

## Downsizing of Cultural Heritage in Bhojpuri Cinema

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**Abstract:-** Cinema songs are always creating a big impact on mass. Even in history songs are easy to pass messages to one to mass. India has different languages so different languages the cinema industry is in India. Bhojpuri is one of them but regional cinema meaning cinema shows the culture of that region without harming them. However name comes of Bhojpuri cinema everyone just understands double meaning song, bold sexual dance, and shots in songs and cinema. Bhojpuri songs because of their double meaning language crossing language boundaries, people who did not speak Bhojpuri became very popular.

*Fulauri Bina Chutney Kaise bani* it was a Bhojpuri folk song, But many remixes and new versions came. The amazing thing happened when this song was taken in Salman Khan's superhit film *Dabangg 2* and Salman did a tremendous dance on it. Just then, this song spread like fire. Bhojpuri *Lok geet* or folk song is still there few singers like Sardha Sinha and other folk singer they made one or two tracks in year but other is releasing two to three album in year and in this album that is full of adult jokes and double meaning song that is not good for society and also creating a negative image of Uttar Pradesh and Bihar image as negative peoples. Bhojpuri cinema has to work hard to clean and they have to create a clean image as a good cinema industry.

**Key words :-**

Bhojpuri cinema, entertainment, cinema, regional cinema, cultural cinema , Bhojpuri songs.

**Introduction :-** Regional cinema this name represents the cinema in the village. where we imagine village peoples or cinema in the language of any region. Bhojpuri language came from the region of Ganga bank. when we watch the cinema of Bhojpuri at present we don't find the actual village with the same cultural similarity. if we talk about the culture of UP(Uttar Pradesh ) and Bihar do the people actually live like that what the dress or wear some of Bihar and UP do they wear a dress like this no, they wear *salwar suit* and *saari* these are part of women men wear shirt pant and elderly wear *dhoti kurta*, or *dhoti shirt*, *lungi*. movie like *Balam Pardesia Ganga Maiyya Tohe Piyari Chadhaibo* , *Paan Khaye Saiyan Hamaar* when we look in these movies we find simplicity of village simple regional cinema where some of the séance where villains teasing female actress but actress wearing gentle dress but nowadays even you can't see any movies with children because of Adult jokes over sexual songs, dress is also very bold that's showing women as a sexual props in cinema. Director is making a movies for more or more box collation no one is thinking about saving Bhojpuri cultural pride and taking in downward these songs are started or created after 1996 first the lunch as solo songs after album and after the uses in films as

people start liking these song industry adapted and improvises himself . as in current time youtube is easy to get what mass is looking and like song *Lollypop Lagelu* gets 109,708,687 views on YouTube and still it's counting the song was *Lollypop Lagelu* sang by Pawan Singh created by wave music, quality of this song was like its a low song is symbolizing women as lollypop and mass is like it on 109,708,687 views approx 434k like and 57k dislikes its the reality of this Bhojpuri cinema.

The industry which always looks glamour's for everyone. it's always attract common people its Film industry as in words of Vidya Balan character in *The Dirty Picture* Vidya Balan "every film run only on these three things entertainment entertainment entertainment", but is the true form of entertainment we get from films the industry was founded by 1st President of India In 1950, Dr. Rajender Prasad plan to stabilize the Bhojpuri film industry. Indian is looking for more regional cinema in 1963 1st film came out from this industry "*Ganga Maiyya Tohe Pyari Chadhibo*"(Mother Ganga, I will offer you a yellow sari ) film was screened in Sadakat Ashram in Patna. The film is directed by Kundan Kumar. The story of the film groom was killed on his wedding night it is a murder mystery and after several movies came in the line like *Lagi Nahi Chhoote ram*, *Videshiya*, *Ganga Jaisan Bhauji Hamar*, *Hamar Sansaar*, and *Balam Pardesiya*. The first color film in the Bhojpuri film industry was *Dangal*. In 1982 Govind Moonis created a milestone film "*Nadiya Ki Paar*" The film was that successful even Bollywood also make a film that's inspired by this movie "*Hum Aapke Hai Kon*" produce by Rajashri and after that Bhojpuri film industry went silent. Due to globalization, acceptance of these values has also arisen in the Bhojpuri regions. This is a period of marketism that will favor every item sold. If Bhojpuri's vulgarity and ambiguity are sold, then people who want its simplicity, sensitivity and emotional depth are in large numbers not only in this country and abroad, so it is expected that Bhojpuri's will come forward to fulfill the demand of this large class that working lower middleclass , In fact, cinema in regional languages is a product of the thinking that it can prove its meaning only by connecting with its land. People who were active in this direction knew that the cinema in Mumbai is cut off from the truths of the life of their country, so contributing to the production of these films is like living a meaningless life. Bhojpuri cinema has stayed in a particular stream. To go beyond this, he must undergo a process of introspection and introspection. He has to free himself from the influence of Hindi. To lift and tell the story, he has to get down on his land.

There were many reasons for the Bhojpuri cinema to stagnate in the early years. One, it was a period of recession for the entire cinema industry, and the new attraction for the people at this time was color films. At the technical level too, experiments like Hindi Cinema Scope and 70mm were being done. Bhojpuri films were lagging in the capital needed to adopt and use such technology. Perhaps the repetition of the subject matter was also a reason. A particular situation of the village, the surroundings, and the characters also seem to be in disarray. Overall, the emphasis was on songs, the practice was to shoot good songs. The item song had a fever since the first film itself. this item was raised from culture folk. The formulas of this element can be captured in the Bhojpuri zone, the dance of the Basic and the gimmick. After the first round, manufacturers realized that it would not be possible to survive without color and new technology. The colorful phase of Bhojpuri films started after a long gap. Bhojpuri Film Production This phase lasted from 1977 to 1982. The success of films like *Dangal*, *Balam*

*Pardesiya*, *Dharti Maiya* and *Ganga Kinare Mora Geon* established that Bhojpuri films have an audience. Provided dance and song formulas move away from the local narrative elements.

In the voice of Mohammed Rafi, "*Gorki Patra ki re mare Gulelwa Jiara Uri-Udi Jaye*", the streets of Bhojpur were buzzed.

However, seeing the condition of the Bhojpuri market softening, Nazir saheb sold his rights at very low prices. Cinema distributor Ashok Chand Jain made a blazing landing on the film sky. So far, Ashok Chand Jain lasted for 30 weeks at the Apsara Cinema Hall in Mora village, Patna, on the banks of the Ganges, built on the last and found the formula in Bihar. The film did a business of 50 lakh rupees. Housefull of Mumbai's famous cinema hall "Minerva" lasted for four weeks. It is the first Bhojpuri film to be screened in Mauritius. The film also saw the first Bhojpuri film hero's dress change. He also wore trousers after Dhoti. *Ganga Kinare Mora Gaon* Bhojpuri film had such spectacular success on the box office. but after 2000 Bhojpuri film Industry turn in Dirty songs producer, double meaning Dialogues sexual item songs, vulgarity, but after all these movies are getting big revenue from lower-working class in Uttar Pradesh, Bihar, Punjab, Delhi, West Bengal. if any type of rating is going given in Bhojpuri film Industry 80% songs are A-rated not only songs movie names are also like these movies *Jeans wali bhauji*, *Devra Bada Satawela*, *Halkat Hai Saiyaan Fir Bhi Madhuri Dulhaniya*, *Lagal Raha E Rajaji*, *Lahariya Luta E Rajaji*, *Katta Tanal Dupatta Par*, *Thok Deb*. Bhojpuri cinema quality is going down grated day by day if we look and review these cinema women are only presented as eye-grabbing sexual objects and creating a negative impact on viewers. Single screen theaters still have low-cost shows. the contract between the phase is seen in the type of audience it attracts. women were earlier pictures good and hold great characters in cinema were also appreciated by women. Now the women distance themselves and guard the kids against such Bhojpuri films. The films do not cater to the educated urban class or families anymore the elderly also condemned the states if the Bhojpuri film industry, but the industry doesn't care about is they are earning well movies are doing good business its only matter to them. If we ask is Bhojpuri cinema doing actual growth in cinema as an art form. singer, actors, and songwriter they have to think about are the really working in film Business or the running business even the Poster are very bold.

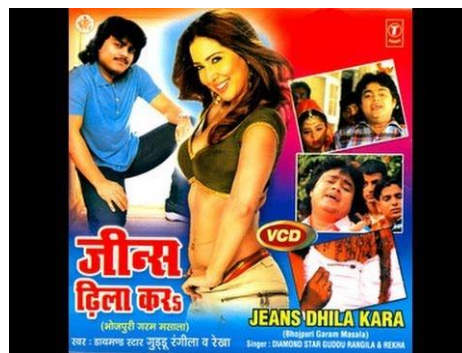
we can see these are Initial Posters of music *khalu Tiranga goriya ho ja jhar ke* Guddu Rangila was one of stage singer by this album he enter in Bhojpuri music and film industry there are several album posters when you look you find differences



pic 1

Gudu Rangila songs album *khalu Tiranga*

[https://www.youtube.com/watch?v=x3xJ5ZonF\\_k](https://www.youtube.com/watch?v=x3xJ5ZonF_k)



Pic 2

*Jeans dila kara*

<https://www.youtube.com/watch?v=n6Uzo1sdtwc>

Music agency also gets chance to make money in these types of music album. wave is the name one of them they made good money from these. artist like Pawan Singh, Dinesh Lal Yadav 'Nirahua' Khesari Lal Yadav in the start they all are local stage singer they lunch their single track after there came in film and album but what is in these album yes some songs are good some of picked from local song (folk song) and after that they modify and improves in lyrics then released to some of are created if views listen these songs the automatically understand the meaning of song and Bhojpuri is not the dilute that not easily understand they all can understand if you know Hindi and its meaning In last Ninten year of regeneration of Bhojpuri cinema and music industry yes they are doing good Bissusnc but is they going on the right path author providing some lyrics of some song .

□□□□ □□□□□□ □□□□□□ □□ □□□ □□ □□□ □□□ □□(openly eat Gutka tringa without hesitation )

आइए (but come to me on Sunday without hesitation )

आइए (your sexiness visible from blouse )

मैं (i only want to see )

आइए-2 (you bindi light is killing me without hesitation )

आइए (without hesitation)

Bhojpuri songs have to more to promote folk music and folk singer but when we look over its "Guddu Rangila" was one of the first singers whose songs are ban in some if Districts of Bihar. but Popularity make Bhojpuri cinema and Bhojpuri songs good box office collation. is it matter only for money we are making movies and songs. as filmmaker oath to show the society his real condition yes movies have for Entertainment but we not have to remember the social values and not harm cultural of any region. filmmakers did not have to make a bad impression about any region which not actually true. Guddu Rangila makes several songs that carry double meaning like *Jeans Dheela Kara*, *Ja Jhaar ke*, *Humra Hau Chaheen*, are several singers who start following their path after that its start downsizing the Bhojpuri industry. Bhojpuri songs have to more to promote folk music and folk singer. and not harm cultural of any region.

In End of 2019, there is no improvement in the Bhojpuri Entertainment industry hence other industries are making money but also carry the heritage of society with real society, not a frictional society. In End of 2019, there is no improvement in the Bhojpuri Entertainment industry hence other industries are making money but also carry the heritage of society with real society, not a frictional society. This song was released in 1998 nobody like to listen to these type of songs in their neighbors house and because of these several fights and police case happed in UP and Bihar but these mass believe in a different kind of Philosophy of life why they feel proud when some on getting police complaint against them but it's not that issues. Where the Bhojpuri industry is going to parlal Bangoli cinema, Punjabi cinema, Telugu cinema, somewhere people have to think and reject these types of songs and look for a fresh and pure song that not give negative messages and also lovely to hear. Gangs of Wasseypur is the latest examples these change trend in music but this movie is created by Bollywood.

**Methodology :** In this research qualitative methodology is used. Peoples like and views count on every video on YouTube. Target audions is those People are using any medium to listen to songs by YouTube. after getting mobile phone or smart phone in every People hand YouTube video culture came in fashion On this topic, the author watch 5 top view songs of Guddu Rangila, Manoj Tewari, Pawan Singh, Dinesh Lal Yadav Nirahuya and kherair Lal Yadav. Most viewed songs of Dinesh Lal Yadav "Nirahuya" songs are like *Hum Haeen Piya Ji Ke* 38 million views, *Duniya Jaye Chahae Bhad Me* have 10million views, *Jabse Chhu Dela* has 18 million views, *Nirhuuaa Satal Rahe* has also 18 million likes. In this list Monoj Tiwari songs *Chat Deni Maar Deli* has 38 million views, *Upar Wali Ke Chakkar Mein* has 11 million views, *Bagal Wali Jaan Mareli* 21million views, *Baby Bear Pike* has 6.1 million views, *Ae Guddi Dher Bhail Chorwa Sipahiya* 5 million views. About Guddu Rangila *Hamra Hau Chaheen* has 11 million views, *Ghus Gail Fas Gail Adas Gail Ho* has 6.7 million , *Tani Sa Jeans Dhila Kara* has 3.5

million views song released 10year ago on youtube and not last in list *Ja Jhar Ke* 2.1 million views song released in 1998 and because of the song Guddu Rangila become famous. From the pocket of Pawan Singh author picked these songs on view count are *Chhalakata Hamro Jawaniya* has 301 million views, *Raate Diya Butake* has 298 million views, *Palangiya Sone Na* has 145million views *Lollypop Lagelu* has 110 million views, *Luliya Ka Mangele* has 91 million views on youtube, kherair Lal Yadav song *Milte Marad Bhula Bailu* has 316 million views, *Cooler Kurti, Me* has 205 million views , *Bhatar Katani* has 183 million views, *Saj Ke Sawar Ke* has 175 million views, *Marad Abhi Baccha Ba* has 141 million views. Look sand listing all the songs and analyzing these songs there is a mass of common People who like these songs.

**Result:** At present, the same meaning of Bhojpuri music is that spicy song which is full of vulgar words. No matter what the composer is, all the business is currently making money. No songwriter or musician is discharging his responsibility by taking this point. The songs are also going to such a low level that you will not like to listen with everyone in your family or society, in various places, because of these songs, quarrels and battles are being heard very often. There is a section of the society or you can say that people of lower working class like these songs very much, if we do not talk about the likes of YouTube, then these people reach the medium of CD and mobile. But these songs are seeing terrible results on the coming generations of society. Children listen to such songs and by listening to it, you get instant change in character. Their mental balance is being damaged. Due to these songs, Bhojpuri cinema has remained confined to the lower class. This change can be easily seen in cinema houses.

**conclusion:-** Cinema is a mirror of society. when the mirror shows you the fake nature of society, because of these song youth are getting wrong messages and misguided. Presents trying to save their children from these songs. these songs are released in very low production costs and spread in the market easily available at low cost. saving society, youth children from this physiological impact cinema board have to make some regulations to make stop or reduce. actor and actress also have to set examples to refuse these movies and songs. In India, cinema actors are ideal for youth and follow their hero. To clean and improve the standard of the industry everyone has to come to gather.

Bhojpuri cinema industry is like demand and supplies several places, they think people are liking these songs so they are making it. until or unless the market does not stop rejecting these songs it's always created and came in the market.

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