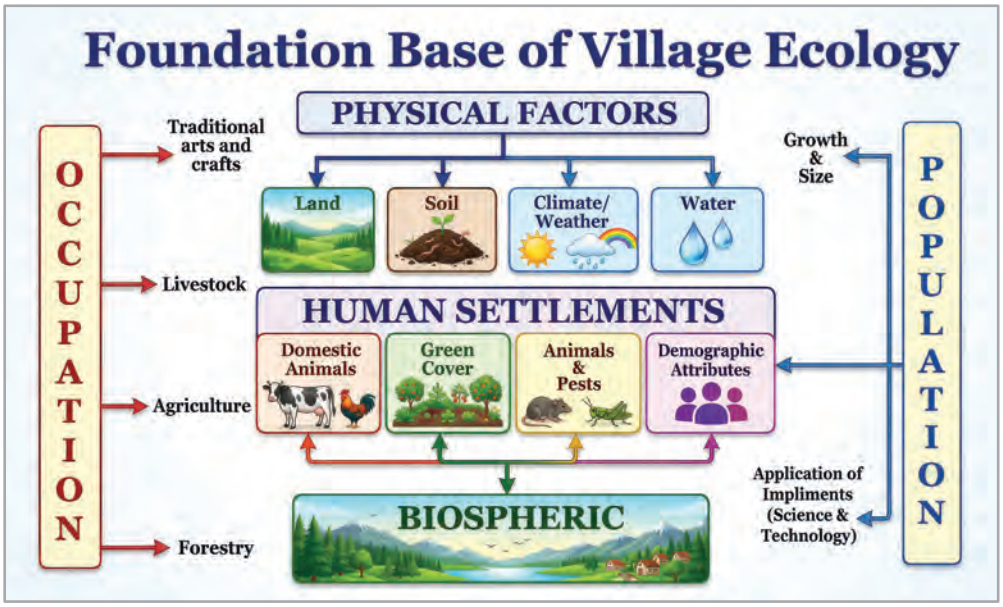
Following three kinds of Sustainability need to be developed in holistic and intertwined ways:

- Environmental sustainability
- Economic sustainability
- Social sustainability

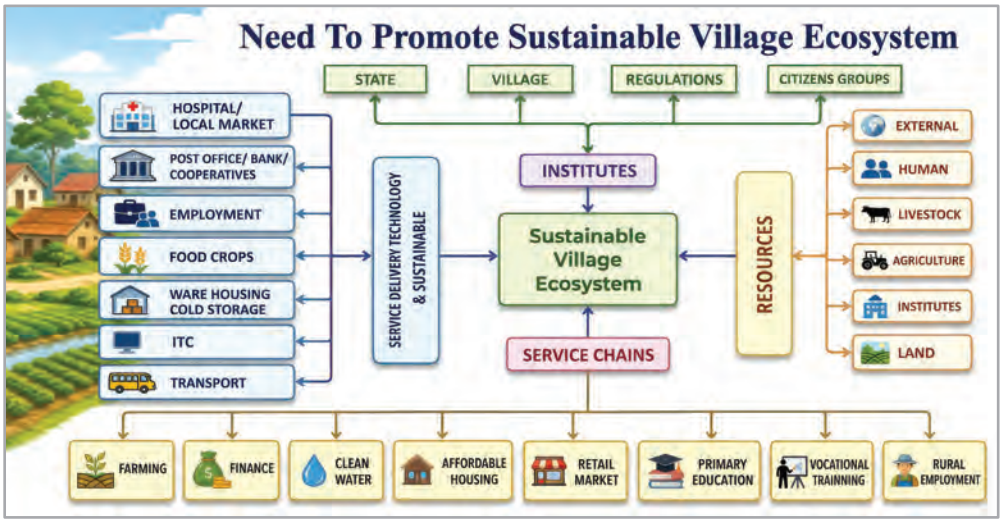
Environmental sustainability aims to improve the quality of human life without putting strain on the earth's supporting eco-system. Land, water, air, green cover, biodiversity and climate components cause environmental sustainability. They can be maintained favorably provided the consumerist needs are reduced, and optimal population size is achieved. At the same time sustainable/ appropriate low cost technologies to support them should be developed.

Components are also to be planned in a sustainable manner. Rain water harvesting, urban green cover e-vehicles and non-fossil fuel based transport system are developed in such a way that environmental sustainability is conserved and promoted without influencing urban needs in an adverse way.

Model - 1



Model - 2



Bihar Government's 'Jal-Jiwan-Hariyali' scheme is an outstanding approach to bring ecological sustainability in both rural and urban areas. Similar schemes need to be considered at national and global level. This scheme emphasizes developing traditional as well as modern means of water conservation. This will bring larger area under green cover and biodiversity at regional level will be conserved and promoted. Nalanda university, at Rajgir is a good example where there is no deep boring to upwell water. There are about 730 tanks within 800 acres premises which provide adequate water throughout the year.

Economic sustainability needs to plan urban land use as well as functional activities in such a way that land, water, air and other resources of the site and its surroundings are not overexploited. The standard principle of town planning suggests that about 40-45% area of town should be under residential purposes, 5-8% under urban markets,20-22%, under transport system and 25-27% under green cover and open space. Towns do not exist in isolation. They maintain in-flow-out-flow relations with the surrounding areas. It also acts like a living organisation. Hence, economic activities must be based on regional demands, regional resources, nature of consumers and the size of demands etc.

So far as social sustainability is considered, it is related to the size of population, compositional characteristics of population and its inherited customs, traditions, social structure and new demands etc. Social disorder and discontent bring social and cultural disclosure in the city and such towns and cities cannot be sustainable. There must be NGOs, institutions, corporate sector and even local bodies to make society aware towards livable social sustainability .

Importance of Information Technology in Sustainable Development of Urban Eco-system

Information Technology helps cities to become smart human-centered sites. It helps urban communities (city dwellers) to rediscover the importance of dialogue, cooperation and values and their importance in creating sustainable urban eco-systems, giving new dimensions to physical, economic and social components of urban system. Using the embedded sensors, city managers can monitor traffic flows, noise levels, sewerage disposals, air quality control, energy consumption management and travel management of commuters and also of those who conduct regional and inter-regional travel with reference to a particular city in a defined time frame. These technological insights allow smooth business, smooth travel and services to citizens and empower the government to review and make necessary modifications whenever required. In other words, digital technology is the need of time to plan cities keeping in mind not only the present need but also those of future.

Conclusion

The urban system on the earth has existed since the dawn of river valley civilizations. However, that system was based on the principle of co-existence and friendly attitude toward nature. Now the situation is changed. Industrial revolution and population explosion were two major reasons leading to the emergence of colonial habitat. In other Words, huge size of population started to live over small area. It brought more pressure on local resources and gradually ecological imbalance grabbed the area. Rural population growth was also gaining rapidly and that caused environmental degradation in rural areas. Now both rural and urban ecologies are under severe environmental stress.

To keep balance between natural eco-system and urban system, it has now become urgent and essential to promote urban sustainability approach among different stake holders. Enough water has flown down the Ganges but enough remains. It is important to see how they are conserved for future generation and how they are used to meet necessary demand without damaging the basic properties of surface water. Similar approach is needed to make cities livable by meeting all needs without ignoring the stake of next generation. Smart management of services, easy accessibility to information technology, reduction of traffic pressure on road, limiting the adverse impact of heat island and pollution on the habitat are prime concerns. Reduction of rural-urban migration by creating job opportunities in rural areas and providing urban provision to, all along the lines of PURA, (A.P.J. Kalam) are urgently needed. In other words, development of smart cities and smart villages with ecological, economic and social linkages between the two habitats will not only solve present disastrous problems but also promote better quality of life, meeting global targets of sustainable development.

Further Readings

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गंगा की गोद में मालवाहक जहाजों के बीच तड़पती गांगेय डॉल्फिन

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पूर्व वैज्ञानिक एवं संयुक्त निदेशक, भारतीय प्राणी सर्वेक्षण,
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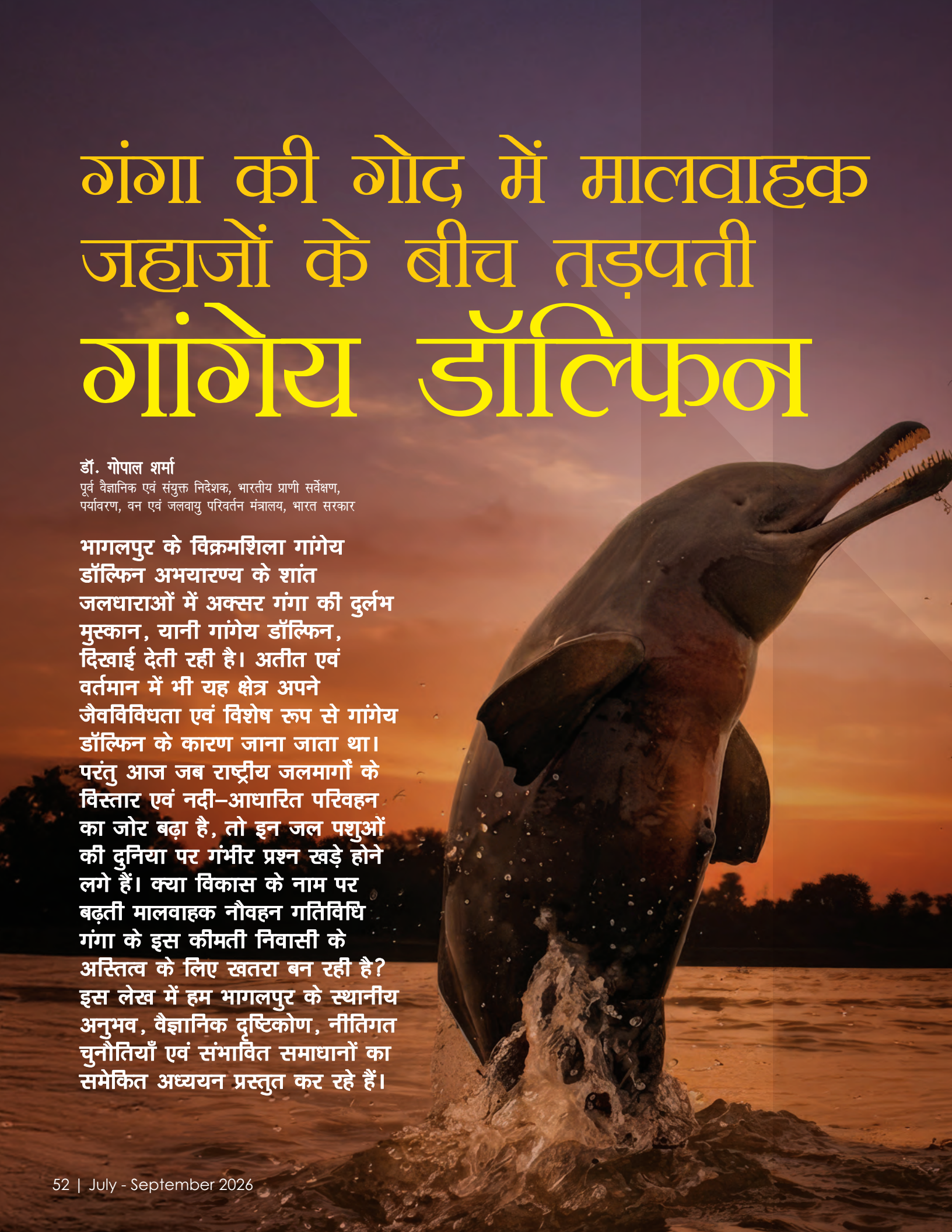
भागलपुर के विक्रमशिला गांगेय डॉल्फिन अभयारण्य के शांत जलधाराओं में अक्सर गंगा की दुर्लभ मुस्कान, यानी गांगेय डॉल्फिन, दिखाई देती रही है। अतीत एवं वर्तमान में भी यह क्षेत्र अपने जैवविविधता एवं विशेष रूप से गांगेय डॉल्फिन के कारण जाना जाता था। परंतु आज जब राष्ट्रीय जलमार्गों के विस्तार एवं नदी–आधारित परिवहन का जोर बढ़ा है, तो इन जल पशुओं की दुनिया पर गंभीर प्रश्न खड़े होने लगे हैं। क्या विकास के नाम पर बढ़ती मालवाहक नौवहन गतिविधि गंगा के इस कीमती निवासी के अस्तित्व के लिए खतरा बन रही है? इस लेख में हम भागलपुर के स्थानीय अनुभव, वैज्ञानिक दृष्टिकोण, नीतिगत चुनौतियाँ एवं संभावित समाधानों का समेकित अध्ययन प्रस्तुत कर रहे हैं।



विकास एवं परिवहन का बलः जलमार्गों का विस्तार

पिछले कुछ दशकों में भारत में नदी-आधारित परिवहन को बढ़ावा देने के लिए कई पहल की गई हैं। राष्ट्रीय जलमार्ग परियोजनाएँ, जिनका उद्देश्य माल-वाहन लागत घटाना, सड़क तथा रेल पर दबाव कम करना एवं आर्थिक विकास को गति देना है, ने गंगा जैसे प्रमुख नदियों का महत्व बढ़ा दिया है। इन परियोजनाओं से बड़े-गैराज के मालवाहक जहाज अक्सर लंबी अवधि के लिए गंगा के मुख्य धाराओं में प्रवेश करने लगे हैं। यह बदलाव स्थानीय अर्थव्यवस्था के लिए लाभकारी हो सकता है-पर इसके पारिस्थितिक प्रभावों पर कम ध्यान दिया गया।

विक्रमशिला अभयारण्यः संरक्षण के बीच व्यवसायिक नौवहन

विक्रमशिला गांगेय डॉल्फिन अभयारण्य, सुल्तानगंज से कहलगांव एवं बटेश्वर तक फैला हुआ लगभग 55 किलोमीटर लंबा संवेदनशील क्षेत्र है। इसे 1991 में बिहार सरकार के द्वारा गांगेय डॉल्फिन संरक्षण के लिए अधिसूचित किया गया था। यह क्षेत्र पारंपरिक रूप से गांगेय डॉल्फिन के लिए आश्रय, प्रजनन एवं भोजन खोजने का महत्वपूर्ण स्थल रहा है। क्योंकि यहाँ सालों भर गंगा की गहराई बनी रहती है एवं गांगेय डॉल्फिन के लिए छोटी छोटी मछलियाँ पर्याप्त मात्रा में मिल जाती हैं। मगर यातायात की तीव्रता में वृद्धि एवं बड़े जहाजों की आवाजाही ने इस बहुमूल्य पारिस्थितिक तंत्र को बाधित करना शुरू कर दिया है। विक्रमशिला पुल के नुकसान के बाद से भारी जहाजों का संचालन भी अधिक सुविधाजनक हुआ है, जिसका नकारात्मक असर गांगेय डॉल्फिन पर हो रहा है।

ध्वनि प्रदूषण एवं इकोलोकेशन पर प्रभाव

गांगेय डॉल्फिनों की मुख्य संचार एवं नेविगेशन तकनीक इकोलोकेशन या सोनार आधारित ध्वनिक संकेतों पर निर्भर करती है। वे नजदीकी शिकार की उपस्थिति, बाधाओं एवं सह-समाज के सदस्यों की स्थिति को ध्वनि प्रतिबिंब के माध्यम से पहचानती हैं। जब नदी में बड़े जहाज लगातार उच्च-तीव्रता वाला इंजन शोर एवं इम्प्रेशन पैदा करते हैं, तो ये ध्वनियाँ गांगेय डॉल्फिन के प्राकृतिक इकोलोकेशन संकेतों को प्रभावित कर सकती हैं। इसके परिणामस्वरूपः

- गांगेय डॉल्फिनों का आस-पास के वातावरण का संवेदन घट सकता है, जिससे शिकार का पता लगाने एवं संप्रेषण में कठिनाई आएगी।
- शोर के चलते तनाव-जनित व्यवहार (flight response, घबराहट) बढ़ सकता है, जो ऊर्जा व्यय बढ़ाता है एवं प्रजनन व्यवहार पर प्रतिकूल प्रभाव डालता है।
- लगातार शोर के कारण गांगेय डॉल्फिन अपनी पारंपरिक आवासीय क्षेत्रों से हट सकती हैं, जिससे स्थानीय जनसंख्या में गिरावट आ सकती है।

वैज्ञानिक अध्ययनों से पता चला है कि जलीय स्तनधारियों पर मानवीय ध्वनि का प्रभाव गंभीर हो सकता है-आश्रित क्षेत्र छोड़ना, व्यवहार में परिवर्तन, एवं यहां तक कि शारीरिक क्षति भी। जबकि गांगेय डॉल्फिन पर विस्तृत, हालिया एवं दीर्घकालिक अध्ययन सीमित हैं, तुलनात्मक डेटा (समुद्री डॉल्फिन एवं अन्य नदियों के डॉल्फिन से) चेतावनी देते हैं कि अनियंत्रित ध्वनि प्रदूषण खतरनाक हो सकता है। इस में उद्विलाव भी मिलते हैं । वे भी बहुत ही संवेदनशील प्राणी हैं और थोड़े से मानवीय हस्तक्षेप से अपना निवास स्थान ही छोड़कर दूसरे जगह चल देते हैं।

टक्कर एवं शारीरिक जोखिम

शोर के अलावा, तेज गति से चलने वाले मालवाहक जहाज सीधे टक्कर का जोखिम बढ़ाते हैं। गांगेय डॉल्फिनों की छोटी-सी सतही उपस्थिति एवं पानी के भीतर अचानक दिखने/छिप जाने की आदत जहाजों के लिए उन्हें पहचानना कठिन बना देती है। तेज गति पर चलते जहाजों के चेप-हेलिंग एवं प्रोपेलर से आने वाली चोटें घातक सिद्ध हो सकती हैं। ऐसे घटनाओं की रिपोर्ट कभी-कभी मिलती हैं जहां बड़े जलयान एवं गांगेय डॉल्फिन की टक्कर हुई-ये संकेत हैं कि अगर नियंत्रित कदम न उठाए जाएं तो बड़े पैमाने पर जनसंख्या पर प्रभाव पड़ेगा।

क्रूज पर वैज्ञानिकों का डॉल्फिन जागरूकता का प्रदर्शन

बात वर्ष 2008-09 की है । उस समय बिहार में इको-टूरिज्म के अंतर्गत जल-पर्यटन की संभावनाओं का आकलन किया जा रहा था। इसी संदर्भ में बिहार राज्य पर्यटन विकास निगम ने कोलकाता से पटना होते हुए इलाहाबाद तक विदेशी पर्यटकों के लिए गंगा मार्ग द्वारा जल-पर्यटन सुविधाएँ स्थापित की थीं। मुझे उस परियोजना में सुल्तानगंज से कहलगाँव के बीच चलने वाले क्रूज पर विदेशी पर्यटकों को गांगेय डॉल्फिन की जीवन-चक्र एवं संरक्षण से संबंधित स्लाइड-शो प्रस्तुत करने का अवसर प्राप्त हुआ था।

इसके बाद पर्यटन विकास निगम एवं कुछ क्रूज मालिकों के बीच समझदारी में मतभेद उत्पन्न हुआ, जिसके कारण उन्होंने हमारी सेवाएँ लेना बंद कर दीं। उस अवधि में विक्रमशिला गांगेय डॉल्फिन अभयारण्य क्षेत्र में क्रूज के मार्ग-निर्देशन को लेकर भी व्यवस्था की आवश्यकता थी। मैं नियमित रूप से क्रूज की छत पर चढ़कर संकेतों व इशारों के माध्यम से नेविगेशन एवं मार्गदर्शन देता था, ताकि क्रूज डॉल्फिन के आवास क्षेत्र का उल्लंघन न करे।

स्थानीय अनुभव एवं समुदाय की भूमिका

भागलपुर एवं आसपास के इलाकों के मछुआरे, बोट-ऑपरेटर्स एवं पारंपरिक नदी-आश्रित समुदायों ने हाल के वर्षों में गंगा के स्वरूप में बदलाव का अनुभव किया है। वे बताते हैं कि जो गांगेय डॉल्फिन पहले सहज रूप से दिखाई देती थीं, अब उनकी घटती उपस्थिति एवं व्यवहार में बदलाव दिखता है। स्थानीय समुदाय संरक्षण के प्रभावी साझेदार हो सकते हैं-वे निगरानी, प्रारंभिक चेतावनी एवं पारंपरिक ज्ञान का इस्तेमाल करते हुए संरक्षण में मदद कर सकते हैं। परन्तु इनके लिए वैकल्पिक आय मार्ग, प्रशिक्षण एवं समुचित मंच बनाए बिना केवल जागरूकता अभियान सीमित रूप में ही सफल होंगे।

नीतिगत एवं प्रबंधन चुनौतियाँ

विकास-उन्मुख नीतियाँ एवं संकुचित आर्थिक विश्लेषण कभी-कभी पारिस्थितिक लागत को नजरअंदाज कर देती है। गंगा के राष्ट्रीय जलमार्ग योजनाओं में पर्यावरणीय प्रभाव का आकलन अनिवार्य है, पर इनका कार्यान्वयन, निगरानी एवं अनुपालन अक्सर कमजोर रहता है। इस संदर्भ में चुनौतियां निम्नवत हैं :

- शोर स्तरों की नियमित मॉनिटरिंग का अभाव एवं संबंधित डेटा की कमी।
- जहाजों की गति एवं संचालन के लिए स्पेसिफिक जोन निर्धारण में देरी या अधिक लचीले मानदंड।
- स्थानीय समुदायों को समेकित करने एवं उनकी भागीदारी सुनिश्चित करने में कमी।
- गांगेय डॉल्फिन बचाव एवं दंडनीय कार्रवाई के बीच समन्वय की कमी।
- इको-फ्रेंडली इंजन टेक्नोलॉजी (क्रूज में प्रोपेलर गार्ड लगाने की व्यवस्था) को प्रोत्साहित करने एवं स्टैकहोल्डर प्रोत्साहन की कमी।

समाधान के मार्ग

गांगेय डॉल्फिन एवं जलयात्रा के बीच सामंजस्य स्थापित करने के लिए बहु-आयामी रणनीति आवश्यक है। इस संबंध में कुछ व्यावहारिक एवं तात्कालिक सुझाव निम्नवत हो सकते हैं :

- **गति-सीमा एवं संवेदनशील जोनः** गांगेय डॉल्फिन अधिवास क्षेत्र के भीतर एवं उसके आसपास जहाजों के लिए सख्त गति-सीमाएँ लागू करें। नो-गो जोन जहां आवश्यक हों, उनको चिन्हित कर कड़े नियम बनाएं।
- **शोर मॉनिटरिंग एवं डेटा संग्रह :** स्थायी हाइड्रोफोन (पानी के अंदर ध्वनि रिकॉर्ड करने वाले उपकरण) लगाकर ध्वनि स्तरों की नियमित मॉनिटरिंग करें एवं खुले डेटा पोर्टल के माध्यम से प्रकाशित करें।
- **शिप-रूटिंग एवं समय-पहचान :** जहाजों के मार्ग एवं चलने के समय को ऐसा व्यवस्थित करें कि संवेदनशील प्रजनन एवं शिशु-पालन काल के दौरान बाधा न्यूनतम रहे।
- **इको-फ्रेंडली टेक्नोलॉजी :** कम शोर वाले इंजन एवं प्रोपेलर डिजाइन को प्रोत्साहित करने के लिए सब्सिडी या अनुदान दें ताकि जहाजों का ध्वनि उत्सर्जन घटे।
- **निगरानी एवं तत्काल प्रतिक्रिया :** गांगेय डॉल्फिन संकट या घायल स्थिति में त्वरित प्रतिक्रिया के लिए जलजीव एम्बुलेंस, डॉल्फिन रेस्क्यू एम्बुलेंस प्रशिक्षण एवं स्थानीय टीमों का नेटवर्क विकसित करें पहले से चल रही सरकारी पहल को तत्परता से लागू किया जाना आवश्यक है।
- **सामुदायिक भागीदारी :** मछुआरों एवं स्थानीय लोगों को निगरानी, रिपोर्टिंग एवं संरक्षण कार्यों में शामिल करें। उन्हें वैकल्पिक आय के अवसर दें ताकि संरक्षण के लिए सामाजिक समर्थन बढ़े।
- अनुसंधान एवं दीर्घकालिक सर्वे, नियमित जनगणना, ध्वनि-प्रदूषण असर अध्ययन एवं व्यवहारिक अनुसंधान आवश्यक हैं। इससे नीति निर्माण के लिए वैज्ञानिक प्रमाण मिलेंगे।
- **संवेदनशीलता एवं लोक जागरूकता :** जलमार्ग प्रबंधन अधिकारियों, नौवहन कंपनियों एवं स्थानीय प्रशासन के बीच समन्वय बढ़ाने के लिए नियमित संवाद, कार्यशालाएँ एवं साझा मानक बनाएं।

नैतिक एवं पारिस्थितिक दायित्व

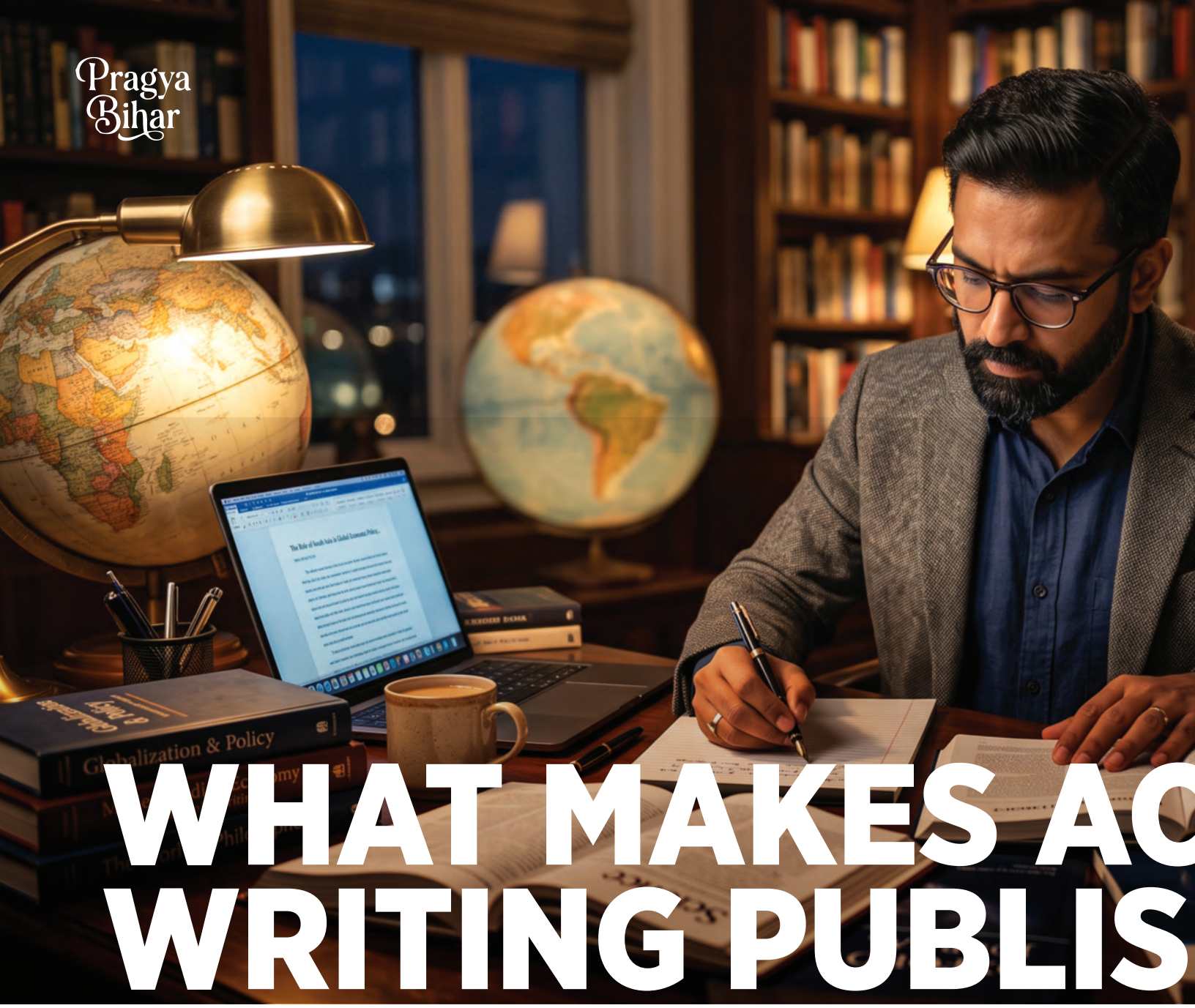
गंगा केवल एक जलमार्ग नहीं; यह सांस्कृतिक, आध्यात्मिक एवं पारिस्थितिक रूप से देश की जीवनरेखा है। गांगेय डॉल्फिन जैसे प्राणी नदी की स्वच्छता एवं स्वास्थ्य का संकेतक होते हैं। यदि इनकी संख्या घटती है तो यह संकेत है कि नदी के पारिस्थितिक तंत्र में कहीं भारी असंतुलन आ रहा है। विकास के साथ जिम्मेदारी भी जुड़ी होनी चाहिए-यदि अर्थव्यवस्था के लाभों के लिए प्राकृतिक पूंजी को नष्ट किया जाएगा तो दीर्घकालिक फायदा संदिग्ध हो जाएगा।

अनुभवजन्य सबक एवं आगे का रास्ता

भागलपुर जैसे संवेदनशील इलाकों से आने वाली खबरें हमें याद दिलाती हैं कि नीति-निर्माता एवं विकास परियोजनाओं के प्रबंधक स्थानीय वास्तविकताओं एवं वैज्ञानिक साक्ष्य को अनदेखा नहीं कर सकते। छोटे-छोटे कदम-जैसे गति-सीमाएँ, निगरानी एवं लोक सहभागिता-वांछनीय प्रभाव डाल सकती हैं। साथ ही, बड़े स्तर पर टेक्नोलॉजी बदलाव एवं नीति प्रोत्साहन जरूरी हैं ताकि नौवहन का दबाव पारिस्थितिक तंत्र को अस्वीकार्य स्तर तक प्रभावित न करे।

सारांश

गंगा में बढ़ती मालवाहक नौवहन गतिविधि एवं उससे जुड़े शोर व टक्कर के जोखिम गांगेय डॉल्फिन के लिए स्पष्ट एवं तात्कालिक खतरे हैं। हालाँकि अभी तक विस्तृत, समग्र एवं लगातार सर्वे की कमी के कारण सटीक जनसंख्या का आंकड़ा उपलब्ध नहीं है, पर स्थानीय साक्ष्य, वैज्ञानिक समझ एवं पारिस्थितिक तर्क यह संकेत देते हैं कि यदि समुचित कदम न उठाए जाएं तो भविष्य में प्रभाव गंभीर हो सकता है। विकास एवं संरक्षण के बीच संतुलन तभी संभव है जब नीतियाँ वैज्ञानिक साक्ष्यों पर आधारित हों, लोक सहभागिता मजबूत हो एवं तकनीकी नवाचारों को अपनाया जाए। गंगा की यह दुर्लभ मुस्कान-गांगेय डॉल्फिन-के संरक्षण के लिए समय पर उठाए गए कदम न केवल एक प्रजाति के लिए, बल्कि पूरे नदी-पर्यावरण एवं पारिस्थितिकी तंत्र के दीर्घकालिक स्वास्थ्य के लिए अनिवार्य हैं।

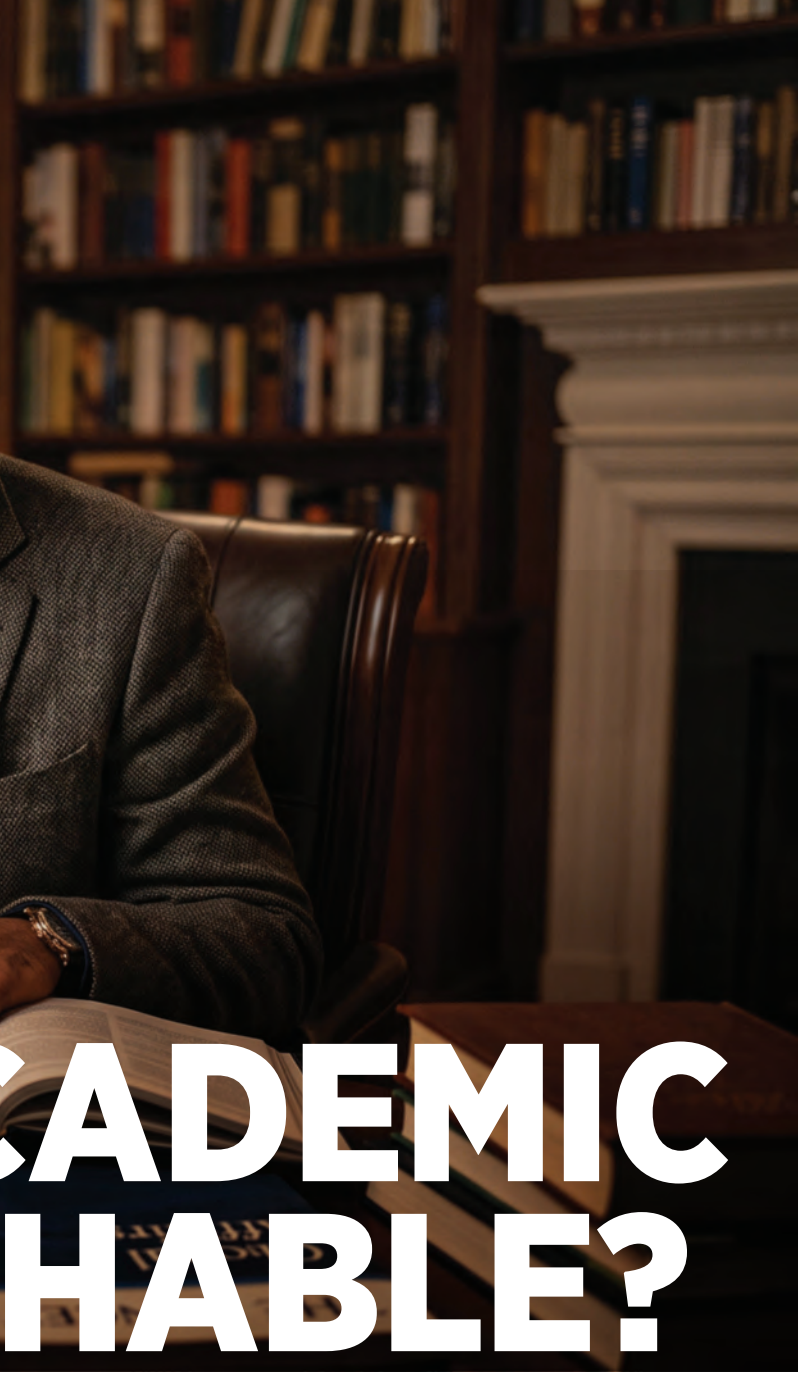


WHAT MAKES AC
WRITING PUBLIS

Pushpendra
Former professor, Tata Institute of Social Sciences, Mumbai

Faculty members are required to continuously engage in research and publish articles in peer-reviewed journals and books by reputed publishers for at least two reasons. First, if they stop doing research and publishing, they become academically dead. Without a seamless blend of teaching with romance for abstract ideas, empirical exploration, or both, the job loses its charm; consequently, the faculty ceases to develop. The faculty's capacity to stay up to date with current, cutting-edge knowledge and impart high-quality teaching diminishes. It has implications not only for the faculty concerned but also for the students who receive poor-quality education and are often mocked for lacking essential knowledge, rendering them unemployable. Second, the university's ranking and grade suffer, as publication is seen as a critical function of institutions of higher learning. Often, this affects the self-esteem of the faculty, staff, and students. Students and their parents prefer institutions with higher rankings and grades; hence, we see an exodus of students from one state to another when their parents can afford it.

On several occasions, I have spoken to the faculty about how to write publishable research papers and monographs, particularly during their induction and in-service refresher courses in Bihar. I have found a strong interest in publishing among both new and older faculty. Many of them told me about their struggles with publishing. They often face rejection by reputable publishers. The pressure to publish often pushes them to submit to predatory journals. They wonder what criteria publishers use for review, what is lacking in their writing, and how to overcome those shortcomings. Some young faculty want to publish their PhD thesis but lack the know-how to convert it into a monograph. In this article, I shall discuss the peer-review process and the criteria used to review a manuscript. I will draw heavily on guidelines that major publishers such as Routledge, Sage, and Wiley have published on their websites for aspiring authors. I will also draw on my experience as a reviewer for several national and international publishers, a former



CADEMIC HABLE?

editor of a peer-reviewed journal, and the General Editor of the Routledge Book Series "Migrations in South Asia."

Peer Review Process

Usually, the publisher provides reviewers with a format that includes a set of lead questions. The answers to these questions help reviewers decide whether to recommend a manuscript for publication without changes, with minor changes, with major changes, or outright reject it. The first of these is: What is the main question addressed by the research? Is it significant and articulated clearly? The lack of a clearly articulated research question or problem is a major flaw I have often encountered. The second is the novelty aspect of the manuscript. Does the work add to the subject area? Novelty may express itself in various ways: an original topic, a new argument or interpretation, novelty in methodology, the use of new sources of information, exploration of a new geographical location that throws up unique experiences, and so on. Restating the known, however stylistically and impressively, does not help pass the review process of highly rated journals and publishers.

Third, does the author show adequate familiarity with key literature on the subject? Not keeping abreast with the current literature is not viewed leniently. If the author disagrees with the current consensus or a particular set of literature, is the disagreement properly substantiated? Fourth, how appropriate and adequate are the evidence, narratives, interpretation, or arguments presented, and do they address the main research question? Is the conclusion consistent with the arguments? Fifth, how appropriate are the method(s), tools and techniques, data and registers used? And sixth, reviewers also place importance on the articulation, clarity, and readability of a manuscript, as well as on the logical flow from the formulation of the issues to the conclusions. One highly irritating but quite common mistake I have seen in manuscripts is that the author repeats the same point in different ways, often termed as padding, just filling the pages without adding anything substantive. It is like a cricket match where a batter may choose to keep padding balls on the front foot, over after over, seldom offering a stroke or scoring a run. In a test match, tiring and frustrating a baller is a tried-and-tested tactic. But the rules and norms of academics are different. Padding frustrates reviewers and often results in the rejection of the manuscript.

Apart from these major criteria, reviewers also consider the structure of the manuscript, appropriateness of the title, precision in the use of language, internal coherence in the text, in-text citation and complete references, ethical dimensions of methods (if applicable), unnecessary or unclear statistics/tables or, conversely, insufficiency of them, and appropriateness of the abstract, keywords, and length of the manuscript. Leading publishers and universities offer resource material for authors on their websites on each of these dimensions. Though reviewers are not primarily responsible for plagiarism checks, they do assess the originality of the writing based on their extensive knowledge of the existing literature on the subject.

> **Only when reviewers, in their first reading, find that the manuscript has the potential to be published, with or without minor/major changes, do they proceed with a detailed review. Otherwise, the journey of the manuscript ends there. The reviewers' second round of reading the manuscript aims to provide the author with specific comments and suggestions to improve the manuscript and meet the publisher's standards. These may vary from a few to very extensive comments.**

But for a manuscript to reach this stage, the author must learn from established authors how to write the abstract, introduction, and conclusion; structure paragraphs; begin and end a chapter; weave existing literature into the text as a constant dialogue with fellow academicians; and present the main body of their text. It is equally

important to learn to refrain from homilies, from repeating widely known facts, from misrepresenting sources, and from jumping from one point to another without adequately addressing each. In short, they must learn the art of formal academic writing, which enables them to converse with their peer the world over.

One practical way to understand the process outlined in the paragraphs above is to read extensively articles published in high-quality journals – H-index or at least indexed in Scopus or Web of Science. Similarly, reading books on related subjects published by top-class publishers helps appreciate what makes a book publishable.

Converting a PhD Thesis into a Monograph

What differentiates a PhD thesis from a publishable monograph? This question requires an understanding of how the publishing industry works and what makes a research work readable for a wide range of subject-matter experts and non-experts. First, when deciding on a book's publishability, the publisher's approach is primarily guided by its commercial potential, which, though includes individual buyers, is mostly focused on the national and international library market. Publishers are least interested in publishing books which are less likely to be acquired by libraries.

Second, a PhD thesis is written for and read by a limited number of people – the supervisor, doctoral advisory members and external examiners – whereas a book is published for a much broader audience – students, faculty, and other readers who are mostly non-experts. Hence, it has to be made useful, interesting, and relevant for them. For example, the literature review is heavily cut; instead of being a separate chapter, it is partly included in the introduction and partly dispersed throughout the manuscript. The methodology section is cut to a bare minimum, reduced to a brief explanation, unless the topic concerns methodological innovation. What is given prominence are the introduction, concepts, specific findings, and conclusions, even expanding them if required. Abstractions, including theories, are included only to the extent required for treating the topic adequately. Some chapters that are not essential can be ruthlessly cut. Editing is required in the language and style to make the text accessible to a wider academic and semi-academic audience. Unnecessary annotations, references, jargon, and notes should be removed. In short, a PhD thesis requires extensive rewriting to convert it into a monograph.

Concluding Remarks

In short, what distinguishes the genre of academic writing from other genres of writing is that academic writing contributes to the existing body of knowledge, presents a rigorous exploration of a topic by addressing researchable questions, is guided by a logical and coherent set of ideas, and is written in a formal language that is understood by the academic community globally. A reviewer considers these dimensions before giving a verdict on the publishability of a manuscript. Familiarisation with individual publishers' requirements and checklists increases the chances of a manuscript's acceptability.

Sources

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मिथिला भित्ति चित्रण परंपरा एवं पर्यावरण

डॉ.राखी कुमारी
प्राचार्या, कला एवं शिल्प महाविद्यालय, पटना विश्वविद्यालय, पटना

मिथिला विदेह जनपद की राजधानी थीं। आज यही जनपद सांस्कृतिक मिथिलांचल के नाम से जाना जाता है। हिमालय के पाद प्रदेश से गंगा तट और कोसी एवं गंडक नदियों के बीच का यह भू-भाग वन-पर्वत, नदी-नालों एवं हरे भरे खेतों से अच्छादित है। आर्यों के आगमन के पूर्व यह आर्योत्तरों की वन्य संस्कृति का क्षेत्र था। पूर्वी भारत में आर्यो ने गंडक पार कर इसी भू-भाग में अपना चरण रखा। पुराण साहित्य में वनवृक्षों में दैवत्व की परिकल्पना कर उन्हें देव-वृक्षो की प्रतिष्ठा दी गई है। हड़प्पा से मिले मिट्टी के मोहरों पर अंकित वृक्ष चित्र, वैदिक साहित्य में वृक्ष चित्रण से संबंधित साक्ष्य प्रकृति प्रेम को दर्शाता है। वैदिक विषयों ने वनाश्रम में ज्ञान की एकांत साधना कर मानव जीवन को संपूर्ण जीव जगत से सूत्र बद्धता प्रदान की। वानप्रस्थ की परिकल्पना प्रकृति के निकट साहचर्य के साथ पृथ्वी पुत्र प्रकृति के साथ अपने जीवन यात्रा के इस पड़ाव पर भी प्रकृति के साथ अपना तादात्म्य बनाए रखें। वन उपवन उद्यान की वृक्ष के बिना कल्पना भी संभव नहीं है। वृक्षो से मनुष्य का जीवन सुख सुविधाजनक और निरोग बनता है। सबने वृक्षो के महत्व को सोच समझकर उनके गुणों, विशेषताओं को स्वीकार करते हुए, उनसे संबंधित लाभ तथा उपयोगिताओं को स्वीकारा। इतना ही नहीं, जन-जन में वृक्षों के प्रति रुझान कथा, चित्रण, गीत, कहानी, पूजा-अर्चना आदि माध्यमों से वृक्षो के महत्व को गढ़ दिया गया। मिथिला में भी उन अनाम गीतकारों, कथाकार, चित्रकारों ने चित्रों के माध्यम से वर्षों के महत्व को जन-जन तक पहुंचने में महत्वपूर्ण भूमिका निभाई। यहाँ स्वास्थ्यवर्धक और पेड़-पौधे का चित्रण करने की परंपरा प्राचीन काल से चली आ रही है। या इसे इस तरह भी कह सकते हैं चित्रकला में प्रयोग होने वाले मोटीफ्स पर्यावरण से संबंधित है। इसमें लता, पुष्प, वृक्ष, पशु-पक्षी जलीय जीव-जंतु आदि का प्रयोग किसी न किसी रूप में देखने को मिलता है। श्री कृष्णा, सिता राम, कोहबर, शिव-पार्वती, राजा सलहेस आदि विषयों पर बने चित्र, सभी में मिथिला के कलाकार पर्यावरणविक दृष्टिकोण का सृजन करते हैं। कुछ चित्र तो खास पर्यावरण पर भी बने हैं। जिसे अंतरराष्ट्रीय स्तर पर ख्याति प्राप्त है। मिथिला में शादी या अन्य शुभ अवसरों पर दरवाजे के अलग-अलग और ऊपर चित्र लिखने की परंपरा है। इन चित्रों में कमल एवं विभिन्न प्रकार के फूल- पत्तियों को लिखने की परंपरा है, ताकि इन सुगंधित फूलों की तरह हमारा

जीवन भी सुगंध से भरा रहे।

कोहबर चित्रण में बॉस एक महत्वपूर्ण चीज है, जिनके बगैर कोहबर चित्र अधूरा माना जाता है। बॉस का चित्र गोबर घर में लिखने का मुख्य कारण है, बॉस को वंश वृद्धि का प्रतीक माना जाता है। बॉस है तो सांस हैं कहावत ने बॉस के महत्व को प्रतिपादित कर दिया है। बॉस हमारी संस्कृति का जीवक घटक है। कितना मांगलिक है यह, तभी तो मृतक को भी बॉस की अर्थी पर शमशान ले जाया जाता है। बॉस की बांसुरी पकड़ श्रीकृष्ण ने क्या-क्या नहीं किया। जहां-जहां बॉस है वहाँ वहाँ जल है। लोक विश्वास है कि जब बादल की गर्जना होती है तब उसे सुन बॉस का अंकुर धरती फोड़कर ऊपर आता है, तब उसकी प्रखर शक्ति का अंदाज लगाया जा सकता है।

कोहबर चित्रण में पुरैन के पत्तों का चित्रण भी विशेष महत्व रखता है। मिथिला चारों तरफ से नदियों से घिरा है। यहाँ तालाब-पोखरों की भरमार है। जिसमें कमल का पौधा लगाने से कुछ ही दिनों में पूरा तालाब कमल के पौधा से भर जाता है। अतः वर वधू का वंश इसी तरह फैला रहे। कमल प्रकृति का आद्ध फूल है। समस्त वनस्पति जगत का प्रतीक है। कमल की यह प्रतिष्ठा आदिकाल से रही है।

मिथिला में वट वृक्ष पूजन का चित्रण भी काफी देखने को मिलता है। उत्तर भारत में यह पर्व ज्येष्ठ अमावस्या और दक्षिण भारत में ज्येष्ठ पूर्णिमा को मनाया जाता है। मिथिला में बेल वृक्ष एवं कदम वृक्ष का चित्रण भी बहुत देखने को मिलता है। बेल वृक्ष का संबंध शिव एवं कदम वृक्ष की अंतरंगता कृष्ण के साथ हैं। वैष्णव धर्म से संबंध धर्मस्थलों में कदम्ब वृक्षो का होना प्रायःअनिवार्य है। लोकचित्रों में यमुना स्नान करती गोपियों का चीरहरण, डालियों पर उनके वस्त्र और वृक्ष पर कृष्ण बांसुरी वादन का दृश्य काफी लोकप्रिय है।

कार्तिक शुक्ल पक्ष की एकादशी को कार्तिक स्नान करने वाली स्त्रियां तुलसी तथा शालिग्राम भगवान का विवाह रचाती है। चौंकपुर-पटे पर तुलसी लगे पौधों का गमला रखती हैं और गन्ने का मंडप बनती है। गन्ने उतने ही होते हैं जितने परिवार के सदस्य होते है। लगता है मनुष्य जीवन से जुड़ा हुआ वृक्षों और पौधों का अटूट संबंध है। तुलसी पूजन का चित्र घर के आँगन में तुलसी को प्रतिष्ठित कर पूजा करते रहने के पीछे तथ्य है की काली तुलसी के पत्ते की गंध से वहाँ सर्प नहीं आते, जिससे सर्प संबंधी खतरे की रक्षा होती है साथ ही यह औषधि गुणों से भरा है।

आंगन में रोपलि तुलसी, सखि हे, सोहागिन हे!
महिमा जे तुलसी के, गावैत छथि गाइ ।
हरि के चरन में तुलसी, रहै छथि समाइ ।।
आन केरा पातरि सखि, डारि छथि झुकाइ ।
कार्तिक मास में तुलसी, सोहै छथि सुभाइ ।।
सालिग्राम सँग बियाह रचायल, मंगल गीत बजाइ ।
मिथिला के नारि सब, सखि हे, उठलथि हरखाइ !
आनंद भेल तुलसी के, साजे हर केराइ ।।

कोहबर चित्र - अल्का दास

कटहल के वृक्ष का चित्रण वर के बैठने के स्थान के सामने भित्ती पर लिखने की परंपरा है। इसके चित्रण का उद्देश्य है कटहल का पेड़ बहुत उपयोगी होता है। जब कटहल का फल कच्चा होता है तब उसकी सब्जी एवं आचार बनाया जाता है। फल के पकने पर इसका कोआ लोग बड़े चाव से खाते हैं। एक कोआ ऐसा होता है जो सॉप के विष को नष्ट करने की क्षमता रखता है। यदि किसी व्यक्ति को सॉप काट ले तो उसे कटहल की पूरा कोआ खिला दिया जाए तो उसका विष खत्म हो जाएगा। क्योंकि उस खास कोए का पता लगाना मुश्किल है। इसके पत्ते का प्रयोग दोना बनाने में किया जाता है। शास्त्र के अनुसार पितरों के कर्मों में इस दोने का प्रयोग किया जाता है।

केला का वृक्ष का चित्रण मिथिला में बहुतायत देखने को मिलता है। कोहबर घर के कोनियॉ पर केराक भरिया लिखने की परंपरा है। मिथिला में केला बहुतायत मात्रा में होता है। लगभग सभी घरों में केला का गाछ देखने को मिलता है। हर पर्व त्यौहार पर अपने परिवारजनों के यहां केला सौगात के रूप में भेजने का प्रचलन है। विवाह और पूजा-पाठ जैसे शुभ अवसरों पर इसका प्रयोग होता है। ऐसी मानता है कि केले के वृक्ष में भगवान विष्णु का वास होता है और बृहस्पतिवार के दिन केले के वृक्ष की पूजा करने से परिवार में सुख -समृद्धि बनी रहती है। केले का फल सुस्वादु और स्वास्थ्यवर्धक होता है इस वृक्ष का प्रत्येक भाग उपयोगी होता है ।

आम का पेड़ का चित्र मिथिला में विवाह के समय वर के बैठने के सामने भित्ती पर लिखने की परंपरा है। जैसा कि हम सभी लोग जानते हैं आम एक मीठा और सभी का प्रिया फल है। फलों में सर्वश्रेष्ठ

राजा सलहेस - क. शांति देवी

आम ही है। वर के सामने लिखने का मुख्य उद्देश्य पेड़ की शोभा तभी होती है जब उसमें मीठे-मीठे फल लगे होते हैं। दांपत्य जीवन की शोभा संतान उत्पन्न करने में ही है जो देश एवं समाज में अपना नाम रौशन करें और समाज कल्याण में जीवन यापन करें। चित्रण का मुख्य उद्देश्य सामान्यतः प्रकृति प्रेम को प्रतीकित करता है।

> मिथिला में पीपल पूजा का चित्रण बहुतायत देखने को मिलता है। पीपल के वृक्ष को लोग हानी न पहुंचाएं, इसके लिए हमारे लोकजीवन में यह मानता है कि पीपल में छत्तीस करोड़ देवताओं, ब्रह्म राक्षस या यक्ष का निवास होता है और क्षेत्रीय मान्यता के अनुसार, ब्रह्म, सलहेस आदि लोग देवताओं की पिण्ड पूजा होती है। बौद्ध जगत में पीपल की पूजा बोधि-वृक्ष के रूप में देश -देशांतर में होती है। आधुनिक शोधों से यह प्रकट हो गया है कि पूर्ण विकसित एक पीपल का पेड़ एक घंटे में सत्रह सौ बारह किलोग्राम ऑक्सीजन का उत्सर्जन करता है और सवा गुना अधिक शरीर को हानि पहुँचाने वाली कार्बन डाय ऑक्साइड का अवशोषण करती है।

वृक्षों की संरक्षणवादी प्रवृत्ति और मानव का लोक- जीवन साथ-साथ चला है। अतः वे सदैव एक-दूसरे के पूरक हैं। पर आज का भोगवादी जीवन लोक व्यवहार को भुला वृक्ष और वनस्पतियों का शोषण कर अपने स्वस्थ जीवन में कीड़ा लगा रहे हैं। हमें इसकी रक्षा करनी चाहिए।

मिथिला चित्रों से हमें यही सीख मिलती है।

संदर्भ

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8. गूगल का आभार

राजभवन से बिहार लोक भवन तक

लोकतांत्रिक, संवैधानिक और संस्थागत पुनर्जागरण की यात्रा

धीरज नारायण सुधाँशु, बि.सू.से.

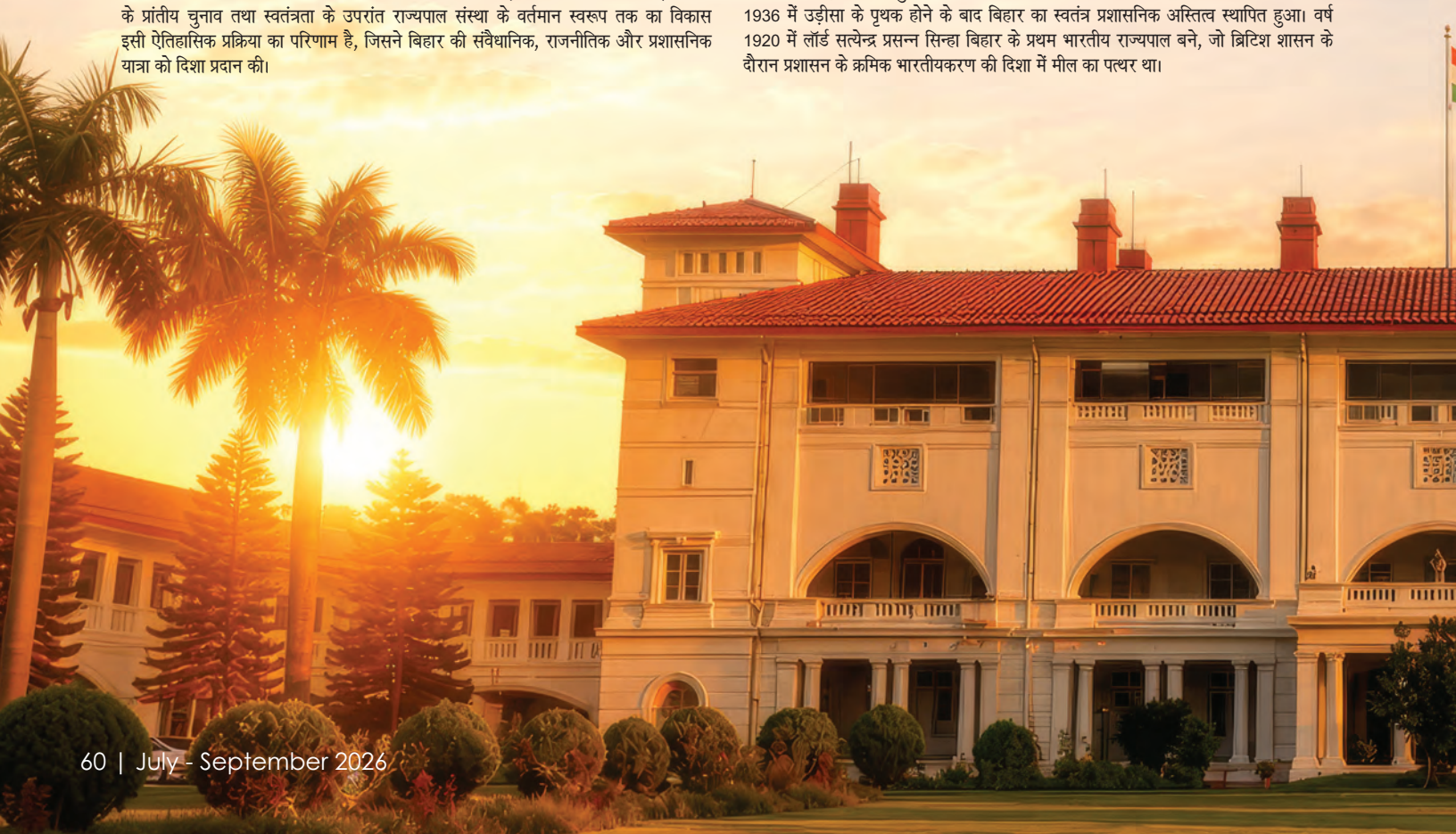
बिहार लोक भवन उन विरल संस्थाओं में से एक है, जो अपने भीतर एक शताब्दी से अधिक समय के राजनीतिक, संवैधानिक और सामाजिक परिवर्तनों की स्मृतियों को संजोए हुए है। आधुनिक बिहार के निर्माण के साथ अस्तित्व में आया यह संस्थान राज्य की प्रशासनिक यात्रा, लोकतांत्रिक चेतना के विकास तथा जनोन्मुखी शासन व्यवस्था के क्रमिक विस्तार का साक्षी रहा है। इसके इतिहास में बिहार के परिवर्तन, प्रगति, निरंतरता और नवाचार की वह समूची गाथा प्रतिबिंबित होती है, जिसने राज्य की पहचान और उसके भविष्य की दिशा को आकार दिया है।

इस गौरवपूर्ण गाथा का आरम्भ बीसवीं शताब्दी के प्रारम्भ में हुए उन ऐतिहासिक घटनाक्रमों से होता है, जिन्होंने आधुनिक बिहार की प्रशासनिक और संस्थागत संरचना की आधारशिला रखी। इस यात्रा की नींव 12 दिसंबर, 1911 को पड़ी, जब दिल्ली दरबार में सम्राट जॉर्ज पंचम ने बंगाल से बिहार को पृथक करने की घोषणा की। इस ऐतिहासिक निर्णय के परिणामस्वरूप अप्रैल, 1912 में बिहार एक पृथक प्रांत के रूप में अस्तित्व में आया और पटना को इसकी राजधानी के रूप में विकसित करने की प्रक्रिया आरम्भ हुई। लेफ्टिनेंट गवर्नर-इन-काउंसिल के कार्यालय तथा गवर्नमेंट हाउस (वर्तमान राजभवन) में स्थित सचिवालय की स्थापना के साथ प्रांत ने प्रशासनिक संस्थागत विकास के एक चरण में प्रवेश किया। बाद के वर्षों में गवर्नर-इन-काउंसिल की व्यवस्था, 1937 के प्रांतीय चुनाव तथा स्वतंत्रता के उपरांत राज्यपाल संस्था के वर्तमान स्वरूप तक का विकास इसी ऐतिहासिक प्रक्रिया का परिणाम है, जिसने बिहार की संवैधानिक, राजनीतिक और प्रशासनिक यात्रा को दिशा प्रदान की।

जिस समय दिल्ली को ब्रिटिश भारत की नई राजधानी के रूप में विकसित किया जा रहा था और ऑस्ट्रेलिया में कैनबरा का निर्माण हो रहा था, उसी कालखंड में पटना भी एक आधुनिक प्रशासनिक राजधानी के रूप में आकार ले रहा था। नवगठित बिहार प्रांत की संस्थागत संरचना के निर्माण का दायित्व वायसराय लॉर्ड हार्डिंग ने न्यूज़ीलैंड मूल के वास्तुकार जे. एफ. मनिंग्स को सौंपा। उनकी दूरदर्शी परिकल्पना के परिणामस्वरूप गवर्नमेंट हाउस (वर्तमान में बिहार लोक भवन), सचिवालय तथा पटना उच्च न्यायालय जैसी ऐतिहासिक इमारतों का निर्माण हुआ। इन भवनों ने नवगठित बिहार प्रांत की शासन व्यवस्था को आकार दिया और वे एक शताब्दी से अधिक समय से राज्य की संवैधानिक, प्रशासनिक तथा न्यायिक परंपराओं के साक्षी बने हुए हैं।

1912 से 1920 के बीच बिहार का प्रशासन लेफ्टिनेंट गवर्नरों के नेतृत्व में संचालित होता रहा, जो राजस्व प्रशासन, न्यायिक व्यवस्था, पुलिस, कारागार तथा लोक सेवाओं की देखरेख करते थे। वर्ष 1919 के भारत शासन अधिनियम ने राज्यपाल के पद की स्थापना का मार्ग प्रशस्त किया, जो एक महत्वपूर्ण संवैधानिक परिवर्तन था। आज बिहार लोक भवन के ऐतिहासिक कक्षों में प्रदर्शित चित्र इस दीर्घ संवैधानिक यात्रा के मूक साक्षी हैं।

राजभवन का इतिहास स्वयं बिहार के राजनीतिक विकास का प्रतिबिंब है। औपनिवेशिक काल में बिहार और उड़ीसा का संयुक्त शासन चार लेफ्टिनेंट गवर्नरों और तेरह गवर्नरों के अधीन रहा। वर्ष 1936 में उड़ीसा के पृथक होने के बाद बिहार का स्वतंत्र प्रशासनिक अस्तित्व स्थापित हुआ। वर्ष 1920 में लॉर्ड सत्येन्द्र प्रसन्न सिन्हा बिहार के प्रथम भारतीय राज्यपाल बने, जो ब्रिटिश शासन के दौरान प्रशासन के क्रमिक भारतीयकरण की दिशा में मील का पत्थर था।



द्वितीय विश्वयुद्ध के दौरान थॉमस अलेक्जेंडर स्टीवर्ट और थॉमस जॉर्ज रदरफोर्ड जैसे राज्यपालों ने वैश्विक अनिश्चितताओं और प्रशासनिक चुनौतियों के बीच प्रांत का नेतृत्व किया। सर ह्यू डाउ स्वतंत्रता प्राप्ति से पूर्व बिहार के अंतिम ब्रिटिश राज्यपाल थे। 15 अगस्त, 1947 को भारत की स्वतंत्रता के साथ औपनिवेशिक शासन का अंत हुआ और लोकतांत्रिक युग का शुभारंभ हुआ।

स्वतंत्रता के बाद राजभवन एक साम्राज्यवादी सत्ता-प्रतीक से लोकतांत्रिक गणराज्य की संवैधानिक संस्था के रूप में परिवर्तित हो गया। जयरामदास दौलतराम स्वतंत्र भारत में बिहार के प्रथम राज्यपाल बने। उनके कार्यकाल में स्वतंत्रता संग्राम के बलिदानों को सम्मानित करने हेतु अनेक महत्वपूर्ण निर्णय लिए गए। भारत छोड़ो आंदोलन के दौरान शहीद हुए सात विद्यार्थियों की स्मृति में स्मारक का निर्माण किया गया तथा ऐतिहासिक स्प्राव्लिंग मैदान (रेसकोर्स मैदान) का नाम बदलकर गाँधी मैदान रखा गया।

आगामी दशकों में राजभवन राज्य के राजनीतिक, सामाजिक और शैक्षिक परिवर्तन का साक्षी बना। राज्यपालों ने राजनीतिक स्थिरता, उच्च शिक्षा के विस्तार और प्रशासनिक सुधारों के विभिन्न चरणों में महत्वपूर्ण संवैधानिक भूमिका निभाई। माधव श्रीहरि अणे और आर. आर. दिवाकर जैसे राज्यपालों के कार्यकाल में बिहार में उच्च शिक्षा के क्षेत्र में उल्लेखनीय प्रगति हुई। पटना विश्वविद्यालय के पुनर्गठन तथा 1952 में बिहार विश्वविद्यालय की स्थापना ने उच्च शिक्षा के नए अवसरों का सृजन किया और राज्य के बौद्धिक विकास को नई दिशा प्रदान की।

राजभवन ने बिहार के भौगोलिक और प्रशासनिक पुनर्गठन के महत्वपूर्ण चरण भी देखे। वर्ष 1936 में जेम्स डेविड सिफ्टन के कार्यकाल में उड़ीसा बिहार से पृथक हुआ। इसके छह दशक से अधिक समय बाद, नवंबर 2000 में राज्यपाल विनोद चंद्र पांडेय के कार्यकाल में झारखंड का गठन हुआ। इन दोनों घटनाओं ने बिहार की भौगोलिक और प्रशासनिक संरचना को व्यापक रूप से प्रभावित किया।

बिहार की लोकतांत्रिक यात्रा में चुनौतियाँ भी आती रहीं। राज्य में विभिन्न अवसरों पर राष्ट्रपति शासन लागू हुआ, जो राजनीतिक अस्थिरता और प्रशासनिक चुनौतियों का संकेत था। किंतु इन कठिन परिस्थितियों के बावजूद संवैधानिक ढाँचा सुदृढ़ बना रहा और लोकतांत्रिक संस्थाएँ निरंतर कार्य करती रहीं तथा विकसित होती गईं।

इक्कीसवीं सदी में बिहार की शासन व्यवस्था ने पारदर्शिता, जनसहभागिता और नागरिक-केंद्रित प्रशासन के सिद्धांतों को अधिक व्यापक रूप से अपनाया है। इसी दिशा में एक महत्वपूर्ण कदम अक्टूबर, 2012 में उठाया गया, जब तत्कालीन राष्ट्रपति श्री प्रणब मुखर्जी के निर्देशानुसार राष्ट्रपति और राज्यपालों के लिए प्रयुक्त औपनिवेशिक सम्मानसूचक संबोधन "महामहिम" का प्रयोग समाप्त कर दिया गया। इसके स्थान पर "माननीय" शब्द को आधिकारिक रूप से अपनाया गया, जो लोकतांत्रिक मूल्यों और जनसेवा की भावना को अधिक प्रभावी रूप से अभिव्यक्त करता है।

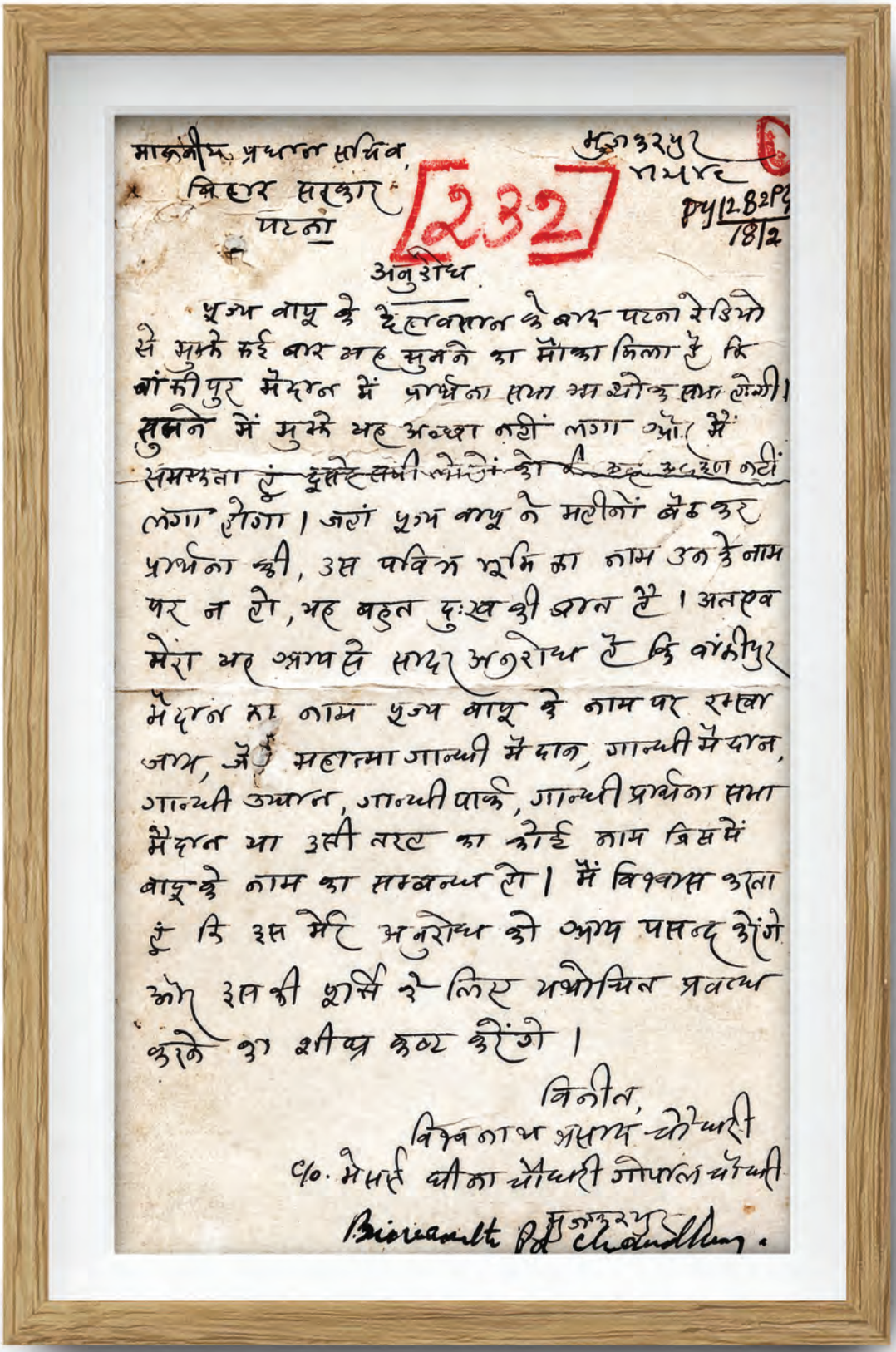
इस यात्रा का अगला महत्वपूर्ण पड़ाव 1 दिसंबर, 2025 को आया, जब "राजभवन बिहार" का नाम औपचारिक रूप से "बिहार लोक भवन" कर दिया गया। यह परिवर्तन संवैधानिक संस्थाओं को अधिक जनोन्मुखी और सुलभ बनाने के राष्ट्रीय प्रयासों के अनुरूप था। "राज" शब्द, जो ऐतिहासिक रूप से सत्ता और शासन का प्रतीक था, उसके स्थान पर "लोक" शब्द का प्रयोग जनता, सहभागिता और लोकतांत्रिक मूल्यों के प्रति प्रतिबद्धता का द्योतक है।

आज माननीय राज्यपाल लेफ्टिनेंट जनरल सैयद अता हसनैन (सेवानिवृत्त), जो बिहार के ४३वें राज्यपाल हैं, के नेतृत्व में बिहार लोक भवन शैक्षिक सुधार, अकादमिक उत्कृष्टता और संस्थागत नवाचार का एक गतिशील केंद्र बनकर उभर रहा है। बिहार के विश्वविद्यालयों में राष्ट्रीय शिक्षा नीति, 2020 का प्रभावी क्रियान्वयन उच्च शिक्षा के आधुनिकीकरण की दिशा में एक महत्वपूर्ण पहल है। विद्यार्थियों को वैश्विक मानकों के अनुरूप आधुनिक, प्रासंगिक और गुणवत्तापूर्ण शिक्षा उपलब्ध कराने तथा विश्वविद्यालय प्रशासन एवं शोध व्यवस्था को अधिक आधुनिक, उत्तरदायी, पारदर्शी, निष्पक्ष और योग्यता-आधारित बनाने के उद्देश्य से विश्वविद्यालयी अधिनियमों, विनियमों एवं कानूनी ढाँचे में व्यापक सुधार किए जा रहे हैं।

इस प्रकार, समय के साथ बिहार लोक भवन एक ऐसी संस्था के रूप में विकसित हो रहा है, जहाँ शासन सेवा, सहभागिता, नवाचार और सतत सुधार के मूल्यों पर आधारित है। शैक्षिक सुधारों, अनुसंधान संवर्द्धन, अकादमिक प्रशासन में पारदर्शिता, कल्याणकारी नीतियों तथा जनसहभागिता के प्रति अपनी प्रतिबद्धता के माध्यम से यह संस्था अपने नए नाम की भावना को साकार करते हुए गुणवत्तापूर्ण शिक्षा, अकादमिक उत्कृष्टता, समावेशिता और लोककल्याण को बढ़ावा दे रही है तथा बिहार की जनता की आकांक्षाओं को पूरा करने की दिशा में निरंतर कार्यरत है।

इस प्रकार राजभवन, बिहार से बिहार लोक भवन तक की यात्रा केवल एक ऐतिहासिक परिवर्तन नहीं, बल्कि लोकतांत्रिक परिपक्वता, संवैधानिक निरंतरता और संस्थागत पुनर्जागरण की कहानी है। यह औपनिवेशिक विरासत से लोकतांत्रिक आकांक्षाओं तक तथा सत्ता-केंद्रित शासन से नागरिक-केंद्रित प्रशासन तक की यात्रा है। बिहार जब आत्मविश्वास के साथ भविष्य की ओर अग्रसर है, तब बिहार लोक भवन इस परिवर्तन का एक प्रेरक केन्द्र बनकर उभरा है, जो अपने गौरवशाली इतिहास की गरिमा को सुरक्षित रखते हुए एक आधुनिक, लोकतांत्रिक और जनोन्मुखी संस्था के दायित्वों का प्रभावी ढंग से निर्वहन करने के लिए प्रतिबद्ध है।

FROM THE VAULT OF ARCHIVES



माननीय प्रधान सचिव,
बिहार सरकार
पटना

मुजफ्फरपुर
[illegible]

[232]

PY/282PG
18/2

अनुरोध

पूज्य बापू के देहावसान के बाद पटना रेडियो से मुझे कई बार यह सुनने का मौका मिला है कि बांकीपुर मैदान में प्रार्थना सभा आशोक सभा होगी। सुनने में मुझे यह अच्छा नहीं लगा और मैं समझता हूं दूसरे सभी लोगों को कि यह अच्छा नहीं लगा होगा। जहां पूज्य बापू ने महीनों बैठकर प्रार्थना की, उस पवित्र भूमि का नाम उनके नाम पर न हो, यह बहुत दुःख की बात है। अतएव मेरा यह आप से सादर अनुरोध है कि बांकीपुर मैदान का नाम पूज्य बापू के नाम पर रक्खा जाय, जैसे महात्मा गान्धी मैदान, गान्धी मैदान, गान्धी उद्यान, गान्धी पार्क, गान्धी प्रार्थना सभा मैदान या उसी तरह का कोई नाम जिसमें बापू के नाम का सम्बन्ध हो। मैं विश्वास करता हूं कि इस मेरे अनुरोध को आप पसन्द करेंगे और इसकी पूर्ति के लिए यथोचित प्रबन्ध करने का शीघ्र कष्ट करेंगे।

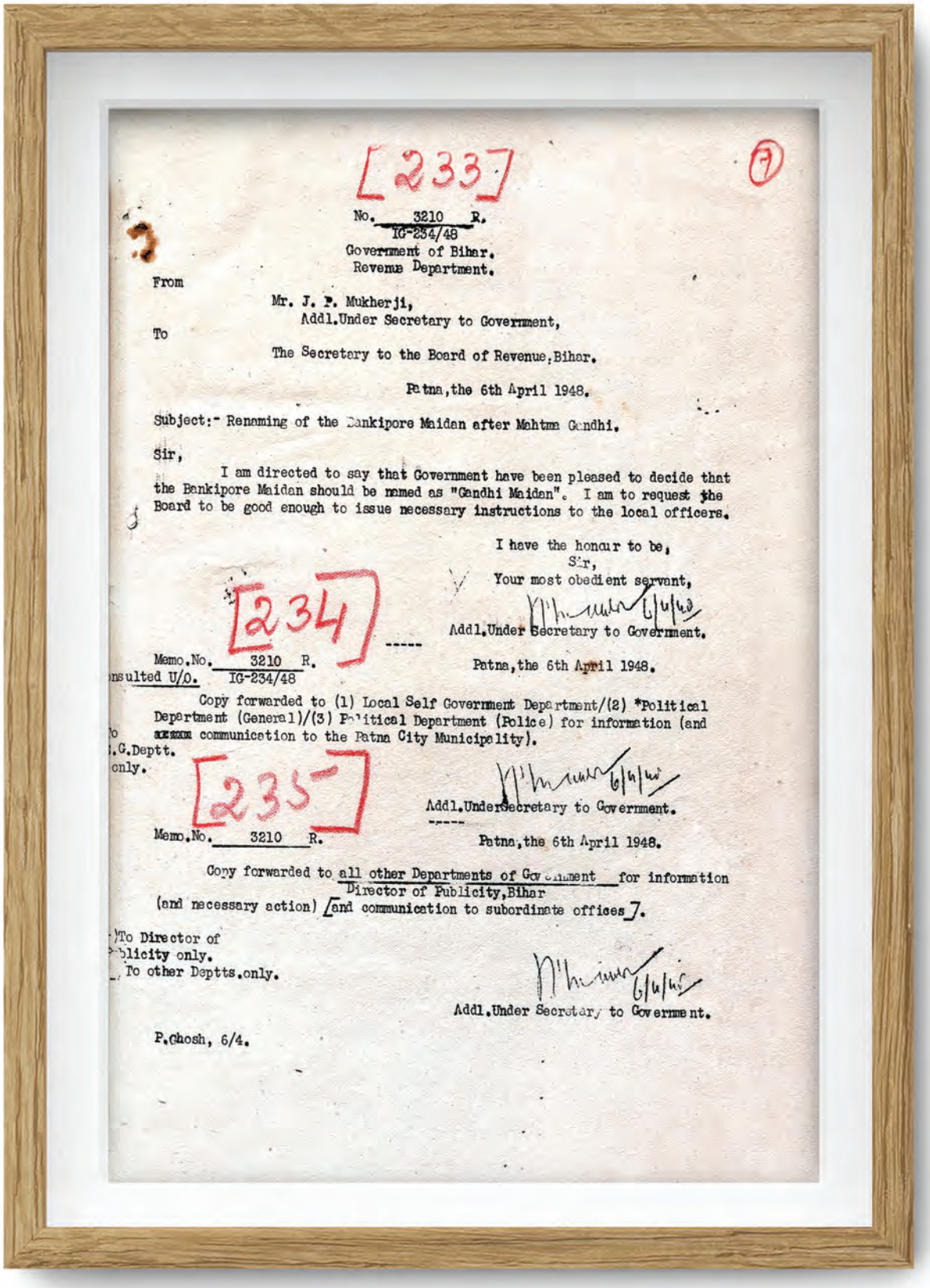
विनीत,
विश्वनाथ प्रसाद चौधरी
c/o. मेसर्स घीना चौधरी गोपाल चौधरी
मुजफ्फरपुर

Bireswarth Pd Chaudhary.

Source: Bihar State Archives

Application for Renaming of **'Gandhi Maidan'**,1948

FROM THE VAULT OF ARCHIVES



[233]

No. 3210 R.
IG-234/48
Government of Bihar.
Revenue Department.

From

Mr. J. P. Mukherji,
Addl.Under Secretary to Government,

To

The Secretary to the Board of Revenue, Bihar.

Patna, the 6th April 1948.

Subject:- Renaming of the Bankipore Maidan after Mahtma Gandhi.

Sir,

I am directed to say that Government have been pleased to decide that the Bankipore Maidan should be named as "Gandhi Maidan". I am to request the Board to be good enough to issue necessary instructions to the local officers.

I have the honour to be,
Sir,
Your most obedient servant,

6/4/48
Addl.Under Secretary to Government.

[234]

Memo.No. 3210 R.
Consulted U/O. IG-234/48

Patna, the 6th April 1948.

Copy forwarded to (1) Local Self Government Department/(2) *Political Department (General)/(3) Political Department (Police) for information (and communication to the Patna City Municipality).

To
I.G.Deptt.
only.

6/4/48
Addl.Under Secretary to Government.

[235]

Memo.No. 3210 R.

Patna, the 6th April 1948.

Copy forwarded to all other Departments of Government Director of Publicity, Bihar for information (and necessary action) [and communication to subordinate offices].

)To Director of
Publicity only.
To other Deptts.only.

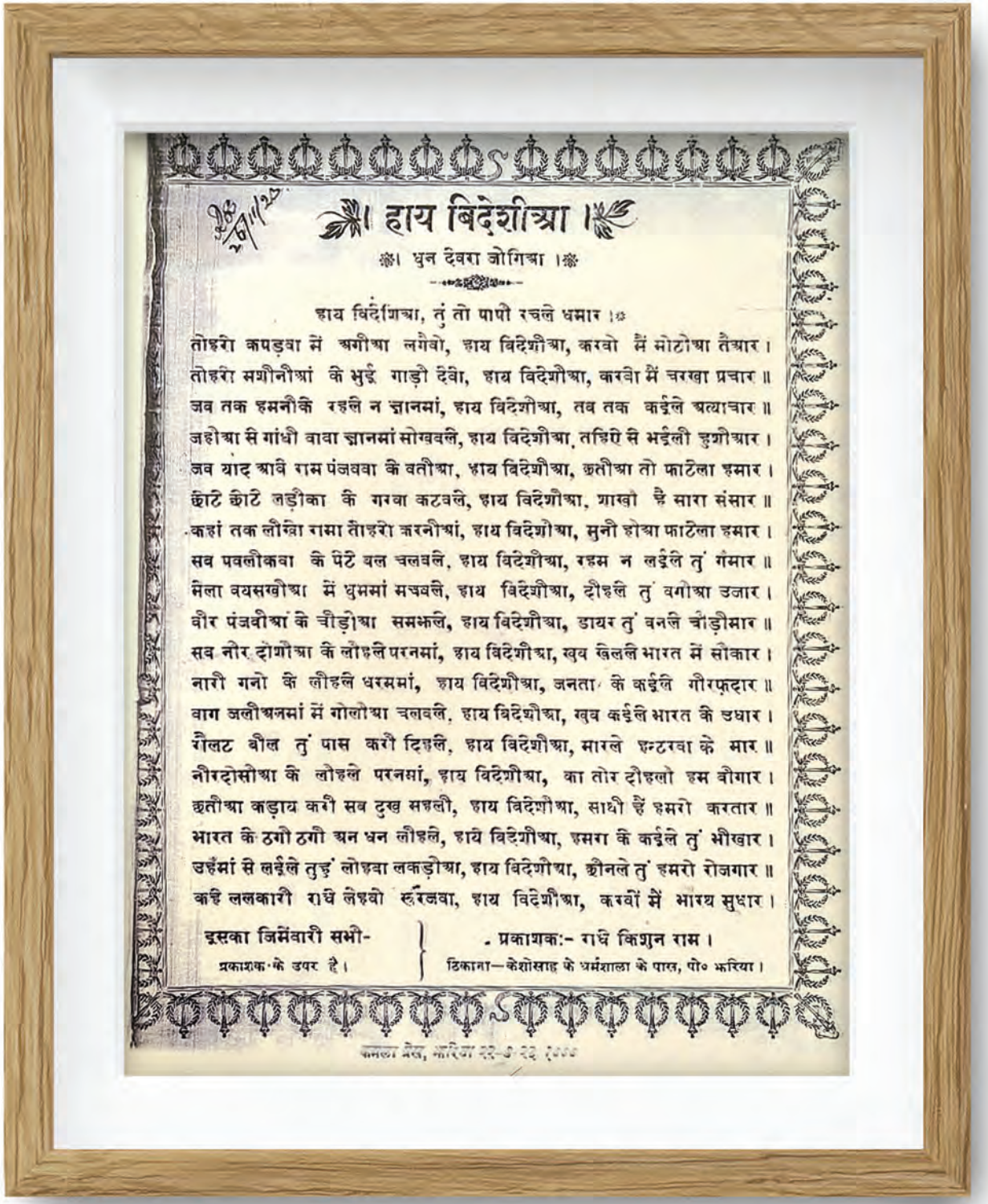
6/4/48
Addl.Under Secretary to Government.

P.Ghosh, 6/4.

Source: Bihar State Archives

Order of Renaming **'Gandhi Maidan'**,1948

FROM THE VAULT OF ARCHIVES



हाय बिदेशीआ ।

धुन देवरा जोगिआ ।

हाय बिदेशिआ, तुं तो पापी रचले धमार ।

तोहरो कपड़वा में अगीआ लगेवो, हाय बिदेशीआ, करवो मैं मोटोआ तैआर ।
तोहरो मशीनीआं के भुई गाड़ो देवो, हाय बिदेशीआ, करवो मैं चरखा प्रचार ॥
जब तक हमनीके रहले न ज्ञानमां, हाय बिदेशीआ, तब तक कईले अत्याचार ॥
जहोआ से गांधी बाबा ज्ञानमां सोखवले, हाय बिदेशीआ, तहिए से भईली हुशीआर ।
जब याद आवे राम पंजववा के बतीआ, हाय बिदेशीआ, छतीआ तो फाटेला हमार ।
छोटे छोटे जड़ीका के गरवा कटवले, हाय बिदेशीआ, राखो है सारा संसार ॥
कहां तक लीखो रामा तोहरो करनीआं, हाय बिदेशीआ, सुनी होआ फाटेला हमार ।
सब पवलीकवा के पेटे बल चलवले, हाय बिदेशीआ, रहम न लईले तुं गंमार ॥
मेला बयसखीआ में धुममां मचवले, हाय बिदेशीआ, दीहले तुं बगीआ उजार ।
बीर पंजबीआं के चीड़ीआ समझले, हाय बिदेशीआ, डायर तुं बनले चीड़ीमार ॥
सब नीर दीशीआ के लीहले परनमां, हाय बिदेशीआ, खुब खिलले भारत में सीकार ।
नारी गनो के लीहले धरममां, हाय बिदेशीआ, जनता के कईले गीरफ़दार ॥
बाग जलीअनमां में गोलीआ चलवले, हाय बिदेशीआ, खुब कईले भारत के उधार ।
रौलट बील तुं पास करी दिहले, हाय बिदेशीआ, मारले हन्टरवा के मार ॥
नीरदोसीआ के लीहले परनमां, हाय बिदेशीआ, का तोर दीहलो हम बीगार ।
छतीआ कड़ाय करी सब दुख सहली, हाय बिदेशीआ, साधी हैं हमरो करतार ॥
भारत के ठगी ठगी अन धन लीहले, हाये बिदेशीआ, हमरा के कईले तुं भीखार ।
उहमां से लईले तुहुं लोहवा लकड़ीआ, हाय बिदेशीआ, छीनले तुं हमरो रोजगार ॥
कहे ललकारी राधे लेहवो सुरजवा, हाय बिदेशीआ, करवों मैं भारथ सुधार ।

इसका जिमेंवारी सभी-प्रकाशक के उपर है ।

प्रकाशकः- राधे किशुन राम ।
ठिकाना—केशोसाह के धर्मशाला के पास, पो० झरिया ।

कमला प्रेस, झरिया

Source: Bihar State Archives

Banned Pamplet **'Hi Videshia'**, 1923

Murmu hails Nalanda University's revival as symbol of commitment to re-establish its glory

आपदा के समय योद्धाओं की तरह प्रयास करें नागरिक : राज्यपाल

सीएनएलयू के 4.0 वार्षिक लीगल एड फेस्ट का हुआ उद्घाटन

'एक भारत, श्रेष्ठ भारत' से हम सभी राज्यों को समझ पाते हैं : राज्यपाल

उच्च शिक्षा में सुधार संबंधी सुझावों के लिए टास्क फोर्स गठित होगा

समर्थ पोर्टल को मिशन मोड में लागू करें विश्वविद्यालय

का शैक्षणिक सत्र

गा : राज्यपाल

नए राज्यपाल का पहला कार्यक्रम, दैनिक भास्कर को बधाई देते हुए सार्वजनिक मंच से की सराहना

मैं फौजी हूं, बैठने नहीं आया हूं : ले. जनरल हसनैन

उन्नत कृषि अनुसंधान ही भारत को विकसित बनायेगा : राज्यपाल

उच्च शिक्षा में सुधार संबंधी सुझावों के लिए टास्क फोर्स गठित होगा

राज्यपाल ने लाइब्रेरी के विकास में सहयोग का दिलाया भरोसा

{ AIIMS-PATNA CONVOCATION }

Governor calls upon young doctors to serve rural India

विश्वविद्यालयों में विद्यार्थियों व शिक्षकों के साथ होगा कुलाधिपति का संवाद

सख्ती: राज्यपाल सह कुलाधिपति का आदेश, नामांकन से लेकर परीक्षा तक का

विश्वविद्यालयों में स्नातक का समान शैक्षिक कैलेंडर लागू

आयोजन. खुदा बख्श लाइब्रेरी में राष्ट्रीय सेमिनार में बोले वक्ता

बिहार की सांस्कृतिक विरासत व सामाजिक सद्भाव में सूफी-भक्ति आंदोलन है अहम

डिग्री व्यवि

क्रासवर्ड को पाठ्यक्रम में शामिल करना चाहिए : राज्यपाल

नालंदा विवि का दूसरा दीक्षांत समारोह, राष्ट्रपति ने छात्रों को डिग्री दी

डिग्री व्यक्तिगत उपलब्धि, लेकिन नालंदा की विरासत पूरी मानवता की : राष्ट्रपति

'एक भारत, श्रेष्ठ भारत' से हम सभी राज्यों को समझ पाते हैं : राज्यपाल

उच्च शिक्षा में बड़े सुधार के लिए मेजर सर्जरी की आवश्यकता : राज्यपाल

'एक भारत, श्रेष्ठ भारत' से हम सभी

नालंदा विवि का दूसरा दीक्षांत समारोह, राष्ट्रपति ने छात्रों को डिग्री दी

डिग्री व्यक्तिगत उपलब्धि, लेकिन नालंदा की विरासत पूरी मानवता की : राष्ट्रपति

सांस्कृतिक मूल्यों और सोच की रक्षा भी राष्ट्रीय सुरक्षा

राज्यपाल ने खिलाड़ियों से किया संवाद

राजभवन का निर्देश. विवि में हर महीने दो बार निरीक्षण करेंगे कुलपति

विश्वविद्यालयों में विद्यार्थियों व शिक्षकों के साथ होगा कुलाधिपति का संवाद

विवि व कॉलेजों की ग्रेडिंग अब शैक्षणिक व प्रशासनिक प्रदर्शन के आधार पर होगी

Murmu hails Nalanda University's revival as symbol of commitment to re-establish its glory

नियमित कराऊंगा : राज्यपाल

आपदा प्रबंधन में बिहार का

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