

CHAPTER-1

INTRODUCTION

The state of development is one in which things are getting better. However, it is defined differently in different contexts, such as social, political, language, literature, and so on. In the socio-economic context, development refers to the enhancement of people's lifestyles through improved education, income, skill development, and employment. As a result, Socio-Economic development refers to the process of social and economic development in a society. It is quantified through indicators such as GDP, life expectancy, literacy, and employment levels.

To gain a better understanding of socio-economic development, we can examine the meanings of social and economic development separately. Social development is a process that results in the transformation of social institutions in such a way that society's capacity to fulfill its aspirations improves. It entails a qualitative shift in the way society shapes itself and carries out its activities. Economic development refers to the expansion of a country's or region's economic wealth for the benefit of its people. The term "economic growth" refers to the increase in specific measures such as real national income, GDP, or per capita income. It refers to the process by which a country improves its people's economic, political, and social well-being.

Now-a-days impartial admittance and poverty alleviation including health care and education become the main socio-economic discussions. The sustainable development of India is based on the maintenance of economic growth. After World War II, different studies in terms of the development of the economy in backward

countries in progress rapidly taking the issue of deprivation and economic needs (Das, 1999).

Development is characterized as a procedure that improves the life of human beings. A variety of Five Year Plans have been taken up throughout Five Years Plans for the rapid development in the country. Economic revival tried in succeeding Five Year Plans in the state cultivation a pride of its financial system. Seventy percent of the labor force provides livelihood by agriculture. The improvement of rural areas depends on social and economic infrastructural facilities, agricultural growth, provision for efficient literacy and communication, education, public health, etc. Seventy percent population survives in pastoral areas in the state. Various anti-poverty programs have been executed to improve conditions socio-economic in rural areas (Bhatiya & Rai, 2003-2004). Since the self-government, India took immense strides towards the advancement of the country. Several programs and policies have been taken right through Five Year Plans from the time of 1951 which triggered to change the economical conditions of the country significantly (Das, 1999).

Education furnishes the fundamental and advanced education, renders the improved opportunities of earnings and also heightens the better standard of living and facilitates the societal development. It is a significant contributor to social and economic development. Superior levels of literacy contribute towards better social structures, greater economic output, better health, and better employment levels, and numerous development indicators. Education impacted income, nutrition, health, family planning, and ultimately the tool of social and economic development (Misra, 2011).

Since the very Vedic period or even before then the relationship between India and Nepal was a significant one where numbers of writers and poets were trying to focus on it. Due to the Cultural Developments and the civilized lifestyles both the countries have similar customs, cultures, rituals, etc. Due to the open transportation between the countries the people from both the countries are free to migrate to any respective countries (Sharma, 2010). The history of Gorkhas in India and particularly in Northeast India can be found since Ramayana, Mahabharata, etc. In systematic migration of Gorkhas to India can be found from the colonial period in India. Due to the Treaty of Seagowlee of 1816 between the British and Nepal, the Sinchula Treaty of 1865 between Bhutan and the British, and after the inclusion of Sikkim into India, etc. automatically becomes the citizens of India as the majority of the area was Nepali-speaking people.

With the establishment of the colonial regime in Assam, various ethnic groups from India and abroad began to migrate there, and the Nepalis were among the first migrant groups in the Brahmaputra valley, alongside caste Hindu Bengalis and Marwaris. During British rule, graziers and cultivators' traditional rights to graze their cattle freely on village commons and neighboring forests were gradually curtailed, and a grazing fee per head of the horned animal was introduced (Sarma, 2019).

India being diverse in nature number of difficulties has to be faced by the minority groups. India is a land of countless cultures, languages, customs, traditions, etc. that the composition of the society is complicated which creates hindrances towards societal development. After the independence, the position of India has changed in terms socially, economically, politically, culturally, etc. but in actuality

could not fulfill the needs and aspirations of all the sections living in the country. In Assam, the number of communities is living for long decades and due to the lack of unclouded thinking and little interest faces a lower position in Assam in general and Bodoland Territorial in particular. Gorkha community is one of such community in Assam and BTAD.

1.1 Conceptual Framework

The section is regarded the definitions and the terms concerning socio-economic which have been discussed with the assist of a variety of resources, techniques, approaches, and the definitions given by numbers of scholars. In this section, the numbers of variables and the nature relating to the socio-economic have been discussed thoroughly. Basically in this section concerns with the human development approach are discussed.

1.1.1 Origins of Human Development

International Labour Organisation started to publish its work on the 'basic needs' approach in 1976 to development. Consumption and necessary services integrated appropriately in basic needs namely physical condition or elementary education. The indicators for measuring basic needs have different over time. The study of Paul Streeten (1981) and Frances Stewart (1985) could minimize some of the variables having uppermost levels of connection with one another. The study came to an end that for all basic needs life expectancy became a proxy (Stanton, 2007).

We must give our proper attention towards the definitive intention of the exercise that men and women to be treated as ends as to expand human beings' choices

and to develop the condition of people. Human beings are both ends and means of production. (Streeten, 1994).

Development is a multidimensional procedure in economics that creates societal, financial, technical, and institutional transformation to hold up the welfare of human beings and the prosperity of nations. Enhancement of physical condition, expansion of possessions, the innovation of knowledge and machinery, etc are the primary essentials of social progress. (Coccia, 2019)

Jeremy Bentham's Introduction to the Principles of Morals was the most excellent conversation of Utilitarian thinking where people's activities are described as aggravated by pleasure and pain in which being "utility" is the net satisfaction. The welfare of the societal order was the total of these utilities, the moral course of the act which led to the greatest happiness for the greatest number'. This kind of well-being was meant for both egalitarian and individualistic in which the utility of each human being was uniformly counted and each people got to find out the personal level of satisfaction. This utility theory was summed to determine the 'social welfare' across the individuals but practically utilitarianism did not draw the attention to either measuring the individual or social welfare (Ackerman, 1997).

Amartya Sen has a severe disagreement with the pluralism of facts in Utilitarian's defining features. Utilitarians mostly gave their concentration on a sole measure of welfare in which dissimilar and non-commensurable fundamentals were opposed by them (Sen, 2000).

In the early nineteenth century, Utilitarian was required until its restoration by the Utilitarianism of John Stuart Mill. The utilitarianism of Mill had differences in

some compliments of Bentham and the erstwhile opponents. John Stuart Mill approved the ladder of diverse virtues or types of pleasure. He accepted the significance of societal influences on personal attitudes and accredited that human beings are not forever the finest judges of their interests (Ackerman, 1997).

For measuring social well-being later attempted Camp and Speidel's (1987) International Human Suffering Index combining ten measures namely income, infant mortality, adult literacy, nutrition, and personal freedom. (Srinivasan, 1994).

Sen's approach could persuade regarding altering the way of the World Bank from dependence on economic indicators alone to be more apprehensive with the system actual life if essentially lived by people, and his involvement is noticeable in the United Nations Development Programme (UNDP). The approach of Sen also influenced various considerable Non-Governmental Organisations like Oxfam International (Kuhumba, 2018).

1.1.2 Human Development: Definition

According to a 1990 UNDP report, Human Development defines as "the process of enlarging people's choices". These choices can unbounded and can revolutionize more than a moment. For the all-round development of the people, there are three indispensable choices are for people to lead a long and healthy life, to attain knowledge, and to have entrance to the possessions desirable for a decent standard of living. If these are not available then numerous supplementary opportunities stay unapproachable. But human development highly valued the supplementary choices by many people, variety of political, economic, and social freedom to opportunities for

being innovative and dynamic and enjoying self-esteem and guaranteed human rights (UNDP, 1990).

The Human Development Report of 1991 has the perception of human development is that people be required to at the center of human development. Development should be woven in the region of the people, not people in the region of development. Human Development has to be the development of the people, by the people, and for the people (Nayak, 2008).

Mahbub Ul Haq said that the primary distinction between the economic growth and human development schools is that the former focuses solely on the expansion of one option – income – whereas the latter embraces the expansion of all human options – economic, social, cultural, and political. It could be argued that increasing one's income expands one's options in all other areas (Haq, 1995).

Various recent developments forced to draw the concentration regarding the link between human development and economic growth, for several causes (UNDP, 1990):

1. Some prompt-growing developing nations are having high GNP growth rates that have unsuccessful to decrease the socioeconomic dispossession of considerable sections of their inhabitants.
2. Industrial states are to realize that income cannot be the defense in the problems of alcoholism, drugs, AIDS, violence, homelessness, and the collapse of family affairs.
3. A few countries with low-income nations have established that it is not impossible to accomplish high levels of human development if they

proficiently utilize the obtainable resources to enlarge indispensable human capabilities.

1.1.3 Approaches to Human Development

Human development signifies the procedure of widening the choices of the people and the stage of their achieved welfare. It furthermore assists to differentiate undoubtedly connecting two sides of human development in which one side is the pattern of capabilities of human namely enhancement of knowledge or physical condition. Another side is people use to make of their capabilities they acquired either in terms of leisure or work. This kind of mode to look at growth differentiates from the conservative approaches to economic growth, human capital formation, human resource development, human welfare, or basic human needs (UNDP, 1990):

1. GNP growth is essential but not enough for the development of human beings. Growth of humans may be missing in several societies despite fast high per capita or GNP growth income levels except a few supplementary steps are in use.

2. Theories relating to human resources development and human capital formation outlook people as means to a certain extent than as an end. They mostly concern human beings as instruments for furthering goods manufacture in terms of supply-side. It is accurate that people are the energetic agents of all kinds of manufacture. But people are further than capital possessions for the manufacture of goods. People are to the ends and beneficiaries of this development. Hence, the notion of human resource development (or human capital formation) exercises to concentrate only solitary part of human development and not giving its whole.

3. Human welfare approaches draw the attention on the people more as the beneficiaries in the process of advancement rather than participants in it. They stress the policies in distributive to a certain extent than manufacture structures.

4. The basic needs approach gives more importance to the bunch of goods and services where underprivileged people need namely food, shelter, clothing, health care, and water. This approach emphasizes the prerequisite of these supplies and services quite than on the subject of individual choices.

1.1.4 The key indicators of the Human Development Report of 1990

Human development report of 1990 suggests that the human development measurement must for the time being the focal point on the three vital elements (UNDP, 1990) of people's life- longevity, knowledge, and decent living standards.

The first component is longevity- life expectancy at the time of birth is one of the indicators. There is a general belief a long life is precious in itself which is the substance of life expectancy. A variety of indirect benefits i.e. sufficient diet and high-quality healthiness are intimately connected with superior life expectancy. Life expectancy with this connection can be considered an imperative indicator of human development.

The second component is knowledge-literacy figures are only a basic indication of admittance towards education and mainly to the excellent learning which is utmost indispensable for creative life in current society. But literacy is a human's initial footstep in education and knowledge - structure. So literacy facts are crucial in

any measurement of human development. Significance would too have to be close to the outputs of superior ranks of learning in a supplementary diverse position of indicators. But for the fundamental development of humans, literacy deserves the clearest prominence.

The third component - control over assets required for a decent living - is possibly the primary hard to measure basically. It needs data on access to land, credit, income, and other possessions. But specified the scarce data on several of these variables we should for the moment in time formulate the finest utilize of an income indicator - per capita income has extensive nationwide covering. Although goods and services are nontradable, tariffs and taxes compose per capita income data in small prices not extremely helpful for worldwide comparisons.

1.2 Importance of Human Development

Paul Streeten stressed six essential reasons (Haq, 1995) for human development:

1. There is no requirement for supplementary justification as it is an end in itself. Paul Streeten emphasizes that the approach of human development pioneered by Mahbub ul Haq reminds us of this reality, which is occasionally elapsed in the anxiety with technicalities. Mahbub ul Haq reminds us that we must not drop the prospect of the decisive rationale of the implementation of development is to treat men, women, and children – present and future generations as ends to get better the circumstance of person and to widen humans choices.

2. Human development is a way to advance production. In terms of the most important productive asset a healthy, educated, well-nourished, skilled, alert labor

force is significant. In this regard funds in nourishment, learning, and healthiness services ought to be acceptable based on productivity.

3. Lowering the size of the relation would slow human reproduction. Slower population growth reduces infant casualty and raises morals normally. The evidence proves that people try to against infant deaths and that fewer child deaths direct to an undersized family. On the other components of the strategy of human development that longer and better education for girls turns into a small family.

4. The physical environment will be protected in human development. Environmental dreadful conditions mainly affect the poor because the poor are the foremost sufferers as well as the cause. If poverty declines the desertification, deforestation, and soil erosion will turn down automatically. The predictable lie is that they have a disadvantageous consequence. However, Paul Streeten's research shows that speedy population growth and high population density can be fruitful for soil and forest protection.

5. Contribution to better societal stability, a healthy civil society, and an improved democratic system is possible if poverty is reduced.

6. Human development can facilitate in dropping civil disturbance in the social order and rising political permanence.

1.3 Statement of the Problem

Movements of human beings from one place to another have also been seen for a long time particularly in South Asia. It is mentionable that almost all the communities living in Assam migrated from different places. Migration of Nepali-speaking people to the near places can be considered due to various reasons viz.

political, demographic, and sociological, etc. The movements can be seen in South Asian countries viz. Nepal, Bhutan, India, etc. Assam is famous for demographically and geographically that people from the different states used to migrate to this land. The migration from different places into Assam created the land of multi-cultural and pluralism. Nepali-speaking people have relations with India since Ramayana, Mahabharata, etc. In Assam, the movements of the Nepali-speaking people can be found since the time of ancient Kamrupa. Various cultural assimilation can be found in Assamese society. Nepali-speaking people are one of them who have an old history of relations between India (Assam) and Nepal.

It is obvious that Gorkhas has a long back history with Northeast and Assam but, it systematically began in the 18th Century for the colonial interference. The British recruited Gorkhas as soldiers in Assam Rifles brought the Nepali-speaking people for tea-plantation, mining, labor, workers for cleaning and cutting the dense forest. Therefore, gradually Gorkhas assimilated with the Assamese culture and settled in Northeast Assam permanently and contributed to social, political, economic, and cultural. In the freedom movement, large numbers of Gorkhas participated and sacrificed their lives for liberating India from the British.

During the 1970s and 80s, Assam Movement was started which was a native agitation against the immigrants of East Bengal origin, Nepali-speaking people were also targeted and labeled as 'outsiders and foreigners. The same thing happens in the Bodo community and stood for a separate movement called 'Bodoland'. In this way, both the agitation impacted badly on Gorkha community as the community is labeled as 'outsiders', and the community is suffered on many grounds. It is known that

Gorkha in Assam has a long back history, but their issues are not yet tackled appropriately.

The problem in terms of developing nations is none other than financial condition and beggary. India is mostly dependent on agriculture where most of the people are facing unemployment, corruption, beggary, proper policy implementation, low level of income, unequal distribution of income, etc. A large section of the people live in the rural area, where the condition of the people in that region is chaotic or not up to the mark.

The inequality or casteism, etc. are though declining but still the existence of these social evils or issues can be seen as poisonous in the community. Still, in the 21st century, women are not allowed to get equal status or opportunity as men in the Gorkha Community itself is a big question. On the other hand, the Gorkhas of Assam mainly depends on Agriculture, Dairy Farming, Plantations, etc., which is unable to satisfy the needs of human beings or the community. The Gorkhas are mostly recruited in Army, Security Guards, Chaukidaar, etc; a few of them are involved in the teaching profession. Therefore, they are economically not sound to fulfill all the aspirations of the community. Due to chaotic economic conditions, the Gorkhas of Assam unable to get appropriate education or they can not send their child to good schools or colleges or universities for further or best education.

Hence, the proposed study will try to know the social and economic positions of the community and to search out the scope to upgrade the Socio-Economic Status of the Gorkha Community.

1.4 Review of the literature

The study relates to the socio-economic i.e. social, economic, education, cultural, etc. Theoretical statements have been refined to enlighten the same. Among the available literature related to socio-economic, some of the imperative articles and books have been reviewed and presented below in four sections.

Mahbub ul Haq (1995) in his book “Reflections on human development” stated towards innovative human development pattern. He focuses on the beginning of the human development report, human development index and also drew attention to blueprint the political freedom index and the structure for sustainable development. The author also stresses the new imperatives for the security of humans.

Sudhir Anand and Amartya Sen in their work (1997) “Concepts of Human Development and Poverty: A Multidimensional Perspective” focuses living circumstances of the underprivileged people. The authors discuss the multidimensionality in terms of scarcity, context-dependence, and deficiency in deprived nations, deprivation in terms of the continued existence and in learning as well as deprivation in financial requirements.

Abhiman Das (1999) in his article “Socioeconomic development in India: A regional analysis” states that financial reforms are not adequate for large progress of human beings unless it is accompanied by societal and political commitments. Economic advancement to enlarge gross national product and the supplementary linked variables are one of the primary inputs to all-round development but the main purpose of advancement must draw attention to the enlargement of human capabilities which is neglected in India for a long time.

Francesco Burchi (2006) in his article “Identifying the role of education in socio-economic development” emphasizes basic education, not basing on vocational education or training. The author says that education augments the life of an individual to a decent life and stresses that with the help of education one can be escaped from the hunger trap. According to the writer being educated augment the capacity of rural humans to diversify assets and activities and also get information regarding health and sanitation, to improve human agency in adding up to rising production in the farming segment.

Human Development Report (2010) is based on the Inequality-adjusted Human Development Index, the Gender Inequality Index, and the Multidimensional Index. The Inequality-adjusted HDI reflects disparities in health, income, and education; the Gender Inequality Index relating new measure of gender inequities; and the Multidimensional Poverty Index complements income-based assessments. Human Development is the extension of people's freedoms to live long, healthy, and innovative lives; to pursue other goals they value; and to actively shape development equitably and sustainably in a shared world. People, both as individuals and in communities, are both beneficiaries and drivers of human growth.

Purushottam Bhandari (2003) in his writings “Evolution and Growth of the Nepali in North East India” in A.C. Sinha and T.B. Subba, (eds.) explains the Gorkhas history in Assam in the various period in terms of the history of Assam. Here mentions that Assam was alienated into Vaisnavization and Shaktivization in the initial half of the 16th century.

Deepika Gahatraj in her work 'Identity formation and Identity Crisis: Nepalis in India' discusses the past causes for the presence of Nepalis in India. The author discusses the evolution and growth of Nepali distinctiveness and also explained the evolution of identity and growth over quite a lot of years. She also draws attention to how racial groups have submerged to expand the sturdy distinctiveness of Gorkhas in India. Here, she added the significant attention that language, as well as literature, played a crucial part. In the end, she explained the problem relating to the distinctiveness of Gorkhas.

Lopita Nath (2005) in her writings "Migrants in Flight: Conflict induced internal displacement of Nepalis in Northeast India" gave a thorough discussion on the recruitment of Gorkhas into the Army, migration of Gorkhas in the name of labor, to open up the forestlands, tea plantations, etc. The author also gave the concentration about the Gorkhas who came in the name of agriculture, dairy farming, grazing, etc., and settled permanently in different parts of Northeast India. Lopita Nath tries to focus on how the Gorkhas had to face displacement in the colonial period as eviction in the various forests. The author also draws attention that even though the administration of India had taken the protection of Gorkhas but their position was endangered by the movement of Bodoland even if the Gorkhas were not in a straight line hit but were trapped in the crossfire.

Bidhan Golay (2006) in his work "Rethinking Gorkha Identity: Outside the Imperium of Discourse, Hegemony, and History" is an effort to know the identity of Gorkhas and the crisis. The author discusses the space, race, culture, and history of the community. The paper tries to manage the history of Gorkha soldiers in India

basically, also stresses the capitalism in the colonial period, labor in the agricultural estate, and the olden times of Darjeeling.

Priyadarshinee Shrestha (2008) in her writings “Separation of Integration: A Case Study of the Indian Gorkhas” defined the evolution of Gorkhas in Northeast India and identity issue in India. The author added most of Gorkhas were settled before the 18th century in the name of soldiers, labor, tea plantations, etc. in Assam, Darjeeling, and Doors by the British.

T.B Subba et. al, (2009) in their edited volume “Indian Nepalis: Issues and Perspectives” is a collection of opinion and writings of various researchers on the conceptual and theoretical issues of Gorkhas. The authors searched the national and regional identities of Indian Gorkhas; they also concentrated on the various cultures, sub-cultures of the community. They draw their attention to the evolution and growth of India Gorkhas in India in general and North-east and Assam in particular, tries to show the issues of the community.

Debdas Banerjee (2009) in his book “Economic and Human Development in Contemporary India: Cronyism and Fragility” stresses the problems relating to the economy in India. The book focuses on the structural deficiency in the account of stable growth rate and to construct growth comprehensive.

Tek Narayan Upadhaya (2009) in his article “Identity in Nepali Historical Novels from Northeast India” T.B. Subba, A.C. Sinha, G.S. Nepal, D.R. Nepal (eds.), Indian Nepalis, explains the history of Gorkhas in Northeast India and especially Assam. The article explores how Gorkhas were being recruited by the Britishers as soldiers and brought them to fight against the Burmese to liberate Assam from the

Burmese. The articles explore that the war came to an end with the Treaty of Yandabu in 1826 and finally, Assam became under the control of British India.

Bandana Rai (2018) in her book “Gorkhas” stresses the history and origin of Gorkhas. The author clearly stated the customs, beliefs, and diverse cultures of Gorkhas and emphasized the present existence of Gorkhas in India. Here the author tries to draw attention to the role of Gorkhas in pre-independence and after the independence of Gorkhas in India and showed the factors of the socio-political position of the community. Bandana Rai also focuses that Gorkhas are the assimilation of various ethnic ingredients of Aryan, Dravidian, and Mongoloid, having with their languages and dialects. According to the author from the side of the Vindhya Mountains towards the foothills of Himalaya, the Kirata were dispersed. The Tibeto-Burman dwellers of the territory came from the side of the Tibeto plateau. The Chhetries came from western India i.e. from the Saurashtra-Rajputana territory of India. Similarly, the Brahmins and Dalits also approached from the plains of North India.

Prabhat Datta (1991) in his article “The Gorkhaland Agitation in West Bengal” in the ‘Indian Journal of Political Science’ says that Gorkhas feels that they are socially, politically, economically underprivileged because of their identity crisis. He added Gorkhas do not get the chance to prosper.

Monirul Hussain (1993) in his book “The Assam Movement: Class, Ideology, and Identity” mentions that the identity crisis of the Assamese people impacted the Assam agitation between the years 1979-85. He added that Nepali-speaking people and Bangla-speaking Muslims were alleged as ‘outsiders’ who have contributed

towards the enhancement of the economy. He mentioned that the movement became the source for Bodoland Movement.

Dr. Loknath Sarma (2013) in the research journal named 'Son of the Brahmaputra' in his article "Trends of urbanization and Nepalese in Assam a historical perspective" stated, the Gorkhas responsibility and gigantic involvement towards the enlargement of the urban area especially in the valley of the Brahmaputra and the hill station of Kohima, Tura, Aizwal, Shillong, etc. The author emphasizes how forces of Gorkha soldiers were settled at Dimapur, Barpathar, Kohima, Dibrugarh, Diphu, Chunpara, etc. in the time of 1833 A.D and the later period while these areas were fully covered by dense forest or jungles were none other than Gorkha soldiers cleared for the surviving. Dr. Loknath Sarma also stresses that after the establishment of the various areas they formed various associations, in 1933 Gorkha people of Tezpur formed 'Tezpur Graziers Association' which also contributed a lot in the name of 'Quit India Movement in 1942.

Tilak Sarmah & Khagen Sarma (2013) in their article "Contribution of Nepali community to the Assamese society and culture" stated the legacy of Gorkhas in Assam and stressed that the community has a legacy from the time of Narakasur. The authors focus on the various contributions in different fields in Assam. They said that Nepali speaking Gorkhali community had contributed a bundle to the public administration in terms of vigorous participation in political affairs. The sign of political realization had been reflected before independence when Dal Bir Singh Lohar became MLA of Tinsukia LAC in 1946 along with the pioneer of Tea Tribe Labour

Union at the same time Chabilal Upadhaya and Bishnupal Upadhaya was nominated as a member of Tezpur local Body in 1948 and 1950.

Sanjib Kumar Chetry (2016) in his article “Nepalis in Assam: A Historical Perspective (1816-1985) discusses based on the historical background of Gorkhas in Assam, stresses how Assam became the convenient place for the community in terms of agriculture, farming, grazing, etc. The author clearly shows the history of Assam Rifles and its relations with the Gorkha community. In his writing tried to give importance to the Gorkha graziers, Gorkha soldiers, Gorkha soldiers, and the role of Gorkhas in the freedom struggle. According to the writer, Gorkha Community becomes bonafide citizens were contributed to the promotion of the political, cultural, and economical life of Assam. They have sacrificed their lives for the preservation of national unity and integrity being the protector of the border as well as a freedom fighter. Many races and tribes are found mixed up with the Assamese people and constitute a composite Assamese culture.

According to Sumit Kumar Sarma (2019), in his article “Sharing the same Land: Gorkhas and the issue of land settlement in Colonial Assam” in the journal ‘Lohit Putra’ explained, the All India Gorkha League (AIGL) was founded in 1943 by Dambar Singh Gurung as a political party and made their first visit to Assam in 1944. At this time two branches of the All India Gorkha League were founded in the Tezpur and Mongoldoi area and in 1945 the Assam Provincial Gorkha League was established. He added that in 1921 at Jorhat (Assam), the eviction of the Gorkha graziers from the forest reserves of the Kaziranga was condemned by the Assam Association. At the same time, AIGL supported in favor of Assam Provincial Congress

and stood against the inclusion of Assam in the Group C category in the Shillong Conference of 1946 and the AIGL took a resolution and stated that 3 lakhs khukuris would be used to save Assam from 'C' grouping."

Bhabani Prasad Sharma (2011) in his book 'Astittwanuhandhan' stated about the inclusion of the Gorkha-dominated land due to the various treaties viz. Sugauli Treaty of 1816, Sinchula Treaty of 1865, etc. The author focuses on the Tribal belt and block land and the protection of Nepali cultivator-graziers (Gorkhas). He added that the Gorkhas of Assam were promised to look after as Graziers and cultivators under the Land and Revenue Regulation Act, 1886 by the colonial government. After India's freedom, it was constitutionally assured that the Gorkhas would be confined as a Protected Class along with tribal communities in the Tribal Belts and Blocks in the state since December 5, 1947. But when the national policies were resisted by the Assamese people, the Gorkhas of the state were labeled as 'outsiders', 'foreigners' as well as 'anti-nationals' in the state. Gorkhas of the Tribal belts and Blocks were considered as obstacles to the all-round development in the tribal Belts and Blocks and they were excluded from the status of Protected Class in 1969."

Shyam Subedi (2014) in his article 'Advent of the Nepali people to the present day B.T.C Assam- A Glimpse' tries to discuss the socio-cultural and artistic milieu of the Gorkhas, especially in B.T.C in Assam.

Surya Newar (2016) in his article 'Identity movement of the Gorkhas of Assam' stated about the position of Gorkhas in Northeast India in general and Assam and BTAD in particularly and tried to converse the function of diverse organizations of Gorkha community for giving the superior position in Northeast and particularly in

Assam and BTAD area. The article shows how the different organizations like All India Gorkha League, All Assam Nepali Students Union (now All Assam Gorkha Students Union), etc. took the demand of the addition of Gorkhas into OBC category, legitimate recognition of Nepali language in 8th schedule of Indian constitution and the Gorkhas to provide the land settlement in Assam and BTAD. He added that with the amendment of Para 4 of BTC Act, 2003 the Government of Assam in cooperation with the BTC Government must safeguard all existing diverse cultures, languages, education, and should think for all-round development of indigenous Gorkhas living in the area. The Government should increase the non-tribal seat for ensuring the political rights of Gorkhas.

1.5 Research Gap

Various authors have worked in various fields in the Gorkha community in Assam and particularly in BTC. A large number of scholars concentrated on the socio-economic development of Gorkhas in Assam and tried to focus on the issues and problems in terms of social, economic, political, etc. Although various developments can be seen in the above writings a few scholars or writers gave attention to the socio-economic position of Gorkha in Assam and particularly in Chirang under the BTC.

1.6 Rationale and Scope of the Study

The settlement of the Gorkha community can be seen in different parts of India in general, Assam in particular. It is significant for any community to have a sound Socio-Economic Status which leads them self-dependent. The Gorkhas of Assam faced a lot of problems before and after the independence. During the Colonial period

the Gorkhas settlement in Assam by the Britishers either in the name of recruitment in Gorkha Regiments, Assam Rifles or mining, plantations, Grazing, Cultivating, etc, can be seen mostly in that time. Besides, the “Treaty of Sugauli”, the “Treaty of Sinchula”, and the assimilation of “Sikkim” into the Indian Territory that Gorkhas became the citizen of India legally. However, the community is rich in the Cultural sector but being a minority class they are socially, economically, politically, not much sound.

In this study, the emphasis is made on the Socio-Economic development indicating education, economic, income, etc. of the community in each field, trying to understand the Socio-Economic Status in the region or area. The upliftment and up-gradation of the community are considered through the study. The development of the community based on the programs and policies taken by the governments can be judged and rectified to augment the Gorkha community particularly.

The study shows the chief attention on the socio-economic status of Gorkha in Assam in general and in Chirang district in particular. This study especially attempts to highlight the origin of Gorkhas in Assam (India) and BTC and will try to overcome the misconception about the existence of Gorkhas in India and Assam in which the people of different communities always distinguish as outsiders or foreigners towards the community. Misunderstanding of the Gorkha community has also been affecting socio-economic development as a whole.

1.7 Research Objective

1. To study the origin of the Gorkha community in Assam.
2. To analyze the Socio-Economic Status of the Gorkhas in Assam, especially in Bodoland Territorial Area Districts

3. To examine the role of Government and policymaker in augmenting the Socio-Economic Status of Gorkhas of Assam.

1.8 Research Questions

1. How is the Socio-Economic status of Gorkhas of Assam particularly in BTAD?
2. What initiatives are taken by the Government or policymaker to uplift the Socio-Economic position of Gorkhas

1.9 Research Methodology

Chirang district of Assam was selected as the area of study as in this district a little research has been done for the Gorkha community till now. According to the census of 2011, the total population of Chirang is 4, 82,162 where Gorkha's population approximately twenty-five thousand. It is one of the four districts with the lowest population in Bodoland Territorial Area Districts of the Gorkha community.

Chirang district is considered as the lowest concentration of Gorkhas. In this district due to the lowest population minimum concentration is given. Nepali-speaking people are living in this district for decades but their problems are not yet published efficiently till now. Gorkhas are mainly living in the forest and khas land areas in which communication, transportation is in a chaotic condition. Existing literature shows the victimization of Gorkha speaking population in terms of income, employment, education, etc. Under the Bodoland Territorial Area District, Chirang district is mostly neglected in the field of research in terms of the Gorkha community. Therefore, the district is taken as the research area.

In terms of collecting data both quantitative and qualitative data were collected in which interview schedule is followed along with the structured and unstructured, including open as well as close-ended questions were being followed.

For gathering the appropriate data as primary data purposive sample was followed. The sample population is represented of 200. Out of sum 200 samples, 20 samples were proficient/sample of judgmental i.e. from different organizations of Gorkha community, 10 each from Kajalgaon Sub-Division and Bijni Sub-Division. A total of 120 samples could be taken into account while the rest 80 sample remained unfinished due to Pandemic COVID-19 in the research. 60 Schedules from each division are taken into consideration. Throughout the collection of the sample size variables namely number of females and males, occupation, education, income, age, etc. was taken into account. 20 answerers were the central informants constituted the leaders from the community in the social workers, political parties, students' Union, pressure groups such as AAGSU (All Assam Gorkha Students Union), AGS (Assam Gorkha Sammelan), ANSS (Assam Nepali Sahitya Sabha), and Bharatiya Gorkha Parisangha, BTR Gorkha Samaj as well as intellectuals and leaders from the communities. All the respondents were originally hailing from Chirang District of Kajalgaon Sub-Division and Bijni Sub-Division Gorkha populated villages namely- Koila-Moila, Amteka. Beteni, Batabari, Panbari, Ranijhora, Oxiguri, Patabari, Malivitta, Ouguri, Bengtol, Bhuriali, Thaikajhora, Runikhata, Dhakingaon Magalagoan, Kajalgaon, Garubhasa, Nangdalbari, Shantipur, Nizulaguri, Deosiri, and Hatisar. Mostly the research is based on education, income, and occupations that are given more priority in the study.

Along with the primary data various data were collected from the secondary sources that are sourced from the Archives, organizational souvenirs, historical writings, vernacular writings, audio-visual records, etc. Varieties of languages were used or spoken in the time of conducting research that is Nepali, English, etc. Every people were conscious during the research.

1.10 Limitation

Some of the limitations are given below:

1. Due to the COVID-19 faced a lot of problems in collecting the data appropriately. On various occasions, the answerers hesitated to answer their thoughts openly. The data is mainly related to education, income, agriculture, the standard of living, etc.
2. Due to more than 20,000 population of Gorkha community, people are living in the district of Chirang which is difficult to cover all the people living in the districts including due to limitation of time.
3. The current study will focus on only 120 Gorkha community people.
4. Due to the shortage of time, the researcher has chosen the selected area such as Koila-Moila, Amteka. Beteni, Batabari, Panbari, Ranijhora, Oxiguri, Patabari. Malivitta, Ouguri, Bengtol, Bhuriali, Thaikajhora, Runikhata, Dhakingaon Magalagoan, Kajalgaon, Garubhasa, Nangdalbari, Shantipur, Nizulaguri, Deosiri, and Hatisar.
5. The researcher has given priority mostly to the education, income, and occupation of the respondents in its study.

1.11 Chapterization

The chapterization of the study comprised of five chapters such as-

1.11.1 Chapter 1: Introduction

First of all, the initial chapter is considered the characteristics of the study; it focuses on the importance and scope or limitations of the study along with the research objectives and research questions. It includes the methodology used in the study and the preparation of the dissertation. The chapter considers the review of literature on Socio-Economic status, Education, Income, Occupation, Governmental policies in Assam, particularly in Chirang.

1.11.2 Chapter 2: Origin of Gorkha Community in Assam

Chapter two relates to knowing the Origin of Gorkha and the social existence in Assam. This chapter tries to discuss the evolution of Gorkhas's existence generally in India and Assam in particular.

1.11.3 Chapter 3: Socio-Economic Status of Gorkhas in Assam

Chapter three links with the Socio-Economic Status of Gorkhas of Assam tries to concentrate on the position of the Gorkha community, particularly in Bodoland Territorial Area Districts (BTAD). The third chapter is taken to show the social, economic, educational, political, cultural, etc. position of the community.

1.11.4 Chapter 4: Data Presentation and Analysis

In the chapter fourth attempt is made to examine the Government Programs and Policies in augmentation of the Socio-Economic Conditions of Gorkhas in Assam.

This chapter considers the analysis and interpretations of the data collected for the study along with the findings.

1.11.5 Chapter 5: Conclusion

This chapter is based on the most important result and covers the significant suggestions and consequently makes an outline observation concerning the issues and evils of the Socio-economic status of Gorkhas in Assam, especially in the Chirang district.