

## THE SOCIO-ECONOMIC CONTEXT OF FOLK ARTISANS IN BIHAR: AN EXPLORATION OF THEIR LIVELIHOOD AND CHALLENGES

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This research paper delved into the complex relationship among the socioeconomic lives of Nachaniyali.e. folk emotioneers of Kabir-Lila<sup>2</sup>, Raja Salhes<sup>3</sup>, Reshma Chuharmal<sup>4</sup> and Dina-Bhadri<sup>5</sup> in Bihar. By examining the lives of these emotioneers who keep and perform conventional folk performances, the observe goals to apprehend the situations and possibilities they face in the society. Meanwhile, these emotioneers belonged to the marginalized community, offered a very specific perspective on their performances. Performances often performed community narratives of socio-religious harmony, inter-caste love, and anti-feudal struggle serving as powerful symbols of resistance and resilience for marginalized community. These tales undertaking societal norms and inspire desire, contributing to a collective identity, so that groups continued their performances in the society. Besides analysing their folk performances, this paper meanwhile looked into the socioeconomic dimensions of folk emotioneers, which insights into their individual social status and the elements shaping their social life. The data gathered from 2015 to 2017 from their performances at Gangaur, in the district of Madhubani; bordering areas of Nepal and Bihar. These emotioneers mostly belonged to marginalised community involved in the Naach groups. They had a low level of income and performing in the Naach groups were one of the additional sources of income. Through analysing the socioeconomic lives of these emotioneers; the study targeted to apprehend the difficult interface among folk practices, social identities, and economic conditions. The study focused in the diverse socioeconomic backgrounds of these artists, exploring the associated factors along with caste, schooling, and earnings assets.

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