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## The Agony of British Gorkhas: Fighting for Equal Rights in *Fearless Warriors* by Kangmang Naresh Rai

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### Abstract

The major focus of this paper is on the unpleasant war experiences of the British Gorkhas such as the agony of British Gorkha services and its impacts on them in the book *Fearless Warriors* by Kangmang Naresh Rai, an ex-British Gorkha soldier. This book compiles various British Gorkha soldiers' experiences in battling for Britain in the several wars around the world. It is an autobiographical book on the British Gorkha soldiers. This paper argues that the Gorkhas sacrifice their lives just for Britain whose greed for imperial power spread over many countries in Asia, Middle East Asia, and Africa. Moreover, the British Gorkhas are treated as 'others' because they are paid far less salaries and pensions than the British soldiers. They also become the victim of 'redundancy' imposed by the British authority after almost all major wars including the two World Wars. This paper is based on the qualitative research method. Thus, the researcher has consulted several war narratives by the British Gorkhas and various critical reviews related to the British Gorkhas and wars. In addition, the researcher has also consulted different war veterans for the verification of the information about the British Gorkhas' experiences. This study will be helpful for the future researchers in the same area.

**Keywords:** World Wars, British Gorkhas, war veterans, redundancy

### Introduction

The Anglo-Nepal War (1814-1816) becomes a huge opportunity for the Gorkhas (soldiers who fought for the Gorkha Kingdom) to showcase their courage, loyalty, and determination to the British authority. Though Nepal lost the wars with the East India Company, it is "a bloody war with heavy casualties on both sides" (Tiwary 802). The Gorkha soldiers earn an honour for their bravery and loyalty at the international level. As a result, the British authority decided to recruit them in their army. In the following years, the Gorkhas' "bravery is renowned all over the world" (S. Gurung 144) as they

succeeded to defeat the enemies of Britain. They are involved in various mutinies in India, the World Wars, and other many wars and the confrontations following the Second World War (1939-1945). Lots of Gorkhas died, got wounded, and went missing during the wars, but they defeated the enemies successfully and helped Britain “mainly in extending and defending the empire” around the globe (Caplan, *Warrior* 8). However, the British Gorkhas were not happy with what they got back from Britain for their sweat, blood, and hardships. The families of dead and missing British Gorkhas did not get any compensation. They had to live in agony for the rest of their lives. At present, the wounded ones still have to live their lives in difficulty. In this regard, Rebekah Wilson states, “It is an indisputably shameful fact that following their services they are not treated with dignity and respect” (7). Now, those who are physically fit also get redundant with no salaries and pensions. Others are paid much less than their British counterparts (Purthi 108). In this paper, I aim to study the agony of the British Gorkhas caused by their hardships in wars and mistreatment from the authority in Kangmang Naresh Rai’s *Fearless Warriors*.

### **The Recruitment of Gorkhas into British Army: Beginning**

From the time of Sugauli Treaty (1816), the Gorkhas’ enrollment into the British Army has become popular day by day. The British government got highly interested to admit the Gorkhas to their army as Shibaji Gurung claims, “Heavy recruitment in the British Gurkha recruitment takes place” (145). The British authority was confident that “the Gurkha ferocity, tenacity and determination” (T. I. Gurung 58) would certainly support them in their campaign of imperialism. During the World War I, they needed brave soldiers to defeat the enemies and “expand its colonial territory and to resolve military issues like the Sepoy Mutiny 1957 in India” (Banskota 7). Thus, they were eager to recruit the courageous Gorkha youths into their army. The Gorkhas usually got enrolled into the British Army in a normal way, but during the war times, the authority was loose in selecting the recruits. However, most Gorkhas did not show interest in the army because they knew that they had to die in wars. Their parents also did not allow them to join the army because of “the matter of those who left for the army and never returned to their villages” (Caplan, *Warrior* 57). Only a few Gorkhas joined the army independently during the wars. Even though the parents tried hard to stop them from joining the British Army, some ran away for recruitment and some were lured by monetary gains or forced to join it.

Normally, the Gorkhas had to go through certain procedures for their recruitment when there was no war. The authority became a bit choosier while selecting the Gorkha recruits. Simply, if “a young man met the basic physical requirements of the Gurkhas (height 5 feet 2 inches, weight 50 kilograms or 110 pounds, and the chest 30-32 inches), he would line up in front of the *gallawala* (recruiting agent) and try his luck” (T. I. Gurung 175). Moreover, they also had to attend tests like medical, IQ, sports, and others. For their limited quotas, the authority selected the Gorkhas. The *gallawala* collected the Gorkha candidates and final selection was declared by the high ranking Gorkha officer under the White Officers. Many registered their names in the enrollment list and on a fixed date, the selection would take place. Many Gorkhas failed to be selected. The selected ones were kept in a separate camp. On the contrary, the failed Gorkha youths returned home usually in an upset mood. They spent a lot of time in the preparation for recruitment. In this regard, S. Gurung argues, “The preparation process for the recruitment does not only hamper for one academic year but it also affects three or four years in many cases” (164). At least, the failing youths could buy goods as gifts for

home. I observed it many times with brothers from my village. After all, many Gorkhas got attracted to the British Army especially for family income.

Mostly, the Gorkhas (now Nepali youths) join the British Army independently for family income. They want to earn money and provide comfort to their parents, wives, and children. In fact, “British Gurkha recruitment has social, political and economic implications on the recruiting communities” (Caplan, *Warrior* 37). In *Fearless Warriors*, ex-Sergeant Jasman Rai mentions his intention of joining the British Army: “I longed to get recruited myself because of the money of which I knew I could send a large proportion to my family in the village” (K. N. Rai 25). They observe the British Gorkhas having a rich life with the money they earn from their services. They have “hopes and dreams to provide a reasonably comfortable living for their families, or possibly improve their living conditions and educate their children” (D. B. Gurung 320-21). Retired WO2 Hangsa Bahadur Darlami Magar avers, “We had a simple life in the village of farming and living on very little money and when the gallas came - the recruiting offices - and there was a chance of being recruited to the British Army and earning a much higher income” (K. N. Rai 37). The traditional farming does not give people a good production: that can only help them maintain daily meals. For Lionel Caplan, they are attracted to the British Army service for the sweet and sound living usually in cities with their salaries and pensions (*Warrior* 67). Thus, it is quite natural for the Gorkha youths to be interested in the British Army. Ex-Lance Corporal Tak Bahadur Rai states, “I met a galla at Nunthala and told him about my interest to join army. The galla in return told me to come to the same place in next recruitment and then he would take me with him” (K. N. Rai 169). Despite the youths’ strong desire to be in the British Army, their parents try to stop them especially during the war periods.

Parents usually do not allow their sons to join the British Army as they fear losing them in wars. They observe many British Gorkha soldiers either dying, getting wounded, or going missing in wars of various places in the world. Retired WO2 Hangsa Bahadur Darlami Magar asserts,

I came home to see my family but by then everyone already knew that I was joining the army. My father said to me, ‘No-one in our family’s ever joined the army before. Most of the relatives we have who had joined the army have been killed. You’re not going to join the army, do you understand? If you do, you’ll just get killed like all the others!’ (K. N. Rai 37)

Many villagers have bitter experiences of wars: “Many never returned home; others returned seriously disabled and/or traumatized” (Seddon 156). Therefore, they easily do not want their sons to get recruited into the British Army. They do not want to lose their sons in wars. In *Fearless Warriors*, an ex-Gorkha soldier Asar Bahadur Rai states, “My father died when I was just a year old. It was my mother alone who brought me up and probably because of that, she was very much against the idea of my joining the army” (143). The Gorkha communities have many such heart-touching stories that many parents have been sonless since they have lost them in wars. In D. B. Gurung’s words, “Entire mountain villages were emptied of the young males. Many of them never returned and have been forgotten forever” (318). According to him, it is natural for the parents to be reluctant in sending their sons to the British Army. Nevertheless, the Gorkha youths sometimes get lured by the gallawals and forced to join the British Army.

The British authority requires a lot of soldiers for wars, but the panicked parents and guardians do not like it. What can the British authority do then? They make temptation upon the Gorkhas to persuade them to get enrolled as “The demands of fighting men were so high” (T. I. Gurung 167) during wars. Ex-Sergeant Jasman Rai says, “These gallawals used to come in large numbers to the village and they’d lure us to

join the army by telling us about the delicious food we'd be entitled to in army life" (K. N. Rai 25). The gallawals are the first contact persons with the Gorkhas. They try to attract their interest into the British Army service. Besides, the more Gorkhas are recruited, the higher they earn. They should go around to impress the youths for recruitment. According to David Seddon, "There was always a demand for men from the hills of Nepal for the Gurkha brigades" (86). Retired Lieutenant Bhagat Bahadur Gurung explains, "Sometimes, gallas used to quietly flee them away quietly and sometimes, they used to make some advance payment in return" (K. N. Rai 113). When parents are not ready to send their sons to the army, the Gorkha youths are forced to join as "young men were 'pressganged' by the authorities" (Husain 246). In any way they can, they enroll them in the British Army. Ex-Colour Sergeant Shiva Dhan Rai vividly describes it: "In the beginning, the galas used to come looking for recruits and forcefully take the youths and therefore our ancestors had to join army in obligation" (K. N. Rai 106). It is said that during the Rana rule, if the Gorkhas were not ready to join the British Army, they would be threatened to be punished as "Ranas supplied a large scale of Gurkha during the First and Second World War" (Tiwary 807). However, despite the parents' disagreement, some Gorkhas join the army by running away from home.

The recruitment goes normally with certain procedures except in the war times. The Gorkhas join the British Army without the obstruction from their parents. Their selection goes under the British rules and regulations. Some candidates fail to be recruited. However, the parents usually do not let their sons join the army during the war periods. They suspect that they will return home safely because many Gorkha soldiers from their villages have not returned yet as they are dead or have gone missing in the battlefield. They are not happy to allow them to join the British Army, just for fighting. Those excited ones join it without their parents' consent. They run away for recruitment without informing their parents. They have desire of making a lot of money and having a good life in future. In addition, some of them have an interest of exhibiting their bravery in wars.

### **The Gorkhas during the War Periods: Hardships**

The worldwide popular brave Gorkhas have fought many wars in several places around the world. Getting involved in a war is not an easy task. War is itself a game of life and death "between armed groups" (English 6). The warriors have to kill the soldiers of the opposite group in order to survive. Every second or minute is full of risk for the warriors as "a war by any other name is still a war; people kill and get killed" (Gould 323). The Gorkhas have gone through a lot of deadly dangerous moments during wars. They have been in extreme fatigue, hunger, and illness while fighting wars including the two World Wars. In reality, Rupert Gaze takes war as "a record of toil and sacrifice" (46). The Gorkhas' courage, dedication, and loyalty have defeated enemies in several ferocious encounters. They do not hesitate to risk their lives in wars for Britain. They defeat German and Japanese troops during the two World Wars. They succeed to suppress the guerrilla forces in Malaya and rebellions in Borneo after the World Wars (Caplan, *Warrior* 33). They were able to win other wars i.e. the Falklands War (1982). For all these victories, they go through a lot of fierce encounters, extreme pain, and even deaths along with fearful jungle wars.

The Gorkhas are always ready to face any encounters that appear to them. They are in fearful encounters with enemies. They have "suffered the agonies and divisions of war, invasion, occupation and collaboration" (Hamilton 145). Retired Lieutenant Bhagat Bahadur Gurung revisits the heart rendering Sittang River encounter with the Japanese forces in Burma during the Second World War. He notes, "When Japan sieged the

ground from all sides and started to attack the Gurkhas firing bombs and bullets, everyone started jumping into the river. Many of them who didn't know swimming drowned. Even those good at swimming were all shot to death. ... They say a red river of blood was seen to flow there" (K. N. Rai 116). The Gorkhas have to come across such devastating encounters and bear a lot of loss of lives. However, later on, the "courageous and indomitable" (Gould 116) Gorkhas succeed to defeat the Japanese forces and become victorious. In the post-World War military confrontations, they face a huge encounter with Indonesian terrorists in Borneo Island. They bear loss, but "their tenacity, strength, fearlessness, courage and ferocity" (D. B. Gurung 317) chase away the terrorists eventually. The Victoria Cross winner Ram Bahadur Limbu remembers, "That was when I shouted 'Fire!' We all began to fire and we hit the sentry and he fell dead there on the spot. That was when all hell broke loose. The enemy came out of their camps and a vicious and lethal fire-fight between us and them began right away" (K. N. Rai 18). The Gorkhas battle the clashes with patience, courage, and diligence so that they accomplish victory over them.

Being warriors, they have to be physically as well as mentally ready to face the clashes or encounters of any type. They are unlikely to defeat the enemies if they are not well-prepared in both ways. The Gorkhas' "martiality and loyalty" (Caplan, "Bravest" 580) provide them courage to be victorious. Describing their encounter with the Argentine troops during the Falklands War, retired WO2 Hangsa Bahadur Darlami Magar says, "When the artillery from our side bombarded over the hill, all the enemies were tattered and battered and they ran helter-skelter. We had just reached the hill ... when we came to hear that Argentina had surrendered" (K. N. Rai 42). In the clash with Argentine troops, a few Gorkhas get wounded though no one is killed, but after the war is over, one Gorkha warrior dies while clearing the area. Soon, the Argentine forces surrender as Byron Farwell asserts, "The Argentinians fled when they realized that they were being outflanked" (119). The Gorkhas get involved in other many military conflicts for Britain. They are even deployed to various countries as the peace keeping force. Despite their neutral role, they fall into clashes, a Gorkha soldier Kushal Limbu in *Fearless Warriors* recalls a dreadful incidence in Afghanistan: "I was still conscious even after the explosion and that was the most unfortunate moment for me as I had to witness all the incidents live" (47). He suffers from a serious injury while his co-warrior Colour Sergeant Krishna Dura loses his life. After all, every ferocious encounter causes extreme pain in each warrior.

During the clashes, the Gorkhas suffer a lot of pain and difficulties. To be ready to sacrifice themselves is a gallantry and loyalty of the Gorkhas towards the institution i.e. British Army. Retired Lieutenant Bhagat Bahadur Gurung explicates the dreadful war scene in the Western Front as he states, "The Germans captured everyone from our division. They didn't execute the prisoners but confined them as POW (Prisoner of War) taking good care of them in their detention homes. Many of my friends and officers were slain in wars and many injured" (K. N. Rai 115). In fact, they have some technical problems. They are poorly dressed and equipped. Despite all such lacking, the Gorkhas defeat the enemies eventually. They get involved in 'Malaya Emergency' and 'Borneo Confrontation' quite after the Second World War. Tony Gould claims, "In both conflicts Gurkhas provided the backbone of the military operations" (324). They succeed to exploit the guerrillas completely, but they also suffer a big agony. VC Ram Bahadur Limbu reveals the pain: "One of them begged me in a momentary break of the fighting to shoot him. 'Shoot me! I'm going to die anyway and it's agony!' He had a deep and terrible wound in his stomach" (K. N. Rai 18). In a war between nations, one nation or one alliance of nations only wins. Nevertheless, both groups and alliances have to bear

loss of lives and properties. Though the Gorkhas fight ferociously and outsmart the enemies, they also face loss and agony: “There is nothing worse than war” (English 69). In the Falklands War, the Gorkhas defeat the Argentine troops. They also suffer war pain though comparatively much less than the enemies.

The Gorkhas carry out search operations inside jungles which are equally risky and hard. During the Second World War, they perform jungle wars efficiently. Meanwhile, they have encounters with the guerrillas during the Malaya Emergency and Borneo Confrontation. A Gorkha soldier Dil Bahadur Gurung notes, “In the evening, when everyone used to return to their homes, we would head towards the jungles. We used to look for a difficult space to prepare our hammocks and eat our food. We used to equally divide a packet of biscuit meant for dogs and go to sleep” (K. N. Rai 85). They have a lot of experiences of hunger, tiredness, and cross-firing with the enemies in jungles. They suffer injuries and even deaths “in jungle warfare against the guerrilla forces” (Caplan, *Warrior* 32-33). Ex-Lance Corporal Tak Bahadur Rai recalls the moment in Malaya jungle who says, “On the day we reached, we just prepared our base camp and the next day, carrying four days’ ration, we entered the jungle in search of bandits” (K. N. Rai 171). The encounter with enemies in jungles is difficult in one way, but it is a benefit to save oneself taking support of bushes and trees. The Gorkhas build a ‘Tree-top Observation Post’ inside a dense jungle in order to check the disturbances from Guatemala in Belize (G. Rai 23). They can also hide behind the huge trees and be safe from bullets. Retired Sergeant Udan Bahadur Rai has a fresh memory of clashes in the Malaya jungle as he says, “The trees around us had withstood so many bullets that it was indeed surprising that they were still standing. The trees had saved us that day” (K. N. Rai 98). The Gorkhas are in jungle wars in several places around the world.

Hardships, courage, and loyalty in the Gorkhas are their main qualities which make them tolerate pain, tiredness, and hunger while fighting with the enemies. They never hesitate to be ready to face any war horror and terror. They are wounded, gone missing, and dead in wars for Britain. They have searched jungles for bandits, guerrillas, and terrorists. To perform all of these tasks, one has to have a lot of patience, dedication, and devotion; the Gorkhas possess all of them. Therefore, they finally defeat the enemies. They have fear of wars, but their strong heart and warship make them react. While maintaining social discipline and order in India, the Gorkhas are able to eliminate the social and political unrest. Though they experience a lot of loss in both the World Wars, they continue serving and fighting for Britain. Even in the World Wars, they exhibit their war skills to dominate the enemies. Their talent is seen well at the military confrontations following the World Wars. This is the Gorkhas’ bravery to hide pain and succeed to exploit and undermine the opponents just for Britain.

### **The Gorkhas in the British Army: Disparity**

Initially, the Gorkhas are not treated as regular forces. As they are able to suppress the banditry, robberies, and mutinies in India, they are trusted for their loyalty by the British authority. The Gorkhas are deployed in wars outside India. They perform their best as warriors in the First and Second World Wars. They achieve victories in many wars around the world. For Vijaya Kumar Tiwary, “They stood like a pillar almost wherever there was a theatre of fighting” (811). In the wars and military operations following the World Wars, they fight with equal vigour, energy, and loyalty. Getting victory in wars is not an easy task. They have to sacrifice a lot of sweat, blood, and toil, which is narrated in the book: “Man, you don’t understand how difficult it is to take part in a war” (G. Rai 28). Hundreds of Gorkhas have lost their lives, many have been injured, and lots of them have gone missing. But the dead, injured, and missing Gorkhas’

families get no compensation. In fact, they get nothing. The families and their children have to live miserably then as in Tim I. Gurung's words, "Many mothers lost their sons, many wives became widows, and many children were orphaned" (196). Moreover, the wounded ones have to depend upon the families forever. In addition, after World Wars and other wars, the Gorkhas are reduced to a limited number. They do not get any salaries or pensions as it is mentioned in the book: "Alas! I've retired barefoot" (R. Rai 4). They live poorly after that. Besides, those who luckily get to continue their service receive much lower salaries, pensions, and other facilities than their British counterparts. Now, they speak and write about the injustices; they are in the British Army as a voice for justice.

The family disintegration caused by the British Gorkha service brings a trouble in the Gorkhas' families. They can take their wives with them only once for three years in fifteen year-service period. T. I. Gurung further adds, "In a span of fifteen years, a Gurkha soldier would stay with his family for five years at the maximum and the rest of the period they had to live separately" (195). Similar argument is made by Gould, "...most Gurkhas are separated from their families for twelve out of fifteen years' service, their children are deprived of a father figure" (389). During the wars, the Gorkhas' have no conversations with their families for a long time. Ex-Sergeant Jasman Rai utters a complaint, "For four years I didn't know about my wife, whether she was fine or sick. Fortunately, she was alive when I returned to my village" (K. N. Rai 33). A communication gap creates worries in the families. Letters also cannot be comfortably exchanged in the war times as Ganesh Rai reveals the reality: "My loved ones were thousands of miles away in a remote hamlet where there was no access to any communication. And letters would take months to reach and back" (117). In fact, war adds anxiety in both the Gorkhas in the battlefields and their families at home. Ex-Lance Corporal Surendra Kumar Ghale releases his emotion: "When I was dispatched to the war, ...I wrote a letter to my father, mother and other family members telling them that I was going to the battlefield and if I returned back safe, I would write them another letter, if not that would be my last letter" (K. N. Rai 68). The torture created by the war fear is already in the mind of the families about their dear ones in the British Army. If they die, get wounded, or go missing in wars, their families face a big trouble further.

After the two major World Wars and other wars that follow, the Gorkhas suffer from the 'Redundancy Policy' of the British authority. With the end of the wars, they do not need the Gorkhas in huge numbers. Therefore, they send them back home with almost no money. It was a painful reality for the Gorkhas which is mentioned in the book in this way: "Many were forced to retire before they wished, and before they had earned adequate pension" (Farwell 278). In this case, retired Lieutenant Bhagat Bahadur Gurung, a Second World War veteran, states, "When we were discharged in redundancy, we weren't given a single penny. All we were given was just a piece of home-made cloth, and nothing more than that. We were sent back home empty-handed" (K. N. Rai 113). It becomes a very painful moment for anyone to fight for a country and to be redundant. Many Gorkhas survive wars by chance, but unexpectedly get into "the dramatic cutbacks in the size of the Brigade" (Caplan, *Warrior* 34). Retired Lance Corporal Tika Bahadur Pun also faces redundancy as he speaks, "I was sent back home. I received only £150 as travel expenses and not a penny more" (K. N. Rai 64). They have a certain dream of providing good life to families and children. If they die or go missing in wars, it is a huge "tragedy of their loss" (Cook 39). If they survive wars and get redundant, it becomes a huge punishment to them. VC Ram Bahadur Limbu reveals the truth who says that "many Gurkhas who gallantly and painstakingly fought for their country were actually sent back to Nepal without any pensions at all" (K. N. Rai 23).

Along with the cut off of their service, the only source of all family income also ends. It is quite unfair.

Disparity in payment, pensions, and other things between the Gorkhas and their British counterparts is another important factor that demoralizes the Gorkhas. Being under the same flag and risking lives in the same level in wars, getting much less salaries and pensions for the Gorkhas is quite an “institutionalized discrimination” (Kochhar-George 50). Ex-Sergeant Major Gyan Raj Rai says, “The time when I was promoted to WO2 (Warrant Officer 2), our monthly income was raised. My monthly income was 13,000 Hong Kong dollars. ...Whites who were my rank would make around 38,000 to 40,000 Hong Kong dollars in a month. I could only imagine how my juniors with no family and half the salary as mine would survive” (K. N. Rai 135). Such a difference in payment is questionable, but the Gorkhas have no idea about why they are dealt with discrimination. Raksha Rai states, “He who bowed to the flag with reverence/suffered insults from the flag itself” (55). In an upset mood, another Gorkha soldier Dil Bahadur Gurung also talks about his bitter experience, “The British got eighty four Malaysian dollars but I was entitled to only forty two dollars. The whites (British) were given six dollars per day and we Gurkhas were given only three” (K. N. Rai 87-88). The Gorkhas receive less salaries and pensions. In the same case, ex-Sergeant Major Gyan Raj Rai states, “a white soldier would get £71,000 lump sum and a monthly pension of around £ 900. However, me as a Gorkha would only get £ 5,500 of lump sum and a mere thirty-seven pound of monthly pension” (K. N. Rai 135). The Gorkhas do not hesitate to sacrifice their lives without caring for their families and children, as they are treated as ‘others’ in the British Army. It is an injustice.

The Gorkhas are not treated fairly even though they fight hard on behalf of Britain. They are away from their families during their service to British Army. Meanwhile, their schedule for the Nepal leave is also disturbed during the war period. If something bad like injuries, death, or missing happens to them, their families go into a huge trouble. Even if they survive the war physically fit and fine, they become redundant, that is also a problem to them. In need, they are used as weapons in wars and when war ends, they are sent back home. The Gorkhas are dismissed from service and returned to Nepal almost empty-handed after each huge war. Those who still remain in service are also discriminated in salaries, pensions, or other facilities by the British government. This is another agony the Gorkhas are compelled to go through. Therefore, they need equality in every aspect with their British counterparts.

### Conclusion

The Gorkha soldiers’ open conversations on the war experiences with discomforts, pain, and hardships is a voice as a counter-hegemony against the injustice caused by the British authority. From the time of Sugauli Treaty, the British government recruits the Gorkha youths into their army. The recruitment continues to the date. During the war periods such as the First and Second World Wars and other wars, the demand of the recruits is unlimited. However, the parents do not like to allow their sons to join the British Army as there are several cases of deaths, injuries, and missing of the Gorkha soldiers in the wars for Britain. The *gallawals* try to lure them because of which many Gorkhas run away from their home to get enrolled in the army. War is always ferocious because no one can win it without killing others. The Gorkhas fight with determination, courage, and loyalty. Many of them die in the wars of various places around the world. Several of them get injured and many go missing. It is extremely painful not only for the Gorkhas themselves but also for their families in Nepal. The Gorkhas’ sacrifice for Britain’s imperial image is huge and it cannot be measured in terms of money. However,



the Gorkhas are mistreated by the British authority as they are sent back home without salaries and pensions after each huge war. The dead, injured, and missing Gorkhas' families are not compensated at all. Besides, those who continue serving are paid much less salaries and pensions than their British counterparts. This is injustice to the Gorkhas. In fact, the words expressed by the ex-British Gorkhas in *Fearless Warriors* by Kangmang Naresh Rai is no more than their voice for justice.

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