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The Journal of National Development (JND) is an interdisciplinary bi-annual peer reviewed & refereed international journal committed to the ideals of a 'world community' and 'universal brotherhood'. The Journal is a joint effort of like-minded scholars in the field of social research. Its specific aims are to identify, to understand and to help the process of nation-building within the framework of a 'world community' and enhance research across the social sciences (Sociology, Anthropology, Political Science, Psychology, History, Geography, Education, Economics, Law, Communication, Linguistics) and related disciplines like all streams of Home Science, Management, Computer Science, Commerce as well as others like Food Technology, Agricultural Technology, Information Technology, Environmental Science, Dairy Science etc. having social focus/implications. It focuses on issues that are global and on local problems and policies that have international implications. By providing a forum for discussion on important issues with a global perspective, the *JND* is a part of unfolding world wide struggle for establishing a just and peaceful world order. Thus, the *JND* becomes a point of confluence for the rivulets from various disciplines to form a mighty mainstream gushing towards the formulation and propagation of a humanistic world-view.

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**Simmering Silences of the Subdued
Second Sex : A Study of Women
Characters in Tasneem Khan's
Eh Mere Rehnuma**

Jyotika Elhance*

Indian middle-class women have always had a raw deal at the hands of the patriarchal society in which they live. They have always been the submissive 'other' trapped in the traditional society which has two different rules for men and women. Very rarely have they achieved their due, always working silently behind the scenes, braving the oppressive customs and narrow mindsets of the hyper-dominant other. From being considered a commodity, a sex-object, the second sex, unpaid house-help, a woman has, more often than not, been a mute spectator confined within the domestic sphere. Tasneem Khan has brought to the fore the plight of millions of such women and exposed the rot of the society threadbare in a style which neither comments nor judges, but simply lays bare their struggles and exploitations. She leaves it to her readers to draw their own conclusions. The writer

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in her challenges the social and cultural constructs of gender through her writings, giving voice to this muted gender. The violence perpetrated against them, their complete lack of awareness of their own status and rights, their commodification in the socio-domestic sphere, their muted struggles, their angst and anguish and the alternate lives that they are forced to lead are some of the issues that this article focusses on with a special reference to her novel, Eh, Mere Rehnuma that had been shortlisted for the Bhartiya Jnanpith's Navlekhan Award for the year 2016.

[**Keywords** : Domestic violence, Patriarchy, Silenced-gender, Oppression, Exploitation, Marginalization]

1. Introduction

Literature is a mirror of society. Through its various forms of art, fiction, poetry, it reflects the prevalent social and culture ethos, reiterating the need to understand issues that have been festering since times immemorial, impacting the evolution of society. It stirs many a mind's eye to look within, ponder, analyze and expose the injustices that have got entrenched in its social fabric. Literature acquaints readers with contentious issues, enabling them to ponder over solutions. Gerda Lerner in *The Creation of Patriarchy*, writes about how "the family plays an important role in creating a hierarchical system and keeping order in society. The family not merely mirrors the order in the state and educates its children to follow it, it also creates and constantly reinforces that order" (Bhasin, 10).

One of the feminist agendas has been to interrogate the projection and portrayal of women in literature. Not only their speeches but their silences too become significant, revealing the existence of hierarchy in language and discourse. One becomes aware of the gradual process of socialization that takes place wherein dominant ideas and values get internalized by men and women alike as they continue to pick socially and culturally acceptable behaviour and perpetuate them to successive generations. The normalisation of patriarchy in our society is a consequence of this very process wherein men not only get to play the dominant role but also have a stronghold over all the powerful resources, decision making and ideology. Literature offers instances of exploitation, discrimination and violence inflicted upon women within the circle of a family.

The leitmotif of the paper is to bring to the centre stage the simmering voices and equally seething silences of the muted gender that have been crushed under the patriarchal yoke since time immemorial. This theme has been written about often, but as long as

the 'second sex' continues to face exploitation, it shall never lose its relevance. Their marginalization begins when they are still in an embryonic stage. They find their way into this world unwanted and unwelcomed but still with a tenacity to survive against all odds.

2. Literature Review

There is plenty of literature that has been written about the plight and status of Muslim women in India. Khan, S. (2018) also explores how multiple forms of oppression, including gender, race, religion, and class, intersect to marginalize and suppress their voices, and highlights strategies of resistance and empowerment. Rehman, T., & Ahmad, F. (2018) discuss the crucial role of patriarchy, religious norms, and socio-economic factors in shaping the experiences of Muslim women. The educational experiences of Muslim women and their silencing in public spaces have been the focus of Nasir, N. (2020). Nivedita Menon in "Seeing Like a Feminist" (2012) and Shabnam Hashmi in "Voices from within: Stories of Muslim Women" (2018) examine the impact of traditional and cultural practices such as early marriage, limited educational opportunities, restricted mobility, and social stigma on the lives of women. In "The Plight of Muslim Women in India: A Review of Empirical Studies", Khan, S. (2020) critically analyses empirical studies on the challenges faced by Muslim women in India. The work explores the intersectionality of gender and religious identity and provides insights into the socio-cultural, economic and educational aspects of their lives.

These literature reviews provide varied perspectives on the intersectionality of gender, religion, racism, and power dynamics about Muslim women in India, offering valuable insights into the socio-cultural and religious aspects of how and why Muslim women are forced to remain silent and toe the patriarchal line. They facilitate a more comprehensive understanding behind the silences of womenfolk as they grapple against the age-old traditional mindset of male dominance.

The entire life of womenfolk is regulated by the all-powerful patriarchs whose word is a kind of unwritten law which needs to be adhered to by all the family members. There is very little room for negotiation. More often than not, this very patronage becomes counterproductive owing to the larger-than-life ego of the male that

turns him myopic and parochial and he fails to empathize with the plight of his female counterpart. In this paper, I have tried to examine the plight of female characters in Tasneem Khan's debut novel, *Eh Mere Rehnuma*, that had been shortlisted for the Navlekhan award by the Bhartiya Jnanpith in the year 2016. The novel challenges the patriarchal mindset of the Muslim world in a very poignant manner. It has been translated into English by Jyotika Elhance as *Oh, These Rehnumas!*, which also was equally well-received at its launch at the prestigious Jaipur Literature Festival in 2022.

3. Silencing of the Subdued Sex

Eh Mere Rehnuma is the story of Taha Akhtar, a young journalist. Although she belongs to an upwardly mobile, progressive family and has married the man with whom she has fallen in love, yet she still has to fight against all odds to keep her identity alive. She has devoted her entire life to carve out a niche for herself in the world dominated by menfolk. She has taken upon herself not only to motivate and inspire other girls of her own community who have been holed up in the inner recesses of their lives, but also to encourage them to take up cudgels against the narrow-mindedness of the outside world and recover their agency. She advises,

Take the reins of your life in your own hands. Empower yourself. The first step towards it is financial freedom.... A lot of problems would be automatically taken care of. There'd be neither the shackles of patriarchy nor its accompanying violence... women have been at the receiving end of all atrocities because they have been kept financially weak and dependent on menfolk (Elhance, 12).

Taha had a silver tongue; she could weave magic with her words and inspire others but appearances could be very deceptive. The reality of her life was at complete variance with what she advocated. Her life was mired in controversy, she was exploited physically, psychologically and financially by the man of her dreams - her husband who had stopped making any efforts to earn a livelihood. Despite the fact that she herself was financially independent, she was forced to tolerate all his eccentricities and violent tirades and still keep up the appearances of being happily married for the world around. It wasn't long before it began to take a heavy toll on her personal life and she began to sink in the same

quagmire in her journey towards self-realization. She who had dared to toll the bell against the regressive mindset that lay crushed for centuries, found herself in the very same *cul de sac*.

Hélène Cixous, French feminist writer and theorist, opines that women would feel liberated from patriarchal definition and subjugation if they are able to write from their bodies.

Women must write through their bodies, they must invent the impregnable language that will wreck partitions, classes, and rhetoric, regulations and codes, they must submerge, cut through, get beyond the ultimate reserve-discourse, including the one that laughs at the very idea of pronouncing the word 'silence', the one that, aiming for the impossible, stops short before the word 'impossible' and writes it as 'the end' (Cixous, 886).

It would make them aware of their core being and help them to express all that has been denied to them. They would be able to realize their sexuality and access their inner strength that has been suppressed. The journalist in Taha attempted to do that. She tried to spread awareness about the dismal plight of womenfolk through her articles and speeches, arousing them to militate against the established order. She tried to inspire them to take control of their lives in their own hands, but despite her best efforts failed miserably in her own personal life which was completely at odds with her professional life wherein she could not prevent herself from being exploited and arm-twisted by her husband, Zeeshan at every stage.

Most women are trapped in a patriarchal setup and find themselves completely at the mercy of the hyper-dominant other. They have absolutely no say in what they want to do or when they want to do it. Their lives are more often than not regulated by their fathers, brothers, husbands, sons. Their rights and freedom are illusory. They never get handed to them on a platter. There are always plenty of 'ifs' and 'buts' that come in their way. Taha challenges this very parochial mindset and forces her readers to shed their veneer of complacency. She wants the readers to question and raise awareness about women's silences. For silences too can be deafening. Silence has a language of its own which needs to be understood in its totality. Khan uses these silences as a potent weapon to delve into the psyche of the female protagonists in the

novel. Through them the women's responses and reactions towards the male hegemony are assessed. It is only the marginalized and subalterns who are denied a 'voice' and are silenced. Autonomy, freedom, liberty, voice, choice, options, rights etc., are alien words that have no presence in their dictionary.

Women do not even have a right over their own bodies. Tasneem Khan explores this aspect through a significant portrayal of another suppressed woman in the novel. Nazma is married at a tender age of fifteen to her own cousin brother who is a complete alcoholic and a wastrel. In all her naivety, she mistakenly comes to regard marital rape to which she is subjected every night and which leaves her badly battered, both physically and psychologically, as a form of her husband's love for her. The so-called all-protective upbringing that had been imposed upon this young starry-eyed girl had turned her into a marionette who dances to the whims and fancies of the males in her life. She wanted to go to school and study further like her brothers but Abba put his foot down authoritatively for he was of the opinion that too much of education only leads young girls astray.

It isn't good for her to venture outside. And since she is a girl, she wouldn't have to go out to earn a livelihood. Then where is the need to send her to school? Besides, we have no desire to live off her money...And how would we be able to find a right match for her if she becomes over qualified? The groom and his family are more interested in a domesticated bride who is docile and uneducated (Elhance, 30).

As Helen Cixous says, women are passed over as possessions from their fathers to their husbands and in doing so they derive a sense of power and authority. Nazma's plight was no different. The young teenager blindly followed the dictates of her father, doing things that were dictated to her. She wasn't in the least aware of the fact that she had been turned into an automaton. She became so used to conforming to his directives that the merest thought of living a day as per her own wishes gave her goosebumps. A pawn she had become - a pawn whose every move was controlled and manipulated by her father. He was her *rehnuma*, her guardian angel; and she was in utter awe of him. His word was her command. Her entire being, her thought structure, her existence, her psychology got superseded and compromised at his hands. The right to her own identity was

taken away from her the very day that she came into this world. She was never given any voice. At a very tender age, he handed her a *burka* to cover her body for he didn't want her beauty to become the talk of the town. She wasn't allowed to step out of the house alone. Even if she had to attend any social functions like a marriage etc., she'd be accompanied by her mother and that too under a *burka*.

Women's mobility, their dressing, their behaviour, their expressions are all monitored by the code of conduct imposed upon them by the male order. They are restricted to the inner quarters of the house and are not allowed to interact freely with outside world, kept under *pardah/burka*, denied the right to education and earning a livelihood. Promiscuity in women is considered a taboo but is considered normal when it comes to men by laughing it off as "Boys will be boys." Therefore, it is not surprising that Nazma's husband, Wasim's sexual escapades are never questioned.

She knew it was pointless to resist. For if she did, he'd fight with her and get physically violent. She had no strength left to take any more of his beatings. So, she surrendered meekly to the situation.

She had honed the art of reconciliation very early in life. Frightened as she was of Abba, she had learnt to compromise with various things to meet his approval. And today too, that acquired flair had enabled her to keep her household together very prudently.

In her own heart of hearts, she was grateful to her father for making her the kind of person that she had become, saying, 'if you hadn't imposed all those restrictions on me, I wouldn't have been able to live through this suppression'.

It was difficult to say whether she was actually indebted to him or was dismayed with his upbringing (Elhance, 86).

Sylvia Walby in her book, *Theorizing Patriarchy* (1990), calls it "a system of social structures and practices in which men dominate, oppress and exploit women" (20-21). There has been a systematic "othering" of female sex through various systems, practices, notions that project men and women as naturally different, men are stronger and women weaker, their physiology is geared for different societal roles. The superior status accorded to menfolk provides them with all the controls wherein they regard and treat womenfolk as their

property. Both Nazma and her mother suffer an identical life-journey in that house and that was dancing to the tune of Abba's whims. Both of them toe the same line of total capitulation, never raising their voice or questioning his dictates even once throughout the course of the novel.

The only thing that Nazma was fond of in the entire house was her birdcage wherein she kept some birds. There wasn't any difference between her plight and that of her pet birds; both seemed content in their cages. Like them she too was oblivious of the fact that there existed a real life that was beautiful and carefree and she blindly followed the dictates of her father. As a result, she got so accustomed to her *burka* that she fell in love with it and could not fathom a life without it. *Burka* and the other associated curbs that were imposed upon her, became an integral part of her life. Even when she went shopping with her mother, her eyes were always on a look-out for *burkas* of latest styles. Her Abba also never showed any reservations about her splurging money on them. "Obviously, how could he have put any restriction on restriction itself" (Elhance, 33).

Women have learnt how to renegotiate and bargain power, many a times at the cost of others of their own kind. They have internalised these patriarchal values to such an extent that they have no qualms about perpetrating the same violence upon other helpless women and exerting control on their reproductivity. The conformists are rewarded through praises and appreciations whereas the non-conformists are castigated and looked down upon. Nazma is branded as a "barren woman" by her mother-in-law when she fails to conceive at that tender age. The mother-in-law is, in fact, shamelessly unrepentant about getting a second bride for her son as she bellows at Nazma's father, "Wasim hasn't divorced your daughter that you walk in and demand an answer from us" (Elhance, 91).

4. Women have no right on their own Bodies

Under the guise of traditional wedlock, both Taha and Nazma find themselves completely crushed by the toxic masculinity that has taken control of their lives. They forgo the right on their own bodies, on their own sexualities since it is guided and manoeuvred by the menfolk. It gets compounded many times over if the woman is illiterate, uneducated or poor. The plight of the upper-class women is not much different either. "The entire night she was pounced upon and treated like a plaything by her husband and by the time it

was morning, every pore of her body felt sore. She who had fantasized about these tender moments all her life, couldn't believe how painful they'd turn out to be in reality. Her head began to throb" (Elhance, 75).

Different kinds of violence are perpetrated upon women in order to control and subjugate them. According to Sylvia Walby, "Male violence constitutes a further structure despite its apparently individualistic and diverse form. It is a behaviour routinely experienced by women from men. Male violence is systematically condoned and legitimised by the state's refusal to intervene against it except in exceptional instances" (Walby, 21).

Marital rape is the husband's way of expressing anger, power, dominance, control over his spouse wherein the woman does not have the right to refuse sex because that has been reinforced time and again upon her by the dominant culture. Such a culture also perpetuates stereotypes and myths that women enjoy forced sex and that they mean "yes" when they say "no". Giving in to those stereotypes, man indulges in violence and coercion, completely oblivious of the resultant trauma upon the female body. The physical body heals over a period of time but the scars of the psyche go very deep. The sense of mutual trust, intimacy, camaraderie that a marriage is supposed to be built upon, gets sacrificed at the altar of such violence and abuse. The wife feels betrayed, humiliated and traumatized. Her sense of self-worth and confidence get shattered and she is never able to rear her head.

Whether the act of forced sex upon one's wife comes under marital rape or not has oft been debated. British jurist, Sir Matthew Hale had made a statement in his book, *The History of the Pleas of the Crown*, that was published in the year 1736 that read, "But the husband cannot be guilty of a rape committed by himself upon his lawful wife, for by their mutual matrimonial consent and contract the wife hath given up herself in this kind unto her husband, which she cannot retract" (Hale, 628). Does that mean that by giving her consent to marriage, a woman has handed over her body on a platter to her husband? Does that mean that he has her irrevocable consent for having sexual intercourse with him? Not much seems to have changed over the last two centuries. Unfortunately, marital rape hasn't yet been criminalized in India. Even now, what is known as "marital rape exception", under Section 375 of the Indian Penal Code

exempts a man from the offence of rape, even if he has forceful intercourse with his wife provided the wife is above fifteen years of age. This actually means that the act is permissible if the woman is above fifteen and married and that she forgoes her right to protect her body when she enters into a marriage contract.

5. Conclusion

Women comprise half of the world's population. They need to be equally empowered so as to keep their sense of self-worth alive and that will happen only when men lend a helping hand and play a supportive role. It would happen when they are taught right from their childhood days to respect women as their equals. Women too need to be made aware of their own rights and duties, need to be educated to stand for themselves, respect themselves and not tolerate any injustice meted out to them. The society is gradually inching towards a positive change also due to the vocal and vociferous awareness generated through the efforts of various NGOs, social media campaigns, government efforts etc., but still, it's a long tedious uphill journey ahead.

Simone de Beauvoir in her book, *The Second Sex*, writes,

On the day when it will be possible for woman to love not in her weakness but in strength, not to escape herself but to find herself, not to abase herself but to assert herself - on that day love will become for her, as for man, a source of life and not of mortal danger. In the meantime, love represents in its most touching form the curse that lies heavily upon woman confined in the feminine universe, woman mutilated, insufficient unto herself (Beauvoir, 63). We await, with hope, for that day to dawn.

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A Historical Study of the Flood of 1930 in Undivided Goalpara District in Assam

Roja Ahmed*

Floods are a recurring natural disaster in the northeastern state of Assam. The state of Assam is susceptible to frequent flooding owing to its geographical location and proximity to the Brahmaputra and the Barak Rivers and their various tributaries. The region bears the history of having faced some of the most unprecedented floods that caused mayhem in the region. One of the devastating floods that caused havoc in the region was the flood of 1930. This article presents a historical description of the flood of 1930, its impact on society and peasant economy during the colonial period in Goalpara, Assam. It has further located the reasons attributed to the devastating flood. The article also highlights the various traditional strategies adopted by the affected people in order to cope with the disaster.

[**Keywords** : Floods, Goalpara, Assam, Brahmaputra, Disaster, Colonial period]

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1. Introduction

The Earth is known as the 'Water Planet' since it contains surface water in abundance which makes up to 70%.¹ Since the beginning of life on earth, human race has faced natural calamities like floods, earthquakes, droughts, etc. Destructive floods brought about devastation in many parts of the world. India too has faced the ravages of flood since the past. The state of Assam has been extremely vulnerable to floods owing to its vast network of rivers. Being a low-lying and flood-prone region, Assam experienced frequent inundations. Even during the colonial period floods were a recurrent natural disaster that caused major devastation in the region of Assam. The work looks into the flood of 1930 in Assam that caused deluge in almost all districts in the Brahmaputra valley and especially the western part of Assam in undivided Goalpara district.

2. Methodology

The present work is historical in approach. The study is based on the examination of both primary and secondary sources. Data was collected from archives, official reports, gazetteers, books, journals, newspapers reports, articles, etc.

3. Flood of 1930

The flood of 1930 was exceptionally high and was considered to be the highest during the last quarter of a century. Heavy rainfall caused the Brahmaputra and its tributaries rise abnormally which caused unprecedented floods in different parts of Assam by the end of August. All the *chars* (river islands), *chapolis* (flood prone river banks) and low-lying areas were over-flooded.

Districts Affected	Villages, Towns, Mauzas affected	Crops Damaged	Overall Loss
Goalpara	Dhubri, South Salmara, Mankachar Kakripara, Jhagra- rchar, Shotimari, Jhalor Char, Jhaodanga, Assamkata, Bekadoba, Kalapani, Shadulabari,	Aus, amon	Cattle and human starved, roads, bridges, wells and granaries damaged
Nowgong	Laokhowa, Juria, Bokoni, Mayong	Sali, bao, jute	Cattle starved and many died, human casualties reported

Darrang	Tezpur, Biswanath, Gohpur, Kolongpur, Ballimari, Hetau, Bangalpota, Rowmari, Aparia, Kirakata and Bagh Chapari	Aus, jute	
Sibsagar	Panidihing, Thoura, Kowerpur and Jokaichuk in Sibsagar subdivision, Simoluguri, Teok, Chowkhat Hatigarh Baligaon, Parbatia of Jorhat subdivision, Dergaon, Missamara, Mahura, Bokakhat, Kaziranga of Golaghat subdivision, Majuli mauzas of Salamara, Kamalabari and Ahotguri	Sali	Human and cattle casualties reported, agricultural fields & granaries destroyed
Lakhimpur	Telahi, Kamalabari, Dhakua-khana	Sali	Agricultural fields and granaries destroyed

3-1 Impact on Goalpara District

The unprecedented flood of August, 1930 caused great distress in Mankachar and South Salmara in the Dhubri subdivision of undivided Goalpara district. The high flood caused devastation in these riverine areas.

The Brahmaputra started rising suddenly by the beginning of September, 1930. Excepting the hills, entire Mankachar town was flooded. Water entered almost all houses and in most cases reached the lower ends of the windows while in some other houses, water reached the house tops which made it unfit to live in. All local public buildings were badly affected. The entire market area of the town was flooded which made it impossible for anyone to go from one house to another without a boat. The Police Station office room was under 25'' of water while the officers' quarters were under more than 30'' of water. The aus and amon paddy were badly damaged. Some of the villages which were most severely affected were Kakripara, Jhagrarchar, Shotimari, Jhalor Char, Jhaodanga, Assamkata, Bekadoba, Kalapani, Shadulabari, etc.

From the town of Mankachar it was reported that water entered all the houses of the town including the M. E. School, Police Station building, *Daroga's* residence, dispensary building, sub-assistant surgeon's residence were all under water.² Shopkeepers left their shops isolated after their shops were inundated. One lessee of a

liquor shop requested that his shop be removed to a higher place when his shop was submerged in water. According to the people a flood of such intensity did not occur in the last forty years. The disastrous flood made the condition of the poor and the cattle deplorable. The people faced a bad economic condition. Coarse paddy was sold at ₹ 3 per maund, coarse rice at 5 seers to one rupee and jute at ₹ 3 to ₹ 4 per *maund*.³

The people engaged in agriculture were greatly distressed for subsistence and accommodation for themselves and were unable to find fodder for their cattle. The Deputy Commissioner of Goalpara, Khan Bahadur Tajamul Ali visited the areas affected by the flood and reported that several villages had been submerged under water and in some cases the water had reached the roof of the houses. People faced great hardship in accommodating themselves along with their family members. Cooking meal was also a difficult task and some people who stayed in rafts built with plantain trees cooked their food in *chulas* (stoves) made with kerosene oil tins.⁴ Some of the villagers were able to remove their cattle to high places on the Trunk Road or to some elevated places in the neighbourhood. Some stored straw stacked on *machans* (raised platform) or other high places in their homesteads to feed their cattle. Others who did not have fodder kept their cattle tied on the road. The situation was such that even if some people had paddy in their houses, they were unable to consume it because there was no place for the paddy to be husked. Deep economic distress made the cultivators sell their produce at the lowest prices. In Kalaichar bazaar, jute was sold at ₹ 1.8 per *maund*, goats from 4 to 12 each and fowls at about less than a quarter of the normal price. Sometimes even with such low prices, there was no buyer. Some people did not have place even to stock up small quantity of jute and paddy.⁵ As immediate relief, the Divisional Inspector of Police distributed 58 *maunds* of rice to the distressed people who had no food stuff or means. The relief was stopped immediately when water started to subside and the people were encouraged to make their own arrangements for subsistence. Since the Ahu crop survived to some extent, the officiating Deputy Commissioner was of the opinion that the villagers would have sufficient paddy for their own consumption. The road connecting Tura and Rowmari was breached leading to dislocation of communication.

Another aftermath of the earthquake was that the sources of drinking water supply in the rural areas of Goalpara district was much damaged. Almost all the wells, the only means of water supply in the sub-division were silted up owing to the recent earthquake. This led to widespread scarcity of available drinking water in such areas. Numerous petitions from various villages of Dhubri subdivision praying for supply of water were sent.⁶ The Deputy Commissioner of Goalpara wrote to the Chairman of the Local Board, Mechpara Wards Estate⁷ :

In view of the widespread scarcity of drinking water caused by the earthquake by filling up the wells in the Mufassil, I would request you to consider the desirability of suspending all new works under P.W.D. and also of reducing the repair expenditure to the minimum and utilizing the funds so saved for water supply in the rural areas.

To this, the Chairman of the Local Board, Mechpara Wards Estate mentioned that the board did not have sufficient resources to resolve the crisis and that they will need assistance of the Government and the Zamindars of the concerned areas.⁸ Portions of the Goalpara town was cut away by the Brahmaputra.

A report regarding the distribution of distress loan in Mankachar states⁹ :

The cultivators have incurred some losses; but I think they have not been made destitute by it. The only help they require badly is in solving their water problem. I would suggest therefore that the local board may be asked to sink tube wells in the affected villages.

The reason of the severe flood of 1930 was attributed to the silting up of river beds and the sinking of the whole locality as a result of the occurrence of the Dhubri Earthquake of 1930.¹⁰ The beds of rivers and *nullahs* had swollen up and the level of the flood affected areas had been depressed due to the earthquake. According to one villager of Mankachar, the *nullah* in front of his house was 12 cubits deep which later rose to 7 cubits which he claims was the reason for submergence of his village. At the same time the villagers claimed that the level of their village had gone down about 2 to 3 cubits. All the wells of Mankachar were submerged which had already been destroyed by the earthquake of 1930. Therefore scarcity of drinking water and as a result people started taking water from

stagnant pools and canals. As a consequences water-borne diseases started prevailing. The starving people and cattle were in a distressful condition.

3.2 Impact on Nowgong District

In Nowgong high flood began by 30th August and kept rising till 4th September when it reached the maximum height in the district. The flood began to subside from the next day in the Nowgong district.

The areas which were severely affected by the flood were the low-lying areas namely Laokhowa, Juria, Bokoni and Mayong. The flood rose rapidly and had surpassed the height experienced by these people during the last 15 years. They built *machangs* (raised platforms) several feet above the floors and some even took shelter in the gables of their houses. In Bokoni and Mayong several houses were built on mud plinths up to 8 feet high above the ground level. Hundreds of houses in each mauza were completely submerged while some others were demolished by the current of the flood. The owners were compelled to seek shelter in other people's house or on available high lands. The well-to-do had boats of their own to move out and save their belongings while majority of the immigrants did not have a boat of their own. However, some of the villagers built rafts with plantain trees for supporting people stuck on the water. Two persons died in Laokhowa, three in Bokoni and five in Japori.¹¹ All these reasons made the economic condition of the flood-stricken people very distressful.

3.3 Impact on Darrang District

Heavy and incessant rain caused the Brahmaputra to rise suddenly from 29th August, 1930 in the Darrang district. The river overflowed its banks and flooded the Southern mauzas of the Darrang district. Between Mangaldai and Kurua, only about a bigha of land was immune from flood in the Hitau, Bangalpota and Kurua *Chaporis*. Buffalo-*Khutis* (littoral swamp) got submerged under 3 to 5 feet deep water while rice fields were submerged up to 10 feet of water. Houses were damaged, washed away and in cases water reached the roof. The flooded villages and the *khutis* of the riverine area looked like islands floating in water. Granaries containing paddy were partially submerged in some areas. Most of the dwellers of Kurua Chaporis lost their stock of paddy and jute as it got washed away and the *baos* crops had been submerged under water. Some of the

villagers along with their cattle took refuge on a very narrow strip of high land on the bank of the Brahmaputra while others climbed up to the roofs of the houses. The residents of this *chaponi* were settlers from Mymensingh. In Hetau and Bangalpota buffaloes and cattle were kept huddled together on narrow pieces of high land that remained above water. There was no fodder available and new born calves were washed away. Some of the Nepali settlers sent the women and children to *busties* (colonies) near Rangamati for seeking shelter.

A steamer was sent from Gauhati which evacuated around 400 cattle stuck in some *khutis* of Bagh *chaponi*.¹²

3.4 Impact on Sibsagar District

The flood of 1930 affected Sibsagar as well. Panidihing, Thaura, Kowerpur and Jokaichuk in Sibsagar subdivision, Simoluguri, Teok, Chowkhat Hatigarh Baligaon, Parbatia of Jorhat subdivision, Dergaon, Missamara, Mahura, Bokakhat, Kaziranga of Golaghat subdivision were affected. Cattle had been lost, granaries went under water and the contents had been completely ruined. Cases were reported from Bokakhat and Kaziranga mauzas where a number of cattle belonging to Miris and Nepalis were reported to have been drowned and granaries were entirely spoiled. The villages of Salmora, Kamalabari and Ahotguri of Majuli mauzas were also submerged where sali crops had been destroyed and cattle went missing. In Dhansirimukh, the Miris who were stuck in the roofs of their houses had been evacuated by boats. Two girls in Sibsagar and five people of Hatikhuli Tea Estate in Golaghat died because of the flood. In Sibsagar the Dikhow and Disang rivers rose to great heights and breached some bunds. It caused flooding of houses both in towns and villages. The Disang bund bursted at Koamara village and submerged all the transplanted crops. In Betbari mauza, the Dereka river submerged eight villages and destroyed the transplanted paddy. The Namdang area near Gaurisagar was also flooded.¹³

3.5 Impact on Lakhimpur District

In Lakhimpur, the Ranganadi, Kakoi, Boginodi and the Subansiri Rivers flooded very heavily. The paddy fields in Telahi and Kamalabari mauzas as well as Kadam and Lakhimpur were completely submerged, in some cases up to six feet of water. Around 50 granaries also submerged till one foot of water. Granaries did not

exceed 1 and a half feet of water as they were raised on machangs. Cattle were kept on the roads with scanty fodder. The Settlement Officer who visited Dhakuakhana during the flood reported that the entire place was submerged in water and the sali crops were completely destroyed. Gohaingaon was also severely affected.¹⁴

4. Relief

As a precautionary measure Khan Bahadur Tajamul Ali, the Offg. Deputy Commissioner requested the chairman of the local board to disinfect the wells after the flood subsided.¹⁵

For people in Goalpara who had no means to purchase rice or other necessities were allowed to buy the essentials at the following rates per head¹⁶ :

Rice half a seer per day for adults

“one powa” for children

Dal “one chatak” for adults

Dal “½ chatak” for children

Salt “½ chatak”.

The above rates were fixed only for those people who did not have any means to purchase rice and other necessities. The DC ordered a hundred *maunds* of rice to be distributed to the distressed and deserving people of the flood-stricken locality.

For those who were not homeless but found difficulty in getting rice, it was allowed to sell rice either in cash or on credit.

Those villagers living in the border of Garo-Hills and finding difficulty in getting fodder for their cattle and having no grazing areas were advised to take their cattle to Garo Hills area. On request of the Deputy Commissioner of Goalpara, the Deputy Commissioner of Garo Hills relaxed grazing rules for the time being and allowed the flood distressed people living in of Mankachar, South Salmara and Lakhipur to take their cattle in the bordering Garo Hills area.¹⁷ While some villagers took shelter with their cattle in the nearby Garo Hills, while those who could not do so, left their cattle tied in water which submerged half of their bodies.

Another concession of forest produce granted to the flood affected people was¹⁸ :

Any person in the districts of Lakhimpur, Sibsagar, Nowgong, Darrang, Kaamrup and Goalpara who has suffered loss of or

damage to his house or other buildings from the flood and who obtains a certificate to that effect from a sub-deputy collector or other officer authorized in that behalf by the Deputy Commissioner shall be allowed to remove free of charge from any reserve forest or unclassed state forest any unreserved trees, thatch, ekra, cane or bamboo required for his household purposes.

This means that even to collect the basic raw materials in order to rebuild their shelter by themselves, the concession was subject to the condition that the certificate is shown to the forest officer. The officer would advise the holder from where to obtain the materials required.

The officers were instructed to provide relief materials only to the needy people and only after they were satisfied after making enquiries. Any person claiming to be starving and asking for relief was not allowed to be given until proper investigation was carried out. The DC of Goalpara noted¹⁹ :

The officers should be very careful and should allow relief where absolutely necessary. Some people are in the habit of exaggerating things, but officers should make enquiries and satisfy themselves before allowing relief to anyone that he deserves it.

5. Conclusion

The flood of 1930 left its trail of destruction in almost all the districts in the Brahmaputra valley. The western part of Assam was hard hit. It has been observed that the riparian areas of western Assam especially Mankachar and South Salmara bore the brunt of devastating inundations owing to the fact that the riparian areas were subsided by the earthquake of 1930. However, the British considered it as an annual event and overlooked the distress faced by the natives. The colonial administration is criticized for lack of adequate measures to prevent and mitigate the impact of floods. Even though the colonial officials initiated some relief measures, those were insufficient and poorly executed. Most of the times the relief measures were slow and the natives adopted resilient strategies in order to cope with floods. Some of the colonial statements as shown in the article reflect the indifference of the British towards the plight of the people. Contradictory reports where the officials at one hand noted that the flood was devastating and on the other they mention it as not having

caused destituteness have also been looked into. It can be seen that during the flood of 1930 people made rafts made with plantain trees in order to escape floods. They even cooked and lived in these rafts for days. Building machangs and chang ghars was another traditional method adopted by the people affected by the flood of 1930.

Footnotes

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3. Copy of report from Khan Sahib Muhammad Abdul Latif, M.B.E., Mankachar to the Deputy Commissioner, Goalpara, 6th September, 1930, 25.
4. Letter from Deputy Commissioner, Goalpara to the Revenue Secretary to the Government of Assam, Shillong, 10th September, 1930, 20.
5. Letter from Superintendent of Police, Goalpara to the Deputy Commissioner, Goalpara, 11th September, 1930, 36.
6. Letter from the Offg. Secretary to the Government of Assam to the Commissioner, Assam Valley Division, Shillong, 15th August, 1930, Assam State Archive.
7. Copy of letter from the Deputy Commissioner of Goalpara to the Chairman, Local Boards, 28th July, 1930, ASA.
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12. Letter from Sub-divisional officer, Mangaldai to the Deputy Commissioner, Darrang, 13th September, 1930, 42-43.
13. The Deputy Commissioner's report on floods in the Assam Valley Districts, 9th September, 1930, 47.
14. Letter from the Offg Deputy Commissioner, Lakhimpur to the Commissioner, Assam Valley Division, 9th September, 1930, 59-60.

15. Letter from Officiating Deputy Commissioner, Goalpara to the Revenue Secretary to the Government of Assam, 19th September, 1930, 60.
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New View of “Body Writings” at the Perspective of Narratology in China of the 21st Century

Li Mushan*

This article focuses on “body writings” at the perspective of narratology in China of 21st century. The topic is analyzed in three angles which are the body itself, the narrator and how to narrate. With famous examples in literary works specially analyzed, the article concluded the declining and diversification of “body writings” in Chinese literature of the new century, which appears as the betrayal of aesthetic value in “body writings” as the pure worship of woman’s body, the narratological changes in which as the narrative perspective turning from inner one to outer one, and the much more obscured or complexed representation of body. All those finally lead to a new landscape of “body writings” in the 21st century of China.

[**Keywords**: Body writings, Feminist narratology, Chinese literature]

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1. Introduction

“Body Writings” is a female literary trend in 1990s of China, which focus on details of various individual sensible experiences, such as physical consciousness, growing up to maturity, sexual feelings, etc, whose representative authors are Lin Bai, Chen Ran, Hai Nan, etc. This literary tide had a great vogue at 1990s of China, because it’s the first time for female writings’ easy and free self-expression, which displays vivid sense of women’s liberation. However, because so many writers throw themselves into “body writings” and there are too many meticulous depicts of body showings, including authors’ self-repetition or mutual repetition, this tide declined at the beginning of the 21st century. Meanwhile, a series of new view showed up in Chinese literary circle, which emerges many new features in dealing with and displaying body. And this dissertation mainly focuses on the new view of of “body writings” at the perspective of narratology in China of the 21st century.

2. “What kind of Body is narrated”

In the trend of “body writings” in the 1990s, the female body is the main concern, especially the beautiful, graceful, seductive, charming body, which has distinctive characteristics of sex. For example, in *Cheers with the Past* by Chen Ran, the heroine is described as “the skin is fair and tender enough to squeeze milk, the eyes are black, dark and bright... the two beautiful flowers on the chest of a young girl are in full bloom... the long hair fell straight over her shoulders, integrated with a black coat”^[1]. “Body writings” by female writers indulging in the beauty of female body has its given feminist value. As the depicts of woman’s body are usually dominated by male writers for thousands of years, the “body writing” trends by women writers in 1990’s represents the regaining of self-body portrait for women, And it is a kind of female subjectivity associated with narcissism by showing the beauty of female bodies, displaying female sexual experiences, enhancing women’s sexy charm in the heterosexual structure, etc. All those can change women’s “second sex” position and improve their self-consciousness of subjectivity.

However, excessive narcissism will hinder people’s ability to integrate into society, and will even become an obstacle to people’s

self-identity and gender identity. This aestheticism of "body writings" will bring in two questions: (1) it is easy to go beyond the border of the state of female body from the reality to misunderstandings of extravagance and affectation; (2) it caters to the patriarchal culture's desire to peep into the female body. Therefore, researchers propose to verify body descriptions^[2]. For example, we can provide a breast image closer to the woman's real physical feeling: obese or small, young or old... the commonplace of the breast, even to expose its morbidity and deformity to the public.

Since the 21st century, the "worship beauty" body writings, which focuses on highlighting the brilliance of the body, has fallen back, turning to reflect the diverse and multiple forms of bodies, especially the "unattractive" body and the body based on narrative principal of "freedom and independence". That is to say, the ugly body, incomplete body or male body, which appeared infrequently in the previous "body writings" of female literature, regain its open and frequent expression at present.

Here is a passage from Yu Xiuhua's poem *I Please the World with Pain* :

By the time I noticed my body, it was already old and unable to recover

My body pains either here or there : the stomach, arms, legs, fingers...

I suspect that I have done many evil things in this world

Cursed the flowers once bloomed

I suspect that I love the night

But despise the morning

Well, some of the pain can be omitted: abandoned, lonely

Taken in by the long-period-desolation^[3]

.....

As a rural woman with cerebral palsy, Yu Xiuhua does not avoid her own physical sickness and disability. In her another poem *My Dog, A Little Witch*. she said, "when I limped out of the yard, it followed", "I fell in the ditch, and it wagged its tail"^[4]. These weak, bleak, incomplete and miserable body narratives associated with disease, are relatively new in the history of female literature. They write about the body deformities of women in the bottom of society,

and their physical pains or mental desolation of daily lives. All those are quite different from the previous “body writings”.

3. “Who Narrates Body”

Many works of “body writings” in 1990s are inner-perspective, which means the narrator integrates with a figure of the novel (mainly the protagonist) and usually adopt the types of memorial, autobiographical narration. And such works can enhance the literary vivid and lifelike style. For example, in *War of One Woman* by Lin Bai, there is such portrayal of body, “pain is just like a piece of coarse cloth, recovering other faint feelings ... She thought men’s touching doesn’t cohere with her feelings, far less comfortable than her own which are soft and flexible. Followed by her feelings up and down, her tasted the climax on her own.”^[5] “She” (the heroine Duo Mi) just takes the place of narrator and readers can touch the figure’s inner feelings clearly and directly.

Inner-perspective narration of female’s body can make sense of realness, but also a little simple and ordinary, and is easy to be the gazed object of male’s vision. It especially lacks certain “literary alienation” which means to evaluate and judge the described body objects with a transcendent attitude, losing the deep thoughts or unique features of body portrays for a literary text. Therefore some works change the narrative forms from inner-perspective to external-perspective in the 21st century and the phenomenon of “body writings” has a new look accordingly. Here is a part of *I am not Pan Jinlian* by Liu Zhenyun :

Li Xuelian is 29 years old this year, not so young or so old; and Li Xuelian is not ugly, big eyes, small face, chest and chest, waist and waist. No wonder the butcher Lao Hu to her is as much as a fly to blood.^[6]

Li Xuelian’s body description is not a self-expression from her inner perspective, but from the narrator’s external perspective. And the relaxed, cheerful, playful and humorous narrative tone reveals the image of a narrator with the temperament of an ancient storyteller, who turns the description of Li Xuelian’s body to a kind of dramatic and comic ridicule. Readers read and judge Li Xuelian’s body through the vision of the narrator, which will not produce too much sense of empathy and indulgence, and avoid some erotic thoughts and controversies as well.

Special narratives, such as fool narration and object narration, also appear in "body writings" in the 21st century. For example, *All Things Bloom* by Lin Bai gives the narrative right to the Da Tou, a rural mentally retarded teenager, who has five deadly tumors in the brain. The book tells a crude, chaotic, decadent rural story in the style of mysterious, weird, enchanting, gorgeous, with the way of "fool narrator". And here is the body description :

The tumor in my mind is particularly active, as if to go back to the scene of the greenhouse in the dark my eyes shining, I said, Xiaomei's bra has a lot of golden paper, two hundred watt of light bulbs, shining gold.... her body grew jewelry, flashing in the light....^[7]

Here, the sense of desire develops in the direction of mystery and fantasy, indicating that the tide of "body writings" is moving forward.

4. "How to Narrate Body"

The appearance of the narratee in the text is a new feature of the current "body writings". In the previous literature, there's only narrator for body's story, while now readers can expand the aesthetic value of body through the specific narratee at the time. For example, in *Fang Siqi's First Love Paradise* by Lin Yihan, readers read the heroine's sexually abused diary, but through the eyes of her good friend. "Yiting read and read, like a child to eat cake. No matter how careful, there were always more cake crumbs falling on the ground than being swallowed by herself. Finally she understood the coldness invaded her whole body through the trembling pores and she looked around with misted eyes...."^[8] The heroine's sexually abused experience is portrayed by her good friend's eyes, which brings a new narrative perspective and a literal style for real readers.

And then, "body writings" related to direct sexual description has shown a downward trend in literary narratives in recent years. Compared with the sex life itself, it lasts for a very short time. But the "body writings" in 1980s or 1990s usually carries out multiple exploration of society, culture and gender, prolonging the time and capacity of its literary description. For example, in *Half of Man is Woman* by Zhang Xianliang, the hero Zhang Yonglin restores his male capacity and makes love with the heroine Huang Xiangjiu successfully, in the scene of which cuts in a large section of Zhang Yonglin's psychological description :

And then, in the dark, how many schemes and ideas of escape were quietly formed, how many personal files were nervously browsing through, how many pending prisoners in the iron fence, how many big critical articles in squares of the night....^[9]

These tense political scenes refer to the context of the protagonist's sexual activity happened in the age of the Great Cultural Revolution of 1970s which extends the sexual time in the text, with the narrative effect of "time stopping" at the moment now. All those add to the political meanings of the body description. However, from the perspective of real sexual intercourse scenes, it is an interference of sexual life if too many social associations included, which frustrates physical feelings. Given that the hero has sex for the first time as a man, he is in a state of extreme excitement, and this political association is not compatible with his situation.^[10] But the infinite superimposed cultural narrative of "body writings" has declined since the new century. In Chunshu's *Beijing Doll*, although sex or body appears frequently in the text, it is just a brief stroke over the text, and Chunshu talked about her principles of sex description in an interview as "simple, light, and casual", "this is close to the truth, the truth is careless". This "casual" view of the body clearly differs from the dignified and complicated body exploration at the previous time. The arbitrary and careless sexual description makes the body writing suddenly lost its political and poetic styles, which contributes to a more free and pure body expression landscape of "body writings" at present.

Therefore, the once thrived phenomenon of female author's "body writings" has been weakened in the literary world since the new century. Meanwhile, it displays certain new aesthetic styles in female literature, which differs from that of the previous one. Studies on "body writings" usually focused on the debates of the ethical level, but the purpose of this paper is to study it at the perspective of narratology. It considers that the aesthetic effect of "body writings" is related to the narrator, the narratee, the way of narration, etc. All those finally lead to a new landscape of "body writings" in the 21st century of China.

Note

This paper is an abbreviated passage of *From the New Period to New Century: Gender Studies on Narrative Forms of Female Novels* by Sun Guirong, (passage 8, pp. 181-197) published in Shandong University Press, 2022.



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A Study on Social Equality with reference to Migrant Construction Workers in Kerala

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The economic development of Kerala with special focus on growth of IT sector and Tourism development necessitated several construction activities. A good percentage of Keralites has gone out to other countries for better jobs and majority of Kerala's educated youth go for preferring with white color jobs, this leads to a huge gap in the demand and supply of laboures in the job market especially in the construction industry. This widening gap is very often filled by the migrant workers from other states. The construction industry is the first point of entry for the migrant workers. Majority of migrant workers are unskilled. Their conditions of work are often marked by severe exploitation, serious breaches of rights and pervasive discrimination. Migrant workers are also caught in hyper-moralised. How should we think about equality and community - two cardinal principles of any social democratic project - when it comes to migrant

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workers. The key theme of this research proposal are to examine the cultural identity, social integration and social inclusion and effectiveness of labour laws and welfare benefits to protect the rights of migrant construction workers in Kerala.

[Keywords : Migrant workers, Social equality, Labour welfare]

1. Introduction

The construction industry is the second largest employer, after agriculture. Construction workers constitute one of the largest categories of workers in the unorganized sector. Construction workers are those who work predominantly on construction sites and are typically engaged in the regular aspects of the industry other than design and financing. They are comprised of both local and migrant work force. The work in construction sector is most vulnerable because of the poor employment conditions. Workers are exploited because they are socially backward, unorganised, uninformed and poor. Workers mostly comprise landless labour who move to cities in search of work, where they are exploited by contractors. The social protection is virtually nonexistent due to the reasons such as the casual nature, temporary relationship between employers and employees, lack of basic amenities and inadequacy of welfare facilities. The extent of unionization in the construction industry has been very low due to migratory, seasonal nature of workers and scattered location of work sites. The above conditions of the construction workers need serious thinking extensive and intensive studies. One of the measures usually initiated to give relief to the workers is the labour welfare measures undertaken by the society and the government. Migration process contributes to the economic development, cultural diversity and social dynamics of the state. The state of Kerala has experienced migration mainly from southern states but recently there has been an influx of inter-state migrants from the northern states. The migrant labourers are employed in all sectors irrespective of rural or urban localities. They are mainly working in the informal sector doing unskilled or semi-skilled job and have percolated into all sectors. These workers are of in the target of the backlash with nativity sentiments narrowly drawing Even though there exist number of problems, migrant workers cannot be ignored or avoided because without them our economy will be handicapped. Some consider migrant workers as nuisance. But, for the employer, labour contractors, shopkeepers and large-scale agricultural operators, the migrant workers in Kerala are

a blessing. They are very much needed for carrying out various activities which cannot be replaced by local people. They fill the gap of demanded labour in the absence of local workmen. The proper idea about the benefits they receive from the employers and the state of government, their awareness about various programmes meant for them are expected to achieve the stated objectives.

A considerable number of studies have been conducted on the current situation of the migrant labourers in Kerala, and the Government has taken some action to provide them basic amenities. The existing legislation helps to keep the society away from social problems which can be caused by the migrant workers, but when we look at them from Social Justice (angle) point of view, apart from wages, it is the responsibility of the Kerala society to take care of their welfare too. Hence, it is important to find out the attitude of Kerala society towards integrating them on an equal basis. Only a culturally sensitive intervention would be useful in understanding the domestic migrant labours in Kerala and contribute to maintaining a healthy flow of domestic migrant labours to the State that is now so necessary to sustain the State's economic growth. Many of these people have complaints about the discrimination shown against them by the natives. Obviously, we are interested in collecting genuine facts and figures about this so that appropriate steps could be undertaken to protect their personal safety, personal dignity and their privileges.

2. Objectives

In order to have deep understanding and in-depth investigation about human right issues of the migrant construction workers in Kerala, the study focuses on the following :

1. To identify the cultural identity among migrant construction workers in Kerala.
2. To study about the socio-economic issues among migrant construction workers.
3. To understand the social integration and social inclusion among migrant construction workers in Kerala.

3. Research Methodology

This research article is based on secondary data. Reports from various organizations like UNESCO, articles published in national and international journals, e-contents relating to migrant construction workers are utilized in this article.

4. Migrant Labourers in Kerala

Migrant labourers in Kerala are some 1 - 1.3 million (expressed locally as 10-30 lakh) semi-skilled or non-skilled migrant labourers from other States of India, mostly from Tamil Nadu, Rajasthan, West Bengal, Orissa, Bihar, Jharkhand, Chhattisgarh, Assam and other north-eastern parts of India in search of employment and higher wages. The major reason for the influx of migrant labourers is attributed to the reluctance of the indigenous Malayali people to perform manual labour, as there is a social stigma attached to it and a prevalence of low wages. In Kerala state in particular, though there has been a sudden upturn in housing construction activity in the state since the mid-1970s, this boom has failed to generate a growth stimulus to the state's economy. Because the long-term sustainability of any industry depends on adequate social assistance measures, especially various social security initiatives, for its core work. It is widely recognized that investment in housing has a tremendous potential to facilitate a faster development of an economy. But the long-term viability of any development initiative would require an enabling labour market. Thus, social security for workers in the housing construction sector in general and for workers in particular is vitally important. The immense developmental potential of housing adds up to the above significance for a developing nation like India, and more so for a state like Kerala which is starving for investment and employment opportunities. "Due to limitations in the portability of entitlements, the inter-State migrants in Kerala are not able to enjoy some of the entitlements/benefits from the Central and State governments they had enjoyed before migration, the study notes. Inter-State migrants lose their rights when they cross the boundaries of their home States. For instance, migrant labourers from States like Bihar, Orissa, West Bengal or Assam who have been availing themselves of rice or wheat and other provisions at subsidized prices through the public distribution system (PDS) in their home States are unlikely to benefit from the PDS in Kerala". Aadhaar unique IDs could, to some extent, solve this problem. Labour migration from the northeast states to Kerala is similar to international migration. "The linguistic, social and cultural differences between the State of origin and Kerala and the large distances the migrant has to travel to reach Kerala make the inter-State migration to Kerala more similar to international migration". Language barriers make them vulnerable to accessing health care and protecting their rights. Poor language skills

also prevent them from communicating with physicians about their conditions and symptoms. The Inter-State Welfare Scheme, initiated by the state government last year, has not had much impact. The participation rate in the programme is less than 2% of the estimated migrant working population. The Department of Labour was established with the establishment of the State of Kerala. The Department is conferred with the primary duty to ensure enforcement of labour laws, providing services for prevention and settlement of industrial disputes and performing other related functions to promote all round industrial peace. It resists maintaining a peaceful and calm atmosphere in the industrial sector and preserving the interests of the working class. Peace and harmony prevail in the industrial sector due to the time and efficient intervention of the Department. The aversion of the Kerala worker to such manual work and their non-availability as and when required are the main reasons for this. They are attracted to Kerala because of the reasonably high wage rate that exists here in relation to the poverty and misery they face in their home states.

5. Literature Review

5.1 Social Integration

Social integration can be seen as a process in which members participate in dialogue to reach and establish peaceful relationships of coexistence in a society. That is not forced assimilation.

Emile Durkheim (1895) investigated how social integration was maintained by societies after modern economic relationships replaced traditional ties. Durkheim believed that society exerted a powerful power on individuals. Durkheim believed that society exercised strong power over individuals. Durkheim thought that it is the collective consciousness that unites people and leads to social integration.

5.2 Measurement of Various Levels of Integration

The method of measurement of ethnic identity, ethnosizer, ranges from 0 (complete commitment to the host state) to 1 (complete commitment to the home state). One-dimensional and two-dimensional patterns of ethnosizer exist. In the one-dimensional model, a stronger commitment to the host state involves a weaker commitment to the home state and vice versa. In the two-dimensional model, the ethnosizer measurement allows simul-

taneous intensification of connections with the host and original states. Like Berry (1980), the 2D model of the ethnosizer categorizes in-migrants into four states : assimilation, integration, marginalization and separation.

1. Assimilation (A) is a strong identification with the society and culture of the host state, and a strong conformity to its code of conduct, norms, and values, and a weak identification with ancestry.
2. Integration (I) occurs when a person demonstrates a firm commitment to the State of origin and to the Host State.
3. Marginalization (M) is a strong detachment or a weak devotion to the culture of origin or the culture of reception.
4. Separation (S) is the commitment to the culture of origin, even after years of emigration, coupled with a low commitment to the culture of welcome.

Krishnan (1991) examines the structure of wages and wage movements and their relationship between employment and output in the agricultural economy. It developed a concept of interrelated labour market where it is divided into four sections, relation with agriculture-construction sector, rural urban transition but estimating vector auto regressions and testing the casual relationship among the different wage rates. The paper also emphasis on the importance of social norms in labour market behaviour, movements in the wage relatives in relation to the changes in the produce demand and also develop an analytical model to explain employment behaviour in interrelated labour market to explain the changes in the output and employment in the agrarian sector of Kerala economy.

Gosh and Sharma (1995) point to the migratory pattern in rural Bihar. In this paper a survey results of 56 sample villages spread over six districts have mentions that there is lowest incidence migration in better agriculture areas and highest incidence of migration in better agriculture areas and highest incidence of migration in the opposite environment. They moved to Punjab, West Bengal, Delhi, Assam and Kerala for their employment. Temporary migrants emigrate for a particular or specified period. The author also highlights the purpose and occupation of migrant workers. Migration of workers is usually from areas of low employment to areas of high employment. Kerala had also witnessed a large number of migrant workers from Bihar just before the arrival of the migrant workers from the northeastern states.

The study concentrates primarily on the structure of aspects of rural migration.

Pillai (1996) In recent years, the government of Kerala has taken several steps to provide social security for workers in a wide range of activities in the informal sector. Welfare funds have been established and are managed by tripartite welfare councils. This article looks at the operation of one of the oldest fund schemes, the Kerala Headload Workers Welfare Scheme.

6. Social Integration and Cultural Identity among Migrant Construction Workers in Kerala

Social integration is the extent of interaction between migrant workers and the local community. 88% of the Malayalees usually address them as Bhai. They accept this, although 68% have expressed a desire to be addressed by name. The extent to which Malayalis refer to them has been studied and found that 82% of migrant workers believe that Malayalees are ready to connect with them. Migrant workers generally experience good and decent behaviour. But there were very bad experiences also of misunderstanding them as thieves and reporting it to the Police officials and the harassment by the police department. But usually the labour contractors help them out when they get into such problems. On the whole they experience warmth in the behaviour of Malayalees indicating good interaction with the local population. When they become ill, they visit nearby hospitals. In these hospitals they are very well managed by health workers. The percentage of migrant workers assessing the professionals' approach is good. It shows that the local population is very worried about them. Health care workers said their only difficulty is communicating effectively with them. As a result, they do their best to improve their communication skills in Hindi. There is a high degree of interaction between migrant workers and the local population. Another important factor determining the interaction is to have friends of Kerala. The behaviour of Malayalee's co-workers is generally compassionate and they are willing to help them in their needs. They accompany them when they go sightseeing or visit friends of their home state, which makes their communication with the local people effective. Studies indicate they have friends who speak the Malayalam language. It is also a clear indication that the interaction with the local people is considerably high. Work contractors and their

nature of manipulating these workers, it is clear that the element of interaction is high denoting a considerable cultural integration leading to social integration. Migrant workers think of contractors as friendly. This shows the need of the contractors and employers to keep them with them as long as possible, since they cannot pull on their business, industry, construction, agriculture or whatsoever without these Migrant labourers.

While considering culture as one of the elements determining the level of social integration, it was found that there is a certain degree of cultural segregation for migrant workers. While considering culture as one of the determinants of the level of social integration, it was noted that there is a degree of cultural segregation for migrant workers. Here, the cultural aspects of migrant workers include their favourite leisure activities, preferred meals, participation in local festivals and other activities. It was found that they are mainly interested in talking to their friends and relatives at home state, interested in watching Hindi or other channels in their language. They prefer to cook their own food and only 5% eat from public dining places in Kerala. Culturally, they are more attached to their original condition. They are rarely invited by Malayalees to family gatherings or local receptions. Migrant workers tend not to participate in local activities. Their employers also say that they usually receive guidance during the festival season. Even these employers, who accept them more than as workers, do not permit them to mingle freely with their own friends and family members. Cultural segregation occurs and is practised by the Malayalee population. There are two standards for Malayalees when it comes to migrant workers. They need it badly to get the job done, but at the same time they do not want them to integrate into society. One of the members of the local organizations and several entrepreneurs believe that they are good as long as they work here. They're better than our labourers. But we don't want them to go on because of their lack of hygiene and good health habits, and we see them as a nuisance to society.

7. Socio-economic Conditions of Migrant Construction Workers in Kerala

Although all these problems and problems have been faced by them, most of them still wish to stay in Kerala because it is the virtue of place for them. Where they could make more money, have good

weather and good food. Even many commandments that the Malayali community is good and behave gently when it comes to the owners and Zamindars of their area. Along with this there exist a specified community who oppose this huge labour migration to Kerala by accusing them as the carriers of infectious diseases, unhygienic community and reasons for the emergence of slums in Kerala. Much in return for the growing crimes in the state. But on examining the growth of Kerala GDP and the contribution of this in-migrant labours in the growth of each sector especially in the unskilled labour sector were the state had faced huge crisis over the past years is indispensable as now even the agriculture had also started in demanding them with the increasing shortage of labour for work. The large-scale migration of all parts of the country to Kerala contains a true history of migratory flows, an opportunity filled with certificates, operations, sacrifices, gains and hopes. A perfect plot of other state peoples who build their edifices by the life, contributions and atrocities of migrant workers. While Kerala have the same replica trading its way called development at the cost of thousands of lives and their emotions, with a bad side of culture 42 split. A state with better human indices and sensitivities. Migrant workers in the state have no protection under either the centre's or the state's labour laws. No proper social measures and minimal social security. One of the main constrain the state face on the large-scale labour migration is framing policies for the migrant workers and their socio-economic concerns, due to the absence of authentic information and data on the existing and flowing migrant workers in the state. People in different conditions with distinct culture and food habit migrated with the same pattern. It would not sufficient to think of migrant labours as a single set without differing backgrounds and needs and a culturally sensitive intervention would be effective in understanding and formulating effective and necessary steps to maintain a healthy flow of migrant labourers to the state which is now a necessity to sustain Kerala's economic growth.

8. Outcome of the study

Even though all the above problems exist, migrant workers cannot be ignored or avoided because without them our economy will be handicapped. Our youth migrated to foreign countries and remit money to their families, enabling them to pay better wages than other states. This has resulted in the growth of our economy,

especially in construction and small-scale industries. This has brought a boom in Hotel Industry also. Number of families eating outside increases every year. Some consider migrant workers as nuisance. But, for the employer, labour contractors, shopkeepers and large-scale agricultural operators, the migrant workers in Kerala is a blessing. They are very much needed for carrying out various activities which cannot be replaced by local people. They fill the gap of demanded labour in the absence of local workmen. These migrant workers sustain the economic activities and economic growth of Kerala. The economy benefits through indirect taxation when they purchase from Kerala. A good number of migrant workers value their increased self-confidence as an important consequence of their migration. Migrants from stigmatized castes and religious communities, feel freed from social and psychological constraints on freely choosing their lively hoods and employers. They have more access to leisure activities. Kerala becomes a hub of Higher education and children in Kerala are benefitted as they need not discontinue Higher education due to work pressure. Kerala is in a way enriched by cultural Diversity. This diversity can be made use of by the tourism ministry for promotion of tourism industry.

9. Suggestions based on the Outcome of Study

From the study, it is clearly that there is a need to address the following issues urgently such as migrant registration, improvement of housing and living conditions, social security, health issues and employment issues. The following are some of the suggestions that can be implemented to overcome the issues :

- ▶▶ There should be proper registration system for the migrant. Registration card with unique number should be computerized systematically to make future references.
- ▶▶ Health cards should be provided to migrant workers and they should be included in the health insurance cover.
- ▶▶ There should be provision for the migrant workers to join in the trade unions. They can thereby realize their rights and needs and can get away from the harassment and exploitation of their employers.
- ▶▶ There should be government mechanism to monitor assurance of minimum wages.
- ▶▶ It is important that the state Government initiate steps to provide affordable group housing to the migrants in the state.

- ▶▶ It should be compulsorily made sure that migrants have adequate hygiene accommodation with electricity, drinking water, sanitation facilities, sufficient toilets, and washrooms.
- ▶▶ The state government should have a social security schemes for the migration workers in the construction sector in the state . the social security schemes should include provision for the payment of lump sum to take care of in cases of accidents , serious illness and death.
- ▶▶ A help-line staffed by people speaking different languages and with separate numbers for different languages should be a top priority.
- ▶▶ Support mechanism for hearing migrant complaints should be set up at local government level.
- ▶▶ Coordination between host state, states of origin and the central government may be necessary in other aspects such as extending the benefits of the public distribution system, sharing of information on migrant workers who are sent back to home state when infected with contagious disease like malaria, incidence of such diseases in the states of origin.
- ▶▶ Discussions may be stimulated between state governments, (employers and trade unions), civil society and migrant communities so that the contributions of migrant workers are recognized, their rights are protected, to ensure positive social and economic changes in the local community.
- ▶▶ National labour and migration legislation may be introduced which enshrines international standards for the legal protection of migrant workers (particularly women), to ensure decent working conditions for migrants and local workers alike.
- ▶▶ Appropriate labour laws regulations and inspections may be promoted to Ensure fundamental rights at work, including freedom of association for the migrant workers.
- ▶▶ Rationing system in every state may be digitalized and prompt delivery of Ration Cards everywhere in India may be ensured, enabling the migrant workers to make use of the civil supplies system.
- ▶▶ National level sports competitions may be organized every year for organized and unorganized sector workers for promoting national integration which will have a positive impact on integration of migrant workers.

- ▶▶ Issues of occupational Health and safety may be addressed by promoting training programmes for migrant workers as well as Employers and contractors.
- ▶▶ Cultural activities for migrant workers, local workers and local people, may be organized to bring them together and enable everyone to understand the different cultures.
- ▶▶ A safety and welfare officer may be appointed in every Taluk, exclusively for ensuring the safety and welfare of the migrant workers, reporting to the District Labour Officer, with responsibility of issuing Labour Cards and inspecting the work places and ID proof of the migrant workers.
- ▶▶ Health insurance and safety measures may be ensured to each and every migrant workers.
- ▶▶ NGO's may be encouraged by giving appropriate support, to help the government to carry out various welfare facilities for the migrant workers.
- ▶▶ Government may insist that the labour contractors and employers to ensure the Labour Card and health insurance as a pre-requisite for employing them, in order to ensure, social protection to all the migrant workers in Kerala.
- ▶▶ The Ministry of Labour and the Departments of Labour, at state levels, are responsible for formulating and implementing measures to protect migrant workers. Certain existing labour laws aim to improve the conditions of migrant workers and prevent their exploitation. The important ones are: the Inter State Migrant Workmen Regulation and Conditions of Service) Act, 1979; the Minimum Wages Act, 1948; the Contract Labour Regulation and Abolition) Act, 1970; the Equal Remuneration Act, 1976; and the Building and Other Construction Workers (Regulation of Employment and Conditions of Service) Act, 1996. The enforcement of these laws is the responsibility of both the Central and State Governments. At the central level, the key agency is the office of the Chief Labour Commissioner and its field offices. However, the Directorate General of Labour Welfare and the Welfare Commissioners also deal with certain welfare provisions emanating from some of these enactments. In the states, the offices of the Labour Commissioners and their field offices are responsible for enforcing these laws. Concerns of migrant labourers are also the responsibility of the relevant

Social Sector Ministries (Health and Family Welfare, Human Resource Development, Food and Consumer Affairs, Urban Affairs, Social Justice). However, there are no separate departments in these ministries dealing exclusively with migrant labour. The Ministry of Home Affairs has the responsibility for immigration. Even though the above laws and regulations are in existence, laws and regulations concerning working conditions of migrants are largely ineffective. Legislation fails because regulatory authorities are overstretched, the state sees migrants as a low priority and because migrant workers are vulnerable with little support from civil society.

10. Conclusion

Migration highly contributes to urbanization, urbanization is closely associated with rising human development. Kerala has been significantly turning to be an urban village today. This fast urbanization of the state demand large number of construction workers for creation of infrastructure like roads, railways, airports etc. Urbanization has also led to increase the demand for migrant workers for domestic works and construction work. Kerala is in a way enriched by cultural Diversity. The working conditions as well as their living atmosphere are not satisfactory while comparing the overall human development achievements of the state. Effective implementation of existing laws and creation of new laws with the help of registration system and trade union activities would help to solve their problems. Indirectly it contributes to the productivity and efficiency of local workers. When the migrant workers are preferred due to their increased efficiency and productivity, the local workers will be forced to increase their efficiency and productivity for their sustenance.

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Homelessness and its Impact on Children : Examining Physical Health, Emotional Well-being, Education and Social Development

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A complicated socioeconomic problem, homelessness has a big impact on people and communities. Homelessness is a widespread issue that affects people of all ages and ethnicities, but children are among the most susceptible populations. A child's physical, emotional, and mental health, as well as their intellectual and social growth, can all suffer from homelessness. The purpose of this study paper is to examine the impacts of homelessness on children, its origins and effects, as well as potential solutions. The introduction of the paper gives a definition of homelessness and an outline of how common it is among kids, children and

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youngsters. It then examines the causes and effects of homelessness on children, including the impact on physical health, emotional well-being, education, and social development. Finally, the paper explores the interventions that can be used to address homelessness among children, including housing assistance, healthcare, and educational support.

[**Keywords** : Homelessness, Physical health, Emotional well-being, Social development].

1. Introduction

Homelessness is a significant social issue that affects millions of people worldwide. Homelessness is generally defined as a state in which an individual or family lacks a stable, safe, and secure place to live, either because they cannot afford housing or because they are unable to find suitable housing. According to the National Alliance to End Homelessness, an estimated 552,830 people experienced homelessness on any given night in the United States in 2018 (National Alliance to End Homelessness, 2019). Among this population, a significant proportion is children. According to the National Centre on Family Homelessness, there were an estimated 2.5 million homeless children in the United States in 2013 (National Centre on Family Homelessness, 2014).

The impact of homelessness on children is significant and far-reaching. Homelessness can affect a child's physical health, emotional well-being, education, and social development. Children who experience homelessness are at increased risk of developing chronic health conditions, such as asthma and malnutrition, as well as experiencing emotional and mental health problems, such as anxiety and depression. Homelessness can also have a significant impact on a child's education, as children who are homeless are more likely to experience disruptions to their schooling, and are less likely to graduate from high school.

The causes of homelessness among children are complex and multifaceted. Poverty, lack of affordable housing, domestic violence, and substance abuse are all significant factors that contribute to homelessness among children. Additionally, children who experience homelessness are more likely to have experienced trauma, abuse, and neglect.

Despite the significant impact of homelessness on children, there are interventions that can be used to address this issue. Housing assistance, healthcare, and educational support are all

important interventions that can help to prevent and mitigate the negative effects of homelessness on children. This research paper aims to explore the impact of homelessness on children, the causes and effects of homelessness, and the interventions that can be used to address this issue.

2. Defining Homelessness

Defining homelessness is a complex task, as there are many different forms of homelessness, and homelessness can be experienced in many different ways. The United States Department of Housing and Urban Development (HUD) defines homelessness as “a person or family who lacks a fixed, regular, and adequate night time residence” (United States Department of Housing and Urban Development, 2019). This definition includes people who are living in emergency shelters, transitional housing, or places not meant for human habitation, such as cars or abandoned buildings.

Another definition of homelessness is provided by the National Alliance to End Homelessness, which defines homelessness as “an individual or family who lacks a fixed, regular, and adequate night time residence, meaning :

- i. An individual or family with a primary night time residence that is a public or private place not designed for or ordinarily used as a regular sleeping accommodation for human beings, including a car, park, abandoned building, bus or train station, airport, or camping ground.
- ii. An individual or family living in a supervised publicly or privately operated shelter designated to provide temporary living arrangements (including hotels and motels paid for by charitable organizations or by federal, state, or local government programmes)
- iii. An individual who is exiting an institution where he or she resided for 90 days or less and who resided in an emergency shelter or place not meant for human habitation immediately before entering that institution” (National Alliance to End Homelessness, 2019).

It is important to note that the definition of homelessness can vary depending on the context and the country in question. For example, in some countries, people who are living in overcrowded or

substandard housing may be considered homeless, while in other countries, only those who are sleeping rough or living in emergency shelters are considered homeless.

3. Prevalence of Homelessness among Children

Homelessness is a significant problem for children worldwide. According to the National Centre on Family Homelessness, an estimated 2.5 million children in the United States experienced homelessness at some point during 2013 (National Centre on Family Homelessness, 2014). This represents an increase of 8% since 2010. In the United Kingdom, an estimated 131,000 children were homeless in 2016 (Shelter, 2016).

The prevalence of homelessness among children is particularly high among certain populations. For example, children who are living in poverty, children who are from ethnic minority backgrounds, and children who have experienced abuse or neglect are at increased risk of experiencing homelessness.

4. Causes of Homelessness among Children

The causes of homelessness among children are complex and multifaceted. Poverty, lack of affordable housing, domestic violence, and substance abuse are all significant factors that contribute to homelessness among children.

Poverty is one of the primary causes of homelessness among children. Children who are living in poverty are more likely to experience housing instability, as they may struggle to afford rent, utilities, and other basic necessities. In addition, children who are living in poverty are more likely to experience food insecurity, which can further exacerbate their housing instability.

Lack of affordable housing is another significant factor that contributes to homelessness among children. In many cities and towns, the cost of housing has increased significantly in recent years, making it difficult for low-income families to find affordable housing. This can lead to overcrowding, substandard living conditions, and, ultimately, homelessness.

Domestic violence is another factor that can contribute to homelessness among children. Children who are living in households where domestic violence is present may feel unsafe and may be forced to flee their homes in order to escape the violence.

Substance abuse is another significant factor that can contribute to homelessness among children. Parents who are struggling with substance abuse may be unable to provide a stable and safe home environment for their children, which can lead to housing instability and homelessness.

5. Effects of Homelessness on Children

Homelessness can have a significant impact on a child's physical health, emotional well-being, education, and social development and this research paper also aims to examine the impact with these four key areas :

5.1 Physical Health

A child's physical health may be significantly impacted by homelessness. Homeless children are more likely to experience hunger, dental issues, sleep disorder, asthma, hormone disbalance and other chronic illnesses that require ongoing treatment. In addition, they are more prone to get injuries from falls and burns due to poor housing conditions. The stress and volatility that come with being homeless can also make pre-existing health conditions, such mental health problems, worse.

5.2 Emotional Well-being

Homelessness can also have a significant impact on a child's emotional well-being. Children who are homeless are at increased risk of experiencing emotional and mental health problems, such as anxiety, depression, and post-traumatic stress disorder. Homelessness can also lead to feelings of isolation, shame, and low self-esteem. Furthermore, the constant instability and uncertainty that comes with being homeless can lead to a sense of hopelessness and despair, which can have lasting effects on a child's emotional state.

5.3 Education

Homelessness can have a significant impact on a child's education. Children who are homeless are more likely to experience disruptions to their schooling, as they may have to change schools frequently or may not have access to transportation to get to school. As a result, homeless children are more likely to fall behind in their studies and to experience academic difficulties. In addition, homeless children are more likely to drop out of school altogether,

which can have long-term consequences for their future opportunities and success. Moreover, homelessness can limit a child's access to educational resources, such as books, technology, and other materials that are essential for academic success.

5.4 Social Development

Homelessness can also have a profound impact on a child's social development. Homeless children are more likely to experience social isolation and difficulties in forming and maintaining relationships with peers and adults. This can lead to feelings of loneliness, low self-esteem, and a lack of social skills that can persist into adulthood. Homelessness can also limit a child's exposure to positive role models and experiences that are essential for healthy social and emotional development. Children who are homeless may have limited opportunities for social interaction which lead to feelings of social isolation and can make it difficult for children to form positive relationships with their peers.

6. Interventions to Address Homelessness among Children

Addressing homelessness among children requires a multifaceted approach that includes both short-term and long-term interventions. Some of the key interventions that have been effective in addressing homelessness among children include :

- 1. Housing Assistance Programmes :** Programmes that provide temporary housing assistance to families who are experiencing homelessness can be effective in helping families to stabilize their housing situations and to prevent long-term homelessness.
- 2. Education and Employment Services :** Programmes that provide education & employment services to homeless families can help to improve their long-term economic stability and to reduce their risk of experiencing homelessness in the future.
- 3. Mental Health and Support Services :** Programmes that provide mental health and support services to homeless children and families can help to address the emotional and psychological impact of homelessness and to improve their overall well-being.

4. **Child Welfare Services** : Child welfare services can play a critical role in addressing homelessness among children who are experiencing abuse or neglect. These services can help to ensure that children are safe and have access to appropriate services and supports.

7. Conclusion

Homelessness is a significant problem for children worldwide, with complex and multifaceted causes and far-reaching consequences for children's physical health, emotional well-being, education, and social development. Addressing homelessness among children requires a multifaceted approach that includes both short-term and long-term interventions, with a focus on providing housing assistance, education and employment services, mental health and support services, and child welfare services. By working together to address this issue, we can help to ensure that all children have access to safe, stable, and supportive housing and the opportunities they need to thrive.

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The Comparative Study of Motor Fitness Components between Kho-Kho and Kabaddi Players

Varsha Gautam*

For the Kabaddi and Kho-Kho player's the Agility, Speed, Strength and Endurance are the essential variables according to the sports sciences. Keeping in view this concept, this study was taken to compare the levels of motor fitness between Kho-Kho and Kabaddi players. Total number of 40 Internal Kho-Kho and Kabaddi Players (20 Kho-Kho and 20 Kabaddi players) were selected randomly from Department of Physical Education, CCS University, Meerut. The criterion measures adopted for this study were Agility, Speed, Strength and Endurance. The data collection tools used in the study were 50 metre Dash, Shuttle Run, 600 metre Run Walk and Standing Broad Jump. Data of Motors Fitness Components between Kho-Kho and Kabaddi players was compared by using independent Sample t test. The level of significance was kept at 0.05 level of significant. It was found that in Motor Fitness components like, Agility, Endurance and Strength there was

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significant difference between Kho-Kho and Kabaddi players. But no significant difference was found in Speed between Kho-Kho and Kabaddi players. Mean scores showed that Kabaddi Players were better in Speed, Endurance and Strength as compare to Kho-Kho Players. While as Kho-Kho Players were better in Agility as compare to Kabaddi Players. Based on the results it was concluded that Kabaddi Players are good in Speed, Endurance and Strength, while as Kho-Kho Players are better in Agility.

[**Keywords** : Motor fitness, Kabaddi players, Kho-Kho players]

1. Introduction

Kabaddi and Kho-Kho are games that require skill and speed. Speed is the ability to perform a movement within a short period of time (Neiman, 1995). Speed training is an important Kabaddi and Kho-Kho related skill related component of physical fitness which enables a player to move from one point to another with faster response time. It has been shown that to improve speed each athlete requires to work on acceleration, starting ability, stride rate, speed endurance, and stride length (Mackenzie, 2001). Kabaddi and Kho-Kho are the most popular games in the India, Pakistan and Bangladesh apart from other countries in world in general. Kabaddi and Kho-Kho being most competitive sport, a player who is Physically fit does not only enjoy more but he is also capable of using all the skills attained and mastered by him throughout, right from beginning to end of the game. The twin combination of both skill and physical fitness is requisite for a player without either of which he will not be able to achieve much, specifically in order to play any ball game competently (Nabhendra Singh, 2010). However, the word physical fitness and motor fitness are often used interchangeably. The term motor fitness was developed to describe a broad concept than physical fitness. This extensive term means the ability to perform basic motor. A Comparative Study of Motor Performance Level 409 skills efficiently and effectively. Power, balance, agility, speed, reaction time and kinesthetic perception are the traits of motor performance, and these traits plays major role in increasing the performance of any game's skills. With a good and well efficient combination of all these motor performance traits a player can give all his/her utmost throughout the most tireless of competitive matches. (Nabhendra Singh, 2010) Muscular power, often referred to as explosive power, is a combination of speed and strength an important in vigorous performance because it determines how hard

a person can hit, jump and push etc. There are various means and method to increase power by increasing strength without sacrificing speed, by increasing speed of movement without sacrificing strength and by increasing both can be stressed by applying strong force through rapid motion. (Nabhendra Singh, 2010).

Agility is the ability to change the direction of body or its parts swiftly is dependent on strength, reaction time, speed of movement and muscular coordination. Quick start and stops and quick changes in direction are fundamental to good performance in Kabaddi and Kho-Kho (Nabhendra Singh, 2010). For Kho-Kho and Kabaddi Player’s Speed, Agility, Endurance and Strength are the important variables according to the sports sciences. Keeping in view the concept, this study was taken to compare the levels of motor fitness between Kho-Kho and Kabaddi players.

2. Materials and Methods

Total number of 40 Internal male Kho Kho and Kabaddi Players (20 Hockey and 20 Football players) were selected randomly from Department of Physical Education, CCS University, Meerut. The data collection tools used in the study were 50 metre Dash, Shuttle Run, 600mt. Run Walk and Standing Broad Jump. The criterion measures adopted for this study were Speed, Agility, Endurance and power. Data of Motors Fitness Components between Kho-Kho and Kabaddi players was compared by using independent Sample t test. The level of significance was kept at 0.05 level of significant.

3. Results

Results of this study are given in the following tables :

Table-1 : Descriptive statistical of Speed, Agility, Endurance and Strength between Kabaddi Players Kho-Kho Players

Motor Fitness Components	Kabaddi Players			Kho-Kho Players		
	N	Mean	SD	N	Mean	SD
Speed	20	8.02	0.60	20	7.02	0.42
Agility	20	10.72	0.61	20	11.58	0.6
Endurance	20	1573.20	284.09	20	1472.00	193.94
Strength	20	2.19	0.16	20	3.00	0.18

Table-2 : Independent sample 't' test of Speed, Agility, Endurance and power between Kabaddi Players Kho-Kho Players

Motor Fitness Components	't' value	df	Sig. (2-tailed)	Mean Difference
Speed	2.04	38	0.068	1.00
Agility	3.17	38	0.042	0.86
Endurance	0.61	38	0.033	1.01
Strength	1.25	38	0.028	0.81

4. Dialogue of Findings

It was found that in Motor Fitness components like, Agility, Endurance and Strength there was significant difference between Kabaddi and Kho-Kho players. But no significant difference was found in Speed between Kho-Kho and Kabaddi players. Mean scores showed that Kabaddi Players were better in Speed, Endurance and Power as compare to Kho-Kho Players. While as Kho-Kho Players were better in Agility as compare to Kabaddi Players. This finding is supported by Berger and Paradis (2010) compared the physical fitness of children in order to compare the physical fitness in 10WA and Tokyo Japan. They recorded that Tokyo children scored better in all motor performance tests accepts on lie sit-ups. They also found that Tokyo children had more chances for activity through physical classes than the 10WA group. Choudhuri (2002) Studied the comparative physical fitness between students of residential and non-residential schools (aged 12-14 years) and had tested physical fitness index (PFI), BMI and anthropometry measures of 50 residential school children and 40 non-residential school children in Bijapur of Karnataka State. They reported that non-residential school children had poor physical anthropometry and showed a less PFI score, as compared to residential school children.

5. Conclusion

In the present study it was found that in Motor Fitness components like, Agility, Endurance and Power there was significant difference between Kabaddi and Kho-Kho players. But no significant difference was found in Speed between Kho Kho and Kabaddi players. Based on the results in the present research the researcher concluded that Kabaddi Players are good in Speed, Endurance and Power, while Kho-Kho Players are better in Agility.

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The Courtiers of Kantipur during the Malla Period (1484-1768)

*Balaram Kayastha**

Prince Ratna Malla established Kantipur (presently known as Kathmandu) as an independent state in 1484 after separating it from Bhaktapur, due to the ambition of becoming the king of an independent state. At that time Bhaktapur was the capital of all Nepal Mandal. Even though Kantipur was established as an independent state, except for the regime of few influential kings like Mahindra Malla and Pratap Malla, it is believed that during the whole Malla period the courtiers appeared to be more powerful than the king in the palace. However, in the neighboring kingdoms like Bhaktapur and Patan (presently known as Lalitpur), the courtiers are considered to be powerful only when the throne king is weak. But especially in Kantipur (Kathmandu), after the death of king Pratap Malla, most of the kings who were on the throne were weak and under aged, so the Courtiers appeared as de facto rulers of the court. The king was just ceremonial and courtiers were chief of all in the state. They ruled arbitrarily. This tradition continued till later. Because of this, when the last king of Kantipur, Jayprakash Malla, wanted to

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rule with his own power and ability, none of the old courtiers supported him. Amidst this weak political situation, when the Gorkhali army attacked on Kantipur in A.D. 1768, the king had to flee the kingdom in retaliation for its resistance. But despite all this, some of the courtiers were devoted to their duties. However, in the end, the state ended due to the conspiratorial politics of gaining power.

[**Keywords** : Darbariya Bhardar (Courtier), Chautara (Chief Minister), Qazi (Minister), Mayasingh Naradev, Bhuvanlaxmi, Mahiptindra, Swami Raghwananda]

1. Objective, Material and Method

This research article attempts to analyze the courtiers of Kantipur during the Malla Period i.e. from 1484 to 1768. This article has been prepared in an analytical and descriptive format. Primary and secondary sources have been used by adopting a qualitative research method. Under this, primary sources include field studies, direct observation, study of unpublished texts, information obtained from subject experts have been collected. Similarly, facts have been collected from research journals and published books in secondary sources. This article has been prepared by studying and analyzing these two types of sources and presenting the facts in a descriptive manner.

2. Background of Kantipur during Malla Period

According to historical documents the kingdom of Kathmandu valley existed as one strong and integrated kingdom till the time of Yaksha Malla, which was known as Nepal Mandal. At that time, the Malla kings ruled as 'Maharajadhiraj', 'Nepaleswar', 'Nepal Mandalswar' (lord of all Nepal) sitting in the Tripur Palace in the capital Bhaktapur. The surrounding areas of Kantipur, Patan, Pharping, Nuwakot, Dolakha etc. were ruled by feudal rulers who had ancestral rights (Kayastha, 2018 : 87). These feudal rulers were called Mahapatra (Baishya Thakuri). Although these Mahapatras ruled under the orders of the Malla kings, but they were not weak. As soon as there was weakness in the central, they rebelled and try to be independent. After the death of king Yaksha Malla in 1481, the eldest son Raya Malla was on the throne, but all the brothers and nephew Bhim Malla also ruled jointly (Vajracharya, 1962 : 38-42 & 133-40).

But after the death of king Yaksha Malla, due to the discordant policies of his sons, this unified state became politically disintegrated. In this process, first Kantipur and then Patan separated from Bhaktapur. But the most displeased with this was Ratna Malla, the

second eldest son of Yaksha Malla (Shrestha, 2002 : 12-14). It was said above that he wanted to be the king of an independent state. At that time, 12 Mahapatras (Baishya Thakuris) ruled in Kantipur and 3 Saptakutumba in Patan. He thought of eliminating these feudal lords of Kantipur and Patan and establishing his own separate kingdom to fulfill his previous ambitions, but the situation was more suitable to capture Kantipur than Patan. Because the 12 Mahapatras of Kantipur were weaker at that time and taking advantage of their dry politics, he thought of establishing his kingdom there. In this process, first he came to Kantipur and then he got one of those 12 Mahapatras to his side. According to the Bhasha Vanshawali, a chronicle, Ratna Malla received the mantra of Taleju Bhavani (clan deity of Mallas) at the time of his father and received the blessing that "try to conquer Kantipur, you will succeed" by her grace and told the same divine miracle to the Mahapatra. And killed the remaining 11 Mahapatras by feeding them poison at the feast (Lamsal, 1966 : 51). Finally, Kantipur was made an independent state and started to rule. Later, after strengthening his rule, he also gave an end to the Mahapatra, who helped him dominate Kantipur (Lamsal, 1966 : 51).

In this way, by 1484, Ratna Malla was able to suppress the Mahapatras of Kantipur and establish his independent rule there. This showed that Kantipur became independent only 3 years after the death of King Yaksha Malla. In order to not raise any opposition from his brothers in his campaign, he had arranged the main people in the family such as Rana Malla, Ari Malla, nephew Bhim Malla and Indra Malla to his side. Probably, after becoming the independent king of Kantipur, he had taken his hand on the condition that he would help Rana Malla to become the king of Banepa Satgaon. Later, Banepa kingdom was established and Rana Malla became its king, which was confirmed. Ari Malla was arranged in his favor by making him the joint ruler of Kantipur. But after strengthening his grip on Kantipur, it is understood that he was given wings. Indra Malla, who was Ratna Malla's special advisor, had won him over on condition of special honors. This is evident from the fact that he is given the epithet 'Rajochit'. But nobody knows who was Indra Malla. It was not known and people guessed he was son of Ari Malla or nephew of Ratna Malla (Shrestha, 2002 : 19). Similarly, it seems that he somehow got Bhim Malla to his side. Due to these various reasons, Raya Malla, king of Bhaktapur, could not do anything when Kantipur stood as an independent state under the leadership of Ratna Malla.

Thus, the Kantipur kingdom, which was even though liberated by Ratna Malla, after his death the courtiers became powerful. Yes, there were influential kings like Mahendra Malla, Pratap Malla in its history, yet they also used to follow the advice of their ministers. For example, Mahendra Malla used to take advice and help from Moharsingh, especially in the act of issuing silver coins-“Mahendramalli Mohar” and Pratap Malla from Qazi Bhim Malla.

3. Courtiers of Kantipur Palace

During the Malla period, the powerful courtiers of this Kantipur durbar (palace) were as follows :

3-1 Qazi Bhim Malla

Towards the end of king Laxminarsingh Malla and beginning of king Pratap Malla's reign, Qazi Bhim Malla emerged as an influential Bhardar (courtier) of the Kantipur court. Although in some genealogy, he was also said to be the youngest son of King Laxminarsingha Malla (Lamsal, 1966 : 86), but other sources do not confirm this (Regmi, 1966 : 61). It is said that due to his inspiration, Pratap Malla took his father king Laxminarsingha Malla prisoner and sat on the throne. He was a capable and courageous warrior. With his advice and support, Pratap Malla tried to expand the kingdom by conducting military campaigns to attack the neighboring states from time to time. Another Bhardar (courtier) of Kantipur, Mayasingh Naradeva, a contemporary of Bhima Malla, was a rival of Bhima Malla (Regmi, 1966 : 60). However, compared to Bhima Malla, his position was mostly insignificant (Vajracharya, 1962 : 242). Moreover, Qazi Bhim Malla's fame and popularity in the state and people spread more than the king on the throne, by conquering Kuti, Kerung region, to provide special facilities to Nepali merchants in Tibet and to accept the condition of using Nepali currency in the Tibetan market (Regmi, 1966 : 61). But the opposing Bhardars, who were led by Mayasingh Naradeva, were not happy with his success. They told the king that Bhima Malla was trying to become the king of Kantipur himself with the help of Tibetans. Qazi Bhim Malla was murdered due to the conspiratorial atmosphere of the Kantipur palace (Vajracharya, 1962 : 243).

The truth behind was Qazi Bhim Malla had reached Lhasa in Tibet during the conquest campaign, made a treaty with the Dalai Lama (supreme leader of Tibet) there and returned to spread the

trade of Kantipur to Tibet. When he came back, the day was Tuesday and he could not meet the king. Because it is believed to be unlucky to meet on Tuesday. So, he went to his own house and stayed at home. But the opponents used this as an excuse and told the king that Bhim Malla is trying to become the king of Kantipur himself with the help of Tibet. Therefore, the king immediately caught him from his house and executed him (Lamsal, 1966 : 85-86). Thus, during the conquest campaign, Bhim Malla, a brave, courageous and patriotic man who reached the capital of Tibet and made a treaty with the Dalai Lama, was accused of being a traitor and sentenced to death. That's why his wife Bhuvanlaxmi cursed that 'may those who do good work in the Nepal Durbar never be well !' while going for Sati (Chalise, 1991 : 260). That is why Nepal is still called 'the country cursed by *sati*'.

Bhim Malla's own character also seems to be partly responsible for his murder. Although Bhima Malla was patriotic and honest, he imprisoned the weak and incompetent king Laxminarsingh Malla and placed his son Pratap Malla on the throne. But this hospitality later became the main reason for his inhumane murder as Pratap Malla was suspicious about the person who had deposed his father can also betrayed him. It was not unusual to see such an attitude in Pratap Malla, who was an ambitious and skeptical personality. That's why, following the agitation of the opponents, he cut off a patriotic Nepali who gave the state so much economic benefit and prestige without even looking at the face. But later when he came to know the truth, he became mad with remorse. For fifteen years he remained helpless and inactive, he could not dare to attack any kingdom.

3.2 Chautara Devidas Chikuti (1674-1683)

As Pratap Malla was an ambitious and influential ruler, during his reign the Bhardars (courtiers) were subdued before his personality (Vajracharya, 1976 : 20). But after his death, the Bhardars got a chance to raise their position. As a result, political instability appeared in the palace (Vajracharya, 1976 : 23). Pratap Mall succeeded his sons as king by turns, while he was still alive. Towards the end, the youngest son Mahipatindra Malla was made the heir to the kingdom, which was contrary to tradition (Rajvanshi, 1984 : 1-2). This gave the Bhardars a golden opportunity to determine their own path. In this situation, some of the Bhardars wanted to fulfill his wishes, while another Bhardars tried to make Nripendra Malla, the eldest among the living, as the king. There was no agreement between the trustees. The throne

remained vacant for three months. In fact, this situation seems to have arisen because all the sons of Pratap Malla were minors at that time. In the end, Srinivas Malla, King of Patan (Lalitpur) and the eldest of all Malla clan and Jitamitra Malla, King of Bhaktapur, came to Kantipur and Srinivas Malla calmed everyone down by giving the crown to Nripendra Malla, the eldest of the living. Parthivendra and Mahipatendra, second and third sons of late king Pratap Malla, were called the younger kings (Rajvanshi, 1963 : 7). At that time, Nripendra Malla was only twelve years old. Therefore, Chikuti, the old Bhardar of Kantipur, who had taken refuge in Patan, was made sit in the post of Chautara by Srinivas Malla.

As king Nripendra Malla was very young, So Chikuti himself began to wield all the political powers. He died in 1680, seven years after becoming king. For two weeks there was no king in Kantipur. According to a senior historian T.R. vaidya, this happened because of the custom of not making a new king until the 13-days Kajkiriya (death rites) are completed (Bhandari, 1982 : 39). After that the kings of Bhaktapur and Patan came to Kantipur and placed his brother Parthivendra Malla on the throne. Even during the reign of Parthivendra, Chikuti managed to remain in the post of Chautara. But Chikuti's growing influence made his opponents even more disaffected. Therefore, the opponents, especially Laxminarayan Joshi, started a game to kill him.

Chikuti's special name was Devidas Chikuti. He was an old Bhardar of Kantipur during the time of king Pratap Malla. But after disagreeing with Pratap Malla, he was imprisoned. Later, after being released from captivity, the then king of Patan went to Srinivas Malla to seek refuge. Later, due to Srinivasa Malla, he became the Chautara of Kantipur. His personality was high. He became all-in-all of Kantipur for about nine years during the reign of king Nripendra Malla and Parthivendra Malla. From the collision with Pratap Malla, it is understood that his personality and ambition was as high and bold as Pratap Malla. He placed his relatives in all the important high positions of the state. Khas, Magar got 'Umrao' to his side and killed Mandhata Singh, the illegitimate son of Pratap Malla, who had become powerful in the politics of Kantipur at that time. Also, he ran a single rule, discarding all his opponents. But just like a person who rises as soon as he falls, Chikuti's downfall also started. Especially his opponents, who were dissatisfied with his increasing power and pomp, started to become stronger against him. Laxminarayan Joshi

was the chief among the anti-Bhardars. It was through his activism that a conspiracy was prepared to eliminate Chikuti. After getting a hint of this conspiracy, in October 1683, Chikuti, without he telling anyone, went to Patan with his family. Since it was not safe there, he went to live in a village called Budhsingh, across the Trishuli River 8 kos (16 miles) west from Kathmandu (Vajracharya, 1962: 242-43).

Thus, after Chikuti's escape, King Srinivas Malla of Patan came to Kantipur and asked Laxminarayan Joshi, Bawat, Jayakrishna and his son Srikanthu to form a council of ministers (Vajracharya, 1962 : 237 & 276). On the other hand, Chikuti retired from politics and engaged in religious work. Meanwhile in July 1687, King Parthivendra Malla died due to poisoned food. When their king Parthivendra Malla was killed by poison, the people of Kantipur made a big protest. "Who poisoned our king ? Find out and kill him" The people of Kantipur started gathering in front of the Hanumandhoka Royal palace. Chikuti's rival Laxminarayan Joshi had a hand in creating this disturbance. As the disturbance was increasing, King Jitamitra Malla of Bhaktapur, who was the eldest old man in Malla clan that time, came there and calmed everyone down (Regmi, 1966 : 137). Parthivendra's eight-year-old son Bhupalendra Malla was crowned and appointed Laxminarayan Joshi as Chautara (Regmi, 1966: 138). Then Chikuti and his accomplice Bhardar(Courtier) spread rumors that this poison had been used by Vanshidhar. At that time Chikuti had come to Devpatan with some of his followers. Later, Chikuti, his family and some followers were beaten to death by the local people (vajracharya, 1962 : 237-38 & Regmi, 1966 : 138). In this way, Laxminarayan had a main roled in ending Chikuti by uplifting the people.

3-3 Chautara Laxminarayan Joshi (1683-1690)

Laxminarayan Joshi was a shrewd, cunning and ambitious politician. He was an influential Bhardar (courtier) who was adept at scheming and playing political tricks, and had the ability to incite public opinion. Therefore, he played an active and egoistic role in brutally suppressing Chautara Devidas Chikuti to facilitate his destination. In fact after the death of Pratap Malla, Laxminarayan was the only such ruler who took over the power amid the political instability in Kantipur state. Since Chikuti was forced to flee in 1683, Chautara Laxminarayan ruled Kantipur for about seven years until his own assassination in August 1690. After his death, no other

Bhardar ruled there as powerfully as he did. Chautara Laxminarayan is seen as the most influential and powerful Bhardar in the history of Kantipur. As a matter of fact, Laxminarayan seems to have become powerful because he was the main source of Chikuti's brutal oppression and the lover of Riddhilaxmi, the queen of King Parthivendra Malla. According to the *Bhasha Vanshawali*, a chronicle, Laxminarayan used to sleep in the palace, eat in the palace, wear the clothes and jewels worn by the king and sit on the king's bed. He didn't even go to battle, he just stayed with the queen day and night (Lamsal, 1966 : 99).

After suppressing the opponents like Chikuti, Minister Vanshidhar and others, the cunning and clever Laxminarayan Joshi now wanted to kill Prince Mahipatendra Malla, the youngest son of late Pratap Malla. Although the prince had no interest in politics, but he was a close contender for the throne. Therefore, seeing that his future would not be assured as long as he and his supporters remained, Mahipatendra was physically tortured and imprisoned in 1685, with the intention of bringing about his downfall. But after a few months, he escaped from prison and reached Patan to take refuge. Even so, Laxminarayan asked the king of Patan, Srinivas, to hand him over, seeing that he would be a danger to him as long as he remained safe. But it was said that he was not handed over guaranteeing the safety of his life.

That's why there was a talk of making an offering in Teku Dobhan (confluence). But when Laxminarayan's Kantipure vassals tried to take Mahipatendra by force, the people of Patan rose up and beat the Kantipures and drove them away (Lamsal, 1966 : 97). Even after this incident, Laxminarayan was trying to capture Mahipatendra. Mahipatendra too was wandering in hiding. After the assassination of his brother King Parthivendra, he became even more helpless. During this time, he took refuge with Swami Raghavananda, a South Indian priest of Pashupati. Although the nephew Bhupalendra was the king, but the queen mother Riddhilaxmi was a puppet of Laxminarayan. Knowing that he was taking refuge in Pashupati, Laxminarayan ordered his men to cut off Mahipatendra's head. According to the same order, he was caught while lying down, tied with a rope and brutally beheaded. This incident was around September 1687. Swami Raghavananda, deeply enraged by the inhumane killing of the prince who had taken refuge with him,

renounced the priesthood of Pashupati and left the kingdom of Kantipur never to return (Lamsal, 1966 : 98).

After the ambitious and self-willed Chautara Laxminarayan began to stay in the palace, King Parthivendra's queen Riddhilaxmi fell in love with him. An immoral relationship was established between them. Probably the king must have smelled this immoral relationship because of which in July 1687, Laxminarayan poisoned food and gave it to King Parthivendra. After the death of the king, Laxminarayan, who received the dignity of the royal mother, became equal to the king in the eyes of the people. Even after killing all the reins of the regime, his ambition was not fulfilled. He wanted to keep his existence in history. That is why he was able to engrave his name Laxminarayan on one side of King Bhupalendra Malla's currency(coins). In this way, he took the entire reins of the state in his hands, and even wrote his name "Laxminarayan" on the coins, and with his political style, he came to look like a king.

Laxminarayan created a big upheaval not only in the internal politics of Kantipur, but also in the neighboring states. Even those who helped him to reach power by placing in the Chautara post of kantipur, he did not hesitate to plot even against such benefactors. This shows that he was selfish and cunning. After suppressing all his opponents, he now started trying to merge Bhaktapur with Kantipur. For this, Patan was also brought to his side. At that time, King Jitamitra Malla and his Chautara Bhagiram were ruling together in Bhaktapur. Laxminarayan began to pressurize Jitamitra to remove Bhagiram from his post, as his wishes would not be fulfilled as long as an influential Bhardar (courtier) like Bhagiram remained in Bhaktapur. But Jitamitra was not in favor of removing such an influential person without fault. Therefore, with the help of Patan, Kantipur attacked Bhaktapur and started causing suffering to the people there (Vajracharya, 1962 : 274). Rebellion spread among the distressed people. And unable to stop the growing public discontent, the old king Jitamitra went to Kantipur to take refuge. Meanwhile, the people of Bhaktapur surrounded the palace, but did not find Bhagiram. Finally, they surrounded Bhagiram's house and looted all the property and set fire to the house (Lamsal, 1966: 99). At that time, Bhagiram escaped and saved his life. Later, when the situation was equalized, he returned to the previous place.

In this way, during his seven-year rule, he killed innocent king, princes and courtiers, and conspired even in the Malla states of the

valley to protect his power. After living a life of luxury with royal splendors, in August 1690, a group of relatives of the Khasas (non Newars) who were killed in Chikuti's assassination suddenly attacked and ended Laxminarayan's reign (Regmi, 1966 : 145 & Vajracharya, 1962 : 274). Then Mansingh was given the post of Chautara (Vajracharya, 1962 : 280).

3.4 Qazi Jhagal Thakur as Chautara (1700-1722 & after)

After the death of Laxminarayan, Rajmata (queen-mother) Riddhilaxmi remained active in the government. But when King Bhupalendra became eligible, the exact identity of the mother and son could not be found. Especially when the son suspected that his mother's love affair with Laxminarayan and his father Parthivendra's death was due to his mother, a quarrel arose between the mother and son. As a result, the king left the palace and sometimes went to Guhyeshwari, sometimes to Sankhu and sometimes to Devpatan. After a few days, he entered the palace and imprisoned his mother, and then sent her to Tauthali, where she died as a prisoner (Dahal, 1984 : 70-71). About six months after the death of her mother, King Bhupalendra Malla also died near Ayodhya in India during his pilgrimage in October 1700. After that, his five-year-old son Bhaskar Malla was placed on the throne of Kantipur. Rajmata Bhuvanlalaxmi took the entire reins of the state and ran the Nayabi (regency) regime (Rajvanshi, 1985 : 15). The influential Bhardar Qazi Jhagal Thakur became Chautara. Chautara Jhagal Thakur's influence in the Kantipur court continued throughout the reign of King Bhaskar Malla. And this situation continued for a few years during the reign of the next king Jagajjaya Malla (Regmi, 1966 : 173).

It is known from a palm leaf of 1719 that king Bhaskar Malla changed his name to Mahindrasimhadeva Malla when he was young (Rajvanshi, 1985 : 16). Also, he was very good at catching wild elephants. He was brave and ambitious. That is why he used to go to Terai Jungle and catch elephants. At the same time, he became friends with the Muslims there, so he brought many Muslims to Kantipur. During his reign, the influence of Muslims increased in Kantipur (Rajvanshi, 1985 : 17). These Muslims were musicians, scent manufacturers, and bangle suppliers for the court. It was said that the presence of these persons went to offend religious susceptibility of the mass of the people, who were all Hindus and there were some

disturbances but the intervention of the ruler saved the new settlers from molestation, and later on there was a reconciliation, so that the Muslims, could live in peace (Regmi, 1966 : 174).

Jhagal Thakur was also one of the famous and influential Chautaras of Kantipur at that time. A favorite Muslim of the king was also included as a Qazi (minister) in his cabinet. In fact, the importance of Kantipur in the overall politics of the valley was increased during the reign of King Bhaskar Malla and the main role behind this was Jhagal Thakur's diplomatic ability. Jhagal Thakur was a master player of Gohar era politics (the policy of colluding with one to defeat the other). Being ambitious and expansionist, he wanted to expand the influence of Kantipur in the surrounding states. In particular, he wanted to keep Patan under the control of Kantipur. So, he tried to align Bhaktapur against Patan.

In the then unstable political situation of mutual jealousy and discord, it was customary for one state to plead with another state in case of crisis. Even Patan could get help from Bhaktapur against Kantipur's wishes. If Bhaktapur and Patan were united, Kantipur alone would not be able to do anything. Therefore, in this situation, Jhagal Thakur through his diplomacy in July 1703, made Bhaskar Malla to write a treaty letter to King Bhupatindra Malla of Bhaktapur that included a bond regarding a joint front between Kantipur and Bhaktapur to subjugate Patan. A bond of Rs 36,000 was kept along with the treaty. In this treaty, there were conditions such as that Bhaktapur should not open the road to Patan without Kantipur's permission, that Kantipur should be considered as the chief when making pleas between the kings. The period of this treaty was kept for twelve years, but due to circumstances, this treaty was broken after a few years. However, giving place to the importance of Kantipur in this treaty, that is, Bhaktapur accepting the supremacy of Kantipur, was a particularly noteworthy aspect of this treaty.

In this way, Jhagal Thakur, through his diplomatic ingenuity, on the one hand sealed Bhaktapur against Patan through a treaty, and on the other hand, apart from outwardly having a special relationship with Patan, he was also inwardly conciliating the courtiers there to his side. Meanwhile, when the throne of Patan was vacant, he succeeded in making Bhaskar Malla, the king of Kantipur, the king of Patan as well. After the death of King Yoganarendra Malla of Patan, there was no legitimate son, first his daughter's son Lokprakash Malla, then Vanij (nephew) Indra Malla became the king. But within three years of

becoming king, Indra Malla died on Chaitra Shukla Purnima 1766 B. S. (March 1709). After this, Mahindra Malla, an illegitimate son of Yoganarendra Malla, became the king (Gyawali, 1962 : 188). But when this king was still there, Nayab (Regent) Yogmati called King Bhaskar Malla of Kantipur for the great bath (Maha Snan) of Rato Machhendranath, which was to be done on the day after Chaitra Shukla Purnima (1972 : 7). Mahindra Malla also died a few years later, so Viranarsinha became the king. Then Riddhinarsimha Malla, the son of nephew of Yoganarendra Malla, became the king. He also died soon. After this, Bhaskar Malla was made the king of Patan by the Bhardars of Patan who were supporters of Jhagal Thakur and Chautara post there was given to Jhagal Thakur. Thus, Thakur's desire to subjugate Patan was easily fulfilled. And Bhaskar Malla became the joint king of Kantipur and Patan (Lalitpur) for about five years. From this, it is known that Jhagal Thakur was a skilled diplomat. In fact, it seems that Bhaskar Malla of Kantipur was placed instead of Bhupatindra Malla of Bhaktapur on the throne of Patan, which became vacant after the death of Riddhinarsinha Malla, it was the diplomatic ability and capability of Jhagal Thakur. However, in spite of this, king Bhaskar Malla was pleased with the Muslims, so he appointed a Muslim as Chautara (chief Minister) in the place of Jhagal Thakur. But it aggravated the situation. There was a revolt of entire populace, high and low Pramanas and Khasas against this action of the king, and the Muslims were beheaded all except five of them who then left the country (Regmi, 1966 : 174). In this situation, Bhaktapur attacked Nuwakot, a Kantipur subordinate area, but could not succeed. After this Jhagal Thakur was again made Chautara (Munankarmi, 1968 : 131).

Another thing was that during the reign of King Bhaskar Malla specially in April 1716, a terrible epidemic disease spread. The main symptoms of this disease were ear pain and fever, which entered in the Kathmandu Valley after a gap of hundreds of years. After being touched by this disease, death would soon occur. During his time, there was a "Adhik Maas" (intercalary month) in Ashwin (September-October). Therefore, even though there was an astrological statement that the Dashain festival should not be celebrated that year, but he declared that he would celebrate the festival regardless of it. As a result, the astrologers of the time said that such an epidemic was caused by a divine disaster. In order to keep the

king away from the epidemic, Qazi Jhagal Thakur had arranged and kept the king along with the queens safely in Kindol. At that time, a Jogi came and preached that if all the Brahmins, Fakirs and poor people in the country could be fed willingly, the epidemic would end. According to Jogi's sermon, Qazi called all the Brahmins and the poor and gave them food. As a result, the epidemic calmed down. 18,714 people died due to the disease epidemic (Rajvanshi, 1985 : 18). There was no account of how many bipedal and quadrupedal animals died. One day a Jyapu (local farmer) was coming from the farm. The king saw him through the window and asked him how the epidemic was now. That Jyapu prayed that the epidemic disease had now completely subsided. Hearing this, the king could not stay like a prisoner in Kindol, so he jumped out of the window and went to Hanumandhoka palace. The queens also went along with the king. That night, the king was touched by the epidemic and became a victim of that disease and died on the Bhadrakrishna 11th day of BS 1779 (1722 August) (Ancient Nepal, 1970 : 4). King Bhaskar Malla died due to this epidemic which had been spreading for six years. He was childless. Therefore, after this, the dynasty of the Suryavanshi kings ended in Kantipur and the rule of another dynasty began, that is, the dynasty of Pratap Malla's son came to an end and the dynasty of daughter, that is, the daughter of Pratap Malla's son Mahipatendra Malla, Jagajjaya Malla ascended the throne of Kantipur. After Jagajayya, his son Jayaprakash Malla became the king (T. R. Vaidya, personal communication, May 4, 2018).

3-5 Taudhik Qazi

Taudhik Qazi was an old courtier of the Kantipur court when Jayaprakash Malla was king. But later, when he did not get along with King Jayaprakash Malla, he appeared as an opponent of Jayaprakash. Especially after the Gorkha's troops occupied Nuwakot, the Kantipure army sent by Jayaprakash Malla under the leadership of his chief Kashiram Thapa to take it back, Kashiram Thapa went to his home in Palanchok when he could not face the Gorkha forces. Jayaprakash Malla was angry with Kashiram Thapa because he did not come even after calling him repeatedly. Kashiram was familiar with Jayaprakash's angry nature. But once when Kashiram came to visit Pashupati Nath, he was caught. He and his associates were killed. Old Qazi Bhinkhwal was also killed on the

suspicion of his association with Kashiram. A similar suspicion was cast on Taudhik Qazi, but he escaped and took refuge in Patan.

In this way, when the internal strife and conspiracy was going on in Kantipur, Gorkha took the help of Bhaktapur and took possession of the areas of Changu, Sankhu, Mahadevpokhari, Naldum, Dolakha under Kantipur. In this time, Taudhik Qazi attacked Kantipur with the military support of Patan and deposed Jayaprakash Malla and placed his two-year-old son Jyotiprakash on the throne and made Rani Dayavati a guardian. He became the chief minister of the state. He sent an army and took back the territory conquered by the Gorkhas. After this, for about four years, Jayaprakash Malla was deposed and went into hiding. Similarly in 1750, Taudhik Qazi knowing that Jayaprakash was hiding in Deupatan, near Pashupatinath, sent an army to capture him. Jayaprakash turned the army to his side and returned to Kantipur, took his son Jyotiprakash in his arms and sat on the throne of Kantipur. Queen Dayavati was imprisoned. Taudhik Qazi committed suicide (Lamsal, 1966 : 113-14).

4. Conclusion

In this way, since the establishment of Kantipur as an independent state, the politics of the place were dominated by the Darbariya Bhardars (Courtiers). For instance, during the time of Ratna Malla, the founding ruler who established Kantipur as an independent state, an influential Bhardar named Indra Malla appeared, who helped Ratna Malla in every way to establish a state in Kantipur. Similarly, during the reign of King Mahendra Malla, there was a nobleman named Moharsingh, who helped the king especially in issuing eight masa (wait of eight rattis) coins of silver. Therefore, the king also stamped the name of that money (coin) in exchange for his active goodness. Therefore, the coin of the king was still famous as "Mahendramalli Mohar". Due to the quality of that coin, the currency was later circulated in the Tibetan market. Similarly, another famous Bhardar of Kantipur was Bhima Malla. Although, he was brutally oppressed by falling into the courtier's conspiracy at that time. But he remained remarkable in history because of the work he did for his country. For example, by bringing Nepal's trade to Tibet, it increased Nepal's international respect and reputation, and brought great economic benefits to Nepal every year. Therefore, it cannot be said that all the Bhardars (courtiers) of

Kantipur were of bad character. Especially the courtiers of the beginning, who rose above their personal interests and always worked dedicatedly for the supreme good of the king, the state and the people. But the later Bhardars, instead of being honest and patriotic, proved to be characterless leaders who did not hesitate to do any vile and depraved act for their selfishness. Like Devidas Chikuti, Laxminarayan, Jhagal Thakurs. Even though they had rich and reputed family backgrounds and influential personalities, but they forgot their duty to the king, the state and the people and indulged in personal selfishness and lust for power. Perhaps the unstable political situation at that time is equally responsible. It has been mentioned above that if the king sitting on the throne had been qualified, capable and powerful, these courtiers would never have been powerful. Due to the fact that the kings were weak and of advanced age, the Bhardars (courtiers) became as frenzied as unbridled horses. That is why when Jayaprakash Malla, the last Malla king of Kantipur, tried to rule with his power and skill, no one supported him, everyone turned against him. Amidst this weak political situation, when the Gorkhali forces attacked Kantipur, the king had to flee the kingdom at that time. However, King Jayaprakash Malla was not a man who was afraid of swords and war. But because he could not get support from anywhere, he was forced to leave the state. The kingdom of Kantipur fell because Jayaprakash's Courtiers had joined the enemy kingdom.

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Factors of Gender Inequality in India : An Emerging Issue

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Nature has made men and women equal if there is any difference that is only biological. Both are equal even though the customs of inequality on the basis of gender is observed in each country of the world in one or the way. The term Gender Inequality means the uneven treatment of individual on the basis of gender. Gender inequality came into existence due to cultural differences of gender and these cultural differences are socially constructed. Nature has differentiated the men and women on sex bases. The difference in gender does not show any discrimination. Gender inequality is a type of social discrimination. Due to this social discrimination ladies are struggling for equality and this is the most threatening issue for women everywhere in the world. In India women faced gender discrimination in every sector like education, health, sports from a long time. They were subjugate and suppressed by society from a long time and contribution of women was ignored for hundreds of years. Gender inequality is curse of India. In present time women are doing well in all aspects and creating remarkable progress

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to capsize the gender gap but still there is a great unequal sharing of opportunities. Gender inequality in India is more as compared to other nations. India ranked 135 in gender parity among 146 countries according to global gender gap report 2022 released by World Economic Forum. This paper is a try to decipher the Economic Elements, Social Elements, Cultural Elements of gender inequality and some measures to get rid of this trouble.

[**Keywords :** Biological, Capsize, Discrimination, Gender inequality, Suppressed, Unequal sharing, W.E.F.]

1. Introduction

Among many fervent issues in the world gender inequality is the most blazing issue. Nature has made men and women equal if there is any difference that is only biological. Both are equal even though the customs of inequality on the basis of gender is observed in each country of the world in one or the way. The term gender inequality or gender discrimination can be defined as discrimination against women based on their sex. It can also be defined as uneven rights between men and women based on their role which leads to uneven treatment in life. In simple words gender inequality means the uneven treatment of individual on the basis of gender.

Gender inequality is like a snag for progress of a country and for the development of human because it creates crimes against women. Violence, femicide, rape, honour killing, misogynistic violence, female genital mutilation, sex-selective abortion, human trafficking, and sexual exploitations. These are above said crimes against humanity and they create demographic imbalances. Gender inequality came into existence due to cultural differences of gender and these cultural differences are socially constructed. Nature has differentiated the men and women on sex bases. The difference in gender does not show any discrimination. Gender inequality is a type of social discrimination. Due to this social discrimination ladies are struggling for equality and this is the most threatening issue for women everywhere in the world.

India is also not lacking behind in this issue according to Global gender index 2011 released by World Economic Forum ranking of India is 113 out of 135 countries. This is a worst ranking as India is the most rapidly developing country in the world the most dangerous things is that this ranking is falling down year by year as India stands at position of 135 in gender disparity in the list of 146 countries in Global gender index 2022 according to the report of World Economic

Forum. Discrimination on the basis of gender is commonly breached civil rights in our society which is violated every day. Though article 15 of the Indian Constitution provides safety to all the citizens of India that nobody can discriminate them on the basis of gender, religion, caste or place of birth but still majority of women are unable to get their rights properly which are assured to them.

2. Objectives

The objectives of this paper are two-fold :

1. To know elements responsible for gender discrimination
2. To know the measures to eradicate gender inequality from the society.

3. Methodology

The present research paper is descriptive analysis based on the secondary data from different research articles, book, general papers, and government publication.

4. Factors responsible for Gender Inequality

Gender inequality has many different faces in the society it is not a homogeneous phenomena it exist everywhere in the world from Japan in East to USA in west and from Russia in North to Australia in South only the difference is nature of discrimination.

4.1 Economic Factors

Main economic factors responsible for gender inequality are as follows :

1. **Equal rights in property** : As per Indian constitution female child has equal rights in the property of his father and a married woman has equal rights in the husband's property under the law of personal belonging but in exercise ladies are deprived from it.
2. **Employment in equality** : Every year International day is celebrated on 8th March and discusses the achievements of women in social, economic, cultural and political fields but many of us are not aware that this women's day began as labour movements in 1908 in New York city. When 15000 women marched for equality in employment and the right to vote. Even after so many year To finding a job is a more difficult task for

women than men. When women are employed, they tend to work in low-quality jobs and there is little improvement forecast in the near future.

- 3. Occupational Inequality :** Women are not allowed to have fight roles in navy offerings. Permanent commission couldn't be granted to female officers because they have got neither been trained for command. Women are not allowed to join commando units.

4.2 Social Factors

Main social factors responsible for gender inequality are as follows :

- 1. Education :** Gender inequality is found in India's childhood literacy rates also. The female literacy rate in India is very low as compared to male literacy according to Census of India 2011 there are 82% of males literate and only 65% of female can read and write. Statistics show that about 10% more girls enrolled in Indian high schools by 2019 compared to 2011.
- 2. Participation of women in decision making :** The participation of women in decision making in house policy is very important because men and women contribute equally in making a happy and progressive house but in India women are still involved in houses hold labour only and all the decisions are just put on them.
- 3. Dowry :** Dowry is a social evil in society that has caused unimaginable tortures and crimes towards women and polluted the Indian marital system. The dowry system also bestow to gender inequalities because dowry is a type of gift of payment that is made in cash or in kind to bride and bride's in-laws by the female part at the time of marriage. This put on burden on family of the female side.

4.3 Cultural Factors

Main cultural factors responsible for gender inequality are as follows :

- 1. Preference of son :** Indian society is a paternal society where every family needs at least one son. New sex-selective abortion technologies allow parents-to-be to implement their preference

for sons more easily than in the past. Femicide and sex-selective abortion in India leads to gender discrimination.

2. **Mentality of old age support from son** : Mentality of people is the major reason of gender inequality because people thinks that a male child is greater useful than a female child. A male child is aid to the safety in of parents in old age.

5. Ways to Eliminate Inequality from society

Since from Independence Indian government made many policies to eliminate the gender inequality but still it is a major concern of Indian society. Well it is very difficult to eradicate any curse from the society but it can be reduced up to some extent by using proper measures.

It may be eradicated by following steps :

- By changing the mentality of people.
- By making people aware about rights of female and their contribution and values of a woman in the society.
- By educating women to push them out from the customs of their guardians so that they can be Independent and Fearless.
- By making aware women about the endless possibilities of employment.

6. Conclusion

India must take concrete steps if the government wishes to reduce the gender inequality. There is need for new types of institutions, incorporating new norms and regulations that assist equality in the family between women and men. Combined man and women makes a carriage and they act as two wheels of a carriage. The lifestyle of one without the opposite is incomplete. The handiest idiot proof technique to prevent gender inequality is to bring about change inside the thoughts sets of people. This hassle can't be solved through few however absolutely everyone ought to join hands to eradicate this inequality.

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Defence Cooperation between India and US during UPA Government

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Area of defence is of main significance for any country. Defence Cooperation between India and US is a continuous process in strategic as well as bilateral scenario. In the present world, there is a lot of competition in the defence and security area. Hence, many nations are speeding up their strategic partnership with other nations in order to protect each other and built strong security relations. Economic relations between India and US cleared a way to facilities the defence and security relations between two. US expands its defence relations with India due to many reasons like increasing problem of global terrorism, to counter balance the growth of China, radical communal power in Southeast Asia, balancing power in Asian-Pacific region and maintaining stability of South Asia. India also does not

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want to leave the opportunities given by US related to the national interest especially to deal with terrorism and external forces. These reasons transformed the role of military to military relations between India and US to the fully flourished partnership consisted of defence sole, practical cooperation, dialogues, exercises and profession education exchange in military.

[**Keywords** : Defence cooperation, Indo-US Relations, global terrorism]

1. Introduction

Area of defence is of main significance for any country. Defence Cooperation between India and US is a continuous process in strategic as well as bilateral scenario. In the present world, there is a lot of competition in the defence and security area. Hence, many nations are speeding up their strategic partnership with other nations in order to protect each other and built strong security relations. Economic relations between India and US cleared a way to facilities the defence and security relations between two (Sharma, 2008). US expands its defence relations with India due to many reasons like increasing problem of global terrorism, to counter balance the growth of China, radical communal power in Southeast Asia, balancing power in Asian-Pacific region and maintaining stability of South Asia. India also does not want to leave the opportunities given by US related to the national interest especially to deal with terrorism and external forces. These reasons transformed the role of military to military relations between India and US to the fully flourished partnership consisted of defence sole, practical cooperation, dialogues, exercises and profession education exchange in military.

US government mentioned India as one of its partner who shared common values. This partnership was welcomed by Indian officials as well as Indian citizens. They believe that it would help to promote democracy and strong bilateral relations between India and US. Although President Clinton framed the defence and security relations with India but after the incidence of 9/11 President Bush prolonged the security relation with India. Another aspect in strengthening the defence cooperation is the exchange of dual-use technology (Dutta, 2016). President Bush played main role in expanding dual-use technology which was also continued by Obama and this transfer has been continuing till present day. It helps India in developing its defence technology and military equipment in efficient way.

In June 2005, the defence minister of India visited Washington which was declared as an un-exploratory visit by Pranab Mukherjee. This visit yielded a ten year Defence Framework Agreement. The updated framework for defence agreement i.e. 'New Framework for India-US Defence Relationship' among India and US was signed on 28 June 2005 by the two states' defence ministers. The heads of both governments also issued the joint statement on 19 July 2005. This agreement is the fundamental transformation in this history of defence and strategic alliance between US and India. This framework helpful in intensifying the defence cooperation between two states by enhancing defence trade, personnel exchanges, exchange of services, joint exercises, cooperation and collaboration in maritime security, counter piracy operations etc (Cohen & Dasgupta, 2011). In October 2005, India and US conducted the largest naval exercise followed by major air and land exercises.

On March 2006, President George W. Bush and Prime Minister Dr. Manmohan Singh jointly expressed their satisfaction with the strategic partnership between the two to meet up with the global challenges of 21st century. They both agreed that this transformation in the bilateral relations will brings positive and decisive influence in future. US offered to sell aircraft F16s, F18s and other weapons to India which cost 6.9 billion dollars. During the visit of President George W. Bush, it was announced that the two agreements Maritime Security Cooperation and Logistics Support Agreement are being finalized. The Maritime Security Cooperation will facilitate the joint operations of two navies whereas Logistics Support Agreement will interoperate the two armed forces. With this the two can facilitates each other for refueling, maintenance, servicing, communication etc. The joint exercises were conducted under IM6T in which Indian officers were sending to US. The defence cooperation flourished further with the visit of Robert Gates, US Secretary of Defence in 2008 and the visit of Defence Minister of India to US in 2008 at the invitation of Robert Gates. The US and Indian Militaries have been conducting Yudha Abhayas exercises annually since 2004. In 2005, US troops came to India to give training at India's counter insurgency and Jungle Welfare School. In 2006, Indian troops went to Hawaii for training and in 2007, troops travelled to Alaska. In 2008, Indian Air Force participated in the multinational air exercise at Nellis AFB, USA.

India first time participated in 'Red Flag Nellis' event in 2008 which was hosted by US. It was annual multilateral events which

conduct air-to-air exercise. It involves the exercise of defence suppression, attack interdiction, air refueling, air superiority, aircraft scouting, airlift etc. Indian air force favored this exercise as it is helpful for officials in familiarizing them with network-centric warfare of US. US stated that India has ability to develop its own network-centric. It was also decided to send India's young pilots to US so that they can gain long-term benefits from training and exposure given in environment multi-national war-game.

Indo-US defence link was mainly encouraged to counter global terrorism. India provides assistance to US when US declared global war against terrorism. India gave full support to US while obtaining the information about the Al Qaeda terrorist organization and to make this mission successful. India provided over flight rights to US military jet, provided services to US Naval ships at Bombay and Cochin ports and also help them in search-deliver tasks. India hoped that US would favor India after 9/11 incident as India is fighting against terrorism from decades. India was right and Washington responded by resorting all the sanctions implemented on India in 1998.

Indo-US cooperation to counter-terrorism shows considerable progress by sharing intelligence, operational cooperation, information exchange and access to advanced technology and equipment. To expand the collaboration to counter-terrorism the new initiative named 'India-US Counter Terrorism Cooperation' was signed in 2010. It helps in increasing the information sharing and capacity building to counter-terrorism (Bhonsle, 2012). Also, during the visit of President Obama to India in November 2010 the Homeland Security Dialogue was announced to exchange the technology transfer, capacity building to counter-terrorism and to deepen the operational cooperation related to counter-terrorism.

In May 2011, Janet Napolitano US Secretary of Homeland Security visited India to hold first round of dialogue whereas the second meeting was held in Washington DC in May 2013. Sub-groups of each Homeland Security Dialogue were reviewed in these meetings. The subgroups include cyber-security and critical infrastructure protection, Megacities policing, science and technology cooperation, combating illicit finance, bulk cash smuggling and counterfeiting, capacity building and port, border, maritime, transportation and supply chain security.

Prime Minister Dr. Manmohan Singh and President Obama met at Washington DC from 25 September to 1 October 2013 (Website of Former Prime Minister of India). In the joint statement, both leaders expressed their happiness and satisfaction on the transformation of US-India relations. They proudly marked that the association between the two countries is stronger today than at any point in the 67 year history. Both of them expressed that the next decade will be more transformative in positive sense especially in area of security, trade, higher education, agriculture, energy, environment and architecture. They also showed their willingness to extend security cooperation between US and India on the issues of cyber, space, health and counter terrorism. They also wanted to strengthen the defence trade cooperation by endorsing joint declaration on defence co-operation to increase technology transfer in defence, joint research, co-production and co-development (Dutta, 2016). Obama encourage India to enhance its defence capacities and also invited India to participate in Rim of the Pacific Naval exercise which was hosted by USA in 2014. They also conversed on joint efforts required to suppress terrorism. Prime Minister Dr. Manmohan Singh and President Barack Obama strongly criticized the terrorist attack of 26 September 2013 in Samba, Jammu and Kashmir. To eliminate the terrorism they reaffirmed about the destruction of terrorist network including Lashkar-e-Taiba and Al-Qa'ida. They also called Pakistan to work together to brought justice to Mumbai attack in November 2008. The use of chemical weapons in Syria was condemned by both the leaders. They also emphasized that the global norms regarding the use of chemical weapons should be maintained by each and everyone.

2. Energy and Clean Energy

Another important sector in defence relation of India and US is energy. Energy comprises of national gas, fossil fuels, hydropower, oil, solar power, coal, geo-thermal power, bio energy etc. is also very important for every country. Hence, energy cooperation between two states is very significant/ vital to develop defence relations. On May 31, 2005 to promote the Indo-US trade and investment in energy sector the dialogue on India-US Energy was launched. This was launched to explore further areas of collaboration and cooperation while actively working with both private as well as public sectors. In this initiative five working groups was formed i.e. coal, oil and gas,

power and energy efficiency, new technologies, renewable energy and civil nuclear cooperation. In September 2012, the meeting of these working groups took place and in the meeting enhancing of energy generation from renewables and low carbon resources, export of Liquefied Natural Gas (LNG) to India from US, renewable energy technologies, utilization of carbon dioxide released through carbon capture and sequestration (CCS) in alternative uses such as manufacture or fertilizers, storage technologies, enhanced oil recovery (EOR) and other methodologies to make CCS commercially viable, the possibilities of large scale cooperation in integration of renewables with the grid, to access the emission of carbon dioxide from different industries and to initiate the steps to reduce such emissions and also the establishment of new working group on low carbon growth were discussed.

India need for energy is growing constantly as with the increase of economy. India's 70% of total oil requirement is fulfilling through imported oil whereas only 60% of its electricity is generated with coal. This is the cause of worry as both the energy resources are non-renewable and is depleting fast. Also, the power plants which fired coal are not sustainable due to global warming. Hence, it is very important for India to look after the alternate and clean sources of energy. This is the main aim of Indo-US civilian nuclear agreement which helps India to develop clean energy source. Due to the abundance of Thorium in India, she planned to use Thorium as a fuel under its three stages nuclear programme. This nuclear agreement facilities India to develop nuclear power plants with the help of western companies by using their modern technologies without consisting any military use of this nuclear programme (Cohen & Dasgupta, 2011).

In November 2010, an agreement was signed between India and US for cooperation on Joint Clean Energy Research and Development Center (JCERDC). This joint venture was specially designed to promote innovations by scientists from India and US which uses clean energy. It has total joint committed funding of 50 million dollars from both the governments. This center has funded three research projects in the field of second generation bio-fuels, solar energy and energy efficiency of buildings. Under this agreement, both the governments announced to provide each 5 million dollars annually for next five years as their share of research cost.

3. Maritime Security

In defence relations, the maritime security is also a vital issue. Indian national security and Indian Ocean are linked very closely to each other. India had dependent on other capable nations for operating in Indian Ocean as it did not have any well-planned and effective naval policy (Purushothaman & Mohanty, 2011). The trade, economic growth, territorial integrity, industrial development, political independence, scientific development and its free nation existence all are closely related with the security and defence policy in Indian Ocean Region (IOR). Therefore, it is very significant for India to develop a sound national security policy in Indian Ocean Region in order to secure its interest.

US and India was conducting Malabar joint exercises since 1992 with their naval forces to strengthen maritime cooperation. From 2002, this Malabar exercises included communication drills, underway replenishment, military exercises and personnel exchanges. From 2003 and 2004, the activities were further extended including submarine operations with anti-submarine patrol. Malabar 2005 included aircraft carrying warship operations. By Malabar 2006, first time US expeditionary strike group considered to take part in joint land and water exercises at large scale. The activities for Malabar-2007 were very wide which held in south-west of Andaman Islands with area 350km led to the Malacca Straits. The main role of these exercises was to secure Ocean-lines collaborated through counter psychological warfare. These activities are also helpful for naval forces to learn about stages and hardware required for arrangements needed for future. In Malabar-2007 event three planes USS Nimitz, USS Kitty Hawk and INS Viraat was displayed first time (Bhonsle, 2012).

4. Arms Deal

Arms are important for any country to maintain its integrity and security. To deal with the adverse situation such as when one country attacks on other, crack down the terrorist organizations, to capture criminals etc. arms are needed. Arms deals or arms trade are the agreement between two countries to sell or buy weapons. It is the global industry which can manufacture and sell weapons as well as military technology. The firms in public and private sector conduct research, develop, produce and service military equipment, material and facilities. The customers can be armed forces of any state or can

be civilians. Countries who do not have capability to develop advanced arms can depend upon the arms trade to obtain necessary arms in order to defend themselves in effective way whereas the countries who have capability to produce advanced arms can see the arms trade as a profitable trade which can boost their economy. India shares long border with many countries such as with Pakistan, China, Nepal, Bhutan, Bangladesh, Myanmar and Afghanistan, also it has two neighbouring islands- Sri Lanka and Maldives. Due to its border sharing with various country there is also a threat of being attacked by these one or collaborative countries. Hence, India needs a strong defence forces- land, air and marine so that it can tackle the any hostile situation. In order to make its defence system powerful, it is very essential to have advanced weapons and these weapons can be owned by signing several arm deals with other countries. Various arm deals were signed during the tenure of Dr. Manmohan Singh. The main arms deal between India and US was came under the leadership of Dr. Singh in 2002 with the conveyance 12 counter-battery radar sets or fire discover radars of worth 190 million dollars by Pentagon. In 2004, this deal goes up to 540 million dollars with the purchase of air ship self-security framework. In 2006, the New Delhi government approved 44 million dollars to buy US Trenton, a decommissioned American land on potentially water competent transported dock. In 2008, transport airplanes from US, this was of worth about 1 billion dollar.

5. Cyber Security

Cyber security can also be known as electronic information security or information technology security. This term implies the practice of shielding servers, computers, mobile devices, data, networks and electronic systems from malicious attacks. Basically, it is the protection provided to the internet connected systems such as data, software and hardware from any kind of cyber-threats. This practice can be implemented by individual user or by enterprises to protect their data from unauthorized access. In 21st century, cyber security is the major challenge emerges in front of world as due to the easy access to technology number of users of internet, devices and programmes are increased significantly. In this increasing numbers people with wrong intentions also increases. The cases of cyber-attacks are growing rapidly. These cyber attackers have their different motives. In the same path, India and US faced the problem

of cyber crime. They cooperate and work in collaborative manner with each other to solve this problem. In order to prevent cyber terrorism, President Bush took steps globally as well as regionally. Since 2002, Indo-US Cyber Security Forum was established to address the issue of cyber terror. Both the countries are willing to regulate cyber space crime. Both the countries have corporate areas which are willing to develop linkage among their information technology industries. Former defence minister of India Mr. Pranab Mukherjee visited US in 2005 where the ten-year agreement was signed related to innovation exchange and co-creations.

6. Conclusion

India has a wide variety of territories from deserts to mountains covered with ice which could assist military of US in its preparations. US always acknowledge the Indian soldiers for their military abilities especially fighting at high heights, maintaining peace and counter insurgency. This relationship is beneficial for both the states as US have equipment and innovation whereas India has important role in economy and information. Defence area is very significant for any country especially for the state like India as it shares long border with seven countries and marine border with two islands. Need of the hour is to develop the strong defence system to protect its internal security. Hence, in order to strengthen the defence area of India various defence agreements were signed between India and US during time period of UPA government.

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Strengthen Unity into the Glass of Pilgrimage in Kechopalri Lake in West Sikkim : Some Observations

*Hasibul Rahaman**

We all know that a coin has two sides, which are considered as a beauty of anything, person, and place, thoughts etc. Like it Unity and diversity, these two phenomenon are interrelated to each other. Unity has several dimensions like territory, language etc. Moreover pilgrimage is another significant element of bring togetherness and it has found under the umbrella tern diversity. This paper is trying to capture the necessity of unity in present context of India.

[**Keywords** : Unity, Diversity, Community, Pilgrimage centre, Kechopalri lake, Sikkim]

1. Introduction

India is characterized by its unity and diversity. Pluralism is the inner and outer beauty of our country like India. The concept of

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plurality or diversity is primarily associated with the concept of Jajmani system that had existed in long years ago in rural India and this concept was tightly hold us together, in spite of the colorful caste, creed. religion, varna, language, gender and unalike occupational groups. These are also helpful to understand the sociological and anthropological concept of “Communitas” used by Victor Turner, that has been considered as the marker of social unity among themselves. In this study all the pilgrims have a feeling that they are in the in the same boat under the marker of the term of “Pilgrimage”, when they are visited of the different pilgrim sites of India in particular and at that time they are face to face to one another and they feel likeness which makes a social solidarity that has comes through differentiation.

2. Objectives of the Research

The main thrust of this paper is to how the pilgrims are making strong unity? Why is it necessary in the present scenario of India?

3. Research Design

The above questions are not allowing to sit me in a peaceful way. During my Ph.D work, I was lying in Kechopalri lake for number of months to find out such type questions answer and not only that very recently I was visited the sais area of the lake of West Sikkim and some other sacred lakes area of Northern part of Sikkim. During stay in study area I have taken abundant interview from the pilgrim or tourists from diverse background people basically in terms of various castes, creed, language, religion, varna, language, occupations, literate and illiterate and of course of different standard of educated people. At that time I have used number of sociological methods like unstructured interview schedule, observation and case-study and qualitative technique has given more emphasis than quantitative data.

4. Why Pilgrimage in the Present Scenario

Diversity is character of nature which can see in our daily life. The Almighty God has been given vibrant flora and fauna and that are supply us of several feeding oxygen for the subsist of human kind. It is evidenced that the Almighty God has affection with human beings. The another plurality that has given by the Almighty God has found in our physical structure, if we look into the physical structure

of our body, we invent the diversity but this diversity is spontaneously generate the unity of our physical entity and as result we feel healthy. So we can say that unity comes through the lens of diversity. But this sweetest bridge is under threat now a days which may visualize in everyday morning in the front page print media and as well as in lens of electronic and mass or social media also. In British India we found strong solidarity for make free from the rule of Britishers but then gradually we are stratified among ourselves in the name of religion and caste etc. At this moment the tolerance level of Indian people has come to end and it is based on religion, caste and pseudo nationalism and these are factors that are responsible for communal violence in India and unity if Indian becomes weaker to weakest. Sahinbag incident or movement was the product of this type of feeling of pseudo nationalism and violence of today's Manipur is also the surplus value of this kind of meki or artificial nationalism. This meki nationalism is extended day by day by the various party leaders and their only aims to capture power using inhuman kind speech and propaganda. As a result we find number communal violence that occurred every moment in every corner of India. In this critical, intolerance, inhuman, valueless and egocentric stage, the pilgrimage community has playing an crucial role of responsibilities for making unity through the lens of diversity and fill up the moral activities for the save of humankind. Here in this study my observation of the necessity of pilgrims is highlighted siting the example of Kechopalri lake of Sikkim.

5. Pilgrimage of Kechopalri Lake of Sikkim

All important religious groups of the world have placed unlimited emphasis on the sacredness of certain zones and have either enjoined or recommended with great insistence, pilgrimages to them. These places are renowned for miracles and the 'inspiration for religious life of the faithful or the restoration of faith'. A religious supporter in any culture may feel the call of such a place which may untruth at a distance and resolve to journey there, i.e., to undertake a pilgrimage to the sacred spot.

Most people understand pilgrimage as a journey to a holy place or shrine, either in the pilgrim's native land or abroad. The object of pilgrimage is to find some advantage – material, symbolic, moral or spiritual – which the holiness of the preferred spot is supposed to

confer. A pilgrimage may be assumed as such a trip is measured commendable. The idea of the achievement of divine service, either directly or through a saint, is generally connected with such a journey. The assistance expect & out of the labour or travail involved in the journey or expedition to the destination of pilgrimage, i.e., holy place, may range secure the satisfaction of current interests to the highest spiritual attainment. But the journey has a root in the religious beliefs of the person(s) undertaking it. The journey to the sacred spots always associated with some religious motive or purposes which are, in one mode or another, religious philosophies and principles.

“Pilgrimages are sacred journeys extraordinary” (Saraswati, 1975). True, pilgrimage as experienced in India and somewhere else is directed by the greatly expanded motives of the pilgrims.

From the above definitions it is categorically clear that two weighty features which do persist in pilgrimages are :

1. Sacred places and
2. The act of travelling or journeying itself.

The sacred is a category of things and actions set apart as holy and entitled to reverence. Such a category is often held to represent symbolically the key values of a society. The sacred is often understood in contrast with the profane. The sacredness of the site accounts for the great concern with purity among pilgrims. The pilgrims must eliminate the faults of impurity from their physique and mind. In case of Hindu pilgrims, for instance, the journey is itself purification by austerities. For the quality of sacredness involved to pilgrimage and pilgrim center to discover out the difference between being sacred and being auspicious.

5.1 Buddhist Pilgrimage

Buddhist pilgrimage is a concrete example of the announcement that mysticism is an “interior pilgrimage” and pilgrimage is “exteriorized mysticism”. The internal pilgrimage or meditation carries a Buddhist nearer to the goal of nirvana (pali, nibbana). But the turning to the Buddha who is paradoxically represented in the marks of his existence on earth or in relics is measured a significant opening step along the path to insight. In addition to bodily relics (Pali, sariradhatu), Buddhist tradition also identifies :

1. Paribhogikadhatu or relics or objects that the Buddha used (e.g., his alms bowl) or mhks (such as a footprint or shadow) that he let on earth and
2. Uddesikadhatu which refer to routine reminders, such as images and stupas, known not to contain actual relics. Stupas or chaityas related to these indications of Buddha's presence in the world have grown into centers of pilgrimage by Buddhists.

The secondary tradition makes Buddha himself determine the goals of pilgrimage :

1. Where he was born (Lumbini in Nepal),
2. Where bodhi or the highest insight or enlightenment was achieved. (Bodh Gaya in India).
3. Where he "turned the wheel of the Law", i.e. preached his first sermon (the Deer Park at Sarnath near Banaras), and
4. Where he passed, into the state of nirvana (Kushinagar in Uttar Pradesh).

6. Sikkim : Pilgrimage Centres

Some of the Buddhist shrines and monasteries are Tusklakhang, the royal gompa of former Chogyal of Sikkim where crowning of the kings of the state used to take place, Enchey Monastery which contains a literary and a fine collection of dance masks, Rumtak Monastery, 37 kms west of Gangtok, Pemagangtse Monastery, a well - known seat of Tantric Buddhism and Tashiding Momastery, which is considered to be the holiest of Buddhist gompas in Sikkim, where thousands of Buddhists congregate to participate in the festival every spring (Khanna, 2003).

The epics mention tirthayatra; the epic of pilgrimage for excellence is the Mahabharata. A section of the Vanaprava entitled 'Tirthayatra Parva' is exclusively devoted to pilgrimage.

6.1 Pilgrims of Surrounding over the Kechopalri Lake

There is no a proper documentary source or record in regard to the numerical number of pilgrims of the study area. So far as field work is concerned that there are numbers of pilgrims are likely to visit the lake and are comes from different corners of India. It is came to know from present lama of the monastery through field work that approximately there are 10,000-15,000 pilgrims are likely to visit this sacred centre in every year. They are mainly coming from various

states of India as like as West Bengal, Bihar, Delhi, Jammu and Kashmir and seven sisters of north east India and also from foreign like Nepal, Tibet and China etc. During field work we interviewed of 50 visitors who mainly came from West Bengal, Sikkim, within in different districts and Nepal purposively. There are 60% visitors visited this sacred place, primarily because of religious faith and remaining came here for different purposes like trekking (20%), tour and travel (15), business (4%) and research (1%).

Sex wise composition of pilgrims consists of 40% females and 60% are males. We can say that there are 80% pilgrims are literate. Among the literates the educational status is 50% up to matriculation, 20% graduation and 10% have completed their post-graduation and above.

The field survey shows that 60% visitors are Hindus by faith, 30% Buddhists, 7% Christians and 3% are basically belongs to Muslims and others as well. Income wise distributions of pilgrims are as 25,000 - 50,000 (50%), 51,000 - 100,000 (30%), and one lakh and above (20%) accordingly. Out of total number of pilgrims 60% are of urban background and 40% come from rural and semi urban areas. By profession 60% are mainly engaged in governmental service as well as private sector, 30% business and 10% agriculture and others also.

6.2 Pilgrimage : Pillar of National Unity

One of the greatest services the institution of pilgrimage has rendered to India as a whole is that it has impressed upon all people her fundamental unity in the midst of apparent diversity. It is through this institution that the country has been transformed into a vivid and visible reality. As a result, all parts of the country are deemed equally sacred and are objects of equal concern to the devotees. Again there might be different castes in India, but they all follow the inspiration of the same scripts, there might be different dialects, but to all people Sanskrit is the sacred language. Persons might be separated by long distances- some living far away in the Himalayas and some in the extreme south peninsula-, but their hearts pulsate with the same hopes and aspirations; they have the same goods to worship, the same goal to aspire after (Bhattacharya, 1937). In Lake Kechopalri, we find multi-religious, multi-ethnic, multi-linguistic and multi-cultural gathering throughout the year. After reaching in the lake area, they feel proud that this sacred place is also a part of Indian Territory. Though it is sacred from Buddhist

philosophy but there is no taboos for visit this lake to other than Buddhists people. Hence, it is considered that it is one of the important symbol for binding national unity like others pilgrimage centre in India because of its syncretistic feature from various perspective like religion, ethnic groups, gender, occupation etc.

The devotions of the pilgrims of the lake area of West Sikkim are primarily based on following subjects :

- To make household peace.
- To give birth new baby.
- To relief from painful long diseases.
- To pass the examination.
- To get job.
- To settle family dispute.
- To save agricultural products from natural disaster.
- To smooth running business.
- To collect the data of research project.
- For pleasure trip etc.

As we can say based on field work source that the visitors of the lake makes a vow through performing puja with the help of the present lama of the lake. The visitors are bringing all sorts of item for puja purpose and they are strictly follows the lama's advice over the lake area. All the visitors are normally directed to follow the Buddhist norms during the prayer in the lake but they are free to make a vow of their own religious faith or style. The lama has no particular fees for performing puja but visitors are usually pays him little amount of rupees or kinds as their own level of capacity.

The Kechopalri Lake is an ethereal and venerated Lake situated amidst dense temperate forest with no floating leaf on its surface. It is rather unbelievable. People of Sikkim believe that Lord Shiva existed in solemn mediation inside the lake. They also believe that the level of lake water increased during the festival which is originated from the Head of Lord Shiva. Bearing these feelings pilgrims pay their visit to this holy lake during festival period from different corners of India in general and Sikkim and neighboring West Bengal in particular. They come here to forget their sufferings and return to home with the blessing of God. People from all religions such as Hindus, Buddhists, Jains, Christians and even Muslims etc. have seen during the occasion.

7. Concluding Remarks

It is undoubtedly remarked that the unity has taken into consideration of the DNA of the pluralism or diversity and that has been observed in all the pilgrim centre of India. The so called pilgrimage centres have the correlation with the sociological term "Communitas" that has continuously produced the brotherhood relation and it has very much necessary to save the specialty of India in general and mankind in particular. In the area of Kechopalri lake we find the "we feeling", which is accelerated the seed of being togetherness.

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Rosy as Indian Clytemnestra in R. K. Narayan's 'The Guide'

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This literary study investigates how Clytemnestra's complex use of gender, specifically her use of masculinity, allows her character to be understood in a different light by a modern audience in contrast to the original interpretation of her character in ancient Greece. The transformation of Clytemnestra's understanding demonstrates the impact that she has not only on the plot of the play, but also on its survival, since the depth of her character is what continues to engage audiences even in modern day. It also focuses on R. K. Narayan's effort to redefine the position of women in the society that has always constricted their opportunities. His feminist sensibility lies in allowing her heroine to explore her talent rather than reducing her to an ideological position prescribed by society.

[Keywords : Feminism, Chauvinism, Women, Power, Gender roles]

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In Greek mythology, Clytemnestra was the wife of Agamemnon, the king of Mycenae or Argos. She was the daughter of Tyndareus and Leda, rulers of Sparta, and sister of Iphigeneia, Polydeuces, and Helen. When her sister Helen and wife of Agamemnon's brother, Menelaus, was abducted by Paris and was taken by Troy, Agamemnon decided to help his brother and bring his wife back, thus starting the Trojan war. Before the army left for Troy, Agamemnon was forced to sacrifice his daughter, Iphigeneia, as he had caused the wrath of Artemis. While he was away, Clytemnestra started an affair with Aegisthus, with whom she plotted against her husband. Clytemnestra was angry with her husband, both because of her daughter's sacrifice as well as because Agamemnon had killed her first husband and taken her by force.

Upon his return from Troy, Agamemnon was welcomed by his wife. When he went to take a bath, Clytemnestra threw a net on him and stabbed him. Agamemnon's concubine, Cassandra, who was outside the palace, had seen the plot, but as she was cursed by the God Apollo, no one believed her and she reluctantly accepted her fate and was slain. Subsequently, Aegisthus and Clytemnestra took the rule of Mycenae for seven years, until Orestes, the son of Clytemnestra and Agamemnon, returned and killed his mother, and her lover as revenge for his father's death.

Her masculine role, which is most clearly seen in the language she uses and the actual murder at the end of the play, allows her to gain the power needed to take revenge on her husband. However, she also has no qualms about playing a subservient feminine role in order to accomplish this. Her feminine role is revealed by the language she uses which is the language the men of Classical Athens would have expected of women: deceptive and duplicitous. McClure comments on Clytemnestra's double role, arguing that "Clytemnestra plays the part of a faithful wife before the male chorus, the messenger, and ultimately her husband, but abandons this disguise once she has successfully carried out her plan" (McClure, 27). Clytemnestra artfully switches between playing a persuasive masculine role and a seemingly subservient feminine one. She manages to shape her language to every particular situation in order to place herself at an advantage. However, as McClure points out, she abandons this meek disguise once she has successfully murdered her husband. With his death, Clytemnestra's

true heart is revealed, which will be examined further at the end of this section. By playing both masculine and feminine roles, Clytemnestra disrupts the balance of the male-centered society. She does this by acting contrary to men's expectations of how an ideal woman should act. Yet even when she plays the female role which is expected of her, she also disrupts society through her deception and duplicity.

The Guide by Narayan is the quest for spiritual fulfilment, for within the Hindu mythology, the path to spiritual illumination requires mentoring from a guru or a guide. There are multiple puns on the word 'guru'. Raju goes from being a tourist guide, to Rosie's mentor or guide, to the spiritual guide of the villagers of Mangal. He is a born leader and people seek him out, but Raju is a travesty of a guide, because he actually misguides people.

Narayan's avant-garde in *The Guide*, Rosie comes from the family of temple-dancers. She is given the privilege to receive formal education and is an M.A. in Economics. No doubt she has from her early years 'the making of a liberated woman' (Mathur, 17). The author has allowed Rosie to grow independent of the social security, believed to be given only by a man (father), until her marriage. The absence of fatherly protection indicates Narayan's denial of a phallic identity which is made essential for a full-fledged womanly existence in the society. From the very beginning she is confident and clear in her thoughts. While she analyses the matrimonial advertisement and questions, 'Have I looks?' her answer to her own query is positive. She wanted a live husband who is sensitive to her needs which is indicated by her statement that she'd 'have preferred any kind of mother-in-law, if it had meant one real, live husband' (*The Guide*, 76). She is extremely comfortable with her physicality which patriarchy universally couches in terms of moral censure. Her body was for her, not an embarrassment but a mode of expression.

Individuality to a woman is a distant dream in a collectivist society such as in India, so the author allows Rosie to enter the institution of marriage. The preferential quality to Marco for marriage is education and beauty. His matrimonial advertisement suggests this for he wanted "an educated, good-looking girl to marry a rich bachelor [Marco] of academic interests. *No caste restrictions; good looks and university degree essential*" (*The Guide*, 75). One becomes aware of the fact that a woman's worth is measured in terms

of her beauty since it is to be considered as a status symbol. Her degree is of the same value. No consideration is given to “mutual suitability or unsuitability of the tastes and likeness of the partners” (Gaur, 63). The manner in which the advertisement is framed and the subsequent examination of Rosie and her certificates with a business-like determination, reflect the cold attitude of Marco towards the delicate bond. He seems to be entering into some sort of a transaction he is having in exchange of the social identity and luxury he was to provide to the lady. Marco wanted someone like his servant Joseph who did everything for him at the right time without bothering him. Raju reflects the same when he says that Marco “married out of the desire to have someone to care for his practical life” (*The Guide*, 100).

The young and beautiful wife of Marco, and love object of Raju, Rosie’s most striking quality is her immense genius for dance, most clearly manifested in the ‘serpent dance’ she only performs on special occasion. Descended from a poor, lower-caste family who has traditionally devoted themselves to the art of temple dancing, Rosie, in spite of her own passion for dance, attempts to escape the constraints of her caste and poverty by marrying a wealthy, educated, upper-caste man. And yet, rather providing Rosie with deliverance, the men with whom she becomes entangled inevitably attempts to repress her creativity and independence. Not only does Marco condemn and ban Rosie’s pursuit of dance, but Raju with whom she commences an affair soon after she arrives in Malgudi with her husband, also lets her down. While Raju genuinely supports and encourages Rosie’s pursuit of her art at first, once she achieves fame as the dancer Nalini, he begins to exploit her success in his role as her manager to enrich himself. Not only that, but Raju repeatedly lies to and deceives Rosie and attempts to control

her contact with the others due to his jealousy. And yet, try as they might, the men in Rosie’s life ultimately fail to contain and control her. Forceful, free-spirited and a brilliant talent, her artistic and feminine powers are such that, by the end of the novel, she has discarded the chains that both men have sought to confide her in, and is outshining both as a free and independent woman, successful beyond measure.

The absence of the fatherly protection in the life of Rosie indicates Narayan’s denial of a phallic identity which is made

essential for a full-fledged womanly existence in the society. From the beginning, she is quite confident and clear in her thoughts. While she analyses the matrimonial advertisement and questions, 'Have I looks', her answer to her own query is positive. She is extremely comfortable with her physicality which patriarchy universally couches in terms of moral censure. Her body was for her, not an embarrassment but a mode of expression.

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Rosie's identity is now determined by the male in her life to whom she is now subordinate. She is to fit into an idealized figure of a 'home-spun' woman with great patience and has to maintain equilibrium even if it meant to constrain her desires. One gets the idea of commoditization of Rosie by Marco for social status and by Raju for sexual gratification and as a money generating machine.

Feminist criticism may take different avenues of approach to major works by male authors. It may, for example, reconstruct cultural assumptions regarding gender roles, status, or assumptions from a neutral point of view, or it may choose to focus on the implicit misogyny of the author's vision.

There is on one hand, from Zeitlin's interpretation of the Oresteia as reflecting the misogyny of Aeschylus and his society in his portrait of Clytemnestra's committing an outrage on Agamemnon and the state, "Portrayed as a monstrous androgyne, she demands and usurps male powers and prerogatives". On the other hand, there is Philip Vellacott's focus on the misogyny of the outrage done to Clytemnestra and the implicit warning to Aeschylus's society this entails.

'She is driven to her murderous act not only by love of Aegisthus, hatred of Agamemnon, jealousy of Cassandra; the deepest spring of her tragedy is the knowledge that she, who has it in

her to be the head of the kingdom, if need be, as well as of a family, can be freely ignored as a wife and outraged as a mother by a man she knows her inferior. She thus confronts Athenians with a problem which it is evident they have not solved'. Clytemnestra is described by the watchman as "a woman in passionate heart and man in strength of purpose". The chorus reinforces this idea of having 'manly' qualities and her discarding gender roles saying, "lady, you speak as wisely as a prudent man".

These manly qualities are best demonstrated in Clytemnestra's use of language, particularly, "I stand where I dealt the blow; my purpose is achieved. Thus, I have done the deed; deny it I will not' and 'You are testing me as if I were a witless woman'."

Rosie and Clytemnestra are both victims of the patriarchal hegemony. The ideology that defines woman as inferior debars her from the possibility of attaining self-satisfaction and independence through education or through art and skill as in Rosie's case and a drastic step to kill her husband in the case of Clytemnestra.

Rosie's attempt to convince Marco to allow her to dance and her decision to subside her desire reflects a patriarchal set up where the male voice is the law and of which she is the victim. However, in the case of Clytemnestra, she was devoid of her say in anything at all. She was forcefully taken by Agamemnon after he slain her husband, he sacrificed Iphigenia, her daughter, and still couldn't do anything. The only way she sought was to free herself from the clutches of a dominating and a suffocating bond.

Certainly, R. K. Narayan dreamt of redefining the position of women in society and this formulated his representation of Rosie as a 'new woman'. Narayan's feminist sensibility in the representation of the character of Rosie lies not in her challenge to convention but in her resistance to reduction to a single ideological position defined by the male world. She moves within and beyond the physical world to discover inner power and hidden essences.

By playing a masculine role and a rebellious feminine role, Clytemnestra is able to seize and power in order to bring about her husband's death and then to also hold onto power as a ruler of Argos. However, like any usurper, she must then confront those who would rebel against her rule. In this case, such rebellion comes from within her own family.

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The Importance of Remittances in Poverty Alleviation : A Study of Sauraha Rural Municipality, Kapilbastu

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Remittances are a significant source of money for the economic growth of poor nations, including Nepal. In this context, the study intends to investigate the role of remittances in rural poverty reduction in Sauraha Rural Municipality, Kapilbastu, as well as analyse the nature and scope of remittance income. The study employed quantitative and qualitative research, with an emphasis on exploratory and descriptive research designs, and stratified sampling from nine distinct wards of the rural municipality. The universe for this research was 797 migrants, and the sample was 100 respondents. Primary data were collected through intensive personal field survey in two phases using both qualitative and quantitative methods of data collection. In phase-I, complete house listing of all nine wards was conducted for identification of migrant and non-migrant households. In phase-II,

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personal interview of one household member (Head/elder member) from selected households were conducted using semi-structured interview schedule. Secondary data were collected from rural municipality office, district development committee and other published research reports and article. The study indicates that remittance has improved economic and social circumstances of all families engaging in international labour. It might be in both economic and social dimensions, but there is undoubtedly a positive shift in the status of the respondents' families as a result of remittance. As a result, we may conclude that remittance money is crucial to alleviating poverty in the research area.

[**Keywords** : Remittance, Poverty, Foreign employment, Economic and social conditions]

1. Introduction

Poverty is a serious issue in both developing and undeveloped countries in today's globe; the only variation is the degree and kind of poverty. In the case of Nepal, a tiny landlocked and agricultural country, the problem is widespread poverty and unemployment. Its poor growth rate may be ascribed to its high population growth rate and increasing reliance on backward agriculture. The major feature among them is widespread poverty. Poverty in Nepal may be described in two ways: one based on per capita income and the other on basic requirements. Using the per capita income criterion to define poverty, The Gross Domestic Product per capita in Nepal was last recorded at 1083.03 US dollars in 2022 (NRB, 2022).

Poverty is characterized by the lack of basic necessities such as clothing, housing, and food. As an example, a person requires an average daily intake of 2256 calories as well as the value of the lowest real daily consumption of other essential commodities. If a person does not consume the appropriate number of calories, he is considered impoverished. Nepal's social index is quite low compared to the rest of the world, owing to the country's extremely high degree of poverty. Although foreign investment is the primary source of development for any economy, it is insufficient in Nepal due to a lack of adequate policies and infrastructure

Nepal has received foreign investment from 55 different countries as of mid-July 2021. The survey shows stock of FDI in Nepal increased by 14.8 percent to Rs. 227.9 billion at the end of 2020/21. Paid-up capital is the major component in FDI stock as it accounts for 53.9 percent of total FDI stock whereas the reserves and loans in total FDI stock accounts for 31.6 percent and 14.5 percent respectively (NRB, 2022).

Nepal's human resources are another important resource. Because of Nepal's high population growth rate, the country's involvement in the development of all industries has become increasingly essential in recent years. However, due to a lack of work and earning prospects in our nation, skilled, semi-skilled, and unskilled people of all sorts have indicated a preference for foreign employment, resulting in significant development in the remittance industry. In the current circumstances, the size of remittances is projected to surpass Nepalese Rupees 100 billion from registered sources; if all unregistered sources (illegal sources and their friends included) are considered, the magnitude is anticipated to reach Nepalese rupees 125 billion (Kantipur, 2018). If the current trend continues, it is predicted that the remittance economy will replace many other sectors of the economy in the next few years.

About 281 million international migrants sent about 702 billion dollars remittance to their home countries in 2020. Similarly, 540 billion dollars of external remittance flowed to Low and middle-income countries in 2020. Likewise, the result also exhibits that India and China received the largest amounts of external remittance in Asia, together with more than 140 billion dollars in 2020. In the similar way, comparing G-7 countries, France is the largest receiving country of remittance with 24.48 billion dollars, while Germany ranks second with 17.90 billion dollars in 2020 (IOM, 2022). However, it should be noted that most of the remittance received appear to have been sent to the countries of Asia-pacific regions. In Nepal, the contribution of remittance revenue grows year after year. In 2020/21, Nepal received Nepalese Rupees 961.05 billion remittance from different countries, constituting 22.5 percent of the Gross Domestic Product (NPC, 2020/21).

Remittances have established themselves as a significant source of economic development in poor nations. According to the previous year's figures, around 3300 billion US dollars entered developing nations. In emerging nations such as India, China, and Mexico, remittance income has increased by 50%. Remittances from wealthy countries to developing countries are twice as large as foreign aid and direct investment.

The majority of migrants are from Nepal's rural sector, but due to a lack of banking services in rural regions, they have been transmitting their wages through informal channels until recently. In

the current economic climate, the majority of individuals from rural regions come to India for jobs. In the current environment, remittances are playing a critical role in lowering poverty levels in Nepal, particularly in rural regions where there are no other options to earn and find work outside of the agricultural sector. However, due to a lack of adequate government policy to stimulate remittance revenue in productive sectors, about 80% of remittance money is spent in unproductive sectors such as house building, land purchases, and other lavish products. People travel to other nations for employment in order to make money, which surely helps to lessen poverty in rural regions.

2. The Study Area

Kapilbastu district is located in western part of Nepal's Lumbini Zone. The district of Kapilbastu is around 50 kilometres from the zonal headquarters in Bhulubang. Its elevation ranges from 103 to 107 meters above the sea level. The rural municipality of Sauraha is located in the northern region of Nepal's Kapilbastu District, Lumbini Zone. The area of Kapilbastu District is 1164 square kilometers. There are 54 village development committees and 3 municipalities in Kapilbastu district. According to the population census 2011, the total population of the Kapilbastu district is 4 17,320. And the total population of the Sauraha rural municipality is 4552, where male population is 1981 and female population is 2571. Comparatively, the number of female population is higher than the male population.

The Sauraha rural municipality is about 290 kilometers from the national headquarter Kathmandu and it is about 70 km from the zonal headquarter Bhalubang. Sauraha rural municipality is about 14 kilometers from the district headquarter Taulihawa. The total area of Sauraha rural municipality is 5.15 square kilometers. Among 2025 hectares of land only 859.49 hectares land is suitable for agriculture. Particularly among all the available land in this rural municipality about 42% of total land is agriculture land, 30% is forest land and 28% others. The total length of this rural municipality is about 5 km and width is about 4.5 km. The east part of the rural municipality is bordered by Bithuwa rural municipality, west by Gotihawa rural municipality, North by Bhalwari rural municipality and south by Dhankauli rural municipality. Near about 70% of the population of this rural municipality have electricity facilities and about 30%

people of this rural municipality use mobile phone services. The population composition of the rural municipality is heterogeneous. The population composed different ethnic groupings include Tharu, Muslims, Gupta, Kewat, Paswan, and others. This rural municipality's overall population is literate at about 75% (CBS, 2021).

The majority of people work in agriculture sector and other working in different occupations like business, foreign labour, local agriculture and non-agriculture labour. Agriculture is the major source of income for the residents of Sauraha rural municipality. The primary crops in this rural municipality include rice, millet, wheat, potatoes, vegetables, and the domestic animals include buffalo, cows, goats, sheep and poultry.

3. Objectives

The main objective of this study is to examine the influence of remittances on rural poverty reduction in the study area. Aside from that, the specific goal of this research is to examine the type and amount of remittance revenue in the study region.

4. Methodology

The research design for this study is both exploratory and descriptive. This study is exploratory in nature because it seeks to investigate the effect of remittances on poverty reduction in the study area. At the same time, this study is descriptive in nature since it seeks to give accurate information regarding the situation of poverty in the studied area.

Secondary data were collected from rural municipality office, district development committee and other related places. Primary data for this study were collected through tools like observation, interview schedule, and case studies. An interview schedule was structured to meet the purpose of the study. Questions were both open and close in nature.

Primary data was collected through intensive personal field survey in two phases using both qualitative and quantitative methods of data collection. In phase-I, complete house listing of all nine wards was conducted for identification of migrant and non-migrant households. In phase-II, personal interview of one household member (Head/elder member) from selected households were conducted using semi-structured interview schedule.

There are 797 households in Sauraha rural municipality, Kapilbastu district, with a total population of 4552. The proportional simple random sampling method was used to select 100 households from the total of 797 households in the research area. As a result, the universe for this research was 797 migrants, and the sample was the 100 respondents. A higher sample size was not practicable in order to make the study significant and progress within the constrained time frame. The sample represents more than 12.5% of total households and may be deemed representative of the study's universe. The nine wards of the rural municipality were the strata and the sample households of each ward were selected proportionately of the size of the ward. The total numbers of households of each ward determines the size of the sample. The following table lists the sample size options :

Table-1 : Sample size of Respondents' Household of Sauraha Rural Municipality

Ward No.	Total Number of Household	Number of sampled household
1	85	10
2	63	8
7	165	18
4	55	7
5	78	9
6	112	14
7	73	9
8	40	6
9	146	19
Total	797	100

Source : Municipality Report (2022)

5. Discussion and Analysis of the study

5.1 Extent of Poverty and Unemployment

Unemployment is the primary source of poverty in any state, and it plays a significant role in individuals migrating away from their own birthplace. The researcher also discovered in this study that the major reason for the migration of the study area's youth is unemployment in their home country. The majority of employees in

the study area have gone to nations where no particular credentials are required, such as India, Qatar, Malaysia, the UAE, KSA, and other Gulf countries, as well as other South Asian countries. Their migration to other nations is determined by their family's economic situation as well as the members' regular income. This is seen in the table below:

Table-2 : Regular Money Income of the Sample Households

Sr. No.	Regular Monthly Income (in NRs.)	No of Households
1.	Less than 5000	24
2.	5000-10000	21
3.	10000-20000	35
4.	20000-50000	14
5.	Above 50000	6
Total Households		100

Source : Field Survey, 2022

The above table shows that around 45% of the total selected families earn less than Nepalese rupees 100,000 per month. This indicates that each member of the sample families has an average monthly income of Nepalese rupees 1650. This is much below the absolute poverty threshold. Only 6% of households earn more than Nepalese rupees 50,000 per month on a regular basis. Approximately 24% of the hundred homes get less than Nepalese rupees 5,000 per month, which is a very low degree of poverty for the survival of the family members. The above-mentioned table is also dependent on agricultural product output; hence, if the weather and other variables conspire against them, the revenue situation might be quite poor in comparison to the stated amount.

Table-3 : Employment Status of the Sample Households

Sr. No.	Group of Population	No of people	Employment Status (employed people)	Percent
1.	Active Population	292	172	58.90%
2.	Inactive Population	228	0	0%
3.	Total Population	520	172	33.077%

Source : Field Survey, 2022

Table-3 on the preceding page reveals that only about 58% of the active population is employed in the research area's sample homes, while only about 33% of the population is working overall, implying that around 67% of the study area's population is jobless, which is highly high. Around 15% of the employed population is engaged in their own agricultural activities, implying that they are also facing disguised unemployment and seasonal unemployment. As a result, to be precise, only roughly 18% of the population in the study region is employed full-time. In that 18% population number, around 7% of the entire population is working in permanent occupations; the remainder is employed in temporary jobs and overseas employment.

As a result of the above table 3, we can conclude that, on the one hand, approximately 42% of the total population of 520 is a fully dependent population, and on the other hand, approximately 58% of the active population of 292 is employed, implying that the rate of employment in the study area is very low and the rate of dependency in the study area is very high.

5.2 The Impact of Remittances on Poverty Reduction in the Studied Area

5.2.1 Job Categories and Duration of Stay in Foreign Employment

Because Nepalese labourers have low skill levels, the majority of them work manual labour. Respondents were asked to describe the sort of work they conducted while working in a foreign nation, which is divided into five categories: construction, mechanical, agricultural farming, industrial labour, and hotel or catering.

The length of an emigrant worker's stay in another country is decided by their availability to work, the company's facilities, salary rate, employees' health, visa approval date, home urgency, and a variety of other factors. Some respondents return home before the agreed-upon date due to an inferior sort of employment, a low salary, family issues such as the death of a family member, sickness, or their own poor health, and also because the employer firm evicted them due to the workers' unusual personalities. In order to establish the length of their foreign visit, respondents were asked to specify their length of stay. The outcomes of the various types of labour performed, as well as the length of stay in overseas employment, are summarized in table-4 on next page.

It is evident from the data contained in Table-4 that the majority of migrating respondents work in construction, with 34% working in that field. Due to a lack of technical skills to work in other fields, the majority of Tharu people engage in construction. Mechanical engineering is the second most common occupation, with 29% of respondents employed in this field. The third biggest area of employment for Nepalese employees is the industrial sector, where the majority of Nepalese migrants work as labourers. Other occupations for Nepalese employees include agro-farming and hotel and catering, which employ 10% and 8% of the total respondents, respectively. The respondents from the Gupta people had the longest period of stay, staying an average of 3.25 years, according to the duration of stay from the field survey. Tharu, like Gupta, spends an average of three years at a time in overseas jobs. Muslims must stay for a minimum of 2.5 years.

Table-4 : Types of Jobs Performed and Duration of Stay in Foreign Country of Respondents from Sauraha Rural Municipality

Caste/ Ethnic Group	No of Respondents	Occupation					Average Duration of Stay
		Construction	Mechanical	Agro-farming	Industrial	Hotel/ Catering	
Tharu	65	14	27	7	12	5	3 Yrs
Gupta	10	4	-	-	4	2	3.25 Yrs
Kewat	7	6	-	1	-	-	2.8 Yrs
Passwan	6	3	-	1	2	-	2.7 Yrs
Muslim	5	3	-	1	-	1	2.5 Yrs
Others	7	4	2	-	1	-	2.7 Yrs
Total	100	34	29	10	19	8	2.8 Yrs

Source : Field Survey, 2022

5.2.2 Reasons for Return

When the labourer goes home, he or she has two possibilities. He may have to stay in his own country and learn a new trade, continue farming, or return to the same overseas job. Those who return may do so for a variety of reasons, including the ease of continuing a career, the lack of a job at home, or the desire to avoid

controversy. Those who do not return may not return for a variety of reasons, including difficulty finding work, a desire to stay with family, a lack of urgency to make more money because the debt has been paid, the marriage or death of an older member of the family, finding another job in their own native country, and so on. The responses of the sample families to additional work in foreign lands were sought by surveys, and they are described below :

Table-5 : Causes to Return for Foreign Employment for Different Ethnic Group of Respondents

Caste/Ethnic Group	No. of Respondents	Causes of return		
		Employment Problems	Conflict	No Plan to go
Tharu	65	42	15	8
Gupta	10	8	1	1
Kewat	7	7	-	-
Passwan	6	5	-	1
Muslim	5	5	-	-
Others	7	3	1	3
Total	100	70	17	13

Source : Field Survey, 2022

According to the above table, 70% of total respondents returned due to work issues, while 17% claimed they could subsist in their home country but that the war situation was forcing them back to overseas employment. Only 13% of all respondents do not expect to return, maybe because they have done demanding, risky, and nasty jobs overseas. It is possible to conclude that long-term international work is a strategy for avoiding unemployment & strife in the country.

5.2.3 Earned Income from Abroad

It is commonly stated that Nepalese employees are employed in low-wage jobs abroad. As a result, they earn less money than workers from other nations. However, revenue made overseas is determined by the talent of the employees, the firm’s compensation payment, the rules and regulations of the working nation, the type of company, the length of stay, and other factors. Respondents were requested to provide their monthly pay earnings in order to determine the amount of money earned by Nepalese labourers overseas. Table 6 contains the responses of the respondents on next page.

Table-6 : Earned Abroad Income for Different Ethnic Groups of Respondents

Caste/Ethnic Group	No of Respondents	Average Monthly Income (In thousand)			
		Based on Destination		Based on Skill	
		Gulf	Malaysia	Skilled	Unskilled
Tharu	65	15.13	12.4	24	10.5
Gupta	10	12.5	12	20	8.75
Kewat	7	9.83	8.5	17	7.5
Kurmi	6	9.76	8.5	21	9
Muslim	5	8.5	7.5	18	7.5
Others	7	10.3	9	20	-
Total	100	11	9.65	20	8.54

Caste/Ethnic Group	No of Respondents	Average Monthly Income (In thousand)			
		Types of Jobs			
		mechanical	Hotel	Industrial	Agricultural
Tharu	65	25	15.5	12.5	-
Gupta	10	21	14	10	8.5
Kewat	7	18	-	8.5	7.8
Kurmi	6	14	15	9.5	8.5
Muslim	5	15	11	9	-
Others	7	18	14	9.5	9.5
Total	100	18.5	13.58	9.83	8.5

Source : Field Survey, 2022

According to the above table, respondents who worked in Gulf nations earned more money than respondents who worked in Malaysia. In Malaysia, the average monthly income of respondents is Nepalese rupees 9.65 thousand, whereas the average monthly income in Gulf nations is Nepalese rupees 11 thousand. When we compare the income of the respondents' caste or ethnic group, we can see that the Tharu community has a higher average monthly salary than the others since they understand all of the laws and regulations of their

job. The monthly average salary for Muslims in the Gulf nations and Malaysia is the lowest since the majority of employees are illiterate. Another element of this data shows that the average monthly salary of skilled employees and unskilled workers is significantly different.

The average monthly wage for skilled employees is approximately 20 thousand Nepalese rupees, whereas the average monthly income for unskilled workers is around 8.75 thousand Nepalese rupees. The average monthly salary also differs depending on the occupation. Workers in mechanical enterprises receive the highest monthly wage, which are 25 thousand Nepalese rupees per month, among the four categories of occupations (mechanical, hotel, industrial, and agricultural) in the Gulf nations as well. The difference across castes and ethnic groups is that more Tharu work in mechanical enterprises; hence, their average monthly salary is higher than the others. Workers in hotels, industries, and agriculture earn an average monthly salary of 13.58 Nepalese rupees, 9.83 Nepalese rupees, and 8.5 Nepalese rupees, respectively, based on their occupation. It implies that workers in the agricultural industry are paid relatively little Nepalese rupees 8.5 per month.

5.2.4 Remittances and Foreign Employment Skills

The use of remittances is determined by the individual's priority for various applications, the quantity of the transfer, the period of availability, the chance for investment, and a variety of other considerations. The bulk of migrant workers leave their native countries due to unemployment and poverty in their families. In general, their profits are modest because the expense of international work is met through borrowing; hence, any earnings must be spent on loan payments and interest. Waiting may involve familial customs. Keeping all of these factors in mind, respondents were asked to describe how they used the money they earned overseas.

Because the majority of migrant Nepalese labourers are unskilled, Nepalese migrants have mastered a variety of skills on board. They are expected to use the same talents they used in their native nation when they return home. It might depend on the circumstances. These circumstances might include employment availability, industry availability, the quality of skills obtained, a lack of technology, financial availability, and so on. Respondents were asked to offer explanations for their perceptions in order to determine them. Table-7 displays the responses of the respondents on next page.

Table-7 : Use of Remittance and the Usefulness of Skills learnt from Foreign Employment

Caste/ Ethnic group	No of Respo- ndents	Utilization of Remittance				Usefulness of Skills	
		Household Expenses	Loan Payment	Investment (Land & shares)	Social Activities	Has helped	May be helpful
Tharu	65	65	47	19	16	12	48
Gupta	10	9	2	2	6	2	8
Kewat	7	7	6	-	-	-	7
Kurmi	6	6	5	2	-	2	4
Muslim	5	5	5	-	-	-	5
Others	7	5	4	3	1	-	7
Total	100	97	69	26	23	16	79

Source : Field Survey, 2022

Note : Due to the multiple answers the total numbers of the households are more than the total number of sample size.)

The above mentioned table provides information on the use of remittance revenue as well as the use of skills obtained in overseas work. We may draw from it that 97% of all respondents and their families spend their money on household costs, such as food, clothes, health, and education for their family. 69% of households utilize their income loan payments for their family, which may be used for the same reason or as a family debt prior to his international work. Only approximately 26 families utilize their foreign earnings for investment objectives, such as purchasing land, residences, stocks, or founding businesses. Only 23% of all other respondents spend part of their cash on social activities such as schools, roads, and water taps. Only respondents from Tharu, Gupta, and other castes donate some of their money to social activities, as opposed to those from other castes such as Kewat, Muslim, and Kurmi, who spend practically all of their income on routine home expenses and loan payments. It indicates that the majority of remittance money collected by respondents in the research region is spent on ordinary household expenditures as well as loan repayment and interest.

Another feature of this table is the use of talents gained through international work. Only 16% of all respondents said that the abilities they obtained in an overseas job helped them in their lifestyle after returning to their home country. 79% of the respondents said that the skills obtained in an overseas job will be useful in their future lives and in other foreign employment in any field.

5.2.5 Changes in the Household Economy as a Result of Foreign Employment

It is commonly assumed that if someone obtains a job abroad, his home economics will improve. The change is an increase in economic well-being and living standards; improvements in skill and social standing may occur in the same places where the changes occur, and so on. If the respondents can earn more than what is required to support their family and pay their loan principal and interest, their economic situation will improve, and their poverty problem will be alleviated. To determine the change in household economic situation as a result of overseas work, respondents were assisted in making their own judgments about their economic status prior to and following foreign employment and comparing these two time periods. Table-8 displays the responses of the respondents.

Table-8 : Changes in Respondent Indicators as a Result of Foreign Employment

Indicators	Change in Conditions			Total
	Increased	Decreased	Remained Same	
Economic Status	9	8	23	100
Standard of Living	57	3	40	100
Social Attitude	73	-	27	100
Skills	82	-	18	100

Source : Field Survey, 2022

The above table is based on the overall sample size without classification rather than the ethnic composition or group. It reveals that 69% of respondents said that overseas work improved their economic situation. According to 23% of respondents, their economic situation was the same before and after their international work. 8% of respondents' economic standing has deteriorated as a result of international work, implying that they have increased family debt as

a result of foreign employment. The decline in economic standing might have resulted in high costs and low income in international work, or in a brief term of overseas employment. Another 57% of respondents claimed their standard of living had grown; 40% said it had remained the same; and 3% said it had declined after returning from overseas employment owing to an increase in family debt.

In terms of social attitude, around 73% of respondents said they had grown their social attitude, while the remaining 27% said their social attitude had stayed the same. Another feature of international work is that 82% of respondents learned new skills that would be beneficial here or not. The remaining respondents (18%) stated that they did not develop new skills while working overseas. According to the above table, the majority of respondents perceived a positive change in their household economic and social indices, such as economic standing, standard of living, social attitude, skill development, and so on, after returning from abroad.

5.2.6 Influence on other Indicators

Increased income of the family, family size, previous economic status of the family, respondents' knowledge and education, societal culture, and so on were the positive influence of the labour migration on the study area. Respondents were asked to respond to changes brought about by foreign employment in order to determine the influence of foreign employment on housing metrics. The responses submitted by respondents are listed in the table below.

Table-9 : Impact on Respondents' Other Household Indicators

Indicators	Increased	Worsened	Same	Total
Condition of housing	78	-	22	100
Education of children	69	-	31	100
Health of family members	46	18	36	100
Clothing	74	-	26	100
Cash available with them	37	22	41	100

Source : Field Survey, 2022

According to the table above, 78% of respondents have improved their dwelling conditions. It demonstrates that people who returned from international employment either constructed a new house or repaired an existing one to enhance their housing situation. 22% of respondents stated that their home situation was the same

before and after their international work; however, the static situation was not provided. It might be a lack of money or other pressing responsibilities such as debt payments, home expenses, a family member's marriage, and so on. After returning from overseas employment, no respondent's housing situation worsened. 69% of total families indicated that their children's schooling had improved as a result of their parents' money from abroad. It might be the outcome of an improvement in the financial situation of those who could afford boarding school for their children. However, none of the respondents stated that their children's education had suffered as a result of their international job. The remainder According to 31% of respondents, their children's educational standing stayed the same before and after international work. 46% of respondents said that their family's health had improved as a result of their foreign employment, while about 18% said that their family's health had worsened as a result of the respondent's or his family members' foreign employment. The rest even after returning from a job abroad, 36% of respondents reported their family members' health stayed the same. It might be because of the area's overall health and health awareness.

More than 70% of respondents reported that household members are wearing nicer apparel after returning from international job. It might be connected to the respondent's improved spending power and clothing after returning with their family members. The remaining 26% stated that their clothing status was the same before and after returning from international employment. When the availability of liquid cash to meet various household needs was assessed, approximately 37% of respondents increased their cash holdings; another 41% maintained their cash holdings; and the remaining 22% are holding their cash after returning from foreign employment.

It might be because of the low income earned from international jobs or because the revenue gained from abroad is only equivalent to the total of household spending, loan payments, and interest, or it could be due to excessive expenses, low income, or the high cost of foreign employment. It implies that international employment has improved the liquidity condition of around 37% of those who work abroad. According to the above data, over 60% of respondents in this rural municipality have improved various household indicators as a result of foreign employment. However, around 8% have worsened,

and approximately 32% have the same level of household indicators even after returning from international travel.

In conclusion, persons who returned from overseas employment gained some economic advantage and improved their financial, social, and economic situations, but it cannot be argued that it significantly improved their lives.

To summarize, remittance money received from abroad assists households in the study region in meeting their fundamental necessities as well as other social and economic elements of their lives. Another finding of this survey is that the remittances received by the foreign-bound labourer benefitted members of his family other than the employee himself. As a result, it is obvious that remittances are playing a very beneficial role in helping respondents and their families lower their degree of poverty in the study region.

6. Conclusion

The average monthly income of households in this rural municipality is around 45% of the total selected families earn less than Nepalese rupees 100,000 per month. This indicates that each member of the sample families has an average monthly income of Nepalese rupees 1650. This is much below the absolute poverty threshold. Only 6% of households earn more than \$50,000 per month on a regular basis. Approximately 24% of the hundred homes get less than Nepalese rupees 5,000 per month, which is a very low degree of poverty for the survival of the family members. The above-mentioned table is also dependent on agricultural product output; hence, if the weather and other variables conspire against them, the revenue situation might be quite poor in comparison to the stated amount.

Approximately 42 % of the total population of 520 is a fully dependent population, and on the other hand, approximately 58% of the active population of 292 is employed, implying that the rate of employment in the study area is very low and the rate of dependency in the study area is very high.

The majority of migrating respondents work in construction, with 34% working in that field. Due to a lack of technical skills to work in other fields, the majority of Tharu people engage in construction. Mechanical engineering is the second most common occupation, with 29% of respondents employed in this field. The third biggest area of employment for Nepalese employees is the

industrial sector, where the majority of Nepalese migrants work as labourers. Other occupations for Nepalese employees include agro-farming and hotel and catering, which employ 10% and 8% of the total respondents, respectively. The respondents from the Gupta people had the longest period of stay, staying an average of 3.25 years, according to the duration of stay from the field survey. Tharu, like Gupta, spends an average of three years at a time in overseas jobs. Muslims must stay for a minimum of 2.5 years.

Because of the work issue 70% of total respondents returned back to their home, while 17% claimed they could subsist in their home country but that the war situation was forcing them back to overseas employment. Only 13% of all respondents do not expect to return, maybe because they have done demanding, risky, and nasty jobs overseas. It is possible to conclude that long-term international work is a strategy for avoiding unemployment and strife in the country.

The respondents, worked in Gulf nations earned more money than respondents who worked in Malaysia. In Malaysia, the average monthly income of respondents is Nepalese rupees 9.65 thousand, whereas the average monthly income in Gulf nations is Nepalese rupees 11 thousand. When we compare the income of the respondents' caste or ethnic group, we can see that the Tharu community has a higher average monthly salary than the others since they understand all of the laws and regulations of their job. The monthly average salary for Muslims in the Gulf nations and Malaysia is the lowest since the majority of employees are illiterate. Another element of this data shows that the average monthly salary of skilled employees and unskilled workers is significantly different.

Only approximately 26 families utilize their foreign earnings for investment objectives, such as purchasing land, residences, stocks, or founding businesses. Only 23% of all other respondents spend part of their cash on social activities such as schools, roads, and water taps. Only respondents from Tharu, Gupta, and other castes donate some of their money to social activities, as opposed to those from other castes such as Kewat, Muslim, and Kurmi, who spend practically all of their income on routine home expenses and loan payments. It indicates that the majority of remittance money collected by respondents in the research region is spent on ordinary household expenditures as well as loan repayment and interest.

Another feature of this table is the use of talents gained through international work. Only 16% of all respondents said that the abilities they obtained in an overseas job helped them in their lifestyle after returning to their home country. 79% of the respondents said that the skills obtained in an overseas job will be useful in their future lives and in other foreign employment in any field.

It reveals that 69% of respondents said that overseas work improved their economic situation. According to 23% of respondents, their economic situation was the same before and after their international work. 8% of respondents' economic standing has deteriorated as a result of international work, implying that they have increased family debt as a result of foreign employment. The decline in economic standing might have resulted in high costs and low income in international work, or in a brief term of overseas employment. Another 57% of respondents claimed their standard of living had grown; 40% said it had remained the same; and 3% said it had declined after returning from overseas employment owing to an increase in family debt.

More than 70% of respondents reported that household members are wearing nicer apparel after returning from international job. It might be connected to the respondent's improved spending power and clothing after returning with their family members. The remaining 26% stated that their clothing status was the same before and after returning from international employment. When the availability of liquid cash to meet various household needs was assessed, approximately 37% of respondents increased their cash holdings; another 41% maintained their cash holdings; and the remaining 22% are holding their cash after returning from foreign employment. It might be because of the low income earned from international jobs or because the revenue gained from abroad is only equivalent to the total of household spending, loan payments, and interest, or it could be due to excessive expenses, low income, or the high cost of foreign employment. It implies that international employment has improved the liquidity condition of around 37% of those who work abroad. According to the above data, over 60% of respondents in this rural municipality have improved various household indicators as a result of foreign employment. However, around 8% have worsened, and approximately 32% have the same level of household indicators even after returning from international travel. In conclusion, persons who returned from

overseas employment gained some economic advantage and improved their financial, social, and economic situations, but it cannot be argued that it significantly improved their lives.

To summarize, the economic and social circumstances of all families engaging in international work have improved. It might be in both economic and social dimensions, but there is undoubtedly a positive shift in the status of the respondents' families as a result of remittance money. As a result, we may conclude that remittance money is crucial to alleviating poverty in the research region.

7. Recommendations

Since Most of the migrant Nepalese workers have gone to Gulf countries and Malaysia so these destinations are congested area of the Nepalese workers. Thus manpower agencies, agent and employed company all have been cheated to maximum workers. On the other hand, the workers of these destinations cannot earn much more money than other destinations like Japan, Korea, Hong Kong, USA etc. So the Ministry of Labour and Transport Management should make new policy to identify new potentialities destinations and create opportunities to go these destinations. Apart from these the labour contract should be done between two countries to give safe environment for the workers.

The concept of economic diplomacy should be implemented from the government of Nepal to increase the demand of Nepalese labour in the foreign labour market.

The Bilateral agreement should be done from the ministry level with all the labour importing countries. Agreement done with United Arab Emirates and Korea can be the best examples of positive impact of agreement.

During the field visit, the researcher has observed many negative aspect of the labour migration in the family and community level. Therefore further can be done on the negative aspect of the migration and the situation of the left behind families.

Finally, this study is very important current issue of the Nepalese economy, while the study is conducted in small size and may not be sufficient to make general conclusions for the whole nation about the role of remittance and labour migration. But by this study, I am confident that it will be certainly beneficial to the people of Sauraha and side by side for the people of other neighbouring wards of the entire country.

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**75 Days of Indian Revolution of
1857 Versus Jihad in Bijnor
(A Case Study from 13th
May to 28 July 1857)**

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The news of the outbreak of Indian Revolution of 1857 reached Bijnor on 12th and it was public on 13th. The Europeans under the leadership of Mr. Alexander Shakespear tried to meet the challenge but had to quit the district. The authority was taken by Nawab Mahmud Khan whose lieutenants, soon, had turned the Revolution into the form of Jihad committing massacre of the general Hindus at several places starting from Dhampur. The Nawab had received the Royal Decree from the King of Delhi. Turning the whole episode into merely a Jihad, resulted into its reaction amongst the Hindus and on general appeal to safeguard the Hindus, the Chaudharis of the Bijnor District had to accept the challenge. They attacked on Nawab Mahmud Khan who had to flee from Bijnor to Najibabad. The Battle of

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Bijnor was followed by a number of battles fought at Sherkot, Haldaur and few more places. This paper covers the sketches of the incidents from 13th May to 28 July, 1857 i.e., a time bracket for 75 days.

[Keywords : Indian Revolution of 1857, *Jehad*, Ganga, Rohilkhand Division, Bijnor, Garhwal, Himalaya, Nainital, Bareilly, *District Gazetteer*, Shahbazpur Khader, Gujars, Katra *muhalla*]

Writing about the general features of the district of Bijnor, the District Gazetteer mentions :

“Bijnor, or more correctly Bijnaur, occupies the north-west corner of the Rohilkhand or Bareilly Division, and is a roughly triangular stretch of country with its apex to the north.”¹

In further records :

“The western boundary is formed throughout by the deep stream of river Ganga, beyond which lie the four districts of Dehradun, Saharanpur, Muzaffarnagar and Meerut, all belonging to the Meerut Division. To the north and north-east is the hill country of Garhwal, the dividing line being the submontane road, which runs from Hardwar along the foot of the Himalayas to Ramnagar, Haldwani and Tanakpur... on the east, Phika river for the greater part of its course constitutes the boundary, separating this district from Naini Tal and Moradabad; as far as its junction with the Ramganga; and to the south lie the Thakurdwara, Amroha, and Hasanpur *tehsils* of Moradabad, the boundary being conventional and undetermined by natural features.”²

The district of Bijnor at the time of ‘Indian Revolution of 1857’ lied between latitude 29°2’ and 29°58’ north; and longitude between 78°0’ and 78°57’ east. It remained same until the post-independence period.

The distance between the district head-quarters of Bijnor and that of Meerut was a short distance of 40 miles but the information about the outbreak of Indian Revolution of 1857 reached Bijnor after 3 days *i.e.* on 13th May 1857. Its record is mentioned in the *District Gazetteer*. Under the heading “Beginning of the rebellion”, it finds space as follows :

“When, on the 13th of May 1857, run reached Bijnor, though only forty miles distant, of the calamitous outbreak at Meerut three days before, the European population of the district included Mr. A. Shakespear, the Collector, his wife and child;

Mr. G. Palmer, Joint Magistrate; Mr. R. Currie, a civilian on his way to the hills; Dr. Knight, the Civil Surgeon, and his wife; Mr. Lemaistre, the head clerk, his wife and three children; Mr. Johnson and Mr. Murphy, both clerks in the Magistrate's office, together with the latter's wife and four children, and a Mr. Cawood."³

It is a thing of no less interest that the *District Gazetteer* records the absence of military force as a fortune to the lives of the Europeans:

"There was, perhaps fortunately, no military force stationed in the district, the nearest posts being those at Meerut, Roorkee, Moradabad and Saharanpur."⁴

Getting information about the outbreak at Meerut, Mr. Alexander Shakespear, the Collector at once despatched hither some mounted police to ascertain the facts of the case. These policemen successfully established communication between Meerut and the police station at Bahsuma. The level of the Ganga was observed high so it was not easy to cross the Ganga without boats.

On 16th May, 1857 there took place a highway robbery followed by an open attack on the village of Shahbazpur Khader. To meet out the challenge, what measures were taken by the Collector has been described as follows:

"On the next day a servant of Mr. Currie was robbed close to the station [town of Bijnor] and there upon the Collector [Mr. Alexander Shakespear] sent requisitions for aid to the principal landholders, and called upon all native soldiers on leave in the district to come in aid and do service at Bijnor."⁵

The highway robbers belonged to the villages of Jhal and Olenda in the *pargana* of Daranagar being the Gujars. And so the Collector had summoned the prominent landlords who in return was responded immediately. It is described as follows:

"The summons met with an immediate response from the Chaudharis of Haldaur and Tajpur, while several non-commissioned officers and men of the Irregular Cavalry and other corps came in to assist the police force, to which considerable additions had been made"⁶

It is a point to note that the distance between Bijnor and Haldaur is 18 kms while that between Bijnor and Tajpur is 45 kms. In this context, naturally, Chaudhary of Haldaur's response was

supposed to be given prior to that of Chaudhary of Tajpur. But Alexander Shakespear was received immediate response from both the Chaudharis at the same time. Both the Chaudharis were taking the call to restore peace in general from robberies and violence amongst the villages concerned.⁷ Surely, they were not aware of the fact, what had been outbroken in the previous days at Meerut.

On the Collector's call good number of the non-commissioned officers and the cavalrymen of the Irregular Cavalry and other corps came in to assist the police force.⁸ At that juncture of time, thus considerable additions had been made in the force ready at hand at the district head-quarters of Bijnor.

Then occurred the episodes of 18th May, 1857 when a company of the 29th Native Infantry reached Bijnor from Saharamper passing through it to join their regiment at Moradabad.⁹ The terror observed had passed the same day and relief of their depiction was felt.¹⁰ Next day on 19th May some 300 Sappers and Miners came at Najibabad from Roorkee.¹¹ They started negotiations with Nawab Mahmud Khan, the grandson of Zabita Khan,¹² the ex Mir Bakshi of the Mughal Emperor Shah Alam II and son and successor of Najibuddaula.¹³

As per the records in the Government documents, Nawab Mahmud Khan was of some suspicion and was trying to change their minds. He played a game what has space in the *District Gazetteer* as follows :

“A new cause of alarm was arrival from Saharanpur on 18th of a company of the 29th N.I., passing through to join their regiment at Moradabad. Their departure was most opportune, for on the 19th of May some 300 Sappers and Miners, who had mutinied at Roorkee, reached Najibabad, and there opened negotiations with the self-styled Nawab, Mahmud Khan, the grandson of Zabita Khan.”¹⁴

It further records :

“The Nawab seems to have been anxious to avoid a disturbance at that place, but apparently, instigated the mutineers to attack Bijnor. News of their advent preceded them, and the Magistrate put his house in a state of defence; but the soldiers, who were short of ammunition, determined to make straight for Moradabad, hoping there to gain assistance from the disaffected 29th.”¹⁵

On 21st May, 1857 the jail was broken¹⁶ at Bijnor and this was a clear cut sign of the outbreak of the 'Revolution of 1857' in the district by the civilians. Alexander Shakespear and Mr. Palmer rallied the guard and had started killing those had came out. They chased them to the banks of the Ganga.¹⁷

All the treasure in form of silver coins of Rupee was a point of discussion for safety and as a result it was made safe from plunder by throwing it into the deep well adjoined the building of Treasury in the Collectorate campus of the district of Bijnor. It was hardly completed, a new terror arrived in form of Nawab Mahmud Khan who with empty carts had arrived from Najibabad to take away the treasure. He had words with influential Hindu landlords and had made them ready to resist the British and simultaneously to throw them and take their control over the district.

Finally on 7th June, the district administration was entrusted to Nawab Mahmud Khan after the refusal of Chaudhary Randhir Singh of Haldaur and Chaudhary Pratap Singh of Tajpur on the ground of their incapacity to carry on the administration.¹⁸

On some issues including those of Banke Rai, (Treasurer of Bijnor), Jamiyat Singh Brahman, *Rais* of Bijnor, the lady called 'Panna Patthar', the box of gold coins and jewelry; Chaudhary Nain Singh and Chaudhary Jodh Singh had turned in open opposition of the Nawab.¹⁹

In this context, what Sir Sayyid Ahmad Khan records is worth mentioning :

"From the start of these events, Chaudhary Nain Singh and Chaudhary Jodh Singh, *Rais* of Bijnor determined to oppose the Nawab. They gathered men from the villages, thousands of villagers gathered in Bijnor. The Nawab wanted to pacify the Chaudharis. They both came to the Nawab's residence one evening to discuss the settlements, but this meeting did not take place. After their departure from the residence, the two Chaudharis came to the *Tehsil* to tell Sayyid Turab Ali *Tahsildar* and myself that they proposed to fight the Nawab and unseat him."²⁰

Actually the two Chaudharis were aware of the fact that Munir Khan *Jehadi* with his men in large number was ready to come to Bijnor. Naturally the Chaudharis were worried of his *Jehad*, the

religions war to which their ancestors had been suffering since last centuries.²¹

After the episodes of 'Munir Khan Jehadi', 'dispatching the treasury' and 'English officers' effect to Najibabad', 'the Petition to the King', 'Ahmad Khan Allah Khan's Tour', and 'Amdu Khan's departure for Delhi with a Petition'; Sir Sayyid Ahmad Khan writes about Mareh Khan. Throwing light on his character, he writes :

"Mareh, a Sheikh by social class, was a confirmed bad character. Half the town of Sherkot was formerly in the zemindari of his forefathers.... he had become quite indigent and a blackguard besides. Chaudhary Partab Singh used to give his mother Rs. 150 a month. In March 1855, Mareh was sentenced to a year in jail, on a charge of bad behaviour, at the sessions of Mr. Charles John Wingfield."²²

Ahmad Allah Khan's meeting with Mareh Khan and the settlement between the two and Ahmad Allah Khan's arrival at Sherkot thrilled the Hindus at large. The sketch of the Hindus who had suffered at Mareh Khan's hands could be historically imagined as drowned in the famous Persian couplet that means :

*"We expected friendly gestures and treatment from our friends!
Whatever we thought was nothing but error."*²³

The joint strength of both the Khans accelerated the Jihad against the Hindus. The harsh treatment of the Hindus by the Jihadis became the thing of their daily routine. The bad memory of the treatment of the Hindus at large in the district particularly that had been done to them at Dhampur prevailed in their minds. Sir Sayyid, though in much limited and guarded words, thus records :

"All the Hindusunited to support Ahmed Allah Khan after he reached Dhampur. The Chaudharis of Sherkot also gave every evidence of their submission to the authority of Ahmed Allah Khan. On their coming to Dhampur on July 19, 1857, there Chaudharis met Ahmad Allah Khan in order to pay their respect to him. The landlords of Sherket also cooperated with Ahmad Allah Khan. Each one of them was deeply concerned to ward off the anticipated danger from Mareh. At this time, however, Mareh was by no means weaker than Ahmad Allah Khan"²⁴

Nothing was in common between Ahmad Allah Khan and Mareh Khan except the feeling of *Jehad* or in other words on this point

nothing remained uncommon between the two. Again, using sugar coated words, what Sir Sayyid writes, is worth mentioning :

“Ahmad Allah Khan summed up in his bad character all that was wicked and violent. Nawab Mareh Khan Blackguard Bahadur was the very man who could still give him lessons in both these respects as his ally. Overnight the level of violence increased tenfold. Their special target became [all the infidels *i.e.*, the Hindus including their leaders] Chaudhari Umrao Singh, rated in the District as being very rich but also its weakest personage. Taking him as their ‘golden bird’, the two began to make trouble for the Chaudhari. A message was sent that his land revenue, about Rs. 12,000, should be paid at once. Mahmud Khan in Bijnor and Shafi Allah Khan and Azmat Allah Khan in Najibabad began to send soldiers, rations, *etc.* as war supplies to Ahmad Allah Khan. The artillery which had come from Nagina to Bijnor through the intercession of Nathe Khan was also sent, together with ammunition, to Sherkot, where it arrived on July 27.”²⁵

The sole aim of Ahmad Allah Khan, Mareh Khan, Mahmud Khan, Shafi Allah Khan, Azmat Allah Khan, Nathe Khan and the soldiers under them was shifted from anti-British to anti-infidels *i.e.* anti-Hindus. All of them were planning to destroy Hindus firstly by destroying their mighty ones in those days that only means their Hindu chieftains one by one. The number was of their “golden bird” Umrao Singh but this task was not an easy one in presence of Chaudhary Pratap Singh of Tajpur estate. The road distance between Sherrkot and Tajpur and that between Sherkot and Haldaur being less than 30 was a geographical fact, to which all the Jihadis were not fearless.²⁶

Till 27th day of July 1857, it was a crystal clear thing that the Hindus were being considered as the infidels (*kafirs*) and so were at the merciless target of the Muslim leadership in the name of Nawab Mahmud Khan. Prior to it, one week before, on 21st July the Royal Decree had been issued. It was issued by Emperor Bahadur Shah II Zafar appointing Nawab Mahmud Khan, as the Governor of Bijnor. It had been issued on 21st Zill Quadah, regnal year 28 that corresponds to 21st July, 1857.

This royal farman made *Jihadis* stronger day by day. Being aware of this fact, Ahmad Allah Khan had gone to Sherkot on 23rd July where Mareh Khan had greatly welcomed him. Thus, on this very

point of taking 1857 as merely tool of *Jehad*, "Indian Revolution of 1857", had been bitterly failed in the district of Bijnor. Right from the entry of Munir Khan *Jehadi* on 23rd June at Bijnor upto the arrival of Amdu Khan with the Royal Decree *i.e.* the Royal *farman* (dated 21 July, 1857) on 28 July, the District of Bijnor had been turned into the *Jehad* land.

As the target was to be fulfilled by destroying the Hindu chieftains one by one, the *Jehad* party, very cunningly, chose the soft target in Chaudhary Umrao Singh of Sherkot. They were apparently demanding from Sherkot. But war supplies, ammunition supply, rations' supply and soldiers' supply from all corners by all the Muslim leaders could not be kept longer a secret. Their secret was open now and so again the *Jehad* party, to make the Hindu chieftains uncorrelated, made a plan. According to that plan, the mightiest two Hindu Chieftains were to be pacified by sending emissaries to them by the Nawab. Again, on the same guarded lines in terms of both language and facts at this, Sayyid mentions:

"Although this affair concerned only Chaudhari Umrao Singh, Mahmud Khan and his advisors were quite fearful about the reactions of the Chaudharis of Haldaur and also of Chaudhari Pratap Singh, *Rais* of Tajpur [*Riyasat*], whom they viewed as a man who led a community and was responsible for the revenues of lands held in common. Mahmud Khan feared that they might intervene on Umrao Singh's behalf [*Golden Bird*]. To ward off this danger, on July 27 Mahmud Khan sent Nadir Shah Khan, Hasan Raza Khan, and Chaudhari Nain Singh and Chaudhari Jodh Singh, both *Rais-es* of Bijnor to Tajpur and Haldaur. Through these intermediaries, he appealed to the Chaudharis to intervene and bring about a compromise between Chaudhari Umrao Singh and himself."²⁷

The next day on 28th July, Mahmud Khan and party had the Royal Decree in hand and with the result of it, more pressure by Ahmad Allah Khan was made on Umrao Singh.²⁸ Writing under the title of "More pressure by Ahmad Allah Khan on Umrao Singh, and a Request for Lakhs of Rupees", Sayyid very intelligently uses the mild words "A Request...". He, further writes :

"On this very day, that is on July 28, the people who had set out for Bijnor to strive for a compromise, reached Tajpur. In Sherkot, meanwhile, Ahmad Allah Khan made such an

additional demand for payment of the outstanding debts that at first, the Chaudharis did promise something. When their offer was rejected they then agreed to give some cash, when this, too, proved unacceptable, they decided to give all the money in one lump sum. This money was taken from the village fortress on elephants. However, it was not brought to Ahmad Allah Khan, because they calculated that the money would be wasted as an effort to preserve the peace."²⁹

On the other hand, Chaudhary Umrao Singh, the 'golden bird' sent his paternal uncle Ghassa Singh to Ahmad Allah Khan with the message of peace who was arrested then and there.³⁰ Not only this, but Ahmad Allah Khan also besieged Chaudhary Umrao Singh in his *garhi* (village fortress). 400 soldiers were also there in the *garhi* of Sherkot. They were mostly musketeers. Ration and ammunition was also available in the Sherkot fortress.

Ahmad Allah Khan and Mareh Khan with their all the Jihadis attacked the Hindus, killed them brutally almost in a form of general massacre *i.e.*, genocide, the darkest shade of 1857. Non fighting Hindus, mostly the scheduled caste ones were their first target after that they aimed at the residence of Chaudhary Shivraj Singh and Lachman Singh, *zamindars* of Sherkot. The Jihadis were approaching the fortress.

Sir Sayyid, throwing light on that episode, writes :

"Ahmad Allah Khan fired his artillery at the residence of Chaudhary Shivraj Singh and Lachman Singh ... with the residents of the Kotra quarter, Mareh Khan joined in the attack at the same time."³¹

Actually Mareh Khan turned the local residents of Katra *muhalla* into *Jihadis* that had resulted in betrayal and at the same time into the destruction to their masters, the Chaudharis.

Thus, the 'Revolution of 1857', which had been started taking an oath on Ganga-water and the Qur'an was destroyed in Bijnor District fully and finally. The sentiment of *Jihad* destroyed it.³² About it a deposition presents a valuable evidence recorded in the '*Narrative of Events Regarding the Mutiny in India too*'.³³

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Revisiting Colonial British Imperialism through Governor General Lord Wellesley's Agra-Delhi Plan in 1803

*Kuldeep Kumar Tyagi**, *Vighnesh Kumar***,
*Shivani Tyagi**** and *Manpreet Cour*****

In the very early years of the eighteenth century, Governor General Lord Wellesley had 2 plans in his mind regarding to establish East India Company's effective control over Delhi. The cities of Delhi and Agra had their specific importance being the imperial capital cities during last centuries. The only obstacle was the Maratha's military cantonment of Aligarh Fort (Ramgarh Fort). Wellesley was in touch with Sindhia ruler's French General named General Perron. In 1803,

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Welleley found the military situation most favourable as in the previous year Daulat Rao Sindhia had dismissed all his European officers. Wellesley sent General Gerard Lake to conquer Delhi. With the secret alliance with James Skinner, Lake was successful to have sound bounding with Begam Sambro of Saradhana and as a result the Company could establish its control not only on Delhi but on the Upper Ganga-Yammuna Doab also.

[Keywords : Governor General Lord Wellesley, General Gerard Lake, General M. Perron, Ramgarh Fort, Delhi, Agra, Daulat Rao Sindhia, Madho Rao Phalkia, Malagarh, James Skinner, Sikandrabad, Robert Skinner, Ganga-Yamuna Doab, Begam Sombre, Saradhana, Kuar Lachman Singh, Surjianjangaon treaty]

Pointing out two military and two political objects of the Governor General Lord Wellesley¹, James Mill, the historian of the age after one and half decades, writes :

“The first of the military objects was to conquer the whole of the portion of Sindhia’s dominions which lay between the Ganges and the Jumna; destroying completely the French force by which that district was projected; extending the Company’s frontier to the Jumna; and including the cities of Delhi and Agra, with a chain of posts, sufficient for protecting navigation of the river, on the right bank of the Jamuna.”²

Wellesley’s second of the military objects was of minor importance; the annexation of Bundelkhand to the British dominions.³

So, Wellesley, send instructions to General Gerard Lake to keep his army ready for battle field.⁴ On 28th June, 1803 he had dispatched a letter to that effect. Accordingly within a period of 30 days i.e., towards the close of the month of July, General lake was in a position strong enough to the immediate attack of M. Perron’s forces⁵ stationed at the Ramgarh Fort. It was for a more suitable multiracial strategy because the news from the Deccan was awaited⁶ till then.

In fact, the Ganga-Yamuna Doab region was not one of the most prosperous portions only but it was the gateway to Delhi also.⁷ The East India Company, having the highest administrative seat at Calcutta, had to enter Delhi through that entrance and so Governor General Wellesley taking the deepest notice of that geographical fact showed his all interest to conquer this area of much geographical and historical as well as strategical importance.⁸

The whole area and some other positions around Delhi and present Haryana were under the Sindhia ruler of Gwalior who had a

well equipped army trained on European style of warfare under his European officer M. Perron⁹ who was the successor of General deBoigne.¹⁰ If the plan would remain a success, all the area including both the Mughal imperial capital cities of Agra and Delhi, the could be taken under the Company's control.

On 28th June, 1803 Lord Wellesley had dispatched a letter full of instructions to this effect to this general. A time - plan was ordered strictly to follow according to which within 30 days, General Lake had to keep his army in a position strong enough to immediate attack on M. Perron's force stations at Aligarh.

It seems quite reasonable to think that a time bracket nearly of month was kept there because of two reasons. Firstly, it was for a more suitable strategy because the news from the Deccan was still awaited and secondly, the rainy season's preparations were to be topped up.

Delhi, though practically powerless without the Marthas, was still one of the most important city east of the Swez. And the Doab region between the Ganga and Yamuna, secure by the proper number of military posts controlled by the French led Maratha army under Perron's able control was the gateway to Delhi.¹¹ Actually the security of both the old cities of Delhi and Agra had their unique imperial prestige which was a particular specific type of attraction to fulfill the colonial mindset of the Governor General.

As per the orders of the Governor General, Lake had started his Military march towards Aligarh the Perron's head-quarters. He reached and crossed Aligarh.¹²

But surprisingly M. Perron; the European General of Daulat Rao Sindhia, the ruler of Gwalior; did not come forward to give effective resistance. His guns and ammunition were told ineffective due to march whose those had fallen.¹³

But the fact was some different. It was Perron who had been in touch with Lord Wellesley secretly.¹⁴ Both the persons were exchanging secret letters. The focus was to leave India for Europe through on English ship by Perron with all his valuable and wealth.¹⁵ This was the real factor why Perron falsely had shown the miserable circumstantial situation occurred accidently with his guns and ammunition which had resulted into safely passing away of General Lake via his military head-quarters at Aligarh.¹⁶

The clear cut treachery by General M. Perron was never told by any scholar and was kept unmentioned. The imperialistic history writing was the reason. There is a very fine example of Kuar Lachman Singh. In his book published in 1874, he carefully hide the fact, perhaps he was cautious enough not to unplease his English masters or to please them, he had written false history. He mentions that Daulat Rao Sindhia had already disclaimed his battalion before the struggle could be met by Perron. How wrong, untruly he becomes when writes :

“In 1802, when Sindhia dismissed all his European officers on the ground of his having no confidence in their fidelity, James Skinner lost his appointment. In the next year, he took service under Lord Lake on the express condition that he should not be required to take up arms against his former master.”¹⁷

Under the subtitle - “EUROPEANS OR EURASIANS”¹⁸ in the “Chapter VII. Principal Castes and Prominent Families” from page no. 147 to page no. 199, Kuar Lachman Singh deals with skinner family, mentions ‘The Battle of Aligarh’ but surprisingly totally avoids M. Perron’s name, his treachery and any of the details attached to him. His effort to please the Britishers can be understood and assessed.

Not only General M. Perron but junior officers under the Sindhias did the same treacherous activities. James Skinner, an European officer under the Marathas showed the same character. He was posted at Bilaspur near Sikandrabad in the district of Bulandshahr. When he was asked to come and join by Madhora Phalkia, the Maratha Officer stationed at Malagarh fort, Skinner revolted. He showed his character as a ‘mutineir’ in the real sense of the term. His character was totally opposite to ‘*namak-halali*’ is. Not only he did not move the join the Maratha army under Madhora, but he had prepared to resist the Maratha also. In fact, Skinner too followed Perron and kept aloof of the Marathas. He even fought when had been attached by Madho Rao, the brave.

In this content the following paragraph written by the Kuar gives a glimpse of the episode :

“He was attached here by Madho Rao Phalkia from Malagarh, whom he defeated in a fierce battle fought in the vicinity of Sikandrabad.”¹⁹

Governor General Lord Wellesley's Ganga-Yamuna Doab Plan would remain incomplete until Begum Samru,²⁰ the widow of Walter Reinheast Sombre²¹ had not been taken into British camp. So as per the directions from Wellesley, General Lake started negotiations with the Begum, having her head-quarters at Sardhana now a *tehsil* head-quarters in the district of Meerut.²²

General M. Perron's protege James Skinner's younger brother named Robert Skinner did that too. No doubt, all of it was being done on behalf of James Skinner. Kuar Lachman Singh writes :

"His [James Skinner's] younger brother, Robert Skinner, acted as emoy from Begam Sombre to General Lake and negotiated the treaty between them."²³

For the valuable service rendered by him, the East India company rewarded the junior Skinner by three villages (rent free). What Kuar records is worth mentioning :

"For this service he [General Perron's protege James Skinner's younger brother named Robert Skinner] was rewarded by the Government [of the East India Company] with three villages as perpetual maafi."²⁴

With the treaty between Begam Samru and the company, no heavy trouble existed in the Ganga-Yamuna Doab region against the Britishers. And thus, Wellesley's plan was really completely executed which had resulted into full success as the Mughal Emperor had been taken into Company's direct control. The Surjianjangaon Treaty held on 30 December, 1803 between the East India Company and Daulat Rao Sindhia was the last kneel in the coffin of the nominal Mughal rule over the area under discussion. The East India Company's direct control this had been started over the Ganga-Yamuna Doab and the adjoining areas of Delhi and Haryana too.

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Identification of Raja Deshraj Tyagi's then newly founded Capital City of 'Brahmabad' through its Royal Pond 'Raja Wala Talab'

Vighnesh Kumar and Vinay Bhardwaj***

During Mughal Emperor Akbar's reign, there existed a principality named 'Riyasat-i-Brahmabad' in the Sarkar of Sambhal in the Suba of Delhi. Its ruins stand on the right side of the Badshahi Rasta from Sarkar headquarters of Sambhal to the Suba headquarter of Delhi. It lies in the present tehsil of Hasanpur in Amroha District in Uttar Pradesh. A Royal pond larger in size named 'Raja wala Talab', still exists in the village of Brahmabad. This village has the ruins of the then newly founded capital city of Brahmabad founded by Raja Deshraj. He was son and successor of Raja Braham Singh. The name of the town after his father's name shows his intension to pay honour to his extra ordinarily brave father Raja Braham Singh. In revenue records, it has still an area equal to some more than 100 bighas, where Govt. of Uttar Pradesh has established a "Gaushala" in the previous year of 2019. On 07th June 2022, the "Amrit Sarover" scheme of the Government of U.P. was started within the area of Raja ka Talab.

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In 1580, from the administrative point of view, Akbar restructured his empire into twelve *subas* or provinces.¹ Before 1580, the primary territorial unit, especially within the region was the same as was since the reign of Lodi dynasty. It was the *sarkar*. Akbar's *suba* of Delhi was delineated to encompass the territories of those five *sarkars* mentioned by Babur : Hissar-i-Firuzā, Sarhind, Delhi, Miyan-i-Doab, and Sambhal.²



In the *subah* of Delhi, there were eight *sarkars* namely, Hisar-i-Firuzā, Sarhind, Narnaul, Delhi, Saharanpur, Sambhal, Badaun and Kumaun.

Sambhal was the third largest *sarkar* in terms of yielding³ the revenue. It had 47 *mahals*, the unit later known as *parganas*. Sambhal is situated at 28° 35' N' and 78° 34' E. 23 miles south-west of Moradabad, The Sambhal-Moradabad road crosses the River Sot about 4 miles from the town and commanding the crossing is the large red brick fort of Firozpur built by Syed Said Feroz, *naib* of Rustam Khan Dakkhani⁴, during the reign of Shahjahan.

There were certain *parganas* having their boundaries adjoined at one side with the River Ganga and on another side with river Gangan forming a particular type of triangular cluster geographically. It is a matter of historical fact that these clusters played very important roles in general and from the point of view of armed resistance to the enemy in particular.

The most important *pargana* was held by the Amily branch of the Tyagi clan of Bhardwaj *gotra* having in possession the *mahals* of

Dhabarsi, Dhakka, and Ujhari in the family of the brave Amlis. To the upstream was the *mahal* of Kachha held by the Tyagis of Atri *gotra*.

Dabarsi⁵ *mahal* deserves notice principally as having been in the old days, at least as early as the days of Akbar, the capital of a *pargana*, which survived till 1844.⁶ Dhaka⁷ *mahal* has been mentioned as *pargana* since the time of Akbar⁸.

Hasanpur is the western subdivision of the district of Amroha in Uttar Pradesh and is made up of old *parganas* of Bachhraon, Kachha (Tigri), Dhakka, Ujhari, Dhabarsi, and of Azampur Basta. The only objects of interest are several old mosques and the shrine of Shah Bandagi, which stands to the west of the site on the high grounds overlooking the *Khadir* of the Ganga. One of the mosques bears an inscription dated the year belonged the reign of Akbar. It is a fine building, quite out of proportion to the present size of villages; while among the other traces of former greatness are the ruins of the house, said to have been the residence of Birbal⁹ and few times the halting place of Abul Fazl in oral tradition of History.

Next to it was the ancient township of Bachhraon headed by the descendants of one Bachhraj Tyagi. It is believed that the township of Bachhraon¹⁰, was established during the reign of Prithviraj III of the Chauhan Dynanty. Evidence of this is apparent through the presence of a mosque in the town, constructed in 1288 C.E. during the rule of Muiz-ud-din Kaiqubad. In the days of Akbar, one Tyagi *Zamindar* was given 156 villages in his *jagir*.¹¹ During the period around 1617-27, the villages around Bachhraon were either eliminated or forcefully converted to Islam¹² which is evident from the *Sati ki madaiyan*¹³ nearby.



Interview with the residents of Malakpur (Dhanaura *tehsil*, District Amroha)

The upstream *mahal* of Azampur¹⁴ belonged to the same Tyagi caste of Kashyap *gotra*. During Akbar's reign, Azampur *mahal* gained recognition as the headquarters of the Mirzas¹⁵, who were notorious

for causing significant disruptions by rebelling against Emperor Akbar. This is a fact well documented in the historical records.

Further upstream were the *mahals* of Chandpur, Daranagar-ganj, Bijnor, and Mandawar in the present district of Bijnor. The *pargana* of Azampur, Bachhraon, Kachha (Tigri), Dhakka, Dhawarsri and Ujhari were inter-correlated because of the same blood fraternity. *i.e.*, the Tyagi Bramins mentioned as 'Taga' in the *Ain-i-Akbari*.

It is the *mahal* of Dhakka which was given the maximum importance. During the Mughal Emperor Jahangir's period, the *riyasat* of Brahmabad was attacked and Raja Deshraj Tyagi was slain in the battle field while fighting against the Mughal Forces. He was a big Raja and the word *Rahes*¹⁶ was mentioned for Dhakka *mahal* which substantiates it as the *riyasat*. The king of Brahmabad seems to be powerful enough to control a large tract on an area roughly of 40,000 sq. kms.

Usually, the revolts were launched by the big *zamindars*, rich enough to raise and maintain an army to meet the military strength of, at least, the Deputy *Faujdar*¹⁷. It is important to highlight that in nearly every instance, and Mughal officials, were targeted in the raids conducted by the *zamindars* for more than merely collecting the revenue. It was usually taken as a pretext by the local *faujdar*s to convert or eliminate the local population which is evident by the sectarian attitude of the people like Sheikh Ahmad Sirhindi¹⁸. The Mughal rulers usually worked under the pressure of the *Ulemas* and the nobilities. As an illustration, in October 1711, an Afghan *zamindar* from Hasanpur assembled a force of more than 2,000 individuals within the fortress called "Raja Deshraj ka Darbar" and proceeded to pillage villages on the outskirts of Badaun¹⁹.



Old well along the Badshahi Rasta

Not even a single trace of architecture or literature is found except a well²⁰ opposite Brahmabad on the Badshahi Rasta connecting the *Sarkar* headquarters of Sambhal to the *suba* headquarters of Delhi and the “*Raja Wala Talab*” (Google map 28.70 78.35). In present Brahmabad, now reduced to a small village having 2 mounds (*kheras*) from which golden coins (*Asharfis*) and silver coins (Rupees) are said to be recovered during the rains.

In the entire stretch of Badshahi Rasta²¹, there are numerous small villages like Dawoodpur *Jageer*, Hebatpur Banjara, and Andherpuri leading to Dhakka and just after Andherpuri village, there is a *semi-pucca* road leading to Brahmabad mostly occupied by Tyagis.



Badshahi Rasta

The “*Raja wala Talab*”²² is the most significant source to prove the Brahmabad *riyasat* as it was probably built by Raja Brahm Singh, the eldest surviving son of his father or by Raja Brahm Singh’s son and successor Raja Deshraj Tyagi. Its larger size shows the larger number of king’s horses, elephants and other animals both the cows, buffaloes and oxen. In oral traditions Amlī Rajas are told to be both brave warriors as well as the seasoned cavalymen.

While interviewing the local residents of Brahmabad and the on-the-spot photography, it was revealed that the area of ‘*Raja Wala Talab*’ is roughly 150 *bighas* with specifically solid high *pallets* made of comparatively compact and solid clay. It is roughly higher on one side and lower on the other of its diagonal side.



Raja wala Talab

With such a magnitude, the *Talab* had a capacity to cater the needs of the time and ample supply of water whole the year. Being connected with a rainy seasonal stream proves that its construction was a result of a high planning. The evidence is also supported by the revenue records of *Khatauni* in the *tehsil* office. There are clearcut mentions of the names or royal pond as “Raja wala Talab”, “*Rani wala Talab*” (Queen’s pond) and “*Bandi wala Talab*” (Queen’s favourite Female Assistant- cum-friend’s pond).

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4. H. R., Nevill, *Moradabad : A Gazetteer being Volume of the District Gazetteer of the United Provinces*, Allahabad : Govt. Press, 1911, 253 – 254.

5. Abul Fazl, *op. cit.*, 295; It was a *zamindari* controlled by *Rahes* that originated *Riyasat*, the principality or small kingdom of the Tyagi caste having Infantry of 200 and Cavalry of 25 horses.
6. H. R., Nevill, *op. cit.*, 211.
7. Abul Fazl, *op. cit.* 295. It was a *zamindari* having infantry of 200 and cavalry of 25 horses.
8. H. R. Nevill, *op. cit.*, 211.
9. H. R. Nevill, *op. cit.*, 216-17.
10. Abul Fazl, *op. cit.* It was a *zamindari* controlled by Tyagis having infantry of 200 and cavalry of 50 horses. The Tyagis, the residents of the village *Malakpur Shumali*, *Nandnaur*, and *Bihapuri* in the *tehsil* of Dhanaura in Amroha District; the same of Kashyap *Gotra* of village Dholagarh near Nurple in the district of Bijnor; the royal family of 'Raja ka Tajpur' and those of converted Muslim *Zamindars'* descendants of Sahaspur, the township situated on Bijnor-Moradabad road claim to be of same ancestors i.e., their common ancestor was the Chaudhary of Azampur, the *pargana* headquarters mentioned in the *Ain-i-Akbari*. Historically Bachhraj Taga, the Governor of Amroha during the reign of Prithviraj III of the Chauhan dynasty is considered their family head during the Chauhan rule. He was entrusted to administer and have both the political and diplomatic relations with the Katehars to pacify them, and so, he is considered to build a strong fortress at the village of Ronda Ghonda situated at the *sangam* of two rivers named the mighty Ramganga, and Gangan still held by the Tyagis who are considered superior to them by the nearby Katehr Rajputs.
11. H. R. Nevill, *op. cit.*, 194-95.
12. *Interview* : 25. 09. 2023 with the residents of Malakpur village, Dhanaura *tehsil*, District Amroha, UP.
13. A ruined Sati site exists near village, Dhanaura *tehsil*, District Amroha, UP.
14. Abul Fazl, *op. cit.*, 294. It was a Tyagi *zamindari* having infantry of 300 and cavalry of 30 horses; *Itivritta : A Multi-disciplinary Peer Reviewed International Journal of History and Culture*, Volume-8 Part I Summer, 2020, Vighnesh Kumar, "Azampur : Old house of the Tajpur Estate", 5; *Itivritta, op. cit.* Volume 8 Part II Winter, 2020, Vighnesh Kumar, "Raja Pratap Singh Bahadur and the Tajpur Estate : A Reappraisal", 21; F. H. Fisher, *Statistical, Descriptive and Historical Account of the North-Western Provinces of India*, Vol. Part-II-Moradabad, Allahabad : Government Press, 179; Abul Fazl, *Ain-i-Akbari*, translated into English by J. Sarkar, Vol. II, 294-96; E. B. Joshi, *Uttar Pradesh District Gazetteers- Morababad*, Allahabad : Government Press, 1968, 38, 314.

15. *Ibid.*, 290.
16. H.R. Nevill, *op. cit.*, 194.
17. *Proceedings of the Indian History Congress*, Muzaffar Alam, "Zamindar Uprisings and the Emergence of the Rohilla Power in Sarkar Muradabad", 1977, Vol. 38 (1977), 221-230 Published by: Indian History Congress Stable URL: <https://www.jstor.org/stable/44139074>
18. Ahmad al-Faruqi al-Sirhindi (1564 - 1624), also recognized as Imam Rabbani and *Mujadid Alf-i-Sani* (Reviver of the second Millennium), was an eminent Indian Islamic scholar and Hanafi jurist, prominently associated with the Naqshbandi Sufi order. Some of his devotees regarded him as a *Mujadid*, signifying a "reviver", acknowledging his efforts in reinvigorating Islam, and opposing the recently introduced religious system of *Din-i-Ilahi* and other controversial beliefs of the Mughal Emperor Akbar.

In the famous 534 letters of Ahmad Sirhindi, which were lithographed several times and also translated into Arabic, Turkish, and Urdu were written by Ahmad Sirhindi to a prominent *mansabdar* of Jahangir named Farid Bukhari: "The king bears the same relation to the world as does the heart to the body; if the heart is the healthy body will be fit and fine but if the heart is unsound the body will also be weakened. To cure the king is to heal the world and to cripple him is to corrupt the world."

In the times of old, Islam and the Muslims had never put up with such trouble and humiliations despite the weakness of Islam; then the Muslims were, at the most, constrained to follow their faith and the infidels their own. 'Unto your religion and unto me my religion' was the motto in the days gone by, but during the days afore the disbelievers used to force Muslims to follow their custom. The Muslims were even compelled not to disclose the rules of their religion and if anyone had the nerve to do so, he was condemned to death. Alas! what a pity! Woe betides! The followers of Muhammad were humiliated and those who denied his apostleship were honoured! The Muslims were bewailing with their bleeding hearts and their opponents were laughing to scorn them. The sun of guidance had been enveloped by wickedness and the light of truth was concealed by the veil of untruth.

Now that the glad tidings of removal of these impediments in the way of Islam's glory have reached everyone, high and low, and they have come to know that a son of Islam has mounted the throne, they consider it their duty to assist the king and show him the way of enforcing the shari'ah and strengthening the millat. They look forward to assisting him in this task, whether it can be accomplished by raising their voice or giving him a helping hand...

The affliction during the precious era emanated from the un-virtuous scholars. They led the king astray from the right path; the seventy-two

sects within the millat, which failed into error, were groomed by these very evil scholars. There would hardly be a profane scholar whose unsoundness had not a corrupting influence on the others. The ignorant Sufis of these days exert the same influence as the undutiful scholars; the corruption of these scholars is communicated like a contagion. Now, if anybody has the capacity to assist in the virtuous act of promoting the faith, but he fails to discharge his duty, and thereby Islam is weakened, then he would be held responsible for his inaction. It is for this reason that even this humble and incompetent fellow desires to be enlisted in the group lending support to the kingdom of Islam and do whatever is possible for him. Since one who goes together with the majority of a class of people is taken one of them, it may qualify this incapable person to be included in that virtuous group. He considers himself no better than the old woman who twisted strands of hemp to be reckoned as one of the purchasers of Yusuf. (The old woman referred to was one of the auctioneers gathered to purchase Prophet Yusuf in Egypt, although she did not have any chance to purchase him). This paroling hopes to call upon your honor soon. He is also confident that since you enjoy the company of the emperor and have his ears, you would do your utmost to promote the shari'ah of the Prophet and extricate the Muslims from their present predicament."

19. *Akhbarat* (Sitamau transcripts) Bahadur Shah, 5th Regnal Year in the volume entitled *Akhbarat-i-Aurangzeb*, I, 421.
20. An old well is located on the right side of the Badshahi road while moving toward Brahmabad to the old Hasanpur Cantonment of Raja Deshraj Tyagi. (Photo)
21. The 'Badshahi Rasta' was the royal road connecting the *Sarkar* headquarters of Sambhal to the *Suba* headquarters of Delhi. It has been rebuilt many times and the old fragments of bricks and stones were found during its reconstruction. at a level upto 5 feet below the surface.
22. The '*Raja wala Talab*' is located in Brahmabad, presenting a village of Hasanpur *Tehsil*, District Amroha, U.P. ★

**Sketch of Mareh Khan Blackguard :
The Infamous Villain of 1857
(A Case Study upto 23rd
July, 1857)**

Vighnesh Kumar*

Sheikh, Sayyid, Mughal and Pathan are the four categories of the Ashraf Muslims in Northern India. Their identity cannot be defined though each one has one's claim. In the context of Mareh Khan, it is necessary to find him a Sheikh for whom Mr. H. R. Nevill in his District Gazetteer of Bijnor mentions that "the Sheikh are of Hindu origin who being converts adopted the class of their proselytizers, the later being Sheikhs, who held the offices of "qazi" and "mufti". During the Indian Revolution of 1857 in the district of Bijnor, the Hindus; and the Muslims under the leadership of Nawab Mahmud Khan of Najibabad and his nephew Ahmad Allah Khan took oath not to have armed conflicts, between the two i.e. with Hindus, while fighting against the British. But Mareh Khan the blackguard and bad character of Sherkot started looting and killing Hindus, the

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infidels. He, supported by Ahmad Allah Khan, the Nawab's Nephew and newly appointed Joint Magistrate of Bijnor District started the Jihad jointly against Hindus which had caused the 'Revolution of 1857' a failure at the end.

[**Keywords** : Sheikh, Mareh Khan Blackguard, *qazi, mufti*, Indian Revolution of 1857, Nawab Mahmd Khan of Najibabad, Ahmad Allah Khan, *Jihad*, Sir Sayyid Ahmad Khan, Mr. Alexandar Shakespear, Charles John Wingfield, Chaudhary Partab Singh, Bijnor, Dhampur, Sherkot, 12-13 May 1857, 23rd July 1857]

Sheikh, Sayyid, Mughal and Pathan are the four categories of the Ashraf Muslims in Northern India. Their identity cannot be defined though each one has one's own claim. This can be understood by the famous Persian couplet which may be translated as :

“Before the last year, I was a butcher, but became the Sheikh last year. If this year too, the prices of grain remain high, I will become a Sayyid”.

Going into deep is unnecessary. In the context of Mareh Khan, one of the most infamous villains of Bijnor during the most panically eventful days of Indian Revolution of 1857¹, it is necessary to find him a Sheikh.² Regarding it, Sir Sayyid Ahmad Khan's words are of much value. About Mareh Khan, he writes :

“Mareh, a Sheikh by social class, was a confirmed bad character. Half the town of Sherkot was formerly in the *zamindari* of his forefathers. For this reason, he had been called 'Big Chaudhri'. However, over the years he had become quite indigent and a blackguard besides. Chaudhari Partab [Pratap] Singh used to give his mother Rs. 150 a month.”³

Giving a particular type of minute detail about his imprisonment in March 1855, he further mentions :

“In March 1855, Mareh was sentenced to a year in jail, on a charge of bad behaviour, at the sessions of Mr. Charles John Winfield.”

Writing about the 'Seikhs', in the *District Gazetteer*, Mr. H. R. Nevill mentions :

“The foremost place is taken by the Sheikhs, of whom there were 59,194 or 21.8 per cent. of whole Musalman population. They are most numerous in the Bijnor *tehsil*, where they far outnumber any other caste, while in Nagina and Dhampur the Julahas preponderate. There can be no doubt that the

great majority of the Sheikhs are of Hindu origin, and it has been suggested that the converts adopted the class of their proselytizers, the latter being Sheikhs, who held the offices of *qazi* and *mufti* in the various *parganas*, the conversion of infidels [the Hindus] being one of the principal duties of these functionaries.”⁴

He further mentions :

“And as the new followers of Islam styled themselves Sheikhs, so were they necessarily bound to enrol themselves in one of the recognized subdivisions of that tribe.”⁵

What a historically important remark he again puts is worth mentioning :

“Thus it comes about that their descendants are called by names which are of Arabian origin and were derived from the founders of the *Khalifate*. The great majority describe themselves as Qureshis, these numbering 30,962 and predominating in every tehsil and next to them come Siddiqis, 19005.”⁶

Mentioning under the heading of “Sherkot, *paragana* and *tehsil* of Dhampur”, the *District Gazetteer* records :

“This large and straggling town stands on the high left bank of the Khoh, in 29° 16' N. and 78° 34' E., at a distance of four miles north-east from Dhampur and 23 miles by road from the district headquarters. Through it passes the road from Dhampur to Afzalgarh, crossing the river by a ferry, while others lead to Nagina on the north-west and to Kashipur on the east...In 1844, the tehsil headquarters were removed to Dhampur and Sherkot lost much of its importance.”⁷

The word ‘Sherkot’ is considered to derive its name from Sher Shah.⁸ During Sher Shah’s reign, it was the headquarters of the *paragana* of same name whose this administrative status was kept untouched by Akbar too.⁹

It further records :

“During the mutiny it was the scene of many struggle between loyal Hindus and rebel Musalmans, suffering greatly at the hands of the notorious Mareh Khan.”

Sketching the then Chaudhary family of Sherkot in 1908, H. R. Nevill remarks¹⁰:

“The principal family is that of the Chaudharis, now represented by Rai Ranjit Singh Bahadur, whose palatial house, with two Hindu temples attached, stands just outside the town to the north-west. Part of the town is known as Qazi Sarai, and derives the name from a well known family of Sheikhs, who held the office of *Qazi* under the Mughals....

---The place comprises eight muhallas, of which three, known as Sherkot Khas, Faridnagar or Qila, and Kotra, form the central portion. The remainder lies at some distance from these and from each other and comprise Taibyab Sarai and Khurana on the south, and Rambari, Samna Sarai and Nondna to the north and east. The chief *bazars* are in Kotra and Sherkot, the former being a wide brick-paved roadway standing on high ground and flanked by good shops; while the latter is a long, irregular and narrow street in which two carts could with difficulty pass one another.

The market days are Sunday and Thursday in each week, both in Kotra and Sherkot Khas; a fair of no great importance is held during August in honour of Zahir Diwan.”

Throwing light on Dhampur *pargana*, the *District Gazetteer* further mentions :

“The *pargana* was formerly known as Sherkot, and is mentioned under this name in the *Ain-i Akbari*. The *Tabaqat-i-Akbari* records the fact that it was held by one Mir Abdul Fateh, but the identity of this person cannot be discovered. When seized by the Rohillas in 1748, it was the feef of Safdar Jang, and was apparently known at that time both as ‘Dhampur and Sherkot’. The name was finally changed to Dhampur on the removal of the *tehsil* headquarters to that place in 1844.”¹¹

In the night between June 6-7, 1857; Mr. Alexander Shakespear, the Magistrate and Collector handed over the District Administration to Mahmud Khan *vide* the letter being reproduced as below :

“Since the administration is, in fact, entrusted to you for as long as the Government may wish, you must administer it well and must also effectively protect the personal properties of the Collector and the Joint Magistrate that are in residence, and all the property, effects, and government offices. Dated June 7, 1857.”¹²

This letter was handed over to Nawab Mahmud Khan. Taking the letter Mahmud Khan at once came out of the office.

Next day, Mahmud Khan made new appointments as follows :

“Azmat Allah Khan, *Munsif* of Thakundwara was appointed as Nawab’s Deputy, Ahmad Allah Khan, the *Tehsildar* at Najibabad was appointed as Deputy Collector and Joint Magistrate.”¹³

Ahmed Khan was entrusted to control the land revenue and the court. Ahmad Yar Khan *alias* Kallan Khan was arisen to Commander-in-Chief of the Army, while Habib Allah Khan was made its Paymaster. All the office holders of Nawab’s family were appointed to on their old posts.

On June 17, 1857; just after 10 days in his office, Nawab Mahmud Khan signed two important documents. One was sent to *Rais* of Tajpur addressing him, “Illustrious and worthy friend Chaudhari Partab Singh”¹⁴, and the other was the “Dismissal of Maulvi Qadir Ali as *Tehsildar* of Nagina”¹⁵. Actually, he had appointed his “dear and respected brother” Muhammed Abd Allah Khan on that post.

Making the arrangements for the administration of the Bijnor District, the Nawab was planning to send the treasure to Najibabad. At this point Chaudhary Nain Singh and Chaudhary Jodh Singh determined to oppose him. Meanwhile, one Munir Khan *Jehadi*’s sudden arrival with 400 *jehadis* made the situation suspicious and as a result, the peace between the Chaudharies and the Nawab was a necessity of the time. Ahmad Allah Khan played an important role as intermediary. An eyewitness of most of the events records it as follows¹⁶ :

“Arrival of Munir Khan *Jehadi* : Talks between the Nawab and the Chaudharies” - “This emergency had not yet arisen when one Munir Khan, a resident of Kunjpura, suddenly came to Bijnor from Nagina; he came as a *Jehadi* [a religious warrior] leading a party of 400 men. Upon receiving word of trouble, Ahmad Allah Khan who had gone to Najibabad, came to Bijnor, Ahmad Yar Khan *alias* Kallan Khan, Commander-in-Chief, and Nadir Shah Khan, *Risaldar*, on leave from the Multan Regiment who had come to Bijnor, intervened and brought peace between the Chaudharis and the Nawab. On June 23, 1857 Ahmad Allah Khan and the two Chaudharies came to the *Cutcherry* [Court] for a long

discussion. Afterwards peace prevailed. The two Chaudharis swore by Ganges water that they would obey the Nawab; Ahmad Allah Khan put a seal on the *Qur'an* that he would not mistreat the Chaudharis. For this part, Mahmud Khan and Ahmad Allah Khan put a seal on the *Qur'an* at the Residence, which they then handed over. Thus there was peace between the two sides. It was agreed on June 24, 1857 to take Rs. 4,000 from Banke Rai, Treasurer, together with the box belonging to Mr. George Palmer, which had been left in trust. At the same time, the guard was lifted from the house of the treasurer".

Meanwhile, the news of the Royal Decree issued by Bahadur Shah II to Khan Bahadur Khan of Bareilly reached Bijnor. It was in this that Khan Bahadur Khan had obtained the Royal Decree to administer the entire region of Katehar. If so, it was an alarming news to those of Bijnor as this tract had been a part of Katehar.

"After consultation, it was proposed to send a draft petition to the King in Delhi to request that the District should be conferred upon Mahmud Khan by name. A draft was prepared which was to be taken to Delhi by Amdu Khan."¹⁷

On July 10th, Ahmad Allah Khan marched out of Bijnor towards Najibabad. On 13th, he reached Najibabad from Nagina. He reached Dhampur on 14th. He was firm to exercise his judicial powers in order to inflict a fine on Imam Bakhsh. This Imam Bakhsh was popularly known as 'Mareh Khan' who had been stealing all along from Roop Chand Mahajan. But the Blackguard named Mareh Khan was cunning and clever enough and had prepared his war supplies and gathered his men to oppose Ahmad Allah Khan's authority. He stayed in Sherkot on the alert. Knowing about Mareh Khan's preparedness, Ahmad Allah Khan tarried for several days in Dhampur.

After his arrival at Dhampur, mostly all the Hindus and Muslims had united to support Ahmad Allah Khan. Chaudharis and landlords of Sherkot met him and had given every evidence of their submission to his authority.

The Hindu inhabitants of Sherkot were feeling a ray of hope in the newly appointed Deputy Collector and Joint Magistrate Ahmad Allah Khan's arrival at Dhampur and were eagerly waiting to welcome his arrival at Sherkot.¹⁸

But it was the feeling of the *Jihad* and surely not any compulsion, that changed his fowl mind. He, who had taken on oath few days back putting a seal on the *Qur'an* was suddenly taking the

opposite side. It was none but the same Ahmad Allah Khan who had decided to extract money from the Hindus, attacking and killing the Hindus, the infidels alongwith the Blackguard Mareh Khan in joint operations against the *Kafirs*. Under the heading - "Ahmad Allah Khan in Sherkot", throwing light on this episode, Sir Sayyid Ahmad Khan writes :

"Ahmad Allah Khan went to Serkot on July 23; there Mareh welcomed him and gave a feast for him and his camp. Ahmad Allah Khan settled Rs. 100 a month on Mareh, and put him in charge of mobilizing men and laying up grain for the camp. Those people who had suffered at Mareh's hands - when they saw fortune smile upon him and the tide turn against themselves, they wept and said [quoting a Persian verse]:

*We expected friendly gestures and treatment from our friends,
Whatever we thought was nothing but error".*

It is interesting to note that one *tehsildar* posted at Najibabad was discussed by his cousin who was there at Collectorate at Bijnor when Mr. Francis Shester,¹⁹ a native of Saradhana was there on 29th March, 1857.²⁰ In his deposition to Major G.W. Williams,²¹ the then Superintendent of Cantonment Police, N.W.P. that a cousin of *Tehsildar* of Najibabad to whom the *chupprassie* was calling in 'Nawab' was hostile in talking about the Europeans calling them *Kafirs*²² because they had polluted the Islam.

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