

## END-NOTES

1. Since then many states have increased reservation for women to 50 percent. These include Bihar, Jharkhand, Madhya Pradesh (MP), Chhattisgarh, Himachal Pradesh (HP), Rajasthan, Uttarakhand, AP, Kerala, Maharashtra, Odisha and Tripura.
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7. Gayatri Geetanjali. "Women Panchayat Just Gives Up" <https://www.tribuneindia.com/2007/20070515/main9.htm>
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9. Dixit, Neha, India-Haryana-AWP, [http://www.wunrn.org/news/2010/04\\_10/04\\_19\\_10/041910\\_india2.htm](http://www.wunrn.org/news/2010/04_10/04_19_10/041910_india2.htm)
10. GOI, (2010), CSO, Ministry of Statistics and Program Implementation, SAARC, India Country Report
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12. Bhatla Nandita. 2012. Opportunities and Challenges of Women's Political Participation in India, International Center for Research on Women
13. In 2019 India was ranked 112 among 153 countries in gender gap index which is indicative of poor attainment of educational, health and economic achievements of women in India. India's ranking in health and survival of women is 150, in educational achievements it is 112 and in economic participation and opportunities it is 149. Yet it is interesting to note that in terms of political empowerment of women India is doing very well where it ranks 18th, which indicates the higher levels of political participation of women. And this is largely due to enormous representation of women at the grassroots in India. (World Economic Forum, 2019, The Global Gender Gap Report, New York)
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39. Bhatla, Nandita, *ibid*
40. *ibid*
41. Cited in AC Nielsen Org-Marg study, *ibid*
42. Mohaptra, K. 1995. "Women in PR in Odisha: A Study from the Field." ISED: Bhuvneshwar.
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44. In 2015, an amendment to the Haryana PR Act, 1994 was made. It put certain eligibility conditions to contest Panchayat elections, a functioning toilet at home, no pending loans from agricultural cooperatives or electricity dues, minimum educational qualifications, for general category male, 10th pass and female, 8th pass, SC male 8th pass and female 5th pass. These preconditions have prevented many able and experienced women to contest Panchayat elections, including Ashubi Khan.
45. Judith Butler, "Preface 1999" Gender Trouble, Judith Butler (London: Routledge, 1999) xxii.
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47. Devangana Desai, Art and Icon: Essays in Early Indian Art, (New Delhi: Aryan Books International, 2013), 57.
48. Devangana Desai, Art and Icon, 168.
49. *Ibid*, 155-158 Dohada refers to the pregnancy longings.
50. The analogy between the feminine nude and the representation of nature via the same has been earlier on mentioned in the discussion under Nead. The examples of Śālabhanjikās from Sañcī, and the Candā Yakṣhī from Bharhut among others can be taken as cases in point. The Mauryan ringstones also depict the female and tree motif, wherein a continuous chain of females placed alternatively to plants is seen. Also see, Tapati Guha-Thakurta, "For the Greater Glory of Indian Art", 222.
51. Seema Bawa, "Gender in Early Indian Art", Indian Art History: Changing Perspectives, ed. Parul Pandya Dhar (New Delhi: D K Printworld, 2011), 114.
52. Devangana Desai, Art and Icon, 172-174.
53. Laura Mulvey, "Visual Pleasure and Narrative Cinema", Film Theory and Criticism: Introductory Readings, ed. Leo Braudy and Marshall Cohen ( New York: Oxford University Press, 1999), 835-838. With man controlling the film imaginings, she discusses two kinds of gazes- the scopophilic that develops by using another person for sexual gratification visually and the narcissistic which refers to identification with the visual by the viewer.
54. *Ibid*, 23.
55. Tapati Guha-Thakurta, "For the Greater Glory of Indian Art", Monuments, Objects, Histories: Institutions of Art in Colonial and Post-Colonial India, Tapati Guha-Thakurta (Permanent Black [2004]2007), 222.
56. *Ibid*, 222-223.
57. Erwin Panofsky, "Introduction", Meaning in the Visual Arts: Papers In and On Art History, Erwin Panofsky (New York: Doubleday Anchor Books, 1955), 20-21.
58. Andreas Eckert (ed.), Global Histories of work, Walter de Gruyter GmbH and Co KG., Berlin, 2016,

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59. Chris Tilly and Charles Tilly express this point of view in their book *Work Under Capitalism*, Routledge, New York, 1998, p. 23: "To be sure, not all efforts qualify as work; purely destructive, expressive, or consumptive acts lie outside the bound; in so far as they reduce transferable use value, we might think of them as antiwork."
60. Alf Ludtke, "War as Work: Aspects of Soldiering in 20th Century Wars", in Alf Lütke and Bernd Weisbrod (ed. s), *The No Man's Land of Violence: Extreme Wars in the 20th Century*, Göttingen, 2006, pp. 127-151; Nick Mansfield, *Soldiers as Workers: Class Employment, Conflict and the 19th Century Military*, Liverpool University Press, Liverpool, 2016; Jashua B. Freeman and Geoffrey Field, 'Labor and the Military: Introduction' in *International Labor and Working-Class History*, No.80, (Fall 2011), pp.3-5; Erik-Jan Zürcher, *Fighting for a Living: A Comparative History of Military Labour 1500-2000*, Amsterdam University Press, 2013.
61. Examining the factors like Income (wages or fees, high or low, coin or kind, regular/irregular); Duration of service (short-term contracts to lifelong employment); and Legal constraints (freedom to enter or leave the system, to change employers) we can ascertain that soldiers are no different from a person engaged in agricultural activity or in any industrial job.
62. The word Gurkhas does not exist in Nepali Language, but it is apparently an invention of the British. The Nepalese used the word 'Gurkhali' for any person, irrespective of caste or occupation who originates in the district of Gurkha in Nepal whence came Raja Prithvi Narayan, who conquered the valley from the Newars in the Second half of the 18th Century.
63. Demi Official letter from the British Envoy J.C. Acheson, dated 14th July 1929, Home Department, F-29/II/ 29, State Archives of West Bengal, Kolkata.
64. Francis Tucker quotes Ensign John Shipp who faced the Gurkha soldiers in Anglo-Nepal War of 1814-1816 in *The Story of Gorkhas of Nepal*, Pilgrims Publishing, Varanasi, 2009 (Reprint), pp. 34-35.
65. See, Lionel Caplan, 'Martial Gurkhas: The Persistence of a British Military Discourse on Race', in *The Concept of Race in South Asia*, ed. Peter Robb, New Delhi, 1997, p. 262; Tejimala Gurung Nag, "The Making of Gurkhas as a 'Martial Race' in Colonial India" in *Blending Nation and Region: Essay in the Honour of late Professor Amalendu Guha*, (eds.), Sajal Nag and Ishrat alam, Primus Books, Delhi, 2018, p.282.
66. H. Gurung, 'Social Exclusion and Maoist Insurgency', Paper presented at National Dialogue Conference on ILO Convention 169 on Indigenous and Tribal Peoples, Kathmandu 19-20, Jan 2005; L.F. Stiller, *Nepal: Growth of a Nation*, Human Resource Development Research Centre, Kathmandu, 1993.
67. <http://southasiacheckorg/fact-check/how-discriminatory-was-the-first-muluki-ain-against-dalits>
68. Home Department, Police Branch, File No. F-29/II/29-Police, *Employment of Gurkhas in India (in other than a Strictly Military Capacity) Castes or Classes of Nepalese included in the Term Gurkhas*, State Archives of West Bengal, Kolkata.
69. Imdad Hussain quotes Lieut. Col. H.W.G Cole in *Soldiers and Settlers: Recruitment of Gurkhas* in A.C. Sinha and T.B. Subba (ed.s), *The Nepalis in Northeast India: A Community in Search of Indian Identity*, Indus Publishing Company, 2003, p. 82.
70. Soldiers derived mainly from the local communities they were less expensive to maintain than the regular troops.
71. Later became Assam Light Infantry and subsequently Assam Rifles.
72. Political Department, Police Branch, Collection no. XLI-23, *Employment of Gurkhas*, dated 31st January, 1923, State Archives of Assam, Guwahati.
73. H. K. Barpujari, Francis Jenkin's Report on the North Frontier, Guwahati, 1995, pp. 154-55.
74. For organization of Gurkha labour in the 'Dafla' Expedition in 1872-73, see St. John F. Michell, *Report (Topographical, Political and Military) on the North East Frontier of India*, Calcutta, 1883. In the Abor Expedition of 1911-12 Gurkhas, Nagas and others were employed as carriers. On the experience of these men the report on transport had concluded that the best carriers were Magars and Gurungs, Sherpas, Bhutias, Ghartis, Tamangs, Tamis, Sunwars and Limbus and Rais. Chhetris, Brahmins and Kamis were generally found to be poor physique and were therefore not recommended. The best were the said to be 'trans-frontier' and the enlistment of local Darjeeling men were avoided. Where Bhutias were employed they were reported to be the 'best' while Tibetans and Lepchas were also found 'satisfactory'. *Official Account of Abor Expedition*, Comp Intelligence Branch, Army Headquarters, 1911-12 (Reprint New Delhi, 1983). Appendix VII (g) Extracts from reports on Carrier Corps, pp.133-141; also B.N. Majumdar, *History of the Army Service Corps*, Vol.II, 1858-1913, New Delhi, 1976, pp. 386-387. For the support to the Garo Expedition

- in 1872 three companies of the 43rd Native Infantry were sent for Nostiong from 'Gowhatty' which consists of major-1, Subadars-2, Jemadars-3, Havildars-15, Naik-15, Buglers-4, Spoys-300, Hospital Assistant- 1, Lasears-3, Bheesties-2 and sweepers-1. They took with them Garo and Nepalese collies. "... Mr. Daly left Farrang on the 7th December, with a body of Nepalese and Garo coolies: 89 of the later deserted during the night. On the 10th December, Mr. Daly camped near Rong Ring, and sent back 100 Garo and 95 Nepalese for provisions; at five in the evening the Garos appeared about and burnt their old village". See, Letter from Colonel J.C. Haughton, C.S.I., Commissioner of the Cooch Behar Division to the Officiating Secretary to the Government of Bengal, Judicial Department, No. 83, dated the 26th December 1872, State Archive of Meghalaya, Shillong.
75. Military Department, Cantonment Branch, Proposed Formation of Gurkha Colonies in DehraDun, File no. 39-41, March 1858-03, National Archives of India, New Delhi; Foreign Department, External Brance, Sanction to the Establishment of a Temporary Gurkha Recruiting Depot at Shillong, File No. May 6-8, 1915; Army Department, Recruiting- General Branch, Arrangements for Keeping Gurkha Battalions on Field Service and in India up to the strength and the Various Sources from which Recruits can be Obtained, File no. Proceedings 'war, 1916-17' Nos.35243-35289 and Appendix, 1916. In Shillong, training of upto 70 ex-servicemen in McMohan Piggeries was started of which some belonged to Gurkha Regimental centers: General Department, File No. 54 of 1947, Pig Farms in Shillong for Servicemen, State Archives of Shillong, Meghalaya.
76. A. C. Sinha, 'The Indians of Nepali Origin and Security of Northeast India' in *The Nepalis of Northeast India: A Community in search of Indian Identity*, Indus Publishing Company, New Delhi, 2003, pp. 366-67.
77. See. Tejimala Gurung Nag, 'Displaying the Displaced: The Nepalis in North East India' in *Dimensions of Displaced People in North East India*, C. Joshua Thomas (ed.), Regency Publications, New Delhi, 2002: She showed in her work that the fact that Nepalis are already on the and migrants searching settlement indicate that they have been displaced in their home country, either India or Nepal due to subsistence, environment or political reasons. She talks about the dilemma of Indian Nepalis who are mistaken to be foreigners and often clubbed with Bangladeshi's which led to their displacement or violence against them from Meghalaya, Mizoram, Nagaland and Meghalaya; In 1916 we see, the Khasis, were bothered by the growing population of the Nepalis and their cattle rearing occupation in Shillong, thus, they launched a complaint against the 'damage caused by the buffaloes of Nepalese Khuti-Wallas to their cultivation': Letter from B.C. Allen to the Commissioner of Surma Valley and Hill Districts, Letter no. 7782, dated December 1916, Revenue Department, Assam Secretariat, Guwahati.
78. Sajal Nag, 'Fei-isation of the Nepalis of Northeast India' in *The Nepalis in Noreast India: A Community in Search of Indian Identity*, Indus Publishing Company, New Delhi, 2003.
79. H.K. Barpujari, *The Comprehensive History of Assam*, Vol. IV and V, Publication Board Assam, Gauhati, 1992 and 1993; Amalendu Guha, *Planters Raj to Swaraj; Freedom Struggle and Electoral Politics in Assam*, People's Publishing House, Assam, 1977.
80. Rabinson.M, Davidson.G, *Champers 21st Century Dictionary*, Delhi, 1999, p. 71.
81. Ibid, p.3.
82. Pradhan , S. , 2001 *Rock Art in Orissa*. New Delhi : Aryan Books International.
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87. Sridhar, T. S., 2005, *Rock Art of Tamilnadu*, Chennai, pp: 1-63.
88. Chandramouli , N. , 2002 *Rock Art of South India with Special Reference to Andhra Pradesh*. Delhi: Bharatiya Kala Prakashan .
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