

The path from dreams to Success does exist. May you have the vision to find it, the courage to get on it and the perseverance to follow it...

Astronaut Kalpana Chawla

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Bhoomika Vihar

Registration no. 1062 / -1995 / 96

State Administrative Office

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The picture "Modern Durga" signifies Feminine Epitome of Strength, Protection, Independence, Marring of Evils, Wisdom, Determination, and Transformation. The concept of *Ardhya Nareshwar* using Madhubani Painting (a traditional Art form of Bihar State) is portrayed to exhibit Gender Equality.

In Fond Memory of



Late Arun Kumar Singh

Visionary Founder Director of Bhoomika Vihar

1959-2013

Preface

We are delighted to present the summary of spectacular and endless journey of Bhoomika Vihar in the form of this Book. It's a journey of more than 35 years, which was started in the form of cultural team by a group of people in Simanchal Region of Bihar. Lateron, it spreads all across Bihar as a supporting mechanism for the removal of social barriers, mainstreaming people and empowering marginalized girls/woman and children through education, social and economic resilience.

It has propagated as a thought to provide platform and opportunity to people at the bottom of pyramid. The concept was laid down by founders of Bhoomika Vihar and this initiative was supported by

हम अकेले ही चले थे मगर, लोग साथ आते गये और कारवां बनता गया.....

The role of Bhoomika Vihar (भूमिका की भूमिका) in social transformation was led by the visionary Late Arun Kumar Singh, Founder Director. He felt the need of giving voice to the people who were muted for their rights and issues.



This book is a sincere effort in presenting compendium of deliverables and outcomes achieved by Bhoomika Vihar.

It also outlines the continuous commitment towards society which was started in early 80's.

The people who were pioneer in setting this mission are associated with organization till date to achieve the objectives of Social Transformation. Thus Bhoomika Vihar has unique model of amalgamation of Experience and New Age learning towards achievement of shared goals.

We are also recognizing the dedication of many people who have been associated with us directly or indirectly in setting up/growth and bringing change to the lives of vulnerable as per core objective of the organization.

During the 35 years of glorious journey, Bhoomika Vihar has witnessed transformation at Organization Level, Community Level and Individual Level. This has been the holistic approach to bring positive changes for stakeholders.



The path of transformation has never been easy when it comes to, 'A Woman' in the leadership position. The response of the organizational and social dynamics has not been very encouraging when you are working on very sensitive issues for the marginalized section of society in the remote areas. The gender stereotype has always been a hindrance in any woman leadership. The year 2013 witnessed a shift in the leadership position due to the sudden sad demise of our founder director Late Arun Kumar Singh, with Shilpi Singh taking over the position, Bhoomika Vihar became a womanheaded organization and continuing its transformative journey added many accolades into its name.



The Bhoomika Vihar has been pioneer of Beti Bachao Aandolan, launched in the year 2006. This initiative paved the path for Girl Led and Community driven reforms on larger scale.



ulate General of the United States of America

April 3, 2013

Mrs. Usha Singh Bhumika Vihar House No. 3, Mitra Vihar Colony Khaitan Galli, Boring Canal Rose Patna 800 001

Dear Mrs. Singh:

I am writing on behalf of the U.S. Consulate in Kolkata to convey our epest sympathy and condolences at the loss of Mr. Arun Singh.

Mr. Singh will always be remembered as a great activist fighting for care, Mr. Singn will saways be remembered as a great activist righting for care safety and opportunity for the girl child. In his crusade to prevent violence against women, he was a visionary and much ahead of his time. In July 2012, U.S. Consulate, Kolkata, hosted the First Conclave on Trafficking in Persons, where participants from India and three other countries, had the opportunity to share Mr. Singh's vast knowledge and perspectives on the subject. In his sad demise, the Consulate has lost a fellow traveler.

You have our greatest sympathy and understanding during this difficult time. Please do share our heartfelt condolences with your family and with the members of Bhumika Vihar.

Sincerely,

WINTE

Dean R. Thompson Consul General

भागलपुर/पटना, शुक्रवार, 07 नुलाई, 2006

कटिहार (न.सं.)। स्वयंसेवीसंस्था भूमिका प्राथमिकी दर्ज होने वाद भी पुलिस आवश्यक कर्तवाई विहार ट्रैफिकिंग के विरोध में शीघ्र ही बेटी बचाओ दलाल भगाओं कार्यक्रम प्रारंभ करेगों इस आसय की करते हुए कहा कि किशनगंब जिला इसके अच्छे जानकारी संस्था के अरुण कुमार सिंह ने दी। उन्होंने परिणाम मिले हैं। उन्होंने कहा कि कटिहार ट्रैफिकिंग सोंमावती जिलों में बड़े पैमाने पर महिलाओं की हो रही का प्रवेश द्वार बन रहा है। ट्रैफिकिंग पर चिंता व्यक्त करते हुए कहा कि शादी के उन्होंने पंचायत के सहयोग से पुनर्वास कार्यक्रम की संध्याकालीन महाविद्यालय की स्थापना की मांग शिक्षा

नहीं की है। दलालों के खिलाफ सख्त कार्रवाई की मांग

मांग : मैट्रिक की शिक्षा प्राप्त कर दिनभर के लिए लिए स्थानीय स्तर पर निवेधन आवस्थक किया जाना रोजगार में व्यस्त यहने वाल उच्च शिक्षा के इच्छुक चाहिए। अभिनान सहित संपूर्ण समाज दासित्वपूर्ण पहिला एवं पुरुष के लिए संध्याकालीन महाविद्यालय जानकारों ले तथा प्रशासन गायब लड़किजी को प्रारंप की माग राजद बिला प्रवक्ता बगदीश प्रसाद साह खोजबीन करे। बडी संख्या में ट्रैफिकिंग की शिकार ने स्वयंसेवी संस्थाओं नप्रतिनिधि एवं बृद्धिविवियों से लड़िकयों का कोई अता-पता न है। श्री सिंह ने बताया को है। राजद नेता ने कहा कि नगर में आधा दर्जन से कि उनकी इस विषय की लेकर समाज में जागरूकता अधिक महाविद्यालय एवं इंटर कक्षा तक की स्वीकृति लाने के लिए गांव-गांव तक विभिन्न प्रकार के प्रदान एकेडमी स्कूल है। लेकिन विभिन्न रोजगार में कार्यक्रम करेगी। इसी क्रम में वाएस लीटी कई दिनभर व्यस्त रहने वाले युवक उच्च शिक्षा से वॉचत लड़िक्यों को भूमिका पुनर्वास कार्यक्रम से जोड़ा है। रह जाते है। प्रशासनिक स्तर पर स्वीकृति प्राप्त कर प्रशासन से मांग की। उन्होंने कहा संबंधित मामलों में प्रेमियों से पहल करने का आहवान किया है।

Bihar is a land of rich culture and heritage since the beginning of its civilization. Art, Music, Dance and Drama have been the integral aspects of the citizens of Bihar. It has not only been a means of communication but an inevitable part of their lives. Be it any celebration, festival, wedding or day to day mundane activity, the traditional songs and geets are indispensable.

The easiest way of establishing communication at grassroots level can be done effectively through cultural mix. In the present day, the awareness about traditional Art, Dance, Drama, Folk Music and Musical Instruments is depleting and looking out for saviors, due to the lack of patronage and

stimulation. Thereupon, we are presenting these cultural forms in illustrative drawings (The paintings and crafts produced in this book are prepared by local artists and artisans using herbal paints and local organic materials.), a humble attempt by Bhomika Vihar, to keep our upcoming generations cognizant of our rich culture and heritage. It is also our way to connect women/girls with the Global Value Chain. We indeed feel honoured that our roots belong to the Bhoomika Cultural Team which capitalized low cost media performance in early days!

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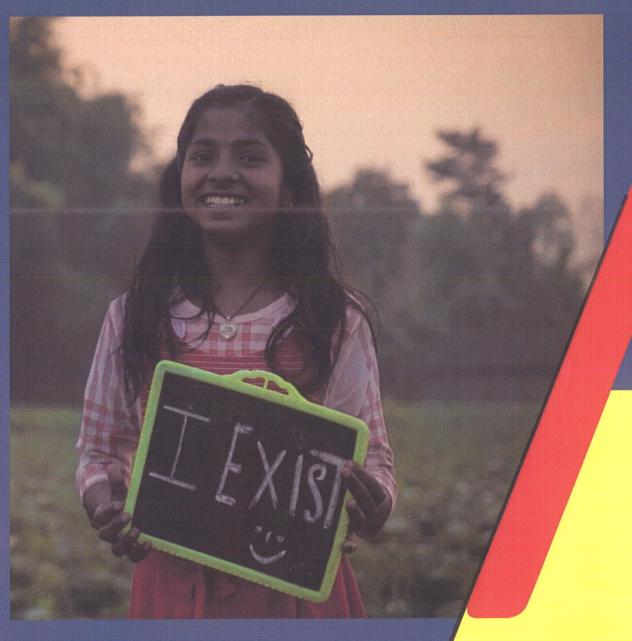
WAY FORWARD...

ORGANIZATIONAL PREPAREDNESS IN

PURVIEW OF COVID-19 AND THE

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Bhoomika Vihar has unique approach using Digital Platforms for amplification of Voice of Unheard for the purpose of advocating their rights.

I Exist

A still from documentary movie: "I Exist" by Bhoomika Vihar. The movie is entirely filmed on the illustrious struggles and success of survivors and vulnerable to fake/forced/early/ child marriages, and gender discrimination.

'Bhoomika Vihar' has taken drastic steps to 'Feel-Deal' multiple vulnerabilities through highly impacting Social, Economic, Educational and Digital steps.

"I request all donors and Supporters to come forward and become a partner in this process of Transformation."

Message From Director

Bhoomika Vihar' is an organization with a difference. We strongly promote 'Girl-Led Transformation' in the Gender Equality Sphere. Bhoomika Vihar has been playing a vital role in nurturing grassroot capacities, institutions of the primary stakeholders, promoting girl/women leadership, combating every form of gender-based violence.

'Bhoomika Vihar' brings on board varied experience, learning and tested strategies in the fields of community organizing, addressing marginalization, livelihood interventions, economic empowerment, addressing multiple vulnerabilities, targeted capacity development of beneficiaries, and beneficiary-led transformation processes.

We are indeed grateful to the rich cultural heritage of Bihar. The ideation of Bhoomika Vihar has been derived from 'Bhoomika Sanskritik Toli'. We have incorporated various Art, Dance, Musical Instruments and Folk Music Forms as Sketch Gallery to enlighten youth and showcase the amalgamation of Culture and Transformation together.

SLIP Ord.

About

OUR Organization

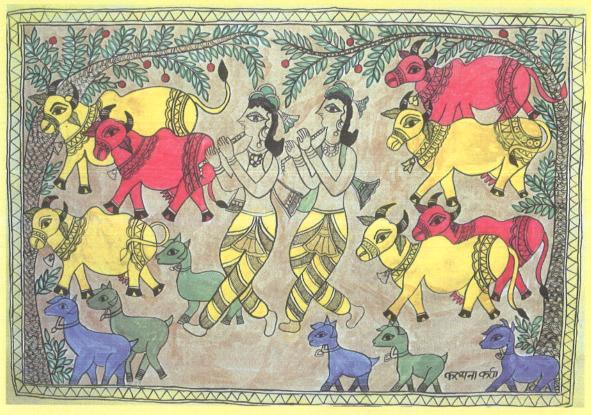
Not Just Change It's 'True Transformation'





Lurkain(लुर्काइन)





Bhojpuri folk songs are popular in Bihar and second to none when it comes to beats and rhythms. Lurkain is the popular folk song sung by cattle herders, milkers, and cattle breeders. The cattle herder community have a special benefaction to the Hindu religion, owing to their association with the sacred cow, which is itself revered as a goddess. Lurkain is sung mostly in the dusky hours of the homecoming gaiety of cows and cattle herders. The tunes add to the spree of fun and frolic. This folk song also finds its prominent place in diwali celebration as the cattle herder's dance is quite attractive and captures the imagination of all the viewers. The cattle herder's dance reflects an aura of religious belief in which the cattle herder community, descendants of Lord Krishna, wear vibrant costumes made of kauri. The dance draws heavily from Indian mythology and leaves the audience enchanted with charming moves executed during it.

राम भईले जोगीया लखन बयो रोगीया ओ भईया के दोनो भईया हो गइलेंड फांक गलवा में डाड़ लिहले तुलसी जी के मलवाड अरे दोनो भाई मगलेंड अजोध्या में भीख। ओही वृन्दावनवा में पकडली बऐरीया की राधा तोरा डिरया रे झूम आऽ एकहू बएरिया राधा तोड़लो न पइली अरे कांधा देले बंसीया नूरे बजाए। सरसो के मार दिहलस लाही ऐ भाई की बथुआ बिगड़ले बा आ बेटा के पुतोहू बिगरले बा अरे कोलिया में खोलले नु बाट रेऽ।

The Beginning:

North East and Central Part of Bihar are known as Land of Floods. Each year these areas are inundated by flood and people are forced to migrate. Women and children especially the teenage girls of marginalized population have been ones most suffering.

Circumstances are pertaining to the year 1987, when maximum population of Bihar got affected in the devastating flood. People had lost their earnings and livelihood. Male members had to migrate in search of bread and butter, leaving behind females and children alone at home. It was the phase of social discrimination strongly existing at all levels. Violence against women of marginalized community had become the common phenomenon. Poor families who were not able to pay the debt were bound to stay mute.



The story of transformation started in late 80s when a group of change makers came together in form of 'Bhoomika Sanskritik Toli' (Bhoomika Cultural Team), led by Shri Arun Kumar Singh.

The Bhoomika Vihar

Bhoomika Vihar envisions a society free of all forms of gender-based violence. Since the inception of the organization in the year 1996, it has supported approximately 5 Lac marginalized women/adolescent girls through educational, social



Strategically, they adopted low cost media performance to connect the marginalized population with the mainstream of society. The team started maneuvering across hamlets of highly poor and vulnerable people across Simanchal area of Bihar province.

The Residents of these hamlets were prone to Superstition, Social Taboos and cultural barriers. The movement of teams connected with people across villages to be part of social activities: such as Nukkad Natak, Theater and traditional folk shows for creating Social Awareness.

Association of people kept on increasing with cultural team and they started feeling change in their social behavior. Highly enthusiastic response and determination for making tomorrow better led to the formal registration of Bhoomika Cultural Team as 'Bhoomika Vihar' under society registration act. It was just the beginning of becoming Voice of Unheard.

and economic empowerment following value added community-based sustainable approach in curbing genderbased violence across Bihar state of India. Our mission stands for bringing the holistic transformation in marginalized section vulnerable/victim women/girls as leaders, peer educators and change-makers. Ensuing gender responsiveness and transformative approaches, Bhoomika Vihar co-journeys with the roadmap to achieve SDGs 1, 5, 8 and 10.

We work with women hailing from poorest families and marginalized community at their homes, villages/communities. Objective is to establish them into decent livelihood engagements, encouraging participation in economic growth and thereby reducing inequalities ensuring gender equity as well as ending poverty and dependency.

explore and develop constructive partnerships with stakeholders for developing accountability, removing barriers, change and transforming social norms. We also explore horizontal and vertical process of organization development. Horizontal process includes partnership with civil society organizations expanding the shared vision, capacity development of partners, resource pooling and optimization. Vertically we look at induction, thematic diversity, internal capacity development of organization resilience and development of systems for sustainability.



Due vitality and priority are assigned to the Reproductive and Sexual Health Rights of working women of any class, class, locality and set up. We are strongly convinced that the struggle of the marginalized Community can only be a primary stakeholder driven process. We endeavor to promote target community leadership, transforming victims into leaders, making survivors as rebuilders and creating resilience in the vulnerable community through community-based sustainable processes. Investment in such social capital is highly rewarding especially when women/girls transform themselves into creative, inspiring leaders and role-models; the multiplier impact is higher.



THEMATIC AREAS:

- Child Protection
- Reducing Inequalities/ Promoting Gender Equality
- Girls/Women Empowerment
- Social Security and social Integration/Rehabilitation
- Advocacy and Convergence
- Sustainable Organization Development
- Education
- Vocational Skills and Livelihood
- Poverty and Malnutrition
- Healthcare
- Gender and Environment
- Sexual and Reproductive Health Rights (SRHR)

Mechanism of Operations

As an organization, we always look forward to deliver efficiently, in time bounded manner with utmost professionalism. To meet the expectations of partners, Bhoomika Vihar has evolved through experiences and has following Systems, Processes and Policies in Place:

Finance & Accounting	Keeping Transparency on Priority		
Human Resource Policy	Facilitating maximum impact from available human capacity		
Marketing and Communication	Branding the Voice of Unheard		
Procurement Policy	Adhering to the norms and priorities		
Prevention of Sexual Harassment Policy	Safety and Support for Female Stakeholders		
Child Protection Policy	Care and Protection to the children		
Data Protection Policy	Adherance to data safety protocols		
Financial Management Maturity Model	Optimal process in finance and management		
Victim Protection Policy	Safegurding identity		

Certifications and Compliances

Registration under Societies Registration Act 1860 Registration number- 1062-1995/96		
Certified for Tax Exception u/s 12-A of Income Tax Act	162/2006	
Certified for Tax Exception u/s 80-G of Income Tax Act	CIT[E]/13/19-20/A-525	
PAN	AAATB9027G	
TAN	PTNB03837B	
FCRA Certification Number	031300012	
CSR Registration	SRN-T22309272	
Darpan Id	BR/2017/0168251	

Vision and Mission

<u>Vision:</u> -"Sustainable development based on the harmony of livelihood for marginalized population particularly girls, women and children through social and economical empowerment, with attention to the deep rooted on people's participation." Mission:-"To facilitate and to ensure the process of formation of society excluding exploitation and violence and promote empowerment of oppressed sections of the society particularly among marginalized section girls, women and children, based upon the participation to bring effective and positive socio economic changes through leadership."

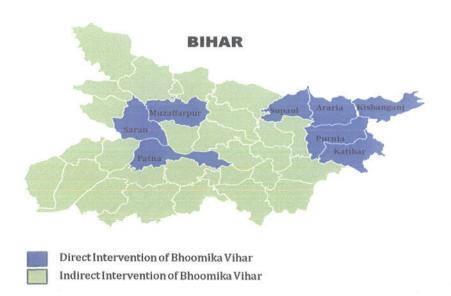
Direct Intervention

Bhoomika Vihar has Intensive direct interventions in the North Eastern and Central Region of Bihar, India.

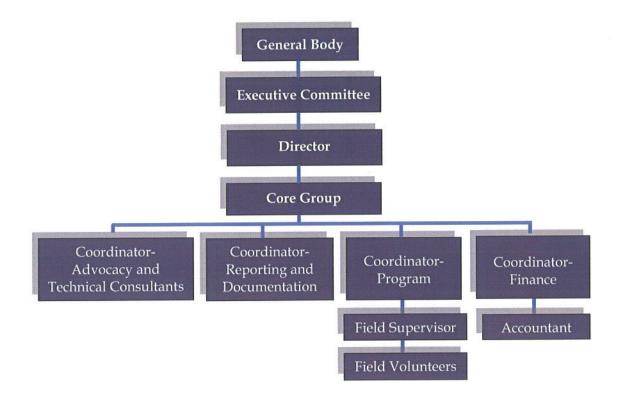
Intervention through Partner Network Organizations

Interventions all over Bihar through Networking and Civil Society Collaborations "C.A.C.T". Currently 15 Civil Society Organizations are actively involved with this network in nurturing the 'Bhoomika Vihar Convergence Model' through civil society organizations, youth groups, quasi-government committees and media.

Representation of Geography on Map



Organogram



क्यूंकी हमारा वजूद और हमारी आवाज मायने रखता है

Being an Amplifier of Social Transformation

The organization believes that the girls are our present and future so there is a need of involving them into the process of Facilitating:-

- ★ Understanding,
- ★ Decision-making,
- Responsibility and
- ★ Ownership





Domkach(डोमकच)





Domkach is a folk dance performed in the Mithila and Bhojpur regions of Bihar and Jharkhand. The men and women of the groom's family regale themselves by performing this dance after the marriage procession heads for the bride's place. The women form a semi-circle and dance holding hands on satirical songs. Jalua; a small dummy child, is made in many parts with dough and sohar follows after. Jalua is later done away with not to be seen by newly weds as it is inauspicious.

पिया हरीयर हरीयर चूड़ियाँ लहरदार बा बहिया मोरा उघार बा जबले चूड़ियाँ ना ले अईबऽ तबले सेजीया ना डसईबो हमार तोहार रात के करार बा। कहावाऽ से आवेले पीयरीया पीयरीया लागल झालर हो ऐ सजना कहावाऽ से आवेले सिधोरवा, सिधोरवा भरल सेंदुरवा हो। नईहरा से आवेले पीयरीया पीयरीया लागल झालर हो। ऐ रनीया ससुरा से आवेला सिधोरवा, सिधोरवा भरल सेंदुरवा हो।







Neha Voice from Field, A Young Partner of Bhoomika

में अपने परिवार की पहली सदस्य हूँ जिसने तकनीकी शिक्षा प्राप्त करने की सोची। बेटियों के प्रति सोच मे आज भी लोग बहुत गरीब हैं। मैंने बाधायें तोड़ी और अपने परिवार की सोच को बदला।

"Proud to be the 1st in my family, getting enrolled for Technical Education"



Komal Voice from Field, A Young Partner of Bhoomika

गरीबी और अभाव के कारण, वर्ग 6 के बाद मेरी पढ़ाई रोक दी गई थी। बालिका पंचायत की सदस्यों ने मुझे भूमिका विहार से मिलवाया और मुझे पढ़ाई के लिए आर्थिक सहायता प्रदान किया जाने लगा। आज मैं 12वी की पढ़ाई कर रही हूँ।

Proud to be an AMPLIFIER Girl for Substantive Change



Gunja Voice from Field, A Young Partner of Bhoomika

एक छोटे से टोले से निकलकर उच्य शिक्षा की पढ़ाई के लिए शहर को जाना इतना सहज नहीं। लेकिन मैंने लोगों की नहीं अपनी पढ़ाई को जारी रखने की परवाह की तभी तो स्नातक तक पहुँच पाई हूँ।

Proud to be a DAUGHTER





Aasha Voice from Field, A Young Partner of Bhoomika

16 साल की थी जब जबरन विवाह के लिए मेरे परिवार को झांसा दिया गया था। हिम्मत दिखाई तभी अपने परिवार की पहली सदस्य बन पाई जिसने स्नातक तक की पढ़ाई को जारी रखा है।

"Proud To be the 1st Generation Graduate of my family"



Fulmuni Kumari Voice from Field, A Young Partner of Bhoomika

हमारे समाज में लड़िकयों को स्कूल नहीं बल्कि मजदूरी करने के लिए भेजा जाता है। मैं पढ़ना चाहती थी लेकिन पिता के देहांत के बाद, बोझ समझकर मेरा विवाह तय कर दिया गया। मित्र मंडली से जुड़कर आज 12वी तक की पढ़ाई का सफर जारी रखा है। आगे भी पढ़ना चाहती हूँ ताकि मेरे समाज की दूसरी लड़िकयों को आगे ले जा सकूँ।

"Proud To Be a Change Agent for Breaking the Social Barriers/Taboo"



Voice of a Woman Survival

अपने ही रिस्तेदारों ने पैसे के लोभ मे मुझे झूठी और जबरन विवाह का शिकार बना दिया था। बेच दिया गया था मुझे अनजान हाथों मे। सम्मान पूर्वक जीवन को दुबारा आरंभ करने की हिम्मत देने के लिए भूमिका को धन्यवाद। अब मेरा खुद का व्यवसाय है। कमाती हूँ और पैसे की भी बचत करती हूँ। बच्चो को पढ़ाती भी हूँ।

"Proud to be an Economically Independent Entrepreneur Woman, A Decision Maker......"

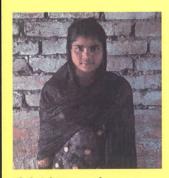




Chandani Voice from Field, A Young Partner of Bhoomika

हालात से खेतिहर मजदूर थी मैं, पर हिम्मत से नहीं। स्नातक तक की पढ़ाई को जारी रखना मेरे जैसी लड़कियों के लिए आसान नहीं है। मेरे इस संघर्ष में साथ देने के लिए भूमिका को धन्यवाद।

"Proud To Be the 1st Generational Learner of my Family"



Jivichi Kumari Voice from Field, A Young Partner of Bhoomika

हंसुवा छोड़कर हाथों में किताब पकड़ना आसान नहीं।

घास काटने जाती थी, आज स्कूल जाती हूँ। मैं अपने परिवार की पहली सदस्य हूँ जिसने मजदूरी की मजबूरी को छोड़कर पढ़ने का राह चुना है।

उम्मीद है की आप मेरे सपनों की उड़ान को एक आवाज और आगाज निश्चित देंगे।

"Proud to be a part of Transformative Journey from Child Labourer to a Student"



Manisha Kumari Voice from Field, A Young Partner of Bhoomika

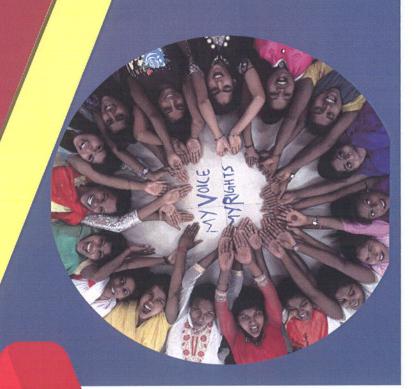
जबरन विवाह तय कर दिया था जब मैं मात्र 16 साल की थी। हमारे समाज में लड़की जैसे ही 12 साल की हो जाती है उसको शादी करवाने के लिए लोग लग जाते है। मुझे पढ़ना है, और मेरा साथ भूमिका के लोगों ने दिया। आज 12वी तक की पढ़ाई कर पा रही हूँ। गाँव के लोग अक्सर मुझे गंदी नज़रों से देखते है क्यूंकी मैंने जबरन विवाह को ना कहा। मैं हार नहीं मानूँगी— पढ़ाई पूरी करूंगी जरूर।

" Proud to become a citizen with Right to Life and respectful beginning"

About

OUR INITIATIVES

Any Investment in a girl child can create multiple social impact and rewards...





Godna(गोदना)



Godna is a popular art practice by the women of Chattisgarh, Madhya Pradesh, Andhra Pradesh, Odisha and Bihar. The term godna means Gehna. The whole idea behind godna is that people will carry the body art till the end of their life and even beyond. The artists put their heart and soul in this acupuncture technique art form and each godna art has its own story to be told. Now the art is getting transferred from body to also on different marchandise.

अरे गोदवा ल हो गोदनवा गोदवा ल हो गोदनवा हे काहे ना गोदनहारी से गोदना गोदवाईले तु ऐह बबुनी अगिला दुहारी पे जाएकेबा तऽ गोदवा ल हो गोदनवा। अरे फुल कढवालऽ चाहे तिल बनवालऽ अरे अपने बलमवा के नाम लिखवालऽ। गावना कराई प्रभुजी अईलनं घरे, बइंटलनं हो ऐ ललना अपने चलले परदेशं उलटीयों न तांऽकले पलटीयों न तांऽकले हे धनीया, हमहु चलनी परदेशंऽ उलटीयों ना तांकब, पलटीयों ना तांकब



Bhoomika's core initiatives circle around Community Based Sustainable interventions for bringing forth effective resilience to vulnerable girls, women, children and overall vulnerable communities. It may be outlined as below:

- Promoting Girl/Child Friendly Community:
 Informed, Sensitive and Accepting community environment through platforms driven by primary stakeholders, grassroot dialogues and support structures.
- Awareness Building and Multi Stakeholder Convergence: Creating a positive/protective and enabling environment for girls/women and children through evidence-based advocacy.
- Enriching Leadership and Life Skills: Recognizing and nurturing hidden potentials, talents and preventive capacities through activating stakeholder platforms and capacity development.
- Education for Girls/Adolescents:

 Breaking exclusionary barriers and preventive determinants of primary, secondary, higher, technical and professional realms of education unlocking opportunities for exploring their full potentials through back-up support, bridge-courses and counseling.
- Developing employable and viable livelihood skills in young girls:
 Equipping them for blooming careers, employment and participation in economic development through vocational education, management capacities, presentation skills and personality grooming.
- Placing livelihood alternatives for young women: Sustaining Economic Resilience and making women an active part of global value chain through entrepreneurship development, seed money support, technical co-journey and linkages.
- Social and Behavior Change Communication Tools: Engaging in innovative and constructive communication creating awareness, breaking taboos and cultural barriers through Information Education and Communication Tools, Theatre, Folk/Performing Art and Digital Platforms.
- Emergency Relief:
 Being with them empathetically during various disasters like the COVID 19 Pandemic,
 Recurring Floods, Earth Quakes etc. through Survival Kits, Dignity Packs, Health/Hygiene
 Kits, Trauma Counseling, Referral Services etc.
- Propagation of 'Bhoomika Model': Vertical and Horizontal propelling of tested 'Bhoomika Vihar' initiatives and strategies through effective Organization Development processes.

Thus the core initiatives of Bhoomika Vihar s may be summarized as below:

Protection Providing relief and assistance to the victim/vulnerable	Prevention Reducing people's vulnerability	Promotion Increasing people's opportunity	Transformation Bringing to the Mainstream
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The Revolutionary Group:

"The Durga Jattha"

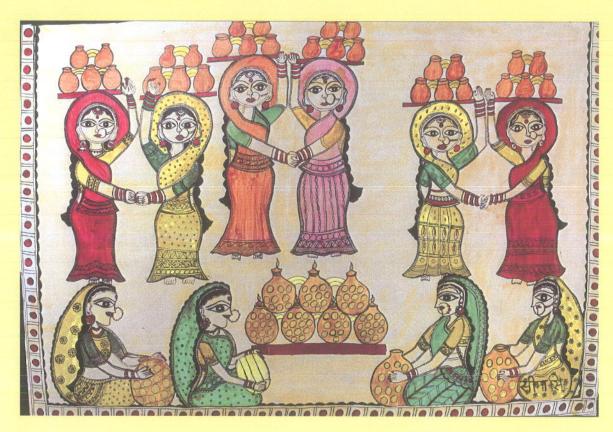
The Glimpse of Transformation





Jhijhiya(झिझिया)





Jhijhiya is the traditional dance performed in the Mithila region, Janakpur, during Dussehra to honour Durga Bhairavi, the goddess of victory. Young girls dance enthrallingly with beautifully decorated clay pots instilled with oil lamps impeccably balanced on their heads. Pots have holes to let the light escape, making it a dazzling performance during the night.

तोहरे भरोसे बरहम बाबा झिझिया बनेलीयय हो हो बरहम बाबा झिझिया बनेलीयय हो बरहम बाबा झिझिया पर होईयो आ सबार अबोधवा बालक तोहर किछीयो ने जानय छऽ हो तोहरे भरोसे बरहम बाबा जुरवा बनेलीयय हो हो बरहम बाबा जुरबा पर होईयो आ सबार अबोधवा बालक तोहर किछीयो ने जानय छऽ हो





Formation of Group "The Durga Jattha"

One girl alone is vulnerable and together they can fight with challenges. There is need to have a community of girls to fight and foster the upcoming challenges of the society. The idea came in the form of Creation of a Durga Jattha, a community (Panchayat) of Girls/Adolescents to cater the needs of their existence. The platform of this Balika Panchayat is to share their feelings/ societal hindrances/ personal issues etc.

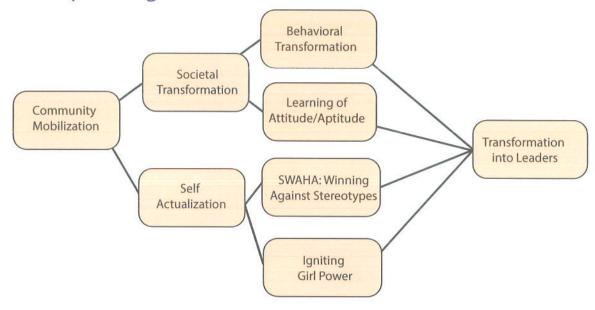


Thus, the Durga Jattha came into existence to raise the voice for womanhood and girl's rights. The name "Durga Jattha" has unique relevance in Indian Context, where; "Durga" signifies Feminine Epitome of Strength, Protection, Independence, Marring of Evils, Wisdom, Determination and Transformation. "Jattha" signifies A collective strength, Peer Learning, Amalgamation of different sections of society, Unity.

This group of Girls is a unique experiment of community mobilization by Bhoomika Vihar with prime focus on adolescent girls. This is the primary stage of Bhoomika's model for Girl's Led Approach. The "Girl Child" laborers, rag pickers, goat herders they are transformed into learners and community leaders for societal change by this initiative of formation of Durga Jattha.



"The Operating Model"



"Take off to dreams": The Impact Created So Far

The girls belonging to marginalized and highly vulnerable communities from remote rural areas are the core part of this initiative. The intervention at Social and Individual level over the years has brought behavioral transformation and thus impacted to mainstream girls or woman. The Durga Jattha equips girls with Skills to create lasting changes in their society.

- School Dropout reduced significantly
- Out of School children were motivated through incentives
- The volunteers of Durga Jattha raised voice against social taboos in close coordination with representatives of Local Bodies Members/impactful persons of society.
- Social awareness created at multiple levels for woman/girls on the issues of Personal Health and Hygiene/SRHR



The "Durga Jattha" Model

Insecurities Lack of Awareness Lack of resources Social Taboos Before Suppressed Rights, Mental Wellbeing and Potentials Bhoomika Vihar ntervention Durga Jattha by Leaders: Ready to Take off Capacitated with Personality Voice for Oneself Shared understanding of Transformation and Another Objectives Situational Sensitivity



दैनिक जागरण

सप्तरंग

अंग्रेजें को त्रिशूल की तरहचुभी कविताए

शिल्पी सिंह की कना ब, नीवरतेंड और अमेरिका से फेलेंज्ञिप मिली है। उन्होंने अमेरिका और भारत में

तिंग आधारित असमानता

पर अध्ययन किया है। वे कहती हैं कि आज भी



प्यार में हर दिन खास होता है : नेहा धूपिया 15 www.jagran.com

रवाहा' के समवेत स्वर में कुरीतियों का दहन कर रहीं बेटियां

अशिवनी, पटना

स्वात' के समवंत स्वर में बेटियां 'स्वात' के समयंत स्वर में बेटिया सामित्रक कुरोतियां का रहन कर रही हैं। अभिन को सपटों से मिली उन्हों किसी चांदर्न को साल विवाद के विवद आयाज उड़ाने को शांका प्रदान कर रही है तो कही गुन्त, नेता और काजल कला से पहले काड़ के बीचन में सोधने वाली कुप्रत्या से तमाचा जड़ देती हैं। वह दूर्य है बिहार का, जहां सामित्रक कुरोतियों के क्लिटन सामाज्ञिक संस्था धीमक भारत का जारा सामाजक कुनावा के विरुद्ध सामाजिक संस्था भूमिका विहार की पहल सैकड़ों बेटियां का नई राह दिखा रही है। माकियां भी मिली, तिरस्कार भी:

वितार को पहल संकड़ा बदय का कृष्णिका की मिनी, विरस्कार की: क्रम्भिका की मिनी, विरस्कार की: बंगन और आज के प्रमुख्यित इसका नेपूरण कर रही संस्था की समाज में भी बोटेलों का देवन उजे हिन्साक जिल्लों सिंह करती हैं कि को मानास्थला कर्य है इसके जिटह हर महिला का स्वतंत्र अस्तित्य हैं। आधान उठाने की एक गहत ने

जागरण विरोध 🚣 बिहार की हजारों बेटियां सामाजिक कुप्रथाओं के विरुद्ध भर रहीं हुंकार, बदली कई की जिंदगी बिटियों के सपनों का सम्मान करें

हतन कुंड में कुरीतियाँ को करती हैं भरम

भूमिका विद्यार संस्था द्वारा दुग तत्त्व का गठन किया गया है, जो बेटियों की शिक्षा और अधिकार के प्रति गांव-शहर में जनसकता फैला रहा है। गरवे में शामिल वालिकाएं य का आवोजन भी करती हैं और हजारों बेटियां एकत्र होकर हुठ कुंडमें सामाजिक कुरीतियें के मस्म करने का संकल्प लेती हुई खाद्य बोलती हैं।



हफ्त कुंड में सामाजिक कुरीतियों के वहन का संकल्प लेवी बेटियां 👁 सी. भूगिगत विश्वस

बातिकाओं के अधिकार के लिए मुहिम शुरू करने वाली कटिहार की

बेटियों पर इच्छा धीपी जाए, वे घरेल हिंसा का पिकार हों बेटियाँ के जन्म लेने पर चेहरे लटक जाएं, यह कवर्ड स्वीकार्य नहीं होना चाहिए।

अभियान का रूप से सिवा है, पर कन्या भूण हत्या, बास यियाह, रहेंज बुरुआत हुई वां सां धमकियां भी प्रवा और पिनृ सतातम्बर संघ के मिलां और सिरस्कार भी। हीसला विकट हुंच्यर पर रही है। बना सा और अजा दस हजार से **स्वा स्वा स्वास्त अजी से पिड़ मई**: अधिक सेटियां अभियान से जुड़कर चार्टमी आज इंटरमीडिय्ट के साट

करियर की तैयार्थ कर रही है, पर च्यार वर्ष पहले उसके महता-दिता ने 14 साल की उम्र में विवाह के लिए उसका स्कूल जाना बंद कर दिया था। उसने दुर्वा जावा को न सिर्फ

स्चित किया, बल्कि विवाह प्रस्ताव लंकर आए रिश्तेदारों से भी भिड़ गई। यह अग्नि के समक्ष संकल्प से मिली उन्नों का ही प्रभाव था। इंटरमीछिएट की शिक्षा लंग वाली अपने समाज की वह पहली बंटी हैं। बुछ ऐसा ही गुंजा, नेहा और काजल ने भी किया।

न भा क्या। जन्मोत्सव में गाँख की अनुनति : ये बंदियां हर महीने पंचायत लगाती हैं, जहां सामाजिक विषयों पर खुल कर खुत होती हैं। जस महीने जिन सदस्यों का का जन्म हुआ हो, उनके लिए जन्मोत्सव भी मनावा जाता है, ताकि उन्हें अपने जन्म पर गैरिव का अहसास हो। अधिभावकों का समर्थन भी मिलने लगा है।



इस रावर को



Uniqueness of Organization



Bidesia (बिदेसिया)



 ${f B}$ idesia loosely translates as someone who has travelled abroad and is also a genre in Bhojpuri folk music that deals with the plight of migration by homesick labourers.

The renowned dance form also talks about overwhelming social issues, conflicts of traditional bhojpuri society and modern lifestyle of the outer world. The sarcastic, entertaining and vibrant dance drama is presented with satire and is very close to the hearts of local people of bhojpur.

Bhikhari Thakur, the most popular folk writer of Purvanchal and Bihar - "The Shakespeare of Bhojpuri" is believed to be the father of this dance style.

ऐरी गवना करा के सईया छोड़ले गईया परदेशे गईलन कईलन ना प्यारी के उदेह परदेशे गईलन आरे कईलन ना प्यारी के उदेह

परदेशे गईलन आरे कईलन ना प्यारी के उदेह परदेशे गईलन ऐरी हरदम रटता जीया कही कही के पिया परदेशे गईलन





Beneficiary Led Leadership

Bhoomika Vihar is strongly convinced that the struggle of the marginalized girls/women/children can only be a primary stakeholder driven process, leadership, beneficiaries centric and girls/women's empowerment approach

Consistency of Volunteerism

People who were involved in the initial struggle for conceiving the society, still continue to be the active members of Bhoomika Vihar

Inter-sectional Approach

Core theme of development encompass all girls/women across all the sections sub-sections of society with the principle of leaving "No One Lagging"

Woman Led Organization

The organization at all levels of decision making is led by women with vibrant grassroots volunteerism and organic understanding of community level dynamics

About

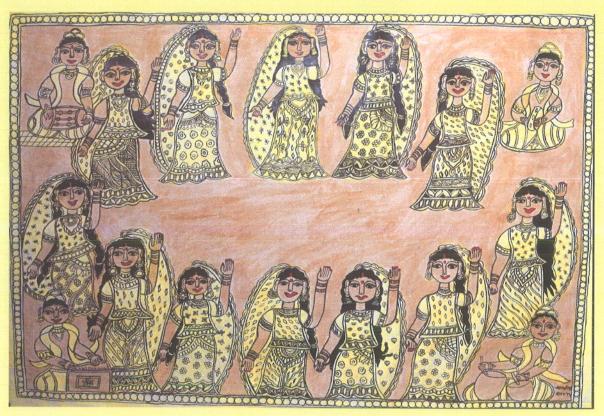
OUR EXPERT TEAM





Jhummar(झुम्मर)





Jhummar is an Indian folk dance of ecstasy and finds its place in the rich versatile culture of Bihar and Jharkhand. The folk song and the dance form is believed to be the expression of joy and happiness of women, when their husbands come back home after a long time. It's an expression of love and emotions.

फड़ऽ गईले निबुआँ ओड़ल गईले डिलया से ना अईले, ओहो ना अईले होहो ना अईले परदेशी बलमवा से ना अईले परदेशी बलमवा से ना अईले जे हम जनती पिया मोरा अईहे टेशनीये पे हा टेशनीये पे, हो टेशनीये पे रिक्शा लेले जईती टेशनीये पे अपने जे बइठती, पिया के बइटईती देवर जी से





Our team consists of highly energetic, professional and dynamic leaders across various faculties. The team engaged on various projects is highly dedicated and deliver outcomes with utmost professionalism.

The Bhoomika Family has unique strength to positively engage beneficiaries for substantive change and transformation in society. There is 63% female member's participation in General Body members of the organization.



Shilpi Singh

Director- Bhoomika Vihar, MBA. IVLP 20 Years of expertise in development sector



Renji George Joseph

Post Graduate in Economics Having 25 Years of Experience in Development sector



Dr. Vandana

PhD in English Literature Having 15+ years of experience in development sector



Nandan Kumar

PGDM in Finance and B.Tech. in ECE, having 10+ years of experience in Planning/Analysis/Operations



Dinesh Kumar

Expertise on Community Mobilization and Community Organization. Engaged with the organization since 1987



Atul

Chartered Accountant Expertise in planning, budgeting and auditing. Having 10+ years of experience



Bhagwan Ji pathak

EZE Fellow, an expert in child protection, legal systems and rehabilitation. 15+ years of experience.



Trisha

PGD in Mass Communication and Film Making Digital story teller. 6+ Years of experience.



Shagufta Bano

Post Graduate in History. Expertise in interpersonal skills, leadership, linkages and managing local dynamics



Alok Chaturwedi

PGD in Mass Communication and Film Making. 5+ Years of Experience.



Ragini

Post graduate diploma in material management, B.Ed., 8 years of experience in Planning/Procurements



Chamaklal Rishi

Grass Root Community Mobilizer and a pioneer member of Bhoomika Vihar



Sima

A Young Volunteer, Communicator and Grassroots level Executive having 4+ years of experience.



Hemant Kumar Das

Expert in community mobilization, motivation and organizing. 20+ years of experience.



Puja

MBA in HR and Company Secretary, Experienced in Administration and Processes



Vimal Yadav

Graduate and Folk Art Communicator. A pioneer member of Bhoomika Vihar



Dimple

A Young Volunteer, Communicator and Grassroots level Executive having 5+ years of experience.



Minakshi Singh

Expert in Adolescent/ Youth Mobilization and organizing girls group and life skill training. 2+ years of experience.



Aashutosh Kumar

Commerce Graduate, Finance and Accounts Expert having more than 20+ years of Experience.



Rajnandani

A Young Volunteer, Communicator and Grassroots level Executive having 7+ years of experience.

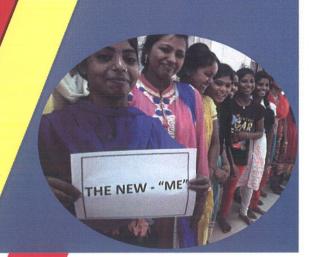


Suman

A Young Volunteer, Communicator and Grassroots level Executive having 4+ years of experience.

The Bhoomika Theory of Change

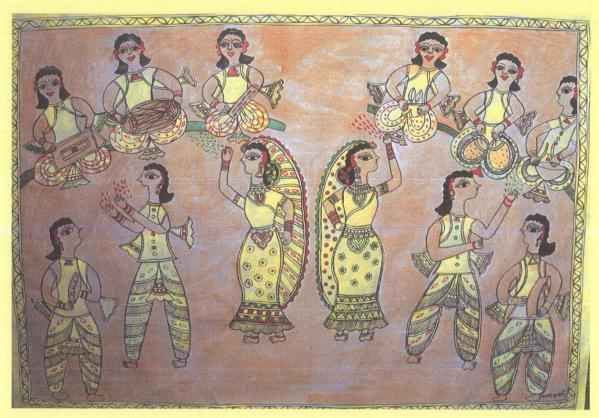
Bhoomika Vihar' Theory of Change has evolved around 'Girl-Led Approach' which places girls at the center of social transformation, impacting changes in exclusionary systems as well as reformation in exploitative and discriminative institutional practices/culture





Jogira(जोगीरा)





In India spring arrives resplendent in the colours of "abir and gulal" as the magic of Holi; The festival of love, colours and the festival of spring sweeps across the land. In Bihar the cheerful tunes of Jogira add to the zeal and enthusiasm. The delicious and mouth watering bihari delicacies are savoured in every home in Bihar with serenades of Jogira adding to the fun and frolics.

The melody and hearty notes of Jogira is beautifully captured in the well known song: Jogi Ji dheere dheere from the famous movie 'Nadiya ke Paar'.

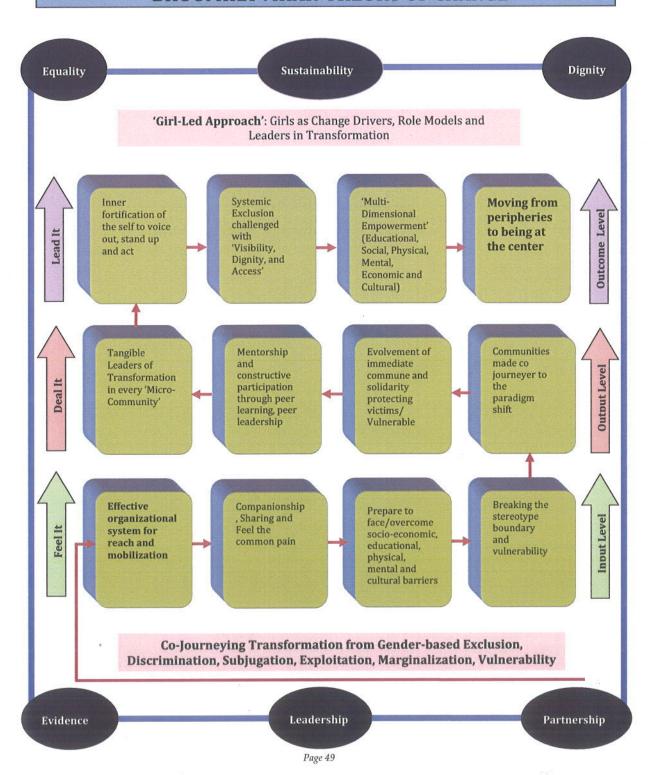
जोगी जी धीरे धीरे जोगी जी वाह जोगी जी नदी के तीरे तीरे, जोगी जी वाह जोगी जी जोगी जी कोई ढूँढे मूँगा कोई ढूँढे मोतिया हम ढूँढे अपनी जोगनिया को जोगी जी ढूँढ के ला दो, जोगी जी वाह जोगी जी मिला दो हमें मिला दो, जोगी जी वाह जोगी जी फागुन आयो ओ मस्ती लायो भरके मारे पिचकारी सा रा रा रा रंग लेके ओ जंग लेके गावे जोगी रातें जागी सारी आ रा र र र र रा जोगीरा आ रा र र र र रा





Bhoomika Vihar' co-journeys with girls/ women faced with multiple vulnerabilities throughout the long processes of 'internal transformation', 'empowerment' and 'establishment' of the once victim/vulnerable/marginalized as 'Change Agents of Social Transformation'. The girls and women experience reflects realize and act upon 'gender' with the triple dimensional process of 'Feel-Deal-Lead'. Paradigm Shifts and Perspective Changes take place when the priority of the marginalized journeys through' 'Participation and Inclusion' to become 'Stakeholders and Leadership'.

BHOOMIKA VIHAR-THEORY OF CHANGE



Last Mile Delivery





Kohbar(कोहबर)





Kohbar, an integral part of Bihar's hueful weddings, are originally painted in Kohbar ghar or the nuptial chamber where the bride and groom consummate their marriage. The expanded colour palette on the walls welcome and bless the newly married couple. This beautiful form of art is depicted by the women of the house who draw lotus, fish, and tortoise: symbol of love, fertility and divinity.

दूईरे गगनवा से अईले सुदंर दुल्हा बईठी गेलई ससुर दूआरी रे गवानवा। कहाँ गेली, किये भेली सुहवे से कनिया सुहवे कोहबर घर करू ना ओछावन रे गवानवा। दोसर पंडित पूतहू हमरा से होतई नई ओछावन रे गवानवा।







The process of reaching out to vulnerable is through Identification of strata, family and individuals. The Identification of vulnerable target beneficiaries is done through intensive mobilization of community leaders and volunteers in different terrains.

Need Assessment &
Vulnerability Mapping

Assessment is done on the parameters of social, educational, physical and economical indicators to classify individual/group vulnerable.

Customized tools for identifying, quantifying and prioritizing vulnerabilities among the target population and classify groups vulnerable or already victimized.

Inter-sectional
Approach

Community/Beneficiary Led Process adopted to cater to the needs of the beneficiaries through stakeholder engagement at multiple layers. Thus, creating community-based support, care structure and multi-disciplinary support for beneficiaries of every subsections.

Research and Studies





Parva Geet(पर्व गीत)





Chatth Puja, 'Astha Ka Mahaparv' dedicated to the Sun god is an auspicious four-day Hindu festival celebrated on Surya Shashti mostly in the states of Bihar, Jharkhand and Uttar Pradesh, of India. Chatth Puja is an indispensable part of Bihar and Jharkhand and so is chhath puja. The Parva Geets are played and sung, displaying the rich culture and history of Bihar. Every river bank, every nook and corner of the whole state, every house resonates the praise of Chhathi maiyya and surya dev in the melodious form of Chhath geet.

Sanjha Prati Geet also holds a salient significance not only in the Chhath puja but this invocation is part of most household's evening puja rituals. Ladies light oil lamps near Tulsi, (holy basil) in the dusky hour of the day and with the day coming to an end, wish for pros-perity and tranquillity in their lives and homes through mellifluous songs of Sanjha Prati Geet.

सांझा बोलेली माई केकरा घरे आइए के मोरा सांझा मनईहंड ऐ माई सांझा बोलेली हमंड केकरा घरे आइए के मोरा सांझा मनईहंड ऐ माई बोलेली कवनदेयी हमरा घर आई हो हम रजरा सांझा मनाईबंड ऐ माई।

छठी मैया के ऊँची रे अरिया, ओह पर चढलो ना जाए। लिहीना कवन देव कुदरीया, घटिया दाहिना बनाय, पेहनी ना कवन देव पियरीया, चली अरघ दियाय।



Bojh- The Burden In 2003-04 The first ever research report from Simanchal Region bringing out the 'Plight of Girls Trapped under the Cover of Fake/Forced/Early Marriages'

Flame In 2008-09 Primary survey-based report bringing out data from 8 districts of Bihar State on the 'Extend of Fake/Forced /Early Marriages'

Swaha In 2012-13 **S**tudy report based on extensive data collected from 19 districts of Bihar State on 'Changing Dimensions of Violence against Women and Girls'

Aanchal In 2014-15 **D**etailed survey report from 6 districts of Bihar State bringing out the plight of children living without parental care and support

BHOR- A phase of New fangled, New Morning after Darkness In 2019-20

Base Line Report on identifying the vulnerability of the people living in Koshi- Mahananda Region giving especial concern to girls/women and children

COVID 19- A New Beginning-Assessment of Impact on Marginalized Women and Children of Bihar In 2021

Random Survey Report of 15 districts of Bihar State, covering Economic, Social, Health, Nutrition, Crisis and Resilience

Our Supporters

वेटी हूँ - वोझ नहीं, उत्साह हूँ - अफ़सोस नहीं।

वेटियाँ ने रंगी से एक ूसरे का तिलक सम्मान किया।

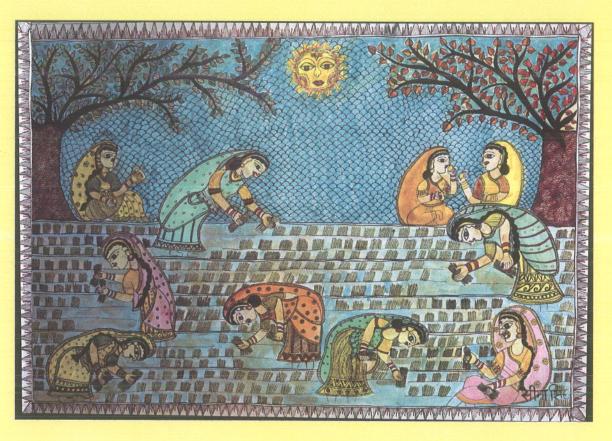
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अनार्राष्ट्रीय महिला दिवस

Page 59



Pesha Geet-Ropani(पेशा गीत-रोपनी)



Agriculture being an integral part of Bihar's economy, Roopni holds an auspicious significance in our culture. The propitious noteworthy occasion begins with pooja and roopni songs, sung by local women.

"राजा दशरथ ईको पोखरा खोनवले बहुविध घाट बनवले हो राम पोखरा के तीरे तीरे बिरिछा लगवले हो राम" "मोर पछुअरवा में नीलवा के खेतिया अहो रामा नीलवा के खेतिया मोर बलमवा हो निलवा रंग चुनरी मंगा दऽ।





T he objectives of Bhoomika Vihar are supported by various National and International Institutions of repute. Some of the organizations are working for more than a decade with us. This is due to the utmost professionalism in discharge of our duties towards society and supporters. The mutual trust towards facing dynamics of Social Development has been developed by consistent and collaborated efforts.

























YOUTH FOR GOA





AED (SARI/Q)





SANSARG



Impact Created So Far





Sama Chakeva (सामा चकेवा)





In the month of November after chhath puja, Mithila region of the indian subcontinent celebrate Saama Chakeba, a hindu festival blessing the sacred bond of brothers and sisters. Beautiful idols are concocted from soil obtained from chhath puja ghat, which is later placed in bamboo baskets. Girls in groups take their idols in the grass fields. They regale each other with Saama Chakeba songs and geet. Apply dew drops and kajal on them. Kartik purnima marks an end of this colourful eight days celebration - Sama Chakeva.

गे माई कोने भये रोपल आमुन जामुन कोने भये रोपलऽ गुलाब। गे माई कोने भये रोपल ओढुल फुलवा तोडी तोडी सामा के चढबऽ

गाम के अधिकारी तोहे फलां भइया हे भइया हे हाथ दस पोखरि बना दैह चम्पा फूल लगा दैह हे भइया लोढ़ल भउजो हार गांथू हे आहे सेहो हार पहिरथु फलां बहिनो सामा चकेवा खेल करू हे





Children

- Over 25,000 out-of-school and dropout children engaged as child labour bridged and mainstreamed with formal education schools
- Above 200 children provided family care through kinship and foster care system

Girls/ Adolescent

- Over 5,000 Adolescent Girls Groups strengthened in the avenues of peer education, becoming role-models, life-skills and grassroot leadership and thus resulting into preventing them from fake/forced/early marriages.
- Approximately 1,00,000 marginalized girls as 'First Generation Learners' fortified for future life through higher education access out of whom above 50,000 turned 'First Generation Graduates'
- Approximately 30,000 marginalized girls linked to technical/professional/ vocational training such as IT Skills, Industrial Skills, Garments, Crafts, Organic Agriculture and Agriculture Allied Skills
- Over 3,000 girls facilitated for Sexual and Reproductive Health Rights and Behavioural Change
- 150 girls rescued from prostitution and integrated to their families
- Over 500 victims of cross-border trafficking rescued and handed over to relevant authorities and CSOs

Youth

• For the first time in Bihar a digital platform of 'men for gender-equality' was established with more than 50 thousands youth ignited to shed the stigma over discussing personal SRHR issues such as use/choice of contraceptives, sexuality, teenage pregnancies, access to abortion services

Women

 Over 25,000 Survival Women with multiple vulnerabilities of violence/ fake/forced and early marriages rehabilitated socially and economically

Community

- Pledge for Equality Drive has gained over 1,00,000 youth responses committing themselves for propagating gender rights
- Resilience developed among the women posed with multiple vulnerabilities through Community Safety Nets of 3,000 Mothers' Groups and CBO fortification processes Community level support and solidarity to women/girl led transformation through 3,000 Gender Responsive Men Groups
- The first ever documentary movie focused on Bride-Trafficking with the title 'One Night Bride' gained over 1.2 million viewers on YouTube.
- More than 1 lakh Survival Kits (Ration Materials), Mother & Baby Kits (pregnant/ lactating women) distributed to poor families as an emergency measure during crisis.
- 2 Lakhs people are being mobilized for COVID 19 Vaccination

Major Milestones/Achievements of the Organization:

Derived from Initiatives

 ${f B}_{ased}$ on the initiatives taken across all sections of society during over 35 years of our existence has created many milestones and achievements in the journey of Bhoomika Vihar. This is due to consistent efforts by Teammates, Community and the beneficiaries (The Real Hero) who have trusted the organization continuously. The year wise Milestones/Achievements for the organization are represented below:

2022

- COVID-19 Vaccination awareness among two blocks of Bihar, covering approx 2 lakh households
- Actions on initiation of Marriage Registration at Panchayat level has catalysed at least 8 Panchayats to pioneer this activity to stop forced/fake and early marriages.

2021

- Bhoomika Vihar brought out an extensive study report on Impacts of COVID 19 on
 Lives of Women/Girls with respondents spread in 15 districts of Bihar State. Excerpts
 from this report were nationally published in the five states of India by "The New
 Indian Express," and "The Morning Standard", New Delhi.
- Director, Bhoomika Vihar, was recognized by Hon. Deputy Chief Minister, Bihar, handing an award for her immense work from Zee Bihar-Jharkand, a National Electronic Media.
- Stories of struggle and reconstruction of the lives of the girls who faced multiple vulnerabilities is captured in the documentary film 'I Exist', released by the Hon'ble Deputy Chief Minister of Bihar.
- "Oath Paper" signed by the Candidates of Bihar Panchayat Election in 2021, for the implementation of Marriage Registration and other reforms needs to be done at Panchayat level. Durga Jattha Girls were involved in Katihar, Araria, Saran and Suppaul districts.

2020

- Shortlisted and finalist under the category Stop Slavery Award of Thompson, Reuters Foundation, London.
- "Declaration of Oath" signed by 500 Candidates of Bihar Legislative Assembly Election in 2020, for acting upon stopping fake/forced and early marriages of girls/adolescent.
 C.A.C.T Partner organizations were involved, across the 15 districts of Bihar.

HE+SHE- Gender Equality Digital Campaign launching by Hon'ble Minister Science
 &Technology and DG of Bihar Police.

2018

BBC News had made especial coverage [Radio, Documentary movie and Print Media]
 on fake/ forced/ early marriage and preventive efforts of Bhoomika Vihar.

2017-18

 UN Consulate General Kolkata stands in support to the initiatives of Bhoomika Vihar through their social media.

2017

- Honored by Mr Amir Khan as "Secret Superstar" from Bihar State for doing commendable social work.
- Recognition and appreciation award by Patna Frontier, Sahastr Seema Bal for contribution in Combating Human Trafficking in bordering districts.
- The Hindu Magazine had highlighted the Anti Bride Trafficking intervention of bhoomika vihar by contributing one especial Page Note "Betrayed by their own blood".
- Telegraph Magazine "TAKE OFF" and Hindustan "Hamari Betia" has appreciated the Preventive and Curative measures against child marriage

2016-17

 Government of Bihar has approved the Child Protection Committee referring to the intervention taken jointly in developing Model Panchayats for CPC.

2016

Celebrating 30 Years of Bhoomika Vihar with Hon. Governor, Goa, Mrs. Mridula Sinha

2015-16

 Involved in developing model Panchayat and CPC rollout under ICPS for Child Protection, and compilation of CPC guideline supported by UNICEF Bihar and Department of Social Welfare.

- Involved in developing the Bihar State Policy for Children giving reference to National Policy for children 2013.
- Regional Winner as Best Advocacy Project by Plan International Global Award.
- Launch of Documentary Movie "One Night Bride", it has more than 12 lakhs views on official You Tube channel of Bhoomika Vihar.

2013

- IG, CID Dept had declared the success story as its 1st celebration of "MUKTI WARSH" on the issue of trafficking.
- Member for preparation of Ist Reference Materials for State Health Society, Bihar, on PC&PNDT ACT 1994
- Member of State Supervisory Board, PC&PNDT ACT 1994

2012

- Question Raised during 170th session of Bihar Legislative Assembly in the month of March 2012 for the implementation of PC&PNDT 1994
- Cover Story by Prabhat khabar on working model of Bhoomika Vihar for prevention of VAW/G and Female Feticide.
- Member of Innovation Sectoral Council on child sex ratio, set up by Ministry of Women & Child Development, Government of India. New Delhi.

2009

 Policy advocacy for the Implementation of RTE 2009 in Bihar during Bihar Legislative Council Election.

2008

- Involved As Drafting Committee Member of ASTITVA, Bihar Government Anti Trafficking State Action Plan.
- The study report of Bhoomika Vihar "Bojh The Burden" was referred in the study report of Government of Bihar - "SANKALP". Further, the question was asked in Bihar Legislative Council, referring to the study report.

- "Compendium of Best Practices" published by Home Department Government of India and United Nation Office (UNODC) on Drugs and Crime appreciated Girl's Led approach of Bhoomika Vihar.
- The British Parliament referred to the data of Survey report "Bojh The Burden" for discussion (Source: Email and Discussion Links of British Parliament).

2005

- Model of Social Rehabilitation for Survival of fake/ forced/ early marriage was appreciated by Secretary, Department of Home, Govt. of Bihar.
- She met with the survivors of fake/forced and early marriage of Simanchal Area. On the basis of economic and behavioral transformation of survivors she appreciated the reformative steps taken by Bhoomika Vihar.

2003

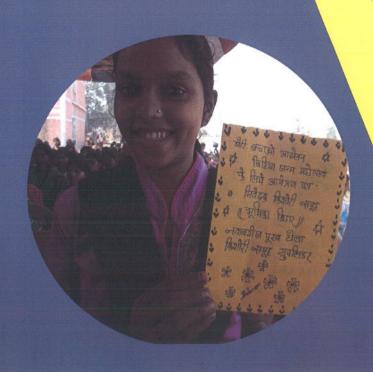
The first ground zero report of Northern Part of Bihar was prepared by Bhoomika
 Vihar on Fake/Forced marriage. The Study report was published as "Bojh The Burden" [Socio-Economic Study Report on Girl Trafficking]

The Feeling of Awesomeness': The Bhoomika Girls Leveraging Collective Power



The Progressive Thinking of Bhoomika Vihar Brings Cheer in the Lives of Stakeholders

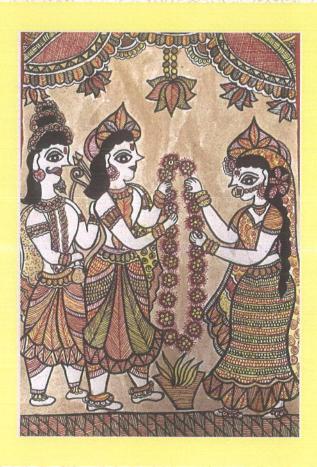
Photo Gallery





Siya Raam Vivah(सिया राम विवाह)





Traditional Mithila paintings have always depicted the divine relationship between Ram and Sita. Since time immemorial Ram and Sita have been in the consciousness of everyone for their righteousness. Being paragons of virtue their names have been used as an example of a perfect couple and their relationship has been depicted on murals, walls and fabrics in different art forms by Bihari and Maithili artists and locals for centuries. Through Mithila painting, which exemplify wedding celebrations, Rama and Sita are highlighted as a symbol of our cultural heritage. Siya Ram vivah is the celebration of this divine alliance through the plains of Mithila and Bihar. Siya Ram vivah geet holds significant importance in the celebration.

अवध के दुलरुआ दूलहा मिथिला में अइले हो मिथिला के अनुपम छिब के देखके लोभइले हो—२ अपने से अइले, बिना खोजले भेंटइले हो —२ पैदल उघारे गोड़े गली गली बौअइले हो अइले त चंदा ओके कीर्ति कमैइले हो —२ सिय के मुखचन्द्र पर चकोर बन गैइले







Swaha Event- Breaking taboos



Celebrating Betia Janm Utsav



Celebrating National Girl Child Day with District Administration and Child Protection Unit



Mahilaa Mandali



Digital Literacy Workshop



The Durga Jatha Girls/Balika Panchayat



Signature Campaign



Gender Talk with Youths



Tailorong Classses



Ration/ Survival kits distribution to Pregnant and Lactating Mothers



Leadership & Life skill training



Congratulation letter to the Mother of a New Born Girl Child



Bhoomika Varta Newsletter sharing to Local Police station



Capacity Building of Youths and CBOs



With Chairperson Bihar Legislative Council for the Implementation of RTE 2009



With Bihar Legislative Council Members, Hon Minister, Dept of Social welfare; Chairperson, State Child Rights Protection Commission



With Hon. Ms. B. Bhamati, Home Secretary, Govt. of Bihar- Social Rehabilitation of Survivals of Fake/ forced/ early marriage



With Hon. Dr. P M Nair, Home Secretary, Govt. of Bihar- Inaugural of Indo-Nepal Counseling Center.



Regional Meeting with Hon'ble Minister SC&ST Welfare, Bihar



Book Launching by Hon'ble Minister Department of Labour Resources, Bihar.



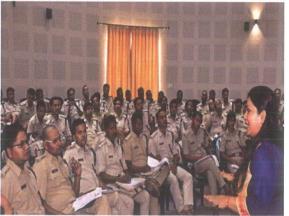
Convergence Meeting with Special Juvenile Police Unit.



Gender Talk with Hon'ble Chairperson of Bihar Legislative Council, Bihar.



Member Human Right Commission and former Hon'ble Justice of Patna High Court on inauguration of Seminar on Gender Issues.



Training of Police officials at Rajgir Police Academy on community Policing.



Oath taking with Panchayat representatives and People



State level Consultation with Police and Prosecution.



Hon'ble Governor of Goa on launching of Media Compendium of Bhoomika Vihar



State Consultation with directorate of prosecution, Department of Home, GOB.



TIP Conclave by US Consulate Kolkata with Hon'ble CM of Bihar.



Womanish 2021: State Level Advocacy with Critical Stakeholders.



HE+SHE Digital Campaign Launch by DGP-Bihar



Guest of Honor, Hon'ble Minister Science and Technology Bihar on HE+SHE digital App launch.



With Purnia District Magistrate and Commissioner-State Policy for Children



With Hon. Minister Health and Members of Legislative Council and Assembly



Charter of Demand Signature by the Candidates during Panchayat Election in Bijar



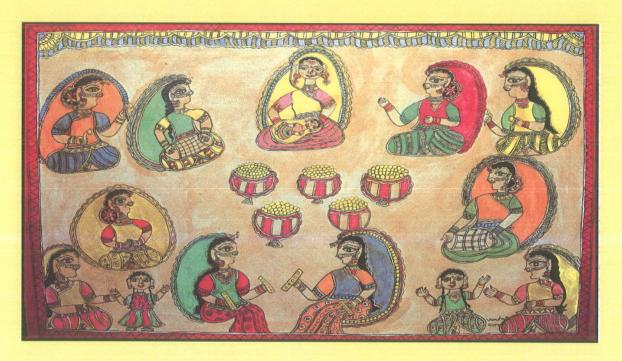
Shapath Patra Signature by the Candidates during Bihar Legislative Assembly Election in Bihar



News Coverages



Sohar(सोहर)



On the plains of mithila and Bihar the thump of dholak and distant strains of Manjira (musical instrument) along with gleeful songs sung by women is enough to know a house is welcoming a newborn. Among all the melodious folk songs of Bihar's culture and tradition, Sohar is sung to regale the arrival of healthy newborns. Sohar geets are sung by the newborn's dadi, nani and by all the elderly women of the family and friends to shower their love and blessings on the newborn. This famous form of folk song is also cheerfully intoned on Ram Navami and Janmasti to regale the birth of Ram Lala and Bal Gopal.

जुग जुग जियसु ललनवा,
भवनवा के भाग जागल हो,
ललना लाल होइहे,
कुलवा के दीपक मनवा में,
आस लागल हो ॥
आज के दिनवा सुहावन,
रितया लुभावन हो,
ललना दिदिया के होरिला जनमले,
होरिलवा बडा सुन्दर हो ॥

हुए देवकी के लाल, यशोदा जच्चा बनी हुआ रंगमहल में शोर सुनकर दाई चली, रंगमहल में नारा छिनाने लगी बजो शंख घड़ियाल, लियो कृष्ण अवतार यदुवंशी के घर में उजाला हुआ, हुए देवकी के लाल, यशोदा जच्चा बनीश्र्श





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क्षा विकास कारोपात का अन्त्री का

ने भारतामा बोध्या होते पुरिता विदार के पुर्वा होती पार्थ कर हो उनका तह क्या अवेदी पार्थ कर हो जातिका एउटि संपृत्रिकों के बहुन किया, रिक्टीका नका अन्य संस्थित ता क्या का है। एके प्रधानी की कुल के इ स्कृतिक देने का कुला में स्थापक में

अपन्य कार्य के वी कार नहीं, प्रेम्प 30 के हैं किया है जहां कार्य र स्थान कार रेकाइ मुक्ता कार्य कार्य कुर्वा के किया का कहें के स्थानकार के कर्य किया का कहें के स्थानकार के कर्य है किया का कहें के स्थानकार के क्ष्म है किया का कार्य कार्य कार्य के क्ष्म कार्य कार्यकार की स्थानकार के क्ष्म कार्य कार्यकार की स्थानकार के क्ष्म कार्यकार की स्थानकार कार्यकार की स्थान कार्यकार की स्थानकार कार्यकार कार्यकार कार्यकार की स्थानकार कार्यकार की स्थानकार कार्यकार कार्यकार की स्थानकार कार्यकार की स्थानकार कार्यकार की स्थानकार कार्यकार कार्यकार की स्थानकार कार्यकार कार्यकार कार्यकार कार्यकार की स्थानकार कार्यकार कार्यकार



NGOs meet to fight trafficking

CARRESPORTE

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02 Hindustan Times STATE BIHAR ELECTIONS 2020

Girls take a written pledge from election candidates to stop 'fake' marriages



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Call for education right





प्रत्या , क्षेत्रकार, १६ कावते , १००० (घ)

बालिका ट्रेफिकिंग के विरुद्ध सामानिक चैतना जरूरी : विनोद

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अब भी लड़िकयों के प्रति सोच नहीं बदली

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पटना 06-12-2020

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विज्ञाद्याद्यमंत्री और गांधी जंदाती। दोगों ही सुराई पर सरण की जीत के तोतक (सुराई) पर सरण की के दुस शतभा पर दिगम दादत कर के के दिगर देखा के विक्रमी हैं सुदाओं का शब से अजद्वात होश्यास का सार से अजद्वात होश्यास का सार से साम

लैगिंक हिंसा के विरुद्ध हस्ताक्षर अभियान की शुरू फंक्शनिंग ऑफ जेंडर सेल का हुआ गठन





पटना, २१ मार्च, २०२१ दैनिक जागरण

बेटियां लहरा रहीं परचमः डिप्टी सीएम

जार्स करना - निवार में प्रतिभा की कार्यों को है, कातकार केरियां आजे हर कोज में परचान एकता तो हैं। दिनेका का कोई में ऐसा कोज का नहीं उन्होंने आपने प्रतिका का शोका गहीं परकारण हैं। है सार्ट कर पुरावनीओं तार क्रिकोर प्रवार में पूर्तिकार क्रिकार के कीर को उपकार्य में अवस्थित कर की कीर की उपकार्यों में अवस्थित कर की कीर की उपकार्यों में अवस्थित कर की कार्यों में कहीं। इस प्रियम अब्द एडिक्टर नामक जावपूर्तियों का भी विभोधन क्रिकारण।

विध्या गया।
गंडी अल्डोक रंजन ने कहा कि शह प्रक्रिकरट नामक डान्स्पेट्टी रोडरी प्रमुक्तिकर नामक डान्स्पेट्टी रोडरी प्रमुक्तिकरा को करारा ज्याब है। इसका निर्देशन विदार में पूच सिंह ने किया। कार्योक्ता को जेल आहारी मिक्सोका मिक्का, सूर्यक्षेण को स्टेट डेड बिटे शालोक, महिला और साल

मान्त्रीराकवा को है कराज जवाव



विकास मंत्रालय की सलाहकार निशा कि इस, सीआइएनमी के निदेशक थे. वी जि सुकृष यस आदि ने भी संबंधित कि किया। धूमिका विशार की निदेशक शिल्पी सिंह ने अविधियों का स्थानत

हिन्दुस्तान

बेटियों के प्रति सोच को बदलने की जरूरत : तारवि



बाल विवाह रोक रहीं बेटियां, जगा रहीं शिक्षा की अलख

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Patna, Monday 16 October 2017

Signature campaign for gender equality held

MORNING INDIA

PATNA: Gender equality is our thinking, it is not written anywhere, said Brajesh Mehrotra Principal Socretary while addressing the gathering on the occasion of the functioning of the cell and signature campaign organised by Blumila Vibar in collaboration of A N College, when the Grands Embassy at A N College premise here on Sunday. He also said that the governationsosty working against social evils and campaign against dowry and child marriage campaign has been lsunched against gender discrimination it is also a suchal crime which eradicate from the society but we all have to ut y together in the people. Earlier Prof S P S Principal. A N College, in his welcome speech said that college campus has no place for see isone, all students' equals for college. All students have the right to participate in each pro Whether she is a boy or a girl they are discriminated on the basis of gender.

कोरीना के कड़लल महामारी बलन घर बड़े लागारी



विहर के पद्म जिले असीय, कटिहर, कपडिया, कृतित सक्ताता केपूकराय दरभंगा प्रविद्या कृतित मानपुर संतिया, पुरत्यकापुर, क्रिक्सांज, स्था के 31 मनंत्र, 56 संकारत, 110 गांव में क्रिये वह सर्वेशन में एक हजार महिलाओं ने साहा क्रिये जाने अनुमत

करने हैं पहला सकतें कर स की तकतें पहले में कर्ष के की तकतें में कर है कर्ष के की कर हैंदें देशन के तक्षे की की प्रतिकृति के की की की सकते के की कार्योध्य करतें कार्यों के की की कार्योध्य के के की की की की की की कर कर की कार कर की की की की की की कर कर की कर कर की की

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किशोरियों के बीच बांटी गयी सेनैटरी पैड

कटिहार(एसएनबी)। जब सवाल हो निजी स्वस्थ्य का तो हिचकिचाहट कैसे, भूमिका विहार की तरफ

से सीमांचल की 2500 बालिकाओं को सैनिटरि नैप्किन दिया गया और साथ मे उनको व्यक्तिगत स्वास्थ्य संबंधी मूलभूत आवश्यकताओं के लिए लड़ने और अग्रणी बनने की भी प्रेरणा दी गई। आपतकाल का समय अक्सर किशोरियों के लिए चुनौतीपूर्ण होता है। किशोरियों की स्वस्थ्य संबन्धित आवशकता अक्सर अनदेखी और अनुसूनी कर दी जाती है। लड़कियों ने अपनी बातों को खुल कर कहा- पूनम, नेता, बालिका पंचायत, खेरिया का कहना है कि सैनिटरि नैप्किन पर खर्च करना अक्सर फालत खर्च मे आता है । कार्यकर्म



किशारियों के नेकपिन देते भूमिका विहार के सदस्य।

को मुख्य रूप से रिया, सिप्राश रामनाथ पांडे मुखिया रामपुर के द्वारा उचित मार्गदर्शन दिया गया। हेमंत, राजनंदनी, अंजलि, सुमन, आरती, निर्मल, रविश, सगुपता, देनेश, ललिता ने अपनी सक्रिय भूमिका निभाई।

कटिहार जागरण परदेसी दुल्हों पर शिकंजा कस रहीं किशोरियां

लॉकडाउन से महिलाओं की हुई नयी समस्या

हर के कुल सात जिलों में ह्यमन ट्रेकिकिंग ि सहित मैसटुअल हाइजीन के मुद्दे पर फिक्सने कई क्यों से कार्यरत शिल्पी मुनिका कहती है-'इस सात 20 मार्च में हमने अपने सहयोगी

संस्थाओं की मदद से बिहार के कुल 15 जिलों में महिलाओं की रियति से सर्ववित एक सर्व नियंद्र पेश किया. इसमें हमारे सक्ने महिता स्वास्था से जुड़ी एक नवी समस्य आयी , ज्यादावर सामीण

महिलाएं माहवारी के दौरान कपड़ा कुन करते है. लेकिन लॉकडाउन के दौरान इसके भी लाले यह गये .दरअसन गांव-देशत में अभी भी धर की बह-बेटियों को मारवारी के दौरान पुरुषों के क्याड़ी का उपयोग करने की मनाही होती है. इसी कारण लॉकडाउन में माहवारी के दौरान महिलाओं को करकी परेशानी हुई. यही नहीं, तमातार कई महीनों तक एक ही सूती कपड़े को बार-बार खेकर यूज करने से उन्हें कई तरह की अन्य स्थासम्य समस्याएं ड्रोलनी यह रही है.



छपरा 21-06-2021

गरीब व बेसहारा परिवारों के बीच भूमिका विहार द्वारा राहत सामग्री एवं जच्चा-बच्चा किट का वितरण





ORIVERS INDIA



'Lockdown harmed emotional wellbeing of Bihar children'

Morning Standard, New Debt, 19.8 7.21, p.1

Lockdown harmed emotional wellbeing of kids

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बेटियों को कमजोर और लाचार ना समझें समाज : शिर्ल्प

एक दिवसीय बेटियों के अधिकारों का महामेला आयोजित



ब्द्रानामोतन वृत्रिका विवार के उत्पारका में विश्वेत एक कंकार के इत्योद में आरोपित हुआ कार्यका जनप्रतिनिधयों ने रखा पांच वर्ष के विकास का रोडमैप

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Rastriya Sahara, 12 October, 2006

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10.WETRO

NGO boss at dinner with Trudeau

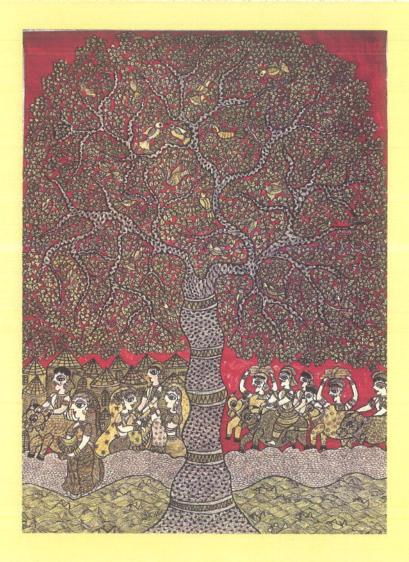
SHUCKESNITA CHARBABORTY smar Blucomitica Viture direc-Shilpi Singh was the only from Bilhar at Camele use on Thursday when a ture was booted in honeau Canadian twine Minister

भ्रूणहत्या के लिए बुद्धिजीवी जिम्मेवार'





Tree of life(जीवन वृक्ष)



The theme of this Madhubani painting art form is rooted in the idology "Tree of life". The symbol has been sculpted and painted in relics of ancient civilization over a period of time and till today continues to be an inspiration to modern artists. It signifies the connection between heaven, earth and the underworld. The swirling branches create mythical symbolism depicting perpetuity of life. In some ancient written works it is revered as a symbol for the universe itself, the existence of which makes this planet conducive to our birth and sustenance. It is seen as a symbol of wisdom and knowledge, the entity that stands firm through time with a memory of all of mankind's history.

These madhubani paintings showcase the bountiful trees; Bodhi tree and ashwatha as the focal point of the creation, surrounded by different birds and animals thriving and flourishing around. The peacock, India's national bird, is mostly seen in all the paintings as they represent divine love and companionship.



 ${f F}$ irst time ever in Bihar state 'Call Attention Questions' on Human Trafficking were raised in the legislative assembly as a result of which Social Rehabilitation was included with higher priority in the Rehabilitation Policy of Bihar State which is part of the state action plan programme 'Astitwa'.

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मानव तस्करी रोकथाम को लेकर शिल्पी ! सिंह को एसएसबी ने किया सम्मानित

भस्कर नक्न क्रांटिशर

सशस्त्र सीम बल के द्वारा मानव तस्करी विरोध जागरूकता अभियान की शुरुआत की गयी है। इसी को लेकर एसएसबी की ओर से मानव तस्कर विरोधी जागरूकता अधियान चलाने को शिल्पी सिंह को एसएसवी के महानिदेशक ने सम्मानित किया है। सीतामझी में आवोजित आई हैं। इस पर त्यतित कार्रवाई की



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he Director of SSB (Special wing of Indian Border Security Force posted at India-Nepal Border) recognized and honoured the efforts of Bhoomika Vihar in curbing human trafficking through international the border districts of Bihar State

Data from the first research report of 'Bhoomika Vihar' titled 'Bojh' (The Burden) has been referred at several high level meetings by the State Department, White House and in the US Congress as Learning Material

Bojh " The Burden"

A Report On the ground realities of marginalized section girl's trafficking in the name of fake marriage/job/better future

Supported By

TDH [Germany]

Year

2003-04

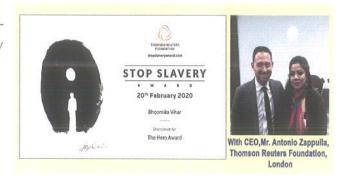
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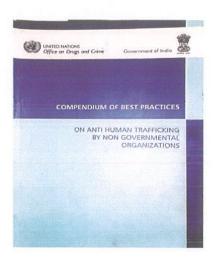
C.A.C.T Bihar & Beti Bachao Aandolan

Compilation By

SE SHOOMIKA VIHAR

Bhoomika Vihar was accorded as finalist under 'Stop Slavery Hero Award' by Thomson Reuters Foundation, London.





UNODC, Goverment of India has appreciated 'Girls Led Move-ment' of Bhoomika Vihar as one of the best practices in their compendium published in 2008.

Bhoomika Vihar was the sole representative organization from Bihar State in the statutory body constituted by Ministry of Women and Child Development Government of India to stop Female Foeticide and effective implementation of PC&PNDT Act.



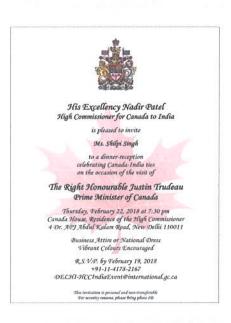
Bhoomika Vihar brought out an extensive study report on Impacts of COVID 19 on Lives of Women/Girls with respondents spread in 15 districts of Bihar State. Excerpts from this report were nationally published in leading news papers of five states.





Bhoomika Vihar's project 'Let Girls Be Born' declared as the regional winner by Plan International in the category of the most successful advocacy campaign.

Director of Bhoomika Vihar, Miss Shilpi Singh was special invitee in Canadian Embassyon on 22 Feb 2018, from Bihar by High Commission of Canada during the visit of Canadian Prime Minister Mr. Justin Trudeau.



Bhoomika Vihar was involved while compilation of Ist Reference Material on PC&PNDT Act 1994, published by State Health Society, Govt. of Bihar



कार्यात्व की संबंध कृताः वर्षित् प्रतासन्तकः सार्वाच्याः विशेषकः पान्य स्थानकः स्वीतितः विकारः

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Bhoomika Vihar was involved in developing Model Panchayat, CPC Roll out under ICPS for child Protection, and CPC guideline, supported by UNICEF, Bihar and Department of Social Welfare

US Consulate Kolkata stands in Support to the USP of Bhoomika Vihar through their social media, entitled "On the Road to Empowerment."

On the Road to Empowerment



On December 13, Kethrar city in Bihar witnessed a grand fair celebrating the rights of doughters, an event which made headlines of leading price and electrosic media in the state. In a state where the birth of a grid child is not celebrated, this initiative was the first of lite kind, led by WNLP 2015 alarman Shipi Shigh, Director of Patra-based McG Bihosenia Vilhar. 200 gris participated in the event, in which the doughters of the city offered the patriarchal minded as a ritual ascentice by lighting a secretic file. They celebrated womanchood by flying 300 blue bolloons. Shipi sald, "We are forced to ascriftice our existence in the five of patriarchy. Daughters are forced to learn to suffer, teleprate and remains learn." One of the highlights of the cumpaign was the archusiascic participation of young men, who pledged to consider grist as equal cellaborators and not competitore.

BBC News had done especial coverage through Radio, Documentary and Print Media on Bhoomika Vihar initiatives to check fake/forced/ early marriage and violence against girls/women.





T he Hindu made National Level Feature story on Preventive/ Curative/ Advocacy level intervention of Bhoomika Vihar to stop fake/forced and early marriages, entitled Betrayed by their own blood, dated 22 April 2017.

One Pager Feature Story by Prabhat Khabar on Bhoomika Vihar interventions to stop female feticide and violence against girls and women, dated 2 Feb 2012.





Stories of struggle and reconstruction of the lives of the girls who faced multiple vulnerabilities is captured in the documentary film 'I Exist', released by the Hon'ble Deputy Chief Minister of Bihar.





Director, Bhoomika Vihar receives full sponsorship by CIDA, to complete a Certificate course from John Abbot College, Montreal, Canada focused on International Human Rights Standards and Mechanisms with special focus on women and girls across the world.

Bhoomika Vihar intervention on "Child labor and Rehabilitation" was referred to the Annual report of Bihar State Child Labor Commission.



Director, Bhoomika Vihar receives fellowship to attend a course on Gender, Democracy and Decentralization from Hague Academy for Local Governance, Netherlands.





Director of Bhoomika Vihar honoured under IVLP - International Visitor Leadership Program, entitled "The Fight Against Gender Based Violence" US Government most prestigious professional exchange program for International Opinion leaders.

Director, Bhoomika Vihar, was recognized by Hon. Deputy Chief Minister, Bihar, Shri Tarkishore Prasad, handing an award for her immense work from Zee Bihar- Jharkand, a National Electronic Media.



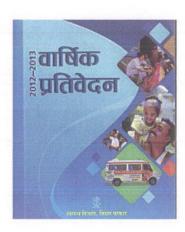


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Bhoomika Vihar, was represented as member in the state supervisory board, constituted under PC & PNDT Act-1994.

In the Annual Report published by Health Department, Govt. of Bihar, Comic Worship and intervention with youths and children on Equality, highlighted.





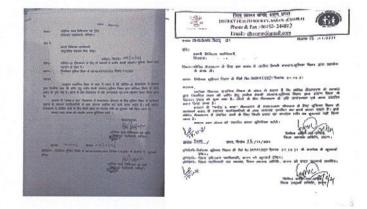


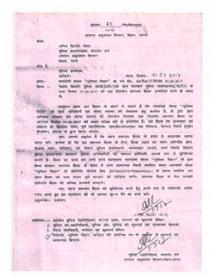
 ${f B}$ hoomika Durga Jattha Girls awarded from DISTRICT LEGAL SERVICES AUTHORITY (DALSA).

Bhoomika Vihar Ist Generational Graduates Girls were awarded by District Magistrate, Katihar, Shree Mithlesh Mishra; and Superintendent of Police, Shree Sidharth Mohan.



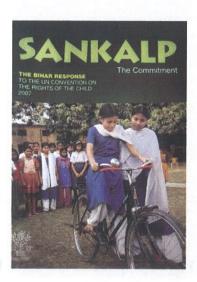
Letters issued from Civil Surgeons of Katihar and Saran District for Covid-19 Vaccination Support.





 ${f B}$ hoomika Vihar conducted a special training for Special Juvenile Police Unit (SJPU), Katihar on the instruction issued by IG-CID, Patna.

Data of Bhoomika Vihar study report "Bojh The Buden" was high-lighted and referred to the study report of UNICEF, Bihar and Government of Bihar- "SANKALP The commitment".



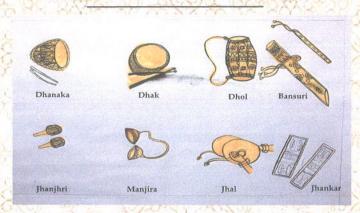
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Organizational Preparedness in Purview of Covid-19

> The Way Forward...







Folk music of Bihar is the traditional rural music, passed down through generations of families and other small social groups of Bihar. Surviving all the attacks of Modernity, this celebrated generic music of Bihar lives in the oral traditions of the plain and holds incredible significance to the cultural diversity of Bihar and Jharkhand.

There are songs for every salient or inconspicuous event in the lives of the occupants of Bihar and Jharkhand. Sohar songs are crooned by women during childbirth and to welcome newborns. Every wedding ritual of Bihar and Jharkhand is adored with melodious tunes of Kohbar, Domkach, mangal geet, jyonar and nehchu to name a few.

Ropnigeet performed during the season of sowing paddy whereas katnigeet performed during the paddy harvesting season signifies how music is imbibed in every mundane aspect of their lives. In the month of Chait: Chaiti, Ghato Chaita and holi or phagwah songs are popular.

Religiosity is the pivot point around which the music and amusements of the village folks of Bihar revolve. 'Harkirtan' are famous religious folk songs and the tunes serenate the morning and evening ambience of rural Bihar. The Krishna leelas and different events of Ramayan glorifying the deities Ram and Sita are narrated through melodious folk songs, Ramleela and takes the form of amusement for masses.

Tulsi vivah geet and Ram Sita vivah geet are chorused by women of every household of Bihar on the auspicious days, 'Ashtajam' is one of the famous religious folk songs in which 'Hare-Rama, Hare-Krishna' is sung regularly for twenty four hours at Hindu religious places. During the Maha parva Chatth the whole Bihar turn out to be the Symphony of Chhath puja Geet

Bihar culture is adorned by legends Bharat Ratna Ustad Bismillah Khan ji, Malliks (Darbhanga Gharana) and the Mishras (Bettiah Gharana); The Dhrupad Samrats along with poets like Bhikhari Thakur, the shakespeare of Bhojpuri 'and Vidyapati Thakur who have considerable contribution to the affluent musical culture of Bihar and Jharkhand.

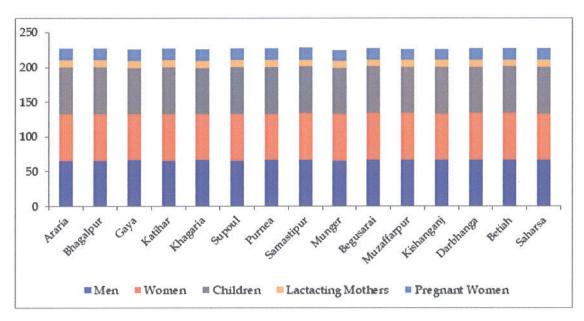
Now that we have walked through the rich melodious culture of Bihar and Jharkhand, the versatile musical instruments of Bihar also need a special mention. Folk music being the integral part of daily life all over rural Bihar, Musical instruments of various kinds are common among various tribes and communities of Bihar.

Organizational Preparedness in Purview of Covid-19

The pandemic of COVID-19 has stalled the social and economic activities across globe due to lock-down and other mobility restrictions. The multiple waves of COVID-19 have created various challenges for vulnerable girls and children. The situation has become looming for Migrant Workers/Poor bread earners/Students/Pregnant women/Adolescents and children especially in vulnerable category residents.

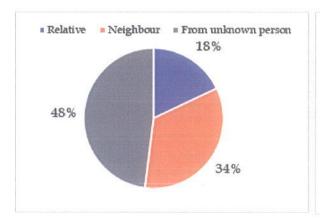
To understand the impact in remote geographies of Bihar, Bhoomika Vihar has taken initiatives to assess the Ground Zero Situation and take appropriate informed decision. During June' 20 to December'20 (Ist phase of COVID-19 in Bihar), Bhoomika Vihar has undertaken a study expecting to meet and fill the 'data gap' that can limit synergizing systems and resources for addressing any alarming situation with respect to women and children.

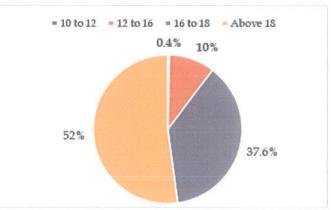
Primary data has been obtained through personal interviews using structured questionnaire for various groups of respondents who hail from 31 Blocks, 56 Panchayats and 110 villages spread across 15 selected districts of Bihar State namely *Araria, Katihar, Bhagalpur, Khagaria, Supaul, Saharsa, Begusarai, Darbhanga, Purnea, Munger, Bhagalpur, Bettiah, Muzaffarpur, Kishanganj and Gaya.* Door-to-door survey was carried out with 1000 men respondents, 1000 women respondents, 1000 children (57% girls and 43%boys), 250 pregnant women and 150 lactating mothers.



District Wise and Category Wise Respondents on Random Basis

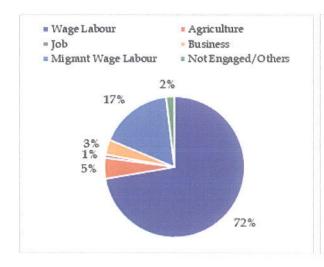
Key Findings:

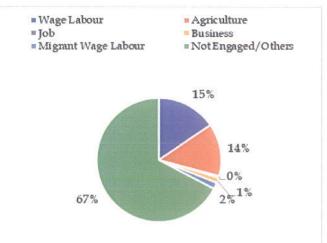




Sources of Marital Offers received (%)

Preferred marriage age for girls by male respondents(%)





Occupation of Breadwinners Before Lockdown (%)

Occupation of Breadwinners After Lockdown (%)

Categorization of Responses on the basis of Study Area

Sl. No.	Study Area	Response Received
1	Economic Impact on Marginalized Women	a) 67% male (Family Member) respondent stated that they are coupled to shift from employment from any other source of income.b) 82% male (Family Member) respondent replied that they are facing challenges in agricultural works due to lack of capital support.
		 a) More than 50% respondents who are the father of daughter are worried about their marriage and marriage of 77% daughters got deferred due to lose of money. 83% have no saving to meet the marriage expenditure till date. b) 78% women showed their worry towards their girl child
2	Society and the women	and marriage at right age.c) 79% women paid concern towards possibilities of mishaps with their daughter.
		d) 94% women replied that they are living in distress. 28% stated lack of livelihoods, 22% stating lack of wage labour, 17% stating the Corona Pandemic itself, 15% having a large families' responsibilities, 10% sudden crowding of the village and 9% low wages than normal periods
3	Health and Nutrition of Children and Women	 a) 78% lactating mothers were unable to feed own milk to their child due to poor in-take of nutrition b) 47% lactating mother replied that they were in fear about how to protect their child from COVID-19 infection. c) 29% pregnant women replied that they were concerned about the health of their embryo
4	Crisis and the Children	 a) 59% girl children expressed of extra burden of household chores and had no space or opportunity to play inside or outside of the houses. b) 68% school going children replied that they are hopeful that school will resume again. c) 45% children replied that they are feeling distressed. d) 78% children replied they have a fear of going outside their home. This fear is mainly due to arrival of many strangers in village (24%) and other male members of family (6%).

The Initiatives taken for Resilience Building of Organization

World is witnessing the rapidly changing scenario due to current pandemic and technological innovations.. At present, we are working to develop resilience on demand side and supply side for sustainable outcomes.

a.) Demand Side Resilience

i) Economic parameters

We are in attempt to partner with organization of repute. In the current crisis of COVID-19 pandemic, we need support for meeting the goals of SDGs.

ii) Compliances with Government norms and policies

As there are changes in policies related to tertiary sector in India, we are following all the compliances required and policies notified to meet our objective of benefitting people at the bottom of pyramid.

iii) Adherence with directives and process of supporters

As partner organization, we also put the ethics on top priority and follow all the directives and processes suggested by our supporting organization.

b.) Supply Side Resilience

i) Technology intervention

The organization is integrating technology-based systems and shifting to digital platforms in all possible avenues of operational parts in order to ensure sustained transformational change and facilitate quick adaptation and recovery from challenging situations.

ii) Digital Media/IEC Usage

We use new age digital media platforms/IEC for spreading awareness on our activities.

iii) Compendium

Evidence based intervention for generation to learn from change makers of their surroundings.

iv) Stakeholder partnership

We have been engaged more in partnerships with other CSOs to maintain community reach even through crises.

The Way Forward:

In this challenging scenario, it is seen that the vulnerability has increased across all the geographies. It requires much more engaging interventions to bring the situation back on track. The requirement of resources for grass root level is higher in comparison to pre COVID-19 scenario. Thus, to sustain women headed women's rights organization and feminist movement in Bihar, continuous handholding and grooming is required. It will advance us in mitigating current risks and enhance our demand side and supply side resilience.

In the present context, we are looking forward for:

- Intensified Capacity Development through an integrated strategic plan for Organization Development, community level programme delivery capacities, and strengthening grassroot CSO Networking with cross-cutting focus on sustainability and transitioning
- Integration of 'Technology Based Programme Level Interface' at the level of visibility, implementation and management making it part of the Organization Development Processes. Bhoomika Vihar would look forward to collaborating, associating and joining hands with donors, collaborators, philanthropists, governments, development agencies and any other potential stakeholders to take the journey forward uninterrupted and further fortified.

Bhoomika Vihar always aspires for bringing transformative and sustainable changes in the lives of vulnerable in professional and cost effective manner. During the journey of more than 35 years, we have worked across various thematic areas and parameters on the basis of need assessment for social transformation. Along with consolidation of Success Processes, Bhoomika Vihar would engage and widen stakeholder's partnership and Thematic Expansions in the Coming 5 Years. The list of thematic areas and indicators along with minimum time of intervention and unit cost/year is outlined below for easy reference of supporters/partners.

Speak-out... Our Silence will not protect us.



SN.	Thematic Area	Indicators	Minimum Intervention Duration	Unit Cost for Transformation of single life/Year (In INR)
1	Child Protection	 Safeguarding girls/children from fake/forced and early marriage and other forms of gender based violence and exploitation. Legal Aid and Assistance Mitigating the risks including social, economical and psychological parameters which are threat for child protection. Emotional/Mental well-being of children. 	3-5 Years	6000
2	Education	 Engaging out of school/drop outs girls/children to basic education Improving Elementary Educational Competency in children especially girls through STEM learning. Ensuring Secondary and Higher Education for girls/children. 	5-10 Years	7400
3	Reducing Inequalities/ Promoting Gender Equality	 Reduction in cases of Girls/ Adolescent discrimination and Violence against Women Breaking social barriers and taboos. Improvement in Human Development Index. Gender Responsive Community Development 	3-5 Years	5500
4	Girls/Women Empowerment	 Enriching Life and Leadership skills Equipping with legal rights and preventive measures. Developing Value Added Skills in Livelihoods/employability. Sports for Change Theatre and Art for establishing grass root connect and awareness Youth Platforms 	2-5 Years	5000

SN	Thematic Area	Indicators	Minimum Interventio n Duration	Unit Cost for Transformation of single life/Year (In INR)
5	Social Security and social Integration/ Rehabilitation	 Counseling for Social and Mental Wellbeing Financial Support for Immediate Needs Legal Assistance Integration with economic activities through Entrepreneurship Skill Development Access to Social Security Schemes/Credit 	1-3 Years	14000
6	Advocacy and Convergence	 Capacity Building of CSOs/Youths Igniting Youth Force and Aligning with SDGs Convergence with Critical Stakeholders Evidence Based Advocacy Digital Communication Platforms 	2-3 Years	10000
7	Vocational Skills and Livelihood	 Reduced Distress Migration Enhancement of Local Livelihood Opportunities Linkages with Global Value Chain Technical/Professional Education for resilience to Socio-Economic Turbulences. 	1-3 Years	12000
8	Poverty and Malnutrition	 Immediate Assistance with Supplements and Nutritional Foods Linkages with Government welfare schemes Engagement with Local Product based income generating activities. 	2-4 Years	15000
9	Healthcare	 Reduced number of infant/pregnant mortality rate. Access to Adequate Vaccination Linkages with Government Service Providers Awareness on nutritional and medicinal intake 	1-3 Years	10000
10	Gender and Environment	 Awareness about Environmental and Ecological rights of Girls/Women Mitigation of Climate Change Impacts on Women/Girls Environmental Livelihood Opportunities 	2-4 Years	14000

SN	Thematic Area	Indicators	Minimum Interventio n Duration	Unit Cost for Transformation of single life/Year (In INR)
11	SRHR	 Enhancement of Hygiene condition of adolescent girls/women Awareness about SRHR Rights Awareness and Linkages with Government Initiatives and Schemes Youth Friendly Services/Institutions Supporting/Counseling people facing deteriorating Mental Health and their Monitoring. 	2-5 Years	12000
12	Sustainable Organization Development	. 0	1-3 Years	13000
13	Emergency Response	 Psycho-Social Counseling Dry Ration/Necessary Materials Distribution Distribution of Dignity packs including personal health and hygiene materials Distribution of Mother and Baby Care Packs Resilience building towards Educational, Social and Economic parameters in aftermath of Emergency Situation. 	1-2 Years	10000

We shall welcome the support of all Donors/Supporters to help the community across multiple dimensions with the objective of bringing the sustainable change for the People at Bottom of Pyramid in the best possible way. We urge you to come forward and initiate a new beginning in the aftermath of COVID-19 where a large number of people have become vulnerable and they expect immediate support.

Let us Join Hands and Begin the Process of Transformation...



Appliqué







Dating as far back as the ancient Egyptians and seen on their clothing as well as household items, Appliqué skills are passed down to generations in Bihar and Jharkhand. The term appliqué is derived from French and Latin verbs appliquer and applicare, respectively, which both mean to 'join', 'attach' or 'to put on'.

Applique in India is majorly practised in different cities of Uttar Pradesh, Madurai, Bihar and Bhuj. Applique was not an art form but had a humble beginning, a convention that stemmed from the necessity of pitiless times. The technique was used as a way to strengthen worn areas of items or to patch holes that had formed. Centuries ago applique was used to lengthen the life of clothing and moved into artful techniques.

In Bihar, the expertise and innovations in this technique are immaculate. Referred to as 'Khatwa' it has the same wellspring as sujuni – the desire to make the best out of waste. Katwa was discovered first amid trying times in Bihar when clothes were ripped and needed fixing in order to appear decent and wearable.

Katwa is commonly practised with textiles and is ornamental needlework in which pieces or patches of fabric in different shapes and patterns are sewn or stuck onto a larger piece to form a picture or pattern. Katwa is mostly accomplished by hand stitching with chain, zigzag, buttonhole and straight stitch embroidery as a linear element. Cut motifs are also stitched onto the base material according to an abstract or narrative design.

Commonly practised with textiles, people in some villages of Bihar are involved only in artworks and 'Katwa' is their main source of income.



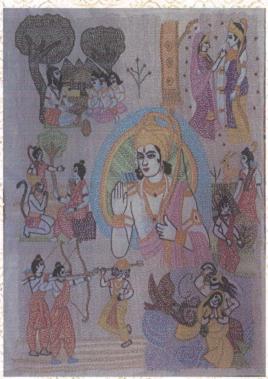




Sujni







This form of quilting technique from Bihar with base stitches in straight lines has been practised for decades.

The word sujni is said to have originated from Persian 'sozni,' meaning needle. Sujni is common to Bihar, Chattisgarh, Jharkhand and parts of Uttar Pradesh. The beautiful hand embroidered quilts are made by women using old saris and dhotis. It is the needlework on the quilts that give them a beautiful edge.

The motifs and stories depicted give the craft a different standpoint. The fish being the symbol of fertility, the lotus signifying auspiciousness, the images of Radha and Krishna are juxtaposed with those of birds and flowers. Folklore of the Ramayana is depicted. The outline of the figures is created with chain stitching. The needlework is done meticulously and the entire fabric is covered with running stitch.

Sujni is crafted with boundless love by women in almost every household of Bihar and is a heartwarming essential in a newborn house.

















Papier mache, an age-old craft of India, is a great recycle craft of Bihar.

Papier Mache is an ancient craft of Bihar. Craft persons make traditional masks of papier mache which are used for different dance forms, most famously in the chhau dance. Animal

and bird figures are the other papier mache products made here.

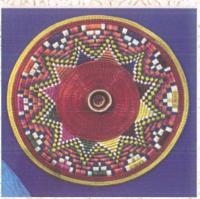
Patna, Murhu, Hazaribagh , Madhubani and Saraikella are the Paper Mache craft centres in Bihar and Jharkhand.

Paper pulp is the cornerstone in this craft. First, the dry paper is soaked in Water for about one week. After it has fragmented in the water, it is crushed in Khal musal or beaten with a hammer, to make it into a paste. Multani Mitti is soaked in water for 24hours. Then, the paper, multani mitti, methi powder and adhesive are mixed together, to be given various shapes and sizes. The whole process is done by hand. The shapes are dried and painted with vibrant colours to give it a perfect desirable look.





Sikki Art





Sikki art, an art made of golden grass has enlightened the world with its originality, incredible beauty and miraculous charisma.

The main centres of sikki art in Bihar are Rampur, Siddhi, Jaynagar, Goanaha, Sitamadhi and Sonvarsha.

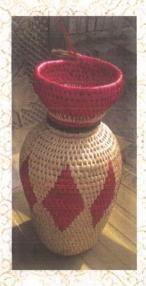
Sikki grass grows in the waterlogged area in the months of August and September. The women go in a group singing "Vishahara songs" to get the stalks out of grass.

After the stalks are removed the grass is dried in the sun and boiled in sun to make it soft for use in Sikki art. Sikki art is the greatest gift of nature. The artist's imagination thrived and innovation seeped in their works over the centuries. Sikki grass toys are mandatory in Shama Chakeva, a festival celebrating the inseparable bond of brothers and sisters.

Sikki shilp has been used to craft household utensils, vibrant toys for kids, jewellery boxes and much more.

Centuries ago Mithila homes had grain storage utensils and household goods made out of the Sikki grass. Pauthi, Daliya, Daoura, Mouni, Chattai are innovations of Sikki art.

Chattai or mat is still used by almost every household in Bihar. Whereas, Daliya and Daoura are indespenible essential in Chatt puja, the famous festival of Bihar and Jharkhand.







Tikuli Art





 ${f T}$ ikuli art, a form of hand painting that has its history rooted over 800 centuries, has a deep historical significance associated with it.

Tikuli, a provincial term used for Bindi are colourful dots worn by women as accessories between their eyebrows. Tikuli art serves as a source of empowerment for the women of Bihar. This is a unique handcrafted art of thriving imagination and colours by artisans.

Tikuli artists use MDF hardboards and vibrant colours to create paintings. They cut the hardboard into various shapes like circular, rectangular, triangular, or square. The artists apply 4-5 coats of enamel thereafter on the cut wooden piece. After every coat, they rub the wood with sandpaper, thus giving it a polished surface.

The painting, with its modern evolution and varied manifestations, finds its origin in Patna, Bihar. Tikuli craft still provides livelihood support to about 300-500 artisans' families of Digha, Danapur and Gai Ghat mahakkas of Patna town of Bihar on a regular basis.















This intricate, vibrant folk art is cradled in Bhagalpur, Bihar and has been dated back to the 7th century. This art originates from the folk story Bihula-Bishari and is the folk art of Ang Pradesh, now known as Bhagalpur, Manjusha art is a religious adjunct to Bishari Puja. The forte of this art is the use of only three colours of significance; Pink, Green and yellow.

Pink manifests care and relation.

Green signifies Nature, Health and prosperity.

Yellow is for Joy and youthful fun. It boosts confidence, enthusiasm and awakens happy feelings.

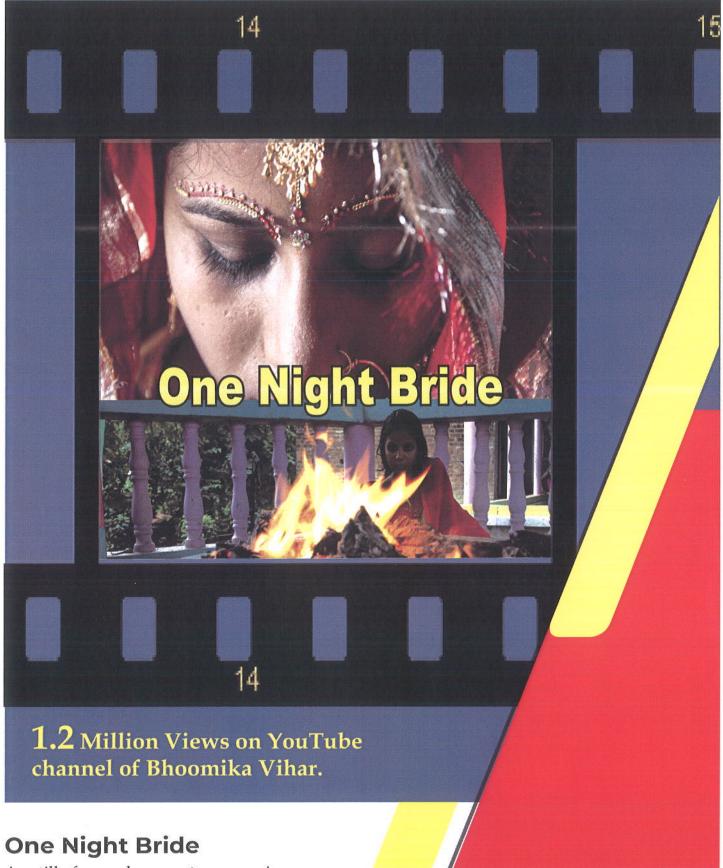
There are five types of borders used in Manjusha art:

Lehariya: the symbol of waves, Belpatra:the holy leaf, sarp ki laadi: the snake patterns, Tribhuj: the triangle patterns and Mokha: the three slanting lines.

Depicting Bihula's tale of love and sacrifice; the central character of the Bihula-Bishari folklore, Manjusha Kala is often referred to as Snake Painting. When a painting is started for religious purpose, the artist makes a pile of rice in the room, places a betel leaf with a betel nut on top of this pile and offers prayer to seek blessings from the goddesses to start the painting. The moment the leaf shifts a bit or falls, they consider this as an auspicious sign and start their work. For painting, first an outline, usually in green, is drawn and then the colours are filled in.







A still from documentary movie: "One Night Bride" by Bhoomika Vihar. The movie is entirely filmed on the Social, economical, ecological dimensions of fake/ forced and early marriage of girls.



IDEAS INFLUENCE ACTION...

"Until and Unless
the Old Conservative Ideas
Are Unlearned
The Prevalent
Problems Can't Be Sorted
Out."

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