

## CHAPTER 23

### HISTORY

#### Doctoral Theses

01. DHAKAD (Mahender Singh)  
**Questions of Religion and Conversion in Ambedkar's Life.**  
Supervisor: Prof. Anirudh Deshpande  
Th 27501

#### *Abstract*

Ambedkar studied the gravity of the Caste System for over 15 years, after which he concluded that Caste was an inseparable part of Hindu society. He elaborated on this and stated that a few instances of 'inter-Caste dinners' or even 'inter-Caste marriages' cannot abolish the Caste System. We practised casteism, and we observed 'Untouchability' because we were taught to do so by the Hindu religion in which we lived. In Ambedkar's view, annihilation of Caste is an impossible task, because instead of horizontal inequality there is a vertical inequality amongst different Castes. Despite his reformation plan of Hinduism, Ambedkar believed that reformation of religion in general and Hinduism in particular was a difficult task. By 1935, Ambedkar had recognised the power of religion. By 1940, he agreed with Karl Marx that the philosophy's task was to transform the world, not merely to explain it. In 1935, he made it clear that religion is for man, not man for religion. Ambedkar reconstructed religion in general and Buddhism in particular. Ambedkar developed his own criteria of judging religion and reconstructed Buddhism for his followers. In my opinion, Ambedkar's fear of nationalism and his love for indigenous culture was reflected in 1936, when he disclosed his plan of conversion in the presence of Dr. Balakrishna Shivram Moonje, president of the Hindu Mahasabha.

#### *Contents*

1. Introduction 2. Ambedkar's Struggle for Human Rights Under Hinduism 3. Ambedkar's Philosophy of Religion 4. Revival of Buddhism in Modern India 5. Ambedkar's Interpretation of Buddhism 6. Ambedkar's Journey Towards Conversion. Conclusions and Bibliography.

02. DURGA (Lokesh Kumar)  
**Settlements in Western Odisha: A Study of Environmental, Archaeological and Epigraphical Evidence (500BCE-1200CE).**  
Supervisor: Prof. Jaya S. Tyagi  
Th 27503

#### *Abstract*

The study region, Odisha, as we know it today, is similar to other cultural regions of pre-modern south Asia and it has gone through a long process of historical evolution, change and continuation. The idea of this cultural region, mainly constituted of its culture, tradition, art, architecture, languages, etc., was the product of the juxtaposition of many historical forces that resulted coming of smaller principalities

at the localities and sub-regions at a different point of time which shaped the culture of this region. The three cultural components such as southern India, northern India and autochthonous tribal culture formed the segmented identities and personalities of Odisha, which is known as Odia Culture. The study region in the ancient and early medieval periods witnessed the existence of many rural and urban settlements. Study of rural settlements in the study period is as yet a little understood sensation. We came across few quantum of writings in the study area which represents the dismal pictures of settlement. The study of rural settlements is taken for granted in the previous writings and no discussion is made to the historical context in which they might have evolved and expanded into the peri-urban areas. So, question arises that how can we understand the intensity and distribution of settlements without ignoring the problems like lacking in the substantial empirical research and appropriate analytical frameworks in the study of rural settlements. The study on it largely remains limited to the major rivers of Odisha such as the Mahanadi, the Brahmani and the Tel; however, the researcher in the present study make an attempt to fathom the origin and expansion of rural settlements that mushroomed around the tributaries of the major rivers of western part of Odisha.

#### *Contents*

1. Introduction 2. Historiography, Sources and Methodologies 3. Early Historic Settlements in Western Odisha (500 Bce-500ce) 4. Early Historic Settlements in Western Odisha (500 Bce-500ce) 5. Ancient and Early Medieval Settlements and its Environment of Western Odisha 6. Conclusion. bibliography and Appendices.

03. JHA (Sneh)

**Texts and Politics in the Sixteenth Century Avadhi Literature: A Study of Ramcharitmanas.**

Supervisor: Prof. Charu Gupta

Th 27507

#### *Abstract*

My thesis titled `Texts and Politics in the Sixteenth Century Avadhi Literature: A Study of Ramcharitmanas` is an attempt to historicise the epic poem of Tulsidas composed in the late 1570s. Scholars hitherto looked at Tulsi's magnum opus as a mahakavya of sagun bhakti tradition, but there was no attempt to relate the text to its own times - except with reference to the paradigm of `bhakti movement`. My study locates the text within its temporal and spatial context with reference to the material and political realities of the medieval north Indian history as well as with regard to the Sanskrit and vernacular literary cultures of the time. The first chapter situates the text within the age-old tradition of retelling Ramkathas, and examines the poet's own engagement with this tradition. Tulsi showed a keen awareness of the multiplicity and fluidity of this tradition and even left traces of that awareness within the text. The second and the third chapter study the ways in which the `spaces` of the city and the forest are depicted and marked in Ramcharitmanas. The specifics of the medieval age are traceable in the text here again. The fourth chapter studies, with reference to political ideology and issues, how Tulsi was also responding to the political concerns of his historical time in his bhakti kavya. The fifth chapter unravels the paradox of a `universal` and timeless text in a vernacular language. Was the Manas a vernacular text? What is the character and substance of its vernacularity? I argue that Tulsi deftly negotiated his way through the thicket of Sanskrit kavya conventions while still spicing up his conversational style of retelling with typical oral modes, idioms and proverbs.

*Contents*

1. Introduction 2. Ramcharitmanas in the Ecology of Ramkathas 3. The Spatial Representation in Ramcharitmanas: Cities and the Medieval Mahakavya 4. Rama in Exile, Sacred Spaces and the Forest 5. Reading Politics in Ramcharitmanas 6. Language, Linguistic Registers and Beyond. Conclusion and Bibliography.

04. किरार (वंशिका)

**कंटोनमेंट एंड द अर्बन स्पेस: द मेकिंग ऑफ़ दिल्ली कंटोनमेंट 1910-1950।**

निर्देशक : प्रो. विपुल सिंह

Th 27502

*सारांश*

ब्रिटिश साम्राज्य ने दिल्ली के आसपास के क्षेत्र को राजधानी के लिए उचित समझा और 1911 में नई दिल्ली शहर के निर्माण की घोषणा की थी। इसी दौरान 1914 में दिल्ली छावनी के निर्माण का कार्य शुरू हुआ। मेरे शोध में नई दिल्ली को एक विकसित शहर के तौर पर उभरने व छावनी क्षेत्र के निर्माण से हो रहे मानवनिर्मित पर्यावरण को देखना है। जहाँ एक नया “शहरी स्थान” अस्तित्व में आता है, इसमें दिल्ली छावनी की स्थापना के साथ भूमि-अधिग्रहण, अभिन्यास, इमारत निर्माण, सेना की भूमिका, छावनी अधिनियम और छावनी परिषद आदि जैसे प्रमुख मुद्दे भी जुड़े हैं। इस शोध का एक अन्य उद्देश्य भारत में प्रचलित बृहत्तर नगरीय व्यवस्थाओं के अंतर्गत छावनी नगरों को शहरी स्थान की एक विशेष श्रेणी के रूप में अध्ययन करना भी है। चूँकि अंग्रेजों ने दिल्ली में न केवल शासन किया बल्कि अपनी जरूरत व सहूलियत के अनुसार शहर की बनावट व बसावट को “शहरी स्थान” के तौर पर इस्तेमाल किया, जो इस शोध का एक ओर पहलू है।

*विषय सूची*

1. प्रस्तावना 2. छावनी कस्बों की अवधारणा 3. दिल्ली पुरानी छावनी 4. दिल्ली: ब्रिटिश साम्राज्य की राजधानी 5. दिल्ली: नयी छावनी 6. सैनिकों का स्वास्थ्य व वेश्यावृत्ति। उपसंहार। संदर्भ-ग्रंथ।

05. कृष्णा

**बुन्देलखण्ड की अस्मिता: 17वीं एवं 18वीं शताब्दी के राजनीतिक एवं सामाजिक सन्दर्भ।**

निर्देशक : प्रो. विपुल सिंह

Th 27510

*सारांश*

बीसवीं शताब्दी के उत्तरार्ध में तेजी से फैलते हुए महानगरों के बावजूद क्षेत्रीय अस्मिता शोध अध्ययन की दृष्टि से एक महत्वपूर्ण विषय है। क्षेत्रीय अस्मिता के शोध अध्ययन के द्वारा हम उस क्षेत्र की राजनीतिक, सामाजिक, आर्थिक, धार्मिक तथा सांस्कृतिक सम्बन्धित ऐतिहासिक विवरण प्राप्त कर सकते हैं। वर्तमान में शोध अध्ययन का केन्द्र ‘छोटे समुदाय’ जैसे एक गांव, जनजातियों के सुपरा स्थानीय पैटर्न और नेटवर्क आदि बन गया है। इनके अध्ययन द्वारा क्षेत्र की ‘अस्मिता’ के निर्माण में योगदान देने वाले तत्वों के बारे में जानकारी प्राप्त कर सकते हैं। इस दृष्टि के बुन्देलखण्ड पर शोध अध्ययन से यह निष्कर्ष निकलता है कि बुन्देलखण्ड की भौगोलिक स्थिति इसे एक क्षेत्रीय इकाई बनाती है और बुन्देलखण्ड के शासक वीरसिंह देव, चम्पतराय, छत्रसाल आदि राजनैतिक दृष्टि से क्षेत्रीय अस्मिता कायम रखते हैं। इसके अलावा बुन्देलखण्ड की स्थापत्यकला, भित्ति चित्रकला, बोली और साहित्य भौतिक व वैचारिक दृष्टि से राजनैतिक व सामाजिक दृष्टि से अस्मिता को प्रदर्शित करते हैं।

*विषय सूची*

1. बुन्देलखण्ड की परिस्थितियों एवं बुन्देलों की ऐतिहासिक पृष्ठभूमि 2. बुन्देलखण्ड से सम्बन्धित अभिलेख एवं वीरगाथाएँ / वीरकाव्य 3. बुन्देलखण्ड तथा राजस्थान के शासकों के बीच सम्बन्ध 4. बुन्देलखण्ड की जल संग्रहण प्रणाली 5. बुन्देलखण्ड का समाज एवं अर्थव्यवस्था 6. बुन्देलखण्ड अस्मिता : स्थापत्यकला, चित्रकला, बोली और साहित्य । उपसंहार। संदर्भ - ग्रंथ।

06. MALIK (Pia Maria)  
**Becoming Pir: A Social History of Power Among the Early Deccani Shaykhs.**  
 Supervisor: Prof. Shalin Jain  
Th 27891

*Abstract*

The role of *ṣūfis*—traditionally seen as the mystical and esoteric side of Islam, who played a role in the socialisation of communities and the expansion of the sultanate—has not been satisfactorily integrated into metanarratives of the fourteenth century in the subcontinent. Scholars who have written about the fourteenth century have found their information in later-day sources, due to which discordant voices in the narratives are often cognised as contradictions or paradoxes. This is especially true for the Chishtiyya, who have been studied as an order with a founder, fixed tenets, and a preference for staying away from the state. However, recent work has noticed the disjunct between the early and later Chishtiyya, and also emphasised the political lives of the shaykhs. This thesis unpacks the scholastic atmosphere, the familial and spiritual genealogies, the social networks, and the body of rituals which were accessed, textualised, and deployed by Nizām al-Dīn Awliyā' (d. 1325, Delhi), Burhān al-Dīn Gharīb (d. 1338, Daulatābād), Naṣir al-Dīn Chirāgh (d. 1356, Delhi), Zayn al-Dīn Shirāzī (d. 1369, Daulatabad), and Sayyid Muḥammad Ḥusaynī Gisūdarāz (d. 1422, Gulbarga). It privileges the narratives found in their contemporary *malfūzāt* (written records of the shaykhs' interactions with their students and followers), to delineate the slow and unsteady evolution, from a constellation of interconnected *pīrs* (masters) and *murīds* (disciples) at the beginning of the fourteenth century, to the *silsila* (order) of the Chishtiyya community by the end of the fourteenth century. It also explores the socio-political lives of the *ṣūfi pīrs* as the sultanates based in Delhi and the Deccan were expanding and solidifying their hold over the Muslim communities in these areas.

*Contents*

1. Introduction 2. Contexts 3. Texts 4. Community, Competition, and Textualisation 5. Familial Genealogies and the Inheritance of Spiritual Authority 6. Scholasticism, Canonisation, and *Ṣūfi 'ilm* 7. Social Networks 8. Rituals and Worship 9. Being Pir. Conclusions and Bibliography.

07. मोनी  
**आधुनिक भारत में विकलांगता और कानून ।**  
 निर्देशक : प्रो. विपुल सिंह  
Th 27511

### सारांश

आधुनिक भारत में विकलांगता और कानून विकलांगता का इतिहास उतना ही पुराना है जितना मानव जाति का अस्तित्व इतिहास है। हर युग में विकलांगों का अस्तित्व रहा है। विकलांगता का संबंध मनुष्य से एक ऐसी परिभाषा के रूप में रहा है जिसमें कोई भी व्यक्ति न तो पूर्णतः सम्पूर्ण है और न ही पूर्णतः विकलांग है। यानी कब किस व्यक्ति को विकलांग कहा जाएगा और कब नहीं ये कहना/बताना बहुत ही मुश्किल है। विकलांगता किसी को नहीं होती बल्कि सामाजिक परिस्थितियों के द्वारा निर्मित हो व्यक्ति को विकलांग बना देती है। और इस प्रकार से निर्मित विकलांगता व्यक्ति को समान अधिकारों की मांग करने के लिए प्रेरित करती है। इसीलिए मैंने आधुनिक भारत में विकलांगता और कानून विषय को अपने शोध कार्य के लिए चुना। अर्थात् आधुनिक समाज में हमें विकलांगता के विषय पर खासकर इतिहास की दृष्टि से लेखन कार्य क्यों नहीं मिलता? क्यों इतिहासकारों ने विकलांगता विषय पर लेखन कार्य नहीं किया? एक अधिकार के रूप में विकलांग लोगों को किस प्रकार और कब कानून बनाकर अधिकार दिये गए व ये कानून क्या औपनिवेशिक शासन के दौरान भी मौजूद थे या मानवाधिकारों के लिए उठने वाली आवाजों के बाद लाए गए? इस प्रकार के कुछ प्रश्नों के उत्तर तलाशने और एक इतिहास के शोधार्थी के रूप में विकलांगता विषय पर ऐतिहासिक दृष्टि से कार्य करने का मेरा प्रयास इस सम्पूर्ण शोधकार्य में रहा है।

### विषय सूची

1. विकलांगता का वर्णन 2. भारतीय विकलांगता कानून और अंतरराष्ट्रीय अधिनियम 3. भारतीय विकलांगता, शिक्षा और कानूनी विमर्श 4. साहित्य और संस्कृति में विकलांगता 5. भारतीय मीडिया और विकलांगता। निष्कर्ष। संदर्भ सूची। परिशिष्ट।

08. NANDAN (Serohi)

**The Forgotten Partition: State Formation, Communal Violence and the Making of a Hindu Jammu c. 1890-1960.**

Supervisor: Dr. Aparna Balachandra

Th 27508

### Abstract

This thesis investigates the role of modern institutions, particularly the modern state, in precipitating large-scale communal violence. It focuses on the mass violence that accompanied the division of the princely state of Jammu and Kashmir in 1947-48. I analyse the patterns and causes of the violence in light of longer histories of state, class and identity formation from the creation of the princely state (1846) to its division. The thesis is based on a combination of archival research and ethnographic fieldwork conducted among survivors of the violence. The archival research makes it possible to map the late-nineteenth century colonial intervention in the princely state which introduced policies designed to create a modern state structure and a market-based economy to replace the crumbling military fiscal state, i.e. the thorough reorganisation of administrative, judicial and military structures. These were also accompanied by a land settlement, forest demarcation and a growing territorialised state control over common lands. I also investigate the objectification of social identity prompted by the census operations which led to the emergence of modern political identities. These local concerns interacted in complex ways with pan-Indian political tendencies which led to an intense religious polarisation in the 1930s and 1940s. In the chapter based on my ethnographic research I reflect on the nature of silence, memory and forgetting among survivors of violence. I argue, among other things, that the officials of the modern state played a very direct role in

organising the violence, in addition the multiple structural ways in which the formation of a modern state created the conditions for mass violence.

*Contents*

1. Introduction 2. The Making of A Modern State: The Colonial Intervention in Jammu and Kashmir C.1846-1900 3. Towards A Market Society: The Land and Forest Settlements in Jammu C. 1900-1940 4. Caste, Tribe and Religion: The Construction of Modern Political Identities 5. Remembering Jammu's Partition: An Ethnographic Exploration. Conclusion and Bibliography.

09. RAKESH KUMAR  
**Revisiting Sainly Traditions and Caste Inequalities: A Study of Nirgun and Sagun Bhakti in Banaras (15th and 16th Centuries).**  
 Supervisor: Dr. Nalini Singh  
Th 27504

*Abstract*

This work is an attempt to study the structure of caste and interpret its norms in the medieval Banaras. In doing so it focuses on the writings and literatures of sagun and nirgun saints of medieval Bhakti traditions. This work particularly focuses on the Sant Kabir, Sant Raidas and Sant Tulsidas. By focusing on the literatures of nirgun and sagun saints; this work studies the caste inequalities in region of medieval Banaras. In doing so this work studies the relationship between the ideology of nirgun and sagun saints with the practice of caste system. The devotion of nirgun and sagun saints challenged the caste inequalities. The nirgun and sagun saints present the voice of dissents and protests, and this voice raises concerns for the goodness of lower caste people in the society. These saints questioned the hegemony of caste system and point to the assertion of lower caste authority in medieval India. The rebellious voices and emergence of lower caste saints indicate towards the assertion of lower caste authority, and it also points to the mobilization of lower caste people. The ideology of nirgun and sagun saints presents the humanist approach towards the lower caste people. The nirgun and sagun saints took different path to express their views but they suggested the way towards salvation to all castes. On the one hand, the ideology of nirgun and sagun saints suggests equality of all caste, and on the other hand it suggests that a person is able to transcend all disparity of worldly society. Like, Raidas discussed the city of Begumpur in which all people had equal status. Similarly, Tulsidas discussed the city of Ramrajya in which all people could transcend the worldly disparity by devoting the Sri Ram. This work studies the literature of nirgun and sagun saints. It shows that there were changes in the medieval India, by which lower caste people began to raise their voices, represented through the nirgun and sagun saints. The main motive behind this work is to understand the history of caste system in medieval India.

*Contents*

1. Introduction 2. Understanding Transition in the Medieval North Indian Society (Circa 1200-1700 AD) 3. Perception of Nirgun and Sagun Dichotomy through Hagiographical Narratives: A Study of Vaishnavization and Caste Inequalities 4. Exploring Historical Background of Caste Inequalities in Medieval Indian Society 5. Review of Devotional Ideology of Nirgun and Sagun Saints in Medieval Banaras 6. Conflicting and Assimilative Traditions of Nirgun and Sagun Bhakti in Medieval Banaras: Contemporary Discourse on Lower Caste Marginalization. Summary and Conclusion and Bibliography.

10. RANJAN KUMAR

**Text And its Context: Imprints of History in Ramai Pandit's Literary Work.**

Supervisor: Prof. Vijaya Laxmi Singh

Th 27505

*Abstract*

The liturgical texts Sūnya Puranā and Dharmapuja Vidhan refer to the regional deity "Dharma Thakur" as a "fertility deity" associated with the agrarian class of society. A revered peasant god who oversaw the seasonal cycle and ensured the fertility of the soil and the regeneration of the harvest. Around the time, the Dharma Thakur cult reflected the core necessities of Bengal's rural agriculturalist society—good health, progeny, and an abundance of food. Dharma Thakur implies all the movements and changes that the natural order is susceptible to. The immanent Dharma is contradictory in that he is a typical malignant-cum-protective village godhead: on the one hand, he looks out for the villagers, improving offspring and abundant crops, but on the other hand—failing to receive worship—he curses them with illnesses, barrenness, and obstructions to plant regeneration. Bengali liturgical texts work as a base for didactic narration and religious performances in Bengal and Orissa. The religious performances of Gajan are based on religious narrations. Dharma worship is neither monotheist nor henotheist in nature. The stories mentioned in the liturgical texts show that the object of worship and its emergence are related to mythological stories where the chief deity was formless and had created many objects while creating the universe. Bengal, during the phase of transition from Buddhist Pala rule to Brahmanic Sen rule, experienced a phase of political chaos. Buddhists had to migrate from Bengal, and due to this migration, a religious vacancy emerged in rural areas of Bengal. This situation benefited the local religious practitioners and helped in the emergence of the regional religious cult, Dharma Thakur. To look into the idea of such religious practices, it would be important to study it through contemporary religious writings. It is an attempt to read the tale of Dharma Thakur.

*Contents*

1. Introduction 2. Political and Social Structure of 10<sup>th</sup> -12th Century Bengal 3. Sūnya Puranā: Literary Structure Use and Extent 4. Liturgical Text and History: Sūnya Puranā and Dharmapuja-Vidhān 5. Conclusion. Bibliography and Appendix.

11. RATNPRIYA

**Social Aspects of Death and Death Rituals: A Study of Sanskrit Texts From 400 To 1200 C.E.**

Supervisor: Prof. Shalini Shah

Th 27506

*Abstract*

Death as a subject has most often been synonymous with fear, mystery, darkness and avoidance. What is it that makes death sinister? Even though it is a universal experience; we have no first-hand information about it. Since the human mind dwells on the familiar there is resistance towards what is unknown and unfamiliar. To understand 'death' it becomes crucial to understand life and what it is made of. This would then help us to unravel the questions around death and dying. It is now understood widely that death is not just biological rather it is perceived as a psychosocial crisis and different societies around the world have established rituals around death and mourning. Some societies feared death because they believed that

death was not a natural process but an accidental occurrence while others perceived death not as an end but a change in existence in which the soul passed on to another realm. Various rituals and funeral practices were conducted to prepare for this transition. Furthermore, elaborate mortuary rituals were a way of demonstrating status and power and as such were embedded in the society. Hence the study of death rituals become important as we gain clarity on the different social and cultural issues predominant in the society. This thesis focuses on social aspects of death and death rituals in a corpus of Sanskrit texts from (400-1200 CE). The thesis also explores how rituals on death also encompass within themselves ideas of gender, body, kinship and cultural symbols that are embedded in the society and which become critical in understanding that society in a particular context.

### *Contents*

1. Introduction 2. Conceptualizing Death 3. Rituals and Funerals 4. Sociological Aspects of Death 5. Untimely Death (akāl-mṛtyu) 6. Suicide (ātmahatyā) 7. Conclusion 8. Glossary 9. Bibliography.
12. SINGH (Diwakar Kumar)  
**Buddhist Monastery and Medicine: Healing, Hermeneutics and History (BCE600-CE1200).**  
 Supervisor: Prof. Vijaya Laxmi Singh  
Th 27890

### *Abstract*

My research attempts to understand the complex historical processes and mechanism through which the Buddhist monks and monastery played an important role in institutionalization of Medicine. How the various medical manuals along with other sacred artifacts were composed, translated and transported to various. It will also delve deeper to understand any possible economic motives of monastery to facilitate supports to seek and dying people. Whether one should accept the proposition that it was a conscious endeavor of monastery to expand the social base of Buddhism through medicine has been examined in a broader historical context. These are a complex yet pertinent question that has been addressed in my thesis. Brahmanical and Buddhist perspectives seem to have different views on the healing as an occupation. Therefore, my emphasis is to understand and map out the Buddhist socio-ethical perspectives on medicine as an occupation. It also endeavored to understand how the healing ethics were framed for a healer to treat the patient and how did it work. The conceptual aphorism of Buddhist and Ayurvedic medicines could be contested from variety of contexts but this categorization is largely based on the dominant practice of medicine representing the two different religious thoughts. I have tried to argue that how the certain categorization such as Buddhist and Brahmanical in terms of situating the epistemology of medicine is problematic and it has to be seen in the process of amalgamation and shared synthesis of knowledge tradition. The shared epistemologies might have culminated into framing the medical knowledge embedded in canons, rituals and practices. I have tried to understand the conceptual framework within which the imagination of body, observations of diseases, discourse enfolding healers, patients and prognosis have been figured and expounded in both the Buddhist and Ayurvedic texts.



*Contents*

1. Introduction 2. Buddhist Monastery and Medicine: Discourse and Interpretations 3. Classical Ayurveda and Buddhism: Texts, Tradition and Epistemology 4. Buddhist and Brahmanical Perspectives on Medicine: Healer, Hierarchy and Hermeneutics 5. Anatomy, Etiology and Narrative. Conclusions and Bibliography.

13. VIKAS KUMAR

**The Growth and Eclipse of Trade Unions Amidst Retarded Industrialization: Meerut and Ghaziabad Between 1920 and 1990.**

Supervisor: Prof. Prabhu Prasad Mohapatra

Th 27509

*Abstract*

The research dissertation, "Growth and Eclipse of Trade Unions Amidst Retarded Industrialization in Meerut and Ghaziabad: From 1920 to 1990," looks at the contemporary growth of two key western Uttar Pradesh districts in a number of areas. The issue starts with the development of industry in these two significant locations and ends with the advent of liberalism, which allowed India to open its economy to free trade. The subthemes cover the formation, operation, and dissolution of numerous trade and agricultural unions. The chapters of this thesis feature a general discussion of the role played by the BKU, BMS, CITU, AITUC, and other unions in relation to other associations. Significant disagreements and the shifting of this industry to other parts of the nation are also covered in these chapters. The research's final phase, which traces the life stories and crucial moments of local farmers, labourers, and trade unionists, concentrates on the Oral Tradition. It also tries to analyse labour legislation modifications, strikes, and their impacts on various industrial units. The study has looked at the growth of industrial units in the area since the 1920s. It was later determined that the advent of the Green Revolution and UPZALA had significantly altered agriculture, which was essential to the rise in agricultural by-products. In actuality, these surpluses served as the impetus for the growth of industrial towns in the area.

*Contents*

1. Introduction 2. Industrial Development in Meerut and Ghaziabad 3. The Rise of Industrial Trade Unions in Meerut and Ghaziabad 4. Emergence of BHU and the Regional Politics of Unions 5. Life Sketches and the History Making 6. Conclusion and Bibliography.