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The Origin of Gender Disparity

Highlights

Socio-Economic and Historical

Christianity in the Development

Discovering Thoughts, Inventing Future

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The Origin of Gender Disparity in Land Ownership and Control in Kenya: The Case of Nandi District 1954-1963

By Prisca Tanui Too

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Abstract- The 2010 Constitution of Kenya put in place clauses that support gender equality in land ownership and control but this has not led to women enjoying secure and equal rights to land. Women are the majority in the agricultural sector but their role is confined to provision of labour on land owned by a male member of the family. This paper adopts a historical perspective to trace the origin of this problem. It explore show the Swynnerton Plan of 1954 collaborated with patriarchy to close out women from owning and controlling land and how this influenced gender relations in agricultural production in Kenya and Nandi District in particular. The paper is an outcome of oral data collected in the field, archival material from Kenya National Archives and secondary data, mostly books and journals on the subject from various libraries. The main argument is that political, economic, social and ideological factors interacted in a complex manner and influenced men and women ownership of land. Gender relations are essentially perceived as inequitable power relations and in the Nandi society; women had less power than men.

Keywords: land, swynnerton plan, gender, nandi, Kenya.

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The Origin of Gender Disparity in Land Ownership and Control in Kenya: The Case of Nandi District 1954-1963

Prisca Tanui Too

Abstract- The 2010 Constitution of Kenya put in place clauses that support gender equality in land ownership and control but this has not led to women enjoying secure and equal rights to land. Women are the majority in the agricultural sector but their role is confined to provision of labour on land owned by a male member of the family. This paper adopts a historical perspective to trace the origin of this problem. It explore show the Swynnerton Plan of 1954 collaborated with patriarchy to close out women from owning and controlling land and how this influenced gender relations in agricultural production in Kenya and Nandi District in particular. The paper is an outcome of oral data collected in the field, archival material from Kenya National Archives and secondary data, mostly books and journals on the subject from various libraries. The main argument is that political, economic, social and ideological factors interacted in a complex manner and influenced men and women ownership of land. Gender relations are essentially perceived as inequitable power relations and in the Nandi society; women had less power than men. Consequently, they were unable to own or control land and most of the agricultural resources and proceeds from the farm. Their labour also ended up being controlled by men to produce agricultural products.

Keywords: *land, swynnerton plan, gender, nandi, kenya.*

I. Introduction

This paper examines the changes in women access to land and its impact on production in the period between 1954 and 1963. After World War II, the colonial administration faced serious economic and political problems in the African reserves. Land in the African reserves was exhausted due to overpopulation and over-cultivation without allowing for sufficient fallow or deploying fertility enhancing technologies. In other areas, there was destruction of vegetative cover due to overstocking. African reserves were on the brink of massive social and economic crisis that threatened the foundations of the colony's political economy (Berman, 1990:274).All this contributed to the stagnation of agriculture in African areas. In response, the colonial government established various development programmes in an attempt to arrest the problem.

In 1946, the Worthington Plan was established. In this Plan, it was argued that the problem facing Africa reserves was not overpopulation but mismanagement of soil. Under this Plan, African Land Development (ALDEV) was enacted. ALDEV endeavoured to limit the number of livestock kept and land producing cash crops in the reserves. Only subsistence crop surpluses were to be sold and traditional forms of land tenure and economic cooperation were to be preserved. Money was directed towards soil conserving projects such as terracing, strip-cropping, manuring, systematic culling and destruction of unwanted animals in overstocked areas. However, farming in accordance with what was viewed as good soil conservation practice did not solve the problem of soil conservation and the demand by African nationalists for the return of alienated land.

In 1951, attention was shifted to land tenure in African reserves. Governor Sir Philip Mitchell formed the East African Royal Commission, 1953-1955, to examine the state of the economy in African areas. The Commission was expected to make recommendations on ways to deal with the pressing and acute problems faced in African reserves, to preserve land or achieve yields above subsistence (Harberson, 1973:28) The Commission argued that indigenous tenure was a source of constraint to increased investment and agricultural output. It proposed the transformation of indigenous land tenure through individualization and registration (Kibwana, 1990:236, Ndege, 2000:107).

The Swynnerton Plan of 1954 detailed the implementation of this policy. It was stated that the main goal of the Swynnerton Plan was the intensification of agriculture in African areas. However, this plan was aimed at defeating the African demands for the return of "stolen land" in the white highlands. The socio-economic hardships experienced by Africans in the reserves had gotten worse. This state of affair led to African protest movements such as *Dini ya msambwa* in Western Kenya and the Mau Mau movement in Central Province. *Dini ya msambwa* was started in early 1940s and it combined traditional religious and political aspirations and served as a fundamental vehicle of agrarian protest. The movement recruited membership from the Luhya, Gusii, Pokot, Nandi and Karamojong. It was centred at Malakisi in Elgon but spread to Trans-Nzoia and Uasin-Gishu where squatters worked on settler farms (Aseka, 1989:366-367). The *mswambwa* movement was declared illegal in 1948 and thereafter

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members were arrested and charged with being members of an illegal society. The Mau Mau rebellion demanded the restoration of alienated land but this was ignored by the colonial state. Mau Mau movement led to a state of anarchy, to which the Governor Sir Everlyn Barring reacted by declaring a State of Emergency in October 1952.

The government felt that land reforms in Kikuyu in particular and Kenya in general would erode local support for Mau Mau. It established ways in which agricultural development in African areas could create a class of landowners. The class would comprise politically contented rural citizens who could have strong interest in upholding the existing status quo. Swyennerton observed that:"...energetic or rich Africans will be able to acquire more land and the bad or poor farmers less, creating a landed and landless class. This is a normal step in the evolution of a country."(Swynnerton, 1954:10)

Through the Plan, the colonial government initiated a process of agricultural change in African areas, which aimed at creating a class of conservative collaborators. Apart from individualization of land tenure there was commercialization of agriculture and the shift from subsistence to cash crops, intensification of production due to the use of high yielding seeds, fertilizers and technological innovations. Credit and extension services were also made available to the progressive farmers.

This study was mainly concerned with three issues, namely changes in land tenure, gender access to land and agricultural production. Access to land influences access to all other agricultural resources that affect production, this paper traces the origin of women's insecure land rights in Kenya and Nandi District in particular. The main focus of paper is to determine the place of changing gender relations in agricultural production in Nandi District between 1945 and 1963.

This paper was based on both primary and secondary sources. It relied on qualitative methods of data collection, specifically archival research, oral interviews and the review of related literature. The archival information used included official reports of the colonial period. Oral information was also heavily depended upon. A question guideline with open-ended questions was used in collecting data. Requisite information in books, journals, seminar papers, District Annual Reports, magazines, newspapers as well as theses and dissertations was harnessed from various research libraries.

II. Changes in Gender Access to Land in Nandi 1954-1963

The major provision of the Swynnerton Plan was the allotment and titling of individual plots of land in areas of high agricultural potential. This included the whole of Central Province, Embu, Meru, the whole of Nyanza Province, Kericho, Nandi, Elgeyo West Pokot and Taita Hills (Zwanenberg and King, 1975:150). Individual land enclosure in Nandi started in 1940s and by the 1950s the exercise had spread to all the Nandi reserve. This move caused so many land disputes in the reserve. Three-quarters of the total number of land cases up to the end of the first half of 1952 were disputes over boundaries of plots whose size and limits were rapidly being fixed for the first time (Snell, 1954: 113). Many such disputes were settled informally by the *Kokwet* (village)elders. However, the number of cases heard by the African courts increased from the second half of 1951. Many Nandi families were closed out in the allocation of land in the reserve. The majority of those who were affected were former squatters who had been forced back to the reserve in the 1940s.Land allotment and titling was first undertaken in the region neighbouring Uasin Gishu District, particularly in Ndalat, Mutwot and Cheptil between 1954 and 1958.

This part of the district is not of a high agricultural potential compared to Kapsabet, Aldai and Kapgangani where tea, coffee and sugar is grown. However, land allotment and titling was accelerated in this region due to the squatters' problem in the neighbouring Uasin Gishu.

By the 1950s there was acute shortage of land in Nandi reserve. The reserve could not absorb the excess squatters stock from Uasin Gishu. The reserve was already exhibiting signs of soil erosion (DC/NDI/5/1, KNA:1955-1956). Many of the former squatters had difficulty in finding land within the reserve. On 15th January 1956, the District committee closed Nandi border to stop the return of squatters and their cattle from the White Highlands to the reserve (DC/NDI/5/3: 1954-1957). In 1956 there were around 60,000 Nandi men who owned no land in the reserve (PC/NKU/3/2/16:1956-1961).The situation reflected a seriousortage of land for the Nandi in the reserve.

The then African Legislative Council representative for this region, Mr. Daniel Arap Moi, also voiced land shortage in Nandi in November 1957. He requested the Secretary of State for the return of the unoccupied portions of Tinderet, which consisted of a large part of the alienated land of the Nandi community (BV/3/24, KNA: 1954-1957). However, the request was not honoured. The chairman of the Agricultural Settlement Board in charge of the settlers argued that white settlers in Tindiret had been settled recently and that there was only one farm which was underdeveloped.

From the above, it is clear that individual land enclosure and population growth had caused land shortages in Nandi. The Colonial state was not willing to provide further room for expansion. The state was instead interested in implementing the Swynnerton Plan provisions in the northern part of Nandi reserve neighbouring Uasin Gishu, so as to forestall the squatter

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neighbouring Uasin Gishu, so as to forestall the squatter stock problem. The demarcation of boundaries in Ndalat and Mutwot took place between 1954 and 1955; the survey of the boundary began in 1956 (AN/42/29, KNA: 1954-1955). Ndalat and Mutwot in the northern part of Nandi became the first areas were registration of land titles was completed in 1958.

Oral sources indicate that the Nandi did not enthusiastically accept Land registration, a situation that generated the character of politics in the society. In Kosirai, they equated the land titles to marriage certificates issued in Christian marriages and called the exercise "marrying land." They feared that once land was registered, it would be alienated by the colonial government resistance to land registration, which was the core of this politics, was also encountered in parts of Cheptil in Nandi District. This was because registration of land was made to go hand in hand with skeletal planning for soil conservation, especially cut-off drains. The people were not willing to meet the expenses of constructing the cut-off drains.

However, by 1960 they had accepted land registration after a lot of persuasion (PC/NKU/2/16/32, KNA: 1959-1960). By 1962, land registration in Nandi had become popular; areas where land was not yet registered were requesting to have their land registered. The then Nandi member of the Legislative Council Jean M. Seroney had taken interest in the land registration programme. His support was partially responsible for the change of attitude among the Nandi. The other factor was the need to use land titles to access credit. In 1962, most of the progressive farmers in Nandi were struggling to buy land in the former While Highlands (AN/40/37, KNA, 1962-1963). By September 1962, forty-two Nandi people had bought farms in Uasin Gishu. The source of the finances to purchase land was bank loans. Thus, those in the northern part of the reserve whose land was registered early were able to use their land title deeds as collaterals. Most of them moved to Uasin Gishu and Trans Nzoia in the former White Highlands. The Nandi who were able to take large loans acquired large farms. Others formed groups and bought land which they sub-divided. Women were left out because most of them had no land titles to be used as collateral.

Individual holdings were determined by committees of indigenous male elders, appointed in accordance with Native Lands Registration Ordinance of 1959. As such they were seldom able to give advice that would lead to the strengthening of access rights to land by women. Holdings were either enclosed with wattle trees or sisal, which most of it had already been enclosed in the 1940s and early 1950s. The area was then surveyed and maps of registration areas made. Finally certificates of rights were issued. In pre colonial Nandi, there was no traditional individual male ownership of land, but now land was subdivided and allotted to adult males and in some cases female household heads with minor sons. Prior to this exercise, the Nandi did not enclose parcels of land in different areas, thus there was no need for consolidation, a problem that arose in other parts of Kenya. Native land rules passed in 1956 enabled private holdings of land to be registered in the names of male heads of household. The rules marked the beginning of a new phase, which was to continue into the postcolonial era. Parcels of land allocated were not less than ten acres and in many cases averaged twenty acres (PC/NKU/2/16:1960-1961). In 1961, during a meeting of District Commissioners from Rift Valley, a resolution was passed that a minimum economic acreage in Nandi to be as follows: all land of high potential which was suitable for growing of coffee, tea or pyrethrum was to be ten acres, land of average rainfall to be twenty acres and land suitable for ranches to be seventy five acres. However oral sources indicate that individuals who had already enclosed large tracts of land were permitted to register their land, which in many cases was larger than average holding

Clearly, women in Nandi did not participate in the process of division, adjudication and registration of land from the beginning. There was no woman in the Local Native Council, Land Committee or Land Board during this period. In pre-colonial Nandi, elders were in charge of the allocation of cultivated and grazing land. The cultivated land was allocated to each married woman. However, the Swynnerton Plan allocated land titles to men and not women. It did not take into consideration the significance of women's former usufruct rights in land. Women in Nandi did not benefit from the processes of land registration and titling. Berry, notes that peoples' ability to exercise claims to land is closely linked to membership in social network and participation in both formal and informal processes (Berry, 1989:104). Land transfer to an almost exclusive male individual tenure system was an imposition by the colonial policy, but it was institutionalized within a short period due to the patriarchal arrangements in Nandi. Women in Nandi were not allowed to participate in deliberations which affected the community; this was mainly the domain of elders. Introduction of cash crops and scarcity of land made it to acquire value, which could be equated to cattle and men owned anything of high value in the Nandi society. Women who were the main actors in crop production in the pre colonial period could no longer enjoy usufruct rights to land. Each woman, as already indicated, was allocated a portion of land to cultivate by the village elders at marriage. The registration of land on male names closed women out and could now access land through the owners, that is, husbands, fathers or brothers. Since women have been the main actors in agricultural production (from pre-colonial period)lack of access to land became a barrier to their full participation in agricultural production as demonstrated below.

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III. Crop Production

The colonial economic policies aimed at intensifying production predictably led to rapid economic growth, in African areas, between 1954 and 1963. There was an increase in the value of small holder produce from £5.1 to £11.6 million between 1954 and 1963 (Ndege, 2000:107). Nandi District was not an exception. However, the economic growth in this period generally consisted of growing commercialization of agricultural products and a shift from subsistence to cash crops. Intensification of crop production occurred mainly due to the use of high yielding seeds, fertilizers, pesticides and technological innovations. There were several new crops introduced to Nandi farmers during this period. Old crops such as maize were also encouraged. A large number of women were left out in this process since this was done on land owned by men. Their contribution was limited to offering labour in male dominated farms.

Maize had become the staple food for the Nandi by this time. Most of what was produced was consumed by the people. However, the good growing conditions meant that there was surplus for sale either at Kenya Farmers Association (KFA) or the Nyanza Provincial Marketing Board (NPMB). Maize surplus production kept on going up from 1955 to 1960. The increase in these years was mainly due to the increase in acreage and use of manure. Maize was both subsistence and a cash crop; production for the market gradually became the domain of men. Women were expected to offer their labour in male control farms in return they would be allocated maize for subsistence. The increase in maize production meant an increase in labour requirements to weed and harvest the produce. This increased women's workload in the farm

Crops introduced in Nandi district during this period include coffee; pyrethrum, sugarcane and tea.It is evident that the colonial policies during this period were aimed at encouraging development of cash crop production in African areas at all costs and it led to the increase of cash crop production in Nandi. Male farmers were targeted to produce the cash crops introduced in this region. However, engagement in wage labour did not hinder men from engaging in commodity/cash crop production. As owners of land, they did this by commanding female labour and controlling the proceeds from the cash crops. Thus the amount of labour expected from women drastically went up but they were not in control over land and the proceeds from the farm. The same trend was established in livestock production.

IV. Livestock Keeping

The Nandi received the introduction of grade cattle with a lot of enthusiasm. Most of the Nandi who had worked in the white highlands for European settlers readily adopted the new breeds. The Nandi were allowed to import grade cattle from the white highlands from 1956.By December milk supplies were outstripping demand and District veterinary officer advocated for ghee production. Poultry keeping for women's clubs were also introduced. Women were taught how to keep exotic poultry. Informants narrated how they visited European farms in Uasin Gishu, turbo area where large scale poultry were kept. By 1962, the demand for good breeding poultry could not be met. However, the prices of eggs fluctuated throughout the year.This discouraged Nandi women so that most of them abandoned commercial poultry keeping. This is the only agricultural production that targeted women. It was enthusiastically embraced by women but lack of market for eggs affected it. Poultry keeping was not regarded as a high income venture thus left to women to undertake.

From the foregoing it can be deduced that agricultural production in Nandi was intensified through addition of cultivated fields in crops such as maize, introduction of several cash crops, extension services, technology and credit. Commodity production was a male domain, while women were relegated to food production and what was regarded as low income activities such as poultry keeping. Women were denied the opportunity to command cash income. The colonial state and patriarchal nature of Nandi society played a major role in gendering agricultural production.

V. Agricultural Technology

Agricultural technology included tools, skills and processes which facilitated production in terms of reducing human energy expenditure, labour time, improve spatial mobility and alleviated material uncertainty (Stamp, 1989:49). A combination of technologies can enhance agricultural productivity of all farmers. However, colonial policy on adoption of new technology affected women and men differently because of the division of labour between them in the household and in agricultural production.

Application of manure on cultivated farms introduced in the 1940s was still emphasized during this period. By 1955 all agricultural staff in the district were expected to operate their own night *boma*s as an example to the rest of the community. The African District Council had passed a by-law making the use of night *boma*s compulsory during the dry weather. This was an effort to make manuring popular among the Nandi.(AN/42/30, KNA:1955-1956) By 1956, many night *boma*s had been constructed for dry weather use. Every cattle owner in the district was expected to have a night *boma* by the end of that year. Soil degradation in Nandi had led to low yields from the farm, thus the campaign to manure them so as to raise production. The manure could be transported to the cultivated farm by women. From 1952, there were preparations to introduce fertilizers in African peasant farming.

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African Explosive and Chemical industries supplied the fertilizers. Demonstrations on the use of fertilizer were carried out solely in maize production. Fertilizer inputs were distributed free to progressive farmers in order to encourage the community to adopt the fertilizers. In 1956 a considerable amount of artificial fertilizer, 400 bags, was in use on maize farms at Kosirai-Cheptarit area in the North. The results were satisfactory the yields were quite high (AN/42/21, KNA: 1956-1957). Artificial fertilizer was purchased and was available to farmers who could afford to buy. Progressive male farmers who produced cash crops were capable of purchasing the fertilizer. Women on the other hand did not have access to capital and thus could not afford fertilizer. From the foregoing it is evident that the introduction of fertilizers targeted cash crops, which were controlled by men. Food crops such as vegetables, millet, sorghum to name but a few, were ignored because they were not marketable, they were meant for local consumption and it was mainly the domain of women.

Artificial Insemination technology was introduced to Nandi during this period. By 1959, Artificial Insemination (AI) was still being debated on. The debate on the logistic of how to introduce AI in Nandi started in 1957(AN/42/33: 1960-1961). AI scheme was finally started in Kabiyet in Northern Nandi in 1960 but its success was quite limited. From February 1962, a mobile insemination team travelled daily through parts of the northern division, administering insemination where they were required (DC/KAPT/1/7/13, KNA: 1949-1967). However, there were technical difficulties encountered in this scheme which included farmers missing the cows' heat period thus keeping the cows 'unpregnant' for months. Farmers at times could detect a cow on heat but they were forced to wait upto 24 hours before the opportunity for AI service reached them, which could be too late.

In 1962 Artificial Insemination Department succeeded in training 600 women in a one day course at Baraton on ghee making, hygiene milk production, calf rearing and taking blood slides. AI officers targeted women because women did the bulk of the work on cattle keeping. However, due to lack of financial support AI scheme in north Nandi was discontinued at the end of 1963 (ibid). Apart from AI, the campaign to introduce grade cattle in Nandi was also undertaken by the Nandi farmers. By October 1956, farmers like Nathan Tarus and Paul Boit had taken the role of subsidiary stud breeders to the reserve (AN/42/88, KNA:1954-1957). Bull camps were also set up at Sarora and Kaimosi. The introduction of grade cattle in Nandi reserve made cattle dipping compulsory by 1962;this led to the construction of many dips in Nandi. At the beginning of 1963 there were 34 cattle dips but during the year a further twelve cattle dips were constructed and put in use. The introduction of grade cattle in Nandi also increased women's workload. Most of the men who engaged in keeping of grade cattle were those who engaged in wage labour, and commodity production. The new breeds needed a lot of care that is milking, dipping and feeding. Women carried out these tasks, though they had no control over the income gotten from cattle produce.

The use of tractors in Nandi started during this period. In 1958, the District Commissioner Nandi P.H. Brown reported that five farmers in Aldai had taken a loan and jointly purchased a tractor and its associated implements. Due to poor maintenance and management, the tractor kept breaking down. One of the members was also suspected to have embezzled funds acquired through contract ploughing in other farms. The tractor was sold and used to repay creditors. This was not a wise investment in the first place, Aldai in South Nandi has a rugged terrain and using a tractor to plough is not conducive.

By 1960 contract ploughing by white settlers in North Nandi had started. For example, on 24th January 1960, P.T. Visser applied to the District Commissioner Nandi to be allowed to engage in contract ploughing for the Nandi. On 27th January 1960, Gideon Tirop wrote to the District Commissioner urging him to allow Mr. P.T. Steen Kamp's tractor to plough in Nandi. To all these requests, the District Commissioner wrote back giving his consent. By 1963, quite a number of farmers in northern division of Nandi District had bought tractors and a few basic implements for use both in their own farms and in doing contract work for others(economic survey, 1963-1964:16). Tractor use was mainly a male domain, the colonial policy targeted male farmers in the introduction of tractors. The use of tractors in Nandi led to dramatic expansion of the acreage of land cultivated. In the White Highlands where most Nandi worked, the use of the plough was the domain of men. Thus women in Nandi reserve were left out but their work load greatly increased.

Most of the above technologies introduced in Nandi were male oriented. The male control of cash incomes made them the sole decision makers on the adoption and utilization of introduced agricultural technology. Consequently, women were marginalized from the means of increasing their productivity. Technological progress in agriculture did not target the work carried out by women. The social and economic constraints that shaped women's agricultural and domestic responsibilities in the pre-colonial era were intensified by the introduction of new technologies. For example, the use of tractors increased poor women's workload in weeding, transporting and harvesting. For women whose husbands were well-off, the introduction of new technology reduced their workload but such technologies closed them out of agricultural production.

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VI. Extension Services

The Swynnerton Plan aimed at intensifying agricultural production in African areas proposed increase in agricultural and veterinary advisory services to follow land consolidation and registration. Agricultural extension is an educational process with the aim of taking information and technology to farmers and teaching them how to use them to improve their productivity. Extension service also specifies the needs of the farmers and tries to solve them. Extension services link the farmer with the outside world – the scientist, the creditor and the consumer. Colonial agricultural policy geared the extension services towards the few 'progressive' male farmers, who were entrusted with the production of cash crops and other agricultural commodities for the market. However, women clubs proposed by the East African Royal Commission were established during this period. East Africa Royal Commission stated that:

It is just as important to obtain the confidence and co-operation of women in the villages as that of men. Women indeed play a major part in cultivation and all the efforts to teach the men the benefits of better farming may be frustrated if women are not converted too. This is an aspect of extension work which presents peculiar difficulties, due partly to the backwardness of women's education and partly to the inferior status of women in many tribes *...much can be done through women's institutes and clubs, which at present often tend to neglect agriculture* ...In devising new farming methods it must be remembered that unless the method is properly explained to them, women cannot be expected to understand the necessity for change, which often give them more work to do and bring little profit (East African Royal Commission, 1954:377).

It can be deduced from the above that the colonial authorities recognized the important role women played in agriculture but they felt that they were unable to adopt new changes. Thus all efforts of agricultural extension services were geared towards men. Women institutes were established in African reserves from 1946. They were run by European ladies who were interested in African social welfare and who could volunteer a few hours of their spare time. The main objective of the institutes or clubs was to promote better living conditions of African women and to raise their standards. They were seen as main avenues of improving subsistence farming and peoples eating habits. The clubs would encourage better land use, the growing and cooking of nutritious foods and improvement and diversification of livestock. *Maendeleo ya wanawake* as the Club was known mainly taught things like hygiene, child welfare, knitting embroidery, baking, poultry keeping and vegetable growing.

Women were also trained on ghee making, calf rearing and how to keep milk clean. The first women course on the above was held in 1954 at Baraton. Three women attended the course but it needed a lot of persuasion to get them attend it. They insisted on carrying their smallest children with them; "it was a common sight to see very senior veterinary assistants with a small baby clutched in their arms, playing the part of *Ayah* so that "mother" could do her practical"(AN/42/30, KNA: 1955-1956). From its inception, women's attendance of such courses was constrained by their lack of time and mobility resulting from cultural norms, their domestic responsibilities and their workloads.

From 1958, extension work targeting men was carried out through the medium of field days. Respondents pointed out that during the field days, the agricultural department staff performed demonstrations. Among the techniques taught were tea planting, keeping of grade cattle, preparing fodder for the cattle, coffee growing, soil conservation methods, manuring, the use of fertilizer, wheat growing, how to use and repay loans among many other techniques. Field days extension work was also carried into the women sphere with talks and demonstration of vegetable growing, childcare, diet, combating diseases among others. Men and women were not mixed during field days yet; women carried much of the work on cash crop production and dairy cattle production. Such teachings were directed to men. During this period, extension work was also carried out using visits to advanced farms. Small groups of farmers were taken to European farms largely with the objective of inspecting and buying stock and grass management. Extension services in Nandi were also carried out by establishing, farm assessment scheme. The District Commissioner, in co-operation with all departments, worked out the scheme. In this scheme, farms in the District were inspected and awarded points on soil conservation, use of manure, condition of cattle and grazing, housing among others. Prizes were awarded to the winner in each chief's area and competition among the progressive farmers was encouraged on these occasions. Those who were poor did not participate in the competition.

Demonstration plots were also undertaken in Nandi to teach the farmers how to establish and maintain them. For example, in 1955, all the agricultural staffs in the district were operating their own night *boma*s as an example to the rest of the community. In order for agricultural staff to provide seedlings for new crops they also established tree nurseries. In Nandi, a large tea nursery was established in 1958. Crop demonstrations were also carried out in the District.

Adult agricultural courses were offered at Baraton and Kaimosi Agricultural Centre from 1960. In 1960, the Nandi were reluctant to turn up for their allocation of courses at Kaimosi agricultural training centre. The Nandi were offered 4 courses in a year lasting for one to three weeks. In 1960, one had to be

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cancelled due to lack of support. For the other three courses only 43 people turned out to fill 75 vacancies. By then the Nandi had not realized the importance of such a course to their agricultural activities. By 1962, there was no shortage of farmers to fill courses, but the duration was shortened. In most cases one day or two-day courses replaced the one-week course on a variety of subjects.

In 1963, Home Economics was introduced in Nandi. This was aimed at training women understand the varieties and cultivation practices that produce food crops in the home gardens and solve nutritional problems. Two ladies qualified to teach Home Economics were stationed at Kaimosi Farmers Training Centre. They organized courses for women at Kaimosi and Baraton. However, they taught home economics courses while men who attended adult farmer's courses were taught advanced agricultural courses.

Agricultural training in Nandi was also carried out during chief *barazas* (meetings). In the presence of any agricultural campaign in the district, the agricultural officers could attend the *baraza* or pass the information to the chief so as to reach all the people. *Barazas* purposely meant for agricultural teaching of the people were also held. Nandi women were culturally not allowed to attend male *baraza*. Thus they could not access the agricultural knowledge disseminated in such forums.

From the foregoing it is evident that from its inception extension services for increased agricultural production was not meant for women. Female farmers who went for training concentrated on home economics. The extension services offered to the Nandi concentrated on the tasks and activities more relevant to men. Women were also limited by their lack of time and access to land and other resources such as technology and credit. The extension services did not achieve the intended goal because women who were the actual workers in the farms were not targeted.

VII. Agricultural Credit

Credit is the most significant input in agricultural production. Agricultural credit in Kenya started in 1931, with the establishment of the Land and Agricultural Bank. The bank provided credit for farm improvement and also settled existing settler debts in commercial banks. African farmers were excluded from this operation (Maxon, 1992:256). After World War II the colonial government undertook a series of interventions intended to support nascent African capitalist farmers. The government gave African farmers small loans to purchase implements and inputs and technical advice (Lovett, 1889:38). During this period African Land Development (ALDEV) controlled most of the loans given to African farmers. ALDEV was established in 1946 and it operated under the Ministry of Agriculture. Its main objective was to inject into African areas funds and staff to carry out soil conservation in African areas.

From 1946 to 1954, the number and amount of loans issued by ALDEV to Africans was minimal. In 1954, funds were provided by the British government aimed at the intensification of agriculture in African areas. The money amounted £5 million (pounds) and the issuing of loans to Africans was to be administered by ALDEV (East African Royal Commission, 1953, p. 45). Enclosure of land, soil conservation, manuring, improved livestock keeping and good farming were some of the requirements which had to be met by an individual in order to obtain a loan from ALDEV. Apart from issuing loans to individuals, ALDEV also gave loans to African District Councils, irrigation schemes and individual water supplies.

The first loan issued to an individual, under the Swynnerton Plan in Nandi was given in 1955, to Henry Kichwen and company to purchase a tractor (AN/42/30, KNA: 1955-1956). However, members of South Nandi Tractor Company were unable to repay back the loan. Members of South Nandi Tractor Company were all men. Before repaying the above loan one member, Henry Kichwen took another personal loan. In order to recover this loan, his property was auctioned including cattle, car, bicycle and other farm implements and credited to his loan account. He was also to submit half of his monthly salary as a teacher. This action acted as a lesson in the whole district, the Nandi developed a positive attitude towards loan repayment.

I t was not until 1961 that a small number of women borrowed loans. In a list of 63 farmers who applied for loans, and were approved, were three women; Tabarno Kobot Kirwa, Aweti Kobot Keter and Tabkurgoi. These women were probably widows who got land because they had junior sons. They could use their land titles as collateral following land registration. These were the first and the only women who acquired agricultural loans during this period. Loan repayment in Nandi by 1962 was still a problem but thewomen who took loans in Nandi repaid their loans on time compared to men.

The colonial policy which favoured men's participation in commodity production closed out a large number of women from accessing credit to develop their agricultural activities during this period. Before 1962, when land title deeds were not required, cultural barriers barred them from acquiring the loan. Even though women carried out all the agricultural activities, culture forced them to request the husband to ask for an agricultural loan in their own name. All the money, in some cases could not be ploughed back to agricultural activities leading to problems in repayment. The loan was mainly directed or aimed at the progressive male farmers. As indicated in the colonial report in 1963, that loans were mainly issued to the areas of high potential

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for soil conservation and to individual African farmers for general development.

VIII. Conclusion

From the above it can be deduced that the implementation of the Swynnerton Plan, aimed at intensifying Africa agriculture shaped both men and women ownership and control over land and other agricultural to resources. However, although identical processes patterned men and women's daily lives, they were affected by them in very different ways. In order to contextualise, analyse and affirm the validity of women's experiences of those processes this disparity must be acknowledged.

The state action, economic and ideological aspects interacted to determine gender relations of production in Nandi. The state transferred land was to an almost exclusive male, individualized tenure system which left no provision concerning how women's access rights were to be defined. This limit generally operated to require that woman remained in a viable relationship with men in order to enjoy access to agricultural land and other forms of movable wealth. Ownership of land was a way in which rights of a woman to property was most rigidly and minutely regulated.

The state also directed its efforts to promoting agricultural commodities at men's sources of power and authority and as beneficiaries of state effort to alter African land usage and tenure. Resources such as technology, credit and extension services were directed to them. Men controlled women's labour and the income accrued from selling the produce from the farms. That is, women were left in the reserve to work on farms owned by men. Due to the ownership of land, men had absolute control over the labour of women and the produce gotten from the farms. As such, women lacked control of their own labour and the proceeds accrued from selling agricultural commodities. This created a situation whereby men gained the right over major surplus most women generated in the farm. Women as agents of change reacted to their subordination and marginalization in various ways. Some continued to plant millet in their gardens, which they used for brewing beer. The beer was used either to acquire labour or sold for an income. Others took off to urban areas where they were employed as house helps, engaged in prostitution and beer brewing – a process which started in 1930s. By 1950s the number of Nandi women deserting their marriage was quite high; this is indicated by the high number of Nandi men asking for permission or "passes" in order to search for their wives.

While marriage provided a Nandi woman with access to agricultural land, it also placed her labour and that of her children formally under the control of her husband and landowner. It was mainly women's labour and activities that maintained and reproduced the household. Women took care of children, aged parents and worked in the farms. Men collaborated with the colonial state in limiting women movement to urban areas. To the colonial state, women's labour in rural areas was instrumental in establishing the migrant labour system and the parameters for conditions under which social reproduction of labour force occurred. Women subsidized capitalist production and underpined those social relations on which the state based its rule. Men were paid low wages and taxed, the entire surplus generated by their labour was appropriated by the settlers and the state. The types of agricultural commodities and their prices were controlled by the colonial state. As such, the economic condition of men could not change much.

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The Socio-Economic and Historical Background of the Nepalese in Bhutan

By Sam

Introduction- Bhutan is a small land locked Himalayan kingdom located between Tibet to the north and India to the south, east and west, with a population of less than 800,000. The geographical features have highly influenced the settlement pattern of the people. So, the people live scattered around in the valleys and hills across the country. During the ancient times, the country was known by several names, but from 17th century it was known as Bhutan to the outside world.1The country practice Tibetan Buddhism from 7th century, Hinduism came along with the immigrant Nepalese form 1865 and Christianity began to grow in minimal rates since the 1960s.

Historically, scholars have agreed that the people in Nepal have come in migratory waves from her two great neighbouring countries Tibet and India, while Nepal became the meeting ground. The Nepalese includes not only the people who are inside Nepal but also descendants of Nepalese who may not have ever visited their fore-father's origin place, regardless of their birth place or citizenship.

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The Socio-Economic and Historical Background of the Nepalese in Bhutan

Sam

I. Introduction

Bhutan is a small land locked Himalayan kingdom located between Tibet to the north and India to the south, east and west, with a population of less than 800,000. The geographical features have highly influenced the settlement pattern of the people. So, the people live scattered around in the valleys and hills across the country. During the ancient times, the country was known by several names, but from 17th century it was known as Bhutan to the outside world.[1] The country practice Tibetan Buddhism from 7th century, Hinduism came along with the immigrant Nepalese form 1865 and Christianity began to grow in minimal rates since the 1960s.

Historically, scholars have agreed that the people in Nepal have come in migratory waves from her two great neighbouring countries Tibet and India, while Nepal became the meeting ground. The Nepalese includes not only the people who are inside Nepal but also descendants of Nepalese who may not have ever visited their fore-father's origin place, regardless of their birth place or citizenship.[2] Nepalese in Bhutan are known as the *Lhotshampas* or Southerners have migrated from Nepal and India mainly after 1865.

They are of multi ethnic groups of Aryans and Mongoloids with distinct cultural practices, both in religion and in their traditional ways of life. Majority of them are Hindus, and others especially Tamangs and Sherpas are Buddhist. The arrival of the Nepalese to Bhutan for employment or for settlement during the 1960s form India and Nepal was the period when the actual history of Christianity in the country begins. But, due to the ethnic crisis almost half of the Nepalese had to leave Bhutan during 1990 and among them, many were Christians, who later became agents of gospel particularly in eastern Nepal.

II. The Land and People of Bhutan

Bhutan is home to less than 800,000 people, the majority of them engage in subsistence agriculture and live scattered in the many valleys across the country. The landscape can be divided into three horizontal regions, the southern foothills range from 200 to 1500 meters above sea level, the central region is 1500 to 3500 meters and the northernmost region with snow-capped mountains exceeds 7000 meters. The high mountain ranges and deep rivers have not only formed a natural barrier to protect the country from outside influence and annexation but have also resulted in population scarcity regions with a sparse population, varied and diverse as the geography of the country itself.

Generally, people in Bhutan can be divided into two major ethnic groups; the group first are the *Drukpas* which includes the people of eastern, western and central regions. The other group is the *Lhotshampas* who mostly live in the southern regions of the country, starting from east to the west.

The *Drukpas* make up 75 percent of the population following Tibetan style Mahayana Buddhism. The *Sharchokpas* or people of east, are the largest ethnic group in the country and speaks *Sharshopa* language. They are believed to be the aboriginal inhabitants of Bhutan. The people of the west and central region are called as *Ngalongs*, the ethnic group of the king, migrated from Tibetan plains. They speak Dzongkha language, which has been adopted as the national language from 1961. *Dzong* means fortress and *Kha* means language, the language spoken in the fortress. The other ethnic group is *Lhotshampas* or southerners, migrated from Nepal and India particularly after 1865. The influx of Nepalese continued to Bhutan even after the 1960s for the road building works and other development projects.[3] Today they make up 25 percent of the total population and speak Nepali language quite different from Nepal. Majority of *Lhotshampas* are Hindu, some follow Buddhism and minority follow Christianity.

Among these two ethnic groups, 19 different languages are spoken throughout the country. English is the medium of instruction in the schools and therefore widely spoken. The national dress is *Gho* for men and *Gira* for women. National dress should be worn during office hours, schools and festivals. Bhutan has a formalized dress code and a behavioural code named *Driglam Namzha.* The word *Driglam* means discipline and *Namzha* is the system. Overall, the composite term means the rule for discipline in behaviour. *Driglam*

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[1] Dorji., *History of Bhutan,* 13.
[2] Perry, *Nepali Around the World,* 2.
[3] Misra, *Bhutan: Society and Polity,* 93.

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Namzha teaches people a code of conduct to adhere to as members of a respectful society. It is a good manner which is adopted by the individuals, based on the concept of Buddhist good conduct. It includes many types of behaviour including how to speak to those in authority, how to serve and eat food, and how to dress.

III. The Religious Background of The Bhutanese

The archaeological evidence indicates that there were settlements in the country dating back to 2000 BC.[4] People were nomadic herders, which still practiced by some *Drukpa* community. Bonism, the animistic tradition was the main religion in Bhutan before the arrival of Buddhism. Buddhism was introduced by the Tibetan King Songtsen Gampo in AD 659.[5] It was further strengthened by the arrival of *Padma-sambhava* in AD 746, the Indian Tantric[6] master also known as Guru Rimpoche or Precious Master, and also widely considered to be the second Buddha.[7] Ever since Buddhism has been an integral part of the people's culture in Bhutan. The society is also very much governed by the principles of Buddhism. The Buddhism practiced in Bhutan has absorbed many features of Bonism, which was the animistic traditional belief practiced by the people of ancient times.

IV. The Political Background of Bhutan

During the olden times, there were internal conflicts for centuries in Bhutan among the local rulers. However, Zhabdrung Ngawang Namgal united Bhutan in AD 1616, after his arrival from Tibet. He became the first religious and secular head of the country, and eventually, a new government of dual system was established with a civil leader *Desi* and religious leader *Je Khenpo.* After Zhabdrung's death in 1951, Bhutan again returned to internal conflict between the various local rulers *Penlops*. This internal chaos led to the rise of Trongsa Penlop Ugyen Wangchuk, who successfully defeated all the political opponents. In 17th December 1907, he was chosen as the first hereditary king of Bhutan. Since then Wangchuk Dynasty was established which continue to rule the country to this day.

Again after Ugyen Wangchuk becoming the first hereditary monarch brought peace, unity, prosperity and ruled till 1926. Second king Jigme Wangchuk ruled from 1926 to 1952 and he was one of the first Bhutanese to receive English education in Bhutan. Third king Jigme Dorji Wangchuk ruled from 1952 to 1972, and he is also known as the father of modern Bhutan. "In the course of time, the planned development activities were undertaken and the country joined world organisation such as the Colombo Plan in 1962, the Universal Postal Union in 1969, and the United Nations Organization in 1971 to strengthen and maintain international relations."[8]

Bhutan had no foreign invasion or colonization and remained a sovereign state as a result of its geographical isolation. The kings continued to bring many modern reforms to Bhutan while keeping its traditional culture unharmed. In 2006 the fourth King abdicated the throne, passing it to the Crown Prince who is now the fifth King. In 2008 the country officially made the transition from an absolute monarchy to a constitutional monarchy. Under the new system, the elected Prime Minister takes care of the administration of the country while the king continues as the head of state. In Bhutan, the king is the most loved and respected individual in the whole country.

V. The Economy of Bhutan

Bhutan has a distinct socio-economic identity because it is a small, mountainous and landlocked country. The environmental regions have largely impact on the socio-economic development of the country. However, Bhutan is endowed with a variety of natural and mineral resources. Since the introduction of planned social and economic development from 1961, rapid economic transformation in Bhutan had occurred.

Bhutan is identified as one of the poorest countries in the world, but poverty in Bhutan is relative and nil compared to some regions of India. As the majority of Bhutanese still being producing farmer families, nobody is starving. The agriculture and animal husbandry are the economic backbones for rural Bhutan. At the same time, urban centres are growing and modern facilities have arrived.

Because of the fast flowing rivers through the steep mountains, the Hydro Electric Projects are major the economic backbone of the country. Only part of the hydropower is consumed domestically and the maximum of the power produced is exported to India.

Bhutan being producer of various vegetables and fruits some agro industries are developed and also a number of small scales industries are established. Almost all the factories are based on the materials available within the country. Bhutan also has several mines and mineral resources which include copper, coal, dolomite, graphite, gypsum, lead, limestone, marbles, mica, slate, talc, tungsten and zinc.[9] These mineral resources are used for domestic requirements and also exported abroad.

Tourism is another important sector for the revenue in hard currency. Tourism has a great prospect

[4] *Bhutan Silk Road Travel,* "History of Bhutan."
[5] Berthold, *Bhutan: Land of Thunder Dragon,* 1.
[6] Tantric involves the use of meditation, yoga and other rituals.
[7] *Bhutan Explorer,* "History of Bhutan."
[8] Dorji, *History of Bhutan,* 32.
[9] Dorji, *Bhutan History,* 19.

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for Bhutan and it has emerged as a fast-growing industry. Bhutan's mountainous beauty, national parks, and domestic festival are the key elements of tourism development.

Even though Bhutan's economy is one of the smallest but it is also the fastest-growing economies in the world. [10] In its foreign trade relations, Bhutan depends predominantly on India and also from Japan, USA, and some European countries. Socio-economic development is based on the philosophy of Gross National Happiness or GNH. It was initiated by "His Majesty the 4th King in 1972 and is a development approach that seeks to achieve a harmonious balance between material wellbeing and the spiritual, emotional and cultural needs of the society."[11]

"Since Bhutan has been the sovereign country from time immemorial, it has its own coinage. Bhutan also has its own currency equivalent to Indian rupees."[12]

VI. The Diasporas of The Nepalese

The unification of Nepal by King Prithvi Nayaran Shah in 1769 has been important for the security of the country and new era begins with a new identity in the history of Nepal. But on the other hand, it caused a large number of migration to the neighbouring countries, because of the oppressive land and labour policies which threatened the survival of the people. In the meantime, because of the expansion of British power in India, they began to recruit for the soldier and also to meet the development needs of the British India. Opportunities were opened for the Nepalese for labour works with a reasonable wage, for the new tea plantation industry in Assam and Darjeeling, mining projects, construction of roads and railways and for factories in burgeoning urban centres. Therefore the Nepalese immigrated first to Darjeeling and Sikkim, into southern Bhutan, into Assam and throughout Northeast India and even to Burma. The first group of migrating from Nepal was Newar tribe during 7th century to Tibet and China, who were traders and skilled builders. Among the ethnic Nepali, about 57 Newari families living in Tibet were the first converts to Christianity by Jesuit missionaries during the early 18th century.[13]

VII. Immigration of Nepalese to The Southern Bhutan

Though the first presence of Nepalese in Bhutan is traced as far as early 7th century AD, the first documented evidence is found only after 1624 AD. They were carpenters, masons and skilled artisans brought by the rulers of Bhutan at different times to construct Buddhist monasteries. These artisans were given place to settle down in some southern regions of Bhutan. However, the larger scale of Nepalese immigration to southern Bhutan has happened after signing the Treaty of Sinchula in 1865 between British-India and Bhutan which brought an end to the Duar wars and established peace in that region. [14] Many migrated directly from Nepal and others from the adjoining areas of India, then gradually extended to the various regions of southern Bhutan.

The economic transformation brought through Nepalese employed by the British in Darjeeling and surrounding states encouraged the rulers of Bhutan to welcome Nepalese immigration.[15] They came to Bhutan in groups of individuals and families and sometime entire villages came bringing with them animals and household items.

VIII. The Early Socio Economic Life of Nepalese in Bhutan

Nepalese were encouraged to settle in southern Bhutan by the ruling elites to convert the untouched forest into agricultural farmlands. When the immigrants first arrived, southern Bhutan was a dense jungle with a hot climate and malarial.[16] It was the home of many wild and dangerous beasts and most uninviting for human settlement, yet the land was very fertile and suitable for the cultivation. They cleared away enough vegetation to plant a diverse range of crops and create pastures for their cattle to graze.

They could cut down, burn the jungle and cultivate any plot of land as they pleased for the purpose. "The burning and clearing of the forest was much appreciated during those periods because of backward state of cultivation and abundance of forest and cultivable land."[17] The Nepalese cleared the forests and turned them into agricultural land and villages, organizing themselves as cultivators and developed the area into good productive regions. There were also constant quarrels between the Nepalese settler and the Drukpas of Haa Dzongkhag for the winter grazing grounds because cattle rearing and dairy products were one of the chief sources of income.[18] The village life in Bhutan was carried on exactly as in Nepal and there was no supervision by the Bhutanese officials. "However from 1964, the administration of southern Bhutan was directly taken over by the central authorities and a special commissioner was appointed for the south."[19]

Eventually after Nepalese became large in population, some were appointed to bridge between the

[10] "Bhutan Economy Update," 8.
[11] "Country Statement: Bhutan," 1.
[12] Dorji, *History of Bhutan,* 19.
[13] Perry, *Nepali Around the World,* 17.
[14] Sinha, *Bhutan: Ethnic Identity and National,* 36.
[15] Misra, *Bhutan: Society and Polity,* 80.
[16] Phuntsho, *The History of Bhutan,* Chapter The Land and its People.
[17] Sinha, *Himalayan Kingdom Bhutan,* 164.
[18] Ibid., 29.
[19] Misra, *Bhutan: Society and Polity,* 81.

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ruling Drukpas and the Nepalese for collecting taxes and other administrative purposes. Dasho Jhulendra Bahadur Lama from Samtse Chengmari is one of those persons. He managed to get an education at Kalimpong which enabled him to speak and write English. He was recruited as an assistant to the delegation of King Ugyen Wangchuck to Delhi in 1911, since then he remained loyal to the kings till his death in 1975.[20] Then his son Durga Das Lama continued the work. Durga Das Lama was also the first and most influential person among the Christians in Bhutan, who has brought more than hundred of household to Christ during 1970s.

IX. The Population and Integration of Nepalese in Bhutan

In the year 1932 C.J Morris, the Assistant Recruitment Officer for the Gorkha Regiment visited some of the south regions of Bhutan to find young men for the military purposes, he estimated around 60,000 Nepalese from the total population of 300,000.[21] But he was in the view that the actual numbers of the immigrant Nepalese were much higher since he did not visit the interior parts were the Nepalese were settled. In 1907 during the coronation of Bhutanese first king Ugyen Wangchuck, Nepalese has been not recognized, might be since they were not considered as true citizens of the country.

Later from 1958 Nepalese migration to Bhutan has been banned, since Bhutan government wanted to integrate Nepalese into the mainstream of the Bhutanese society. Before that Bhutan did not had any rules for immigrants. In 1975 the immigrant Nepalese were granted regional identity as *Lhotshampas* or southerners. Later in 1990s about 50,000 Nepalese were sent out of Bhutan considering as illegal immigrants especially after 1958. Among the Nepalese who entered Bhutan during 1960s for private and government employment, some were Christians and they gathered for fellowship in the camps for their own spiritual benefits, which became the start of church history in Bhutan. At present Nepalese make up 25 percent of the country's population and enjoys equal rights with other ethnic groups.

X. Conclusion

Bhutan remaining isolated helped to preserve its deep Buddhist traditions. The wise kings of were able to manage the county with every possible method which at present became one of the peaceful countries in the world. The country had to open for the socio-economic development from 1961, which was also the period when the first church fellowships began among the Nepalese who came for employment in infrastructure projects and public services. Hinduism came to the country especially from 1865 with the arrival of immigrant Nepalese from India and Nepal.

Significant changes occurred with the arrival of Nepalese and have contributed significantly to the socio-economic development of the country.[22] The Nepalese cleared huge areas of forest to make farmland and became dominant people in southern Bhutan. At present Nepalese are found in every urban area of the country, serving in different kinds of government and private sectors. Many of them are highly educated, skilled, wealthy and in authority among the Drukpa establishment. Today southern Bhutan has become main doorways especially for business with India with economic promise.[23] Nepalese are more responsive to Christian faith than the Drukpas the aboriginal people of Bhutan. However, there were few Drukpas who became Christian from the 1980s and at present, they also conduct small fellowships in Dzongkha and *Sharshopa* language in several places.

[20] Sinha, *Himalayan Kingdom Bhutan,* 167.
[21] Sinha, *Himalayan Kingdom Bhutan,* 30.
[22] Phuntsho, *The History of Bhutan,* Chapter The Land and its People.
[23] Ibid.

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A Re-Reading on the Emergence of the Indian Nationalist Movement and Challenges for the Present Generations

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Abstract- Indian Nationalist Movement is known to be the greatest freedom movement against the colonial power in world History. However, the younger generations tend to forget their immense contributions to free India which they have today. India was never free since the Aryan invasion and was under the British colonial rule for around 200 years until her independence in 1947. Before the colonization, the Indians were divided based on their castes, creed, regions, religions, etc. Until the arrival of the British in the soil of India, national consciousness did not emerge among the Indians. They were fighting against each other to expand their territory and for their interest. However, with the advent of the B.E.I.C. and colonizing the Indian Territory, the B.E.I.C. became the tools for the Indian nationalism. Due to the social, political and economic condition under the rule of British, the people struggle against the British to regain their national identity. In one way, the British colonization was a curse for the Indians. However, on the other hand, it became a way of uniting the Indians for creating India as a Nation.

Keywords: beic, british, imperialist, india/indians, nationalist/nationalism, and colonization.

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A Re-Reading on the Emergence of the Indian Nationalist Movement and Challenges for the Present Generations

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Abstract- Indian Nationalist Movement is known to be the greatest freedom movement against the colonial power in world History. However, the younger generations tend to forget their immense contributions to free India which they have today. India was never free since the Aryan invasion and was under the British colonial rule for around 200 years until her independence in 1947. Before the colonization, the Indians were divided based on their castes, creed, regions, religions, etc. Until the arrival of the British in the soil of India, national consciousness did not emerge among the Indians. They were fighting against each other to expand their territory and for their interest. However, with the advent of the B.E.I.C. and colonizing the Indian Territory, the B.E.I.C. became the tools for the Indian nationalism. Due to the social, political and economic condition under the rule of British, the people struggle against the British to regain their national identity. In one way, the British colonization was a curse for the Indians. However, on the other hand, it became a way of uniting the Indians for creating India as a Nation. Therefore, the contribution of the Indian masses was forgotten in today, while some others are being highlighted as the national heroes. So, the current study has been formed to highlight those unsung heroes and their immense contributions for free India.

Keywords: beic, british, imperialist, india/indians, nationalist/nationalism, and colonization.

Objective: The aim of this study is to re-read the rise of the Indian nationalist movement and to acknowledge their immense contributions to the younger generations. The free Indian should remember the sacrificial acts of the freedom fighters under the British ruled for free India.

Methodology: The current study is an analytical study with multiple reviews from the Post-Colonial India perspective.

I. Introduction

In fact, before the advent of British East Indian Company1In India, a nationalist consciousness was not evolved among the Indians. The nation as a whole was socially and politically not united, the north and the south were not going along in their love for the country. Division flourished among the people in caste, creed, races, regions, and religions which were the barriers in national unity. However, with the colonization of India by the B.E.I.C. and creates the middle class through the western education, this educated Indians started taking interest in public affairs as they realized the need for national unity to be free from the oppressive of the B.E.I.C. Perhaps, the Revolt of 1857 contributes a major role in awakening the masses in various part of the country though there were several movements even before the Revolt for free India. Their movements were limited to a small area or small groups of the Indian people with less effect (S. George Campbell 1897, 314). Moreover, even the Sepoy Mutiny of 1857 was not an organized force. But the year 1857 represents the watershed from where new forces were generated which culminated in the rise of the organized national movement under the leadership of Indian National Congress (L.N. Agarwal 1969, 249). Thus, the colonization of B.E.I.C. helps in the growths of nationalism directly or indirectly among the Indian people. The study will acknowledge the immense contributions of all the nationalists, while some go only with the selected nationalist for free India.

II. The British Imperialism and the Rise of Nationalism in India

It was during the industrial revolution of the 16th and 17th centuries, which is also known as the early imperialist, the Europeans begin exploring to other parts of the continents for trade and commercial purpose. They came to South Asia particularly to India in the early 1600s. At the beginning of their arrival in the soil of India, the B.E.I.C. were under the control of the Mughal Empire. And the British East India Company which was founded by a rich aristocrat and made the company shareholders. Although technically independent from the British Crown, the East India Company became the primary agent for British imperialism throughout Asia. The East India Company raised its private army and therefore by the year 1707, England and Scotland come together to form what it is known now as Great Britain. And the Battle of Plassey fought in 1757 between the B.E.I.C. and the native Bengal Raja, in which the French

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[1] From here onwards British East India Company will be referred as B.E.I.C

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East India Company was supporting the Bengalis. In this battle, the B.E.I.C. under the leader of Robert Clive won the battle and started controlling a larger part of India. Thus, the arriving of the B.E.I.C. colonization upon the Indian territories begins. Initially, the B.E.I.C. was interested in India for its immense potential trade and profit.They were occupied with the exportation, exchange, and sale of items like tea, opium,silk, and different assets.And the end of the 18th century and the beginning of the 19th century was known as the age of the imperialist. In short, the Industrial Revolution made British interest in India to become more profit oriented.

The British took control of India in 1763, after defeating the French in the Seven Years' War (1756–1763). The British East India Company ruled over India with an iron hand, which is of a dictatorship. By 1850, the B.E.I.C. control almost the entire parts of India that give rise to the discontentment among the Indians. In 1857 the first Indian revolt against the British rule led by Indian soldiers serving in the British army called sepoys led to an uprising known as the Sepoy Mutiny of 1857. After suppressing the rebellion, the British government made India a part of its empire in 1858 and started controlling the land and the people (The Age of Imperialism (1870–1914), 149).

The B.E.I.C introduces different kinds of revenue, economic, political policies and socio-religious reforms in India to set up their domination over Indians. They put an end to the old social order of the Indian, which was imperialist in its nature of reform. On the other hand, it was the British imperialism that gave birth to the idea of unification among the Indian which enables them to think as one nation. The unification led in identifying the main objective behind the B.E.I.C and how to be free from the British rule. According to Prof. Moon, "British imperialism in India gave her a political unity under a third party in spite of the many discordant elements in Indian Society" (N. Jayapalan 2001, 276.). Perhaps, the Revolt of 1857 contributes a major role in uniting the people for a nationalist movement in various part of the country though there were several organizations even before the Revolt, which were confined to a small area or small groups of the Indian people(S. George Campbell, 1897, 314.).

"The Nationalism at the time of Mutiny of 1857 was not an organized force. But the year 1857 represents the watershed from where new forces was generated, which culminated in the rise of the organized national movement under the leadership of the Indian National Congress" (L.N. Agarwal, 1969, 249). Thus, the idea of fighting back against the colonizer for free India was born among the Indians.

III. Influence of Western Education, Civilization, and Means of Communication

The British supremacy in India brought Indian into intimate contact with the Europeans countries. Some Indian who went there for higher education or jobs, experience the free governance and liberalism, that the Indian could learn from Europe about nationalism and liberalism. Perhaps, it creates a thought of free India among the educated class. Educated Indians like Surendra Nath Banerji and Lajpat Rai who tour around Europe were greatly inspired by the nationalist's movement(B.L. Grover & Alka Mehta2008, 295). "They studied, admire and emulate the contemporary nationalist movements of Rousseau, Paine, John Stuart Mill, and Garibaldi and Irish nationalist leaders, which later became their political heroes"(Bipin Chandra1971, 200). The influence of western nationalist movement plays a vital role in awakening the Indian in developing the idea of nationalism. Though the factor behind introducing of western education by the British was to create an educated Indian mass who would faithfully work and serve the British Empire. However, a gradual changeoccurs among the Educated Indians and thus, itbecome the pioneer in the socio-economic, political and religious reformations. Alongside the Reformation, the book prescribes in new schools and colleges tended to give the students a new political and economic outlook. Consequently, this helps the educated Indian in forming a common view, feelings, aspiration, and ideals for free India. Thus, this education helps in shaping the leaders among the Indian masses for the need of nationalist movement to free India from the British rule.

Lord Dalhousie made huge contributions towards the development of India by introducing railways, telegraph and postal system. The British imperialist also constructs roads for their interest and profit. The coming of good communication was effectively helpful in creating the feeling of oneness and nationalism in the whole sub-continent, which were under the oppression of the British. Edwin Arnold wrote, 'Railways may do for India what dynasties have never done-what the genius of Akbar the Magnificent could not affect by the government, nor the cruelty of Tipu Sultan by violence, they have made India a nation' (B.L. Grover & Alka Mehta,293). Indeed, the coming of development in India facilitated the growth and developed the feeling of nationalism more effective. Moreover, the development of the postal system and electric telegraph made a speedy transmission of a message which enables the people to communicate effectively. As a result, it makes it easy to spread more information among the Indian nationalists from far and near about the conduct of British colonies in various part

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of the country. It enables the Indian leaders to carry on their national propaganda in every look and corner of the country. Without the means of communication and transport, the revolt movement would have been unthinkable(RadheyShyamChaurasia2002, 331). This communication promotes mutual contact not only among the leaders but also among the Indian masses.

IV. The Contributions of the Scholars, the Social and Religious Reformers

On the process of revolution, many Indians has fallen so low that they have lost their confidence in their capacity for self-government, mainly due to the inner conflict between the Muslims and the Hindus. Moreover, many British officials constantly include in their writing that, Indians had never been able to rule themselves in the past, the Hindu and Muslim had always fought one another, the Indians were destined to be ruled by a foreigner, and the religions and social life of the Indian were degraded and uncivilized,which make them unfit for democracy or self-government. However, the Europeans scholars like, Max Mueller, Monier Williams, Roth, Sassoon, and Indian scholarslike R.D-Banerjee, R.G. Bhandarkar, Mahan Mahopadhyaya Hara Prasad Astir, Ball Gangadhar Tikal, R.L. Mitra and later Swami Vivekananda, etc. rediscovered India's past glory. Therefore,this encouraged the people of India who felt that they were the ancestors of grand monarchs of this country and ruled by foreigners, which need no longer be continued resulting in flaring up the fire of nationalism(N. Jayapalan, 269). Specifically, "the excavation conducted by archaeologists like Marshall and Cunningham created a new picture of India's past glory and greatness no less impressive than that of ancient civilizations of Greece and Rome"(B.L. Grover & Alka Mehta, 295). The discovery of the past glory inhales pride of being Indian among the people and flare up the mind of the educated Indian that inspires them with patriotism and nationalism.

Religion plays a vital part in India since the time immemorial. After the British rule, many Christian Missionaries started winning the hearts of the non-Christian to embraced Christianity and educated them. This resulted in the birth of nationalist feelings among the people as Christianity claims superiority over the other existing religions and destroy the culture of the India people. Therefore, to save Hinduism from the teaching of Christianity, the Indians started several religious movements to reform the evil practices, which prevails within Hinduism so that the growth of Christianity would stop. Some of the prominent socio-religious movements are; The Brahmo Samaj, the Arya Samaj, the Ramakrishna Mission, and the Theosophical Society. This religious reformation movement was launched by Raja Rammohan Roy, Swami Dayananda Saraswati, Vivekananda, Slew Ahmad Khan, Annie Besant, etc. Thus, the socio-religious movement during the 18th and 19th century prepared the ground for national unity. As early as 1903 Mr. Besant made a political vowed that "Indian must be governed by Indian feeling, Indian traditions, Indian thoughts, and Indian ideas,"2 which really wake up the Indian for the free India movement. These reformers championed the causes of human equality, individual liberty, the abolition of social disparity and so on. "In the religious sphere, the reform movements combat religious superstition, attacked idolatry, polytheism, and hereditary priesthood. And in the social sphere, this movement attacked the caste system, the idea of untouchability, and other social and legal inequities"(B.L. Grover & Alka Mehta, 295).With the contributions of the Scholars and religious reformers created a reformation in the minds of Indians and awoke them from centuries of thraldom and made a significant contribution in promoting the feeling of nationalism.

V. Development of Indian Press and Literature

Though the press was introduced by the Europeans in India for their gain, it becomes an effective instrument through which the nationalist-minded Indian spread the message of patriotism and modern economic, social and political ideas that created consciousness among the Indian(Bipin Chandra,201). The Indian press both English and Vernacular language injected a strong motivation process of political awareness(B.L. Grover & Alka Mehta, 294).In spite of numerous restrictions imposed upon the press and publications by the British, the Indian journalism strides to publish their propaganda of nationalism to the maximum. In 1877, there were about 169 newspapers published in vernacular languages, and their circulation reached the neighbourhood of 100,000 Indians(B.L. Grover & Alka Mehta 2008, 295). To quotes it from William Digby, "in 1875 there were 374 vernacular and Anglo-vernacular newspapers in circulation, as against 147 English papers, out of which 102 were published in Bengal, 86 in Bombay , 65 in North-western province (Utter Pradesh), 58 in Madras and 63 in Punjab, Sind, the Central Provinces (Madhya Pradesh) and Rajasthan combine".3 The growth of the readers of the newspaper increases the growth of people in the political spheres and for nationalism. Roper Lethbridge pointed out that; "if a single copy reaches a village or even a large collection of villages, its contents will soon become known to nearly every man residing in the neighborhood"(McCully T, B., 325). Thus, the press and

[2] Quoted by West Geoffrey, the life of Annie Besant, London, 1929, p. 221.
[3] William Digby, Calcutta Review Vol. LXV, 1879, p. 362.

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its publications successfully spread the information about the British Imperialist policy and help to spread the growth of nationalism among the Indians. It is to be noted that, the India press play a greater role in mobilizing public opinion, organizing political movements, fighting our public controversy and promoting Indian nationalism(B.L. Grover & Alka Mehta, 295). National literature too plays a prominent role in arousing national consciousness in the form of novels, essay, and patriotic poetry. "Ban Kim Chandra Chatterjee and Rabindranath Tagore in Bengali, Lakshmi NathBezbarua in Assamese; Vishnu Shastri Chiplunkar in Marathi, Subramanya Bharati in Tamil; BharatenduHanshchandra in Hindi; and Altaf Husain Hali in Urdu were some of the prominent writers of the period,"(Bipin Chandra, 201)Who won the hearts of many for the freedom movement. Thus, the Indian press and literature become the mirror of Indian nationalism and a primary medium of educating the public as a whole.

VI. Economic Exploitations and Political Unification

Before the coming of the B.E.I.C, India was very rich in raw materials and in its barter financial system, which was sufficient to meet their own needs. However, with the arrivals of the British, all these were lost as the British think only to develop their own country i.e., England by looting India. During the 19th century (industrial revolution) England was in a high need for raw materials for production and a market all over the places for selling their goods. Perhaps, the invasion of India by the British India was exploited in two ways; provide raw materials to the factories in England, in which the raw materials come back as a finished product and sold in India which the people brought with a high price. Thus, India has the worst experience from the British rule which is known as economic exploitation. Meanwhile, DadabhaiNaoroji founded a theory known as 'Drain of Wealth' which he reported about the secret behind the British in the sphere of the India economy. And R.C. Dutt blamed the British policies for economic ills in his book "Economic History of India". This economic exploitation awakens the mass to revolt against the British rule. In this regard, A.O. Hume also "remarked that the extreme poverty of the Indian people was directly and distinctly traceable to a fundamental defect in the British rule".4

"Indian nationalists also developed the 'theory of increasing poverty in India' and attributed it to Britain's anti-India economic policies. They tagged poverty and foreign rule, which developed the psychology of hatred for foreign rule and products and the love for Swadeshi goods and Swadeshi rule" (B.L. Grover & Alka Mehta, 296).Thus, this stimulates the heart of the people and developed the spirit of nationalism.

On the other hand, in the pre-British era, India was divided into numerous feudal states, and they struggle to extend their boundaries among themselves. "The Marathas, the Jats, the Sikhs, and the Muslims had broken up the country into categories of states, each having its own political and territorial existence" (M.M. Ahluwalia, 721). However, the introduction of the British administration, common laws, and Judicial Structure, ultimately help in the unification of the Indians. Perhaps, this also creates awareness among the Indians that this vast land belongs to them. Under the British colonization, most parts of India were put together into one political setup, which helps in developing the spirit of 'oneness' and nationhood among the Indians. Of course, the British gradually introduce a uniform and modern system of government throughout the country and thus unified it administratively.

VII. The Illbert Bill Controversyand the Atrocities of Lord Lytton

In 1883,Lord Ripon as a viceroy tried to introduce and pass the Illbert Bills which permitted the Indian judges to hear the Europeans cases. This Bill was presented by the Law member P.C. Illbert and "tried to authorize the Indian judges to hear cases against the British subject and officers" (RadheyShyamChaurasia, 333). These create a huge discontentment towards the European nation, and the Europeans start to protest for the withdrawal of Bill, in which behavior of the European was quite shameful which lead to unrest among the Indian. Thus, the British viceroy was forced to withdraw the Bill. Regarding this, the reaction attitude of the British colonizer made relies upon the educated Indian about the necessity of forming their political organization(RadheyShyamChaurasia, 333). Surendra Nath Banerjee has rightly remarked, "No self-respecting Indian could sit idle under the fierce light of that revelation. It was a call to high patriotic duty to those who understood its significance. Therefore naturally, the feeling of heartedness towards the British was born in each educated Indian group of people" (Radhey Shyam Chaurasia, 333). Perhaps, Illbert Bill, the law members of the Viceroy's council, sought to abolish racial inequality by bringing Englishmen under the jurisdiction of Indian magistrate of session judges, (Sailendra Nath Sen, 238)by removing the existing law that even Indian members of the Indian Civil Service were not authorized to hear the cases of the Europeans in the courts. However, the British pour out abuse on Indians, their culture and the ways of life. They declare that even the

[4] Misra, J.P. "A. O. Hume's Leadership of the Indian National Congress." *Proceedings of the Indian History Congress* 32 (1970): 102. http://www.jstor.org/stable/44138512.

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most highly educated among the Indian were unfit to try a common European (Bipin Chandra, 202). Some of them even organized a conspiracy to kidnap the Viceroy and deport him to England. However, the government of India submitted themselves under the British and amended the Bill to meet their criticism that gives rise to the feeling of more conscious about their degradation towards foreign rule. Thus, the Indian organize the all-Indian campaign in favor of the Bill and meet their demands accepted by the government they need to be united and organize themselves on a national scale. Sundra Nath Banerjee claimed that it strengthens the forces that were speeding up the birth of the Indian National Congress. Reverend Henry Whitehead writes: "The response to the agitation of the Europeans against the Illbert Bill was the National Congress" (Sailendra Nath Sen, 238).

However, during the time of Lord Lytton, in the year 1876-78 a severe famine broke out and 'the worst affected were Madras, Bombay, Mysore, Hyderabad and some parts of Central India and Punjab' (B.L. Grover & Alka Mehta,211). According to RomeshDutt, he estimated that five million people perished in a single year.5Amid of all this suffering, he celebrated a ceremony at Delhi Durbar when Queen Victoria assumed the title Kaiser-e Hind (the Empress of India). He also imposed a heavy tax on the people of India and spent a large amount of money in the Afghan war, which resulted in the ill feeling of the masses towards the Britisher. He also reduces the minimum age from 21 to 19 years for employment in Civil Service and "the Vernacular Act of 1876 was passed imposing a restriction upon the press"(RadheyShyamChaurasia, 333). This Bill and the atrocities led to discontentment of the Indian people and lighten upvarious political organizations in the country to oppose the act/behavior of the government in the country and led to the feeling of nationalism among the Indians.

VIII. Challenges for the Present Generations

Though India gain her freedom from the British rule. Several challenges continue to be among the Indian people. This are as listed below:

It can be seen that, India has suffered a lot, but past is a past and we can't change it. Let's work hard to bring back our past glory and stand as united against all the social evils that is now started ruling our country like fundamentalism, communal hatred, injustice and corruption.

The present generations should always remember that, the freedom which they enjoy today is all because of the sacrifice done by the Indian Masses who struggle for freedom Indian form the British yoke and not to go along with a particular group of people either to a particular person.

The present generation should realize it was not a party movement which made to achieve the free India rathe it was a Mass movement where every look and corner of Indian people participate. So, each and every Indian Citizen must be given equalrespect.

The younger generation should not be afraid in focusing on their aims/goals, just as the Indian Nationalist did. As the Indian Nationalist did not have fears, and they were not led astray from their aims/goals. They live and died for one sole reason i.e. free India.

One lesson from the freedom movement leaders is that, there is strength in Unity. India the 2nd largest population, there is nothing too big if we want to fix it or achieve if everyone contributes, be it clean India or development.

To stand up for what is right. Not to be just a spectator and waiting for some person to stand up. Each and every individual has the power to do.

They younger generation must have commitment and sustain action in order to make a change as the Indian Nationalist did.

IX. Conclusion

India was a diverse land without unity until the arrival of the British East India Company. They did not have the sense of making unity or a nation and were confined to their community or geographical areas. They were governed by theirfeudal system and fight one another to expand their own territory. But with the advent of the B.E.I.C. and their colonization of India, a political unification came into being among the Indians as the British rules were mended to be followed to all the provinces that were under its territories. The suppressive and ill-treatment of the B.E.I.C. arose a radical feeling among the Indians and united them as one nation. The development of western education in India was an eye opener for the free Indian movement. It gives birth to the feelings for the need of the India mass to attain freedom to have back theirland. As a result, different scholar started writing about the richness of the India past glory which awakens the mind of the Indian masses in the freedom struggle.

Moreover, India was a main exporter for textile earlier in the 18th century, but by the middle of the 19th century, it had lost all of its export market and much of its domestic market(David Clingingsmith & Jeffery G. Williamson,Issued in June 2004).However, the colonization under the British made thelocal industries suffered a massive decline, and India underwent secular de-industrialization as a consequence. The British export the raw materials from India with a low price and the finished products in Britain were exported back again to

[5] RomeshDutt, The Economic History of India, Vol. III, 1960, P.319.

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India with a high price, which really affected the Indian economy and waked up people to rose against the British ruled. On the other hand, heavy import tax was put on Indian products to restrict their entry into the British market, when there was a free trade policy for the transactions of the raw materials or British goods in India. Thus, this resulted in ruining of the Indian indigenous industries as the demands of the British goods expanded, which consequently gave birth to the ill feeling of promoting a national feeling among the Indians.

After all, the racial discrimination of the British towards Indians was one of the driving forces to unite and fight against the British imperialism. They projected themselves as superior to Indian in every aspect of life and thought that the Indians were inferior at all cost. This feeling of superiority created the need for freedom among the Indians. Moreover, the Indian was never given a privilege for a higher job even though they are qualified, capable, and intelligence. Though being educated, the Indian people were openly insulted and sometimes even assaulted in public(Bipin Chandra, 202).Discriminated based on their color is also one of the main reasons that resulted in the awakening of the Indian masses for free India. "They were kept out of exclusive European clubs and were often not permitted to travel in the same compartment in a train with the European passengers. This made them conscious of national humiliation and led them to think of themselves as one people when facing Englishmen"(Bipin Chandra, 202). Unlike the other foreign conqueror, the British did not mix socially with the Indian though they were in a high official post in the government offices, due to the feeling of racial superiority and treat Indian with arrogance. Thus, Indian feels the urgent need of free India from the British ruled, as a result, each and every individual come together despite of their differences in caste, creed, religions, etc. and join hands together for the free India.

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The Impact of Christianity in the Development of Biomedicine and English Education in Bhutan

By Som

Introduction- During the colonial period European missionaries had opportunities to established English education and biomedicine services in the neighboring states of Sikkim, Darjeeling and as far as Tibet. But in Bhutan, it was introduced a century later, mainly because of two reasons. Firstly the county was closed to the foreign influence particularly the missionaries. Secondly, since it was not economically benefited for British India. Moreover, due to financial restrictions in the country, and without help from British India development in the field of biomedicine and English education was very difficult. But the European missionaries took the challenge, gave much time and interest to help Bhutanese ruling elites.

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The Impact of Christianity in the Development of Biomedicine and English Education in Bhutan

Som

I. Introduction

During the colonial period European missionaries had opportunities to established English education and biomedicine services in the neighboring states of Sikkim, Darjeeling and as far as Tibet. But in Bhutan, it was introduced a century later, mainly because of two reasons. Firstly the county was closed to the foreign influence particularly the missionaries. Secondly, since it was not economically benefited for British India. Moreover, due to financial restrictions in the country, and without help from British India development in the field of biomedicine and English education was very difficult. But the European missionaries took the challenge, gave much time and interest to help Bhutanese ruling elites.[1]

British India's political officers begun to visit Bhutan from the year 1905 for the diplomatic reasons. Since 1910 Bhutan's foreign affairs were formally bound with British India control but did not involved in the internal affairs and British India paid 100,000 subsidies for the annexed Duars. Sikkim was Political center and door-way particularly to Tibet. At the same socio-economic developments were also done by the British in states of Sikkim and Darjeeling. And English education and public health centers were established by the European missionaries. But Bhutan remained unexplored and socio-economic developments were not started till 1961. However, during the colonial period, basic English education and biomedicine was introduced by the western missionaries in Bhutan.

II. Introduction of Biomedicine in Bhutan

One of the ancient names of Bhutan is known *Lhomong Menjong,* the southern valley of medicinal herbs. The Bhutanese used varieties of medical herbs in the ancient times and some people were sent to Tibet to learn medicine. From 1905, every British India political officer visiting Bhutan was accompanied by a medical officer to ensure his health, who was members of the Indian Medical Service (IMS). "When they accompanied the political officers on tours, they set up medical camps en route, treating all comers."[2] Both the King and the people were benefited and pleased for their biomedicine services which prevented various kinds of deadly diseases. "The biomedicine helped for the elimination of smallpox, polio, and leprosy, and the great reductions in numbers of those suffering conditions such as goiter, TB, and pneumonia that the local medicines could not cure."[3]

The first political officer to visit King Ugyen Wangchuk was John Claude White in 1905, who felt the need of biomedicine services in Bhutan. In the following year his medical assistance vaccinated over 800 people for smallpox and other common diseases in the country, which cost the life of many people.[4] Throughout the colonial period, IMS officers who were Christian missionaries continued to visit the country for the medical missions along with political officers in Sikkim and treated various kinds of deadly diseases.

The only non-IMS medical officer to visit Bhutan was a female Doctor, Cousins with Nurse Brodie in 1919, during the Cholera outbreak in Bhutan.[5] Realizing the importance, King Ugyen Wangchuk had great interest to establish biomedical services in the country. But he "could not effort western doctors and only the medical practitioners likely to volunteer their services for any extended periods in the country were missionary doctors."[6] Medical officer M.R. Sinclair, who came to Bhutan accompanied with Lt. Colonel J.L.R. Weir in January 1931, found different kinds of deadly diseases in Bhutan and the doctors gave free biomedical services.[7]

The first Civil Surgeon visiting Bhutan and Tibet without any political officers was Captain W.H.D. Staunton, in 1941 in a purely medical capacity.[8] However, the biomedicine clinic was not established in Bhutan like in Tibet, Sikkim and Darjeeling by any visiting medical officers during the colonial period. The biomedical practice in Bhutan was introduced by IMS physicians, who were Christian missionaries and Bhutanese were also benefited through their

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[1] Taee, *The Patient Multiple,* 12.

[2] McKay, "British-Indian Medical", 3.
[3] Wangchuk, "Traditional Medicine in Bhutan," 11.
[4] McKay, *The Footprints Remain,* 176.
[5] McKay, "British Indian Meidcal", 7.
[6] McKay, "British-Indian Meidcal", 7.
[7] McKay, *The Footprints Remain,* 178.
[8] Ibid., 181.

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dispensaries in Kalimpong and around the Bhutanese frontier.[9]

With the help of Dr. Craig, a leprosy specialist from Edinburgh who was in Kalimpong, the first leprosy hospital was established in1964 at Gidagom, Thimphu,[10] until then Kalimpong was only the hospital to seek treatment by the Bhutanese. Others were established eastern Bhutan in 1974 at Mongar, at Lhuntshi in 1977 and in 1981 at Yebilepcha in Zhemgang.[11] Before that half of the leprosy patients in Kalimpong were from Bhutan. The royal families were also benefited and many Bhutanese youths were trained under Dr. Craig.

In addition to those Bhutanese who were introduced to biomedicine through Western education, many received biomedical treatment at the mission hospitals in Kalimpong. While many visited the small Scottish mission dispensary established early in the 20th century just across the border at Toedey.[12] Although from 1933 biomedical dispensary was began at Haa by some educated persons and elites resided there, only from 1950s proper indigenous biomedical development began in Bhutan.

III. Introduction of English Education in Bhutan

The introduction of English education in Bhutan became the key for modernization. By the establishment of English education, the King Ugyen Wangchuck had the vision to indigenize biomedicine and other socio-economic development of the country. Because of the financial restrictions, the missionaries helped to established English schools. The main instrumental were Reverend W.S. Sunderland of the Church of Scotland Mission in Kalimpong and Canadian Father William Mackey.[13] The first English school was established in 1914 with 28 students in Haa dzongkhag of western Bhutan with two teachers sent from SUMI (Scottish Universities Mission Institution).[14] Again in 1915, another school at Bhumthang was started in the first King's palace, especially for the Crown Prince and for the children of people serving in the royal court.[15] For the first four years, during the winter season students were taken to Kalimpong for special classes, and then later continued their higher studies.[16] More teachers were sent to Bhutan in 1918, "Kiran Kumar Sarkar, R.S. Karthak, S. Sitling, H. Pradhan and Joseph Stein."[17]

The Bhutanese students continued attending SUMI till 1970s for higher education since in Bhutan there were only some primary level schools. The first matriculation standard was completed in 1921 by Bhutanese students, and by 1924 university standards.[18] It was from this group that the first Bhutanese biomedical practitioners emerged.

Rev. Dr. W.S. Sunderland, the second principal of SUMI visited Bhutan in October 1917 to inspect the schools. Dr. Graham a famous medical missionary also visited Bhutan in 1921 and 1927.[19] He is also one of contributors' for the emergence of first indigenous biomedical practitioners with the introduction of English education. The Europeans did not convert people to Christianity but helped for the development of health and education system in the country. So, they became close friends and advisors of the kings. Dr. Albert Craig was also personal friend and physician of the king.

Moreover, in 1963 Father William Mackey a Canadian Jesuit living in Darjeeling was invited by the third King Jigme Dorji Wangchuk to establish English school in eastern Bhutan at Trashigang and later it was developed to famously known as Sherubtse College.[20] He became special education advisor, modernize the education system and he is acknowledged as the Father of Modern Education in Bhutan. Father Mackey was granted citizenship and remained till his death in Bhutan but he also did not convert people to Christianity.[21] By 1961 there were 11 schools, 90 teachers and 400 students in Bhutan.[22]

IV. Conclusion

The British India did not provide funds for the establishment of biomedicine dispensary and western education in Bhutan. So, it was mostly through the support of missionaries and at the interest of Bhutanese ruling elites, foundation was laid for both English education and biomedicine during the colonial period. The second King despite extreme financial restrictions continued to encourage Bhutanese students for English education and further medical education in Indian universities. The first contribution in the field of education was from Scottish Universities Mission Institution or SUMI in Kalimpong. "The contribution SUMI has rendered to the development of Bhutan is in fact immense and laudable."[23]

Modernization of Bhutan begins from the time of third King Jigme Dorji Wangchuk, who is acknowledged as the Father of Modern Bhutan. He launched the first Five Year Plan from 1961, for the socio-economic

[9] Ibid., 184.
[10] Perry, *Nepali Around the World,* 145.
[11] Ibid., 146.
[12] Lepcha, *SUMITE,* "Healing is Possible," 87.
[13] Schuelka, *Education in Bhutan,* 58.
[14] Rai, *SUMITE,* "The Advent of Bhutanese," 43.
[15] ,*Handbook of Asian Education,* 445.
[16] Rai, *SUMITE,* "The Advent of Bhutanese," 43.
[17] Chhetri, *SUMITE,* "Educational Mission," 57.
[18] Chhetri, *SUMITE,* "Education Mission" 55.
[19] Ibid., 58.
[20] Yong et al., *Handbook of Asian Education*, 445.
[21] Tshering, "A Christian in Bhutan."
[22] Schuelka, *Education in Bhutan,* 58.
[23] Rai, *SUMITE,* "The Advent of Bhutanese," 47.

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development. Bhutan continued to seek foreign help for the development of modern education and health services, because of the contributions done during the preceding years. Many Bhutanese have accepted Christianity during their study in Kalimpong and Darjeeling and became pioneers to share gospel even working as civil servants. Although Christian evangelism was not encouraged, Bhutan continued to invite Christian doctors and teachers even after the 1950s.

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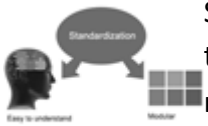

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Unless specified in the notification, the Editorial Board's decision on publication of the paper is final and cannot be appealed before making the major change in the manuscript.

Acknowledgments

Contributors to the research other than authors credited should be mentioned in Acknowledgments. The source of funding for the research can be included. Suppliers of resources may be mentioned along with their addresses.

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Preparing your Manuscript

Authors can submit papers and articles in an acceptable file format: MS Word (doc, docx), LaTeX (.tex, .zip or .rar including all of your files), Adobe PDF (.pdf), rich text format (.rtf), simple text document (.txt), Open Document Text (.odt), and Apple Pages (.pages). Our professional layout editors will format the entire paper according to our official guidelines. This is one of the highlights of publishing with Global Journals—authors should not be concerned about the formatting of their paper. Global Journals accepts articles and manuscripts in every major language, be it Spanish, Chinese, Japanese, Portuguese, Russian, French, German, Dutch, Italian, Greek, or any other national language, but the title, subtitle, and abstract should be in English. This will facilitate indexing and the pre-peer review process.

The following is the official style and template developed for publication of a research paper. Authors are not required to follow this style during the submission of the paper. It is just for reference purposes.

Manuscript Style Instruction (Optional)

- Microsoft Word Document Setting Instructions.
- Font type of all text should be Swis721 Lt BT.
- Page size: 8.27" x 11'", left margin: 0.65, right margin: 0.65, bottom margin: 0.75.
- Paper title should be in one column of font size 24.
- Author name in font size of 11 in one column.
- Abstract: font size 9 with the word "Abstract" in bold italics.
- Main text: font size 10 with two justified columns.
- Two columns with equal column width of 3.38 and spacing of 0.2.
- First character must be three lines drop-capped.
- The paragraph before spacing of 1 pt and after of 0 pt.
- Line spacing of 1 pt.
- Large images must be in one column.
- The names of first main headings (Heading 1) must be in Roman font, capital letters, and font size of 10.
- The names of second main headings (Heading 2) must not include numbers and must be in italics with a font size of 10.

Structure and Format of Manuscript

The recommended size of an original research paper is under 15,000 words and review papers under 7,000 words. Research articles should be less than 10,000 words. Research papers are usually longer than review papers. Review papers are reports of significant research (typically less than 7,000 words, including tables, figures, and references)

A research paper must include:

a) A title which should be relevant to the theme of the paper.
b) A summary, known as an abstract (less than 150 words), containing the major results and conclusions.
c) Up to 10 keywords that precisely identify the paper's subject, purpose, and focus.
d) An introduction, giving fundamental background objectives.
e) Resources and techniques with sufficient complete experimental details (wherever possible by reference) to permit repetition, sources of information must be given, and numerical methods must be specified by reference.
f) Results which should be presented concisely by well-designed tables and figures.
g) Suitable statistical data should also be given.
h) All data must have been gathered with attention to numerical detail in the planning stage.

Design has been recognized to be essential to experiments for a considerable time, and the editor has decided that any paper that appears not to have adequate numerical treatments of the data will be returned unrefereed.

i) Discussion should cover implications and consequences and not just recapitulate the results; conclusions should also be summarized.
j) There should be brief acknowledgments.
k) There ought to be references in the conventional format. Global Journals recommends APA format.

Authors should carefully consider the preparation of papers to ensure that they communicate effectively. Papers are much more likely to be accepted if they are carefully designed and laid out, contain few or no errors, are summarizing, and follow instructions. They will also be published with much fewer delays than those that require much technical and editorial correction.

The Editorial Board reserves the right to make literary corrections and suggestions to improve brevity.



Format Structure

It is necessary that authors take care in submitting a manuscript that is written in simple language and adheres to published guidelines.

All manuscripts submitted to Global Journals should include:

Title

The title page must carry an informative title that reflects the content, a running title (less than 45 characters together with spaces), names of the authors and co-authors, and the place(s) where the work was carried out.

Author details

The full postal address of any related author(s) must be specified.

Abstract

The abstract is the foundation of the research paper. It should be clear and concise and must contain the objective of the paper and inferences drawn. It is advised to not include big mathematical equations or complicated jargon.

Many researchers searching for information online will use search engines such as Google, Yahoo or others. By optimizing your paper for search engines, you will amplify the chance of someone finding it. In turn, this will make it more likely to be viewed and cited in further works. Global Journals has compiled these guidelines to facilitate you to maximize the web-friendliness of the most public part of your paper.

Keywords

A major lynchpin of research work for the writing of research papers is the keyword search, which one will employ to find both library and internet resources. Up to eleven keywords or very brief phrases have to be given to help data retrieval, mining, and indexing.

One must be persistent and creative in using keywords. An effective keyword search requires a strategy: planning of a list of possible keywords and phrases to try.

Choice of the main keywords is the first tool of writing a research paper. Research paper writing is an art. Keyword search should be as strategic as possible.

One should start brainstorming lists of potential keywords before even beginning searching. Think about the most important concepts related to research work. Ask, “What words would a source have to include to be truly valuable in a research paper?” Then consider synonyms for the important words.

It may take the discovery of only one important paper to steer in the right keyword direction because, in most databases, the keywords under which a research paper is abstracted are listed with the paper.

Numerical Methods

Numerical methods used should be transparent and, where appropriate, supported by references.

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Authors must list all the abbreviations used in the paper at the end of the paper or in a separate table before using them.

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Authors are advised to submit any mathematical equation using either MathJax, KaTeX, or LaTeX, or in a very high-quality image.

Tables, Figures, and Figure Legends

Tables: Tables should be cautiously designed, uncrowned, and include only essential data. Each must have an Arabic number, e.g., Table 4, a self-explanatory caption, and be on a separate sheet. Authors must submit tables in an editable format and not as images. References to these tables (if any) must be mentioned accurately.

Figures

Figures are supposed to be submitted as separate files. Always include a citation in the text for each figure using Arabic numbers, e.g., Fig. 4. Artwork must be submitted online in vector electronic form or by emailing it.

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Although low-quality images are sufficient for review purposes, print publication requires high-quality images to prevent the final product being blurred or fuzzy. Submit (possibly by e-mail) EPS (line art) or TIFF (halftone/ photographs) files only. MS PowerPoint and Word Graphics are unsuitable for printed pictures. Avoid using pixel-oriented software. Scans (TIFF only) should have a resolution of at least 350 dpi (halftone) or 700 to 1100 dpi (line drawings). Please give the data for figures in black and white or submit a Color Work Agreement form. EPS files must be saved with fonts embedded (and with a TIFF preview, if possible).

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Tips for writing a good quality Social Science Research Paper

Techniques for writing a good quality homan social science research paper:

1. Choosing the topic: In most cases, the topic is selected by the interests of the author, but it can also be suggested by the guides. You can have several topics, and then judge which you are most comfortable with. This may be done by asking several questions of yourself, like "Will I be able to carry out a search in this area? Will I find all necessary resources to accomplish the search? Will I be able to find all information in this field area?" If the answer to this type of question is "yes," then you ought to choose that topic. In most cases, you may have to conduct surveys and visit several places. Also, you might have to do a lot of work to find all the rises and falls of the various data on that subject. Sometimes, detailed information plays a vital role, instead of short information. Evaluators are human: The first thing to remember is that evaluators are also human beings. They are not only meant for rejecting a paper. They are here to evaluate your paper. So present your best aspect.

2. Think like evaluators: If you are in confusion or getting demotivated because your paper may not be accepted by the evaluators, then think, and try to evaluate your paper like an evaluator. Try to understand what an evaluator wants in your research paper, and you will automatically have your answer. Make blueprints of paper: The outline is the plan or framework that will help you to arrange your thoughts. It will make your paper logical. But remember that all points of your outline must be related to the topic you have chosen.

3. Ask your guides: If you are having any difficulty with your research, then do not hesitate to share your difficulty with your guide (if you have one). They will surely help you out and resolve your doubts. If you can't clarify what exactly you require for your work, then ask your supervisor to help you with an alternative. He or she might also provide you with a list of essential readings.

4. Use of computer is recommended: As you are doing research in the field of homan social science then this point is quite obvious. Use right software: Always use good quality software packages. If you are not capable of judging good software, then you can lose the quality of your paper unknowingly. There are various programs available to help you which you can get through the internet.

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7. Revise what you wrote: When you write anything, always read it, summarize it, and then finalize it.

8. Make every effort: Make every effort to mention what you are going to write in your paper. That means always have a good start. Try to mention everything in the introduction—what is the need for a particular research paper. Polish your work with good writing skills and always give an evaluator what he wants. Make backups: When you are going to do any important thing like making a research paper, you should always have backup copies of it either on your computer or on paper. This protects you from losing any portion of your important data.

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10. Use proper verb tense: Use proper verb tenses in your paper. Use past tense to present those events that have happened. Use present tense to indicate events that are going on. Use future tense to indicate events that will happen in the future. Use of wrong tenses will confuse the evaluator. Avoid sentences that are incomplete.

11. Pick a good study spot: Always try to pick a spot for your research which is quiet. Not every spot is good for studying.

12. Know what you know: Always try to know what you know by making objectives, otherwise you will be confused and unable to achieve your target.

13. Use good grammar: Always use good grammar and words that will have a positive impact on the evaluator; use of good vocabulary does not mean using tough words which the evaluator has to find in a dictionary. Do not fragment sentences. Eliminate one-word sentences. Do not ever use a big word when a smaller one would suffice.

Verbs have to be in agreement with their subjects. In a research paper, do not start sentences with conjunctions or finish them with prepositions. When writing formally, it is advisable to never split an infinitive because someone will (wrongly) complain. Avoid clichés like a disease. Always shun irritating alliteration. Use language which is simple and straightforward. Put together a neat summary.

14. Arrangement of information: Each section of the main body should start with an opening sentence, and there should be a changeover at the end of the section. Give only valid and powerful arguments for your topic. You may also maintain your arguments with records.

15. Never start at the last minute: Always allow enough time for research work. Leaving everything to the last minute will degrade your paper and spoil your work.

16. Multitasking in research is not good: Doing several things at the same time is a bad habit in the case of research activity. Research is an area where everything has a particular time slot. Divide your research work into parts, and do a particular part in a particular time slot.

17. Never copy others' work: Never copy others' work and give it your name because if the evaluator has seen it anywhere, you will be in trouble. Take proper rest and food: No matter how many hours you spend on your research activity, if you are not taking care of your health, then all your efforts will have been in vain. For quality research, take proper rest and food.

18. Go to seminars: Attend seminars if the topic is relevant to your research area. Utilize all your resources.
Refresh your mind after intervals: Try to give your mind a rest by listening to soft music or sleeping in intervals. This will also improve your memory. Acquire colleagues: Always try to acquire colleagues. No matter how sharp you are, if you acquire colleagues, they can give you ideas which will be helpful to your research.

19. Think technically: Always think technically. If anything happens, search for its reasons, benefits, and demerits. Think and then print: When you go to print your paper, check that tables are not split, headings are not detached from their descriptions, and page sequence is maintained.

20. Adding unnecessary information: Do not add unnecessary information like "I have used MS Excel to draw graphs." Irrelevant and inappropriate material is superfluous. Foreign terminology and phrases are not apropos. One should never take a broad view. Analogy is like feathers on a snake. Use words properly, regardless of how others use them. Remove quotations. Puns are for kids, not grunt readers. Never oversimplify: When adding material to your research paper, never go for oversimplification; this will definitely irritate the evaluator. Be specific. Never use rhythmic redundancies. Contractions shouldn't be used in a research paper. Comparisons are as terrible as clichés. Give up ampersands, abbreviations, and so on. Remove commas that are not necessary. Parenthetical words should be between brackets or commas. Understatement is always the best way to put forward earth-shaking thoughts. Give a detailed literary review.

21. Report concluded results: Use concluded results. From raw data, filter the results, and then conclude your studies based on measurements and observations taken. An appropriate number of decimal places should be used. Parenthetical remarks are prohibited here. Proofread carefully at the final stage. At the end, give an outline to your arguments. Spot perspectives of further study of the subject. Justify your conclusion at the bottom sufficiently, which will probably include examples.

22. Upon conclusion: Once you have concluded your research, the next most important step is to present your findings. Presentation is extremely important as it is the definite medium though which your research is going to be in print for the rest of the crowd. Care should be taken to categorize your thoughts well and present them in a logical and neat manner. A good quality research paper format is essential because it serves to highlight your research paper and bring to light all necessary aspects of your research.

.

Informal Guidelines of Research Paper Writing

Key points to remember:

- Submit all work in its final form.
- Write your paper in the form which is presented in the guidelines using the template.
- Please note the criteria peer reviewers will use for grading the final paper.

Final points:

One purpose of organizing a research paper is to let people interpret your efforts selectively. The journal requires the following sections, submitted in the order listed, with each section starting on a new page:

The introduction: This will be compiled from reference matter and reflect the design processes or outline of basis that directed you to make a study. As you carry out the process of study, the method and process section will be constructed like that. The results segment will show related statistics in nearly sequential order and direct reviewers to similar intellectual paths throughout the data that you gathered to carry out your study.

The discussion section:

This will provide understanding of the data and projections as to the implications of the results. The use of good quality references throughout the paper will give the effort trustworthiness by representing an alertness to prior workings.

Writing a research paper is not an easy job, no matter how trouble-free the actual research or concept. Practice, excellent preparation, and controlled record-keeping are the only means to make straightforward progression.

General style:

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To make a paper clear: Adhere to recommended page limits.



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Mistakes to avoid:

- Insertion of a title at the foot of a page with subsequent text on the next page.
- Separating a table, chart, or figure—confine each to a single page.
- Submitting a manuscript with pages out of sequence.
- In every section of your document, use standard writing style, including articles ("a" and "the").
- Keep paying attention to the topic of the paper.
- Use paragraphs to split each significant point (excluding the abstract).
- Align the primary line of each section.
- Present your points in sound order.
- Use present tense to report well-accepted matters.
- Use past tense to describe specific results.
- Do not use familiar wording; don't address the reviewer directly. Don't use slang or superlatives.
- Avoid use of extra pictures—include only those figures essential to presenting results.

Title page:

Choose a revealing title. It should be short and include the name(s) and address(es) of all authors. It should not have acronyms or abbreviations or exceed two printed lines.

Abstract: This summary should be two hundred words or less. It should clearly and briefly explain the key findings reported in the manuscript and must have precise statistics. It should not have acronyms or abbreviations. It should be logical in itself. Do not cite references at this point.

An abstract is a brief, distinct paragraph summary of finished work or work in development. In a minute or less, a reviewer can be taught the foundation behind the study, common approaches to the problem, relevant results, and significant conclusions or new questions.

Write your summary when your paper is completed because how can you write the summary of anything which is not yet written? Wealth of terminology is very essential in abstract. Use comprehensive sentences, and do not sacrifice readability for brevity; you can maintain it succinctly by phrasing sentences so that they provide more than a lone rationale. The author can at this moment go straight to shortening the outcome. Sum up the study with the subsequent elements in any summary. Try to limit the initial two items to no more than one line each.

Reason for writing the article—theory, overall issue, purpose.

- Fundamental goal.
- To-the-point depiction of the research.
- Consequences, including definite statistics—if the consequences are quantitative in nature, account for this; results of any numerical analysis should be reported. Significant conclusions or questions that emerge from the research.

Approach:

- Single section and succinct.
- An outline of the job done is always written in past tense.
- Concentrate on shortening results—limit background information to a verdict or two.
- Exact spelling, clarity of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else.

Introduction:

The introduction should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable of comprehending and calculating the purpose of your study without having to refer to other works. The basis for the study should be offered. Give the most important references, but avoid making a comprehensive appraisal of the topic. Describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will give no attention to your results. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here.

The following approach can create a valuable beginning:

- Explain the value (significance) of the study.
- Defend the model—why did you employ this particular system or method? What is its compensation? Remark upon its appropriateness from an abstract point of view as well as pointing out sensible reasons for using it.
- Present a justification. State your particular theory(-ies) or aim(s), and describe the logic that led you to choose them.
- Briefly explain the study's tentative purpose and how it meets the declared objectives.

Approach:

Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done. Sort out your thoughts; manufacture one key point for every section. If you make the four points listed above, you will need at least four paragraphs. Present surrounding information only when it is necessary to support a situation. The reviewer does not desire to read everything you know about a topic. Shape the theory specifically—do not take a broad view.

As always, give awareness to spelling, simplicity, and correctness of sentences and phrases.

Procedures (methods and materials):

This part is supposed to be the easiest to carve if you have good skills. A soundly written procedures segment allows a capable scientist to replicate your results. Present precise information about your supplies. The suppliers and clarity of reagents can be helpful bits of information. Present methods in sequential order, but linked methodologies can be grouped as a segment. Be concise when relating the protocols. Attempt to give the least amount of information that would permit another capable scientist to replicate your outcome, but be cautious that vital information is integrated. The use of subheadings is suggested and ought to be synchronized with the results section.

When a technique is used that has been well-described in another section, mention the specific item describing the way, but draw the basic principle while stating the situation. The purpose is to show all particular resources and broad procedures so that another person may use some or all of the methods in one more study or referee the scientific value of your work. It is not to be a step-by-step report of the whole thing you did, nor is a methods section a set of orders.

Materials:

Materials may be reported in part of a section or else they may be recognized along with your measures.

Methods:

- Report the method and not the particulars of each process that engaged the same methodology.
- Describe the method entirely.
- To be succinct, present methods under headings dedicated to specific dealings or groups of measures.
- Simplify—detail how procedures were completed, not how they were performed on a particular day.
- If well-known procedures were used, account for the procedure by name, possibly with a reference, and that's all.

Approach:

It is embarrassing to use vigorous voice when documenting methods without using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result, when writing up the methods, most authors use third person passive voice.

Use standard style in this and every other part of the paper—avoid familiar lists, and use full sentences.

What to keep away from:

- Resources and methods are not a set of information.
- Skip all descriptive information and surroundings—save it for the argument.
- Leave out information that is immaterial to a third party.



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Results:

The principle of a results segment is to present and demonstrate your conclusion. Create this part as entirely objective details of the outcome, and save all understanding for the discussion.

The page length of this segment is set by the sum and types of data to be reported. Use statistics and tables, if suitable, to present consequences most efficiently.

You must clearly differentiate material which would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matters should not be submitted at all except if requested by the instructor.

Content:

- Sum up your conclusions in text and demonstrate them, if suitable, with figures and tables.
- In the manuscript, explain each of your consequences, and point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation of an exacting study.
- Explain results of control experiments and give remarks that are not accessible in a prescribed figure or table, if appropriate.
- Examine your data, then prepare the analyzed (transformed) data in the form of a figure (graph), table, or manuscript.

What to stay away from:

- Do not discuss or infer your outcome, report surrounding information, or try to explain anything.
- Do not include raw data or intermediate calculations in a research manuscript.
- Do not present similar data more than once.
- A manuscript should complement any figures or tables, not duplicate information.
- Never confuse figures with tables—there is a difference.

Approach:

As always, use past tense when you submit your results, and put the whole thing in a reasonable order.

Put figures and tables, appropriately numbered, in order at the end of the report.

If you desire, you may place your figures and tables properly within the text of your results section.

Figures and tables:

If you put figures and tables at the end of some details, make certain that they are visibly distinguished from any attached appendix materials, such as raw facts. Whatever the position, each table must be titled, numbered one after the other, and include a heading. All figures and tables must be divided from the text.

Discussion:

The discussion is expected to be the trickiest segment to write. A lot of papers submitted to the journal are discarded based on problems with the discussion. There is no rule for how long an argument should be.

Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implications of the study. The purpose here is to offer an understanding of your results and support all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of results should be fully described.

Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact, you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved the prospect, and let it drop at that. Make a decision as to whether each premise is supported or discarded or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."

Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work.

- You may propose future guidelines, such as how an experiment might be personalized to accomplish a new idea.
- Give details of all of your remarks as much as possible, focusing on mechanisms.
- Make a decision as to whether the tentative design sufficiently addressed the theory and whether or not it was correctly restricted. Try to present substitute explanations if they are sensible alternatives.
- One piece of research will not counter an overall question, so maintain the large picture in mind. Where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

When you refer to information, differentiate data generated by your own studies from other available information. Present work done by specific persons (including you) in past tense.

Describe generally acknowledged facts and main beliefs in present tense.

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Topics	Grades		
	A-B	**C-D**	**E-F**
Abstract	Clear and concise with appropriate content, Correct format. 200 words or below	Unclear summary and no specific data, Incorrect form Above 200 words	No specific data with ambiguous information Above 250 words
Introduction	Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited	Unclear and confusing data, appropriate format, grammar and spelling errors with unorganized matter	Out of place depth and content, hazy format
Methods and Procedures	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
Result	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
Discussion	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

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